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## **The Morning Star - volume 49 number 47 - November 25, 1874**

Freewill Baptist printers

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# The Morning Star.

Volume XLIX.

DOVER, N. H., NOVEMBER 25, 1874.

Number 47

## 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. J. D. STEWART, Publisher.

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## The Morning Star.

WEDNESDAY, NOVEMBER 25, 1874.

### The Years.

Why do we heap huge mounds of years  
Before us and behind,  
And scorn the little days that pass  
Like angels on the wind?  
Each, turning round a small sweet life  
As beautiful as near,  
Because it is so small a face  
We will not see it clear;  
And so it turns from us, and goes  
Away in sad disdain;  
Though we could give our lives for it,  
It never comes again.  
—Miss Maloch.

### New York Correspondence.

NEW YORK, Nov. 14, 1874.

#### RITUALISM IN HIGH SPIRITS.

Our High Church brethren find in Roman ritual a specter that rises too obediently to their doctrinal incantation, yet will not down at their bidding. In the election of a bishop required by the just effected division of our neighbor diocese of New Jersey, the novel kind of contest that has now become inevitable at every such election was again illustrated. A ritualist (Dr. Hoffman, of Philadelphia) led the poll; the now inevitable and indispensable name of Dr. DeKoven rallied the enthusiasm of the ultra ritualists, or Catholics as they call themselves; a Protestant high churchman represented the staunch handful of that persuasion, "assisted" by a number of scattering sympathizers; and the regular and scattering low church candidates alternated with the high in bringing up the rear, like a game of see-saw. The Catholic minority were ready to unite with the ritualists whenever the combination could elect its man. Finding that opportunity, these two slightly divided factions (or, the extreme and the more cautious of one faction) could co-operate without uniting, to prolong a dead lock which the high and low protestants would certainly not unite to break, until a compromise could be forced which would embody the largest possible share of the fruits of victory for the anti-protestants. That is, the more nearly available men of the high church protestants, to a sufficient number, were drawn to the most ritualistic candidate they could be crowded to swallowing as a compromise, and then all turned to and elected Dr. Scarborough, of Pittsburgh, as a high churchman too "advanced" in tendency to find any heresy or popery to prosecute under the new canon in whatever images the Catholic party may set up in his diocese. That this must be the type of all elections of bishops in debatable dioceses—henceforth, is evident. In most cases, too, it is evident that the compact, ably led and utterly determined body of extreme ritualists will come out, by the aid of ultra high churchmen, not without substantial gain upon their previous position.

It is clearer than ever, since the General Convention, that the high church patting with ritualism is impotence. The extreme ritualists are certainly in better spirits and courage than ever. The low churchmen, unless with ritualistic leanings, are much less complacent. The Reformed Episcopal church, which this Convention was to leave stranded to decay, is more than ever assured of being the Protestant Episcopal church of the future in the United States. According to a law of nature, the extremes, or positive and consistent antagonists, gather all the advantages of agitation and conflict. The Reformed church now claims

30 parishes, 40 ministers and 3000 communicants.

### LAWYERS, &c.

There is some prospect of fidding the bar of this city of a Toombs firm which has long been a nuisance as insolent and indecent champions of every miscreant and assailant of every prosecutor or party (such as Comstock, for instance) who appears in the interest of honesty. Messrs. Howe and Hummel are the firm referred to, some of whose practices at or behind the bar are now under examination on a motion to "throw them over" the said bar.

It must be nearly forty years since I made the acquaintance of *Littell's Living Age*. A less time, say twenty-five, has elapsed from my first acquaintance with its lamented and excellent Christian founder. His work survives, and still continues in hale and vigorous manhood, to absorb its imitators and rivals. *Every Saturday*, which last returned to its parent spring, we all miss with regret, but are consoled by the fact that it lives in the still "Living Age"—a most apposite title for a periodical of such vitality.

### Protestants towards Catholics.

Rev. Dr. I. P. Warren writes to the *Watchman and Reflector* that he thinks Roman Catholics should be recognized as a branch of the church of Christ, and if they are these duties towards them follow:

1. We should cease calling her [the church] hard names, such as "Antichrist," the "man of sin," the "great harlot of Rome," &c. We should do this, I might say, out of regard to just Biblical interpretation. Too long have we indulged in a mood of exegesis, in thus applying these designations, which is respectable only because used by respectable men. It is surely time that such use of these prophetic symbols, generated in the fierce heats of religious controversy, should be laid aside forever.

2. We should cease, too, I think, to twit her of the atrocities of past history, the inquisition and the fires of persecution, as what she would perpetrate again if she had the power. Not that the atrocities should be forgotten; not that her arrogance and intolerance, her Hildebrands and Borgias and Alvas, the flames of Smithfield and the auto-da-fes of Salamanca, with all the crimes and woes of the guilty past, should cease to be lights and beacons for the future. But it does not follow, because the Catholic Church was once a persecutor, she is, or wishes to be one now. I mean the great body of her members, not the Pope, or the ambitious and power-loving ecclesiastics, who forget that they live in the nineteenth century, not the tenth. I know it is said that Rome never changes, but this is a mistake, she does change, and she can not help changing, like all the world besides. No man can now be the bigot of the fifteenth century, if he would. The barbarities then practiced were the products of a barbarous age, when the doctrines of religious liberty had not dawned upon the world, when religion, of whatever kind, Christian, Mohammedan, or Pagan, was an institution of the State, and dissent was treason. In those days every sect on earth was a persecutor, and from their standpoint logically so.

3. We should respect the civil and religious rights of Catholics, as well as our own. Those rights are, in fact, precisely the same as ours. We should no more compel their children to read or hear read King James' version of the Bible in our public schools, than submit to a like dictation as to the Douay or Baptist version. We should not insist that this, by constitution or law, is a Protestant rather than Catholic country. It is exclusively neither, it is inclusively both, — tolerating and protecting all alike. If Catholics, as such, conspire to abolish our public schools, or to get possession for their own purposes of the public offices, or to procure sectarian endowments from the public funds, let them be opposed in all this, just as they would be if they were Mormons, or Jews, or Congregationalists; opposed not because of their religion, but because of their mischievous and unlawful acts.

4. Let there begin to be such advances as are possible toward a mutual recognition between Protestants and Catholics as fellow-Christians, and co-operation in measures for the promotion of common objects of public good. Such advances, I am sorry to say, are, probably, not yet practicable to any great extent. Protestants and Catholics are still, for the most part, Ishmaelites toward each other. We call them Antichrist, and they call us heretics. We see in every priest a Jesuit in disguise, or a libertine using the confessional for the seduction of women. We peer into the cellars of churches and nunneries to spy out the dungeons we suspect are being built there; and are sure that there is a vast conspiracy at Rome to overthrow our government, headed by the poor old man that can not keep his own; so, alas, little can be hoped for at present in the way of union for any cause. Still, let us not despair. We have not supposed that anything could be done; we have shrunk almost with horror from the thought of giving the hand of fellowship to a "bloody Papist." The very conception that the thing is possible will begin to make it possible. The way will

open for us to invite Catholic participation in efforts against intemperance, and other measures of philanthropy and reform. And who can tell what may ultimately come, when both communions shall have learned to know each other better, and have felt that the most imperative, the most effecting command of their common Lord, because uttered in his prayer for both just before he went to his death on the cross, was that they might be one as he and the Father were one, that the world might believe in him!

5. It is in this spirit that the work of special missions among Catholics ought to be prosecuted. Such I understand to be, for substance, the general policy of the American Board, who now have this work in hand, in behalf of our Congregational churches. The Board has shown great wisdom in its labors among nominally Christian communities, such as the Greeks, the Armenians, and the Nestorians. They have aimed not to destroy, but to evangelize, to convert souls to Christ, not to Protestantism. And the success which has been granted them under the Spirit of God, we may consider as the seal of his approval placed upon this method.

6. Once more, if we would root out Romanism from our land and the world, let us hold up by the side of its form of Christianity which is purer, nobler, and more like Christ our Master. In no way can the power of Protestantism be made so apparent or effective as this. Here the two churches are side by side; here they are going to remain. If we have a better religion than our neighbors, one that more richly blesses our souls and makes us more loving and fruitful in all good things, they will see and feel it, and seeing, they will want it for themselves and their children. No priest can shut out such an influence from his flock, nor always, indeed, from his own heart. So will the spirit of Christ bring the two nearer each other, and the millennium day; though there be no obliteration of denominational distinctions, or uniformity in rites or politics, there will be a substantial oneness in Christ, a unity of the Spirit in the bonds of peace.

### Nature and Literature.

Dr. J. G. Holland contributes to the *December Scribner's* the following article, which is as beautiful in its imagery of expression as it is wholesome and suggestive in its teaching:

If we were to look for a demonstration of the existence of a spiritual world, of which the things apprehended by our senses are the typical expression, we should find it in literature, and in that beautiful field of illustration where we so readily apprehend spiritual truth through the forms and relations of material objects. A preacher rises in his desk and tells us that there is no awkward or rough element that can be introduced into home life that may not become the occasion of new beauty and loveliness to that life; and we wonder how it can be. Then he paints for us a pure rill gurgling from a rock, and picking its dainty way down a ravine into the grassy valley. Half way there thunders from the hill a huge boulder, that plants itself squarely in its path, tearing its banks, and throwing the mud in every direction. Quietly the rill makes a little detour, goes around the rock, nourishes vines that weave the uncouth intruder all over with verdure, and builds for itself a temple of beauty just there—a wayside shrine, at which all pilgrims pause for worship. At once we see the spiritual truth, and recognize its perfect analogies. The rill verifies the proposition, and we no more think of questioning its word than if it were spoken to us from heaven. It is this utter truthfulness of nature to the realm of thought that demonstrates its origin in thought, and proves itself to be an expression of thought in various forms and motions of matter.

It follows that no one can be fully learned as a literary man who has not learned of nature. The strong men of the press, the pulpit, the platform, are those who are the most boundedly furnished with the natural analogies of their thoughts. The man who can illustrate best is the best teacher, as he is always the most attractive. The man who can make us see his thought—who can point out or paint to us its exact analogy in nature—is the successful man, in whatever department of intellectual or spiritual instruction. The more closely a man lives in sympathy with nature—the more deeply he looks into it—the more fully he realizes the fact that it is only the language of the spiritual, placed before him to read, and put in his hands to use. He builds its rocks into his thoughts, he weaves its beauty into his imaginations, he clothes his fancies with its atmosphere. The rhythmic day and night become poetry, the setting sun a god with flaming wings, the birds, chanting choirs of cherubim. He sees straight through all into a world of which these things are fading shadows, or startling intimations, or perfect demonstrations. In short, he sees, hears, smells, tastes, feels thought as it appears in a material form, among material conditions; and with his thought thus apprehended he has the power to represent it to those whom he is called upon to instruct.

We are led into this strain of remark by the consideration that there are great numbers of young men, scattered up and down

the country, in schools and colleges, who lament that they have not the advantages of a city life. They feel that in the city there are great opportunities of education, wonderful stimulus to labor, inspiring competitions, large libraries, social advantages, contact with high literary culture, eloquence to be had for the seeking, centralized knowledge and brotherly sympathy. Their country lives seem poor and barren in comparison. Well, what they think of the city is, in most respects, true; but what they think of their country conditions is not true at all. No man is fit for the literary or the productively intellectual life of the city who has not had either a country training, or, for a considerable period of his life, direct and sympathetic association with nature. Blessed is the literary man, the public man, the man of the pulpit, who was bred among the fields, and woods, and brooks, who has known the ocean in all its moods, and with whom the sky with its country blue and its silver stars and all its machinery and phenomena of summer and winter storms, has been an open and favorite book.

Suppose that Mr. Beecher, the greatest and most influential of American preachers, had been confined to the city during all his young life. The result would have been that we should not have had Mr. Beecher at all. We should have had a strong, dramatic man, notable in many respects—but he would have been so shorn of his wonderful power of illustration, that his pulpit would have been but a common one. It is quite safe for us to say that he has learned more of that which has been of use to him, as a public teacher, from nature, than from his theological schools and books. He has recognized the word which God speaks to us in nature as truly divine—just as divine as that which he speaks in revelation. His quick apprehension of the analogies that exist between nature and the spiritual world has been the key by which he has opened the door into his wonderful success. A theologian who has mastered his science only, is as poorly armed for effective work as a child; and all these young men, pining for the advantages of city life, ought to realize that they are living where alone they can fit themselves for the highest success. They can not know too much of Nature, learned directly from her own wide-open book. It is all illuminated with analogies which are not only corrective of their crudely formed ideas, but full of all fruitful suggestions touching their work. There is not a glimpse of a brook, a whisper of a leaf, a habit of an animal, a sweep of a storm's wing, a blush of a flower, an uprising of a morning, a sparkle of a sea, or a sob of a wave, that is not eloquent, or may not be made eloquent, in the exposition of intellectual and spiritual truth; and he whose soul is fullest of these will have the most and best to say to the humanity that comes to him for instruction and inspiration.

### Ministerial Visits.

And now comes, in its turn, that second great work of the ministry: the visits among the people. Well did John Wesley say to his young preacher, "Were the Angel Gabriel to take charge of a congregation, he could not secure its spiritual prosperity without visiting from house to house." We may plead the claims of study; the pressure of the two sermons; the critical demands of the age on the pulpit; all this and more; yet the imperative duty of personal visitation remains. As you said in your "More Brains" article, what the times demand is not more intellect or more study, but more holiness and more prayer. More sinners are converted by winning, than are won by conviction. And winning is done by the hand to hand, and face to face. Our poor nature, even under contrition or suspense, likes to make answer to the truth and to the appeal; and Jesus goes out to meet it by the wayside and the well. It can not make answer to the pulpit; to the pastor at the fireside, it can and does. It is relief to do it; it is submission, often; with thousands, it is salvation. And Christ commands upon us this opportunity to them. Now, the Gospel becomes personal to them; the matter is now between themselves and God; and Christ stands at the door, and knocks. In one season of religious interest out of thirty who professed Christ, I have reason to believe that not more than two would have done it without personal interview with the pastor. And in that neglected interest of souls, all the year through, between the great efforts and the great visitation, few indeed ever come to Jesus save by the pastor's hand, not his pulpit.

These two hours of afternoon given sacredly to the people, are his stronghold on them. And when he takes his place on the Sabbath, he has from the week's past kindness, their interest beforehand, the background which projects the portrait, and gives effect to the whole.

These visits indicate to him the truth needed for the people. "Rightly dividing to each his portion," is the Divine direction; and he does not meet that direction who preaches merely the Truth that interests himself from his own experience. The knowledge that what he is urging is just what meets the need of this one or that one among his audience, will give him point and earnestness that no mere general interest in Truth will give.

### For a Memorial of Her.

A good many things, as worthy to be held in lasting remembrance as the deed of the woman with the two miles, are occurring almost daily. Here is one of them, which we found a while ago in the *Christian Union*:

She is a washerwoman, and she lives in one of the northern cross-roads of New York, not far from the Hudson river. You may have met her, sometime, hurrying along after nightfall, carrying in her arms that enormous bag of clothes, and bent under its weight. Week in, week out, she toils at her tub, at that hardest work that human backs are heir to; every muscle strained and bent, as she soaps and rubs and wrings. Day in, and day out, she stands at the ironing table, lifting and passing to and fro the eight pounds of solid iron, seven times heated, lifting and pushing it all day long. Standing, mark you, at table or tub, "on her feet," literally sixteen hours out of the twenty-four.

She supports by her hard work a husband, now quite an old man, and one child. She rents a small, six-roomed house, two rooms of which she retains for herself, and the remaining four she rents out to laboring men and their families. With the rent of these rooms and the profits of her own hard work, she has managed to "get along" comfortably, and to have a few dollars laid by for a rainy day.

The rainy day came in the autumn. Every man of the four who rent her rooms was turned out of work. Good, honest fellows, sober and industrious, with their little families around them; facing the problem to beg, or steal, or starve! Leaving home early in the morning, with basket and shovel, walking the streets all day long in the vain quest for work; and returning at night hopeless. Hopeless? Desperate! save for one link that bound them to their kind.

"I forgive them the rent," says Ann, the washerwoman, "and it's going on five months now. Sure an' they've had but one meal a day the winter long, and that a little oatmeal. If they make a few pennies, with shovelling snow now and then, would it be I that would take it, and the children starving?"

Through all these five dark months has Ann the washerwoman scrubbed and sopped, and wrung; has toiled over the hot irons, and carried home the heavy, piled-up basket, rejoicing that it was heavy. Paying the rent for those four families, keeping, who knows from what extremity of crime and reckless despair, those four husbands and fathers. In her magnificent charity—for all greatness is relative—what proud name in New York can rival hers? In what proportion to our income, to our own outlay for luxury in mind or body, does our giving stand to this woman's gift? What man or woman among us, millionaire, banker or merchant, or gay leader in fashionable charities, has given of his substance, his all, and added to the gift the hard-earned wages of every day, as "this one woman hath done?"

### Two Kinds of Goodness.

There are two, and only two kinds of goodness possible: the one is the goodness of those who have never erred; the other is the goodness of those who, having erred, have been recovered from their error. The first is the goodness of those who have never offended; and the second is the goodness of those who, having offended, have been reconciled. In the infinite possibilities of God's universe, it may be that there are some who have attained the first of these kinds of righteousness. It may be amongst the heavenly hierarchies there are those who have kept their first estate, whose performances have been commensurate with aspirations, who have never known the wretchedness and misery and degradation of a fall. But whether it be so or not, is a matter of no practical importance to us. It may be a question speculatively interesting, but it is practically useless for it is plain that such righteousness never can be ours. The only religion possible to man is the religion of penitence. The righteousness of man can not be the integrity of the virgin citadel which has never admitted the enemy; it can never be more than the integrity of the city which has been surprised and roused, and which, having expelled the invader with blood in the streets, has suffered great inward loss. Appointed to these two kinds of righteousness there are two kinds of happiness. To the first is attached the blessing of entire ignorance of the stain, pollution, and misery of guilt,—a blessed happiness, but it may be that it is not the greatest. To the happiness resulting from the other is added a greater strength of emotion; it may not have the calmness and peace of the first, and perhaps in point of intensity and fullness, it is superior. It may be that the highest happiness can only be purchased through suffering; and the language of the Bible almost seems to authorize us to say, that the happiness of penitence is deeper and more blessed than the happiness of the righteousness that has never fallen could be. —Robertson.

