

Bates College

**SCARAB**

---

The Morning Star

Muskie Archives and Special Collections Library

---

4-22-1874

## **The Morning Star - volume 49 number 16 - April 22, 1874**

Freewill Baptist printers

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

---



# The Morning Star.

Volume XLIX.

DOVER, N. H., APRIL 22, 1874.

Number 16.

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER  
FOR THE FAMILY.

ISSUED BY THE  
FREEWILL BAPTIST PRINTING ESTABLISHMENT  
Office, 39 Washington St., Dover, N. H.  
Rev. I. D. STEWART, Publisher.

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

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

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

Money sent will be at our risk. Otherwise they will be at the risk of those sending them.

The regular charges for money orders, bank checks, and Post Office money orders may be deducted from the amount due, when the money is as large as possible and thus save expenses.

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

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

### NEWSPAPER DECISIONS.

1. Any person who takes a newspaper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.
3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

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

## The Morning Star.

WEDNESDAY, APRIL 22, 1874.

### The Mystery.

I walk along the crowded streets, and mark  
The eager, anxious faces;  
Wondering what this man seeks, what that man craves,  
In earthly places.

Do I want anything that they are wanting?  
Is each of them my brother?  
Could we hold fellowship, speak heart to heart,  
Each to the other?

Nay, but I know not! only this I know,  
That sometimes merely crossing  
Another's path, where life's tumultuous waves  
Are ever tossing,

He, as he passes, whispers in mine ear  
One magic sentence only,  
And in the awful loneliness of crowds  
I am not lonely.

Ah, what a life is theirs who live in Christ;  
How vast the mystery!  
Reaching in light to heaven, and in its depth  
The unfathomed sea!

—Selected.

### English Correspondence.

CHILWELL COLLEGE, ENGLAND,  
March 27, 1874.

The present season of nature is the symbol of the condition of our churches. It is the spring-time of revival. Everywhere our churches are either enjoying or praying for new life. Hardly any Christian denomination holds aloof from the movement. The blessing falls without distinction of sect or party. I have spoken of our Established Church as undertaking "missions," "protracted meetings," and simultaneous daily evangelistic services. Notwithstanding the chilling atmosphere of the Establishment, and the dictation of one of her Bishops that "revivals do not suit the genius of the church of England," the work of grace continues in London and in some provincial towns. Mr. James Spurgeon speaks of a remarkable awakening at the Metropolitan Tabernacle. In a few weeks, about 150 new converts were received into the church. The Rev. Charles H. Spurgeon was away on the continent during the occurrence of the movement. One hears in these midland counties that now on this side and now on that, to-day in a village in Nottinghamshire, to-morrow in a village in Leicestershire extraordinary interest is felt in religion, and conversions to God are unusually numerous. But nothing equals the work in Glasgow, in Edinburgh and the north generally, for extent and power. Mr. Moody preaches the gospel, and Mr. Sankey sings it, and a stirring among dry bones takes place wherever they go. They are girdling the north with a belt of revived churches. They are blessed of God in uniting together many Christian brethren in this work. The spirit of co-operation and friendly provocation of zeal shown in Glasgow is remarkable. All denominations unite in meeting for prayer and praise, and for the reading of the Scriptures. Special attention has been paid to the young men of Glasgow. Prayer is offered this week for a special blessing on young men. Mr. Moody has addressed—as many as 8000 young men at one meeting.

There can be no doubt that what was a few years ago unknown or regarded with suspicion by many of our ministers, is now finding a permanent place among the church's agencies and in its deep and true experience. To enlarge the area of the Lord's kingdom by an earnest, zealous and enthusiastic evangelism is a common aim with our churches. To start men in the Christian life is found to be a sure way of promoting growth in the Christian life as well. It is life that is needed to appropri-

ate instruction and counsel, to receive benefit from discipline, to make use of the Word of God and prayer; and new life in the soul of the new convert has a remarkable tendency to revive spiritual life in the souls of older and experienced Christians. The richest soil, the freshest rain, the brightest sunshine will not be of service to a dead tree. The church must live, and then sermon, devotion, providence, work will build up the spiritual life and make it abundantly fruitful.

In a long account of non-conformity published in a daily newspaper and written by Mr. Dall, of Birmingham, it was said that but for Mr. Spurgeon, Calvinism would be well-nigh obsolete. "This," says Mr. Spurgeon, "is not flattering to our vanity, but if we believed it, our intense sorrow for the low estate of Calvinism would effectually quench the faintest approach to self-congratulation." Mr. Spurgeon thinks the remark of Mr. Dall a "gross misstatement." Exaggerated Calvinism, he says, is no doubt on the wane; but the Calvinism of Owen, Bunyan, Whitefield is no more obsolete than the law of gravitation. There was never among Baptist ministers greater attachment to evangelical principles, and those principles are more or less flavored with Calvinism. Brethren who formerly gave very great prominence to the angles of Arminianism have of late years looked with a most genial eye upon doctrines facing the opposite quarter of the compass. The truth of God is wider than either of the two great systems, but our Baptist brethren are as a rule orthodox even when weighed in the scales of the almost "obsolete" theory. Even General Baptist churches entertain a very different feeling towards Calvinism from that which they exhibited in former times, when they saw it under harsher aspects. General Baptist churches contain many lovers of the doctrines of grace, read our sermons by thousands and give us a warm place in their hearts; while if you want a free grace sermon you will be as likely to get it in a Wesleyan chapel as anywhere. So writes Mr. Spurgeon, and no doubt he is right. But Mr. Dall and he do not speak of the same things. The hard and fast lines of Calvinism are well nigh obsolete, while the doctrines of grace are perhaps more prevalent than ever. The general Baptists of the New Connection have always given "prominence in their teaching to the work of the Holy Spirit and the God-ward side of salvation," and could always be "high in doctrine when the text required it." But they have never surrendered the principle of human responsibility nor the doctrine of the universality of the atoning work of Christ. Mr. Spurgeon says wisely, "It may be said that we have gone down to these brethren quite as much as they have come up to us, and this is very possible. . . . We have certainly not thrown away the Five Points, but we may have gained other five, and far from us to deny it." Here lies the gist of the whole question. Calvinism with Mr. Spurgeon is the gospel of Jesus Christ; the discovery that the gospel in all its fullness, freeness and power is preached and loved by so-called Arminians is a discovery of Calvinism where it was supposed to be wanting. When the discovery is made it is thought "we have come down to them and they have come up to us." But the change is more in the point of view than in anything else. The charity that believeth all things, and hopeth all things, makes many discoveries. There is an essential difference between the Calvinistic and anti-Calvinistic systems of theology; but when adherents of opposite schools of thought unite in saying with St. Paul,—"By the grace of God I am what I am," and "by grace are we saved through faith, and that not of ourselves, it is the gift of God,"—what more is needed for Christian fellowship, sympathy and co-operation? I have thought sometimes that Mr. Spurgeon himself as well as some of his students out-learned Arminians in the prominence they gave to human means and agencies and the zeal with which they pressed home the gospel message upon the sinner's conscience.

The assembling of Parliament is a boon to our daily papers. Since the Tichborne case was so completely dismissed, there has been no great news. The Ashantee war could never be popular, and continental politics tend to weariness and confusion. Even the Royal wedding was only a temporary and passing relief to newsmongers. Our present "ministry" is designated a "Ministry of all the Taps," as the Gladstone ministry was the "Ministry of all the Talents." The country has been too prosperous and has become luxurious and conservative; a little hard weather will soon occasion a reaction.

THOMAS GOADBY.

The shortest and surest way to live with honor in the world, is to be in reality what you would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

There are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

### Missionary Correspondence.

BHIMPORE, INDIA, Feb. 28, 1874.

This little Santal village, where we are living, is named for Bhim, one of the heroes of Hindu mythology. I find many Santal villages bearing traces of Hindu domination. The fact is, the wily Hindus have managed to get the control of no small share of the Santal country. It is a sad reflection that it was strong drink that bought up hundreds of these Santal villages. The *Sundi* (rumseller) is the great land-owner in these parts. He first got the people to drink, then the terrible appetite brought on financial anxiety and distress, and to close the scene the rumseller buys up the village, and his customers become his tenants. How humiliating to think that this is a trick of wicked men not in India alone, but also in America and England! Speaking elliptically, Rum has come to be one of the largest, if not the very largest, land-holder in the world.

Intemperance is the mightiest barrier to the evangelization of the Santals. We try to organize temperance societies in all our village schools, and in this way to save the rising generation. But the people are so thoroughly addicted to intoxicating drinks and drugs, that it will require immense effort and great perseverance to create a healthy temperance sentiment amongst them. And here is a quid pro tobacco chewers, and all other slaves of the weed. The Santals say that strong drink is the big brother, and tobacco the little brother, both belong to the same family. They admit both to be intoxicating, and I believe their testimony to be true. Both are regarded as indispensable to hospitality in its genuine Santal sense. I have been offered both at their villages, on halting to rest and preach. Such is the power of this curse in the Santal country that the missionaries of the Indian Home Mission (generally admitted to be the most successful of the Santal missions), have pledged themselves to total abstinence from even light wines and tobacco, in order that they might present a bold, unbroken front to this dread foe of society. What serious Christian is there, who will not heartily approve of their course? More of this anon.

This month we have visited the remainder of the Santal schools. Preaching on tour, and particularly in the neighborhood of our village schools, is most cheering, for the seed of the kingdom falls into soil in a measure prepared for it. Owing to the prospect of famine in the southern and western parts of the territory we occupy, the attendance on our Santal schools will, I fear, fall off a good deal. The distress is already being felt over a large section of the Midnapore district and in the adjoining districts. Orissa proper, so sorely stricken in '66, will partially escape this time; it is hoped, for the rain-fall there was good and the rice crop of medium size. The Orissa of this famine will be Behar, where thousands are now suffering for lack of food. But, thanks to our governors, the bitter experiences of 1866 are not to be repeated. The government is wide-awake to its responsibility, and large supplies of rice are being imported from Burmah. Public works are being projected, so that the starving poor may be provided with work. The most prominent of these is the railway to the foot of the Himalayas at Darjeeling.

In these days of "the prayer test" it is most reviving to believing hearts to witness the displays of Divine mercy in answer to the petitions of his people. I wish to record a single instance among many, that may carry cheer and comfort to some hearts now pressing their urgent requests at the great mercy seat.

About five years ago a Santal had entered our Training School at Midnapore. He proved to be a quick scholar, and soon rose to the first class, and soon after went out to teach school among his own people. Before leaving Midnapore, however, he was converted, and in Dec. '71, it was my happy privilege to baptize him with others, and welcome them to the fellowship of the little church. A year ago the aged parents of this young man came to visit him, and heard from his lips the precious message of the gospel. They were poor, and seeing their son in prosperous circumstances they decided to join him, and so went back to their distant jungle home to bring their children. An elder brother of this Christian youth came also, leaving his Santal wife at her father's house, because her parents would not give her up, lest she should become a Christian. This brother and the mother soon were converted. Last August I baptized both at this place. The father clung tenaciously to his old superstitions, but much prayer was offered up in his behalf. The mother, one of the happiest saints I ever knew (she sits yonder spinning in the shade of our beautiful banyan as I write this), always begged us to pray for her "old man," and her unconverted children; and her own prayers seemed one unbroken petition, one eager, anxious cry to God in behalf of her dear ones. The answer came. The "old man" was baptized last December, and this month a daughter and another son. The daughter-in-law has been brought from her parents, the eldest son and his wife have come and settled here, the eldest daughter and her husband have come too, and only one

daughter-in-law, wife of the son baptized this month, now remains away. All of those are now broken caste and are now under Christian instruction. And, cheered by their repeated answers to prayer, the gray-haired woman continues to plead for all still unconverted. What a story of a household this! How suited to sustain and stimulate the pleading ones, who wrestle with God, saying, "I will not let thee go except thou bless me." J. L. P.

### New York Correspondence.

NEW YORK, April 11, 1874.

#### THE MODERN MORAL CRUSADES.

This is the era of the Crusades! There is Mr. Bergh's crusade against cruelty, Comstock's crusade against lascivious literature, Duncan's crusade against sailors, sharks and many others, the latest of which is Dio Lewis's Women's Temperance crusade, and I know not whose particular crusade against the "rat-catchers," or child prisoners, who make their living by giving lessons in ruffianism to the rising generation. The latter movement appears to have broken out as from a spark, almost simultaneously and spontaneously, in various quarters. The *Christian Union* has given its immense circulation to several powerful articles in exposure of the depraving effects of wild and lawless adventure upon the boyish imagination. Edward Eggleston made a public address on the subject before an assembly of leading clergymen and friends of youth, a few days ago, which has been published in the *Sunday School Times*. Lyman Abbott gives his clear-pointed and elastic pen to the same theme. Religious and other newspapers too numerous to name take it up by copying or originating articles. I hear of new demonstrations to come, from influential quarters. The idea is spreading among journalists, and is actively spread by them among parents, that the flood of morbid passion and excitement poured into the juvenile mind from the press must be—unprofitable, yet energetically—dammed out of every home whose guardians would rear within it any healthy human growth.

The novelist would draw no fancy sketch in the career of a border ruffian traced from the dime novel and the story paper of boyhood to the rancho, the mining camp, the drinking and gambling hell, and the bloody grave or gallows tree in the wilderness. These rank growths have had time to come to fruit a thousand times since the vulgar juvenile story-writer began his work, and their fruit is ripe on every stalk in the union to-day. The literary annals of the criminal generation that now swarm upon the land are beneath the notice of the local itemist. In general, it is only when some son of respectable parents is caught in and rescued from some youthful and unreal adventure of his own devising—some sort of complete and sudden eradication of the "perilous stuff," as an overdose of poison saves its victim—that the public hear of the strange imitative spell cast upon many a boy's mind by colored pictures of savagism. For it is said that there is a touch of the ancestral savage left lurking somewhere in each of us; and in the lusty animal vitality of twelve to fourteen, it often wants but a ray of kindred fire, to leap into startling development.

Cases have been published frequently of late, but I have reason to believe that they have been far oftener suppressed—as might indeed be foreknown. The president of a female college who scouted the danger, was induced to test it by a quiet inquiry among his pupils, as to how many of those very girls had ever actually attempted running away from home. The things he learned were astonishing, both in kind and number. For instance, two of them setting off together at midnight, were only saved by the accident of missing the train. These reckless impulses are epidemic, and their poison germs are scattered over the land in millions of story papers, "thick as leaves in Valambrosa." A gentleman from Washington, who spent a Sunday at my house lately, related a recent case in one of the prominent families of that city, which had been with pains and expense kept out of the newspapers. The story-bitten boy had disappeared with several hundred dollars from his mother's purse; traced by detective and telegraph as far as Pittsburgh, he was there arrested in circumstances modeled, as far as the slop shops of Potomac wharves could afford, upon the descriptions he had read of brigand costume—red shirt, belt, knife, pistol, whiskey-flask, etc.—with a ticket in his pocket over the Pacific railroad to some station on the plains. Such examples as these are comparatively happy ones, where as afore-said the poison acts so promptly and violently as an emetic, that it is thrown off at once, and the child's life is saved—if he doesn't take any more.

Next on the calendar, I should like to see a crusade against the slanginess that passes for realism and spirit in the delineations of child life by our best intentioned story-writers, especially women. It is supposed, I know, that no modern boy can be "put upon the stage" so as to hold up the mirror to nature, without the regular volley of "bully" and "jolly" and other gutter, vulgarisms from his mouth. That mistake is yet to be fully appreciated. Vidy.

### Events of the Week.

THE GENEVA AWARD.

The judiciary committee has finally settled the only remaining point of the controversy in regard to the Geneva award. Insurance companies have been excluded in all cases except where they can show by their books an excess of losses over their receipts from war premium. It is calculated by the committee that the total amount of claims from insurance companies which can come in under this decision will not exceed \$100,000.

#### FINANCIAL.

The bill by which Congress has voted to increase the paper money circulation of the country to \$400,000,000, only awaits the President's signature to become a law. It is justly regarded as one of the most important bills, involving, as it does, so many issues, that the President has been called to sign. The whole North is opposed to the bill, and strong pressure is brought to bear upon the President to induce him to veto it. On the other hand the South and West favor the bill, and they are equally urgent for him to sign it. As yet, the President has not stated what he will do with it. Meanwhile, it is claimed that the working of a law now on the books, providing for a proportional contraction as new money is issued, would nearly secure the result desired by the non-inflationists.

#### REVOLUTION IN ARKANSAS.

An old dispute as to the governorship of Arkansas was opened in that State last week. Mr. Baxter is the present Governor, but one Mr. Brooks, who claims that he was elected instead of Baxter in 1872, but whose claims were at that time set aside by the Supreme Court, now suddenly appears, establishes himself in the State House, and attempts to maintain his position by force of arms. Meanwhile Gov. Baxter, who is generally indorsed by the people, issues a call for troops, and prepares to retain the governorship at all hazards. It is hoped that no serious consequences will follow. It is simply the unsettled result of an irregular election.

#### FREE SPEECH.

Brigham Young's nineteenth wife lectured in Washington, D. C., last Wednesday, against polygamy, and referring to Mr. Cannon, Utah delegate in Congress, and to his statement that the women in Mormonism are well provided for, declared that she knew to the contrary. She then related circumstances of sickness in Cannon's family, in which he had actually kept his wives and sick wives on bread and molasses, while his younger and more lovely ones were supplied with all the delicacies of the season. "While this same man," she said, "is here in your midst dressed in fine broadcloth and boarding in the most expensive place in this city, as I am told, this wife and the third, who is my cousin, are living in destitution and neglect." A shot from this Cannon would now seem in order.

#### THE N. E. METHODIST CONFERENCE.

This important body held its annual meeting in Boston last week. Among the interesting items of business was the report of the Secretary of the church extension Society, in which it appeared that during the eight years since the organization, the board had collected and disbursed \$708,148.84, of which \$187,424.18 belonged to the loan fund, from which the churches were only aided by loan. There had been returned to this fund, after having been used, \$26,519.90. The board had aided 1,205 churches, most of them having received loans; a number, however, had received donations from the Society. The total number of Methodist churches was 14,500, of which 4,036 had been built during the last seven years. About one-twelfth of all the churches and more than one-fourth of the number built since the Society's organization had received its aid. These churches, side by side, would reach within thirty miles and a half, and if placed within three miles of each other, would reach across the continent.

#### A LIBERAL SIGN.

An eminent banker of New York, a Hebrew in race and faith, has set apart the money requisite to found at Cornell University a lectureship of Hebrew History and Literature, and a very accomplished young scholar, Dr. Felix Adler, son of the late Rabbi Adler of New York, has been selected to fill the place. He is a graduate of Columbia College and of the University of Heidelberg, and will immediately begin his lectures at Ithaca.

#### MARINE DISASTERS.

The Amerique, another steamer of the French General Transatlantic Company, foundered at sea near Ushant, off the coast of Brittany, on Tuesday of last week. No lives were lost, except that of the second lieutenant, Gaillard. The few particulars received show that a violent hurricane was encountered of the day in question, and that the vessel was abandoned when on the point of sinking; the passengers and the crew being picked up by vessels in the immediate vicinity and landed at Brest. This is the third vessel of the French line lost within a short time,—the Ville de Havre, the Europe and the Amerique.—The steamship Nederland, from Antwerp via Liverpool, is reported stranded on the New Jersey coast. By a collision with the steamer Illinois,

four schooners were sunk below Philadelphia, and it is reported that two lives were lost.—The steamer Athle came into collision with the Reliance, near New Orleans, and was sunk, with a cargo of grain and flour valued at \$10,000.—A barge capsized on the Mississippi below New Orleans, and eleven lives were lost.

#### LIVINGSTONE'S REMAINS.

The remains of the celebrated explorer, Dr. Livingstone, who it seems is now really dead, arrived in London last Wednesday, having been brought, packed in salt, from the distant regions of Africa where he died. His remains received distinguished honor in England, and all the geographical societies in the world seem to be taking suitable memorial action. The greatest explorer of

#### SHOCKING MINING ACCIDENT.

Last Wednesday, a terrific explosion occurred in a coal mine at Dunkinfield, Lancashire, England, which was caused by the use of unprotected miner's lamps. Fifty-three persons were killed, and a large number wounded. One hundred men, left in the mine alive after the accident, were barely rescued. Accidents of this nature are alarmingly frequent of late, and suggest the need of the utmost caution in prosecuting the mining business.

### Washington Correspondence.

WASHINGTON, D. C., April 15, 1874.

ABRAHAM LINCOLN.

As I passed along Tenth street yesterday, I observed quite a number of colored people standing on the sidewalk in front of Ford's Theater. I paused to ascertain what had called these people to the spot, and was told, "It is just nine years ago to-day, since Abraham Lincoln was murdered in this building." I then remembered that fearful night, such as I hope never to see again. All night long there was little sleep in the apparently doomed city, while the great man lay in the house opposite the theater in a dying state. Thus a nation's benefactor perished by the hand of an assassin, but his name and fame will be recalled and his memory cherished the world over. Great changes have occurred since that day. Five members of Mr. Lincoln's Cabinet have passed to their final account since, viz., Wm. H. Seward, Salmon P. Chase, Caleb B. Smith, Edwin M. Stanton and Wm. Pitt Fessenden. Charles Sumner, also, who shared largely the confidence of Mr. Lincoln, now sleeps in death.

What has happened since? Universal manhood suffrage has supplemented universal emancipation, and to-day the great and good man's virtues are extolled by those who were his bitterest foes. He was indeed one of the simplest, purest and most incorruptible chief magistrates the nation has ever had. May his example continue to shine, and his almost unexampled patience, fortitude, toleration and patriotism adorn yet and qualify the lives of many of his successors.

Macaulay said that Wilberforce died and ascended to heaven with a million of broken fetters in his hands. All that is mortal of Abraham Lincoln has perished, but four million of emancipated slaves will keep his memory green.

#### FINANCE.

The House, on Tuesday, passed the currency bill. The Senate bill as it came to the House, limiting the issues of the national banks and the legal tenders, passed the House by a decisive majority. It now goes to the President, who, it is understood, will sign it, so that it may be considered the law of the land. It remains to be seen what effect it will have upon our finances, upon business and upon the future of parties. To oppose it further is useless. To do the best we can with it, since it is the law, is now the duty of the people. One satisfactory conclusion may be arrived at by all who will view the situation calmly and dispassionately, it is not so bad as the inflationists feared it might be, nor is it what the rigid contractionists demanded.

#### TEMPERANCE.

I have only space to remark in regard to the crusade here, that we have two large temperance mass meetings a week, held under the auspices of the Union in our larger churches; some six or seven women prayer-meetings, held in different districts of the city daily; and a general prayer meeting on each afternoon at 5-12 o'clock, which is well attended. The energy and enthusiasm do not abate. Whether Congress will do anything to give us better laws is doubtful.

#### CHARITY.

Large and extensive preparations are going forward here, in behalf of our charities. The theaters, concerts, fairs, &c., are being laid under contribution in aid of charity, and it may be hoped that while all this sound and bustle is extemporized that the results in solid contributions may show some adequate returns for all the expensive parade and loud sounding of trumpets. Close up the liquor shops and our local charities will hardly be required. Most of those among us who claim our contributions, even in these hard times, are the money which should be devoted to the purchase of bread and clothing in the dramshops. The government, the rum-sellers say, collects \$90,000,000 revenue upon rum and tobacco, and the poor lack bread. How long shall these things be? Let a Christian and moral people answer by their influence and their votes. The old prophets of the Lord denounced the Jews for just such sins as we are guilty of.

#### CIVIL RIGHTS.

Mr. Frelinghuysen, from the majority of the Judiciary Committee on the part of the Senate, reported, on Tuesday, Mr. Sumner's Civil Rights bill, with amendments. The bill is said to contain all the substantial principles for which Mr. Sumner contended. It secures to colored people the same rights and privileges in respect to all public conveyances, hotels, theaters, schools, &c., as those enjoyed by their white fellow-citizens, and provides severe penalties as a punishment for all who shall attempt to abridge or interfere with these rights on account of color, condition, or previous servitude. It is supposed that this bill will pass both Houses before the end of the present session.

#### THE FINAL ADJOURNMENT.

Some of the members of Congress are anxious to hasten the time of adjournment, and mean, if possible, to reach it at an early day. But with the appropriation bills still unpassed, and other important legislation still held in abeyance, it is doubtful if adjournment is reached before the first, and perhaps the middle, of July. Congress is now paid an annual salary, and many therefore are desirous to get away as soon as possible, and this may hurry up the work, and possibly may lead to the neglect of some important business. PHAROS.



# The Morning Star.

Volume XLIX.

DOVER, N. H., APRIL 22, 1874.

Number 16.

## THE MORNING STAR

A WEEKLY-RELIGIOUS NEWSPAPER  
FOR THE FAMILY.

ISSUED BY THE  
FREEWILL BAPTIST PRINTING ESTABLISHMENT  
Office, 39 Washington St., Dover, N. H.  
Rev. I. D. STEWART, Publisher.

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

TERMS: \$3.00 per year; or if paid strictly in advance, \$2.50.

REMITTANCES must be made in money orders, bank checks, or drafts, if possible. When neither of these can be procured, send the money in a registered letter. All Postmasters are obliged to register letters whenever requested to do so. Money thus sent will be at our risk. Otherwise they will be at the risk of those sending them.

The regular charges for money orders, bank checks, and Post Office money orders may be deducted from the amount due, when thus sent. Agents are particularly requested to make their remittances as large as possible and thus save expenses.

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

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

NEWSPAPER DISCOUNTS.  
1. Any person who takes a newspaper regularly from the post-office—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ate instruction and counsel, to receive benefit from discipline, to make use of the Word of God and prayer; and new life in the soul of the new convert has a remarkable tendency to revive spiritual life in the souls of older and experienced Christians. The richest soil, the freshest rain, the brightest sunshine will not be of service to a dead tree. The church must live, and then sermon, devotion, providence, work will build up the spiritual life and make it abundantly fruitful.

In a long account of non-conformity published in a daily newspaper and written by Mr. Dall, of Birmingham, it was said that but for Mr. Spurgeon, Calvinism would be well-nigh obsolete. "This," says Mr. Spurgeon, "is not flattering to our vanity, but if we believed it, our intense sorrow for the low estate of Calvinism would effectually quench the faintest approach to self-congratulation." Mr. Spurgeon thinks the remark of Mr. Dall a "gross misstatement." Exaggerated Calvinism, he says, is no doubt on the wane; but the Calvinism of Owen, Bunyan, Whitefield is no more obsolete than the law of gravitation. There was never among Baptist ministers greater attachment to evangelical principles, and those principles are more or less flavored with Calvinism. Brethren who formerly gave very great prominence to the angles of Arminianism have of late years looked with a most genial eye upon doctrines facing the opposite quarter of the compass.