There is nothing more disgraceful than that an old man should have nothing to produce, as a proof that he has lived long, except his years.

### Events of the Week.

#### THE DROUGHT.

The whole country is becoming as dry as a desert. Many of the large cities are nearly without water, some sections of them being actually destitute. The rivers are low, the streams are dry, wells, springs and reservoirs gave out long ago, and unless rain, and a good deal of it, comes before the ground freezes, we shall be likely to experience rather a dry winter.

#### LABOR DIFFICULTIES.

The depressed condition of business has influenced many capitalists to discharge help or reduce wages, and the result is strikes and riots in many sections. The longshoremen in New York, on the refusal of several steamship companies to pay the usual prices for stowage, struck, and after a few days of violent demonstrations, in which several were killed and a good many assaulted who presumed to accept the companies' offers, came off masters and have returned to work at their old prices. Among the coal mines in the vicinity of Pittsburgh there have been cases of great violence, nearly a dozen miners, of all ages, being killed by fellow miners because they persisted in working at lower rates rather than be idle till higher pay might be offered. There will doubtless be a good deal of this sort of conduct during the winter. When men see their families freezing and starving they are not apt to be either gentle or discreet in their demonstrations.

#### THE INDIAN COMMISSIONER'S REPORT.

The report of the commissioner of Indian affairs is completed and makes a very favorable exhibit of the work of the office. The humane theory is strongly advocated. The commissioner urges that every measure be used to advance the Indians in agricultural and mechanical pursuits; that as long as they remain on a reservation they be protected, but that swift and thorough punishment should follow the perpetration of all deeds of violence and all incursions made outside of the reservations.

#### A WOMAN'S NATIONAL TEMPERANCE CONVENTION.

The women of the United States have been holding a delegated temperance convention in Cleveland, Ohio, the past week, which was well attended. A Woman's National Temperance League was formed, and resolutions were adopted pledging friends of the cause to increased zeal, intense in proportion to the intensity of the opposition; protesting against the holding of public offices by intemperate men; requesting the President of the United States and all public officers to dispense with the use of wine at their private table or at banquets; urging physicians to use care in prescribing the use of stimulants; approving of the bill now before Congress, providing for a commission to inquire into the effect of the liquor traffic; and inviting all temperance women to unite with the league in its mission.

#### THE VON ARMIN AFFAIR.

Count Von Armin may thank this persecution at the hands of Bismark for increasing the fame which he had already won as an astute diplomatist. For there can be little doubt that the Prime Minister's jealousy of the ex-Ambassador is at the bottom of the matter. Dr. Joseph P. Thompson, who seldom writes what he does not know about, sends home a letter to this effect, but he adds that Armin's conceit and unbounded ambition, which led him to overstep the bounds of strict official allegiance, should be taken into the account. Thus far the Count has not returned the letters which Bismark wants, and which the former still insists are private documents. Von Armin's health is seriously affected by his second arrest. His trial is set down for about the 8th of December.

#### THE CATHOLICS AND GLADSTONE.

The Catholics of England are greatly incensed by a manifesto which Earl Gladstone has recently put forth, making grave attacks upon their present religious position, and claiming that submitting to the dogma of Infallibility has practically made them rebels against the government. This the Catholics deny with vigor, affirming that they are just as good subjects as they were before. But that is saying a very little indeed. There are apprehensions that the manifesto may provoke serious disturbances in the kingdom,—or, rather, in the queendom.

#### THE WAR IN CUBA.

Recent indications point to a more complete exhaustion of the Spanish resources than at any previous time in the history of the war. Every available battalion of troops is required at home to prosecute hostilities with the Carlists, and guard the very existence of the Government. No reinforcements can be spared for the army engaged in Cuba. The Spanish navy is so weak and unreliable that it is inadequate even for the protection of the coast against the landing of Carlist supplies, and certainly no more vessels can be spared for the blockade of Cuban ports. What is perhaps more important still, the pecuniary resources of the Spanish Government are becoming exhausted. The war has been a disgraceful affair throughout its whole course. The Cubans have not been entirely innocent, but it would seem to be only right and just that they should finally conquer their oppressors.



## S. S. Department.

Sabbath School Lesson.—Nov. 29.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.  
(For Questions see Lesson Papers.)

## THE BETRAYAL.

MARK 14:42-50.

GOLDEN TEXT:—*Woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born.*

## NOTES AND HINTS.

Between the last lesson and this, Judas went and bargained with the Jewish rulers for the betrayal of Jesus, the disciples prepared for and sat down with their Master to the observance of the passover, Jesus washed the disciples' feet, the traitor was pointed out, the denials of Peter were predicted, the discourses and prayer of Jesus (from the fourteenth to the eighteenth of John) were uttered, the Master and his disciples went to Gethsemane, and the Saviour wrestled with his dread of the sacrifice at hand.

42. "Rise up! let us go; let him that betrayeth me be at hand." These words were addressed to Peter, James and John asleep at their post. "Rise up," says Jesus to all sleeping disciples whom he has appointed to watch for the welfare of his cause. Evil always endangers the gospel when Christians sleep. Jesus has said to all believers, "Watch." The words, "Let us go," do not mean, "Let us fly," but go forth to meet the approaching band. They would not have many rods to go. Judas was "at hand." The outer circle of disciples was in danger from the approach of the officers, and Jesus wished perhaps to meet his enemies, and deliver his disciples from danger.

## THE APPEARANCE OF JUDAS.

43. While Jesus was speaking Judas "cometh." (1.) To meet him Jesus "went forth," according to John, and said, "Whom seek ye?" (2.) Judas knew the place, for Jesus often resorted thither with his disciples, John 18:2. (3.) Judas now comes, helped in his evil designs by the very discipleship he so basely renounced. His previous innocence is converted, by the alchemy of sin, into an ally to the wickedness he is about to perpetrate. In this there is nothing peculiar to his sin. (4.) Apostasy from God always causes the virtue gained from his love to sink the soul deeper in woe. "One of the twelve," says Mark, "the twelve" of all on earth most favored by the Lord, "the twelve" that Jesus had made his companions and given the gospel of peace to preach to lost men. Now came Judas, once one of the twelve, now the leader of officers for the arrest and crucifixion of Jesus. (5.) The love of money was the root of his evil. His soul was rendered by that love sordid and debased. All the glory of Jesus' teachings, all the light of heaven which he brought to men, shines on the mind corrupted with the love of money only as the sickly rays of an obscured moon. (6.) Judas brought with him "a great multitude with swords and staves, from the chief priests, and the scribes, and the elders." John says, "A band of men, and officers, from the chief priests and Pharisees, cometh thither with lanterns, and torches and weapons." This multitude consisted of (1.) a detachment from the Roman cohort stationed in the tower of Antonia to preserve order during the feast; (2.) police, of the Jews who were under command of the hierarchical authority; (3.) servants of the chief priests without any police powers who wished to see, and, if necessary, to assist in the arrest. (4.) It is hardly to be thought that any of the rulers would have joined in this midnight expedition, though Meyer, Schliermacher, Alford and others admit the possibility of it. (5.) It was an armed company, as if violence were feared. To this company Jesus, emerging from the shade, "going forth" into their very arms, said, "Whom seek ye?" This was done, Bengel thinks, to prevent a rush of the soldiery upon the disciples. Jesus puts himself voluntarily into their power, proving that no man taketh his life from him, that he laid it down of himself. The answer to Jesus was abrupt, like that of men acting under orders, "Jesus of Nazareth." The reply of Jesus, "I am he," was attended with an influence of fear the Roman veterans seldom felt, by which they were thrown to the ground. This was an exhibition of that power which Jesus declared that he possessed. Again Jesus asked them, "Whom seek ye?" The answer this time, though the same as before, was given with a tone of modesty. Then the Saviour puts himself between them and his disciples, covers them with his own body; "If therefore ye seek me, let these go their way." Jesus shows the officers that they have no legal right to arrest the disciples.

## THE KISS OF THE TRAITOR.

44, 45. (1.) To the Roman soldiers who were to seize Jesus he was, no doubt, unknown. Hence Judas gave them a sign, one which shows the shamelessness of his soul, and reveals his utter loss of manhood. He agreed, with the salutation of friendship and of respect, to betray the one they were to arrest, his former Master, the Son of God. (2.) John makes no mention of this act, because he often chooses to omit what the other gospels amply contain. (3.) This act occurred after the confession of Jesus, "I am he." Probably the soldiers had orders to arrest Jesus, the one that Judas should kiss; hence, when Jesus said what he did, Judas stepped forward and kissed him. (4.) To the false lips of Judas Jesus applied gall. He said, "Judas, be trayest thou the Son of man with a kiss?"

To betray the Lord was false and base, to betray him with a kiss was to illustrate the lowest depth of hypocrisy. Under the guise of love, he hands over his Master for the cross. He says, "Master, Master!" or, as Matthew has it, "Hail, Master!" and kisses him. (4.) But there are other ways of doing the same act. The disciple that says, "Master, Master," before the church, and the community, may by his trades, his votes, his company, his secret indulgences, his injury of Christ's disciples, betray the Lord Jesus. Judas used the term, "Master," as a disciple addressing his teacher. The word used was Rabbi, a title of Jewish teachers meaning, my master.

## THE ARREST.

46. It was an easy act. Judas contemplated no resistance, Jesus made none. In the garden he had prayed, "Not my will, but thine be done." "For this cause" came he "unto this hour." And they laid their hands on him and took him, or held him fast. The soldiers seize him as they would a highwayman, and hold him securely.

## THE SWORD OF PETER.

47. (1.) By a misconception of the meaning of Jesus on another occasion, two of the disciples had armed themselves with swords. Luke 22:36-38. (2.) In defense of Jesus one of the disciples drew his sword and struck one of the multitude. (3.) The person struck was Malchus, who lost by the blow his right ear. Another of the family from which Malchus came was also in the service of the high priest and was in the multitude. From his master, no doubt, Malchus caught the spirit of dislike for Jesus. He may have made himself particularly obnoxious to the disciples by his words, or treatment of Jesus. (4.) The disciple who struck off the ear of Malchus was Peter. It agrees with his known character, his impetuous, rash and fiery nature to suppose, and for John to declare, that it was Peter who used for Jesus the sword. Here we have incidental evidence of the blindness of Peter to the true mission of Christ. The Saviour of Israel was a man of war, sending a sword instead of peace on earth, but not in the way that Peter conceived. The supremacy of Jesus did not require bloodshed, but might give occasion for bloodshed. (5.) Jesus rebuked Peter, and healed the bleeding ear. He said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword;" and added also, "Thinkest thou that I can now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matthew gives the passage just quoted. Luke tells of the cure of Malchus' ear. John mentions the name of the servant, for John was acquainted with the family of the high priest, and so knew his servants. The Saviour said "more than twelve legions," in comparison with themselves, only twelve men against all the multitude of the Sanhedrim. A legion when full contained six thousand men.

## THE QUESTION OF THE LORD.

48, 49. "Are ye come out as against a thief (or robber), with swords and staves to take me?" This asks the humiliated, the meek and lowly but indignant Saviour. "Jesus submits to be reckoned among transgressors," but protests against any suspicion that he could act as such," says Alford. (1.) For Jesus to allow himself to be classed among thieves involves his consent to deep humiliation. The virtuous cannot easily brook an imputation of vice for which they have only detestation. (2.) The purity of Jesus rebels at the indignity thus put upon it. "I was daily with you in the temple, teaching, and ye took me not." The way of his arrest, if arrested he must be, might have been more in agreement with his character. (3.) Jesus alludes to his teaching in the temple as suggesting his only crime, and as showing how he had voluntarily put himself daily in their power. (4.) The time when Jesus was in the temple daily was in the earlier part of this week. (5.) He charges them, by this fact, with cowardice, in consequence of which unnecessary indignities attend his arrest. Innocent, pure, without sin, able to defy his bitter foes to name a fault of life or character against him, he must be, at midnight, seized, and dragged away to confinement. "But the Scriptures must be fulfilled." Is. 53:12.

## JESUS LEFT ALONE.

50. "And they all forsook him and fled." (1.) At this point the Master had been bound, and the soldiers were now ready to arrest his followers. (2.) They fled because of supposed danger, not because they could not do aught for Jesus. (3.) In this was fulfilled what Jesus that same night had said, "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered." (4.) The leaving of Jesus alone in the midst of enemies, when he needed sympathy, love, the testimony of his friends, proofs of devotion showing him that not wholly in vain had he come to men, was not what Jesus deserved from the twelve. Their flight was an injury. It took the last drop of consolation from his deeply injured soul. Their flight showed more regard for their personal safety than for him. Peter, and John, and all who had said they would not desert Jesus, fled and left him alone. (5.) The two disciples named only fled a short distance, and followed the officers, at a distance, into the city, to the house of the high priest. (6.) How often have disciples since then imitated the eleven, and "forsook him and fled!" Of those who study this lesson some will be disciples that, having once forsaken Jesus, have never returned to him again, or that have only come back, like Peter, to follow Jesus "afar off."

## THE CONCLUSION.

This lesson speaks of dangers for us to avoid: (1.) the sin of Judas, (2.) the self-

ish cowardice of the eleven. Jesus can now be betrayed, can now be forsaken. Times of persecution do no more try the quality of faith than times of luxury and peace. Every Christian has said with Peter, "Though all men forsake thee, yet will not I." Some have never come to Jesus, for the same reason that caused the eleven to forsake him,—fear of man. What are our present relations to Jesus? Let us perfect them.

## Communications.

## The Church and Sects.

In the communication of "S. C. K." in the *Star* of Oct. 7, the essential truths of the objections contained in his propositions against the dividing of the Christian world into sects, no candid person will assume to deny; but whether, as he implies, no necessity for such a division exists, is a question open to debate.

Evil results may flow from necessary principles. Man may pervert and turn into wrong and improper channels, phenomena which God designed should minister only to his highest use. Man was created a free moral agent, that he might the more fully glorify God and exalt the dignity of his own spiritual being; for if God had created him with such irresistible tendencies to virtue as to make it morally impossible to do wrong, he would have been but a mere machine. But some men abuse this prerogative to their own destruction.

If all men were created with the same mental phases, no necessity for such a division would exist. But they are not so created, and out of this very mental differing becomes born the necessity of thinking differently, and different thinking begets different belief, for our beliefs are the product of our thoughts. Diversity is a characteristic of Nature's works. Men differ in elementary taste, in size, in complexion, in feature, in voice. And why should they not also differ mentally?

Did you ever reflect, reader, if all men were so created that their minds would run in precisely the same grooves of thought and belief, how it would create mental effeminacy, and destroy intellectual force and construction? God foresaw the result of such a creation and provided against it by creating minds so as to come in collision. We have our peculiar way of thinking and reasoning upon a subject, we state our premises, draw our inferences, and establish our conclusions; we present those conclusions to another mind, but find they are not accepted; that different conclusions have been arrived at. How our own minds become stirred and quickened at the opposition; and in the new light of the propositions of the opposing mind, we re-examine our own forms of reasoning to satisfy ourselves whether we may be right. And this stirring and quickening never would have been effected but by this opposition. It is the exercise growing out of the necessity of providing for the physical wants of the body that gives it the requisite development, and it is the mental opposition we encounter that gives the proper cerebral and intellectual development; and the degree of development attained, both physical and mental, is always proportionate to the tax laid upon these energies; provided, of course, that the strain be not so great as to induce a breaking down of power.

We find it to be a rule that in those homes where man is obliged to employ the largest amount of time in providing for his physical needs, the highest forms of civilization are reached.

And now, accepting our proposition to be true that a necessity for difference of opinion exists, what is our duty respecting it? That man fosters evil from this assumed necessity, can not be denied. And how can we best lessen the evil? First, by recognizing this great law of diversity in unity, and unity in diversity. And accepting the fact of diversity in our unity, we must seek for unity in our diversity. Paradoxical as this may seem, it contains the true idea. The physical forces of Nature are diverse, antagonistic and sometimes locally destructive; but in the aggregation of general results, harmony is produced. The lightning and tornado sometimes destroy; but both are necessary to purify the air and restore its healthy equilibrium; in fact, all the diverse forces of nature operate to effect an ultimate harmony. And so we must recognize diversity in the sphere of mind; and while the blind forces of nature must become subject to the directing control of an independent intelligence, yet the mind of man possesses the intrinsic intelligence requisite to eliminate, or modify, the evil results that may naturally flow from mental diversity.

And do we not behold, in fact, in the process of mind, a tendency towards such a modification? Education is progressive; one generation exhibits an improvement on each succeeding one. And with increased education comes larger light and a truer appreciation of the relative duties which man owes to man. And this heaven of education is steadily working in the minds of men; Christian sects are feeling and exercising a more fraternal sentiment toward each other; minor differences, though they must always remain, are becoming absorbed in a general unity that arises from the conscious fact that they can all stand on a common ground of belief in one Lord, one faith of salvation in Christ, and the need of a holy and consecrated life. For my part, I can see no great reason to mourn over the existence of sects; nor can I believe that such a lamentable state of things exists as our brother implies. We have only to look back a little into the past to find encouragement. Fifty years ago it was a rare thing for the minister of one denomination to exchange with another,

Now, what a common thing it is getting to be. And I am inclined to believe that this increase of fraternity is largely due to the influence of the Evangelical Alliance. What an admirable thing that is. God bless the man into whose thought the suggestion came, and God bless the men who put it into practice. When one contemplates the fraternal mingling of so many different sects, the words of love and heartfelt sympathy for each other's work, he can almost feel glad for the existence of sects, from which springs the privilege of such happy fraternization.

Danville, N. H.

GEO. E. PLACE.

## Jeremiah Atkins.

BY ADDIE E. WYMAN.

## A CHAPTER IN HIS LIFE.

When Jeremiah Atkins was a very young man, and used to go to singing school with Polly Watson, he always said, "Yes," in answer to her artless expressions of admiration for the stately firmament. He always said "Yes," for at that time and under those peculiar circumstances Jeremiah Atkins was willing (as who wouldn't be) to stretch his nature to its utmost capacity. Whether an appreciation of the beauties of a moonlighted winter night was lodged any deeper than his voice it is not for me to say, but it is reasonable to suppose that if ever a spark of poetic fire could penetrate the leaden gray of his nature it would be while he was going to singing-school with Polly Watson.

Well, that was twenty years ago, and the woman whose footsteps sound from morning till night in the little red cottage has no rapturous words for starlight or sunlight, for bird-song or lake gleam, but bakes his bread, and churns his butter, and sweeps his floors, and mends his clothes, and does his children with pennyroyal and camomile, and is satisfied if to-morrow finds the condition of her little household no worse than to-day.

The little red cottage is the ancestral home, built by his grandfather, heired by his father, and now owned by Jeremiah himself, who, in turn, expects at some period in the mystical, far off future to bequeath it, intact, to the little urchin who gets astride its ridgepole on sunny days, breaks its windows with his ball on ordinary occasions, and when it rains, with the invaluable aid of a piece of charcoal and a jack-knife, attends to the development of his artistic taste on its walls. But for the ambitious efforts of young Jem the house would be almost devoid of ornament; and with them—well! well! larger hands on whiter walls have made as sad a bungle. There is, indeed, in the best room a picture of Jeremiah Atkins, taken when he was a very young man and used to go to singing-school with Polly Watson. Joe Smith at that time assured him that it was "stavin," and Sam Jones declared that it "beat all possessed;" yet it certainly looks very quiet now, its most noticeable feature being a magnificent specimen of a double marigold which was pinned upon the left side of his coat by the fair hands of Polly Watson just before the operation was performed. Doubtless,

"A primrose by the river's brim,  
A yellow primrose was to him,—  
And it was nothing more."

but if the marigold wasn't something more than a yellow marigold to him, he surely deserved the sad fate which he subsequently heard from the lips of Polly Watson.

Jeremiah Atkins came out to-day to trim his apple trees growing on the shore of a beautiful lake, while I sat on the top of a gray old rock and read some of Whittier's poems. I had read every one of them before, and that was just why I read them again. "In sky and wave the white clouds swam," and I, like the maids of Attitash heard,

"The wood-bird's plaintive cry,  
The locust's sharp reply,"

and Jeremiah Atkins with his pruning-hook made another figure in the scene, and that was all.

"I know, indeed, that wealth is good;  
But lowly roof and simple food,  
With love that hath no doubt,  
Are more than gold without."

I was reading dreamily, and if I paused to catch a glimpse of my own little air-castle, be sure that Jeremiah Atkins was not guilty of a similar folly, for I doubt if he dwelt in the future for a more sentimental purpose than that of deciding to go to mill to-morrow, or to borrow Smith's mowing machine the next day.

Well, I read on,

"Beneath the shadow of the ash  
Sat man and maid by Attitash,  
And earth and air made room  
For—"

"How dry do, Atkins? Been looking for a pair o' oxen. Thought 'praps if you'd sell yourn sort o' reasonable we could make a trade."

Jeremiah suspended operations for a little, looked away a dead bough and seemed to consider. He didn't want to appear too anxious.

Well he finally declared, his cattle were something extra, well matched, kind and gentle, no outs about 'em, perfectly handy anywhere and with anybody. They wouldn't hook, nor kick, nor bite, nor jump, nor baul, nor crowd. In fact they were so altogether extraordinary that he hated to sell 'em and wouldn't do it anyhow if it wasn't that he hadn't any particular need of 'em just then, and should have to buy hay if he should winter 'em; but if Dexter wanted them cattle he might have 'em for one hundred and eighty-five dollars, and he expected Mehitable would call him a fool for selling 'em so cheap.

Neighbor Dexter didn't think it cheap at all, and begged Mr. Atkins to remember that the cattle were not large nor fat, and

that one of them had a very irregular horn, and assured him that Smith said they had jumped into his pasture once upon a time. He could buy a splendid pair of Jones for that price, all right every way, only he wanted a pair a leetle mite heavier.

Atkins replied by still more extravagant eulogiums of his horned possessions, and as my eyes read,

"Rich beyond dreams, the vantage ground  
Of life is gained; her hands have found  
The talisman of old  
That changes all to gold,"

my ears heard,

"Them cattle 'll work anywhere you're a mind to put 'em."

"Whose talk is of bullocks," murmured I as I left my station on the top of the big rock, and strolling down the sands I moralized: In a wheel there are fourteen spokes to one hub; and if there were no spokes to depend upon it the best of hubs would be of no more use than a child's block house. In the universe there are seventy planets to one sun; and if there were nothing for the sun to light and warm and color it would do no more good than the stagnant pond that lies in sluggish blackness on its meadow bed. There were hundreds of thousands of wanderers to one Moses, and in our own day there are thousands of living souls to one Beecher.

When the Lord made Jeremiah Atkins he made him for a purpose, just as he did the thousands of other men who are not essentially different from him. When the Lord made Mr. Beecher as a light to shine out of darkness no man knows why it was with a nature so different. One star differeth from another in magnitude, and whether greater or less, because I do not know the law by which their size is governed, it is not for me to say that there is no law. If I look down to see Jeremiah Atkins, the Lord forgive me. If I look up to see Mr. Beecher, the Lord knows I can not help it. And if I do, in a spirit of love, the very best that my nature is capable of doing, he will lead my soul in green pastures and beside still waters, and every promise I can claim, Jeremiah Atkins, under the same conditions, can claim as well. If I can say "Our Father," so can he. We are all brothers and sisters, born of one thought, fed by one hand, led by one wisdom, and saved by one love. The grace of our Lord Jesus Christ be with us all.

## One Sabbath.

BY JOSEPH FULLERTON.

One single day of any part of the week is very valuable. Rightly spent or properly improved, it may result in great blessings. It is related that a British Queen of great power when near death, would have given large treasures for one day more.—Titus, a Roman Emperor, was pained if a day passed without some act of usefulness. Pope in reference to this, speaks of him as one, "whose virtue sighed to lose a day." Altamont, the dying unbeliever, wished a short space longer, although he said, "an age is too little for the much I have to do."

One Sabbath, how valuable! Well spent, devoted to religious instruction, the worship of God, and to works of mercy and goodness, the greatest blessings come. Watts says of it in a hymn,

"This is the day the Lord hath made,"

and again,

"Welcome, sweet day of rest."

Newton says,

"Day of all the week the best,"

The Psalmist values it very high, saying

"A day in thy courts is better than a thousand."

A late Sabbath will be described, its glories set forth. Others are being enjoyed similar in value. This one will be noted that readers may turn attention to them as they pass, consider their worth and secure their blessings.

It was Oct. 25. It was amid the glories of Autumn. Sunrise was grand. It was the sunrise of a most pleasant Sabbath. Many must have felt to say with Hayward in a hymn,

"Welcome, delightful morn."

The portals of the east opened wide at the sun's approach. It poured forth a flood of golden light. It was in the midst of the gorgeous display of the variegated, brilliant colors of the leaves of the forests. The maples were scarlet, the elms yellow, but bright like gold. The wonderfully beautiful hazel blossoms, which Whittier describes in his recent poem, were just beginning to appear. The leaves of some trees were reddish and some retained their summer greenness. Leaves were falling, and a slight breeze, throwing them together in low places, made patches of a golden carpet.

As the sun rose higher, pouring its light on these beautiful forest trees, they seemed masses of living flame. It was, however, the dying year, but beautiful and glorious in death. So often with the dying Christian.

Nine o'clock came, and the town bell was heard, a call to the places of prayer. At ten and a half it was heard again, notifying all that it was time for service. We like bells in all places on the Sabbath. They send a thrill of gladness to the hearts of true worshippers.

"Called by the Sabbath bells away  
Unto thy holy temple, Lord,  
I'll go with willing heart to pray,  
To praise thy name, and hear thy word."

These bells, too, no doubt, call loudly to Sabbath-neglectors and Sabbath-breakers, warning them of the terrible danger of their neglect and sin, and that they ought to hear the gospel and attend to the calls of mercy.

On this Sabbath, those in the full strength of life, decrepit age, youth and children were in the place of prayer. What quietness, decorum and peace! It has often been wished that in all places of

worship, Bibles were common, so that many could turn to the portions read, and following the minister, unite religiously in this important part of worship. Hymn books are becoming more and more numerous. Singing is nearly useless to many in public, as, not having books, they do not know what is used in song.

Many heads were bowed while prayer was offered. Good influences seemed coming down. The feeling was that it was "God's house," and was it not the aspiration of many hearts that it might be "heaven's gate?"

"Ye opening heavens, now comply,  
The Holy Ghost like lightning fly."

It will, it does when there is faith and prayer. There is no Holy Ghost power in meetings where sin is excused and apologized for. It was not, this day. Sin not; say "no," when tempted and enticed; stand up when men say bow down to wrong, were some of the leading ideas rung out in earnest words. And as the day progressed, the terrible consequences of sin and impenitence were described in the power of memory, which would bring them to painful recollection in death and in the future world of woe. Words were spoken on God's behalf, the wicked invited and warned and the faithful encouraged. Oh, it was good to be there, for God and Christ and the Holy Ghost were there. It was a foretaste of heaven.

## Rev. Charles Vince.

Charles Vince was an eminent English Baptist minister who has been recently taken away in the prime of life. He was born in 1824. He learned the trade of a house builder of his father, and worked at it for several years. He afterwards felt called to the gospel ministry, and became a student at the Baptist Theological College at Stegney, London, which has since been removed to Regent's Park. In 1852, before he had completed his term of study, he received and accepted an invitation to become pastor of one of the Baptist churches in Birmingham, and continued in that position till death. The church has been much increased during his pastorate, and has now nearly seven hundred members. He was not a sensational preacher, and never descended to any tricks of oratory; but his sermons were fresh and original, and full of power and earnestness. One secret of his influence was his ability to utilize the events of every day life. He is reported to have said, "that he never read anything, not even the *Times* newspaper, without finding something to illustrate or enforce his teaching in the pulpit."

Mr. Vince was a very active man. He was frequently called away from home to preach anniversary and other special sermons, which are more common in England than in this country; hence there are greater demands upon prominent men. He was a member of the Birmingham School Board, and also of other public Boards and Committees. He also took a prominent part in the discussion of those political questions which relate to the rights of non-conformists, or dissenters from the established church. His friends think that he was overworked; and about two years ago, when his health was in an enfeebled state, he, contrary to the advice of his friends, on a rainy day, officiated at the funeral services at the grave of the town missionary connected with his church, contracting a cold from the results of which he never recovered. Since then, he has sometimes been able to engage in active service, and there have been hopes of permanent recovery; and then he has been laid aside again, and others were obliged to take his place in the pulpit. About two weeks before he died, he took to his bed, and suffered great pain, and on October 22d he passed away.

The Birmingham secular papers published lengthy articles in appreciation of his life and character; and ministers of all denominations, including Episcopalians, to whom he was politically opposed, spoke of him on the following Sabbath; and referred to his removal as a public loss. His funeral occurred on Tuesday, Oct. 27th, and it is said that such a scene has not been witnessed in Birmingham since the funeral of Rev. John Angell James which occurred about fourteen or fifteen years ago. The large Baptist chapel in which Mr. Vince had preached would not contain the crowds which attended the funeral service; and a Congregational chapel in the same street was thrown open for an additional service, and there was a large attendance there also. Rev. R. W. Dale, a noted Congregational minister, of Birmingham, gave the address in the Baptist chapel, and Rev. J. P. Chow, Baptist minister of Bradford, gave the address in the Congregational chapel. When these services closed, the funeral procession was formed. It included several hundreds of ministers of various denominations, the mayor, magistrates, and other civil officers of Birmingham, with representatives of the various organizations of the town, deputations from various public bodies in other parts of England, and an immense crowd of people.

The Birmingham *Morning News* says of him, "His place will not only be difficult, but almost impossible to fill." And the Birmingham *Mail* said, "The memory of Charles Vince will be handed down with reverence by Christian men and women to their children, all wreathed with the immortelles of their love." Mr. Vince leaves a widow and seven children.

W. H.

Though sinking in decrepit age, he prematurely falls whose memory records no benefit conferred on him by man. They only have lived long who have lived virtuously.

Live to be useful; live to accomplish the end for which we were made, and quietly and steadily shine on, trying to do good.







# The Morning Star.

WEDNESDAY, NOVEMBER 25, 1874.

GEORGE T. DAY, Editor.  
S. F. MOSHER, Asst. 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.

## Western Office of the Morning Star.

We are now prepared to say that a western office of the *Morning Star* is no longer an office on paper, but in the commodious building at No. 56 Madison St. (near State), Chicago, Ill. A room has been engaged in connection with Mr. Fairbanks's popular bookstore, and there our western friends will find our and their headquarters. REV. A. H. HULING has been engaged as Western Manager, and his entire time will be devoted to the mutual interests of the *Morning Star* and Freewill Baptists in the West. Additional particulars will be given in a week or two.

## Thanksgiving.

Next Thursday will be Thanksgiving day. The Governors have joined with the President, and the proclamation has gone as wide as the Union. It is the signal by which the currents of business and social activity are changed. From school and college, desk and loom, bench and counter, the feet turn homeward and the year's festal song is raised again to the Giver of all good. The hum of industry is still, the fever of trade is cooled, Wall St. is quiet, and the heart and hand of the toiler rest for a day amid the scenes around his own hearthstone. For once St. Brandon's Isle becomes a reality. It is the Home, and thither all hearts are turned.

That is mainly the sentiment of Thanksgiving. The reality is quite a different thing. It does not lack indeed this beautiful home feature, with its fullness of domestic peace and its abundance of social joy. But there are also the inevitable stones in the feast, which have plagued the teeth of the moral sanitarian ever since Jude wrote his blunt epistle. Hosts of our fellowmen have no homes to go to. And hosts of those who have them, put discord in the place of peace, and the confusion of drunken revelry where there should be concord of loving hearts. Since the home is the basis of all the best influences that pervade the State, let us be grateful that throughout the country we can point to the homes that we can. But let us also bewail the necessity by which we must point to the homes that we must.

These bad social features are not the worst. How many thousands could we not arrange in a line this morning, born and reared amid the free schools that bless the land, who yet can not read the very proclamation which calls for the observance of this day of thanks? In the country, in the city, north as well as south, among natives as well as among foreigners, there is the quite too large proportion of our population to whom even the alphabet is hieroglyphic, and the simplest primer an unread mystery.

Our political condition is the last one to call forth unequalled expressions of thankfulness. Leaving out whatever of promise or foreboding there may be in the late party revolution, one can not but deplore the extent to which bad government has reached in the South, with its oppression of race, its abuse of official patronage, and its defiance of proper local customs and institutions. Civil service reform is well nigh a myth, halting and inadequate legislation has depressed business, so that not only is there great uncertainty as to our political future, but hunger reaches out its myriad of empty hands which must also return empty.

They are no trifling sentences in which these proclamations call upon the people to gather to-morrow in their several places of worship, there to thank God for his bountiful goodness and to implore future blessings. But one might almost suppose them to be such when he reflects how many more halts, than prayer meetings, rallies than sermons, and wild revels than songs of praise the day will witness.

Now we haven't meant to croak. Those paragraphs to be sure have rather a bilious flavor about them, but they need not be apologized for. It is never best to ignore our own highest needs, whether of a personal or public character, nor to yield quietly to a condition that may and ought to be improved. We are never well enough off, socially, politically or morally, so long as we may be better off. The rather dismal shading which those paragraphs wear only indicate an actual state of our national life, and one to which, while the mind is called to the contemplation of our greatness and prosperity as a nation, it should also be directed. For it is only by the force of heart and brain and will that the evil tendencies of the times may be arrested, and this will rarely be called into exercise until these are shown to be actually leading in destructive ways.

Besides, we may need to contemplate this dark side, that the manifold blessings which crown the autumn may take brighter hues, that we may definitely express our needs to God, and that the purpose may be quickened to seek only that condition which brings perfect peace.

Let us, then, give Thanksgiving day a brave welcome. If it is spent only in social reunions, in gratitude for personal comforts, and in an easy contemplation of the duties to which we may choose to attend, it will not bring its best blessing to us. Let us also look at the work that is awaiting our hand, at the ignorance prevailing on all

sides, at the lack of conscience in too many public positions, at the low estate of religion and the inactivity of the church, and thus be nerved to manly and brave service for the world.

If we could plan the use of Thanksgiving day for each of our readers, it would be something like this:—We would not omit a single wholesome social feature. We would have the proper amount and variety of amusement. We would have the public religious services attended wherever practicable. We would have the devotion of each family conducted with especial reference to God's dealing with it during the year, with gratitude for all blessings, with calm resignation in view of whatever afflictions may have come, and with peaceful and joyous acquiescence in all God's providences. But aside from and above all this, we would have each one retire for an hour by one's self, there to look fairly and searchingly at each one's own spiritual and bodily needs, at the moral and social condition of the neighborhood in which one lives, at the actual condition of the church, of politics, of education, and of all similar matters; in short, at the actual wants of human society, as they may appear to one's best vision, and then to go out from this hour's interview, with a purpose fixed high to live a brave, active, helpful life, for Christ and humanity, first making each one's own home and heart the abode of peace, happiness and prosperity, and then seeking to extend those conditions as far as the person's influence might go.

If we mistake not, this winter is going to present innumerable opportunities for the exercise of this neighborhood Christianity. Business is depressed, employment is limited, cold and hunger will abound. Be helpful. Thus God will be honored. Thus the wretched among all classes will see beauty that is a stranger to them, and will be won by it. Thus from the alleys and byways of life, as well as from its higher social walks, may come a great multitude, born of this Thanksgiving day, who shall themselves become helpers in turn, and thus hasten the condition without which our thanksgiving days will never be much more satisfactory than they are now.