The truth of God is wider than either of the two great systems, but our Baptist brethren are as a rule orthodox even when weighed in the scales of the almost "obsolete" theory. Even General Baptist churches entertain a very different feeling towards Calvinism from that which they exhibited in former times, when they saw it under harsher aspects. General Baptist churches contain many lovers of the doctrines of grace; read our sermons by thousands and give us a warm place in their hearts; while if you want a free grace sermon you will be as likely to get it in a Wesleyan chapel as anywhere. So writes Mr. Spurgeon, and no doubt he is right. But Mr. Dall and he do not speak of the same things. The hard and fast lines of Calvinism are well nigh obsolete, while the doctrines of grace are perhaps more prevalent than ever. The general Baptists of the New Connection have always given "prominence in their teaching to the work of the Holy Spirit and the God-ward side of salvation," and could always be "high in doctrine when the text required it." But they have never surrendered the principle of human responsibility nor the doctrine of the universality of the atoning work of Christ. Mr. Spurgeon says wisely, "It may be said that we have gone down to these brethren quite as much as they have come up to us, and this is very possible. . . . We have certainly not thrown away the Five Points, but we may have gained other five, and far from us to deny it." Here lies the gist of the whole question. Calvinism with Mr. Spurgeon is the gospel of Jesus Christ; the discovery that the gospel in all its fullness, freeness and power is preached and loved by so-called Arminians is a discovery of Calvinism where it was supposed to be wanting. When the discovery is made it is thought "we have come down to them and they have come up to us." But the change is more in the point of view than in anything else. The charity that believeth all things, and hopeth all things, makes many discoveries. There is an essential difference between the Calvinistic and anti-Calvinistic systems of theology; but when adherents of opposite schools of thought unite in saying with St. Paul,—"By the grace of God I am what I am," and "by grace are we saved through faith, and that not of ourselves, it is the gift of God,"—what more is needed for Christian fellowship, sympathy and co-operation? I have thought sometimes that Mr. Spurgeon himself as well as some of his students out-learned Arminianism in the prominence they gave to human means and agencies and the zeal with which they pressed home the gospel message upon the sinner's conscience.

The assembling of Parliament is a boon to our daily papers. Since the Tichborne case was so completely dismissed, there has been no great news. The Ashantee war could never be popular, and continental politics tend to weariness and confusion. Even the Royal wedding was only a temporary and passing relief to newsmongers. Our present "ministry" is designated a "Ministry of all the Taps," as the Gladstone ministry was the "Ministry of all the Tents." The country has been too prosperous and has become luxurious and conservative; a little hard weather will soon occasion a reaction.

Thomas Goadby.

The shortest and surest way to live with honor in the world, is to be in reality what you would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

There are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

There are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

There are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

There are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

There are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

There are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

## Missionary Correspondence.

BHIMPORE, INDIA, Feb. 28, 1874.

This little Santal village, where we are living, is named for Bhim, one of the heroes of Hindu mythology. I find many Santal villages bearing traces of Hindu domination. The fact is, the wily Hindus have managed to get the control of no small share of the Santal country. It is a sad reflection that it was strong drink that bought up hundreds of these Santal villages. The *Sundi* (rumrunner) is the great land-owner in these parts. He first got the people to drink, then the terrible appetite brought on financial anxiety and distress, and to close the scene the rumrunner buys up the village, and his customers become his tenants. How humiliating to think that this is a trick of wicked men not in India alone, but also in America and England! Speaking elliptically, Rum has come to be one of the largest, if not the very largest, land-holder in the world.

Intemperance is the mightiest barrier to the evangelization of the Santals. We try to organize temperance societies in all our village schools, and in this way to save the rising generation. But the people are so thoroughly addicted to intoxicating drinks and drugs, that it will require immense effort and great perseverance to create a healthy temperance sentiment amongst them. And here is a quid pro tobacco chewers, and all other slaves of the weed. The Santals say that strong drink is the big brother, and tobacco the little brother, both belong to the same family. They admit both to be intoxicating, and I believe their testimony to be true. Both are regarded as indispensable to hospitality in its genuine Santal sense. I have been offered both at their villages, on halting to rest and preach. Such is the power of this curse in the Santal country that the missionaries of the Indian Home Mission (generally admitted to be the most successful of the Santal missions), have pledged themselves to total abstinence from even light wines and tobacco, in order that they might present a bold, unbroken front to this dread foe of society. What serious Christian is there, who will not heartily approve of their course? More of this anon.

This month we have visited the remainder of the Santal schools. Preaching on tour, and particularly in the neighborhood of our village schools, is most cheering, for the seed of the kingdom falls into soil in a measure prepared for it. Owing to the prospect of famine in the northern and western parts of the territory we occupy, the attendance on our Santal schools will, I fear, fall off a good deal. The distress is already being felt over a large section of the Midnapore district and in the adjoining districts. Orissa proper, so sorely stricken in '66, will partially escape this time, it is hoped, for the rain-fall there was good and the rice crop of medium size. The Orissa of this famine will be Behar, where thousands are now suffering for lack of food. But, thanks to our governors, the bitter experiences of 1866 are not to be repeated. The government is wide-awake to its responsibility, and large supplies of rice are being imported from Burmah. Public works are being projected, so that the starving poor may be provided with work. The most prominent of these is the railway to the foot of the Himalayas at Darjeeling.

In these days of "the prayer test" it is most reviving to believing hearts to witness the displays of Divine mercy in answer to the petitions of his people. I wish to record a single instance among many, that may carry cheer and comfort to some hearts now pressing their urgent requests at the great mercy seat.

About five years ago a Santal lad entered our Training School at Midnapore. He proved to be a quick scholar, and soon rose to the first class, and soon after went out to teach school among his own people. Before leaving Midnapore, however, he was converted, and in Dec., '71, it was my happy privilege to baptize him with others, and welcome them to the fellowship of the little church. A year ago the aged parents of this young man came to visit him, and heard from his lips the precious message of the gospel. They were poor, and seeing their son in prosperous circumstances they decided to join him, and so went back to their distant jungle home to bring their children. An elder brother of this Christian youth came also, leaving his Santal wife at her father's house, because her parents would not give her up, lest she should become a Christian. This brother and the mother soon were converted. Last August I baptized both at this place. The father clung tenaciously to his old superstitions, but much prayer was offered up in his behalf. The mother, one of the happiest saints I ever knew (she sits yonder spinning in the shade of our beautiful banyan as I write this), always begged us to pray for her "old man," and her unconverted children; and her own prayers seemed, one unbroken petition, one eager, anxious cry to God in behalf of her dear ones. The answer came. The "old man" was baptized last December, and this month a daughter and another son. The daughter-in-law has been brought from her parents, the eldest son and his wife have come and settled here, the eldest daughter and her husband have come too, and only one

daughter-in-law, wife of the son baptized this month, now remains away. All of those here have broken caste and are now under Christian instruction. And, cheered by these repeated answers to prayer, the gray-haired woman continues to plead for all still unconverted. What a story of a household this! How suited to sustain and stimulate the pleading ones, who wrestle with God, saying, "I will not let thee go except thou bless me." J. L. P.

New York Correspondence.

NEW YORK, April 11, 1874.

THE MODERN MORAL CRUSADES.

This is the era of the Crusades. There is Mr. Bergh's crusade against cruelty, Comstock's crusade against lascivious literature, Duncan's crusade against sailors, sharks, and many others, the latest of which is Dio Lewis's Women's Temperance crusade, and I know not whose particular crusade against the "rat-catchers," or child prisoners, who make their living by giving lessons in ruffianism to the rising generation. The latter movement appears to have broken out as from a spark, almost simultaneously and spontaneously, in various quarters. The *Christian Union* has given its immense circulation to several powerful articles in exposure of the depraving effects of wild and lawless adventure upon the boyish imagination. Edward Eggleston made a public address on the subject before an assembly of leading clergymen and friends of youth, a few days ago, which has been published in the *Sunday School Times*. Lyman Abbott gives his clean-pointed and elastic pen to the same theme. Religious and other newspapers too numerous to name take it up by copying or originating articles. I hear of new demonstrations to come, from influential quarters. The idea is spreading among journalists, and is actively spread by them among parents, that the flood of morbid passion and excitement poured into the juvenile mind from the press must be—unprofitably, yet energetically—dammed out of every home whose guardians would rear within it any healthy human growth.

The novelist would draw no fancy sketch in the career of a border ruffian traced from the time novel and the story paper of boyhood to the ranche, the mining camp, the drinking and gambling hell, and the bloody grave or gallows tree in the wilderness. These rank growths have had time to come to fruit a thousand times since the vulgar juvenile story-writer began his work, and their fruit is ripe on every state gallows in the union to-day. The literary annals of the criminal generation that now swarm upon the land are beneath the notice of the localist. In general, it is only when some son of respectable parents is caught in and rescued from some un-outh and unreal adventure of his own devising—some sort of complete and sudden eradication of the "perilous stuff," as an overdose of poison saves its victim—that the public hear of the strange initiative spell cast upon many a boy's mind by colored pictures of savagism. For it is said that there is a touch of the ancestral savage left lurking somewhere in each of us; and in the lusty animal vitality of twelve to fourteen, it often wants but a ray of kindred fire, to leap into startling development.

Cases have been published frequently of late, but I have reason to believe that they have been far oftener suppressed—as might indeed be foreknown. The president of a female college who scouted the danger, was induced to test it by a quiet inquiry among his pupils, as to how many of those very girls had ever actually attempted running away from home. The things he learned were astonishing, both in kind and number. For instance, two of them setting off together at midnight, were only saved by the accident of missing the train. These reckless impulses are epidemic, and their poison germs are scattered over the land in millions of story papers, "thick as leaves in Vallambrosa." A gentleman from Washington, who spent a Sunday at my house lately, related a recent case in one of the prominent families of that city, which had been with pains and expense kept out of the newspapers. The story-bitten boy had disappeared with several hundred dollars from his mother's purse; traced by detective and telegraph as far as Pittsburgh, he was there arrested in accommodations modeled, as far as the sloop shops of Potomac wharves could afford, upon the descriptions he had read of brigand costumes—red shirt, knife, pistol, whiskey-flask, etc.—with a ticket in his pocket over the Pacific railroad to some station on the plains. Such examples as these are comparatively happy ones, where as afore-said the poison acts so promptly and violently as an emetic, that it is thrown off at once, and the child's life is saved—if he doesn't take any more.

Next on the calendar, I should like to see a crusade against the slowness that passes for realism and spirit in the delineations of child life by our best intentioned story-writers, especially women. It is supposed, I know, that no modern boy can be "put upon the stage" so as to hold up the mirror to nature, without the regular volley of "bully" and "jolly" and other gutter vulgarisms from his mouth. That mistake is yet to be fully appreciated. VIDI.

## Events of the Week.

THE GENEVA AWARD.

The judiciary committee has finally settled the only remaining point of the controversy in regard to the Geneva award. Insurance companies have been excluded in all cases except where they can show by their books an excess of losses over their receipts from war premium. It is calculated by the committee that the total amount of claims from insurance companies which can come in under this decision will not exceed \$100,000.

FINANCIAL.

The bill by which Congress has voted to increase the paper money circulation of the country to \$400,000,000, only awaits the President's signature to become a law. It is justly regarded as one of the most important bills, involving, as it does, so many issues, that the President has been called to sign. The whole North is opposed to the bill, and strong pressure is brought to bear upon the President to induce him to veto it. On the other hand the South and West favor the bill, and they are equally urgent for him to sign it. As yet, the President has not stated what he will do with it. Meanwhile, it is claimed that the working of a law now on the books, providing for a proportional contraction as new money is issued, would nearly secure the result desired by the non-inflationists.

REVOLUTION IN ARKANSAS.

An old dispute as to the governorship of Arkansas was opened in that State last week. Mr. Baxter is the present Governor, but one Mr. Brooks, who claims that he was elected instead of Baxter in 1872, but whose claims were at that time set aside by the Supreme Court, now suddenly appears, establishes himself in the State House, and attempts to maintain his position by force of arms. Meanwhile Gov. Baxter, who is generally indorsed by the people, issues a call for troops, and prepares to retain the governorship at all hazards. It is hoped that no serious consequences will follow. It is simply the unsettled result of an irregular election.

FREE SPEECH.

Brigham Young's nineteenth wife lectured in Washington, D. C., last Wednesday, against polygamy, and referring to Mr. Cannon, Utah delegate in Congress, and to his statement that the women in Mormonism are well provided for, declared that she knew to the contrary. She then related circumstances of sickness in Cannon's family, in which he had actually kept his older and sick wives on bread and molasses, while his younger and more lovely ones were supplied with all the delicacies of the season. "While this same man," she said, "is here in your midst dressed in fine broadcloth and boarding in the most expensive place in this city, as I am told, this wife and the third, who is my cousin, are living in destitution and neglect." A shot from this Cannon would now seem in order.

THE N. E. METHODIST CONFERENCE.

This important body held its annual meeting in Boston last week. Among the interesting items of business was the report of the Secretary of the church extension Society, in which it appeared that during the eight years since the organization, the board had collected and disbursed \$708,148.84, of which \$187,424.18 belonged to the loan fund, from which the churches were only aided by loan. There had been returned to this fund, after having been used, \$26,519.90. The board had aided 1,205 churches, most of them having received loans; a number, however, had received donations from the Society. The total number of Methodist churches was 14,500, of which 4,036 had been built during the last seven years. About one-twelfth of all the churches and more than one-fourth of the number built since the Society's organization had received its aid. These churches, side by side, would reach thirteen miles and a half, and if placed within three miles of each other, would reach across the continent.

A LIBERAL SIGN.

An eminent banker of New York, a Hebrew in race and faith, has set apart the money requisite to found at Cornell University a lectureship of Hebrew History and Literature, and a very accomplished young scholar, Dr. Felix Adler, son of the late Rabbi Adler of New York, has been selected to fill the place. He is a graduate of Columbia College and of the University of Heidelberg, and will immediately begin his lectures at Ithaca.

MARINE DISASTERS.

The Amerique, another steamer of the French General Transatlantic Company, founded at sea near Ushant, off the coast of Brittany, on Tuesday of last week. No lives were lost, except that of the second lieutenant, Gaillard. The few particulars received show that a violent hurricane was encountered off the day in question, and that the vessel was abandoned when on the point of sinking; the passengers and the crew being picked up by vessels in the immediate vicinity and landed at Brest. This is the third vessel of the French line lost within a short time.—the Ville de Havre, the Europe and the Amerique.—The steamship Nederland, from Antwerp via Liverpool, is reported stranded on the New Jersey coast. By a collision with the steamer Illinois,

four schooners were sunk below Philadelphia, and it is reported that two lives were lost.—The steamer Amite came into collision with the Reliance, near New Orleans, and was sunk, with a cargo of grain and flour valued at \$10,000.—A barge capsized on the Mississippi below New Orleans, and eleven lives were lost.

LIVINGSTONE'S REMAINS.

The remains of the celebrated explorer, Dr. Livingstone, who it seems is now really dead, arrived in London last Wednesday, having been brought, packed in salt, from the distant regions of Africa where he died. His remains received distinguished honor in England, and all the geographical societies in the world seem to be taking suitable memorial action. The greatest explorer of the time is no more.

SHOCKING MINING ACCIDENT.

Last Wednesday, a terrific explosion occurred in a coal mine at Dunkinfield, Lancashire, England, which was caused by the use of unprotected miner's lamps. Fifty-three persons were killed, and a large number wounded. One hundred men, left in the mine alive after the accident, were barely rescued. Accidents of this nature are alarmingly frequent of late, and suggest the need of the utmost caution in prosecuting the mining business.

Washington Correspondence.

WASHINGTON, D. C., April 13, 1874.

ABRAHAM LINCOLN.

As I passed along Tenth street yesterday, I observed quite a number of colored people standing on the sidewalk in front of Ford's Theater. I paused to ascertain what had called these people to the spot, and was told, "It is just nine years ago to-day, since Abraham Lincoln was murdered in this building." I then remembered that fearful night, such as I hope never to see again. All night long there was little sleep in the apparently doomed city, while the great man lay in the house opposite the theater in a dying state. Thus a nation's benefactor perished by the hand of an assassin, but his name and fame will be recalled and his memory cherished the world over. Great changes have occurred since that day. Five members of Mr. Lincoln's Cabinet have passed to their final account since, viz., Wm. H. Seward, Salmon P. Chase, Caleb N. Smith, Edwin M. Stanton and Wm. Pitt Fessenden. Charles Sumner, also, who shared largely the confidence of Mr. Lincoln, now sleeps in death.

What has happened since? Universal manhood suffrage has supplemented universal emancipation, and to-day the great and good man's virtues are extolled by those who were his bitterest foes. He was indeed one of the simplest, purest and most incorruptible chief magistrates the nation has ever had. May his example continue to shine, and his almost unexampled patience, fortitude, toleration and patriotism adorn yet and qualify the lives of many of his successors.

Macaulay said that Wilberforce died and ascended to heaven with a million of broken fetters in his hands. All that is mortal of Abraham Lincoln has perished, but four million of emancipated slaves will keep his memory green.

FINANCE.

The House, on Tuesday, passed the currency bill. The Senate bill as it came to the House, limiting the issues of the national banks and the legal tenders, passed the House by a decisive majority. It now goes to the President, who, it is understood, will sign it, so that it may be considered the law of the land. It remains to be seen what effect it will have upon our finances, upon business and upon the future of parties. To oppose it further is useless. To do the best we can with it, since it is the law, is now the duty of the people. One satisfactory conclusion may be arrived at by all who will view the situation calmly and dispassionately, it is not so bad as the inflationists feared it might be, nor is it what the rigid contractionists demanded.

TEMPERANCE.

I have only space to remark in regard to the crusade here, that we have two large temperance mass meetings a week, held under the auspices of the Union in our larger churches; some six or seven women prayer-meetings, held in different districts of the city daily; and a general prayer meeting on each afternoon at 5-1-2 o'clock, which is well attended. The energy and enthusiasm do not abate. Whether Congress will do anything to give us better laws is doubtful.

CHARITY.

Large and extensive preparations are going forward here, in behalf of our charities. The theaters, concerts, fairs, &c., are being laid under contribution in aid of charity; and it may be hoped that while all this sound and bustle is extemporized that the results in solid contributions may show some adequate returns for all the expensive parade and loud sounding of trumpets. Close up the liquor shops and our local charities will hardly be required. Most of those among us who claim our contributions, even in these hard times, waste the money which should be devoted to the purchase of bread and clothing in the dramshops. The government, the rum-sellers say, collects \$90,000,000 revenue upon rum and tobacco, and the poor lick bread. How long shall these things be? Let a Christian and moral people answer by their influence and their votes. The old prophets of the Lord denounced the Jews for just such sins as we are guilty of.

CIVIL RIGHTS.

Mr. Frelinghuysen, from the majority of the Judiciary Committee on the part of the Senate, reported, on Tuesday, Mr. Sumner's Civil Rights bill, with amendments. The bill is said to contain all the substantial principles for which Mr. Sumner contended. It secures to colored people the same rights and privileges in respect to all public conveyances, hotels, theaters, schools, &c., as those enjoyed by their white fellow-citizens, and provides severe penalties as a punishment for all who shall attempt to abridge or interfere with these rights on account of color, condition, or previous servitude. It is supposed that this bill will pass both Houses before the end of the present session.

THE FINAL ADJOURNMENT.

Some of the members of Congress are anxious to hasten the time of adjournment, and mean, if possible, to reach it on an early day. But with the appropriation bills still unpassed, and other important legislation still held in abeyance, it is doubtful if adjournment is reached before the first, and perhaps the middle, of July. Congress is now paid an annual salary, and many therefore are desirous to get away as soon as possible, and this may hurry up the work, and possibly may lead to the neglect of some important business.

THAIROS

## The Morning Star.

WEDNESDAY, APRIL 22, 1874.

## The Mystery.

I walk along the crowded streets, and mark

The eager, anxious faces;

Wondering what this man seeks, what that man craves,

In earthly places.

Do I want anything that they are wanting?

Is each of them my brother?

Could we hold fellowship, speak heart to heart,

Each to the other?

Nay, but I know not! only this I know,

That sometimes merely crossing

Another's path, where life's tumultuous waves

Are ever tossing,

He, as he passes, whispers in mine ear

One magic sentence only,

And in the awful loneliness of crowds

I am not lonely.

Ah, what a life is theirs who live in Christ;

How vast the mystery!

Reaching in height to heaven, and in its depth

The unfathomed sea!

—Selected.

## English Correspondence.

CHILWELL COLLEGE, ENGLAND,

March 27, 1874.



## S. S. Department.

Sabbath School Lesson.—April 22.

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

TABERNACLE SET UP.

EXODUS 40:1-30.

**GOLDEN TEXT:**—How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord.

NOTES AND HINTS.

17. The first month was that in which the exodus took place (Ex. 12:2), and is called Nisan. The exodus occurred on the fifteenth of this month, the tabernacle is reared on the first, nearly one year afterwards. The period of time consumed in the construction of the tabernacle was less than six months; for Moses was on the mount nearly three months, and between and after the two ascents some time was spent. It took nearly three months to reach Sinai. Ex. 19:1. The tabernacle was ready to be erected a fortnight before the expiration of the year in which Egypt was left.

18. The tabernacle was constructed under the supervision of Bezaleel and Aholiab, who were the artists of the camp. Ex. 31:2, 6; 35:35. Each of the boards had what the Hebrew calls two hands, or tenons, for which silver sockets were made. The length of these boards was fifteen feet, which therefore was the height of the walls of the tabernacle. The width of the boards was two feet and three inches. Two sockets were required for each board, and each socket must have been therefore one foot one and a half inches in width, or length, according as they were placed. These constituted a silver sill for the walls of the wooden structure. The bars ran through rings of gold, and held the boards together. The bars were overlaid with gold, and as the bottom of the boards rested in sockets, were three feet apart. The middle bar was as long as the structure, the others were not. The pillars rested in brazen sockets, and were joined at the top by connecting rods called "fillets." Ex. 36:38. These pillars stood at the entrance of the tent, and must not be confounded with those which stood at the entrance of the holy of holies.

19. The tabernacle cloth, made of ten curtains or breadths six feet in width apiece, was therefore sixty feet by forty-two, the length. Ex. 26:2. Over the tabernacle cloth was spread a covering of goat's hair cloth, forty-five by sixty-six feet in size. This double covering was to insure protection from the weather, and hence the upper cloth was made larger than the under cloth. The most reasonable view of the structure presents it to us with an inclined roof, the two sides forming at the ridge a right angle. Taking the tabernacle cloth as the measure, the side of the roof would then be fourteen by forty cubits, or twenty-one by thirty feet. The tent had a covering above it, of "rams' skins dyed red." Above the third covering was another, of badgers' skins. It has been thought that the latter covering was confined to the ridge of the roof.

20, 21. The ark was a box of shittim wood, a wood of the wilderness and not of Palestine, was three feet and nine inches long, two feet and three inches wide, and as deep as it was wide. Ex. 25:10. It was covered with gold, and carried by bars overlaid with gold, permanently attached to the ark by rings. In the ark was the testimony, that is, the tables of stone. The mercy-seat was the lid of the ark, and was of gold. At each end of the mercy-seat, facing each other, with wings stretched above and forward over the seat, stood a cherub. Ex. 25:20. The place for the ark was the holy of holies, the tabernacle proper. The "vail of the covering" was at the entrance of the most holy place. The other sides of this enclosure were of wood, overlaid with gold. The entrance was by a curtain or vail. In the temple of Solomon the vail was used as in the tabernacle, and it was this which, at the death of Jesus, was rent in twain. In the tabernacle the vail was made of gorgeous colors, "blue, purple and scarlet," and was ornamented with figures of cherubim wrought into it. The most sacred and important part of the tabernacle was the holy of holies, and that which lent to this spot its sanctity was the mercy-seat, and the associations of God's presence with it. Into this most holy place only the high priest, and he but once a year, could ever enter.

22, 23. The tent of the congregation was that outside of the vail, yet under the covering of the tent. On the north side the table of show-bread was placed. This table was three feet and a half long and two feet three inches high and one foot and a half wide. Like all the utensils of the tabernacle it was overlaid with gold and was ornamented with moldings (called crown) of gold. The sides of the table, in its "feet," contained rings, and through these passed bars or staves. On this table was arranged bread in two rows, each row having six cakes made of fine flour: Cups of frankincense were placed on the cakes. The cups appear in the sculptured table, on the arch of Titus, erected at Rome in honor of his capture of Jerusalem. Besides these were what are called "dishes, spoons and bowls," but which are called by another translation, "bowls, incense cups, flagons and chalices." The bread was renewed every Sabbath, the cakes removed and given to the priest, and the frankincense burnt as a memorial. Lev. 24:7. Various theories have been advanced to explain the meaning of the show-bread. Some have thought it a type of Him who is the bread of life, but then one loaf were better than twelve. Besides, the significance of the table, in

that case, came to be known too late to make the symbol of any worth. Others have thought that it represented a meal presented to Jehovah, after the custom of pagan worship. Some suppose that the show-bread was a meat-offering for the nation, since there were twelve cakes, and the table stood in the tent of the congregation. We can not definitely determine its use.

24, 25. The golden candle-stick supported seven oil lamps, or bowls. The arch of Titus has preserved the style of the candlestick found in the temple when he captured it, and prints of that are familiar to us. Other representations of it, from other ancient sources, are known. It is evident that it was beautifully elaborated, and presented, with its almond flowers, knobs and lilies branching off, in three arms on either side of a central stem, a pleasing appearance to the eye. The lamps were shallow vessels, having a neck for the wick. Accompanying the golden candle-stick were tongs for trimming the wicks, and snuff-dishes to receive what was taken from the wick. The people were required to bring "olive oil" for the lamps, and the priest to keep the lamps burning through the night. What the candle-stick symbolized is a question each may answer for himself. The Scriptures do not teach us the meaning of the device, and but little value is to be attached to the arbitrary and conflicting teachings which men make it publish. The passage in Revelation explains itself, but does not explain the meaning of the golden candle-stick of the tabernacle. Rev. 1:20.

26, 27. The altar of incense was one foot and a half square, and three feet high. From the corners four horns projected upward, as in the altar of burnt-offerings. This altar was overlaid with gold, and contained rings for the "staves to bear it withal." It was called "the altar of incense" from the use to which it was put. In the morning and at even, Aaron, when he dressed or lighted the lamps, burnt incense on the altar. The priest was forbidden to offer on this altar any "strange incense," that is, incense to idols, or to make use of it for sacrifices. It was to be placed where Moses deposited it, before the ark and mercy-seat, outside of the most holy place, by the vail. The incense may therefore be taken as a symbol of prayer going up to God, and prayer is, in one or two cases, associated with it. Ps. 141:2; Rev. 8:3. Moses acted before the consecration of Aaron, as a priest of God. Hence he burnt incense now.

28, 29. The "hanging at the door of the tabernacle" was a curtain at the entrance of the tent, bright with blue, purple, and scarlet colors. The altar of burnt-offering stood in the court, in front of the tabernacle. It was called also "the brazen altar," because covered with brass, or better, with bronze. It was seven feet long, seven broad, and four and a half feet high. From each corner arose a horn, probably like the horn of an animal. It was the altar of the daily sacrifice, on which the offerings made by fire to God were consumed. It contained rings and staves, after the manner of the other articles named. A shelf for the priest when ministering to stand on, about half way from the bottom to the top, projected and rested, at its outer edge, on a brazen net-work. This altar was made of accacia plank, and was hollow. When placed in position the inside is supposed to have been filled with earth or stone. It is generally thought that an inclined plane of earth was made for the priest to reach the stage on which, when officiating, he stood. The services of this altar are supposed to symbolize the sacrifice of our Lord for sins. Having placed it as he was told, Moses offered the burnt and the meat offerings required.

30. The laver was made of brass, and put at the entrance of the tabernacle, for the uses mentioned in succeeding verses. It served to symbolize the truth that they who minister at the altars of God should have clean hands and hearts.