## Still Fermenting.

The question of open communion among the C. Baptists is not at rest. The action of the Long Island Association gets strong praise and hard criticism. The procedure was conspicuous. The thing done was not in a corner, but on an open stage, and it was such a thing as forbids indifference. It sets men and women thinking. It almost compels C. Baptists to choose sides. And in this choice, the strict party is so strong, confident and resolute, as to carry every open measure in its own way. The leading and the following Baptist papers very generally give their support to the action taken at Brooklyn. A few of them give only a partial and reluctant approval, but one sees and hears little that may properly be called emphatic dissent. And approval is found where it was hardly looked for. A few noticeable things have occurred since our previous mention of the matter, in which our readers may feel an interest.

The effect of Dr. Thomas's protest is obvious. Messrs. Smith, Jeffery and Walsh are treated somewhat cavalierly in the chief papers. But Dr. Thomas is a man of mark and power, and he has taken no seceding steps. He stays in the body and speaks to the inside circle. He is calm, forcible, decided. It is impossible to silence or ridicule him, and to answer him is a thing by no means easy. His very moderation adds to his might, and begets no little anxiety in the host of his closer brethren. His sermon is in itself able; his weight of character lends it added vigor; he can not be crushed; it is not likely that he can be cajoled. He is to-day the man whose course is carefully watched, whose words are eagerly waited for, and whose future attitude may have much practical meaning. He is practically a strict communionist; he is only insisting upon proper church order and a reasonable toleration.

The real position of the Lee Avenue church (J. Hyatt Smith, pastor), as set forth by Dr. Thomas, will surprise some people. It has been often called, in the strongest language, an open communion church. The statement of Dr. Thomas makes it far enough from that. Here is what he says, referring to the action of the Association and the character of the church:

It was not a question of open communion. In the articles of faith of the Lee Avenue church, it is distinctly stated that immersion is the scriptural baptism, and that baptism is prerequisite to the Lord's Supper. That much as it invites nobody, therefore, neither in theory nor practice does it differ from the most rigid strict-communionist, except it be in the negative sense, that it does not directly by force or authority exclude. And who does?

That would seem to make several long and important steps necessary before the Lee Avenue church reaches open communion ground.

The Baptist ministers in and about Boston, at the regular meeting held soon after the action of the Long Island Association was taken, took up that matter, debated it, and then passed, by a very strong vote, a resolution approving the action of the Association, and declaring it a sort of representative procedure which calls for the open endorsement of all true Baptists. And as such a procedure they endorsed it. The negative votes were only few, and most of these were attended with apologetic explanations. That such a resolution should be brought forward there is a surprise; that it should be adopted is another and greater surprise; and that so few dissentients should appear is perhaps the greatest surprise of all. That there is a deal of rigidity in that denomination is very plain; that the restrictive element is bent on crush-

ing out that which is liberal can not be doubted; that the exclusives are gaining decided successes for the present is too obvious to be questioned; but that they will utterly fail in the end is what we count as certain as that truth and love are stronger than usage and authority. Time and toil and patience are all needful factors in the struggle, and our own testimony was never more needed or promised larger things than now.

## Is the Truth Worth Telling?

The Baptist Union of Nov. 10 contains an editorial, dealing with the report of the discussion touching the papers, which took place at Conference, and found in the *Morning Star*. It says some peculiar things. We have had some doubts whether it was best to use the needful time and space to refer to them. If they had only a personal bearing, instead of relating to what has now become a matter of denominational interest, the case would be plain enough. Our reputation for truthfulness, accuracy and fair dealing would certainly be quietly left, whether wisely or unwisely, to take care of itself. And if this were the first, or the second, or the fifth, or even the tenth instance of dealing with matters of this peculiar way, or if it were at all likely to be the last instance of the sort appearing in that quarter, the argument for silence would be strong and perhaps conclusive.

As the case stands, we decide to use a few plain, frank words, chiefly confining ourselves to the matters dealt with in the article in question. We do not now stop to speak of the novel theory of what constitutes a paper an "organ" of a religious body, nor inquire what is meant by the alleged "confusion of grammar" in one of the resolutions passed by Conference, nor of certain other things of a like sort. Let them pass silently. And as to the accuracy and fairness of the report in question, we leave that, as a whole, to the testimony of those who heard the discussion and have read the report, and to the Christian judgment of all who are interested. We mention two or three specific things.

Here is an extract from the article in question. The "paper" referred to is the Baptist Union:

It seemed strange to us that so much argument, special pleading, and eloquence should have been expended by Brother Day to prove that the paper is, and has been, from the beginning, just what our written report to the General Conference declared it to be, as our published documents have uniformly stated.

Just what does that mean? We don't quite understand about the "special pleading and eloquence." If meant as a compliment, we blushingly demur to the words; if meant for reproving criticism, we meekly bow the head and will try to learn and profit. As to the "argument," we did not do much in this way beyond quoting the formal and official words of the managers of the Union, and let them bear their own testimony. If there was a good deal of argument in that, it was not our merit or our fault.

But what is the precise meaning of this quoted statement? If we put the Union into just the place where it belonged and desired to be, why did its editor spend an hour in controverting our positions and seeking to break the force of our "argument"? And why does he now express dissatisfaction that his reply is not more fully reported? That is a novel way of recognizing our superabundant effort to prove that the paper is just what it has always represented itself.

And so what we tried to prove was the precise truth, was it? What did we try to prove? The editor of the Union ought to know; he claims to know; he has taken the pains to tell his readers. And this is what he tells them, in the columns of that paper:

Dr. Day assailed the Baptist Union with vigor, and endeavored to show that its policy is wrong; that there is really very little of the liberal movement, and no hope of fraternal fellowship between F. Baptists and liberal Baptists in the larger body; that the pretensions of the Union are ambiguous and its purposes chimerical.

It is not we who say this. It is the Baptist Union. It says that we sought to prove this thing, and that what we sought to prove was the truth. Does it really mean just that? And will it henceforth stand by its own avowal?

We ourselves should state the point we sought to prove in a different way. That point is well set forth in the two following extracts, which we put side by side. One of them is a copy of a resolution passed by the managers of the Union, kept out of its columns, but placed on their records; the other is from a circular sent out in a quiet way, at about the same time, and by the same parties, to F. Baptists. Thus they respectively read:

The Baptist Union is not a Freewill Baptist paper; it is not the organ of any denomination; but it is simply an independent journal, conducted by an association of gentlemen of different sects, for the defense of Baptist principles.

These quotations seem to prove that the paper has sought to run on both these divergent lines, and to justify these antagonistic definitions. We quoted them as such proof. The Union says we sought to prove the real truth. Does it now mean to say that it is and has always been committed to the ambiguous policy here set forth? And may it be counted on to stand by this avowal in the future? That would appear frank and logical.

The Union further says that we have "tripped in numerous instances," in reporting its side of the discussion. Possibly. To err is human. But the one sole instance given is this: It says the editor of the Union "stated distinctly and emphatically, that only brief extracts from that letter [sent to the *Journal & Messenger*] were published, and that they did not represent the true

import and scope of the letter;" whereas our report stated that he "was almost certain the editor of that paper [the *Journal & Messenger*] had not done him full justice in publishing extracts as he did." Now while both our own and others' recollection make our report tell much more nearly what was actually said than does the Union's, yet the difference is, after all, a very slight one, and such as would be hardly quotable as a proof of "tripping in numerous instances," even supposing the Union's statement were more accurate than ours. Two years and a half had elapsed since the letter was written; it seemed to us that a real discretion was used by Bro. Ball in saying that he was "almost certain," instead of making a distinct and emphatic assertion.

Perhaps the Union is right, and that the extracts in the *Journal & Messenger* did him injustice. If so, why has that justice been allowed to rest unnoticed for two and a half years, to be called up and complained of now? And is this injustice real, resulting from the quotation of mere extracts? Some statements are explicit, and mean but one and the same thing, whether standing alone or seen in their connections. If one were to say that "the whole of a thing is greater than any one of its parts," the meaning would not be changed by putting it in among any number of other statements or letting it stand alone. The same thing seems to us true of this extract from the letter in question:

To say that it (the Baptist Union) is a Freewill Baptist paper, conveys a wrong impression. Neither is the editor a member of a Freewill Baptist church. He belongs to the Free Baptists—a body which was quite distinct from the Freewill Baptists in origin and organization.

Found anywhere, by itself or in any proper connection, this statement seems plainly to imply three things: 1. That the Free Baptists are still a distinct "body." 2. That the editor of the Union belongs to this body. 3. That the Freewill Baptists and the Free Baptists are each separate and distinct bodies that membership in one implies non-membership in the other. And it hardly needs to be said, that no one of these things is true.

But the strangest thing in the article referred to is the point-blank denial that there was any agreement among the members of the Conference Committee, that drafted and presented the final resolution touching the Baptist Union,—any agreement that made the explanation volunteered by Bro. Ball an unauthorized and forbidden thing. There is also a denial of the correctness of the report, bearing on that matter, which appears in the *Star*. This is what the Union says:

The facts are, there was no such agreement of the Committee; the chairman did not say that there was such an agreement; and only one other member of the Committee (Brother Day) expressed any opinion respecting it. Brother Cheney said, "It was the understanding that no remarks should be made in connection with the report," and we replied at once that we had heard of no such understanding; as we had not.

It is not a pleasant thing to do; but, if any notice at all is taken of this statement, it seems needful to put beside it, along with the admitted declaration of the chairman quoted above, this explicit certificate signed by the three remaining members of that Committee. A copy of this certificate, with a request for its insertion, has been sent to the Baptist Union:

The following is a correct statement of what transpired at the Committee appointed at the late General Conference, to consider and report on certain matters relating to the Baptist Union. Rev. G. H. Ball urged that the report should be worded, that the paper "was the organ of the Free Baptists," instead of "of all liberal Baptists." To this all the other members of the Committee objected; and the resolution therefore took the form in which it was reported to the Conference. When it was presented to Bro. Ball for his signature, he said, "I will sign it on condition that the Committee would state, when it was presented, that the term 'liberal Baptists' included the F. Baptists, as the largest element of the liberal movement." Rev. G. T. Day at once replied, that Bro. Ball would do better to decline signing the report, as he [Day] most decidedly objected to any such statement or explanation from the Committee. This objection was promptly sustained by the other members, who urged that the report should go in just as it was, and without any explanation of that sort. Bro. Ball then, without another word, signed the report, and after it had received the remaining signatures, it went to the Conference. What followed its presentation is reported with substantial accuracy in the *Morning Star*.

Would not forty-nine persons out of every fifty, having an average conscience and sense of honor, naturally regard that as an "agreement" of the most binding sort, to be maintained with all fidelity?

There is perhaps no call for added words at present. We choose to say nothing touching the motives lying behind these strange misrepresentations. He who abounds in forbearance and judgeth righteously knows all about that. A few weeks since, we asked our readers for that grace of charity which "hoped all things." Some of them thought it too large and hard a thing to call for. We are sorry if they find it so. We hope they will try again, and if they partially fail, we trust, at least, that they will be fully able to exercise that grace of charity which "is not easily provoked."

## Current Topics.

—CHRISTIANITY AND COLOR. Probably the more Dr. Holland is criticised for his late thrusts at certain so-called abuses of religious institutions and ceremonies, the more deeply will he plunge his pen into them. The prayer-meeting has already received a kind of slurring, sarcastic review at his hands. So have ministers; and now, in the December number of *Scribner's*, comes an article on "Christianity and Color," in which he not only makes very extravagant general statements, but comes down to the special declaration that "the negro in America, as a rule, holds his religion independent of morality," and approvingly quotes the statement of "an intelligent clergyman" who says that "we did not know a negro in the whole

southern country thoroughly trustworthy in matters of practical morality." We no more believe in the truth of such a sweeping statement as that, than we would in the affirmation of some "intelligent clergyman" in New York, provided one could be found who would say that Dr. Holland is in reality a hypocrite in literature, and writes his fine sentences only for effect. We should know better than that.

We think we know better than to believe that these statements touching the negro are true. Moreover, those who have best, and longest known the colored people, and been almost a part of their life in the South since their freedom, are the strongest in their denials of this strange charge. To be sure there is immorality among them. Licentiousness is one of their sins. But so it is of the very race to which our Christian magazine belongs. Shall we for that reason include even him, and all the noble class to which he belongs, in an unqualified statement like that which he has thrown about the negro? Moreover, is this emotional nature of the colored people, are these "orgies connected with the religious meetings of the negroes, which are too absurd, too ridiculous, too heathenish to be mentioned by one who reverently remembers in whose sacred name they are performed,"—are these any parts or expressions of Christianity? And yet Dr. Holland writes of them as though they were, and not as though they were the expressions of an emotional religion, and only that. Christianity is higher than all religion but the religion of Christ, and that certainly has no place in it for these ignorant and emotional religious displays with which the author seems disposed to discredit Christianity itself. But that needn't blunt the Doctor's appeal for the education of the negro's conscience. It is a department of education in which the negro along with his whiter brethren very greatly needs instruction.

—THE MONTPEISIER PICTURES. The Boston Art Committee seem to have got taken in by their bargain with the Duke de Montpensier for the loan of his "fifty-five masterpieces of Spanish artists of the great time." All sorts of complimentary things had been said of them in advance, and we credulously supposed that when they arrived there would be no end to the artistic feast in store for the public. But how are we going to get out of it? It doesn't help the matter to say that we have been humbugged. Every admirer of art must feel the chagrin of the situation, for the Duke has evidently taken advantage of our well-known national ignorance of high art, and has imposed on us, at an expense of about \$20,000, a collection of daubs, with only three or four works of merit to redeem his word, and which is composed, instead of "fifty-five Spanish masterpieces," of only twenty-one Spanish pieces at all, and these not all of the first quality, the remaining pictures in the collection being a mixture of various old-country products. But the reputation of the Duke's pictures, along with his own, must suffer in the end, for the art-critic of *Old and New* for December plainly hints that his Grace might have hoped for shipwreck of his collection on the passage, considering the pecuniary responsibility under which he lay the Committee, and that the pictures themselves are "a meager and poverty-stricken collection," adding that it is "almost as unworthy of the Spanish school, as the terms on which it has come here are of the manner of dealing of merchants, not to say princes." Probably the Committee would insist on seeing the pictures before it makes terms next time. But then, it is worth while to visit the collection if only to see the two or three excellent pieces which it contains, like Velasquez's head, and Murillo's "The Adoration of the Magi."

—BOSTON COMMON AGAIN. We should not feel interested in the local affairs of Boston, if they did not so often touch questions in which the whole country feels more or less concern. The question of occupying the famous Common in that city for building and business purposes is again agitated, and with a force and persistence that show how earnest the movers are. But they are opposed with equal force and persistence, and if the Common is thus desecrated it will be in spite of a determined resistance. In its Common is one of Boston's chief attractions. Of easy access, where it can be approached by all classes, and its wealth of clean lawn and pure air enjoyed without price, it is its own best argument for existence. But further than that, it was entailed for just this special use more than a century ago, the terms of the will which gave it specifying explicitly that it should be maintained as "a place of general resort for exercise and the circulation of pure and wholesome air." Even if Boston were not to break faith in thus diverting the Common from its pre-appointed use, it would be difficult to convince most people that her business operations really require this new room. At least until rents are less numerous in Boston than they are to-day, there would seem to be no great demand for the occupation. A public educator and adornment like that, the public has a right to say something towards the maintenance of.

—A FEATURE OF CATHOLICISM OFFICIALLY ANNOUNCED. In Archbishop Manning's reply to Mr. Gladstone's late manifesto against the Catholics, which, by the way, is likely to lead to important results, is the following sentence:—"Society is founded on Nature, and subjects are bound in all things which are lawful to obey their rulers." We have italicized a few words to call attention to the traditional limitation of Catholic obedience to the civil law. It may be asked who is to decide the "things which are lawful" for the Catholic to obey? Phinly, the Pope. But what if his decision would cause the subject to violate

his conscience? He must obey just the same. It comes to this, that the Catholic has no conscience. Or, more exactly, he is not allowed to exercise it. And that has been the curse of the system during its whole history. The education, the official power and even the conscience of the church is controlled by one person, and by him used as human creatures, at their best, are generally found to use such authority. It is a false theory, false in every particular, and the wonder is that human nature has consented to tolerate the imposition so long.

—MR. SPURGEON AND HIS CIGAR. We could almost expect Mr. Spurgeon's defense of his habit of smoking to naturally follow his flippant objections not long ago to being designated by the title of "Rev." It is well enough to assert and maintain one's freedom, where that right is really assailed. But can one be free so long as one is a slave of any habit? It would not be strange, as a contemporary remark, if "Mr. Spurgeon," if he should try to leave off smoking, might find himself already in a worse bondage than that which he fancies the anti-tobacco champions would impose on him." Notwithstanding all his fine theories on the habit, he, holding a prominent place as a Christian teacher, must influence thousands to do as he is doing, not only to the injury of their own health but to the waste of much time and money. We fail to see how a proper appreciation of his situation can do otherwise than drive him in sorrow to repent of and forsake the habit.

—A DISGRACEFUL TRAFFIC. Our paper will not blush to bear this paragraph that we are going to put here, simply because it can't. Congressman Page, of California, has lately received affidavits from missionaries formerly laboring in China, certifying a personal knowledge of an extensive and systematic importation of Chinese women into this country for purposes of prostitution. A bill of sale of one of these transactions is produced, and the parties to it are known. Of course the matter will be brought before Congress at its next session. If it isn't summarily and effectively stopped, and proper punishment inflicted upon these worse than enslavers of their race, it will be a greater public disgrace than the existence of the traffic itself.

—HOME MISSION WORK THAT MEANS SOMETHING. At the Methodist Episcopal Missionary Committee's session in New York last week, over one hundred and seventy thousand dollars was appropriated for the ensuing year's home mission work in the different states and territories. The statement speaks for itself. No denomination has made more strenuous and special efforts to promote home work, church extension, the establishment of schools, &c., during the last few years than the Methodists. The result is a marvelous growth of the body, which, notwithstanding an alleged decrease of Methodism in the large cities, seems to be real and abiding.

—A MODERN LANGUAGES UNIVERSITY. The neighboring city of Newburyport seems to be in earnest in its movement for a University of Modern Languages in its midst. They have already engaged a building for school-purposes, and secured accommodations to board a hundred students. The plan, which contemplates an English, European and Asiatic department, indicates a tendency of the times to special education. Who knows but we shall yet have separate universities for mathematics, natural philosophy, and all the different departments which are now so much better provided for in our well-endowed schools and colleges?

—PARTIES IN THE FUTURE. Dr. Leonard Bacon, who has done much both by pen and voice to redeem the country from the thralldom of the caucus politician, speaking prophetically of the results of the late election, says:

Two years hence, the parties contending for the election of the next President may be called Republican and Democratic; but the dead issues will have been buried, and the Republican party then (if such be its name) will not be identical with the party which bears that name to-day. If those Republican Senators and Representatives who know that, after the 4th of March next, their places are to be occupied by Democratic successors, would do well for their country and win for themselves a right to be gratefully remembered, let them take care that the short session of ninety days, which is likely to be their last opportunity of service in that high place of legislation, be made memorable by a act for the definite restoration of specie payments.

It might well be a question whether even an act of that character would atone for the blunders, both of omission and commission, which the party has perpetrated during the last half dozen years.

—THE CAMERA FOR INDIA. For the information of those who contributed towards the purchase of a Camera to be sent to Mrs. Dr. Bache, Midnapore, India, we would say that a Camera was purchased, costing \$145.40, and sent out with the missionaries who sailed last month. The amount of contributions received towards its purchase so far is \$99.50. If other friends wish to contribute to this object they can send their contributions to Mrs. E. W. Page, Box 2817, New York City.

—LAPHAM INSTITUTE. This well-known Institution sends out its annual catalogue, in which the name of Mr. A. G. Moulton, late graduate of Bates College, appears as Principal, with Miss Ellen Knowlton as Preceptress. There is a summary of 14 students in the Classical Department, 70 in the English, and 27 in the Musical, making a total of 111. The catalogue also contains a full page out of the Institution buildings, on the lawn in front of which we notice two croquet sets, with a fence between, one set being used exclusively by young ladies, and the other by young gentlemen. We move that they unite for the next game.



## East Tennessee.

The three Free Will Baptist Associations in East Tennessee and North Carolina, that united with us at the last General Conference, were represented as a deserving but destitute people, having lost almost everything in the late rebellion, because of their Union sentiments. Returning home we sent them a box of our publications for gratuitous distribution, containing sample copies of our books and papers, about seventy dollars worth.

The following letter of thanks has just been received:

PEACH GROVE, GREEN CO.,  
EAST TENN., Nov. 14, 1874.  
BRO. I. D. STEWART, Agent of the F. B. Baptist Printing Establishment:  
VERY DEAR SIR:—I received the box of books you expressed to me, to day. I don't know how to express my gratitude and thanks to the Establishment and to you, for that you respect us, destitute and persecuted F. B. Baptists in the South, so highly. I hope that the divine Master will bless you and our glorious cause, that the spirit of liberty and free communion may run far and wide, and that we in the South may yet be a blessing to you.

We have the walls of our college up, and Providence permitting, we will soon cover it.

Yours truly,  
WM. B. WOOLSEY.

## Ministers and Churches.

BERLIN, WIS. We are pleased to learn that the church at Berlin is much encouraged under the labors of Rev. M. T. McCormick, late of Chicago, who has for some weeks been settled in that field. He has been with the church long enough, however, to have won the love of his people and the esteem of the community at large. The church is small and the field calls for hard, self-denying work, and time and prayerful labor may be needed to bring about the condition of prosperity so much desired. That such labor and such patience will not be lacking either on the part of pastor or people we feel sure.

EVANSVILLE SEMINARY. After the withdrawal of supervision by the Wis. Y. M. last June the action of the M. E. Conference was awaited with interest by the friends of the school, it having been said that handsome things would be done for it by the Wis. Conference. As nothing was done or offered, the trustees with unanimity have recently tendered the management of the school to Prof. G. S. Bradley, under whose charge it had been prospered while under Y. M. supervision. We understand he accepts the position and will enter upon his duties soon.

A. H. H.

HILLSDALE COLLEGE. We are grateful to be able to say that though our public rooms were nearly all destroyed by the fire, the school has not suffered serious interruption. The few rooms remaining in the unburned portion of the old building, and the rooms put at the disposal of the College in the church near by, have enabled the school to continue steadily through the period between the Old and the New. We hope to have possession of the new center building soon—Our new catalogue is in press and will soon be ready for distribution. All who wish a copy will please send in their requests.

L. P. R.

CANDIA, N. H. At the village where our church is located, a course of Lyceum Lectures is in progress, which appear to be instructive. The Christian Association of the different churches is active. Meetings have been held in each of the 14 school districts. A brother, who is clerk and deacon of the Free Baptist church, although much in business, has attended all the meetings. They have been well attended, and in most there has been a good working force, sometimes 12 or more have prayed and many have spoken for Christ. The districts are now to be gone over again. Might not others do a good work of this kind? We have long felt that places away from the seat of churches are often neglected. Let the blessings of salvation be carried to them.

F.

REV. R. A. COATS, of Spencer, Iowa, completed his mission in New England on the 15th inst., and started for his western home, on the 16th. Since the General Conference, Bro. Coats has visited 11 churches, 9 Quarterly meetings, and collected \$332.80. He expresses sincere gratitude for the friendly and generous manner in which he has been received, and returns with the pleasantest recollections of his eastern trip.

REV. GEO. WHEELER, of Providence, R. I., who has preached in Concord, Vt., for two past years, has closed his labors with that people, and has returned to Providence, where he may be addressed by churches wishing his service.

GILFORD VILLAGE, N. H. Ten more happy disciples followed their Lord in baptism last Sabbath. The reformation still continues.

S. C. K.

Nov. 14.  
ROCHESTER, N. H. We learn that the Free Baptists in this place have occupied their new vestry, and that their new pastor is entering zealously upon his duties.

MIDDLEPORT, O. We are glad to learn that a series of meetings, just held with the Middleport church, has resulted in the addition, so far, of twenty members, thirteen of them by baptism. May this prove only a skirmish before the general battle for Christ and souls.

REV. O. PITTS, has closed his labors at Springfield, Me., and is now at liberty to engage with any other church that may want his services.

COM.

REV. CHARLES PAYNE, of Minneapolis, has accepted a call to the pastorate of the F. B. Baptist church at Wilton, Iowa, and will enter on his ministry there forthwith.

## Quarterly Meetings.

CLEVELAND Q. M.—Held its last session Oct. 30—Nov. 1, with the Hockley church. A very interesting session was enjoyed. The word was preached to good advantage by Rev. S. M. Prentiss, Rev. Mr. Cox (Disciple), and Rev. O. D. Patch. Resolutions on the great question of temperance, approving of the Woman's Crusade, pledging our sympathy and prayers, and urging to the proper and right use of the voting power, were discussed and passed. Resolutions recognizing the importance of the Sabbath school work and the duty of Christians practically to identify themselves more and more with the work and especially recommending the continuance of the S. S. during the winter months as well as the summer were also discussed and passed. Sabbath afternoon was devoted to the interest of the cause of S. Schools. A full house

in attendance listened to the singing and speaking with marked attention. It is expected to continue these in connection with our Q. M. Meetings, believing that they will be productive of good results. The Cleveland Mission receives the anxiety, watch-care, and prayers of the Q. M., and it resolved to assist Rev. O. D. Patch in his work and care for the Mission in all consistent ways and means, and we are looking, not by words that we can do, but by the diligent, yet to see a healthy, strong, living, active Free Will Baptist church in the city of Cleveland, and for this we labor and pray.

Next session with the Liverpool church.  
G. H. DAVIS, Clerk pro tem.

BELENAP Q. M.—Held its last session at Lower Clinton, Nov. 10—12. Full attendance. Bro. J. Franklin Browne, of the Gifford Village church, was licensed to preach the Gospel for one year. A resolution in favor of Temperance was passed. Bro. J. E. Browne, H. Quimby, N. Brooks, F. H. Lyford, J. L. Sinclair, A. D. Smith and S. C. Kimball preached. Col. \$10.81.

Next session at Laconia.  
The following appointments to attend protracted meetings were accidentally omitted when the list was published:  
Lower Clinton, J. G. Munsey, F. H. Lyford, Merrill, Center, S. C. Kimball, S. C. Kimball, Northfield, F. E. Davidson, B. G. Blaisdell, S. C. Kimball, Clerk.

WOLFEBORO' Q. M.—Held its Nov. session with the church at Edinboro Falls. The churches were nearly all represented by letters and delegates, with some revival interest. The meetings of prayer were spirited, preaching good. We were favored with the labors of Rev. J. R. Russell, from the Sandwich Q. M., and O. T. Hasty, from the Parsonsfield Q. M.

Next session with the 1st Ossipee and Wakefield church, Feb. 5—7. E. G. YORK, Clerk.

WASHINGTON (PA.) Q. M.—Held its last session with the Sparta church. We were well pleased with the presence of our aged brethren, A. Rogers and L. Hoxford, of the French Creek church. They were of real help to us in our liberations and spiritual labors, and we would not forget to mention Bro. A. C. Brush, from Crawford Q. M., who delivered to us on Sabbath morning an instructive discourse from John 21:15. We hope that the French Creek and Crawford Q. M.'s will continue their correspondence with us. The spirit of the meeting was excellent, and all felt refreshed by the presence of the Holy Spirit.

Next session with the Waterford church, Feb. 5—7, 1875. WILLIAM H. CUTLER, Clerk.

CUMBERLAND Q. M.—Held its last session at North Windham. There was a large sprinkling of social meetings in the services which contributed much to the spiritual interests of the session. Resolutions on temperance were passed in favor of moral as well as legal suasion and of the circulation of the total abstinence pledge. Collections as follows: For M. S. H. Missions, \$13.00; For Foreign Missions, \$33.47. Rec'd from Little Falls and White Rock to be held between the 25th and 26th inst., \$5.22. For Rev. A. C. Hobson, \$18.60, making in all, \$63.36.

Next session at Cape Elizabeth the last Wednesday in January. J. M. BAILEY, Clerk.

SPRINGFIELD Q. M.—Held its last session with the Enfield church, Oct. 10 & 11. A good time was enjoyed. The church at E. is small and weak, and some of the brethren and sisters were fearful after they had invited the Q. M. they would be unable to entertain it. But through the kindness and benevolence of a Methodist brother, Q. and sister, we were well provided for. We were favored with the labors of Bro. Gerry, of the Sebuc Q. M., who added much to the interest of the occasion.

Next session with the Springfield and Carroll church, the first Saturday and Sabbath in Jan. O. FITTS, Clerk.

WAPSWICK Q. M.—Held its last session with the Zion church, Sept. 4—6. The attendance was good, and the preaching by J. L. Kroon was good, and others were timely and spiritual. The different churches sent up cheering reports. Bro. J. L. Kroon was licensed to preach.

Next session with Waubeek and Jordant's Grove church. L. K. MYERS, Clerk pro tem.

LAGRANGE (IND.) Q. M.—Held its last session with the Hawpach church, Oct. 30. The churches were all represented by delegates, but Van Buren, and but few of the churches present. The Christian Association of the different churches is active. Meetings have been held in each of the 14 school districts. A brother, who is clerk and deacon of the Free Baptist church, although much in business, has attended all the meetings. They have been well attended, and in most there has been a good working force, sometimes 12 or more have prayed and many have spoken for Christ. The districts are now to be gone over again. Might not others do a good work of this kind? We have long felt that places away from the seat of churches are often neglected. Let the blessings of salvation be carried to them.

F.

## RELIGIOUS MISCELLANY.

## General.

The Kennebec County Sabbath School Association held its seventh annual session in the M. E. church, Winthrop, on Wednesday and Thursday, Nov. 4th and 5th. Different clergymen of the State read interesting papers on Sabbath school topics, and the meeting was highly interesting. The whole number of scholars now connected with the Association is 5,497; volumes in libraries, 15,635; raised for S. S. purposes during the year, \$2,352; and there have been 365 conversions.

A Conference has been convened by Dr. Dollinger at Bonn, to bring the Eastern and Western churches into closer relation. The meetings have been attended by members of the Old Catholic, the Greek, and the Western Protestant churches. Among those present are named the Bishop of Winchester, the Dean of Chester (Howson) and Canon Liddon of St. Paul's.

The *Al-Jawab* of Constantinople states that an Imperial decree has been promulgated, requiring all Moslems to perform the obligatory prayers five times a day, and that the police have received instructions to enforce the decree. This seems to be the converse of a prohibitory law.

Although one of the most active in the cause of Christian missions, the Moravians are not only one of the smallest but one of the poorest bodies in Christendom. From an English paper it seems that their Board is in debt some twenty-three thousand dollars. In addition to this they have just sustained a heavy loss by the wreck of the *Mosquito* coast of Central America, of two missionary vessels, the *Messenger of Peace* and the *Meta*. The former of these cost seven thousand dollars, which was mainly raised by the contributions of Sunday school children in the United States. Contributions from any source are in order.

Rev. Drs. Badington and Cuyler, of Brooklyn, N. Y., have returned from Europe, where they have been spending their vacations, and resumed their work among their people.

It is whi-pered that the Syrian Patriarch of Antioch, and the Bishop of Jerusalem, now in this country, are often to "call."

The Sunday School Mission Society of the Madison Avenue Baptist church, New York City, have raised and appropriated during the past year nearly \$1,300. Isn't this the banner school?

Tell's chapel, near Kussnacht, is to be decorated with frescoes by a Lucerne artist.

The Sunday evening opera is now an established institution in New York City, the law to the contrary notwithstanding.

The Bishops of the Methodist Episcopal church have refused to recognize Mrs. Van Cott as eligible to the ministry.

The ladies of the Baptist churches of Virginia and Georgia propose to build a house for the Misses Moon, in Tung Chow, China, each State to raise \$1,500.

The Presbyterian Board of Education received during the two most past applications for aid from 303 students for the ministry.

The income of the Wesleyan Missionary Society of England for the past year shows an increase of three or four per cent. in the regular contributions.

The late Rev. Silas Bailey, D. D., bequeathed his library to Franklin College, to be known as the Bailey Library, his estate, amounting to some \$15,000, to the college on the death of his widow.

Oberlin Theological Seminary graduates a small class this year—only eight—but one of more than ordinary promise. Among the young preachers is a Turk, who goes back to minister among his own people.

In reporting his work at the orphan houses at Bristol, Mr. Muller says they have supported 2,261 orphans, aided 780 home and foreign missionaries, supported 60 day schools, 28 Sunday schools, and seven adult schools.

The students of Durham University, England, have been advised by the Arch-bishop of Canterbury not to close their eyes to the progress that science was making, nor to join in the senseless cry that its study necessarily ended in an irreligious materialism.

Dr. Sumner, Secretary of the Southern Baptist Home Mission Board, states that, for want of means, they have been compelled to suspend the salaries of many of their native preachers among the Creek and Chickasaw Indians.

During the coming winter prominent ministers of different denominations, such as Revs. Drs. Duryan, Peabody, Phillips Brooks, A. J. Gordon, and others, are to deliver addresses on practical subjects to the students of Andover Theological Seminary.

Pastor Lepold, of the Baptist church in Paris, makes an appeal to his American brethren of like faith, to help him undertake larger things for the denomination in that city. He believes the time has come for the establishment of a distinctively Baptist theological school there, to prepare young men to take the field for the truth in France.

The Presbyterian Synod of Cincinnati resolved that the ministers of all their churches, for the purpose of increasing their benevolent contributions, should continue to preach on the subject till every church contributes regularly to every object designated by the General Assembly.

The Baptists of Philadelphia are moving in the matter of a sea-side camp meeting. They are offered 400 acres of ground, four miles south of Atlantic City, and two hours' ride from Philadelphia by rail, for \$100,000, and it is believed that they will speedily complete the transaction, and early next spring will commence the improvement of the grounds and the erection of cottages.

## A Monument

As big as the grand Pyramid might be built of the teeth that have been ruined by neglect. Shall this thing go in face of the great fact that SOZODONT is a certain preservative of dental decay?

THE YOUTH'S COMPANION, of Boston, is a thoroughly wide-awake paper, having among its contributors such writers as T. T. Trowbridge, Edward Eggleston, Rev. W. M. Baker, Dr. I. H. Hayes, George M. Towle, Louisa M. Alcott, Babcock Harding, David Barth, Chesterfield, Louise Chandler Moulton. No writers more abreast in the country, and no publication for young people more enterprising and useful.

Without doubt hundreds of people who read this item are suffering from Kidney Disease in some form, which might be cured with a bottle or two of Johnson's Anodyne Liniment, used internally. Why not try it?

Parson's Purgative Pills, which are now being extensively sold in this State, are purely vegetable, and are mild and gentle in their operation. One is a dose. Good qualities, certainly.

IF ALL THE CASES in which Hale's Honey of Horehound and Tar has cured inveterate and apparently fatal coughs, could be made known, every consumptive in the land would take heart and commence, in hope, a course of this most wonderful preparation.

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## Poetry.

## The Silver Lining.

BY ADRIAN L. WYMAN.

When far from my loved one, I find  
In this thought a peaceful grace;  
The Love which gladdens my lonely path  
As tenderly guards his ways:—

In the same beautiful world,  
Under the same broad sky,  
Led by the same dear Father's hand  
To the lap of life on high.

It comforts my soul to know  
That they can not far divide  
Who are nearer the same sweet, heavenly home  
With every ebb of the tide.

When the sweet Sabbath bells  
Chime on the peaceful air,  
I know that my darling's steps are bent,  
As mine, to the house of prayer.

The Holy Book he loves  
Teaches me how to see;  
And the tender promises precious to him  
Are the same which comfort me.

Not bent with crosses the same,  
Nor tried in one furnace heat;  
But his burdens roll off where mine I lay,—  
At the pitying Saviour's feet.

Beyond that shadowy vale  
May our greeting be as one;  
May the Lord of the harvest accept our sheaves  
With the same sweet words, "Well done."

## Weeds and Seeds.

I had a garden and a little child,  
And in them both there grew so many weeds,  
So very rank and tall they grew, and wild,  
I saw no space to plant the goodly seeds.