It must be remembered that these things which seem so peculiar to the Jews, were known to the pagans, and by them in their worship maintained. The Egyptians had their sacred ark much resembling the one we have noticed, and the Romans and the Greeks had theirs. The holy place, where only the priest could enter, was set apart in pagan temples. Lights, altars, sacrifices and incense were part of their ordinary worship, as well as of the worship of the Jews. It has been supposed that the pagan world borrowed from the tabernacle these ideas, and appropriated them to the worship of idols. We should rejoice that the day of symbols came to men when symbols and ceremonies, mysteries and priesthood helped them to piety. The tabernacle was as well adapted to its age as the church and the gospel to us who live in the fullness of time. We see by the history of the tabernacle the care of God for the religious training, and the holy life of men, and to us, as we read and study its character, should come confidence of his present interest in the success of his truth.

NEVER BE JEALOUS. Even a Sunday school teacher may not always be proof against the evil spirit of envy. To such the *Sunday School Times* says:

Never be jealous of a fellow-teacher's success. There must be no such thing as self-aggrandizement in the Sunday school. Be glad if another can first accomplish that which you have been long reaching out after. The least touch of envy, jealousy or bitterness, will spoil you for your work. While you may lawfully desire to outstrip another for the work's sake, rejoice also for the work's sake, when another outstrips you. For the glory must be given to Christ. And if we receive the crown of honest endeavor, of pure motive, there will be neither condemnation nor shame if we fall short of some results, or if another secures those results, and not we.

## Communications.

Life Sketches.—No. 4.

IN THE BITTER COLD.

Tinkle, tinkle, sounded the bell, and immediately the group of boys in Master L.'s school left the warm stove, round which they had been crowding, and hastened each to his seat. Tinkle, again sounded the bell; and simultaneously fifty pairs of eyes were earnestly raised to the face of the teacher.

"Before proceeding with our morning exercises," he said, "I wish to call your attention to a case of extreme destitution, which has just come to my knowledge. A poor widow, living on R. St. with her two little children, is obliged to remain in bed this bitter morning, not having material for a single spark of fire.

"Just think of it, for a moment, boys; when the cold is so severe that even hardy, warmly-clad lads like yourselves, have seemed to forget your gentlemanly manners, in your selfish eagerness to secure the warmest place by the stove, but a few streets from us, a feeble woman and helpless children are lying, with no security from the bitter cold, save a little covering on their miserable straw pallet." Those fifty pairs of eyes seemed to dilate in wonder, as the teacher proceeded; while at the hint of their selfishness, many of the eager returned faces gained an added flush, as quickly eyelids drooped, and stealthy glances were interchanged.

"Now boys, I want some volunteers! who of you will take your sleds, go to my woodpile, and carry this poor woman some fuel?"

Instantly fifty hands were raised, as a chorus of yoting voices responded, "I will go, sir!"

A smile broke over the stern face of Master L., at the enthusiasm of his pupils. "Thank you, my lads," he said; "but I fear I should have no wood left, for myself should you all go; six can carry all that is necessary for the present." Selecting a half-dozen of his most reliable scholars, he gave them the requisite directions, and soon, warmly equipped in caps, coats, and mittens, they were eagerly hastening on their errand of mercy.

The morning was indeed bitterly cold; the air so sharp and biting that the pedestrians, hastening through the streets, were so closely muffled that scarcely a feature of their countenances was distinguishable. But our group of young heroes heeded not the cutting wind, as through the frosty streets they hastened, till they reached the scene of their labors.

"I'm thinking Master's woodpile will suffer a little," shouted one, a bright-eyed, roguish-looking urchin, as he filled his sled to its utmost capacity. "I say, boys, it's a mean shame, as much wood as there is in this city, and one family without a stick. Why, I should think they would be frozen to death."

"Well, they shall have one jolly fire," exclaimed another, "thanks to Master L.'s woodpile. I always thought he was a cross old fellow, who wouldn't care whether we froze to death or not; but I guess he's better than he seems. But come on, boys, hurrah! teams all ready," and gayly the procession moved away.

"O mother, it is so cold!" pleaded a little voice, while the shivering little form nestled still closer to its suffering parent. "Why don't God send us some wood? you said perhaps he would, if we prayed to him; but oh, dear, I don't believe he can hear me at all, he is so far off, away up there in the sky among the bright stars."

"Hush, darling!" and a wave of agony swept over the care-worn face of the mother. "He does hear us, and he will answer some time. Creep closer to mother, dear, perhaps it will be warmer, by and by."

"But, mother, we shall freeze to death while we are waiting; and I am so tired lying here; and I am hungry too. Oh, dear, I wish father would come back; he would get us some wood, I know. What did God carry him off for?" and loud, convulsed sobs broke from the little sufferer. Just then the boys with their load reached the crazy old dwelling, entered without ceremony, and, depositing their wood, on the hearth, proceeded to make what they called a glorious fire.

Looking up from their work, they saw from the door of an adjoining room, a pair of eager, wondering eyes watching them, while smiles were chasing away the tears that had almost frozen on the little one's cheeks. "O mother, mother," exclaimed she, "it's some boys, and they've got lots of wood," and the cold little feet went dancing over the bare floor. "Come, sissy, come right out here by the stove; we'll have a jolly fire; poor little thing!" and the voice of the brave lad choked, as he snatched the child from the cold floor and placed her close to the rapidly heating stove.

"Oh, this is good," and she laughed merrily as she felt the grateful warmth creeping into her chilled little body.

"Now," said the boys, "you'll be all ready for breakfast." "Oh, we haven't got any breakfast," was the artless reply. "But perhaps God will send us some. I do hope he'll hurry, though, for I am so hungry."

"No breakfast!" and the boys gazed at each other with looks of consternation and dismay. "What shall we do?" and eagerly they began searching their pockets, but alas! a few pennies only rewarded their search.

"I'll tell you what we'll do," exclaimed one. "Let us go home, and our mothers will send the breakfast." No sooner said than done; and in an incredibly short time, for they worked with a will, the

boys had returned, each with a heavily laden basket, which they triumphantly deposited on the table. During their absence, the widow, a young, frail looking woman, had dressed herself and her little ones, and was enjoying the warmth of such a fire as she had not seen for many a long day. The children shouted for joy, as the savory odors of the warm breakfast filled the room; while the color suffused the mother's pale cheeks, and her eyes filled with tears, as she exclaimed, "God bless you, boys; you have saved us from perishing. For several days I have not been able to procure work; and my means are entirely gone. I once had a happy home; but my husband's death, some months since, left me wholly dependent on my own exertions. God knows I would willingly work; but the pittance I get from the shops, is scarcely sufficient to procure the bare necessities. And now, even that is gone, and I know not where to look for help."

"We will get you work," eagerly exclaimed the boys; "we will tell our mothers, and they won't let you suffer any more." And the young heroes kept their word.

We have read much, this winter, of the improvidence of the poor. Improvident, many of them may be; but with the enormous rents they are obliged to pay for even the humblest accommodations, and the high price of fuel, it seems no marvel, that many of them find it impossible to do more than make both ends meet, even with plenty of work and good wages. Hence when sickness comes, with its attendant expenses, or some financial crisis stops the work on which they depend, distress and misery, such as we have faintly pictured in our "O'er true tale," must be the result.

Thank God, the long, terrible winter—terrible for the thousands of suffering poor—is over. Spring is hurrying by; and though want and misery may still be the portion of many, yet the pined, haggard faces are now free from the added suffering of exposure to the bitter cold.

IOLA.

## Rev. Elijah Guilford.

Bro. Guilford was born in Saco, Me., and died at the Free Baptist parsonage in Littleton, N. H., Dec. 27, 1873, aged 39 years. He was converted in early youth, and soon after developed characteristics which marked him as a candidate for the ministry. In the course of time, he found his way to New Hampton, and there entered upon his preparatory studies. During the war he went to the front and served his country for several months under the auspices of the U. S. Christian Commission. On his return from the South he resumed his studies at New Hampton, where he graduated with honor from the Theological School in the class of '67. His marriage with Miss S. J. Knight of Starksboro', Vt., and settlement in the ministry soon followed, his first charge being a union church in Burke, Vt. His labors there, though brief, were attended by good results. He accepted a call from brethren in Littleton, and in July, 1868, organized them into a Free Baptist church and settled as its pastor. This relation he sustained till released by death, though forced by failing health to abandon public service about two years previous to that event. During his pastorate, the church enjoyed a good measure of prosperity, having added to its membership from time to time, and built them a neat and commodious house of worship. He bore his protracted sickness with great patience and resignation, his greatest affliction being the fact that he must so soon come down from the work.

As a student, Bro. Guilford was thorough, pushing his investigations to fundamental principles. He had a remarkable faculty of reproducing what he had once heard or read. At the seminary he was a kind of living compendium of knowledge, convenient for consultation on almost any subject to which he had given attention.

As a Christian, he believed in the doctrine of entire consecration to God, and that entire sanctification was attainable in this life. The last several years of his life were spent in humble effort to conform to this belief.

As a pastor, he had a living interest in all that might affect the financial, social or religious condition of his parishioners. His ideas of pastoral work were good and high, but the condition of his health rendered it impossible for him to carry them all into effect.

As a preacher, his homiletical turn of mind, a thorough study of the best Greek and English authors, a natural sense of fitness, chastened by discipline, gave to his pulpit productions a logical arrangement, a pure diction, and a graceful, yet strong delivery. The common people heard him gladly, because, in his ministrations, unction usually blended with great plainness of speech. His pegs in culture enjoyed his preaching, because, in addition to the spiritual benefit derived, their love of the symmetrical was gratified.

Had Bro. Guilford eccentricities and infirmities? Yes; and none were more keenly conscious of the fact than himself. While these may prove his humanity, they do not disprove his Christianity. Not all his efforts for good have been crowned with results desired; nor have all his hopes yet crystallized into the golden fruitage of success. But there have been hindering causes beyond human control. His whole career presents a life in which high ideals and noble aspirations on the one hand, and a diseased body and a shattered nervous constitution on the other, were in constant antagonism. Notwithstanding all these embarrassments, Bro. Guilford has done a solid work for the Master. And now that

he rests from his labors, peace to his ashes, and forever fragrant be his memory.

Our church at Littleton has made for itself a noble record, in refusing to accept Bro. Guilford's resignation after it was morally certain that he could serve no longer at its altars, and for the many material and sympathetic attentions rendered through his protracted sickness. For all this, the Lord's "Inasmuch" will at some time sound very sweetly to them. Dr. Paterson, a resident of Littleton, and cousin of deceased, was untiring in his kindly offices to him and family; while, if the loving heart and ready hands of Sister Guilford could have retained him on earth, Bro. Guilford "had not died."

F. L. WILEY.

## God is Love.

The love of God over man is infinitely greater than man can imagine. He ever has our welfare in mind. In all his ruling he is ever holding out toward us a helping hand. If we prosper, God prospers us; and if sorrow afflict us, we can not but think that God is just.

And should not man love him and serve him with all his might? Though we be wicked, God is ever watching over us, for without him and his ever sustaining power we could not live. Man will go on through life in opposition to God's commandments, sinning against him, and still he watches over him and even prospers him. Is he not a merciful God? He gave his only son to suffer and die upon the cross, that man might find pardon for his sins against him. Christ came upon the earth and associated with sinful man that he might find salvation, and after all that God has done for us, we are too unwilling to serve him.

Our worldly cares occupy too much of our time. We do not give to God his due. Our first duty is toward him. If we are faithful and keep his commandments, the rest will be added. Could we, if we stopped to think that God was watching us, and our every action, do so many evil things?

Man ought to live a Christian life every day. He should engage in no business that he can not serve him. He is every day bestowing upon his children manifold blessings, and man receives them as if he was justly entitled to them. No man is entitled to favors from God unless he serve him with all his might. There can be no half way about it. God requires the whole heart; not any part of it. And if we are faithful and serve him as he requires, he will reward us. He has promised life eternal to them that fear him and keep his commandments. Through the atoning blood of Jesus Christ a way has been prepared that men might obtain everlasting life. And is not this fact alone enough to cause us to love and serve him all our lives? Are not such promises as these sufficient evidence that God loves his children, and ought not we to appreciate such a God, one who is willing to forgive our many transgressions against him if we are only willing to love him? He has told us in words so plain as not to be misunderstood, that if we are only faithful we shall reign with him through all eternity. And again he has told us the wicked can in no wise escape punishment. Except we believe on the Lord Jesus Christ we can not inherit the kingdom of heaven. We should be faithful, and ever watching, and make our daily life an example for others to follow, by prayer and godly conversation.

J. E. TAYLOR.

## Temperance.

PRAYING AND SACRIFICING FOR IT.

It is with real pleasure that I have been reading of the great Temperance movement in the West, for I have long felt, if anything real was ever accomplished for Temperance, it must come through prayer and Christian effort. And I think it is the duty of every God-fearing man and woman, to pray earnestly and labor faithfully, that the good work may go on and gather strength, and be blessed of God.

Of course, all are not to labor in the same way or use the same means. People should be led by circumstances and the spirit of Almighty God in this matter, for the work is too great for human strength alone, but he who has commanded us to pray, has also promised to answer our prayers. And I verily believe when Christians pray as earnestly for the banishment of intoxicants, as they prayed for the abolition of slavery, they will see the same good results. Then and will tell them shall the desired work be accomplished. Individuals and classes of individuals have begun the work, and may God assist them to carry it on to his honor and glory, is the prayer of my heart. A rum seller once said to me: "I don't know what your temperance folks would do if I should stop selling liquor, for your temperance folks are always coming to me after a little nice brandy or good alcohol for sickness."

Now, is this right? Of course it is right to have such things for sickness. Think again. Is it right to encourage a great wrong? Would it not be better to suffer a little physical pain than to encourage that which causes so much mental and spiritual suffering and degradation? Would it not be better to let a few individuals even die for the want of liquor than to let it send sixty thousand persons yearly to a drunkard's grave, to eternal woe? Can we not suffer a little inconvenience for the sake of removing temptation from the poor and the weak; for are they not sick themselves sometimes, and do they not make sickness an excuse for buying the vile stuff that works their ruin? We know it is so. It is a fact that liquor selling apothecary shops are almost always degenerating into low groggeries. Then banish them, we ought to say. For we ought to be willing to banish the great cause of so much sin and suffering, even if it costs us something to do so; for if

meat causes our brother to offend, we should eat no meat. When Moses came to the bitter waters of Marah he cried to God, and God showed him a tree that healed the waters. Why can not God show our physicians a way to heal us without giving us the drink which Satan has distilled from the juice of the forbidden fruit? I think he can and will when we have faith enough to trust him fully. But I doubt if the Christian world is ready to have liquor entirely destroyed. Till then we must pray and wait, for the end is not yet. For little will be accomplished for Temperance while alcohol is considered a necessity of life by so many. The Christian church must be made to feel that the spirit of rum is the spirit of the devil, and whosoever uses it encourages the great arch enemy and dishonors God, before anything real is accomplished for Temperance.

RADICAL.

## Notes with Suggestions.

**TRAVEL TO THE NEAREST HEAVENLY BODIES.** Could we go to the moon by railroad, traveling day and night at the rate of 30 miles per hour, it would require ten months to reach that luminary. Could we go to the sun at the same speed, it would take over three hundred years. We say nothing of the stars now, which are at an amazing greater distance. We have in the two cases stated, a little idea of the vastness of space in the universe of God.

**FALLING TENDERLY.** Light travels with such astonishing swiftness, that it is but eight minutes in coming from the sun to the earth. Its speed is nearly two millions of miles per second. Yet it falls on an object most tenderly. The thinnest slip of gold leaf is not started by it a hair; and thousands of rays falling daily on the tenderest of the organs of the body, the eye is not susceptible of the least pain; on the contrary it is sweet. Thus with the Divine presence, coming to hearis. Quickly, softly, sweetly it comes to our spirits. It is a breath of love, a zephyr—that gives life and joy.

**MORE THAN WE ASK OR THINK.** We are in the dark and chilled with the cold. We wish the sun to shed light and heat upon us. It comes, and more than we asked for or thought of. We have a whole sun, each one. Thus in prayer to God for good. We often get more than we asked for, or our faith embraced. And then, Paul tells us, "God is able to do exceeding abundantly more than we asked or even thought of. Oh for the ability to take God in the largest sense of his readiness to bless."

**A REASON.** It may be sometimes that a minister allows his heart to grow cold, and the word preached is not in demonstration of the Spirit, so the people complain. But it is certain that much of the complaint in the churches that preaching is not right and ministers not useful, comes from back-slidden persons. To this class the minister is not right, nor the church, nor scarcely anything. Let all take heed. Don't fail to bare in mind the Saviour's account of the beam and the mote in the eye of one and the other.

**WHICH IS BEST?** Is it the display of fashion at church, or the preaching of God's word? If it is the first, notice it, retain the idea of it and converse about it after getting home. If it is the last, have the most by far to say about it.

**THE CAUSE.** Free thinking in the sense of skeptical views usually comes from free living; and opposition to the Bible is generally from bad hearts.

**THE CHURCH AND SINNERS.** For four months a preacher addressed listening, union congregations, calling upon professors to engagedness and faithfulness that God may be honored and sinners saved. In the mean time sinners have had a portion in due season. These points are the propels ones in preaching. Some good results will come.

**FREE GRACE.** It is free, and it is glorious to have it proclaimed. Ring it out, ye men of God, loud if need be, and long. Some, perhaps, many may be induced to accept it.

**YET THERE IS ROOM.** Quite a large number have come to the gospel feast, and yet there is room. There is room in the Saviour's loving heart; there is room in heaven. Should all the world come (and what a blessed coming that would be), still it would be said, "yet there is room."

**NOT ATTEND PUBLIC WORSHIP.** The requirement to attend has been made by Heaven quite imperative, if it is possible. Some, yea many, are sadly negligent. Some, who once professed to be Christians, are of this class. If parents, how terrible is the influence of their example on children. They are liable to be neglectors too. This is not all. Some of them run into wicked courses. They prove a trouble and a curse to those who ought to have set them good examples in keeping the Sabbath by attending the worship of God. We have known cases in which they seemed paid four double fold for their neglect in this one thing.

**WHERE TO PREACH.** It is related that an aged minister on being asked by one just commencing, what field he should seek in which to labor, answered, "Go where there is the least money and the most devil." Accepting this as correct, that money should not be the first consideration, but the state of things such that faithful labor is needed to save the perishing and thus be abundantly useful, it may be asked if the advice given is not reversed in the decision of some seeking places, in that they choose fields where there is the most money and society pretty good?

Raymond, N. H.

The heart not only knows its own bitterness, but is far more intimately acquainted with it than the well-intentioned persons who, by their kindly endeavors to solace the woes of their friends, often add a double pangency to the pangs that excite their compassion.—*Pall Mall Gazette*.



## Selections.

### The Poor Man's Sabbath Day.

The merry birds are singing,  
And from the fragrant sod,  
The spirit of the flowers  
Is sweetly up to God.  
While in his holy temple  
We meet to praise and pray,  
With cheerful voice and grateful lay,  
This summer Sabbath day!

We thank thee, Lord, for one day  
To look Heaven in the face!  
The poor have only Sunday;  
The sweeter is the grace.  
Thy then they make the music  
That sings the week away;  
Oh, there's a sweetest melody  
In the poor man's Sabbath day.

'Tis a burst of sunshine,  
A tender fall of rain,  
That sets the barest life ablaze,  
Makes old hearts young again.  
The dry and dusty road  
With smiling flowers is gay;  
'Tis open heaven one day in seven—  
The poor man's Sabbath day!

'Tis here the weary pilgrim  
Doth reach his home of ease!  
That blessed home called "Beautiful,"  
And that soft chamber, "Peace."  
The River of Life runs through his dream,  
And the leaves of heaven are at play!  
He sees the Golden City gleam,  
This shining Sabbath day!

Take heart, ye faint and fearful;  
Your cross wears courage bear;  
So many a face now fearful  
Shall shine in glory there,  
Where all the sorrow is banished,  
The tears are wiped away;  
And all eternity shall be  
An endless Sabbath day!

Ah! there are empty places  
Since last we mingled here;  
There will be missing faces  
When we meet another year!  
But heart to heart before we part,  
Now all together pray  
That we may meet in heaven to spend  
The eternal Sabbath day.

### Dr. Christlieb's Argument.

But, amid all this work, never let us forget the personal preparation in secret. If we are to conquer in our struggles against unbelief, it must be less exclusively than hitherto with word and pen, and more on our knees. Often, while we fight hard, we pray too little. Instead of at once fulfilling against unbelief, let us first wrestle for them with the power of intercessory prayer, that they may be enlightened by the Lord. No word or writing should go forth in this holy war unaccompanied by prayer. Let no combatant enter the arena without putting on the spiritual as well as the intellectual panoply, that he may not be as did the seven sons of Siva. And let none who strive in the right spirit be left alone. Though we may not everywhere be able to succor and defend, yet the arms of our prayer can embrace the whole globe. Thus only can we become so filled with the Spirit that the image of Christ, the great Captain and Conqueror in the battle, shall shine out of every action and victoriously enlighten our opponents and when they see in our walk and conduct greater love and self-denial, greater self-sacrifice, greater firmness and quietness in distress and danger. The Christian is the world's Bible, and the only one which it reads. If we take care that in this book be plainly shown the loving spirit, the grandeur, and the winning friendliness of Christ, then shall we have many hearts open to receive the true testimony of Christian life and suffering. For many of our opponents in secret envy our Christian comfort in misfortune and under heavy losses. Their hearts are often stirred by a deep yearning after the support which bears us up; and this superiority of Christian life can often drive the hardest heart to seek help of our Lord. In fine, only life can beguile life. Where we wish to defend the Word of Life, our own life can not be separated from it. The strongest argument for the truth of Christianity is the true Christian—the man filled with the Spirit of Christ. The best means of bringing back the world to a belief in miracles is to exhibit the miracle of regeneration and its power in our own life. The best proof of Christ's resurrection is a living church, which itself is walking in new life and drawing life from him who has overcome death. Before such arguments ancient Rome herself, the mightiest empire of the world and most hostile to Christianity, could stand. Let us live in like manner, and then (though hell should have a short-lived triumph) eventually must be fulfilled what St. Augustine says: "Love is the fulfilling of the truth."

Already the world is beginning to be divided into two great camps, of the unbelieving and the faithful. In many unbelief has probably become incurable. Before such we can only confess the truth for a testimony against them. The Antichrist who denies Father and Son can be destroyed not by men, but only by the Lord in the brightness of his coming. But the holy task that falls to the lot of every Christian is to continue to do battle for the truth after the measure of his strength, in the power of that victory which Christ has already gained for us and which he has promised one day to complete. May not only individuals, but may every Protestant people recognize that it ought to contribute its special gift toward the great world apology for Christianity—Germany, her deep and earnest science; England, her trustful earnestness on Scriptures; her faithfulness in pastoral work; her open-handed charity; America, her energetic activity, her fearlessness in public testimony for the truth, her indelible love of freedom; and all others, great or small, the talent entrusted to them. If all others unite in holy zeal for God, the victory can not be wanting. Forward, then, my brethren, and let us not weary of the strife. Our field of battle is the wide world, our aim the honor of God, our support amid strife and suffering the certainty that our faith already is the victory which hath overcome the world.

### Private Prayer.

The largest part of the Christian's prayers will always be in private. His prayers will be a dialogue with his heavenly Father. If his religion is not so, he may distrust its sincerity. If he be not more secret than public, more hidden than open—if his prayers in his closet, in his studies, in his walks, are not far more constant and important than his prayers in company and in church—he ought to doubt whether he does not pray to be seen of men rather than to be seen and heard of God. Secret prayer is the fountain of all other prayer. Where there is no habit of private communion with God there will be no earnestness in public prayer. It will be formal, dry, and consisting in endless repetitions of the customary phrases. The life of religion in the soul consists in habitual communion with God, in gratitude, in supplication, in "the flight of one alone to the

Only One." This hidden, inner life must be maintained in its fullness by constant prayer, and thus it will flow out easily into all the acts of public devotion and active goodness. But when this inner life stagnates, then the outward acts of devotion become formal and rigid, and the man is like a tree, hollow at the heart, which still may maintain an outward, and mid show of life; or like an olive tree dead at the root, which still may bear "two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof."

Secret prayer is the sign and the food of this inner life; its sign—for this life is love, and where love exists it will express itself. If the heart loves God, it will commune with him; it will habitually turn to him, as the heliotele to the king of day; it will lean on him in dependence, trust and confidence. Its food—for such communion opens the soul to receive new life flowing into it from God; and prayer is the door through which the bread and wine of the soul are brought in.

One great advantage of private or individual prayer is its freedom of form; another, its greater range of subjects and occasions. Its form is free. It may be mental or oral, it may be only the unexpressed, sincere desire of the soul, or it may be a verbal utterance of wants and needs. It may be

"The burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near,"

or it may be a written form of self-dedication, carefully prepared, and solemnly read once and again on the bended knees. It may be at set times, or at any and every time, walking and fro, sitting, kneeling, waking at midnight on the bed, in the midst of affairs. We carry this closet with us everywhere; we can always step in and shut the door. No one sees that we have gone in, unless our secret communion with our Father shows itself by "a sweet, attractive kind of grace," which such intercourse leaves behind it on the features.

Sometimes the deepest prayer of all is not only without utterance, not only without words, but even goes down below the region of distinct thought. It is simply turning to God, and opening the heart to him, to receive whatever influence he may send. It is the state of mind described in all the Quaker books of devotion, and expressed in the sweet Methodist hymn, which seems written not for Methodists, but to be sung in the Friends' meeting house:—

"From the world of sin and noise  
And hurry I withdraw;  
For the small and inner voice  
I wait, which silent ever  
Dare not in Thy presence move;  
To wait until Thou reveal  
The secret of Thy love."

—J. F. Clarke.

### An Evil and a Caution.

The growing demand, for the last fifty years, for a rhetorical style of preaching has gradually crowded the Bible toward the background in the pulpit, while the Sabbath school in many cases has become an organization practically independent of the church and almost entirely outside the pastor's round of labors; for no man can produce two sermons a week, that are worth hearing, and do everything else. What would be thought of a plan in our high schools, which required the Principal to give his time and strength to the delivery of lectures to the pupils, with no oversight of the qualifications of his assistants for their posts, and very little idea as to whether their attainments in chemistry, astronomy and other studies qualify them to give sound and competent instruction?

And yet the case is far worse in the Sabbath school than in the week-day school; for in the latter the assistants have been educated specially for their department, and many of them in their special department are superior to the Principal; while it is frequently the case in our churches, that the pastor is the only person who has given any systematic, thorough and prolonged study to the Bible and Bible history and theology. Therefore, there would seem to be the strongest possible reason why, in some way, the pastor should take the lead in Sabbath school instruction.

There is, in all our churches—it is well that there should be—a conservative element, and we counsel those, who may earnestly desire a new order of service, to make haste slowly. It may be better to suffer the present evil for some time, rather than force a change against the wishes of any considerable minority. Have patience, brethren of the progressive school, and by all means preserve harmony and unity in the church, if possible. The logic of events is all powerful, and in the not distant future your church will cordially adopt plans which to-day would meet the stoutest opposition.—*Comp.*

### The Love of Christ.

It was on the love of Christ that the early Church so strongly leaned. It is to this love we find the Apostle Paul so continually turning. "This was his soul's true resting-place and refuge." It was under the branches of this palm-tree that he found a shadow from the heat. This was the deep well out of which he drank his endless consolation. He needed no ether. To be "able to comprehend with all saints the breadth and length, the height and depth" of this love, was his aim; and to "know that love which passeth knowledge," was the sum of his prayers.

This love is our refuge too—our true and quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm has gone to rest; each gust has died away. Love beyond all loves, in greatness, in freeness, and in efficacy! Gifted with strange power of soothing, and healing, and comforting! He who has possession of this love has got hold of a hidden spell, mighty to charm away all heaviness of heart, all bitterness of soul. What can withstand it?

In this love are all the loves of earth gathered up and centered. It is a father's love, yet far beyond the love of earthly father. It is a brother's love, yet passing far above it. It is a bridegroom's love, as the Song of Solomon shows us, but tenderer than the love of mortal bridegroom. It is a husband's love, yet truer and more faithful than the love of the truest and most faithful husband upon earth. It is a love without beginning and without end—a love without any intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weariness—a love without intermission—a love without fickleness—a love without decay.—*Rev. H. Bonar.*

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

## Colonization Society.

Rev. J. K. Converse, District Secretary of the American Colonization Society, has prepared a statement of the Society's work and condition, from which we extract the following:

What do we see, to-day, as the results of fifty years' labor of the Society as a missionary power?

We see the foreign, domestic slave-trade utterly abolished on 1000 miles of the west coast. We see there a well regulated Republic, geographically as large as New England, with a Constitution like our own, wisely administered by colored men. We see 25,000 American-Liberians, in some 40 different settlements; 5,700 captives from slave-ships, civilized, educated in the Liberia schools, assimilated to Christian habits, and received as citizens into the bosom of the State. Some of these recaptives are now effective preachers of the Gospel, and members of the Legislature.

We see 600,000 of the native population, within the Republic, cheerfully obedient to its laws, speaking the English language, and having already a civilization of a higher order than that of the masses of ancient Greece and Rome—for it is a civilization that is informed and molded, to some extent, by Christianity.

We have a College there with an able faculty of liberally educated colored men, and 40 students in the collegiate and preparatory departments; three Academies, and our New England system of District schools introduced.

The steam engine is there—the sugar mill and the printing press—that great instrument of civilization. Two or three newspapers are published there, edited with ability, in the various columns of which we see all the indications of a prosperous and thriving State.

But more and better still, there are some sixty churches in Liberia, with about 15,000 communicants—more than one-half of these are converts from the native population. We are doing there the Foreign Missionary work—certainly as fast and effectually as it is done by any Ecclesiastical Board. Why, then, should not this cause have as high a place in the sympathies, prayers and contributions of Christians as any Foreign Missionary Board? We owe a greater debt to the heathen of Africa than to any other race; a debt that we shall never pay, for we have inflicted on the African unutterable wrongs; but God has opened a way in which we may make some restitution for the wrongs inflicted.

Thus, in the language of President Lincoln in January, 1865, "The Colonization Society has proved a triumphant success." Its plan was a noble conception, exceeding in its wide and benevolent embrace, a nation of slaves, a continent of heathen and the future peace and quiet of our own country. There are facts and statistics to show, that under the divine blessing it has accomplished as much for the continent of Africa in the fifty years since the first sable colony was planted, as the Puritans accomplished for the continent of North America, in the first fifty after they landed on Plymouth Rock.

Another important and significant event is noteworthy. An English company have recently applied to the Librarian Government for permission to land a submarine telegraphic cable at Cape Palmas, in Liberia. This cable is to be laid under the Mediterranean and through the straits of Gibraltar from Liberia to Portugal to Cape Palmas in Lisbon. This will place Liberia in direct telegraphic communication with Europe, the United States and South America. This work is already begun by the English company; when completed, Liberia will almost cease to be a foreign country, when we can send our messages to President Roberts and receive an answer in six or eight hours. Truly the world moves.

More than three thousand of the freedmen have entered their names on the books of the Colonization Society at Washington, and are pleading earnestly for means to help them to get to Liberia. Among these are several well educated preachers and pastors with their churches, anxious to go to improve their own condition and to help spread the gospel among the six hundred thousand native population in that Republic. Donations to aid these waiting applicants to go to the home of their choice, may be sent to Rev. J. K. Converse, District Sec. for Me., N. H., and Vt., Burlington, Vt.

### Strength of Christ.

Although, then, thou seest thyself the most witless and weak, and findest thyself nothing but a prey to the powers of darkness, yet know, that by believing, the wisdom and strength of Christ are thine. Thou art, and oughtest to be, thyself, all weakness, but he is all strength, almighty himself. Learn to apply his victory, and so it is thine. Be strong, how? In him and in the power of his might. But thou wilt say, I am often fogged; yea, I can not find that I have any strength against my enemies, but they still against me—yet rely on him. He can turn the chase in an instant; still cleave to him when the whole powers of the soul are, as it were, scattered and routed. Rally them by believing. Draw, then, but unto the standard of Jesus Christ, and the day shall be thine; for victory follows that standard, and can not be severed from it. Yea, though thou find the smart of divers strokes, yet think that often a wounded soldier has the more agency, and it shall be so with thee. Remember that thy follies, through the wisdom and love of thy God, may be ordered to advance the victory, to humble thee and drive thee from thine own imagined strength to make use of his real strength. And be not hasty. Think not at the very first to conquer. Many a hard conflict must thou resolve upon, and often be brought very low, almost to a desperate point, that to thy sense it is past recovery. Then it is his time to step in, even in the midst of their prevailing.—*Leighton.*

### Half-Believing.

Had Christians been believing in God better, more grandly, the present phase of unbelief, more no doubt is needed, to appear some time in the world's history, would not have appeared in our day. No doubt it has come when it must, and will vanish when it must; but those who do believe are more to blame for it, I think, than those who do not believe. The common kind of belief in God is rationally untenable. Half to an insensate nature, half to a living God, is a worship that can not stand. God is all in all, or no God at all. The man who goes to church on Sunday, and yet trembles before chance, is a Christian not because Christ has claimed him, I would not be hard. There are so many degrees in faith! A man may be on the right track, may be learning of

Christ, and be very poor and weak. But I say there is no standing-room, no reality of reason, between absolute faith and absolute unbelief. Either not a sparrow falls to the ground without him, or there is no God, and we are fatherless children. Those who attempt to live in such a limbo as lies between the two are only driven of the wind and tossed.—*McDonald's "Miracles of our Lord."*

### The Divine Beneficence.

Suppose that early in this year, the whole world had bent itself in supplication to the Infinite Ruler—every man and woman, kneeling in the humility of conscious dependence, and lifting up from every zone the prayer, "Forsake us not this year, great Benefactor, but bless us in our helplessness, from the treasury of thy goodness!" And suppose that, after such a verbal petition, the supply had come that in every house had been found the water and the stores, the bounties of vegetable and animal food—how surprising would the miraculous mercy have seemed! But how much more surprising and inspiring is the real wonder than such a shower upon the barren globe would be! With few prayers for it, the great miracle has been wrought, and in the double way of beauty and bounty.

## PREMIUMS.

### A Special Offer.

We have just obtained a superior and quite large Chromo, 13 by 16 inches, entitled, "The Illuminated Cross." Both in design and execution, it is by far the best thing we have offered on similar terms. We knew nothing of it till a few weeks since, or we should have given it the first place in the offers of last winter. Every way, it is a real gem, sure to command admiration. We do not stop to describe or praise it in detail; we are quite willing to risk it anywhere to speak for itself. We offer it to both old and new subscribers, until June 1, on the terms mentioned below.

We have also made arrangements with the Publisher of *The Fruit Recorder & Cottage Gardener*,—a most excellent monthly sheet of 16 pages, issued at \$1.00 per year, and devoted to the culture of garden fruits and vegetables, to furnish that paper to our subscribers, with the *Star*, and a most superb Fruit Chromo, 13 by 16 inches. This Chromo is issued by the same parties as the other, is of the same size, and not inferior in richness and merit. It is no cheap daub, but a piece of genuine artistic work. These Chromos are too large to go safely by mail when mounted, and so we shall send them only in their plain form. Any framer will mount them. And so our offers, extending only to June 1, are as follows:

1. To every new subscriber, sending us \$2.50, with 10 cts. to pay for wrapping, mailing, &c., we will send the *Star* for one year, and a copy of the Illuminated Cross. For \$3.25 we will send the *Star* and the *Fruit Recorder* for one year, and a copy of both the Illuminated Cross and the Fruit Chromo.—Those who prefer it, may receive the "View on the Kennebec" instead of the Cross.

2. To all our present subscribers who shall pay all arrears, and a year's subscription in advance,—with the additional 10 cts. for wrapping, mailing, &c.,—we will send a copy of the Illuminated Cross. For 75 cts. additional, we will send a copy of the *Fruit Recorder* and the Fruit Chromo.—Or, we will send "View on the Kennebec" instead of the Cross.

3. Those of our old subscribers who have already paid a year in advance, and who wish the Cross, shall be entitled to a copy on sending 50 cts., or on sending \$2.50 to pay for the *Star* a second year in advance. And for 75 cts. additional, they shall also receive the *Fruit Recorder* and the Fruit Chromo. These last named subscribers will be charged nothing extra for postage.

Let the orders come in promptly, and they will be promptly filled. If the Chromo business is coming to an end, we propose to finish it generously during the three months to come.

**\$5-\$20** per day at home. Terms free. Address GEO. STINSON & CO., Portland, Maine.

**\$5 to \$20** per day at home. Terms free. Address GEO. STINSON & CO., Portland, Maine.

**PATENTS OBTAINED**—for Inventors. No charges unless successful. Pamphlet sent free. C. A. STINSON, Solicitor, 110 Tremont St., Boston.

**REMARKABLE SUCCESS!** One agent in 4 days, and another \$188.00 in 8 days, selling **OCEAN'S STORY**. Adventures upon, and the wonders beneath the great Oceans. More Agents Wanted for this and the history of

**Livingstone 28 Years in Africa.** Also our splendid new Bible, just ready. Address, HUBBARD BROS., Pub's, 83 Washington St., Boston.

**A Great Offer!** HORACE WATERS & SON dispose of 100 Pianos, Melodeons and Organs, of first-class makers, including Waters', at very low prices for cash, or part cash, and balance in small monthly installments. New 8-octave first-class Pianos, modern improvements, for \$275 cash. The Waters Concerto Parlor Organs are the most beautiful in style and perfect in tone. Illustrated Catalogue mailed, 15c.

**\$100 To 2000** per month guaranteed him, or to be paid to agents or customers, to sell our Indestructible White Wire Clothes Lines. Sample free. Address the Hudson Wire Mill 123 Maiden Lane, N. Y., or 15 Cornhill, Chicago, Ill.

**MAN IN GENESIS AND IN GEOLOGY:** or, the Biblical account of Man's Creation, traced from the first to the last, and the history of the human race, from the first to the last. By Joseph P. THOMPSON, D. D., LL. D. one vol., 12mo. Price, \$1. Will be sent prepaid, on receipt of price, by I. D. STEWART.

## New and Choice.

**THE NEW REID LIBRARY**, by Pansy, is now complete in uniform and elegant binding, as follows: *Ester Reid, Julia Reid, Three People, The King's Daughter, and Wives and Otherwise*, 5 vols., \$7.50. Deservingly popular for the precious truths they teach, and the attractive manner in which they are presented.

**KITTY KENT'S TROUBLES**, by Julia A. Eastman. Myths and Heroes, by Dr. S. F. Smith. *Helpful Thoughts for Young Men*, by T. D. Woolsey, D. D., LL. D. \$1.25. Historicals, \$1.25.

*Peter the Ship Boy*, \$1.00; *Mattie's Home*, 75; *Helena's Victory*, 75; *A Girl's Money*, \$1; completing the *Allie Bird Series*, by the author of *Annie Maylie*. *Broken Fetters*, \$1.50; completing the *Evening Bell Series*.

*The Fisher Boy*, by Kingston, \$1; *Willie's Money Box*, \$1.25; *The Tropics* (17 Illustrations), \$1.25, and several other books of rare interest and merit are just ready.

**THE \$1000 PRIZE SERIES**, 16 elegant volumes. No series of books have been more eagerly read and widely commended. They are pronounced by the examining committee, Rev. Dr. Lincoln, Day and Rankin, superior to any similar copies.

**\$500 PRIZE SERIES**, 1st series, 8 vols., \$12; 2d series, 13 vols., \$15.75. Books that have a standard reputation for excellence.

In addition to the above, Messrs. D. Lothrop & Co. publish upwards of two hundred choice books for Sunday school Libraries and Family reading. Please send for their full illustrated catalogue.

**D. Lothrop & Co.,** Bible Warehouse and Bookstore, BOSTON, 38 and 40 Cornhill.

**A NEW PERFUME** for the Handkerchief. Made by COLGATE & CO., New York.

**\$72 EACH WEEK**. Agents wanted, parsonages free. J. Worth & Co., St. Louis, Mo.

## Claremont Manuf'g Co.

CLAREMONT, N. H.

OFFER TO THE

NEW ENGLAND PRESS

SUPERIOR

All Rag News.

Send for a sample lot. See advertisement in New Hampshire Register.

211—COW!

**FLORENCE**

The Long-continued sale of the FLORENCE SEWING MACHINE CO.

and Grover & Baker Sewing Machines, having over 250,000 sold.

It is fully decided by the Supreme Court of the United States in favor of the FLORENCE Sewing Machine, and has broken the monopoly of High Prices.

**THE NEW FLORENCE** is the ONLY machine that sews back-stitch and forward, or to right and left.

It is the ONLY machine that sews both straight and curved stitches.

Sold by Cash Only. SPECIAL TERMS TO

April, 1874. Florence, Mass.

211—COW!

**AT LAST!**

THE long-talked-of and long-looked-for volume of History of the Free Communion Baptists has at last appeared, under the title of

**MEMORIALS**

OF THE FREE COMMUNION BAPTIST,

ALSO CALLED

**FREE BAPTISTS,**

By A. D. WILLIAMS, D. D.

It contains 224 pages and a large amount of interesting and valuable matter, that can be found nowhere else, interspersed with illustrative anecdotes, and illustrated with

**Five Portraits:**

J. PHILLIPS, D. D.; Wm. HUNT, S. G. GARDNER, SAM'L McKIM, and ANSEL GRIFITH, with a picture of Whitcomb Seminary.

For sale at the Star Office. Price, \$1.25, sent by mail, post-paid, with discount to the trade. Address, Rev. I. D. STEWART, Dover, N. H.

211—COW!

**Books in Chicago.**

Arrangements have been made with D. S. Heffron, 250 State St., Chicago, for the sale of our denominational and Sabbath school books.

They may be purchased there at the same price as at this office. Remittances for the *Star* and other papers may be made through him, but it will ordinarily be best to do that business with this office direct.

**PRICE OF**

**Lesson Papers**

100 copies to one address, \$9.00 per year

50 " " " 4.50

Any number above 50 at the same rate.

Any number less than 50, 12 cents each copy per year. Payment in advance.

The papers will be discontinued at the expiration of the time for which they are paid. Each paper is prepared for all the Sabbath schools in the Union, and is sent to the subscriber at the office where they are received. Three cents per quarter for 50 copies or less; six cents for more than 50 and less than 100, &c. The postage is more for papers ordered and paid for by the month than by the quarter.

Let the orders for papers be given for the year, or for the longest time that they may be wanted, and thus avoid frequent renewals.

**OUR NEW** in every new style, set of four-page tract, A. B. C. tracing forth, in plain, brief way, an outline of our Faith, and the origin and history of our denomination, its doctrine, and some of its chief benevolent institutions. They are fitting things to put into the hands of those who would learn, by means of a few words, what are the peculiarities of the F. Baptists. They will be sold at cost to those who order them for this purpose. Price—\$4 per 1000; 50 cts. per 100; 1 cts. per dozen. Send orders to

**I. D. STEWART,** DOVER, N. H.

**TREATISE.**

The New Treatise, just revised by order of the General Conference, can now be had on application, for 25 cents for each copy. Postage (extra) 4 cents for single one, 4 cents each for two or more copies. Orders are solicited

**MAN IN GENESIS AND IN GEOLOGY:** or, the Biblical account of Man's Creation, traced from the first to the last, and the history of the human race, from the first to the last. By Joseph P. THOMPSON, D. D., LL. D. one vol., 12mo. Price, \$1. Will be sent prepaid, on receipt of price, by I. D. STEWART.

**OUR NEW** in every new style, set of four-page tract, A. B. C. tracing forth, in plain, brief way, an outline of our Faith, and the origin and history of our denomination, its doctrine, and some of its chief benevolent institutions. They are fitting things to put into the hands of those who would learn, by means of a few words, what are the peculiarities of the F. Baptists. They will be sold at cost to those who order them for this purpose. Price—\$4 per 1000; 50 cts. per 100; 1 cts. per dozen. Send orders to

**I. D. STEWART,** DOVER, N. H.

**TREATISE.**

The New Treatise, just revised by order of the General Conference, can now be had on application, for 25 cents for each copy. Postage (extra) 4 cents for single one, 4 cents each for two or more copies. Orders are solicited

**MAN IN GENESIS AND IN GEOLOGY:** or, the Biblical account of Man's Creation, traced from the first to the last, and the history of the human race, from the first to the last. By Joseph P. THOMPSON, D. D., LL. D. one vol., 12mo. Price, \$1. Will be sent prepaid, on receipt of price, by I. D. STEWART.

**OUR NEW** in every new style, set of four-page tract, A. B. C. tracing forth, in plain, brief way, an outline of our Faith, and the origin and history of our denomination, its doctrine, and some of its chief benevolent institutions. They are fitting things to put into the hands of those who would learn, by means of a few words, what are the peculiarities of the F. Baptists. They will be sold at cost to those who order them for this purpose. Price—\$4 per 1000; 50 cts. per 100; 1 cts. per dozen. Send orders to

**I. D. STEWART,** DOVER, N. H.

**TREATISE.**

The New Treatise, just revised by order of the General Conference, can now be had on application, for 25 cents for each copy. Postage (extra) 4 cents for single one, 4 cents each for two or more copies. Orders are solicited

**MAN IN GENESIS AND IN GEOLOGY:** or, the Biblical account of Man's Creation, traced from the first to the last, and the history of the human race, from the first to the last. By Joseph P. THOMPSON, D. D., LL. D. one vol., 12mo. Price



# The Morning Star.

WEDNESDAY, APRIL 22, 1874.

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

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

## Premiums to Subscribers.

The special Premiums offered for a limited time to both old and new subscribers to this paper, are set forth on our third page. We ask the attention of our readers to these offers. We also suggest that they call the attention of those who are not now subscribers, both to the *Star* and to these special Premiums. They may thus serve more than one important end by a small outlay of time and effort.

## Liberty Honoring Fidelity.

Faneuil Hall has been the scene of many events that were noticeable at their occurrence and afterwards became historic. But not the least impressive among such events, in its immediate effects, was the gathering on Tuesday of last week, when the colored people met to do honor to the memory of Mr. Sumner, and Hon. Robert B. Elliott, the eloquent colored Congressional representative from South Carolina, delivered his fine and touching eulogy.

It was fitting that the old Cradle of Liberty should be chosen for such a purpose. Its very air is redolent of freedom. The faces that look down from the canvas hanging on its walls, call up the great struggles of the human soul for right and justice. The memories that crowd upon the mind in that spot are such as stir sluggish blood, make even timid hearts for the time heroic, and set stamping lips aflame with the speech that rouses souls. Here too Mr. Sumner himself uttered the first noticeable words that inaugurated his career as a champion of freedom and a mighty worker for the emancipation of the negro. And so, when his noble character and his finished work were to pass under formal review, nothing could have been more appropriate than that the representatives of the race whose chains he had done so much to strike off, should crowd the old historic building, and listen to one of their own number, as, with words now kindling like a bugle and now sublimely pathetic like the strains of the Dead March in Saul, he spoke of the man who had been at once the honored peer of the ablest statesmen and the faithful friend of the humblest slave.

What contrasts and changes such a gathering suggests! How it speaks of the progress of ideas! How forcibly it reminds us that what was denounced yesterday as revolutionary and damnable, is accepted to-day, not only without protest or hesitation, but often with tears of joy and shouts of welcome.

For Humanity sweeps onward:—where to-day the martyr stands, On the morrow crouches Judas with the silver in his hands; While the hooting mob of yesterday with silent awe return To collect the scattered ashes into History's golden urn.

It does not seem much like the Boston which mobbed Garrison for re-affirming the Declaration of Independence, which put chains about her Court-House to prevent a terrified and hunted fugitive from escaping beyond the reach of his southern claimant, which had been a hunting ground for men and women whose only crime was the skin-tint God had given them, and which had often been impatient of abolitionism as the worst of heresies. Massachusetts and South Carolina had met again. But in what a different spirit from the meetings of other days! It was not now as when the two states had stood up in the persons of Hayne and Webster to fight a moral duel in the Senate Chamber over the question of federal authority; not as when Brooks stole in upon Sumner like a prowling assassin and smote him down at the very door of death with a bludgeon; not as when the boys in blue from the old Bay State confronted the boys in gray from the little Palmetto empire and talked to each other in the thunder of cannon and the rattle of musketry. Far from that. Instead, South Carolina comes to Boston in the person of a grateful negro, whose race has risen to manhood and citizenship and authority, passes into Faneuil Hall, and there reverently binds a garland about the brow of Massachusetts' most eminent statesman, whose chief merit was that he made his life one long and splendid martyrdom for the sake of the justice which slavery had outraged and of the liberty which it had set at naught. The Palmetto state speaks to her sister commonwealth again, and now it is in a way consistent with the place, the occasion and the time. The event is worthy to become historic; the words deserve to be treasured for their own force and beauty; and the scene is one which would justify a great artist in giving five years' time to its representation on the canvas as an instructor of coming generations.

We have little space in which to speak in any specific way of the eulogy of Mr. Elliott. But it was worthy of the occasion,—appreciative, discriminating, just, dignified, graceful, fervid, eloquent. It rose to meet the demand. It more than satisfied public expectation. The surroundings did not dwarf the speaker. Eloquent as were the silent suggestions of the scene, every ear was kept attentive to the orator's words.

His person was never over-shadowed nor his voice drowned. Silence almost painful, tears that wet many cheeks and which eminent men were almost proud to shed, kindling faces that bore witness to the inspiration felt afresh in the soul, bursts of applause that for the moment broke down all ordinary self-restraint,—these things bore witness to the effectiveness with which Mr. Elliott laid his wreath on the scarcely closed grave of Mr. Sumner. It was a fine and impressive picture of Liberty bringing grateful honors to a faithful champion. The great statesman and philanthropist has received and will yet receive many rare and striking tributes, but there can hardly be another more fitting, more touching, more suggestive, or more satisfactory to the friends that give him the truest honor and the deepest love, than that offered him a week since in Faneuil Hall. We can find room only for the two brief extracts from the eulogy which follow,—the first taken from the earlier portion, and the second from the closing paragraphs; but they will suffice to show how justly the speaker apprehended what was central and vital in his subject, and how well he put his clear thought into graceful and forcible words. He says:

Charles Sumner in his mortal limitations was an American; more narrowly, he was a Massachusetts man; more narrowly still, he was a white man; but to-day what nation shall claim him, what State shall appropriate him, what race shall boast him? He was the fair consummate flower of humanity. He was the fruit of the ages. He was the child of the Past and the promise of the Future. The whole world, could it but know its future relations, would mourn his departure, and mankind everywhere would join in his honors.

But if any fraction of humanity may claim a peculiar right to do honor to the memory of this great common benefactor of the world, surely it is the colored race in the United States. To other men his services may seem only a vast accession of strength to a cause already moving with a steady and assured advance; to us, to the colored race, he is and ever will be the great leader in the political life, whose ponderous and insistent blows battered down the walls of our prison house, and whose strong hand led us forth into the sunlight of freedom. I do not seek to appropriate him to my race; but I do feel to-day that my race might almost bid the race to which by blood he belonged to stand aside, while we, to whose welfare his life was so completely given, advance to do grateful honor to him who was our great benefactor and friend.

Fellow-citizens, the life of Charles Sumner needs no interpreter. It is an open illuminated page. The ends he aimed at were always direct. Neither deception nor indirection, neither concealment nor disguise of any kind or degree had place in his nature or methods. By open means he sought open ends. He walked in the sunlight, and wrote his heart's inmost purpose on his forehead.

His activity and capacity of intellectual labor was almost unequalled. Confined somewhat by the overshadowing nature of the anti-slavery cause in the range of his topics, he multiplied his blows and redoubled the energy of his assaults upon that great enemy of his country's peace. Here his vigor knew no bounds. He laid all ages and lands under contribution. Scholarship in all its walks—history, art, literature, science—all these he made his aids and servants. But who does not see that these are not his glory? He was a scholar among scholars; an orator of consummate power; a statesman familiar with the structure of governments and the social forces of the world; but he was greater and better than one or all of these; he was a man of absolute moral rectitude of purpose and of life. His personal purity was perfect, and unquestioned everywhere. He carried morals into politics. And this is the greatness of Charles Sumner,—that by the power of his moral enthusiasm he rescued the nation from its shameful subservience to the demands of material and commercial interests and guided it up to the high plane of justice and right. Above his other great qualities towers that moral greatness to which scholarship, oratory and statesmanship are but secondary and insignificant. He was just because he loved justice; he was right because he loved right. Let this be his record and epitaph. To have lived such a life were glory enough.

## A Book and a Riot.

Just think of Washington Irving, that genial man, being even the remote cause of bloodshed! One would as soon look for frost in the sunshine, or for a derring in Whittier's breast pocket.

Perhaps some of our readers may recall a news paragraph in this paper about a month ago, stating that a riot, incited by a translation of Irving's "Mahomet and His Successors," had occurred in Bengal, the sect known as Parsees being visited by a blow of Mahometan vengeance, a large number falling dead thereby. A republished extract from an English paper of that date makes the matter plainer. It seems that a Parsee writer, between which sect and the Mahometans there is bitter enmity, was publishing, in Bengal "A series of Lives of the Prophets of the different religious sects," and his sketch of Mahomet was a reproduction of Irving's book already mentioned. Some statements in the book, true enough probably, but distasteful to followers of the prophet, aroused their ire, and proceeding against the sect to which the translator belonged, they began a general massacre, and would doubtless have finished it but for the intervention of a strong military arm.

Incidentally, this illustrates how far-reaching a book may be in its influence, and how different that influence may be from what its author would have it exert. So true is it that "time and use are the only complete tests."

But the chief significance of the riot lies in this, that it shows conclusively the strong hold that Mahometanism has upon the Hindu mind. Max Müller has already pointed out the attractions, both historical and scientific, that it has for that race. In his late lecture on "Missions," he says:

"That religion [Brahmanism] is still professed by at least 110,000,000 of human souls, and, to judge from the last census, even that enormous number falls much short of the real truth. And yet I do not shrink from saying that their religion is

dying or dead. And why? Because it can not stand the light of day. The worship of Siva, of Vishnu, and the other popular deities, is of the same, nay, in many cases of a more degraded and savage character than the worship of Jupiter, Apollo, and Minerva; it belongs to a stratum of thought which is long buried beneath our feet. It may live on, like the lion and the tiger, but the mere air of free thought and civilized life will extinguish it. A religion may linger on for a long time, it may be accepted by the large masses of the people, because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live, and in this sense Brahmanism has ceased to live for more than a thousand years.