And many hours I spent in weary toil,  
Mid burning suns and storms of childish tears,  
To root the weed from out my garden's soil,  
Which, to the tiller's eye, so vile appears.

Yet day by day my care seemed all for naught,  
In despite of my toil still grew the weeds,  
And the free soil for which my hand had sought  
Nowhere I found to plant the goodly seeds.

A kindly neighbor saw me o'er the wall  
And asked me why I toiled so long for naught,  
For thus he said, "thou wilt not work thy fall  
Nor gain the end for which thou long hast wrought."

Put in thy plow, then plant the clover seeds,  
And mark me if I speak thee not the truth,  
The seeds will grow and choke the hateful weeds  
To which thy tireless hand hath shown no ruth.

Ah, kindly neighbor o'er the garden wall,  
Thou'st taught me what I had much need to know—  
To fret not at the weeds which grow so tall,  
But haste with liberal hand my seed to sow.

I sough the heart soil of my little child,  
No longer now, to rudely pluck the weeds;  
With God's own truth I plowed the fruitless wild,  
In faith, and love I thickly sowed the seeds.

And now, my garden yields me fragrance sweet;  
From laden boughs I pluck the golden fruit;  
My sickle now may find a harvest mete,  
There scattering weeds and scarce space for root.

—Christina at Work.

## The Family Circle.

## The Old Man's Story.

A tale which has been printed in pamphlet form and had extensive circulation both in this country and in England, describes a thrilling scene in the commencement of the temperance reformation.

It is written by one who, when a boy, was accustomed to seeing liquors upon his father's table, and to taste sugar from the bottom of his morning glass.

A strange notice had come to the village, of a meeting that was to be held on a certain evening, in the church. Public curiosity was aroused. At the appointed time, this father and his son, the pastor of the church, the neighboring tavern keeper, and many others came together, to hear what might be said. Two strangers came in and took their places at the altar, and the younger, who had the manner and dress of a clergyman, stated the object of the meeting, and offered prayer; after which he made a short address and asked any one present, who wished, to make remarks.

The pastor rose under the gallery, and attacked the positions of the speaker—using the arguments which I have often heard since, and concluding by denouncing those engaged in the new movement, as meddling fanatics, who wanted to break the time-honored usages of good society, and injure the business of respectable men. At the conclusion of his remarks, the tavern-keeper and his friends got up a cheer, and the current of feeling was evidently against the strangers and the new plan.

As the pastor took his seat the old man arose, his tall form towering in its symmetry, and his chest swelling as he inhaled his breath through his thin, dilated nostrils. To me, at this time, there was something awe inspiring and grand in the appearance of the old man, as he stood with his eye upon the audience, his teeth shut hard; and a silence like death reigned throughout the church.

He bent his gaze upon the tavern-keeper, and that peculiar eye lingered, and kindled for a moment.

For a moment he seemed lost in thought, and then in a low and tremulous tone commenced. There was a depth in that voice, a thrilling pathos and sweetness, which riveted every heart in the house before the first period had been rounded. "My friends," he said, "I am a stranger in your midst, but I trust I may call you friends. A new star has risen, and there is hope in the dark night which has spread a pall of gloom over our country. With a thrilling depth of voice, the speaker looked his hands together and continued,—"O God! thou who looked with compassion on

the most erring of earth's children, I thank thee that a brazen serpent has been lifted, upon which the drunkard can look and be healed;—a beacon has burst out upon the darkness that surrounded him, which shall guide back to honor and heaven, the bruised and weary wanderer."

It is strange what power there is in some voices. The speaker's voice was low and measured, but a tear trembled in every tone; and before I knew why, a tear dropped upon my hand, followed by others like raindrops. The old man brushed one or two from his own eyes and continued:—"Men and Christians! you have just heard that I am a vagrant and fanatic. I am not. As my God knows my own sad heart, I came here to do good. Hear me, and be just!"

"I am an old man, standing at the end of life's journey. There is a deep sorrow in my heart, and tears in my eyes. I journeyed over a dark and beaconless ocean, and all life's hopes have been wrecked. I am without friends, home or kindred on earth, and look with longing to the rest of the night of death. Without friends, kindred or home! It was not once so!"

No one could withstand the touching pathos of the old man. I noticed a tear trembling on the lid of my father's eye and I no more felt ashamed of my own.

The old man seemed looking away through fancy, or some bright vision, his lips apart, and his fingers extended. I involuntarily turned in the direction where it was pointed, dreading to see some spirit invoked by its magic movements.

"I once had a mother, who, with her old heart crushed with sorrow, went down to the grave. I once had a wife—a fair, angel creature, as ever smiled in an earthly home! Her eyes as mild as a summer sky, and her heart as faithful and true as ever guarded and cherished a husband's love. Her blue eyes grew dim, as the floods of sorrow washed away their brightness, and her living heart I wrung until every fiber was broken. I once had a noble, brave, and beautiful boy; but he was driven out from the ruins of his home, and my old heart yearns to know if he yet lives. I once had a babe—a sweet, tender blossom, but these hands destroyed it, and it lives with One who loveth children.

"Do not be startled, friends—I am not a murderer in the common acceptance of the term.

"Yet there is light in my evening sky. A spirit mother rejoices over the return of her prodigal son. The wife smiles upon him who again turns back to virtue and honor. The child-angel visits me at night-fall, and I feel the hallowing touch of a tiny palm upon my feverish cheek. My brave boy, if he yet lives, would forgive the sorrowing old man for life, and the treatment that drove him into the world. God forgive me for the ruin that I have brought on me and mine!"

"I was once a 'fanatic,' and madly followed the malign light which led me to ruin. I was a fanatic when I sacrificed my wife, children, happiness and home, to the accursed demon of the bowl. I once adored the gentle being whom I injured so deeply.

"I once was a drunkard. From respectability and affluence, I plunged into degradation and poverty. For years I saw her cheek pale, and her step grow weary. I left her alone amid the wreck of her home idols, and rioting at the tavern. She never complained, yet she and the children went hungry for bread.

"One New Year's night, I went late to the but where charity had given us roof. She was yet up, and shivering over the coals. I demanded food; but she burst into tears, and said there was none. I fiercely ordered her to get some. She turned her eyes sadly upon me; the tears fell fast over her pale cheek. At this moment the child in the cradle awoke, and set up a famished wail, starting the despairing mother like a serpent's sting.

"We have no food, James—have had none for several days. I have nothing for the babe. My once kind husband; must he starve?"

"That sad, pleading face, and those streaming eyes, and the feeble wail of the child, maddened me! and, I—yes! I—struck her a fierce blow in the face and she fell forward upon the hearth. The fires of hell boiled in my bosom, and with greater intensity as I felt I had committed a wrong. I had never struck Mary before, but now some terrible impulse bore me on, and I stooped down as well as I could in my drunken state, and clenched both hands in her hair.

"God of mercy, James!" exclaimed my wife as she looked up in my fiendish countenance. "You will not kill as—you will not harm Willie!" and she sprang to the cradle and grasped him in her embrace. I caught her again by her hair, and dragged her to the door; and as I lifted the latch, the wind burst in with a cloud of snow. With the yell of a fiend I dragged her on, and hurled her out into the darkness and storm. With a wild ha! ha! I closed the door and turned the button—her pleading moans mingled with the wail of the blast and sharp cry of the babe. But my work was not yet complete.

"I turned to the little bed where lay my elder son, and snatched him from his slumbers, and against his half-awakened struggles I opened the door and thrust him out. In agony of fear he called me by a name I was no longer fit to bear, and locked his fingers into my side pocket. I could not wrench the frenzied grasp away; and with the coolness of a devil—as I was!—shut the door upon the arm, and with my knife severed it at the wrist.

The speaker ceased a moment, and buried his face in his hands, as if to shut out some fearful dream, and his deep chest heaved like a storm at sea. My father had arisen from his seat, and was leaning forward; his countenance bloodless, and the large drops standing upon his brow.

Chills crept back to my young heart, and I wished I was at home. The old man looked up, and I never have since beheld such mortal agony pictured on a human face as there was on his.

"It was morning when I awoke, and the storm had ceased, but the cold was intense. I first secured a drink of water, and then looked in the accustomed place for Mary. As I missed her, for the first time a shadowy scene of some horrible nightmare began to draw upon my wandering mind. I thought I had a horrible dream, but involuntarily opened the outside door with a shuddering dread. As the door opened the snow burst in, followed by the fall of something across the threshold, scattering the snow, and striking the floor with a sharp sound.

"My blood shot like red hot arrows through my veins, and I rubbed my eyes to shut out the sight. It was—O God! how terrible! It was my own injured Mary and her baby, frozen to ice! The ever true mother had bowed herself over the face of the child to shield it, and wrapped all her clothing round it, leaving her own person stark and bare to the storm. She had placed her hair over the face of the child, and the sleet had frozen it to the white cheek. The frost was white on its half-opened eyes, and upon its tiny fingers. I know not what became of my brave boy."

Again the old man bowed his head and wept. My father sobbed like a child. In tones of low and heart-broken pathos, the old man thus continued:

"I was arrested, and for long months raved in delirium. I woke—was sentenced to prison ten years—but no tortures could have been like those I endured within my own bosom. O, God, no—I am not a fanatic. I wish to injure no one. But while I live, let me live to urge others not to enter the path which has been so dark and fearful a one to me. I would see my wife and children beyond this vale of tears."

The old man sat down, and a spell as deep and strong as that wrought by some wizard's breath rested upon the audience. Hearts could have been heard in their beating, and tears to fall. The old man then asked the people to sign a pledge. My father leaped from his seat and snatched at it eagerly. I had followed him, and as he hesitated a moment with the pen in the ink, a tear fell from the old man's eye on the paper.

"Sign it, sign it, young man. Angels would sign it. I would write my name ten thousand times in blood if it would bring back my loved and lost ones."

My father wrote "Mortimer Hudson." The old man looked, wiped his tearful eyes and looked again, his countenance alternately flushed with red and deadly pale.

"It is no, it can not be—yet how strange," muttered the old man. "Pardon me, sir, but that was the name of my brave boy."

My father trembled and held up his left arm, from which the hand had been severed.

They looked for a moment in each other's eyes; both reeled and gasped.

"My own injured boy!"

"My father!"

They fell upon each other's necks, until it seemed that their souls would grow and mingle into one. There was weeping in that church, and I turned bewildered upon the streaming faces around me.

"Let me thank God for this great blessing which has gladdened my guilt-burdened soul," exclaimed the old man, and he knelt down, pouring out his heart in one of the most melting prayers I ever heard.

The spell was then broken, and all eagerly signed the pledge;—slowly going to their homes, as if loath to leave the spot.

The old man is dead, but the lesson he taught his grandchild on his knee, as the evening sun went down with a cloud, will never be forgotten. His "fanaticism" has lost none of its fire in my manhood's heart. —The Christian Sun.

## Joe's Likeness.

Mrs. Peach and her son Joe set off one Saturday afternoon to do some shopping at their nearest market-town. The purchases to be made were chiefly for Joe, who was leaving home the next week to go and settle with his uncle, who was a glazier, and offered to bring the boy up to his trade. Joe was but a rough country lad, and had only hitherto worked on a farm, so his mother was anxious to start him respectably as far as clothes went.

"You'll want a new cap and jacket for Sundays, let alone shirts, stockings, and such like. But I've saved enough to buy what is needful," said the good woman as they walked along. "You must have a pair of smarter boots, too."

"You'll be spending a vast amount of money on me, mother," said honest Joe, more mindful of the drain upon the slender family means than of the prospect of his grand new clothes. "I'm thinkin' as it will pinch you sore for yourself and the little 'uns."

"Never mind us, lad," answered Mrs. Peach, cheerfully. "We'll do well enough. But you must not go and forget on us."

"Forget you! I fear o' that," said Joe, warmly. "Maybe as I might forget just what you look like, though," he added with a chuckle, for he had a scheme in his head, and this was his way of opening it to his mother and gaining her consent.

"I don't think as I'll forget the look o' you, Joe," she said, a little reproachfully. Joe chuckled again. "But I might of you," he persisted, "and I wouldn't like that; so, mother, I've saved up a shillin' and I want you to come along wi' me to the likeness man, and have your picture took."

"My pictur! Why, what should an old woman like me have her pictur' took for?" cried Mrs. Peach, with a laugh, but by no means displeased for all that.

"Why for me, to be sure," said Joe. "And you are not old, mother, and you

look han'some in your best plaided shawl!" This argument had some weight. Mrs. Peach smoothed down the folds of her cotton gown, wishing it had been her "Sunday stuff," and thought to herself what a lucky thing it was that she put a clean cap under her black bonnet. But she said:

"I'd rather have you took, lad, nor me." Joe was cunning in his answer. "Nay, you won't forget the look o' me, you say, so why should you want my pictur'?"

"I'd like it too," she said.

"But there's only one shillin'!" was the reply, and it was conclusive; there was nothing further to be said. So, before the shopping was done, and while yet the day was bright, the two found themselves in the presence of Mr. Jones, the photographer of the place, and very shy they both felt as they made their wishes known. But Mr. Jones was so kind and friendly, having taken a fancy to the simple couple, that the shyness wore off, and he soon knew as much about his visitors as his readers have learned from their talk upon road.

"You'll take me just as I am, sir," said Mrs. Peach, resolving not to be flattered. "Joe would like me best so, wouldn't you, Joe? Only, for sure, I be vexed as he didn't tell me afore we set off as he wished me to be took, as then I could have put on my best gown."

"It's you and not your gown as I wants," said Joe; and Mr. Jones saw the looks of affection with which the boy regarded his mother, and set about the work before him with more than his usual interest.

When he had done he turned to the lad and asked, "Wouldn't your mother like your likeness, too?"

"Aye, that I would, sir," cried Mrs. Peach.

"On'y mother's spendin' all her money a fittin' of me out for my journey down to uncle's," said Joe.

"Come," Mr. Jones said, "I'll tell you what I'll do. You'll make a good subject, as we call it, and I'll take you for nothing. I'll keep a likeness of you for my window, and you shall have another to give as a parting present to your mother."

Joe colored and grinned. "Me in the window, sir?" he cried.

Mrs. Peach, too, cast up her hands in delight and surprise. "My Joe in the window! Well, I never! He's a bonny face enough for sure. If only he'd his new jacket an' veskit ready."

"I shouldn't like him in them half so well. I want him exactly as he is—round hat, market-basket and all." And Mr. Jones settled the blushing lad in a high-backed carved oak chair, and told him to sit quite still for a few moments.

The few moments produced wonders, indeed. Never was a likeness that gave more satisfaction than Joe's. His mother's was good, but his was even better. When it appeared in Mr. Jones' window, many a passer-by stopped to admire the rustic figure and frank, happy, boyish face.

As for Mrs. Peach's own particular copy, it was valued far more than anything she ever possessed; more than her fine red tatar, or even than the glazed picture of the Queen in her robes and crown, which had hitherto been the pride of the good woman's heart.

"My Joe's a likely lad," she would say to herself, gazing proudly at her new property. "There's not a better nor handsomer nor him anywhere. It would be hard to forget the looks on him now. And sure, the basket and boots is just like natur' too! That Master Jones is a real clever chap. But if it had not been for the dear lad's wanting to have his old mother took, I'd never have had this here of myself."

Joe, on his side, often took out his mother's likeness at his uncle's. "I've got her after all, the good old mother. And if I was to turn out a bad boy, I'd be ashamed to look her in the face. I would; though it's only her pictur', I wouldn't like to see it. If I'd gone and done agt' her, and then she wouldn't care to look at my pictur' either." —Chatterbox.

## The Little Grocer Who Failed.

"Mamma," cried Freddy, "I will play grocery store."

After a great deal of counting, Freddy found he had seven pennies.

"Not much capital," said sister Nellie, as she was grown up.

"What is capital?" asked Freddy.

"The money you have to buy your goods with, that is your capital."

Freddy bought tea, coffee, white sugar, beans, salt, pepper, flour, meal, canned nuts, soap, dried apples, crackers, and starch. But all these cost fifteen cents, and Freddy had only seven cents.

Freddy arranged his store and put out his sign; and just then all the older brothers and sisters came home from school, so that Freddy had plenty of customers, and his goods went off very fast, and he thought grocery store was a splendid play. Lucy, who would take the dried apples if he would write it down in his book for her, because she had forgotten her money.

When the little grocer had sold all his goods, Nellie reminded him that he owed eight cents. Freddy began to look around his store for money, but he found only four cents.

"Why! they didn't pay for the things," said Freddy.

"You know I asked you to put the dried apples down in your book," said Lucy.

"Yes," said Freddy, "but I didn't have a book, and I forgot it besides; but you might bring back the dried apples, Lucy."

"Oh, no! I can't! I've eaten them," said Lucy.

Then Freddy found that the candy and nuts were eaten up too, and those who had bought them had no money to pay for them.

"Well," said Freddy, "it's of no use. I can't pay that eight cents, for I've only four cents."

"Why, then our little grocer has failed," said Nellie.

"Failed?" said Freddy. "That means I can't pay it?"

"Yes, that's it," said Nellie.

"That is because I did not think about the play when I sold them," said Freddy.

When you are grown up a man and have a real store, remember these things. Don't sell more than you can pay for. Don't sell other people more than they can pay for. Always think what you are doing.—Ezra change.

## Literary Review.

CHRISTIAN DOGMATICS: A Text-book for Academic Instruction and Private Study. By Prof. J. J. Van Oosterzee, D. D., Professor of Theology in the University of Utrecht. Translated from the Dutch by John Watson Watson, B. A., Vicar of Newburgh, Lancashire; and Maurice J. Evans, B. A., Stratford-upon-Avon. New York: Scribner, Armstrong & Co., 1874. 8vo. 2 vols. pp. 839, 420.