To be sure, there are hosts of persons in India who still adore the image of Vishnu, and the monster Siva. But, as Müller suggests, ask any Hindu, who can read and write and think, whether these are the gods that he believes in, and he will smile at the credulity that could have prompted the question.

It is upon this dying religion, that Mahometanism, in a measure at least, seems to be building itself up; or, if not that, to be prolonging its life. Already English papers are troubled over the perplexities that this state of things brings into the management of its Indian affairs. In Bombay alone there are said to be over 140,000 Mahometans, while in Bengal they are rapidly increasing. There should be no need of statistics to prop up the statement of their increase, when they thus arise and smite the traditional religion of the race, because from it have come some second-hand reflections on the character of their prophet. The camel has come into the tent, and henceforth the poor Hindu must sleep at the door.

Perhaps the present special condition of the Mahometan mind may help to account for this hot resentment of the Paris translation. Says the writer to whose article we have already referred:

The Mahometans are now and have been for some years looking for "revivals," and are consequently in a state of chronic excitement. They know no law but the sword, and their religious passions once aroused, extermination is almost the only effectual means by which they can be put down. A greater contrast can scarcely be conceived than exists between the Mahometan and the Bengalee worshiper of Vishnu—a man who will gladly die for his faith but will not lift a finger to propagate or defend it. But it is these latter who are passing away and the former are taking their places. That England will accommodate herself to the changed conditions there is little doubt. Of one thing we may be certain—if in addition to the growth of this faith in India, its astonishing progress in China at the present time is remembered—that Mahometanism is to play a great part in the future history of Asia, as great, perhaps, as it played ten centuries ago.

It is not, of course, to be understood that this is the first marked indication of the place which Mahometanism has made for itself in the Hindu worship. The fact of its place there is as old as the conquest of India itself. This riot may at least show in which way the drift still tends. And it seems to be upward. Mahometanism is better than Brahmanism. The Koran appeals to a higher sentiment than the Vedas. Now let Mahomet yield to Christ, the Koran to the Bible, as inevitably must be the case, unless the missionary spirit of the age is without divine sanction, and it will be only a question of "time and use" to decide how signally true it is that Christianity is not a failure, the *Index* to the contrary notwithstanding.

## Unreasonable Reasons.

While lately delivering a lecture in this city on "The Coming Religion," the speaker, to show that Christianity is a failure, presented the statement that "in New York less than ten per cent. of the laboring classes attend church, and in London less than two per cent."

Is there any fairness in making the church-attendance of this class of people an index of their Christianity? Is there not more of the Christian religious sentiment among them than we would thus be made to believe? A person's knowledge of them must be very superficial who would declare otherwise. Take the ninety per cent. of New York laborers who, it is affirmed, stay away from church. Is one to find them, as a class, without those qualities of heart and mind which the Christian spirit would develop in them? Is there no friendship among them? no brotherly love, no sympathy in suffering, no observance of the golden rule, no faith, nor prayer, nor sacrifice?

"In laborer's ballad oft more pious God finds than in *Te Deum's* melody."

Alas for him whose knowledge of the Christianity of these classes is based only on statistics. His experience lacks some of its richest lessons.

Again, it was undertaken to show that Christianity is a failure by the amount of political corruption among us. There are heavy defalcations, huge swindles, Sanborn contracts, Jayne frauds, and the appointment of "the young soldier" to be collector of the port of Boston. It will doubtless be news to most people to hear that Christianity is responsible for these things. By what are they more strongly condemned than by Christian principles? Who deplore them more heavily than Christians do? To be sure, the men who are responsible for these corrupt practices are citizens of a Christian country. But both in opening the way for them and then in walking in that way, did they not put themselves without the pale of Christianity and ignore its teachings? Because men are drunken in temperance a failure? Is it not temperance that drinks it is intemperance. Is it not Christianity that has failed, it is humanity, the very humanity in whose effort to perfect itself we are to experience "the coming religion,"—if we experience it all.

What stronger argument then should one

need by which to show the inadequacy of this coming religion, than these very failures by which humanity,—the man with a capital m,—has marked its course? Its chief characteristics are to be, greater reverence for intellect, complete loyalty to conscience, stronger will, this resulting in greater individuality, and purer affection. Is one of these qualities wanting in Christianity? Not one. But these all fall short of the mark. They are faultless arrows, but there is no bow. They are golden links of a golden chain, but the chain itself is absent and only the links remain. They want galvanizing by the supreme force. Wanting this, though perfect parts, they form no complete whole.

The "coming religion" is, according to this lecturer, to be one wholly of the intellect. Religion itself is defined to be "The effort of Man to perfect himself." The new religion is to represent the success of this effort. It is humanity trying to lift itself above the sum of human evil by its own boot straps. A moral impossibility. What does the history of the ages show has been the result of all attempts of this sort? Failure. If any country may be cited to show what this intellectual religion, this final appeal to reason, will do for it, it is France. Barely to think of her condition is sufficient.

It is indeed a beautiful conception, this united effort of the human race to eliminate all wrong from its condition, to stand forth morally upright, and to be a faultless example of social, political and domestic excellence. But has the human race, without Christ, ever approximated to that condition? Is there any good reason to suppose that it ever will? In such an effort, to what is to be its final appeal? Always to itself. The question must always return to the questioner for its answer. Need we go further to reach the limit of absurdity?

But "the coming religion," so far as we have heard it explained, is not to be essentially at variance with Christianity. It of course will oppose it. That is announced beforehand. But the opposition will come only from the mouths of its few followers, and not from the principles of the religion itself, that is, unless these have not all been believed. Is the new religion to honor intellect? So does Christianity. Is it to exalt science? So does Christianity. Is it to insist on personal independence, acknowledging no man as master, and so developing an intense individuality? But Christianity calls for all that. It is to be characterized by a high affection, thinking no evil of its fellow, and doing none? Christ's new commandment is that of love and sympathy. But "the coming religion" has stopped there. Christianity, on the other hand, has but half stated its case. The one has given to the other all that it presents as the least excellent worthy. Is it fair thus to take a part of the old, formulate it, and call it something new? The one has Christ and revelation, the other only intellect and conscience. In this case, it is "the effort of Man to perfect himself," with only himself for a helper. In the other case it is the same effort, but with Christ for a helper, who is ever whispering the blessed words, "I will never leave thee nor forsake thee."

The result can not be in doubt. It is only the finite pretending to improve upon the infinite. Futile task. It is no new pretense. "Be good, my boy, be good," was Rabbi Hillel's, "quintessence of all religions." But it failed in practical application. Will not the coming one, which is no advance upon the Rabbi's dictum? "Be good, my boy, in Christ's name and for humanity." Does not this supply what the Rabbi's statement lacked, as well as suggest the infinite superiority of the Christian religion over the action which is promised to supplant it? Christianity a failure because sin abounds? Whose statement has equaled that, either in audacity or falseness?

## The New Movement.

We have been permitted this morning to witness a scene that has greatly rejoiced our hearts. Passing along one of our principal streets [in Hillsdale, Mich.] we noticed a collection of women on the sidewalk near a notorious gambling and liquor saloon. Ordinarily this would have seemed a strange spectacle; but in view of the work widely and bravely going forward, of which there is most cheering news from every quarter, we readily understood the present situation. The women appeared well every way, quiet, earnest, resolute. After a brief pause there was a generous cheering in the group, and they passed on, doubtless having obtained the assurance that the nefarious business in that shop shall immediately cease. This is an example of the noble enterprise so extensively prosecuted at the West, and in various other sections.

This work began here with careful deliberation. About two weeks since, without any concert, as we understand, meetings were appointed in most of the leading churches on the same evening, to consider our duty with reference to the cause of temperance in this city. In each case a committee was appointed to confer with the other churches. Thus a united movement was speedily organized, meetings were held for prayer, conference, and public addresses. A deep impression was at once visible on the whole community. Soon it was announced that one and another liquor dealer had decided to give up the traffic without waiting for any visitation or request. In the mean time the ladies held daily prayer meetings, circulated pledges, and employed other suitable means, with every evidence of success.

Of course, here as elsewhere, there are all sorts of speculations, predictions, and obstructions; but they are clearly of little account. We have every reason to believe that this is no ill-conceived, needless, or hasty movement. On the other hand, many things have long been conspiring to prepare its way. While the country has been rapidly improving in all material ways, and

the scale of intellectual and moral improvement advancing in every other direction, there has been the most painful evidence of fearful deterioration in the drinking habits of the people. The manufacturer sale, and consumption of intoxicating liquors have increased at a most alarming rate. Statistics need not be repeated here, as they are accessible and familiar to all. With the increase of drinking and drunkenness, the vices connected with and consequent upon it have accumulated beyond all precedent. The stupendous frauds in business circles, corruption in high stations, almost every form of vice and crime, so rife, are to be charged mainly to the same prolific source. Nearly every family has felt the pangs of the destroyer, nearly every village and hamlet has been outraged, while the larger cities have abounded in every form of wickedness and bid defiance to all moral or legal means of reform.

Various measures have been adopted, at one time moral suasion, again legal enactments. We stop not here to discuss those. Doubtless mistakes have been made; in some instances evil has been mingled with good; still, much has been done to prepare the public mind for more decisive, energetic, and persevering action. Each phase of the great temperance reform has been favorable and productive of good results. The old Washingtonian movement had a great and salutary influence. The Maine law and other prohibitory enactments have done much to put the liquor traffic where it belongs—in the catalogue of crime. We have faith in both moral and legal suasion as applying to this monstrous evil, and hail every judicious and timely measure for its utter eradication.

This is no mere emotional or temporary excitement—it is a movement based on sober sense and deep convictions not only of the best citizens, but of the masses. It arises in the interest of humanity, civilization, of political economy, of public virtue, of private character, of domestic purity, of integrity, of religion. All we hold dear and sacred as individuals, families, communities, and as a nation, is at stake. In view of the civilization of the age we have come to a place where a decision must be made one way or the other. We must either advance or recede. The floods of intemperance must be dried up, or they will overwhelm the country and our dearest hopes and brightest prospects in a common ruin.

All honor, then, to the noble position the women are taking in the temperance cause. No one can deny but this is one of woman's rights, and most worthy is she vindicating it. The women are organizing, combining, quickly, understandingly, earnestly and with a determination, that augurs the best results. We have great faith in it. We believe God is in it, and that he has inspired them to the work. Let every man look well to his responsibility. Because there is a powerful work in one direction, let there be no relaxing of effort in any other direction. Rather let us take advantage of these favorable circumstances to encourage and strengthen the new movement by every appropriate mode of action. The evil to be encountered is gigantic, so that all good influences should be combined to procure its speedy overthrow. We verily believe that this is now the special work before the American people.—J. J. B.

## Spirit of the Press.

The *Christian Era* presents this "current thought":

When a Christian dies he does not enter into the joy which God gives, but the joy which God enjoys. It is not a gift but a partnership which the believer receives.

The *Methodist* refers editorially to the late priestly pretense of teaching secular knowledge in the schools that Catholics clamor for, and says:

The pretense of teaching secular knowledge is made to cover an active proselytism. The priest is more solicitous to add to the number of his spiritual subjects than to fit them for the duties of life. There are lessons in these facts for us here at home; the opposition of the priests to public education we already know, and the opposition of ignorant parents must be met by a compulsory law.

The *Congregationalist*, having remarked that wooden beams sometimes look sound and healthy without while they are rotten and worm-eaten within, goes on to say:

We are not prepared to assert with sad security of conclusion that this republic of ours has come to an evil time like that; but we are prepared to say that there are portentous symptoms of a condition of inward unsoundness in our political affairs, which are calculated to alarm all true lovers of liberty and the rights and hopes of man.

The *Watchman and Reflector*, predicting that a new national party is about to come up, adds:

We don't know what this new party shall be, nor what shall be the issues which shall lay hold of the great popular heart and bear it on to power, but we know that God has something better for us than the present, and that his resources are infinite. We say to every Christian man, hold no allegiance to party as such. Don't be the mere creatures of wire-pullers. Wait on God.

The *Christian Intelligencer* sees with satisfaction the efforts in behalf of the colored race in the South, but it also suggests:

All that the missionary organizations of the Northern churches can do, and all that the most enlightened of the colored race can accomplish, will be very little compared with the wild wastes that remain to be cultivated by the evangelical churches of the South. They have to regain much of the lost confidence which is necessary to success, and to build wisely upon the sure foundation of a pure gospel. No more important Christian work invites larger endeavors, or promises richer rewards, than this great missionary field.

The *Examiner and Chronicle* uses quite sensible words in behalf of the young mem-

bers of the church. Speaking of its duty to care for and educate them, the editor says: How best to secure this education of our young members, and help them to reach a higher and broader Christian experience, is a serious and pressing question, demanding earnest thought of pastors. We can not afford that our young converts should fall quickly into lukewarmness, and remain in a stagnant spiritual state. Multitudes of children and youth are ranging themselves on the Lord's side, and now is the time to begin to do more for them than has ever yet been done.

The *National Baptist* is sure that there is need of great wisdom in winning souls: "There is need of wisdom; of a wisdom more than earth can give. Whence shall we derive it? It comes partly by natural endowment, and partly by experience and practice. But it comes more than all as the gift of God. To wisdom in all earthly affairs, but far more to wisdom in winning souls apply the precept and the promise. 'If any among you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.'"

"Christ the Saviour" is the title of an editorial in the *last Christian Union*, from which we extract the following:

That truth, that Christ is a Saviour from sin, has never been lost from the mind of the Church. Obscured, disguised, perverted, it has still had vitality enough to keep Christianity alive in spite of a thousand errors; it has had fruitfulness enough to do for men even in the darkest ages of Christianity what the highest wisdom of religion and philosophy never could do for them. And to-day, amid worlds of thought so novel, and discoveries so vast, that the mind sometimes grows almost dizzy before them; to-day, deep in the hearts of men, there remains the profoundest sense that of all evils the sin within us is the worst, and that in deliverance from it is the only issue that can make of life a victory. But, as a practical matter, how does or how can Christ save us from the selfishness, the falsity, the indolence, the baseness, which are the burden of our lives? That is the question on whose answer everything depends. We do not say that a man is saved from the sin of drunkenness while he continues to get drunk. We do not think that a man is saved from the sin of anger when he is in the habit of bursts of passion, any more than we should regard him as saved from a fever while the fire still raged in his veins. A man is saved from sin when he ceases to sin. He can be saved only by being helped to leave off sinning. When he ceases to get drunk and lives soberly; when he no longer yields to fits of passion; when he stops hoarding and uses his money benevolently—then he is saved from drunkenness, from anger, from covetousness. When the change extends from the top to the bottom of his whole nature; when all inordinate desires are bitted and curbed, and every faculty yields music to the touch, and his soul is filled and governed by that divine disposition which we call love—then the man is saved altogether.

## Denominational News and Notes.

### A Step Full of Meaning.

At the special meeting of the corporators of the Printing Establishment, held at this office the past week, after a careful and protracted consideration of the whole subject, the following preamble and resolution were adopted, and with a heartiness that makes the words emphatic as well as renders the action itself significant:

Whereas, in the opinion of this Board, the removal of the publishing office of the *Morning Star* to Boston, Mass., would increase the moral influence of that paper, eventually enlarge its circulation, and enable it more efficiently to serve the denomination, therefore,

Resolved, That the Executive Committee be, and they are hereby directed to enter at once upon the work of making arrangements to effect its removal at the earliest practicable day.

Possibly this announcement may induce some surprise; we do not know but a few persons may at first indulge queries, anxieties and regrets. But we know that it will carry a large and profound satisfaction to many of our readers. It is a result which they have eagerly waited for, and it stands for an enterprise and becomes a prophecy of progress that offer hope and cheer. The action is decisive; no backward or hesitating steps are to be taken, as no heedless and presumptuous ones are anticipated. The preliminary work is already planned and entered on; the result is not likely to be needlessly delayed. The word is at length deliberately spoken, and decisive action trends on its heels.

The millennium will not dawn to-morrow in consequence of this step; there is a deal of hard and patient work still on hand; a fresh call is thus made for self-sacrifice and devotion and pluck; but we are confident that the true road to success has been found and chosen.

### The Fire at Hillsdale.

#### WHAT IS ITS LESSON?

Ever since I partially recovered from the stunning blow which was given me by the burning of the college, I have frequently found myself inquiring, what is the lesson which this great calamity should teach us as a people, and especially, those of us who are engaged more immediately in educational work?

Some lessons arising from this catastrophe, of greater or less significance, naturally impress themselves on all minds; such as the exercise of greater care, in building, as nearly as may be, in a fire-proof manner; greater care in protecting the building by employing watchmen; and, perhaps, in keeping more fully insured, especially, property raised by the contributions of self-sacrifice.

Further, it raises the inquiry in thoughtful minds, Is it wise to put so great a proportion of money raised for colleges, and benevolent institutions, into perishable buildings, rather than into permanent endowments?

But it is no lesson, or question such as above suggested, that takes possession of my mind and in a manner disturbs its



ometers and Gas Works.



## Poetry.

## Twenty Years Ago.

How wonderful the changes, Jim,  
Since twenty years ago;  
The girls wore woollen dresses then,  
The boys wore pants of tow;  
The shoes were made of leather then,  
And socks of homespun wool,  
And children did a half-day's work  
Before the hour of school.

The girls took music lessons, Jim,  
Upon the spinning-wheel,  
And practiced late and early, Jim,  
On spindle, swift and reel.  
The boys would ride barebacked to mill,  
A dozen miles or so,  
And hazy off before 'twas day,  
Some twenty years ago.

The people rode to meeting, Jim,  
On sleds, and not in sleighs,  
And wagons went as easy then  
As buggies now-a-days.  
And oxen answered well for teams,  
Though now they'd be too slow,  
For people were not half so fast,  
Some twenty years ago.

O well do I remember, Jim,  
That Wilson's patent shoe,  
In cloth our girls had wore;  
And how the neighbors wondered when  
We made the thing to go!  
They said 'twould burst and kill us all,  
Some twenty years ago.

Then every thing was steady, Jim,  
The world moved sure and slow,  
But in these dizzy times of steam,  
How fast we whirl and go!  
And what on earth were coming to,  
Does anybody know,  
If things progress as they have done  
Since twenty years ago?

## Peter Parrot.

Peter in the window sits,  
Turning round his cool, red eye,  
Looking strange, and cross and shy,  
As from ring to perch he flits,  
Hanging there by claw or beak—  
Sometimes looking up to speak.

"Pretty Polly," off he says—  
Half in question, half to see  
If his simple vanity  
Finds an echo in my praise;

Sometimes he will laugh and cry  
At the people passing by.

Then he stops to sneeze or cough;  
All his red, and green and gold  
Can not fright away the cold.  
Can not keep the winter off.  
Ruffled feathers, rough and dim,  
Tell Jack Frost hath bitten him.

Much I wonder if he thinks,  
Sitting in the pallid sun,  
Of that life, so long since done,  
Where the long jians' links,  
Swinging slow, from palm to palm,  
Cradled him in tropic calm.

Does he hear the bell-bird's cry,  
When we think him half asleep?  
Or do forest colors creep  
Through his troubled memory,  
Telling tales of happy hours,  
Mid a thousand gorgeous flowers?

Does he ever seem to see  
Gayer brethren of his kind  
Flying on the torrid wind—  
Perched on every stately tree—  
Toucans, paroquets, macaws,  
Chattering on without a pause?

Does he see the monkeys swinging  
Near and yon along the vines;  
Or, when cool the moonlight shines,  
Here the Indian shrilly sing,  
On the river's gleaming breast,  
Floating homeward to his rest?

Pretty Polly! homesick bird!  
Or, is all my pity wasted,  
Are these joys, that once you tasted,  
Vanished like a song-bird heard?  
Are you just as pleased to squall  
From the window, "Pretty Polly?"

—Saint Nicholas.

## The Family Circle.

## The Salad-King.

Among the refugees who, at the time of the first French Revolution, sought an asylum in foreign countries, there was a young nobleman from the south of France, named Henri D'Albignac. He had been left an orphan at an early age, and his only inheritance was a little domain, that, under the most favorable circumstances, yielded him a yearly income of perhaps two thousand francs, which was little more than he required for his current expenses.

When, therefore, one dark, rainy day he arrived in London, the sum total of his ready money amounted to little more than five thousand francs. With this sum, small as it was, had he any knowledge of trade, or a thorough education, he might have earned at least a modest livelihood; but he had received only a common-school education, and as for his knowledge of agriculture, it was very inferior to that of the English farmer of the time. Besides, he was accustomed to lead an easy life, and had luxurious habits; it was no wonder, therefore, that, before the end of the year, his funds were exhausted.

One morning, as he sat, in no pleasant frame of mind, thinking over his condition, his landlord, an avocet huckster, who even surpassed the majority of his uneducated countrymen in civility, entered the room. At first he glanced inquisitively about the apartment, and then he fixed his eye upon his lodger with a disdainful smile, nodding three or four times significantly as he said:

"It's plain enough to be seen, M. d'Albignac, that your affairs are in a pretty bad fix, and, if I might be allowed a word concerning them, I should say they will not be better till you make up your mind to put your shoulder earnestly to the wheel."

"I doubt whether that would improve them much," replied the young Frenchman; "I know of nothing that would materially

better my condition but one or two hundred pounds sterling."

"Just so. Money is what you need. That I know very well," returned the huckster, "and as for working, you feel yourself above it, while you have not wit enough to make money in any other way."

"Sir!" cried the young nobleman, "have you come to insult me?"

"Come, come," replied Cornhill, "there is no need of crying out so loud; it will not help matters any. Do you know that you already owe me five pounds?"

"You will get your money," replied Henri; "I have thus far in life always paid just claims against me, and you are one of the last persons whom I should think of honoring by remaining their debtor."

"I shall be very glad," but when does your honor think I can touch the money?"

"As soon as my affairs are in a better condition," said D'Albignac, modestly.

"And till then you propose to continue on increasing your debt, I suppose!" returned the huckster. "No, no, to that I can not consent."

"I think the best thing I can do is to leave your house at once," said D'Albignac, springing to his feet and seizing his hat; "there are other people in the world besides you, and better too, I trust."

"Tut! tut! sit down again and let us talk like two sensible men," remonstrated the huckster. "You shall see that I mean well with you."

Curious to know in what way his landlord's interest in him would manifest itself, Henri sat down and looked him full in the face.

"I need a trustworthy man to drive round and serve my customers with vegetables," Cornhill began. "Will you be that man?"

"Will I—what! are you mad?" cried D'Albignac, in doubt whether he heard aright.

"What else can you do? Nothing, that I can see," replied the huckster, shrugging his shoulder. "Think it over—I will give you till to-morrow evening to consider. If you refuse, you need expect nothing more from me. And what you will do then in this big city, without friends and without means, Heaven only knows! Besides, I shall expect you to pay me before you leave my house."

With these words he left the room. Henri remained for a while, seated at the window, considering what course to pursue in his extremity; then he rose and went to a restaurant, where he was in the habit of getting his dinner. Arrived there he took a seat at a table at which two elegantly-dressed gentlemen were already seated, and ordered some roast-beef and a salad, which was all the few small coins that still remained to him would pay for. The beef he found entirely to his liking; the salad, on the contrary, he pushed aside as absolutely unfit to be eaten.

Meantime, three more fashionable young men of the world had seated themselves at the table. They smiled as he pushed the salad aside, and nodded assent as he said:

"What an abominable mess they give you here under the name of salad! With us, in France, a salad is a very different sort of thing."

"Then you are a Frenchman, sir?" asked one of the gentlemen, in a courteous tone.

"Is it true that your countrymen are the adepts I have heard they are in the dressing of salads?"

"That is one of the arts in which they are certainly proficient," replied the Frenchman.

"But the secret is, of course, not known to every one; it is probably only in the hands of professional cooks and epicures."

"Not at all," replied Henri; "every child with us knows how to dress a salad fit for a king. True, our *petite crepe* is a very different sort of vegetable from the bitter lettuce that grows in England."

"I fear you do our gardeners injustice; the lettuce they raise is good enough, it only requires to be properly dressed."

The discussion was continued at some length, when one of the Englishmen turned to D'Albignac, and asked if he would not undertake to prepare a salad then and there, after the French manner.

"Certainly! why not?" replied Henri; whereupon the waiter was called and all the necessary ingredients were immediately ordered for the dressing of a *salad a la Francaise*.

Then the young nobleman went to work, answering, meantime, the questions of the Englishman with regard to his country and his impressions of theirs. And thus it came that he told his interlocutors his own story—that he was an *emigre*, had exhausted all his means, and was at a loss to know what to do, or of which way to turn.

In due time the salad was dressed, tasted, and pronounced superb. Indeed, one of the young Englishmen was so well pleased that he insisted on testifying his appreciation of the Frenchman's art by presenting him with a five-pound bank-note.

Henri, very naturally, objected at first to accept it, but the Englishman would listen to no excuses, and he was finally compelled to yield. At parting, they took his address, and assured him that he would hear from them again.

D'Albignac returned to his lodgings in a much better frame of mind than he had been for many days. His first step was to satisfy his importunate landlord with the five pounds that had so fortunately fallen into his hand; his second, to look for other quarters. The huckster was not a little chagrined to see his tenant leave him, but he made no effort to induce him to remain. "We shall see," he thought; "you will be glad to come back to me and accept my offer—if not to-day or to-morrow, then later. Return you are sure to, for what can you, friendless and moneyless, do in London?"

Henri, in the same street, in the house of a weaver, a modest apartment that answered his purpose. He now began to look diligently about for some means of earning a livelihood, and thought no more

of the salad adventure until he was reminded of it in a manner that, in his impoverished condition, was most agreeable.

Four or five days had elapsed, when one morning he received a note in which he was politely requested to do the writer the favor to come, on a certain day, at a specified hour, to one of the handsomest mansions in Grosvenor Square, in order that the guests at a large dinner-party might profit by his skill in salad dressing.

Grosvenor Square in those days was the most fashionable part of London. Once favorably known in that neighborhood, and his fame could not fail to extend throughout the city. The young Frenchman had sufficient sagacity to see that his skill in dressing salad might be made to retrieve his fortunes; he therefore spent the time that intervened between the receipt of the note and the day on which he was to visit the Square, in making some experiments, which finally resulted to his entire satisfaction.

He was punctual, and found the principal ingredients for the dish he was called in to prepare awaiting his arrival. In a little box which he carried with him he brought various condiments he deemed necessary to enable him to acquit himself in the best possible manner. He was entirely successful, and won the highest praise; but what gratified him most was the liberal recompense he received for his trouble, which strengthened his determination to reap whatever pecuniary advantage from his art he could.

Henri's hopes and expectations were more than realized. His second so-called Italian salad did much more toward making him known than he anticipated. In a very few days, he received another invitation, or rather order; soon afterward another, and within a month it was not considered "the thing" at a gala-dinner to offer one's guests a salad that was not dressed by the young French nobleman.

And one day, not long after this happy turn in his affairs, D'Albignac paid a visit to his former landlord, who, as soon as he recovered from the surprise the young man's triumphant mien occasioned, asked, in his brusque manner:

"Well, have you come to your senses at last? Have you decided to accept my proposal, and peddle my vegetables for me?"

"No, I have not decided to peddle your vegetables for you, but to buy them," replied D'Albignac.

"Oh, what! have you lost your wits?" replied the astonished huckster.

"A madman would hardly come to you with so rational a proposition," returned the Frenchman, smiling.

"Then you are really in earnest. True, I have no use for all that grows in the gardens that supply you, but I will take a very considerable portion of you—namely, all that portion that is used in preparing the various kinds of salads—provided we can agree as to prices."

"Well, I have no objections," replied Cornhill. "A fair price and prompt payment is all that I ask."

A few days later, the young nobleman provided himself with a light wagon in which, in tubs, baskets, and boxes, he could take with him a supply of all the various ingredients that enter into the composition of the various kinds of salads. Thus provided, it was an easy matter for him to serve his patrons, and it is no wonder that, in time, he came to be known throughout London as the "Salad-king."

After some months he took a shop, and dealt in everything used in his specialty, and, by close attention to business, and taking advantage of every opportunity that offered, he acquired, in a comparatively short time, a little fortune, amounting to eighty thousand francs, with which he determined to return to France. Arrived in Paris, he invested sixty thousand francs in state securities, which, at that time, were selling considerably below par, and consequently paid him a handsome interest. With his remaining twenty thousand francs he purchased a small landed estate in Limousin, which still remains in possession of his family.

The story of D'Albignac, as we have told it, is vouched for by the famous French epicure, Brillat-Savarin, who tells it in his "Physiology of Taste," and says he knew the "Salad-king" personally.—Appleton's Journal.

## Foolish Obstinacy.

When I was a well-grown boy, being away from home for a vacation, I very naturally broke one of my suspenders. I immediately took possession of an extra pair that my father was using for another purpose, without so much as saying "By your leave." When he discovered it, he bade me return them to their former use. He added: "I do not like to have you take possession of my things in this arbitrary way. It has already bred a bad habit in you. But I know that you need suspenders, and you can have them when you are willing to ask for them."

But I had long cultivated a false independence, and refused to ask properly for things I needed. I had fixed on a way of my own for getting helped at table, and instead of asking for things with an expression of thanks, I had resolved that a statement of my wants, as "I would like some butter," was as far as I could bring myself to go.

I could not, therefore, ask for suspenders, and contented myself with the remaining one. I assure you it was a great annoyance to me to have my pants hung on me in that lopsided manner, and a great grief to my father that I should be so obstinate.

About five weeks after this, my father had a plain talk with me, about my folly, his anxiety to give me what I needed, and the wretched habit I was strengthening. He told me it would prevent my getting things from God; for they could only be

had by asking for them. I frankly told him I hated to give in after I had held out so long. He only said it was easier than after I had held out longer.

Still, I was not ready. And as my suspender was tearing off the top of my trousers, I changed it over to the other button. Father said I could not be allowed to tear my clothes in that manner, and sent me to get a tow string for another suspender. It cut my shoulder so bad for a week that I brought myself to say, when he had given me some money for another purpose, "I am sick of wearing these old strings, and I think it high time I had some decent suspenders. Can't I take this money and get some?"

He simply said, "You know you can have them when you frankly and squarely ask for them. But you know this hinting in a round-about way is not what is required." Then I got mad, and declared it was a mean shame, that I was an abused boy, and other sputterings of wrath that were, in accordance with my state of temper.

About this time it became necessary to buy me a new suit of clothes. And I gave myself and my father the immoderate chagrin of trying them on before the dealer, with those old strings over my back. I tried my best to conceal them, but it was with doubtful success. I felt like the boy with the fox under his cloak. I tried to keep my face straight, but it gnawed my very vitals. Finally, I went to father when he was asleep, and said, "Father."

He opened his eyes and said, "Well?"

"I would like some suspenders," said I.

He paused a moment, and then said, "I think you might have phrased that request better; but you will find a pair in that upper drawer."

I went to it, and took out a nice new pair that had been lying there nearly all the time that I had been sawing my shoulder with those old strings. I felt heartily ashamed of myself. He had the thing I wanted all ready provided, was anxious I should enjoy it, grieved over my loss of comfort and temper, while I was keeping him and myself out of a pleasure.—Exchange.

What My Little Boy Taught.

"Tommy, come to mamma."

A sullen little face, with scowling brows and pouting lips, appeared at the door.

"What have you got to do?"

"I've got to stay in bed all day. And with the words Tommy jerked off his jacket, and kicked one boot across the chamber floor.

"What naughty thing have you been doing?"

"Spilling the calls ily."

The words, tone and manner of the little boy of six were so hard and defiant that a vague alarm seized me, and I said gently—

"Come here, my poor little laddie, and get in mamma's bed. You look very cold."

The downcast eyes were lifted in a strange, glad surprise, and the remaining garments were laid aside softly. Slowly, shyly and questioningly, the little fellow crept in by my side and lay quite still.

"Now, Tommy, tell mamma all about it."

"I only just pinched the littlest leaf. I wanted to see what it was rolled up so tight for. There's ever so many more."

"Yes, Tommy, but no more like this one. All the year you have seen these little rolls unfold into broad, glossy, green leaves; but this one, Tommy, was a bud. If you had watched without touching it, you would have seen it grow larger and lighter in color, until some bright morning you would have run down stairs, to shout and clap your little hands over the most beautiful flower you ever beheld. It would have looked up lovingly into your face from its heart of gold, and its velvet lips would have smiled upon you for letting it live and bloom. I am so sorry you hurt the dear little bud, that now can never be a flower."

"Can't it be mended, mamma?"

"No, dear."

"You mended the cup I broke."

"Yes, darling. A broken China cup may be mended whole again; but a sweet little bud, waiting to become a rich, golden flower, pinched and torn by cruel fingers, can never be restored."

"And God can not restore it, mamma?"

The penitence, pathos and despair of the child's face were indescribable. I drew the little form to my breast in silent awe.

"I'm most as bad as Cain, mamma," sobbing heavily.

"How is that, dear?"

"I've killed something. But, mamma, I did not mean to. I didn't know I was hurting the little bud. I'll never touch a plant again—only look at it, mamma, and love it, and wait for the morning, when it'll be a great, beautiful flower."

"Precious little teacher! What a lesson for us mothers! In the hurry and worry of this toiling, mulling world, are we not in momentary danger, as we walk in the garden of our homes, of pinching, if not killing, something? Think of the tragedy it would be if, through our haste and heedlessness, we should crush and destroy the bud of tenderness—so full and bursting in the heart of a child—and give to society a callous, unfeeling man or woman! There are such in every community. Did the good God, whose name is Love, make them so? Who, then, is the wretched culprit? And where shall he or she be found in that great and awful morning when the Lord of the Garden shall demand the full and glorious flower which was to have been developed and perfected from the sweet little bud given into the bosom of father and mother?—Home Guardian.

There is never an act of resignation to the Divine will, nor an act of trusting in God for his help, but what will meet with its reward at the hands of infinite goodness.

## Literary Review.

THE SAFEST CREED, and Twelve other recent Discourses of Reason. By Octavius B. Frothingham. New York: Asa K. Butts & Co. 1874. 12mo. pp. 238.

Free Religion is a recognized element in the world of American thought and letters. It is a less noticeable power in the realm of theology than it is in Germany or England, but it is hard and actively at work to diffuse its ideas among the people here. It is not content with modesty, its tone is generally self-satisfied and sometimes supercilious. It can readily affirm and deny. It can criticize and sneer. Nothing surpasses it in assuming what ought to be proved, or in ignoring testimony when dismissing an unwelcome dogma. But it represents a real and significant tendency of the age, to which no thoughtful and candid man can be blind, and to which no morally earnest man has a right to be indifferent. It stands for a fair share of brain, of culture, of character. Its mouthpieces are not a mere set of soured cynics, or desperate ranters, or mad revolutionists. They are not always careful in statement, or just in debate, or reverent in spirit, or sweet in speech. But in using weapons other than those supplied by charity, they are not alone. They are sometimes attacked with an indiscriminating fury, and they only illustrate human nature when they strike back with uncalculating passion.

This volume of Discourses is sent out in aid of this religious radicalism. Their author is well known as a prominent man among the representatives of Free Religion. He is a man of a pre-eminently high intellect, a brilliant genius, and Higginson its intellectual artist, and Abbot its iconoclastic philosopher. Frothingham is its rhetorician and preacher. And this is no slight merit. He has some learning; he can think with clearness and vigor; but his power of expression is something really noticeable even among the eminent masters of speech who are joined with him. He is at once simple and strong, ornate and incisive. His sentences have at once the pithy directness of a military order and the rhythm of an epic poem. He says many things that are true, many that are beautiful, many that stir the soul in the best way and rouse to action the truest purposes. Many an old thought, grown familiar and threatening to be stale, wears a living freshness and sets with a wondrous power when he has set it forth. There are paragraphs in this book worthy of the leading evangelical pulpits of Christendom. But the underlying principles and dogmas are extremely rationalistic. Nearly everything that especially distinguishes a Christian confession is ignored, or denied, or quarreled with, or scouted, or sneered at. There is a deal of egotism in the discourses, generally of that quiet, self-satisfied, self-confident kind that only makes the reader smile. Sometimes the author deigns to argue; often he arrogantly announces. He is so sure that Christians represent inferior intellect, and limited knowledge, and a low moral bravery, and the losing cause; and he is so sure that he and his associates stand for the clarified understanding, and the advanced philosophy, and the heroism of principle, and the great ideas which carry a hundred victories! He is so self-satisfied as he thinks how he has outgrown the vulgar superstitions of the multitude, and the cramping dogmas of Christians, and their half-false Bible, and their mistaken Messiah! And, in spite of what most readers will think his very poor success, he seems now and then so to rise into something like ecstasy while setting forth the superiority of the radical religion, that one thinks of him as suddenly springing up and trying to hug himself.

We had marked a dozen passages in this volume for quotation, to illustrate the substance, quality and the spirit of these discourses. We regret that we cannot find space for them. But what we have marked will fully justify us in saying, that the radical religion here set forth is utterly subversive of almost the entire Christian system; that, according to it, the Bible has nothing supernatural or especially authoritative, containing much that is true and good along with much that is false and full of moral mischiefs; that its prophecies, so-called, prove no special inspiration; that its alleged miracles are myths or blunders or falsehoods; that it is a false and illogical conception of God to think of him as a personal being, a maker, or a ruler, in any ordinary sense of those terms; that, "unless this palpating Universe be he, he is past finding out"—an obvious avowal of pantheism; that prayer is unreasonable, unnecessary and inoperative, as "every possible effect of prayer is guaranteed without it;" that Christianity is not the final religion, not the best for all men, and must be greatly pruned, refined and spiritualized before true and wise men can properly accept it; that one of the great excellences of the radical religion is its credulity, its lack of definite statements and avowals; that its denials are the very grandest of affirmations, &c., &c.—This will suggest the animus of the volume, the aim and method of the preacher, and our readers to decide, with some degree of intelligence, whether it is worth while to turn away from him who is the Way, the Truth and the Life, for the sake of following one who begins by telling us that the Christ of Christendom has proved the nightmare of the ages, and that the glory of the new and higher dispensation is found in the fact that it leaves the soul without the care of a personal God, and answers its deepest inquiry by sending it forth to sail an unknown sea, without chart, or compass, or a well defined harbor for which to steer. Not just yet, we think, are men to abandon the Great Teacher of the Christians for the rhetorician of the Free Religionists.

THEODORE PARKER: A Biography. By Octavius Brooks Frothingham. Boston: James R. Osgood & Co. 1874. 12mo. pp. 598. Sold by E. J. Lane & Co.

This book is by the same author as the one noticed above. He has put into it much loving labor, a genuine constructive skill, and a good degree of literary art. He knew Mr. Parker well; he strongly sympathized with the spirit and opinions of the man; he puts a very high estimate upon the mental and moral qualities of his subject; he feels an intense interest in such mental experiences as those through which the great Boston heresiarch passed on his way to the position of the stern reformer and to the pulpit which became the exponent of the "Absolute Religion;" and he thinks the real work done by Mr. Parker was very large and very valuable. And it is an intensely interesting piece of biography which is thus offered us. The subject is properly and uniformly kept in the foreground. The biographer does not intentionally or consciously crowd into his place. He lets Mr. P. speak freely to us and so unfold himself,—in his letters, in extracts from his speeches, sermons, and his carefully kept journal. He lets us see the man on his many sides, in his varying moods, when he is holding audience with the public and when he is giving himself to the spontaneous intercourse of home and private life. The volume is likely to be much more acceptable and popular than the earlier and larger work of Mr. Weiss, for it meets the average want of those who are interested to know what a true biography tells of Mr. Parker. Nothing is apparently omitted which properly belongs to such a biography, and perhaps there is nothing inserted which a faithful and appreciative biographer could well feel at liberty to omit.

Of Mr. Parker himself, and of his experiences, opinions and work, as they are here set forth, there is no special need of speaking. His is a character well worth studying. We most emphatically dissent from what was peculiar to his theology; we regret his occasional bitterness, severity and scorn; we believe his hatreds made him frequently unjust; that he needlessly roused against himself the antagonism of good men; and, by unsettling the faith of young and impatient minds, left more or less of them to dash or drift into sadistic, godlessness and destructive unbelief. But we see much in the man to honor, to admire and love. He had a royal conscience, and he kept it on the throne of his nature. He wrought grandly for public morality, justice and liberty. He boldly unbared huge wrongs which other men shrink in fear from touching. He struggled for the incarnation of practical righteousness. The poor and unfortunate and spoiled ever found a friend in him. He was full of human impulses, of tenderness, of sympathy, of sweet affection. He was an omnivorous reader, a holder and user of varied learning, a tireless worker, even when forced to drag around an enfeebled and pain-racked body; a genuine philanthropist whose faith was proved by his works and whose theories were interpreted by his conduct, confident and cheerful among men while fighting terrible battles in his own soul and hearing the perpetual undertone of sadness that undersewed his being, a reverent worshiper of God even while furiously swinging his battle-axe among the most sacred religious faiths of men. And when one remembers much of the treatment he met and knows the sensitiveness of his nature, it is not hard to find apologies for many of his stern and biting words which quivered with scorn. He ought to be judged fairly now, and many of his old orthodox foes can hardly read this book,—full of heresy as it is,—without a sentiment of charity toward this significant and fallen foe; and it will not be easy to withhold altogether the tribute of a genuine admiration.

THE CIRCUIT RIDER: A Tale of the Heroic Age. By Edward Eggleston, author of "The Hoosier Schoolmaster," etc. Illustrated. New York: J. B. Ford & Co. 1874. 12mo. pp. 342. Sold by E. J. Lane & Co.

Mr. Eggleston is no stranger now in the world of letters. He has made a fresh mark and won a covetable position. And he has not exhausted himself nor does he come forward now to repeat his old works or exhibit his old retouched pictures. In this volume his genius blossoms and bears fruit. He has given us nothing since sending out the Hoosier Schoolmaster that equals the Circuit Rider. His characters are genuine creations,—even if they be substantially photographs from actual life. His fine humanity, his humor, his pathos, his profound sympathy with what is real and noble in character, even when joined with the rough qualities of frontier life, his keen insight into the springs of human action, his utter freedom from sentimentalism and cant while exalting religion and putting honor upon love,—all these qualities unite to make a most attractive book of that now lying before us. There is no danger that it will fall of enthusiastic readers, or that the characters will soon fade out of the memory. The camp meeting, with all the western extravagance and roughness, was never more vividly pictured; while Morton Goodwin and Patty Lumsden, Kike and Nettie, and especially Brady, the Irish schoolmaster, will long hang as life-like portraits in the reader's mental picture gallery.—The Circuit Rider is a fresh and genuine book.

The same Publishers issue a new and improved edition of Mr. Beecher's PLEASANT TALK ABOUT FRUITS, FLOWERS AND FARMING, a goodly volume of about 800 pages, full of practical suggestions and poetical fancies, the product of pretty wide reading, careful observation, and the health-recreative pen-work of evenings that followed the taxing labors belonging to his earlier ministry in the West. It abounds in carefully collected information touching almost every department and form of agricultural and rural life, and the pleasant and vivacious way in which facts are brought forward and hints offered makes it at once a valuable hand-book and a source of special exhilaration to the reader. It is issued in a style uniform with that of other volumes of his in the new edition of his works which these publishers are sending out.

THE STATE OF THE BLESSED DEAD. By Henry Alford, D. D., Dean of Canterbury. Reprinted from the fourteenth London edition. New York: A. D. F. Randolph & Co. 18mo. pp. 96.

The title and authorship of this book suggest its character. It embraces four discourses by the man whose critical scholarship is happily blended with a devout and sympathetic heart, and whose words always richly deserve attention. They deal respectively with the Quiet Departure of the Christian, Being with Christ till the Resurrection, at the Judgment, and Enjoying the Final State. It is a pleasant little volume.

The Quaterlies for April deserve a much ampler notice than we are now able to accord them, for each has a specific character which this issue not unfairly embodies, and the papers, as a whole, which they offer us, are almost exceptionally good.

THE NORTH AMERICAN REVIEW illustrates solidity and strength, and its book notices are little less than models of reviewing. Contents: The Ancient Regime in Canada; The Mecklenburg Declaration of Independence; The New Trials of the Roman Church; Iwan Turgenev; The Life of Timothy Pickens; Critical Notices.—Boston: James R. Osgood & Co.

THE BIBLIOTHECA SACRA sets forth the fruits of theological scholarship and biblical criticism. Contents: The Foundations of Theology Sure; Galilee in the Time of Christ; Baptism of Infants; Herbert Spencer's Religion; On a Passage in Matthew 26:30; History in Alphabets; Remarks on J. G. Mueller's Die Semiten; Parthia the Rival of Rome; Notices of Recent Publications.—Andover: W. F. Draper.

THE BAPTIST QUARTERLY is doing finely in the way of cultivating and exalting the higher Christian literature without making its denominationalism offensive. Contents: Psychology; Religion; Freedom in Russia; Causes and Final Causes; Progress and Results of Caneform Deism; The Relation of Plato's Philosophy to Christian



## Literary Miscellany.

## Bradlaugh on Ireland.

In his recent lecture in Music Hall, on the Irish question, Mr. Bradlaugh said he proposed to give an Englishman's, not an Irishman's view. Discontent was universal, and so, perhaps, was disloyalty, but disloyalty abroad was only patriotism at home. He continued, as reported in the *N. Y. Herald*:

He declared that the discontent and the misery of the Irish people had been put upon them by the wicked governments who have in the past ruled England. He said he had heard Englishmen point to the fact that Ireland has no Sheffield, no Manchester, and no other places that are the pride and boast of England to-day, but he declared why she has them not, is because England has forbidden them, lest she should compete too much with her. A few years ago England forbade the Irish people to export to England or to any other place the woolen goods which they were making, and when they killed the cattle and salted the meat, she forbade their exporting the meat; and when they built tanneries and made their own leather, she forbade their exporting that. The Irish people then went to raising sheep, shearing them and erecting woolen manufactories. The English manufacturers then petitioned William III., and in 1699 he forbade the exportation of woolen goods, and 40,000 people were thrown out of employment. He said he would grant that those laws have been repealed, but he contended that when you have prohibited for fifty years all industrial pursuits it is too late to make amends by repealing the prohibition. The men are down in the dust, and it will take long years to raise them. The manufacture of linen, it was true, was encouraged, but Mr. Bradlaugh showed that was done solely for the purpose of fostering the interests of Protestants, and he eloquently denounced the system of government which protected and fosters one kind of religion to the detriment of another, declaring every individual should have the right to worship as he pleases. Reverting to the repeal of the prohibition laws, he asked if it was done for the love of England, the truth and the right; and in answer he declared the Irish orator was right when he said that no concession had been made to the Irish people except such as was wrung from the English government by fear. Mr. Bradlaugh paid glowing tribute to the nobleness of the Irish people in refusing to take advantage of England's hour of weakness in the times of George III., but said that monarch found a wonderful eloquence in 30,000 armed men, and was fain to make concessions to Ireland. The Irish people, however, depended upon the word of a Brunswick, who was never known to tell the truth when a lie would serve his purpose, and so, when the hour of danger was passed and England's troops had returned home, the concessions made to Ireland amounted to nothing. In those days a murderer might escape and a thief was safe, but for a patriot there was no safety—no escape. The troops of Hesse went through the land hunting down all suspected of patriotism, and it was no uncommon thing for them to go to a house at the midnight hour, call out the men and hang them with a loose rope to make them confess they were patriots; and when, with the fear of death before them, they acknowledged that they were, they were shot down in front of their own doors.

In speaking of the secret attempts at insurrection that naturally followed such outrages, Mr. Bradlaugh said they all failed, for there has never been a secret revolt that has not failed. "You never can force a thunderbolt that will do execution unless you force it out of doors." He said you must fight the law with the law. The law is stronger than the sword and will break it. Hence he deprecated attempts to obtain one's rights by force, saying no man should seek to win privileges by the sword when he can win them by brains. But when liberty has been won, he contended it was right to defend and preserve it with the sword. In this connection Mr. Bradlaugh referred in eloquent terms to Grattan, Daniel O'Connell and others, detailing at some length their struggles in behalf of their native land. The land question he considered as the real question of to-day, and he declared that Gladstone has lent his great brain to a trickery rather than meet the landed interests of England. Government has been authorized to lend the peasants money with which to purchase land, but as no provision has been compelling any one to sell, it will amount to nothing. He referred to the condition of the Irish peasants, and said he did not wonder at their degraded condition; he only wondered they could live at all under such a damnable system of land ownership, and he narrated facts showing the outrages perpetrated under the system of eviction.

In closing, Mr. Bradlaugh declared he was in favor of home rule for Ireland, but was opposed to separation, as neither England nor Ireland is strong enough to live alone.

## Egyptian Art.

In simplicity, solidity and magnificence Egyptian ornament is unsurpassed by that of any other country; but, at the same time, it is, undoubtedly, thoroughly deficient in all those principles which constitute the great charm and beauty of Grecian ornamental art, grace of form, harmony of parts, and general aesthetic feeling. Egyptian ornament is hieroglyphic in its sentiment and detail; generally expressing a particular meaning derived from religious symbolism, interpreted in local natural objects. Of these most frequently employed are the lotus, the winged globe, the papyrus, the asp, the cartouche, the zig-zag, the scarabeus, the vulture with ostrich feathers, and many others. Several of them had been handed down and through successive ages and were employed in comparatively modern styles. Thus the lotus-bud and lotus-bell and is-head were almost invariably used for the capitals of columns, and probably originated the columns of the Greeks. The Egyptian style had great influence upon all the surrounding nations, and especially upon ancient Persia, which was revolutionized by a number of Egyptian artists taken there after the plunder of Thebes, and travelers say there is still evidence of their influence in the whole basin of the Euphrates, and on the borders of the Persian Gulf. In Egyptian art is found grandeur of design, simplicity of parts, and richness of color. In fact, the same characteristics are distinguishable in all Asiatic art. It was equally displayed in the works of the Tabernacle, in the Temple of Solomon, in the buildings of Nineveh, and in the palaces of the Persian kings. Regarding

Egyptian ornament, we are perfectly justified in assuming it to be the parent style, as also purely original in its character, arising with civilization in Central Africa, and passing through successive ages to the culminating point of perfection. Egyptian art is perhaps the only art whose infancy we can trace. In all other styles we find a trace of a rapid ascent from infancy, founded upon some bygone style, to a point of perfection where the foreign influence was modified or discarded to a period of decline. However, we have no trace of the infancy of Egyptian art, nor, on the other hand, have we any record of its being actuated or influenced by any foreign element; therefore, we are justified in asserting that it must have received its inspiration direct from nature, hence producing such marvelous results. G. H. Bartlett.

## Caravan of the Dead.

It was towards midnight, when we heard from the distance a monotonous ring of bells, and, as I soon learned, this was from a large caravan which had set out an hour before us. We redoubled our steps, in order to overtake it; but hardly had we advanced a hundred paces, when an insupportable smell began to oppress us. The Persians knew, at once, the cause of it. We moved faster, but the stench grew stronger and stronger, and when, in need by curiosity, I inquired about it, I got for answer that this was a caravan of the dead. A caravan of the dead, thought I; that is singular, and I hurried to my neighbor to get an explanation. He called out to me: "Go on, go on;" and after a powerful spurring of his little ass, already hard enough pressed, he came up to me, as I was joining the aforesaid caravan, which consisted of about forty horses, and mules, laden with coffins, and accompanied by three mounted Arabs. Everybody strove hard to reach it, in order to get past it as soon as possible.

I shall never forget the sight that met my eyes, when I came up with one of the riders. His nose and mouth were covered, his yellow face showed yet more ghastly by the moonlight. In spite of the unendurable stench, I could not help asking him some questions. The Arab told me that he had already conveyed to these dead ten days, and had to conduct them twenty days more, before he could reach Kerbela, the spot where these pious persons, who had died for the love of Imam Hussein, were permitted to be buried. This custom is general in all Persia; and, whenever means permit, they order themselves to be transported from the distant Khorasan to Kerbela, to be placed in the same earth in which the beloved Imam Hussein rests.

When we had left the caravan of the dead far behind us, I turned to take a glance at this weird procession. The beasts laden with the long coffins buried their heads deep in their necks; the riders occupied themselves with urging the horses on with hollow cry. Such a sight, in whatever neighborhood, would be gloomy enough, but, in the center of the desert, it was something indescribably mournful. The Persians have thought fit to maintain this custom for six hundred years. For whoever comes to Kerbela, has the sweet hope of finding himself, on the day of Resurrection, in the immediate neighborhood of the holy martyr, and from hence, under his conduct, of passing to the ever-green plains of Paradise. Good Words.

## Public Reading-Rooms.

One of the best ways of warring against houses of dissipation is to open orderly and cheap reading-rooms. Intelligence and morality can be made as charming as ignorance and vice. Into such rooms should be gathered good books and vivacious newspapers, and piano well tuned, and violin well strung, and flute clear-voiced, and bright faces. Men will go where they have the best time, and when we can, in the name of morality and intelligence, open places of entertainment where there is sweeter music, and more fascinating company, and more attractive literature, the death-blow will be given to demoralizing places of amusement. You say, "People ought to be at home instead of spending their evenings in a reading-room." We reply, there are unhappy homes, full of scolding and fretfulness. The mother spends her evenings talking about the unfaithfulness of servants, and the father mourning about family expenses, or complaining, "O dear me! that arm, Joe!" and the son is expected to spend the evening bathing in the rheumatism out of the man's arm, so that when, later in the evening, he goes into the parlor, the ladies are obliged to put handkerchiefs to the face, because of the odor of the liniment. There are parents who are not satisfied till their child feels as badly as they do. For such young people you need a reading-room.

There is also a large class of young men in boarding-houses who need such a resort. In winter they have no fire in their rooms, and if they want to read in the parlor, they are hindered by groups of ladies talking spiritedly about new styles of fur, or three or four gentlemen paying their attentions to a lady, each one determined to stay till all the others are gone. Many of our young men need, for reading purposes, a room well warmed, well lighted, and quiet, and they can find it nowhere except in the public library. It is a matter of congratulation that, not only in our cities, but even in small villages, rooms are being opened, where, with the aid of the electric light, our young men can pass their evenings in mental and moral improvement. What grander thing can a man of wealth do for his neighborhood, than to open a hall or build a house for such a purpose? Christian at Work.