The violence and persistence with which certain classes have assailed dogmatic theology during the last few years have not destroyed the popular demand for it. If we may judge from the large supply which our leading publishing houses find it profitable to furnish. And that is no doubt sound judgment. Whatever complaining critics and superficial thinkers may say about the unsettling and confusing tendencies of the modern great variety of theological statements, it remains in accordance both with reason and with necessity that we should have clear and definite statements in theology. Such statements are demanded in science and philosophy. Why should they be denied in this? We are glad to know that the channels are not shut up to the supply of just these definite theological statements, and that this work on Dogmatics has found its way to the public. Its author holds an acknowledged leading position among the theological thinkers in the old world, and a long course of special study, thought, and experience has well fitted him for the task which he has now accomplished. Various contributions from his pen to our permanent religious literature have given him a name and place among the best writers on that subject, and this new work will add new luster to his name. He is master of the art of plain, concise, direct statement, such as this branch of authorship eminently demands, and while his work is invaluable as a text-book, it is also well adapted to the wants of private students.

The spirit of the author may be inferred from the following extract from the preface of the work:

Rather than a strictly denominational, my Dogmatics seeks to bear a strongly apologetic character; and I believe it must bear this, if it is in any measure to correspond to the most pressing wants of those for whom it was first intended. The great opposition, however, which dominates everything else, is not now that between Reformed and non-Reformed; not even between evangelical Protestant and Roman Catholic; but that between the Christian belief in Revelation of past ages and the Naturalism of the present day.

Thus the author is prepared to dogmatize without leaving the least trace of dogmatism. The plan of the work is admirably adapted to its purpose. The first volume, which contains introductory chapters on the Character, Sources, History and Claims of Dogmatics, contains also Part I on the Apologetic Foundations of the work, including chapters on Religion, Revelation and Holy Scripture, and a portion of Part II on the Dogmatic Superstructure, which latter extends into and completes the second volume. This portion of the work treats of the nature and works of God, the origin and present condition of Man, Christ the founder of God's kingdom, the person and deeds of the Redeemer, the way of Salvation and works of Grace, with excellent chapters on the nature of the Christian church as the training school of God's kingdom, and on the resurrection of the soul and consummation of all things.

The author holds to a final resurrection and a general judgment, with endless punishment for the wicked, and also to a modified form of Calvinism in his views on election, predestination, freewill, &c. He has written in a singularly sweet and generous spirit, laying aside all bigotry, and presenting thoroughly evangelical views on the great subject with which he has dealt.

These volumes are a part of the "Theological and Philosophical Library" which the Publishers have wisely determined to bring out, the editorial work on them being performed by Henry B. Swift, D. D., and Philip Schaff, D. D.

CHRISTIANITY THE SCIENCE OF MANHOOD. A Book for Questioners. By Minot Judson Savage. Boston: James R. Osgood & Co., 1874. 16mo. pp. 187.

This is the third edition of a book which at the time of its first appearance nearly two years ago attracted wide and grateful attention. The author was then in full communion with the Orthodox church. He is now pastor of the Church of the Unity, Boston. In changing his denominational relationship, however, he has not seen fit to change the statements in his book. But that isn't strange. The author became a church member at the age of thirteen. He had not then thought out a single step of his way into the church. He has since tried to do that, conscientiously and with what intelligence he could command. The result is the fresh, original, and almost wholly satisfactory book which we have before us. The questions with which it deals, such as Principles of manhood; and their correlative, Christianity; together with the lessons which these imparted, and the thoughts which they suggested, were so full of the spirit of Christian faith, of love for mankind, and desires to help doubters and questioners in all possible ways, that the book was at once accepted as being in substantial accord with Orthodox doctrine. That the author has since changed his denominational standing, and that his book has also been accepted as in some measure agreeing with the teachings of the Liberal wing of the church need not diminish its value. It is full of help, such as every seeker after truth needs, and as such it makes but little difference in what particular church door the author stands. If it is orthodox, a good deal of orthodox Christianity belongs in the same class.

THE EMIGRANT'S STORY, and Other Poems. By J. T. Trowbridge. Same Publishers, &c. 1875. 12mo. pp. 173.

It doesn't seem to us that Mr. Trowbridge has let his best poem give name to his volume. And still it is a good one. It relates, in the author's striking and well-known dramatic style, the experiences of an emigrant family, parents and little children, journeying across the country in the early days, in a canvas-covered wagon, their final selection of a homestead, and then the terrible tempest that suddenly came upon them in the night, sending the great forest trees in a mad whirl about their heads, in the midst of which the baby was lost by a strange mistake of the father, and found after a painful search.

"Keel'd over into a basket, sleeping, peaceful as could be!"

But the tornado proved an eventual blessing. In what way we will let all interested find out for themselves. That is, if they have not already found out from Harper's Magazine, where it lately appeared. The remaining poems in the volume, twenty in all, including "The Story of Columbus, told to the Young," are pleasant reading, except where the pathos prevents the pleasure, and they bear evidence of a certain poetic gift which we must all allow that Mr. Trowbridge possesses.

MORE BED-TIME STORIES. By Louise Chaudler Moulton, author of "Bed-time Stories" and "Some Women's Hearts." Boston: Roberts, Brothers, 1875. 16mo. pp. 238.

MISCHIEF'S THANKSGIVING, and other Stories by Susan Coolidge, author of "The New Year's Bargain," "What Katy Did," "What Katy Did at School." Same Publishers, &c. 1874. 16mo. pp. 274.

Both for the elegant diction in which they are expressed and the lessons which they both teach

and suggest, Mrs. Moulton's new volume is welcomed with the utmost satisfaction. Some of the stories indeed would seem to be bed with tearful eyes, but they mainly breathe that quiet, restful and cheerful spirit, by which the mind needs to be soothed after a day amid the frictions of life. But if a reader, beginning the volume after the evening chat is finished, can consent to leave it at any reasonable bed-time hour, he must be under startling self-control. Mrs. Moulton is one of the few writers who have really enriched the story-telling literature of the day.

"Mischiefs Thanksgiving" gives title to a volume of stories that should be put into the hands of the little folks as soon as possible. The author apparently couldn't be dull if he tried, and the truthful pictures which she has given us of childhood must prove a source of abundant delight. Santa Claus ought to engage at least the present edition for distribution during the holidays.

FOR BETTER OR WORSE. A Book for some Men and all Women. By Jennie Cunningham Croly (Jennie June). Boston: Lee & Shepard, 1875. 16mo. pp. 237.

This is eminently a timely book. Out of no extravagant notions of a false social economy, but from a mind furnished for its task both by a close observation and a wide experience, the author has written this book concerning marriage and the relations which the wedded should hold to each other. It contains no flippant nonsense to disgust one, nor random talk to prejudice the reader in advance against the qualifications of the author for her task, nor yet any of those radical and impracticable opinions which compel thinking people to refuse acceptance of much that is written on this subject. Acknowledging in the beginning that there is a wide and growing dissatisfaction with our present social conditions, and particularly with the relations that men and women bear to each other, she proceeds to discuss some ways in which the evil may be remedied, which she does in a candid and intelligent manner. The improper reasons for which girls allow themselves to wed, the duties of both the husband and wife in the home, and the author's ideal family of the future, with a closing chapter on "Married Forever," help to make up a volume which we must believe has a useful mission before it.

CHILD OF THE TIDE. By Mrs. Ednah D. Cheney. Same Publishers, &c. 1875. 16mo. pp. 312.

Mrs. Cheney, who happened to find an excellent family with which to spend a week of a summer vacation near St. John, N. B., a few years ago, has here given a pleasant account of what she saw and heard there, weaving the social conversation, which often took the form of personal narrative, and the little adventures of the family during and previous to her stay, which seem to have been of a very pleasant but not striking order, into a story which has a variety of interest. It is well written, some parts of it are really pathetic, giving sketches of family life that ought to be lived every day, while the whole teaches wholesome lessons, and shows us quite plainly how they live in certain quarters about St. John.

THE PUDDLERFORD PAPERS; or, Humors of the West. By H. H. Riley. Same Publishers, &c. 1875. 16mo. pp. 386.



## Literary Miscellany.

## Old New England Customs.

The peculiarities of custom that marked the earlier epochs of our history have for the most part been obliterated. Every year witnesses a growing homogeneity among the people, and with it a loss of the local sentiments that cluster around the homes of the fathers. The transformation has been so gradual that even the oldest inhabitant does not realize how complete it is. The traces of Puritan manners are already so indistinct that it is difficult to form an idea of what life in the early New England days used to be. But it may be worth while to glance backward at the customs that have been outgrown, in order to estimate the progress that has been made in the march of civilization. We will confine our view to those that relate to public worship.

It is entertaining to us to learn what restrictions our fathers were accustomed to impose upon themselves. We find in one town that all persons who should stand outside of the meeting-house during the time of divine service were to be set in the stocks. All who absented themselves from public worship were complained of to the court. People were required to refrain from work and recreation on fast and thanksgiving days, and any one had a right to stop a traveler either on the Sabbath or on lecture days. Inn-keepers were obliged to clear their houses of all persons able to go to meeting excepting only the strangers who might be in town. Corporal punishment was inflicted in some places on those who denied the Scriptures. In one town in eastern Massachusetts it was voted "that the three hindmost seats in the meeting-house be left for the boys that are under twelve years old, and three seats in the men's gallery be left for older boys to sit in, and that the selectmen see to the getting of two men to look after the boys that they be made to sit in the seats appointed for them, and that they be kept from playing." If any of the boys above twelve years old should play on the Sabbath day in the time of public worship, they were to be brought before and compelled to sit with the smaller boys until they leave off playing on the Sabbath. It was also voted "that the same course be taken with girls. Two misses in one case were fined for laughing in meeting, and for speaking derisively of God's Word and ordinances, men were sentenced to pay five pounds or be whipped.

Matters were brought before the brethren of the church that are not often submitted to such a tribunal now. One brother was cast out of the church for "carnal carriages." He was much given to idleness and too much jeering, and had slunk in the day of prayer into the church on his knees, and he was somewhat proud. Another was excommunicated for lying and suspicions of stealing pines. One Goodye was out off for slandering two sisters and other such talk. A certain brother, who was troubled by his neighbor's hens, used to scatter corn on his barn floor where he had arranged a trap in the shape of the figure four, made by a large door taken off from its place for the purpose. The hens would run under the door and spring the trap, thus giving him an excellent poultry dinner. The matter came up in church meeting, and elicited much discussion. The decision was that it was the duty of the deacon to keep his hens on his own premises, and the brother in killing them had not committed an act deserving of church censure. It was not an uncommon thing in those days for people to bring their dinners to meeting. In a certain instance a pitcher of milk was set on the pulpit stairs by the occupant of a pew near by. During the long prayer a dog found his way into the meeting-house, and in wandering about in the aisles espied the pitcher. Putting his nose into it, he kept on lapping till his head had forced itself so far into the vessel that it was impossible to shake it off. To see the dog working vehemently to get the pitcher from his head, as he ran up and down the aisles, was too much for the risibles of the congregation, even in the time of prayer. The minister, opening his eyes, caught sight of the dog and was himself overcome by the ludicrousness of the scene. The congregation were too much demoralized to resume worship for that occasion, and it was found practically to adjourn till afternoon.

The suggestive record of one of the earliest Thanksgiving days is worth transcribing at this season of the year. It bears date December 22, 1636: "Beginning some half an hour before nine, and continued until after twelve o'clock, ye day being very cold—beginning with a short prayer, then a psalm sung, then more large in prayer, after that another psalm and the Word taught, after that prayer, and then a psalm. Then making merry to the tunes of psalms, the poorer sort being invited by the others." The three hours' service bespeaks the grit of the old Saxon, while the making merry to the creatures with the poorer neighbors invited in to share at the festive board shows a warm heart and a sweet charity shining benignantly over all.

There was a happy commingling of the genial and severe in the ministerial fathers of New England which has not always been recognized in the pictures drawn by their descendants. A vein of humor in a religious teacher was not, however, appreciated in those days as it is now, and his indulgence usually tended to disparage the reputation of a minister among his contemporaries. One of the early pastors having found some difficulty in his lot on this side the water, chiefly on this account, returned in his old age to Wales and preached to a very small congregation in his native town. One of the sea captains of his old charge having occasion to spend a Sabbath in his vicinity, went to hear him preach, and after service called upon the old minister. Among other things it was a natural inquiry of the old friend: "How do you get your support here, Mr. M.?" "O sir, I am supported by the Lord's children, by the devil's children, and by my own." "How is that?" "Why, the outside people are pleased with the occasional anecdotes of my discourses, and when the hat is passed round they drop in a little. The church does what it can, and my own children make up the rest."

People were more solicitous than now to have their children baptized in very early infancy, sometimes calling in the minister to perform the ceremony just before the little one expired, that it might not go unbaptized into the world of spirits. The usual practice was to baptize a child the first Sabbath after its birth. Some born on the Sabbath have been known to be carried to church two miles the same day in winter for the purpose of baptism. Practically, if not theoretically, the rite of baptism in the case of infants was believed to be essential to salvation.

The Indian was used as a practical one with many of the early ministers of New England, and received a very different solution from that given to it by many of the present generation. The parsonage kitchen

was a favorite resort for them, and the pastor was at home in their wigwams and joined freely with them in their festivals. They were won by kindness and taught the principles of piety like children, and while it was not possible to preserve the natural stock from wasting away, they were secured from vice and barbarism while they lived, and in many instances fitted for a felicity beyond, to which they had an equal title with ourselves. The ministerial record of New England through all the olden times was a noble one. To them is due in great part the shaping of the lives of their generations, and they stand as the worthy representatives of the times in which they lived.—*Christian Union.*

## Public Life in America.

When Thomas Hughes, the author of "Tom Brown," was in this country he saw much of college boys, and was surprised that none of them thought of public life as a career. In England, he said, we always suppose that the first scholars are thinking of Parliament, and secretly meaning to be Prime Minister. The English stories and the French vaudevilles are full of the same view, and the curtain falls upon the hero as minister or ambassador, the cup of his glory running over. De Tocqueville observed with curiosity that the best men in America were, as a rule, neither in public life nor anxious to be there; and a shrewd young European who was recently in the country said, "Everything went well until I came to Washington, and then Congress staggered my faith in America." He explained that in a representative republic it was fair and unavoidable to judge the people by those whom they selected to represent them; and if the judgment was incorrect, it could only be because the system itself was a failure. It would have been more correct to say that the system was abused, for it could properly be accounted a failure only when its purpose was quite defeated. Now the purpose of a representative system is not to designate the best men in the community, but to secure good government; and from that point of view the American system can no more be called a failure than the English or the Continental. If good government be the test, what shall be said of English rule in Ireland, where the class of men of whom De Tocqueville speaks does not turn to public life in this country, although many of that class are conspicuous in it, from Washington, the Adamses, Jefferson, Hamilton, Jay, and others, down to Calhoun, Webster, Clay, Seward, Chase, Sumner, and their associates. Indeed, with all its truth, there is much that is illusive in the statement. The village Hampden might shrink upon a larger theater, and the mute Milton turn out a Tupper. The remark of De Tocqueville has the advantage of *omne ignotum pro magnifico*.—The obscure is apt to seem more important than the obvious. In the twilight, seen as a majestic ghost. With all reservations made, however, it will be conceded that the choice of the representative of a constituency full of admirable and able men often falls very oddly. There is, for instance—But the gentle reader shall supply his own illustrations. What, then, are the two obvious reasons that, as a class, the men whom we should prefer to elect are not anxious to be elected?

The first is the uncertainty of the career, and the second is the small salary. The last is not a noble reason, and it is powerful only in connection with the first. An able man, ambitious to serve the state, but wholly dependent upon his profession for the support of his family, naturally hesitates to throw away the income that he has secured to enter public life for two or four or six years, with no certainty of continuance in it. Were he sure of remaining, the sacrifice would be comparatively small; but the conditions of continuance are often such as honorable men disdain. In England, the only other constitutional country, the conditions of public life have hitherto been essentially different from ours. The peers are hereditary legislators, and many of the seats in the Commons were virtually the property of noblemen, given continuously at their pleasure, while the organization of parties is yet even in England a competence is essential to a public man. The fact observed by De Tocqueville, therefore, is not due to the disinclination to public life of the men of whom he speaks, but to circumstances which he does not directly control. And if it should be said that those circumstances are the condemnation of the system, we should reply that the disadvantages of the absence of those men are due to abuses rather than to the system. Among such abuses are the limitations of locality, and of what is called rotation, by which a good man is removed for the sole reason that he has been better by experience, the poorer sort being invited by the others." The three hours' service bespeaks the grit of the old Saxon, while the making merry to the creatures with the poorer neighbors invited in to share at the festive board shows a warm heart and a sweet charity shining benignantly over all.

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ones will do for "feeble" churches in the "rural districts."

But for ourselves, our prayer is, Good Lord, deliver us from ministers who thought about themselves is, We are not only useful, but ornamental.

## The Rise of Puritanism.

The Puritanism for which men began now to suffer and die throughout all England had sprung up naturally from the corruptions of the Church of Elizabeth. Yet it may be traced to the age of Constantine. To restore the purity, simplicity and fervor of the early Church, its simple rites and fraternal unity, had been the aim of the Catholic and the Vaudois, the Albigenses and the Wycliffites, the Hussites, and at last of Calvin and Luther. It was easily discovered by the least cultivated reformer that the churches founded by Paul and John bore no resemblance to the splendid spectacle presented by the papal or the English liturgy; that haughty bishops and martial popes could be in no sense successors of the Apostles; that the plainness, purity, and humility recommended by Paul had no place in any of the visible churches. In England it is probable that their influence upon the people, and that Henry VIII. was the leader of a large party, who had long been waiting for the advent of a Luther and a Calvin. But Henry had stopped upon the brink of progress; the people pressed onward, and in Edward VI.'s time had torn down the images from churches, and trampled relics and croziers in the dust. When Cranmer published his prayer-book the Puritan party already existed in the Church, pledged to a bitter hatred against the influence upon the people, and that Henry VIII. was the leader of a large party, who had long been waiting for the advent of a Luther and a Calvin. But Henry had stopped upon the brink of progress; the people pressed onward, and in Edward VI.'s time had torn down the images from churches, and trampled relics and croziers in the dust. 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## News Summary.

## MISCELLANEOUS.

Strawberries at fifteen cents a pound at San Jose, Cal.