## Chinese Superstition.

It would seem from the following that the Chinese entertain very similar ideas in regard to the spirit-world to those held and taught by Swedenborg, namely, that it is a counterpart of this. But the Chinese consider that it is necessary, in some way to attend to the wants of the departed in regard to food and clothing:

One very extraordinary way in which Chinese superstition shows itself is in connection with the system of ancestral worship, to which they attach extreme importance. They seem to believe that the unseen world is, in a certain way, a counterpart of things visible, and that the spirits of the departed stand in need of the same support as they did when living—food, clothes and houses,—reduced, however, to a state suitable for the use of the invisible, which they seem to imagine is to be attained by the process of burning.

They have a curious way of carrying their superstition into effect. Having to provide, not on the day of the funeral

alone, but in perpetuity for the comforts of the departed, they take care that clothing, furniture and money shall cost them as little as possible.

They therefore manufacture imitations of these necessities in paper, the paper money being covered with tin or gilt foil; and on some occasions a paper house, ready furnished, is burned and passed entire into the unseen world.

The food of the spirits is managed more simply still. The feast is spread, hot and steaming; and the steam and fumes arising from the repast appear to form the nutriment of the spirits, for the substantial food is afterwards consumed by relatives. From this feeling with regard to ancestral worship results the strong desire of every Chinaman to have a son instead of a daughter; for should the male line of his family fail, the ancestral feasts can not be properly performed, and then not only his own spirit will be starved, but all his ancestors will be reduced to a state of beggary.

## Elephants in a Quicksand.

On the banks of the river Ganges, says a military journalist, there are many quicksands, and during our expedition a somewhat distressing scene happened. An elephant incautiously came within the vortex of one; first, one foot sank, then another, and in endeavoring to extricate himself, matters became worse; at last no portion of either of his legs was visible, and the bystanders had given up the poor animal as lost. Being, fortunately, unusually powerful, he three several times, with what appeared almost supernatural strength, drew a foot from the clay-clinging earth, placing it where by sounding with his trunk, he found the most solid. Not until after three attempts did the ground bear his pressure, when he gradually released himself. During the whole period of his troubles his cries were exceedingly dolorous, and might have been heard for two miles. His grunts, when they were at an end, were equally indicative of satisfaction. The internal application of a bottle of strong spirits soon dissipated trembling, and restored his equanimity. Many unfortunate elephants are lost in these treacherous sands, when large quantities of grass or branches of trees are not at hand to form available support for them. After a certain time the poor beast becomes powerless, and the owner can only look with sorrow at the gradual disappearance of his noble animal and lament the pecuniary loss he suffers, for all human aid is futile. They have been known to be twelve hours in sinking.

## Brain Exhaustion.

Dr. Radcliffe, in a recent lecture, has given very sensible advice to those overworked people who are suffering from exhaustion of the brain, that fruitful source of disease at the present day. The leading symptoms of this distressing malady are loss of memory, depression of spirits, increased or lessened sleepiness, unusual irritability, epileptiform convulsions, and, sometimes, transitory coma. The doctor advises all patients afflicted in the manner described to preserve a happy medium in the matter of diet and mental labor. He says the patient should not eat heartily, as excess of food tends to develop the disease. He opposes the train-diet system, as there is danger of starving the nerve tissues by excluding hydrocarbons from food. In the same manner with work. The patient should neither work more than is natural under the circumstances, nor should he rest entirely from brain-work, for, in many cases cerebral exhaustion is intensified by the brain lying fallow. In case of undue sleeplessness, the head should lie low on the pillow; if there is undue sleepiness, it should be kept high. Thus, if the over-taxed brain-workers can only be induced to work moderately, avoid excitement, eat moderately of nourishing food, take plenty of exercise in the open air, and sleep soundly, they may hope to enjoy good health, good digestion, and the length of days that attends a normal physical condition.

## German Emigration.

The German government is more and more feeling that the country is being drained of its best blood through emigration. The real trouble is her war system. She may wage expensive wars and compel the conquered to foot the bills, but war is a losing game anyhow. This drain must go on, and, indeed, throughout all Europe, unless a more assured basis of peace can be established. A semi-official essay says:

The numbers, emigrating from 1844 to 1871 were not less than 640,000, of whom three-fourths were adults, and two-thirds of these of the male sex. In the twenty-seven years there may, therefore, be considered as emigrants not less than 800,000 men, nearly all in the full vigor of life, but if all not officially recorded were added, this would probably swell the lists to nearly half a million, chiefly of the rural class. On the other hand, there were rather over 100,000 persons returning or emigrating; but more than one-half of these were of the classes that would be added to the population of the towns. The emigration fever began in West Prussia, which has now extended largely to the most Eastern districts of the kingdom, where it is at its highest. The writers of the essay speak of various palliatives, among others, the free use of furloughs for the soldiery during the chief seasons of demand for field labor; but he expresses the conviction that the true remedy can lie only in the amelioration of the material and moral condition of the peasant. And this is stated to be also the ministerial view.

## Resting Like Fury.

"I am resting like fury," writes the invalid editor to his friend in the clever story, "Love in the Nineteenth Century." Julius May is the typical American. We Yankees do not, like our English ancestors, take our pleasure sadly, but madly. We pursue that shy nymph, Happiness, with such furious stride and noisy bound that she hides from us, affrighted. We work fifty weeks of the year; we rest two, possibly; we visit in infrequent fashion. And whether we work, rest, or visit, we do it "like fury."

We praise our minister, our newsmen, our gardeners, by saying that he is "a wide-awake fellow." Not charity, but industry, energy, force, cover a multitude of sins, in the popular acceptance. The capable man of "woman's" rest, "who can turn off work" in his society money and the harvest of money are not difficult to observe.

tain. The means of culture are widespread. Railroads and cheap postage bring the metropolis to the provinces. We are a nation of travelers.

We ought, therefore, to have a rich and varied social life, having money, household comfort, intelligence, great diversity of character, and circumstances, and a natural quick-wittedness to bring to it. And what have we? There are receptions given by rich people in cities. There are grim assemblages in city and country mislabeled church societies. There are a few stated holidays which we know not what to do with, so foreign to us is the holiday habit of mind.

It is because we have so little of refined, cultivated, simple and satisfying social life that so great a multitude mistake gladness for public display, and variety for social success. To compass these, men and women spend not their days alone and their energies, but their honesty and honor. It is the mad haste to be rich which swells the list of defrauders and dishonorable debtors. But the riches are desired as the means to the end of social distinction. Legal restraint is not the remedy, but a better social ideal. When families are genial, cultivated, refined, stable, intimate one member with another, there will be the conditions of a charming and healthful society. It rests chiefly with women to bring in this better order of things. And there is certainly a wide field for their energy and their nice tact, the chief want of America to-day being this social life.—Christian Union.

## Obituaries.

PARTICULAR NOTICE! Persons wishing obituaries published in the *Morning Star*, who do not patronize it, must accompany them with cash equal to ten cents a line, to insure an insertion. Brevity is especially important. Not more than a single square can well be afforded to any single obituary. Verses are inadmissible.

IRA D. HALL died in Atkinson, Feb. 20, 1874, aged 41 years and 11 months.

ABRAHAM GUTTILL died in Atkinson, March 21, 1874, aged 53 years and 10 months. Com.

CLARISSA COLBY died at the residence of Joseph R. Morrill, in Belmont, N. H., June 4, 1874, aged 82 years. She was born in Poplin, N. H., and moved to Gilmanton with the family of the late Dea Wm. Weeks, when quite young. With some members of this family she always remained, until God took her home. She was a devoted Christian, and a member of the Baptist church in Upper Gilmanton. She was a constant reader of the *Star*, and particularly interested with the details of Foreign Missions. Com.

BRO. WILLIAM L. COOMBS died in Bradford, Nov. 25, 1873, aged 71 years and 8 months. His last sickness was long and distressing, and sometimes he was almost impatient for Christ to come, and when a good brother in Christ told him, "Brother, when he dies, he will be with the Lord," he would soon come for him, he ejaculated, "Glory, Hallelujah!" the last words he spoke on earth to be understood; and when he was converted, he was converted to the Lord. He was one of the early settlers of Bradford, and in his early life was not remarkable for morality or steady habits, but about 40 years ago he was converted, and was a member of the Baptist church in Bradford, and ever after lived a monument of God's saving grace. Only two of his original friends remain, his wife and daughter, at the present writing, his companion, who survives him, and one other aged widow. But he has remained faithful to the interests of the church, and has been a constant laborer in the cause of truth, and a zealous champion, the church an earnest laborer, and the ministry a good home where they were always welcome.

CLARA A. wife of Elton Spink and only daughter of H. and Harriet Spink, of Varysburg, N. Y., died on the morning of March 9th. From childhood her sister had been noted for purity of life, and when she was young she was a member of the Baptist church in Varysburg. She was deeply mourned by a kind husband, by devoted parents who tenderly care for the motherless ones, and by the many friends who loved her, by whom she was fondly loved. May we all meet her in heaven. H. PERRY.

BELENDA, wife of Benjamin Trask, died in Kingston, Me., aged 82 years. Sister Trask experienced religion some 53 years since, was baptized by Rev. Hubbard Chandler, and united with the F. Baptist church in Kingston. She remained a substantial and worthy member until called by death to her reward in heaven. It can be truly said that ever since her conversion she had been a member of the church, a pillar in the church, and a light in the world. She leaves an aged companion, children and numerous relatives and friends to mourn the loss of a devoted and faithful friend, and a friend who was loved and respected by all who knew her. Precious in the sight of the Lord is the death of his saints. E. WINSLOW.

ESTHER, wife of Wm. Whitney, died in Unity, Me., March 19, 1874, aged 56 years. Sister Whitney was converted in 1840 and united with the F. Baptist church in Unity at the time of her baptism. From childhood she was much devoted to possessing an amiable disposition, and during the years of her Christian life she was a constant and faithful member of the church. She was remarkably conscientious and sincere in her religious life. She leaves a husband, four sisters and one brother to mourn her loss, and a large number of friends to whom she was loved and respected by all who knew her. Precious in the sight of the Lord is the death of his saints. E. WINSLOW.

AMY MARTIN died Dec. 19th, 1873, of inflammation of the lungs, at West Brookfield, Co. N. Y., in the 80th year of her age. She made an open profession of religion about sixteen years ago, was baptized by Rev. David Greene and joined the F. Baptist church in Davenport, N. Y. Living some distance from the church of her choice, she attended meetings there only twice in the time, but her consistent Christian was truly an honor to the cause of Christ. Her hope was like an anchor to the soul during the bereavement of the past few years, when she was called to the grave, husband, cousin and only daughter. They now lie side by side in a humble, consecrated spot on the old homestead, where her faithful hands have trained many a choice flower to their honored memory. She leaves no one connected by any kindred tie to mourn her loss, but scores of friends bound by affection's tie, with kind hands and kind hearts ministered to her every want during her short illness, till the weary wheels of life had ceased to move. We trust her spirit is safe within the "building of God" and will never grow old in the heavens." C. W. WINANS.

SALLY, widow of Jonathan Blaisdell, and mother of S. Lebon and E. Lebon, died in West Brookfield, Me., Feb. 12, 1874, aged nearly 67 years. Two sons and two daughters are left to feel the weighty sadness of a kind and indulgent mother's death. Between 30 and 40 years she found the precious Redeemer, and joined herself to his people. Many tears were shed at her funeral. The remains of a dear friend will be committed to the grave. On that occasion, her pastor, Rev. T. Keniston, spoke words of consolation. P. C.

OTIS BRISSE died Dec. 5, 1873, of typhoid pneumonia, aged 65, after a painful illness of six weeks. Bro. Brisse was born in Cheshire, Mass., in 1808, and moved to Ohio, in 1833. He was converted in July, 1835, and joined the F. Baptist church in Ohio. He was a member of the F. Baptist church in Ohio, and a constant reader of the *Star*, and particularly interested with the details of Foreign Missions. Com.

church found Bro. Bliss a pillar indeed. He was faithful in all relations in life, a true husband and father, sound in doctrine, sincere in temper, faithful to liberal ideas. When his hour came to depart this life he found his soul at peace, leaning upon the promises of a faithful God. Many and earnest were the prayers for his recovery, but God judged otherwise, and we bow in submission to his will. He leaves a wife and seven children to mourn his death, three having gone before him. Although living four miles from church, Bro. Bliss and family were always expected to the Lord's day services, and it is a sad fact that sickness alone kept him from attending. May those upon whom the mantle of this dear brother be as faithful to their post.

J. C. STEELE.  
DEA SETH CARSELEY died in Harrison, Me., March 27, 1874, in the 92d year of his age. Brother Carseley had a Christian experience of 12 years, and had been a worthy member of the F. B. church in Harrison since its organization. In the faith of the gospel he was ripe for heaven. Truly, "With long life will I satisfy him and show him my salvation." His companion, with whom he had lived more than 60 years, preceded him only 3 months to the better land. Their home had ever been a resting-place for the weary pilgrim, and the union so faithfully consecrated to Christ during a long life was interrupted only by a few weeks separation, when we trust it was consummated with Christ in a "solid rest" made with hands. They will be missed here, but two more voices will join in the new song in glory. L. W. R.

ELIZABETH, relict of the late Otis Tucker, of Lyman, Me., died in Biddeford, Me., March 19, aged 82 years and 10 days. Sister R. experienced a hope in Christ in early life, and ever maintained a consistent Christian deportment. Her life-work was to serve God and her generation. She was a faithful wife, an affectionate mother, a devoted Christian sister, and respected by all. Among those who mourn her death are two daughters, and one son, with their families, one sister and other friends, yet they rejoice that hers was a Christian life, and that her death was a happy one. Her remains were taken to Lyman and laid beside those of her late husband. Com.

A Gem worth Reading!—A Diamond worth Seeing! SAVE YOUR EYES. RESTORE YOUR SIGHT. THROW AWAY YOUR SPECTACLES. By reading our Illustrated PHYSIOLOGY AND ANATOMY OF THE EYE, you will learn how to restore impaired vision and cure weak, overworked eyes; how to cure near-sightedness, and all other diseases of the eye. WRITE FOR OUR FREE PAMPHLET, "THE EYE AND THE SIGHT," and we will send you a copy of our new and improved "EYE AND THE SIGHT" FREE. Send your address to us at once.

Agents Wanted. Gentlemen or Ladies. \$5 to \$10 a day guaranteed. Full particulars sent free. Write immediately. DR. J. C. BALL & CO., (P. O. Box 957) No. 91 Liberty Street, New York City, N. Y.

Academies, &c. AGRICULTURAL COLLEGE OF PENNSYLVANIA.

AGRICULTURAL, SCIENTIFIC and CLASSICAL. Ten Professors and Instructors. Not sectarian, but thoroughly Christian. Location can not be surpassed in healthfulness, beauty, and freedom from corrupting influences. Expenses only \$175 for College year of 40 weeks including Tuition, Boarding, Washing, Rent, Fuel and use of heavier Furniture.

For Catalogue or further information, address the President, Rev. J. D. Caldwell, or the Secretary, Miss J. V. Hottel, A. M., Agricultural College P. O., Center Co., Pa. The Spring Session of the above institution, located near Bellefonte, Center Co., Pa., has opened, and several circumstances already upwards of one hundred students are upon the roll, and others have signified their intention to enter. Professors Collier and Downey, Miss Hoyt and Pres. Calder, all formerly of Hillside College, are laboring in this institution, and are much encouraged by the results already achieved.

NORTHWOOD SEMINARY. The WINTER TERM of eleven weeks will commence Wednesday, Dec. 10, 1873, with competent Assistants.

The tuition will be as follows: Primary Branches, \$4.50; Common English, 5.00; Higher English, 6.00; Classics, 8.00; French and Music extra. Board and Rooms can be obtained at reasonable rates. For further particulars address the Principal, or E. S. TARKER, Secretary, Northwood, N. H., Nov. 29, 1873.

GREEN MOUNTAIN SEMINARY. WATERBURY CENTER, VT. Faculty: Rev. R. H. Tozer, A. M., Principal; Miss E. C. Smith, Principal Ladies' Department; Miss M. E. Prentiss, Assistant; G. T. Swasey, L. A. Butterfield, E. C. Smith, Miss Abbie Lyon.

Calendar: FALL TERM, 13 weeks, opens Sept. 2, 1873; WINTER TERM, 13 weeks, opens Feb. 2, 1874; SPRING TERM, 13 weeks, opens May 2, 1874.

Tuition: Common English, \$5.50; Latin and Greek, extra, 1.00; French, extra, 2.00; Instruction on Piano or Organ, 2.00; Use of Piano or Organ (extra), 2.00; Instruction on Guitar, 6.00; Music, 1.00; Penmanship, 1.50; Clergymen's children and students relying on their own exertions for an education, reduced tuition. Board from \$3.00 to \$3.50 in families; in clubs at lower rates, and rooms furnished for self-support.

Book-keeping, Penmanship, Pen-drawing, Instruction in Fencing, Trapping, Fasting, Wax Flowers, &c., each extra.

Location. The Building, one of the finest in the State, is romantically situated amidst the highest mountains and grandest scenery in Vermont.

Theology. A special effort will be made, by the Principal, to prepare those students who may have the Gospel ministry in view, for the study of the Scriptures in his power towards the prosecution of theological studies. For further particulars, address the Principal at Waterbury Center, Vermont. 3317

NICHOLS LATIN SCHOOL. J. G. JORDAN, A. M., Principal, with three Assistants. Spring Term begins, Jan. 6. Summer Term begins, Mar. 30.

The special work of this school is to its students for Common and Latin, for both sexes. The school is a boarding school, and is a department, a thoroughness in doing their work is secured from a thoroughness in the study of the Latin and Greek languages, and in the study of the Bible and the classics. Special attention is given to reading, declamation, composition, Greek and Latin poetry, penmanship, &c. The location of the school, near the College and Theological School, affords advantages of association with students of a higher rank and culture. The public lectures of these institutions are invaluable. A. M. JONES, Sec.

LEBANON ACADEMY. LOCATED AT WEST LEBANON, ME.

The FALL TERM of this institution commenced Tuesday, Sept. 2, 1873, and continues eleven weeks, under the instruction of:

G. W. FLINT, A. B., Principal; Miss SARAH C. GILMAN, Assistant; Miss M. E. FLYNN, Teacher of Instrumental Music. I. G. N. FISK, Teacher of Vocal Music. [Music.]

Every thing of studies in this school embraces everything necessary to fit one for college or a practical business life. The beauty of scenery, healthfulness and comfort, this location is unsurpassed. It is free from those places of resort conducive to idleness and pernicious to morals, common to large villages and cities. The present management take great pleasure in presenting the Corps of Teachers to the attention of parents and guardians, and the public, as eminently qualified to fit scholars for every honorable position in life.

TERMS: Common English, \$4.50; Middle, 5.00; Higher, 6.00; Languages, 8.00; Instrumental Music (30 lessons), 8.00; Use of Piano, 2.00.

Good board can be obtained in private families at \$3.00 per week. Those wishing to board themselves can obtain good rooms at \$1.00 per week. For further particulars, apply to the Principal, or to the Secretary, Mr. J. H. HAYES, Secretary, West Lebanon, N. H., July 29, 1873.

For further particulars, apply to the Principal, or to the Secretary, Mr. J. H. HAYES, Secretary, West Lebanon, N. H., July 29, 1873.

## LAPHAM INSTITUTE.

The SPRING TERM, of 13 weeks, commences on Monday, Mar. 25, 1874. Complete course of study for both sexes. G. H. HICKER, Prin. North Scituate, R. I., Feb. 8, 1874.

## WEST VIRGINIA COLLEGE.

FLEMINGTON, TAYLOR CO., WEST VIRGINIA. This institution offers to students important and peculiar advantages. For particular information, send for a Circular to Rev. W. COLEBROOK, A. M., President.

## AUSTIN ACADEMY.

O. T. MAXFIELD, Principal. Miss NELLIE D. MAXFIELD, Assistant. J. W. ROBERTS, Teacher of Penmanship. The tuition will be as usual. Board and Rooms can be obtained at reasonable rates. For further particulars address the Principal, Center Stratford, N. H., Jan. 17, 1874.

## NEW HAMPTON INSTITUTION.

A. E. MESEBEY, A. M., Principal, with eight associates. The regular courses for both sexes. Four terms of ten weeks each.

CALENDAR: Fall Term begins Monday, August 25, 1873. Fall Term closes Friday, October 31, 1873. Winter Term begins Monday, Nov. 17, 1873. Winter Term closes Friday, Jan. 25, 1874.

Spring Term begins Monday, April 2, 1874. Spring Term closes Friday, April 10, 1874. Summer Term begins Monday, April 27, 1874. Summer Term closes Thursday, July 2, 1874. For further particulars, apply to the Principal, or to the Secretary, Mr. G. L. LANE, Sec. Trustee, New Hampton, N. H., July 2, 1874.

## MAINE CENTRAL INSTITUTE.

PITTSFIELD, ME. Furnishes College, Preparatory, Normal, Academic and Ladies' Full course of study. Terms, 10 weeks.

Fall term commences Aug. 21, 1873. Winter term commences Nov. 6, 1873. Spring term commences Feb. 5, 1874. Summer term commences May 5, 1874. KINGSBURY BACHELDER, A. B., Principal. CYRUS JORDAN, A. M., Associate Principal. Miss L. E. DRAKE, Teacher of German and Mathematics.

Miss CLARA A. FORBES, Teacher in Normal Department. Miss LINDA C. VICKERY, Teacher of French. Miss ELLA C. HURD, Teacher of Music. Yearly term will be taught by an experienced Teacher.

No deduction for less than half a term, except on account of sickness. Half terms commence at the beginning and middle of the term. The price of board, in clubs, varies from \$1.00 to \$2.00 per week. Ladies' clubs as well as gentlemen's are formed. Rooms and board in private families at reasonable rates. For further particulars, address the Secretary, at Pittsfield, Maine. C. A. FARWELL, Secretary.

## EVANSVILLE SEMINARY.

The location of this institution at Evansville, Wis., is a beautiful one, being surrounded by a rich, productive, farming country. The village of Evansville can not be surpassed in the high moral tone of its inhabitants, having no houses or billiard saloons. The school opens upon its fifth year with increased facilities for the accomplishment of its work. Prof. Bradley and wife having, after four years' charge of the school, recently returned to their native land. Trustees to conduct it for five years to come, thus giving permanency.

CALENDAR: FALL TERM opens Aug. 25, 1873, and ends Nov. 21. WINTER TERM opens Dec. 8, and ends March 6, 1874. SPRING TERM opens March 24, 1874, and ends June 13. For further particulars, address: Rev. G. S. BRADLEY, A. M., Principal.

## RIDGEVILLE COLLEGE.

CALENDAR FOR 1873-4. Fall Term begins Aug. 25, and ends Nov. 14, 1873. Spring Term begins Mar. 10, and ends May 29, 1874. Summer Term begins June 5, and ends Aug. 21, 1874.



## News Summary.

## CONGRESSIONAL.

On Monday, in the Senate, a bill was passed for the free exchange of newspapers, for the free circulation of papers within the counties of their publication, and the territorial railroad bill was further discussed. In the House of Representatives, the moiety repeal bill was introduced, and a large portion of the session was taken up with a personal wrangle, which at one time caused the greatest disorder and confusion.

On Tuesday, in the Senate, besides the transaction of considerable miscellaneous business, the Louisiana bill was taken up and Mr. Frelinghuysen of New Jersey made an argument against the ordering of a new election by Congress. Ex-Senator Sumner's civil rights bill was reported back favorably from the judiciary committee. In the House of Representatives, the currency bill was taken up, and the motion to substitute the Senate bill having been withdrawn, Mr. E. R. Hoar, of Massachusetts, offered an amendment to the House bill, proposing a resumption of specie payments, and it was rejected. The House bill was then passed, and a motion carried to go to the Speaker's table and take up the Senate bill, which was also passed.

On Wednesday, in the Senate, the appropriation bill to pay the salaries of the school teachers of the District of Columbia was passed, and the Louisiana bill was debated at length. The House currency bill was reported and referred to the committee on finance. In the House of Representatives, a bill for the abolition of mileage to members of Congress was reported and passed. The legislative appropriation bill was taken up and some progress made in it.

On Thursday, in the Senate, Senator Carpenter introduced a joint resolution recognizing the independence of Cuba and declaring the United States neutral with respect to the present war there. The proposed grant of land to a colony of Mennonites was discussed at length, after which the consideration of the Louisiana bill was resumed and carried on until adjournment. In the House of Representatives, the legislative appropriation bill was discussed throughout the session and a number of pages of the bill were disposed of.

On Friday, in the Senate, the discussion of the Louisville Canal and Louisiana bills formed the main feature of the session. In the House of Representatives, a District railroad bill was introduced and discussed at length and passed, and the legislative appropriation bill was again taken up, in the course of the consideration of which an amendment appropriating \$50,000 for postage stamps for the State department was adopted. Only one page of the bill was disposed of.

## MISCELLANEOUS.

The Atlantic cable of 1866, is not in working order.

A tornado passed through the city of Nashville, Tennessee, Wednesday morning, causing a damage to property estimated at over \$100,000, and it is thought at least one fatality.

Charles Colford, for attempting to rob William Harris by throwing pepper in his eyes, was Thursday sentenced to seven years in the Mass. State prison.

The President has nominated ex-Collector Thomas Russell of Massachusetts to be minister to Venezuela.

A revolutionary movement is reported from Arkansas, in the interest of a claimant to the governorship, against the acting governor Baxter. Brooks, the claimant, having secured a writ of "habeas corpus" against Baxter, proceeded to the State capital at the head of an armed band, forcibly ejected the governor and took possession of the State property. Governor Baxter has appealed to the President to support his efforts to maintain his authority.

The anti-infantry committee from New York called on the President, Friday, and urged upon him the veto of the Senate finance bill. The President in his reply did not commit himself to any course, though expressing himself unequivocally against expansion without provision for the redemption of specie payments. He also sharply criticised the arguments urged by the Boston memorialists against expansion.

Several additional marine disasters, some of them of a serious character, were reported Saturday morning. A terrific gale in the English channel caused the wreck of a number of ships and the loss of all on board. The coasting steamer Tacha, belonging to the Pacific Steam Navigation Company, which left Valparaiso on the 13th ultimo, foundered at sea, and owing to a reported panic on board nineteen persons lost their lives. The prospect of saving the Netherlands, ashore on the New Jersey coast, is reported to be very poor. The German steamer Goethe is reported aground in the Elbe.

On the thirty-third ballot Gov. Washburn, of Mass., was on Friday elected U. S. Senator for the short term to succeed Charles Sumner.

Private despatches from western Carolina report severe and heavy rainfalls in Bald and Stone mountains on Tuesday last. The tremblings of the earth was felt for more than a hundred miles from the mountains. The shocks are more severe than before, and it is firmly believed by scientists that an eruption is imminent.

Mayor Cobb received a despatch from the mayor of New Orleans, late on Saturday, calling upon Boston, through him, for aid for those who have suffered by the flood. A meeting composed of forty or fifty prominent citizens was held at the city hall, Sunday noon, and a committee was appointed to make the needed arrangements.

The ninety-ninth anniversary of the battle of Lexington was observed by the citizens of that town, Sunday, by appropriate services in the churches and a public meeting in Memorial Hall in the evening.

The news from Arkansas is more serious than Saturday, although no blood has yet been shed. The forces of each side of the political quarrel are being increased, and the determination of each leader not to yield is as strong as ever. Further correspondence has passed between Baxter and the President, and the latter has so far interfered as to order the protection of the telegraph office at Little Rock by the United States forces. Brooks, at last reports, appears to be gaining in public favor.

## FOREIGN.

In the Dominion house of commons, Thursday, a vote was passed that Ziel, the murderer, be expelled.

The trial of Archbishop Ledochowski, in Berlin, for the violation of the ecclesiastical laws, has resulted in his conviction, and he has been sentenced to dismissal from his see.

Baron Schwarzenberg, the newly appointed Austrian ambassador to the United States, will leave for Washington in the latter part of May.

Picadors are posted up in the agricultural districts of England, cautioning intended emigrants to the United States, and stating, on the authority of Consul Archibald of New York, that 40,000 hands are ready to return to England.

The funeral of Dr. Livingstone occurred at Westminster Abbey on Saturday, and the grave of the great explorer is at the west end of the bbley.

## Paragraphs.

The production of the precious metals throughout the world last year is estimated to have been worth \$219,000,000.

The statue of Columbus for the square of Buena Vista, Mexico, after being exhibited at the exposition of Paris, will be brought out and erected in May next.

It is a curious fact that the only two countries in which the stopping and forcible robbery by armed men of railway trains prevails are Spain and the United States.

A piece of deer's leg found imbedded in the heart of an oak tree thirty feet above the ground is a sufficient cause for wonderment among Pennsylvania scientists.

Of the first issue of the new postal cards printed by the German government for letter communication with the United States, the steamer that left Hamburg and Bremen last month carried seven thousand.

The Toronto Mail sees in the success of the "grange" movement the death-knell of reciprocity, for the interests of American and Canadian farmers are antagonistic, so far as a market for their products is concerned.

The vicar of St. Paul's, London, recently stated that many English mechanics, earning a dollar and a half a day, think nothing of expending from five to seven dollars in the public house between Saturday night and Monday morning.

It is estimated that during the impending famine in India, the government will be called upon to supply half a pound of grain per day, for eight months, to 25,000,000 people.

There are nearly one hundred thousand children employed in New York workshops and factories, who are living without the slightest opportunity for education and culture.

M. Lachaud, who defended Marshal Bazaine on his trial, has declined to take any fee, and the ex-Empress Eugenie has sent a present as a souvenir of the affair. The Queen of Spain has assumed the costs of the trial, and has offered to provide for the education of Bazaine's children.

An Ohio mathematician has discovered that one man dies from the use of alcohol every seven minutes, and that those who have died from its effects during the last fifty years would bridge America from ocean to ocean, allowing three feet to each body.

Among the papers left by the late David Strauss a direction has been found to the effect that his grave should be closed to the tune of "O Isis and Osiris," from Mozart's "Magic Flute," the words to be sung having been specially written for the occasion by the deceased. The paper was not discovered till it was too late.

After twenty years' work the women of Charleston, S. C., succeeded in raising \$28,000 for a monument to John C. Calhoun, only to find their labors voided by a resolution to erect a monument, after all. Now it is proposed to devote the money to educational purposes.

Senator Sumner had in his possession a gold watch which was presented by Washington to Lafayette after the battle at Yorktown. Upon it is this inscription: "G. Washington to Gilbert Mortier de Lafayette, in commemoration of the capitulation of Lord Cornwallis at Yorktown, Oct. 17, 1781."

On an extremely cold but starlight night, a large company had assembled in a ball-room in Sweden, which in the course of the evening became so warm that some of the ladies fainted. An officer tried to open a window, but found it was frozen to the sill. He then broke a pane of glass, and the rush of cold air from without produced a fall of snow in the room. Its atmosphere was charged with vapor, which, becoming suddenly condensed and frozen, fell in the form of snow upon the astonished dancers.

One of the most curious of the relics left of bluff old Henry VIII., his six wives and the three children who successively were the crown after him, is the cradle of his youngest daughter, Queen Elizabeth I. It is of English oak, very massive, with richly carved panels, six in number, two on each side, one of the same kind composing the foot, and a much higher one under the headboard. The length of the cradle is three feet two inches, its breadth twenty inches, and the height to the top of the ornaments, four feet. At the foot is a large shield, with two cherubs supporting the royal crown, and in the center the initials "E. R."—Elizabeth Regina. This ornamental work is of silver, carved and engraved in quaint devices, that look strangely enough in our day of light and graceful ornaments.

In the population of the world, China stands first, with 425,213,152, the British Empire second, with 199,817,000, and Russia third, with 127,172,023. The United States are fifth. In density of population Belgium comes first, with 451 per square mile. England is next, with 389. Belgium has one mile of railroad to 6 square miles of territory; Great Britain 1 to 8 square miles, and the United States are eleventh, with 1 mile of road to 56 of territory. Of electric telegraphs, Great Britain has 1 mile to every 4 square miles; Belgium, 1 to 5, and the United States 1 to 36. The mercantile navies of the world comprise 61,429 vessels, and a total tonnage of 18,514,029. Of these, Great Britain has 3,061 steamers and 20,832 sailing vessels, the United States coming next, with 403 steamers and 6,796 sailing vessels.

A possible addition to the controversy concerning pre-historic man is furnished by a Virginia newspaper, which asserts that its information was obtained from gentlemen of the highest character, who saw with their own eyes and tested with their own hands the wonderful objects of which they make report. A railway is in process of construction between Weldon and Garysburg, and while the workmen were employed on a river bank, about a mile from the former place, they discovered a vast heap of skeletons, packed closely together, tier on tier, and intermingled with the human bones, a lot of sharp stone arrows, runic mortars and pipe-bowls. The skulls were nearly an inch in thickness, the teeth were as large as those of a horse and filed sharp like those of cannibals, and the leg-bones indicated that the stature of these remnants of a "lost and forgotten race" must have been as great as eight or nine feet. The newspaper from which we obtain these facts hopes that "some effort will be made to preserve authentic and accurate accounts of these discoveries," and if they are honestly reported, we have little doubt that there will be.

A piece of armor-plating, fourteen inches in thickness, representing the side armor of the sea-going monitor *Fury*, building at Pembroke, has been tested with satisfactory results at Portsmouth, England. The plate was a part of a plate selected by the admiralty inspector from 1050 tons, which had been manufactured at the Atlas Works, Sheffield, under contract with the admiralty, as side armor for the *Fury*. The plate was tested in the usual manner, being bolted on to the face of an immensely strong cast-iron timber target, and fired at with a Palliser-chilled shot from a seven inch muzzle-loading rifle gun with thirty pounds of pebble powder, thirty feet being the distance between the plate and the muzzle of the gun. Five overlapping shots were planted in the form of a square extending over four superficial feet. The greatest penetration was nine inches.

## Rural and Domestic.

## The Small Fruits.

Blessed is the man who loves flowers, was said by one who knows how to appreciate flowers. We will add, Blessed is the man who loves the small fruits, and is a successful cultivator of them. He has a treasure which never fails to afford innocent delight, health, amusement, and also profit, to see the fruits grow and ripen, and in their varieties, the grape, the strawberry, the blackberry, the red and black caps, and if you please the tomato, for its color, and its many delicious uses. There are more; but these, or a few more added as taste may incline, will do. Now, to furnish an average family, which is not a large family, there needs but a little of each—a few grape-vines (one, if well attended to and properly selected, will answer); a dozen berry bushes of each kind; a strawberry patch of six or eight feet square; a few hills of tomatoes; also a short row of currant or gooseberry bushes. These will occupy but a little space. The berry bushes can be arranged along the border, the strawberries put in a corner, and the tomatoes, &c., where you please. It is more difficult to place the grape-vine. If but one is grown, should be large, and it has many requirements. In our climate (48 degrees) warmth is the first consideration. This is indispensable to maturity and good quality. The grape wants the early and the late sun, particularly the early. Hence no trees or buildings, or other objects must be in the way. The vine wants the first sun, the last sun, and the sun all through; you can not get too much heat for the grapes! But you want also a place to show it off well, for this will be the ornament of your little plantation. You want to give it stretch and light—make allowance for not less than twenty-five feet. Thus, with its wings, and its height of some eight or ten feet, or as much higher as you wish, you will have a show of leaves and fruit, as rich, as graceful as anything you could wish. We have a vine that covers a trellis of twenty-five feet by ten. It is a Clinton. A thrifty grower, hardly needing no putting down during the winter, is healthy in this condition, otherwise, if cut much and restrained, mildews; has large, dark clusters, shouldered or double, with quality so improved that it seems almost fruit. Cultivation did this. The leaves match the fruit in show and vigor. We thus annually have a barrel of the finest of grapes, which will make a fair wine, or may be kept during the winter till June if desired, the quality being in February and March, when the grapes will have evaporated so as to leave a concentrated, rich fruit, tart yet sweet and spicy. Nothing can be more grateful and healthy. But the grape must be ripe.

The grape-vine will be the chief ornament. It will attract attention and give pleasure, doing real good and constantly. But your blackberry-bushes, loaded with large, rich, glistening black, and red fruit, with the black and red caps equally rich and luscious, ranged in continuation along the border, will be only secondarily, while the rest, less attractive, will fill out the variety. Here is as well as an address to the aesthetic. You raise your own fruit, luscious and healthy; you have it from the strawberry to the grape, from June to October, and at any time, fresh for the picking. You have, besides the health of employment, the pleasure of working the live mold and inhaling its freshness.

It does not require much to grow the small fruits. The ground does not need to be rich, only moderately so. This indeed is demanded; and the enriching material is to be in the main vegetable matter, such as leaf-mold, chip-mulchure well rotted, garden cleanings, sods, &c. These applied at the surface and worked in, but not deep; the roots do not want to be disturbed. But even these fertilizers are not necessary (except in some cases) unless your soil is poor. Your chief dependence should be on cultivation, stirring the surface soil. This is to be done regularly if the weather will admit, and it needs it most when most it admits it, in a drought. This manures the land by admitting the air which parts with its fertility to the land, and acts chemically upon it.

In this way there will be a moderate yet sufficient growth. It will, therefore, be a healthy growth, opening both the wood and fruit, and improving the quality. There will also be proportionally more fruit than wood. Add keep constantly in view the balance between the wood and the fruit, so that one does not get the advantage of the other. Too much fruit will not develop well, will not mature well; the quality as well as the size will materially suffer; the tree, or the vine, or the bushes will suffer. With the highly-productive kind of all fruit, thinning out is as necessary as any part of cultivation, if not more so. The Clinton and other prolific kinds require from a third to over half the fruit removed. This will not reduce the crop much, if any, and will very materially improve the quality and the size of the fruit. This is what is wanted—everything in the healthiest, finest condition; trees, shrubs, and vines well-shaped, and kept free for the air to circulate and the sun to enter and color and mature the fruit. The point is to have all the fruit good, allowing no poor specimens to grow.

Do not attempt to grow your fruit on wet soil. It is indispensable that it be well and deeply drained, deeply pulverized, and the surface kept stirred. Now, it does not require much work to do all this on a small patch of ground; and it needs but a little land to supply an ordinary family with what fruits are wanted of the small kinds. But do the work well, so as to have everything neat, well-arranged and thrifty, which will beget a taste for the thing, and a desire for further improvement. To raise your own fruit, and do it with pleasure; to associate your daily life with it, and see it thrive—under your own care, you and Nature working together, the sun rising to bless your work, and each rat a gift to you—this is what is wanted. Every family owning the least land should have it; but a single vine, a few bushes, &c. Where there is land enough, the plum, the pear and cherry may be included. A tree of each will be a possession. Remember that by superior culture you more than double the crop, and greatly improve the quality. Thus with a small spot of ground much may be accomplished.—*Christian Union*.

## Ill-flavored Butter.

We have had butter tainted by an excessive use of pumpkins in the fall, and when the cows have been so fed immoderately previous to milking. On the other hand, when the cows got their rations of pumpkins in moderation, and in the stall, where the quantity for each may be regulated and when the feeding thus was immediately after milking, the cows being provided with all the salt they wanted, no trouble was had on account of feeding the pumpkins. Cows are generally very fond of pumpkins, and if allowed, will eat them greedily, not unfrequently gorging themselves, thus injuring the flavor and healthfulness of the milk. When the herd is fed in the open yard the master of cows often overfed in this way. Again all kinds of food, like turnips,

which are liable to carry a taint to the milk, if fed immediately after milking, are less likely to give their flavor, or at any rate do not taint the milk so strongly as they do when fed previous to milking.

When pastures are poor and cows are allowed to roam over a considerable range, they not unfrequently crop weeds that give a taint to the milk, especially in this case when the animals have the range of woodlands. Again, impure muddy water—the water from sloughs and frog ponds—will often so taint the butter that it is unfit to eat. We have known numerous instances where the butter has been spoiled on account of the water which cows drank.

Another quite common source of bad flavor is allowing the cream to remain too long after skimming, and before it goes to the churn. It is very important in making the fine-flavored butter to get up the cream quickly and skim before the milk has become old and decomposed. It should be churned as soon as it can be made ready "after skimming." Sometimes, in the fall, cream is left to stand several days in the cream pot before it has acquired the acidity desired for churning. It is better to place the cream in a temperature where the change to a slightly acid state is soon brought about, and then churn at once.

Again, milk cellars are not unfrequently badly ventilated and foul, from want of drainage; and notwithstanding the walls may be newly cleaned, the gases arising from decomposing matter will taint the milk. Milk is very susceptible to taint, and consequently should be removed from every substance that would be likely to influence its character in this respect.

## Growing Calla Lilies.

Not long since, says a writer in the Horticulturist, I was at a friend's, and in going through her conservatory was struck with the luxuriant growth of a calla. The leaves were borne on stems three feet or more in length, and such leaves! I never dreamed that calla leaves could grow so large before. They were of the richest green, too, and everything about the plant indicated that it was in the most perfect health. It had one bud on a stalk three feet long, which was as large as any calla buds had ever been when they had attained full growth and were ready to unfold, and this bud was hardly half matured, thus giving promise of becoming an immense flower if nothing happened to prevent its developing.

I asked the secret of such magnificence in success in calla growing, and my friend told me in what it consisted. In June she takes her callas out of doors, and turns the pots containing them over on their sides under a tree, or in some shady place, and there she leaves them through the hot summer months, giving them no attention except of water; and the earth in the pots keeps the soil cool; and one would think such harsh treatment would be the death of a flower, but on the contrary, the calla likes it. In September she brings the pots in, and begins to give the plants water. A very short time suffices to start them into growth. As soon as the leaves appear, she makes the water quite warm. The result is, that her callas are superior to any I ever saw before. She boasts of having larger flowers than any one, else and judging from the size of the half matured bud I saw, she has foundation for saying so. She tells me that her callas are never without flowers through the winter, often as many as four or five open at once. She never removes the new ones which form about the old plant, but, as they grow, shifts the plants into larger pots.

I have seen so many sickly, spindling callas that I want to put my friends try this method; I am trying it; I put mine out of doors last summer and brought it in two months ago, and it is flourishing finely. It is an easy plan to try, and I am sure it is a successful one. I ought to have said before that my friend's conservatory is heated from a stove in the sitting-room, therefore this treatment will apply where there is a few house plants are kept and steam heating is not used.

## A Good Pig-pen.

A Michigan correspondent of the *Rural Home* tells how he built his pig-pen as follows: The main building is 16 by 20, two stories high, with a cellar 7 feet deep underneath. The first story is 7 feet deep in the clear, the upper one 6 feet to the plates. The upper story is designed for holding corn and other feed; the lower for cooking, mixing, and also storing. The pens are on two sides of this building, and one end. The other end has a wide door for entrance, and also large windows for light. The pens have lean-to roofs, and are seven feet high in front and four in the rear. There are two on each side and two on the end, six in all. The floor of the cellar is cemented on gravel, and that of the pens is plank laid in mortar on gravel foundation. Under the sills of the pens there is a wall going two and one-half feet into the ground and laid in mortar. This is to prevent the rats working under. The sides of the pens are plank, and the roofs shingled. There are swing partitions over the troughs, so the pigs can be shut away when putting in their feed. I intend to use cellars for storing potatoes and roots for winter and spring use, to cook with meal. There is a drive, or tube well going down through the cellar.

## Kindness to Animals.

From the time the colt is born, he should be taught to regard man, whom he is afterward to serve, as his protector and friend. A human hand should first lift him gently to his feet, and direct his little mouth to the source of material nourishment. With the human touch he should thus early be made to associate caresses and a supply for all his wants. Instead of yells, and oaths, and kicks, and rude blows, he should hear only gentle, loving tones from the attendant's mouth, and pettings from his kindly palm. He should be taught to expect and watch for man's entrance to the stall or paddock where he is kept, as a dog waits for the coming of the master, as the season of joy and happiness. His little deer-like limbs should be handled, and he taught to yield them promptly and without fear to the master's touch. In short, everything that is done to impress upon his mind this early in life that man is his natural protector and friend, between whom and him an intimate companionship has been ordained by beneficent nature, which insures that he shall be protected and cherished while he serves. The horse has a heart-claim upon us. The young colt is, in some sense, member of the family, one of the owner's household, second in rank and dignity only to the children. So the Arab regards him. The beautiful young thing, with his shining coat and gaitzelle eyes and sprightly antics, so full of bounding but docile life, is literally his children's playmate. He shares their food, and often their sleeping mat; and a blow dealt him is as promptly resented as if it had been dealt the oldest son, for whose service in peace, and safety in the hour of battle, the young thing is being raised.—*From "The Perfect Horse."*

Do not talk while others are reading. Do not laugh at the mistakes of others. Refrain from loud and boisterous laughter.

## The Italian Honey Bee.

A correspondent sends us the following concerning this bee: "As regards their honey-making powers, I am not able to say much, not having had the bees long enough to compare their labor with others in that respect. But we take the testimony of all our great apiarists, among whom may be found Mrs. E. S. Tupper, Messrs. Torrey, Quimby, Langstroth, King, Moon, Alley, Gallup, Mitchell, and a host of others; we must admit that the Italian is far preferable to the native bee in many respects; that they are more prolific, more industrious, more hardy, more quiet when handled, &c., &c., and as we have no right to dispute those who have tried them for years, I have come to the conclusion to Italianize all my stock.

## What the Leaf Does.

It pumps water from the ground, through the thousands of tubes in the stem of the tree, and sends it into the atmosphere in the form of unseemly mist, to be condensed and fall in showers. The very water that, were it not for the leaf, would sink in the earth and find its way, perchance, through subterranean channels to the sea. And thus it is that we see it works to give us the early and latter rains." It works to send the rills and streams, like lines of silver, down the mountain and across the plain. It works to pour down the larger brooks, which turn the wheels that energize the machinery which gives employment to millions—commerce stimulated, and wealth accumulated, and intelligence disseminated through the agency of this wealth. The leaf does it all. It has been demonstrated that every square inch of leaf lifts 0.085 of an ounce every twenty-four hours. Now, a large forest-tree has about five acres of foliage, or 6,272,650 square inches. This being multiplied by 0.085 (the amount pumped by every inch), gives us the result—2,252 ounces, or eight barrels.

The trees on an acre give 800 barrels in twenty-four hours. An acre of grass, or clover, or grain, would yield about the same result. The leaf is a worker, too, in another field of labor, where we seldom look, where it works for the good of man in a most wonderful manner. It carries immense quantities of electricity from the earth to the clouds, and from the clouds to the earth. Rather dangerous business transporting lightning; but it is particularly fitted for this work. Did you ever see a leaf entire, as to its edges? It is always pointed, and these points, whether they be large or small, are just fitted to handle this dangerous agent. These tiny fingers seize upon and carry it away with ease and wonderful despatch. There must be no delay; it is "time freight." True, sometimes it gathers up more than the trunk can carry, and in the attempt to crowd and pack the baggage, the trunk gets terribly shattered, and we say that lightning struck the tree; but it had been struck a thousand times before. This time it was overworked.

## Watering Places.

Horses should never be kept so long without water that they will drink largely when they get it. Give it to them often, and they will never injure themselves with it. Nothing is more common than to hitch a team to the plow, and make them work half a day without a drop. What man would submit to such treatment? If the plow is started at seven in the morning, water should be given before ten; and again in the afternoon by four o'clock. Even if half an hour is consumed, more work will be done in a day. The objection that horses on the road should not be "loaded with water," is not valid. A horse weighing 1,200 pounds will not be much encumbered additionally by 20 pounds of water, while the distention will give him additional strength. Every farmer knows that when he himself undertakes to lift a large log or heavy stone, he can do more by first inflating himself with air, and not unreasonably he loses a button or two from his pantaloons in the operation. Some degree of inflation by the operation of water to a horse's strength in a similar manner. In driving a horse on the road, at a natural gait of nine or ten miles an hour, I have frequently had occasion to observe that he was laboring with perspiration until I let him drink freely, when he ceased to sweat, and evidently traveled more freely. Don't be afraid to give your horse water; the danger is in making them abstain too long, in which case care is needed.—*Country Gentleman*.

## Beach Mining.

Mr. A. W. Chase recently read a paper before the California Academy of Sciences giving a graphic description of the method employed in "beach-mining" in California. We are indebted for a synopsis of this paper to the *Scientific American*. The mines are located in a remarkable deposit of auriferous gravel which is found along the coast-line of Klamath County. For nine miles along the beach, an unbroken line of cliffs serves as a sea-encampment to the mountains behind. These "gold-bluffs," as they are termed, are immense masses of gravel of varying size and of distinct stratification. Gold is found in them in considerable quantities, principally in the tenth stratum, which is "black sand" or gravel with iron cement. The mining is carried on without shafts, tunnels, timbers, pumping or hoisting machinery, and of course the expense of exploration is not very large. After the sand is reached it is shovelled into little piles, each one hundred and twenty-five pounds each. These are loaded on mules, each animal carrying two, and thus transported to the "sand corral" in the works. The washing is done in "Long Tons," with the copper plates, the latter being first coated with silver before the quicksilver is applied. During the week in which Mr. Chase visited the mines, \$1,600 was retorted from the washings of two machines. It is the experience of the proprietors of these extraordinary mines that immediately after a heavy cave or slide of the banks the beaches are richer and the gold coarser; and it seems strange that no artificial means have been resorted to for blasting the cliffs or undermining them by hydraulic process to increase the yield of gold. The sea-working ceaselessly night and day, and the great natural separator, and men has but to gather the results of its tireless work. It is said that gold, in conjunction with the black sand, nature, which insures that he shall be protected and cherished while he serves. The horse has a heart-claim upon us. The young colt is, in some sense, member of the family, one of the owner's household, second in rank and dignity only to the children. So the Arab regards him. The beautiful young thing, with his shining coat and gaitzelle eyes and sprightly antics, so full of bounding but docile life, is literally his children's playmate. He shares their food, and often their sleeping mat; and a blow dealt him is as promptly resented as if it had been dealt the oldest son, for whose service in peace, and safety in the hour of battle, the young thing is being raised.—*From "The Perfect Horse."*

Do not talk while others are reading. Do not laugh at the mistakes of others. Refrain from loud and boisterous laughter.

## \$10.00 A DAY

COMBINATION PROSPECTUS Represents 240 different books. Agents say this is THE BEST-THING EVER TRIED. The books sell themselves in every family, and good men can make a business for life in one country. Full particulars free on application, or complete outfit sent post paid, on receipt of \$1.00. Address, JOHN E. POTTER & CO., Publishers, Philadelphia.

## The Markets.

BOSTON WHOLESALE PRICES For the week ending April 15, 1874.

per.....	30	32	Cuba, Caguet, 31 1/2	33
COAL.			do, Sweet, 30 1/2	32
Pictou.....	24 00	25 00	do, Muscovado, 30 1/2	32
COFFEE.			Potatoes, 30 1/2	32
Java.....	32 1/2	33	OIL.	
St. Domingo.....	30 1/2	31	Olive, gal 1 20	2 35
Rio.....	30 1/2	31	Linseed, gal 1 20	2 00
COTTON.			American, 1 10	35
Ordinary.....	13 1/2	14	Crude Sperm 1 10	1 63
Good Ordinary.....	14 1/2	15	Do, Whale, 0 10	63
Mid. to good.....	15 1/2	16	Refined, 1 10	63
Low Middling.....	16 1/2	17	Neatsfoot, 1 20	1 20
DOMESTICS.				
Sheetings and Shirtings.....			PAINTS.	
Heavy 4-4.....	11 1/2	12	Lead, Red, 1 10	51
Medium 4-4.....	10 1/2	11	do, White, 1 10	51
Drills, Brown, 12 1/2.....	12 1/2	13	do, Yellow, 1 10	51
Prints, 12 1/2.....	12 1/2	13	do, Green, 1 10	51
Cotton Flannel, 10 1/2.....	10 1/2	11	do, Blue, 1 10	51
Prints, 8 1/2.....	8 1/2	9	do, Purple, 1 10	51
Ticking, 10 1/2.....	10 1/2	11	do, Red, 1 10	51
Gingham, 10 1/2.....	10 1/2	11	do, Orange, 1 10	51
Mooselaine, 10 1/2.....	10 1/2	11	do, Black, 1 10	51
Carpeting, 10 1/2.....	10 1/2	11	do, Grey, 1 10	51
Lovell, 10 1/2.....	10 1/2	11	do, Brown, 1 10	51
Superfine, 10 1/2.....	10 1/2	11	do, Pink, 1 10	51
Superfine, 10 1/2.....	10 1/2	11	do, White, 1 10	51
COAL.			PETROLEUM.	
Coal, large, 4 00.....	4 00	4 00	Refined, 14 1/2	50
Medium, 4 00.....	4 00	4 00	Kerosene, 11 1/2	35
Small, 4 00.....	4 00	4 00	Naphtha, 11 1/2	35
Choice extra, 4 00.....	4 00	4 00		
Choice extra, 4 0			SECTIONS.	
COAL.			Best-Mess.	
Coal, large, 4 00.....	4 00	4 00	Western, 13 00	41 00
Medium, 4 00.....	4 00	4 00	Pork.	
Small, 4 00.....	4 00	4 00	Spiced, 14 00	41 00
Choice extra, 4 00.....	4 00	4 00	Extra, 14 00	42 00
Choice extra, 4 0			Mess, best, 16 00	41 00
COAL.			Prime, 14 00	41 00
Coal, large, 4 00.....	4 00	4 00	do, 14 00	41 00
Medium, 4 00.....	4 00	4 00	Lard, cad, 15 00	41 00
Small, 4 00.....	4 00	4 00	Hogs smoked, 11 1/2	12
Choice extra, 4 00.....	4 00	4 00	Lard, cad, 15 00	41 00
Choice extra, 4 0			Hams, dressed, 7 1/2	81
COAL.				
Coal, large, 4 00.....	4 00	4 00	PRODUCE.	
Medium, 4 00.....	4 00	4 00	Apples, dried, 8 1/2	19
Small, 4 00.....	4 00	4 00	do, 8 1/2	19
Choice extra, 4 00.....	4 00	4 00	do, new b bl 2 35	6 00
Choice extra, 4 0			Butter, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do, 3 1/2	60
COAL.			do, 3 1/2	60
Coal, large, 4 00.....	4 00	4 00	do, 3 1/2	60
Medium, 4 00.....	4 00	4 00	do, 3 1/2	60
Small, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 00.....	4 00	4 00	do, 3 1/2	60
Choice extra, 4 0			do	