The case of Theodore Tilton, ex. Henry Ward Beecher has been set down for December 8.

The Atlas Steamship Company has surrendered to the demands of the longshore-men in New York.

It is believed that the loss by the disaster to the Empire, at New Orleans, will reach 30 or 40.

By a steam-tug explosion near New York, Tuesday, five persons were killed and the captain fatally injured.

Affairs among the striking miners at Scranton, Pa., are reported as being threatening, and a collision is anticipated.

The French and the Atlas steamship lines have succumbed to the longshore-men's strike in New York, and the White Star line gives signs of yielding.

An extensive mine cave occurred at Pittston, Pa., Tuesday, causing the death of two men.

The result of the investigation by the Treasury department into the Suggs Fort claim shows it to have been fraudulent throughout.

Attorney-General Williams has declined to allow the further use of his name in connection with the application for the vacating of the sheep-penning patent issued to B. F. Stueverant.

Shocking deaths of violence and murder are reported from the Pennsylvania colliery regions.

The packet Empire, from the lower coast, loaded with sugar and molasses, sunk at her wharf in New Orleans, Tuesday morning.

It is believed that about fourteen persons were drowned. Five bodies have been recovered. The only explanation of the disaster yet given is that the vessel was overloaded, but this is denied by the captain.

Mr. Beecher's counsel will appeal from the order of the general term of the city court of Brooklyn, in the matter of the bill of particulars in the Tilton suit, to the court of appeals.

The appropriations provided for in the navy appropriation bill drawn by the house committee on appropriations aggregate \$17,000,000.

Postmaster-General Jewell has completed his inspection of the New York post-office, and will similarly inspect every leading post-office in the country, with a view of introducing into all every feature of improvement.

Judges McCue and Reynolds of the Brooklyn city court have disagreed as to allowing the appeal of Mr. Beecher's counsel against the refusal to compel Tilton to furnish a bill of particulars in the Tilton-Beecher suit. Judge McCue affirms the former decision and Judge Reynolds dissents.

Demas Barnes, of the Brooklyn Argus, was, Friday, acquitted of libel, in the suit brought by Bowen.

Congressman Page has received affidavits from missionaries, formerly working in China, certifying a personal knowledge of the existence of a regular and extensive system of importation of Chinese women into China for purposes of prostitution, and a bill of sale of one of these transactions is produced.

The supervisor of registration and the clerk of the court of St. James parish, Louisiana, have been arrested, charged with altering the election returns. Government arrests continue in the vicinity of Conshate. The defeated candidates in Milton and the adjoining county rose in arms and demanded another canvass, which changed the result.

About four hundred persons to whom invitations to the Fitz-Sherman wedding were sent failed to receive them, and now it has been discovered that they were stolen by clerks in the Washington post-office.

## FOREIGN.

It is reported that the rebellion in the Argentine Republic has ended with a compromise.

The Sultan of Turkey has promulgated a decree forbidding the government of Syria carrying into execution his threat to suppress all Protestant schools in his province.

The spirit of the suggestions of Russia in regard to a renewal of the recent conference at Brussels is approved by several of the European powers.

The Roman Catholics, of London, have publicly denounced the imputations and assumptions of Mr. Gladstone's anti-papal pamphlet.

The physicians of Von Arnim say that regular open-air exercise is indispensable for the restoration of his nervous system. The city tribunal has withdrawn direct supervision over the count, but he is ordered to remain at home. His trial is set down for the 7th proximo.

It is stated that the British government declines to comply with the proposal of Russia relative to the international code.

In the German Reichstag, Wednesday, a vote having been passed contrary to the views of the president, the latter resigned his position. Subsequently a result was reached in the bank bill that is considered a practical defeat of the government.

The elections for the Italian chamber of deputies have resulted in a majority of 77 for the right.

Prince Leopold is seriously ill. The son of the Duke of Edinburgh has been christened Albert Alexander.

By an explosion in the colliery at Warren Vale, England, Friday, fourteen miners were killed.

An explosion in a chemical factory in St. Denis, France, Friday, caused the death of four men.

It is reported that General Laserna, the commander of the republican army in the north of Spain, is dead.

The ships sunk by collision in the river Hoogly, in India, were the French Empire and City of Edinburgh. Two boat crews are missing.

Russia has issued another circular note to the European powers making inquiries with reference to the Brussels protocol.

The Polar expedition, to be fitted out in England, will start next May.

The Turkish authorities have sentenced thirty-two of the perpetrators of the Montenegrin outrages to twenty years' imprisonment.

Mr. Disraeli has been re-elected rector of the Glasgow University, his vote being 700 against 50 for Ralph Waldo Emerson.

Disastrous floods are reported from eastern Cuba, causing great damage to the crops and other property, and some loss of life.

An attempted but unsuccessful revolution is reported from Costa Rica.

A slight earthquake occurred in Chili on the 20th ultimo.

Emil Girardin has assumed direction of the newspaper La France, in Paris.

Thirty-two of the Turks charged with the recent murders of the Montenegrins in the province of Albania have been convicted and each sentenced to twenty years' imprisonment. This punishment is considered too light for the offense, and the leniency of the Turkish authorities has produced a bad impression in Montenegro.

## Paragaphs.

St. Louis admits having nearly half a thousand Chinamen.

A California man has raised sixty tons of cabbage on three acres of land, and got \$4000 gold for the crop.

The chandelier for the middle of the Paris Opera house will be a marvel in its way. It will cost \$8000.

If you are going to Montana, put a few apples in your coat-pockets. They will sell for forty cents apiece when you get there.

Germany has adopted a law by which the holder of a railroad ticket may stop at any point on his journey, for any period, the ticket remaining good till used.

It is proposed to provide separate cars for the accommodations of ladies on railroads, and for the protection of men from improper advances!

It is discovered that private coachmen in London are in the habit of surreptitiously administering chloral to spirited horses in their charge to render them easily managed.

A bill has passed the Oregon senate which provides that husbands and wives without children may be considered divorced by simply ceasing to live together. This would receive the approval of the most advanced free lovers.

The Baltimore school board has taken the necessary steps to have German taught in the female high schools, and also to establish four German high schools.

An insurance agent, urging a citizen to get his life insured, said, "Get your life insured for ten thousand, and then if you should die next week, the widder's heart would sing for joy!"

A woman being enjoined to try the effects of kindness on her husband, and being told that it would heat coals of fire on his head, replied that she had tried "bitter" water, and it didn't do a bit of good. She was rather doubtful about the efficacy of "coals."

The statue of Napoleon I., which is to be placed upon the Column Vendôme, is not yet ready. The old statue could not be repaired, and the new one will be made after the model which exists in the studio of M. Dumont. It will be placed on the column as soon as completed.

A man went home the other evening and found his house locked up. Getting in at the window with considerable difficulty he found on the table a note from his wife: "I have gone out; you will find the door-key on one side the door-step."

The Midland Railroad in England has made a great stir in railroad circles by abolishing first class cars, so that only two classes are now run, corresponding to what have heretofore been the second and third classes.

We take pleasure in noting and mentioning that the Communistic experiment, begun a short time since on an island in Lake Champlain, has ended in a total failure. So perish all similar schemes.

In the talk about the obliteration of Thomas Paine's grave at New Rochelle, the New York Tribune says, it should be remembered that the body of Mr. Paine was removed to England by Cobbett many years ago. The fence which surrounded the grave and the monument which stood over it are what have been removed now.

Experiments have recently been made at Liverpool with a new mast-head light, intended for ocean steamers. It throws a fan, brilliant white light and can be seen distinctly five miles. The light is made from a powder and is thrown through a magnifying glass, something on the magic-lantern plan.

Mr. David Sinton, of Cincinnati, who a few months ago gave \$100,000 to the Seaman's Bethel and \$50,000 for the adornment of a public square in that city, on Monday last made a third gift of \$33,000 to the Young Men's Christian Association for the erection of a new building. Cincinnati is growing proud of Mr. Sinton, and she may well do so. Men of his kind are rare.

Germany has launched her seventh iron-clad and is jubilant. In April she will launch another. She is also preparing a fleet of twelve cuirass corvettes of 3000 tons each for harbor defense. Even with these additions, her navy is small compared with that of other European powers. England has thirty-eight iron-clads, eighteen of which are turret ships. France has twenty-eight and Italy, Russia, Austria and Turkey have fifteen each.

The people about Gold Hill, Nevada, are beginning to raise a howl against the mining companies who, without a legal title, hold possession of large numbers of town lots which are leased to "tenants at will," thus keeping off such parties as desire to become actual settlers and make improvements. At the next session of Congress, it is alleged, the companies will make a desperate attempt to procure an enactment by which they may obtain full possession of the grounds in question. This will necessitate a radical change in the provisions of the homestead law, which now prevents corporations from entering city lots.

The Arabian is responsible for the following story concerning Nilsson and her Paris bouquets: All the world knows that the fair Christiane likes effect when it is likely to do her service. One night, at the "Italian," she actually sent a man up to the top of the Louvre with a quantity of common wall-flowers, which he was to throw down upon the stage at a given moment. Imagine what a lovely scene this produced. How sweet and simple was this tribute of the poor to the august Diva! How pretty it was to see her pick up the common wall-flowers and kiss them, and then lift her blue eyes up to the gallery in sign of eternal gratitude to the gods!

The grave of Horace Greeley, at Greenwood cemetery, New York, is still unmarked, and apparently uncared for. Some one who has been there lately, says there is no mound over it, the line being between the new-laid sod and the old one distinguishing it from the rest of the hill. An iron park-sod has been placed at the foot of the grave, and a small Fourth of July flag and the old cane of the great editor are by it. At the head of the grave are the remains of withered floral offerings and another faded flag. The spot is difficult to find, and the only information the laborers can give is that Mr. Greeley's grave is over by the fountain somewhere. If the trifles that mark it were removed, the exact spot of the grave would soon be obliterated.

Peru is just and gracious to its women. A young lady desirous of entering the L. W. school at Cuzco, an institution supported by the state, wrote to the government to inquire if her sex were a bar to her admission. The minister of justice promptly replied that all Peruvian citizens should enjoy equal rights; that women were considered by the law as on the same footing with men, as far as the privileges to be accorded by the republic were concerned, adding that it was a matter of peculiar pleasure to the administration to improve the opportunity of giving publicity to such a declaration.

## Rural and Domestic.

## Temporary Ice Ponds.

Ice is no longer a luxury for the farmer. It is a necessity. In many different ways it enables him to make the most of his farm products. By using it to cool his milk promptly, he considerably improves the quality and quantity of his dairy produce, and in packing his butter for market it is indispensable. Many farms are far from a natural or ready-made artificial source of ice-supply, and to the dwellers on these it is important to know where the ice is to come from. Probably there are farms, especially in the West, where there is no chance for making a temporary pond, but by far the greater part of our farms include rolling land, which must somewhere afford a depression capable of being made into a reservoir during the winter. The best and surest way, of course, is to dam a stream, no matter how small, at a place where the conformation of the land is such that a short dam will flood a broad surface. It does not take a very large superficial area of water to furnish ice enough for a private establishment (half an acre, frozen six inches thick, will yield 600 tons of ice), and no doubt many farmers will be able to find hollows in their land where a comparatively small dam will flood a sufficient area. It is not by any means essential that the dam shall cross the bed of a regular water course. The long streams of early winter almost always set little streams running down depressions, which receive the washings of a few acres. If a water-tight dam be made across one of these, it is probable that a pond large enough for an ice-crop will be ready by the time the heavy frosts set in. If the pond is to be merely a temporary affair, it is desirable that the dam shall be to a certain extent portable, and there is nothing so available and serviceable as common fence posts and hemlock planks. Dig post-holes say four feet deep and six or eight feet apart along the line of the proposed dam. If the posts are to stand more than four feet above the ground, they should be bedded in some kind of concrete to secure solidity. The posts should be braced on the down-stream side as firmly as practicable. To these posts the hemlock planks are to be bolted, with carriage bolts, with the nuts on the up-stream side. The planks must be of equal length (16 feet long if the posts are 8 feet apart), and of like width, tongue and grooved. The lower edges are to be at the least three or four inches well rammed around them. In fastening the planks to the posts, joints should be broken, the ends and middles of the planks bearing the same relation to one another as bricks or dressed stone in masonry. Any apparent cracks or leaks of any kind should be caulked, with rags or filled with clay or water cement, and however much care may be taken it is reasonably certain that the dam, if it is of any considerable size, will leak somewhere. For this reason it is desirable, wherever possible, to build it across a natural water course, as in this case it is possible to prove its tightness, plank by plank, as the water rises. Where, however, the dam is small, its tightness may be reasonably assured by a liberal use of clay or cement wherever there is a chance of leakage. A dam of this kind may be taken down in the spring, leaving the posts in position for further use.

## Hints on House-Cleaning.

Paint should be cleaned by using only a little water at a time, and changing often; a soft, flannel cloth or sponge better than cotton or a brush; a piece of pine wood with a sharp point should be used for the corners. Where the paint is stained with smoke, some ash or potash-lye may be used. A soft linen towel should be used for wiping dry. Glass should not be cleaned with soap; a little paste of whiting and water should be rubbed over, and with another cloth it should be rinsed off, and the glass polished with a soft linen or old silk handkerchief. Alcohol or benzine is a good thing to clean glass, and clean paper is probably better than any cloth, sponge or towel; dry paper leaves an excellent polish. Marble may be cleaned with a mixture of two parts of common soda, one part of pumice-stone, and one of chalk, finely powdered, and tied up in a fine muslin rag; the marble is wetted with water, the powder shaken over it, and it is rubbed with a soft cloth or with a linen or silk handkerchief. No soap or potash should be allowed on marble. A good furniture polish is made by melting two ounces of bees-wax one ounce of turpentine, and one dram of powdered rosin together, with a gentle heat, and rubbing on, when cold, with a soft flannel cloth, and polishing with a soft linen or silk cloth. If for mahogany, a little India-rubber may be mixed in. Cracks in furniture may be filled with putty, mixed with Indian-red or burnt umber, to get the desired shade. When dry it will take an equal polish with the wood.

would eat, while others believed that, for instance, when green clover was fed, the cow would eat more than she could utilize economically, simply "because it tasted good." The general results of these experiments show that the composition of the dry substance of the milk—that is to say the relative amount of butter (fat) and casein that it contains—is not essentially affected by the changes in the composition of the fodder. By feeding a ration, the total amount of the milk and likewise the richness, or the percentage of dry matter that it contains, may be increased up to a certain point. But as soon as the ration reaches a certain maximum, further increase of the food is without effect on the quality, and exercises only a slight effect on the quantity of the milk produced.

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## Saving and Having.

Either a man must be content with poverty all his life, or else be willing to deny himself some luxuries, and save, to lay the base of independence in the future. But if a man desires the future, and spends all that he earns (whether his earnings be \$1 or \$40 every week), let him look lean and hungry, for want of some future time will surely come, no matter what he thinks. To save is absolutely the only way to get a solid fortune; there is no other certain mode on earth. Those who shut their eyes and ears to these plain facts will be forever poor, and for their obstinate rejection of the truth, mayhap will die in rags and filth. Let them die so and thank themselves.

## Good Economists.

French people have a knack of making a little go a great way. In the first place, not an ounce of food is wasted in harvesting or preparing for market. In the next place, not an ounce more of vegetable, flesh, fish or fowl, groceries or liquors, than is really useful, ever gets into the pot or kettle, or is placed on the table. The wife of every French family knows to a nicety what quantity of each kind of food is the least that will suffice to make a comfortable meal, and not a particle more than that is cooked or served. There are no slop-buckets full of broken victuals left on a table, after breakfast or dinner, to be thrown on the street or manure heap, or dung to dogs or swine, as in America. No pieces of bread and meat, or vegetables, are thrown away; such quantities are not bought as to become stale or spoiled in the cellar or pantry. Servants are never permitted to waste or steal food for poor relations, as in America. The housewife looks after the marketing, her kitchen, and her pantry, with sharp eyes and unflagging care. The economy in the consumption of fuel for cooking and house-warming is immense, as compared with that in our wasteful country. One reason, of course, is, that wood and coal in France are scarce and dear. They cost at least double the prices paid therefor in the United States; but the domestic consumption is not one quarter as much.

## Brahma Fowls.

The Brahma fowls are divided into two varieties, the dark and the light, pea and mangle-combed; the selection of color must be entirely a matter of taste. The Brahmas are the only fowls that are pea-combed. The pea-comb has the appearance of three combs pressed closely together, that in the center being higher than the other. They are large fowls, considerably their size. Their very quiet habits are greatly in their favor. They seldom get over a four foot fence, and their large size prevents their going through unless the fence is very open. As mothers they are excellent setters and nurses. As winter layers, they excel all other varieties on account of their hardness. As a market bird, their fine size, yellow color and plumpness make them very desirable for table use. As a lawn bird, none excel them in beauty. For crossing, they are superior to all others. The beak is very strong, tapered and well curved; the pea-comb small, low in front, and firm on the head without falling over to either side; head small and slender; eyes prominent and bright; deaf-ear, large and pendant; neck long, and neatly curved, slender clear the head, the juncture very distinct, hackle full and abundant, flowing well on the shoulders; breast full, broad and round, flat between the shoulders; saddle feathers very abundant; legs rather strong and large; tail small, carried upright, the higher feathers spreading out laterally.

## Experiment in Feeding Cows.

Prof. W. O. Atwater writes concerning some of the experiments in Germany: Four cows were selected and were fed for a certain period with a ration of a given composition, and then, for another corresponding period, with a ration of a different composition. The food and milk were carefully analyzed, and the effect of the food upon the milk noted. Several series of experiments of this kind were carried on, and so great was the pains taken to secure accuracy, and so large was the amount of analytical work done in the laboratory, that the hard labor of three or four chemists during several months, was required for each series. Similar experiments have been made at Moeckern and elsewhere to determine the effects of different amounts of food on the amount and quality of the milk produced. Some farmers claimed that it was most economical to feed the richest fodder, and as much as the animals

## To Keep Eggs Over Winter.

The Farmers' Advocate recently offered a prize for the best method of keeping eggs over winter. The recipe given below took the prize. Whatever excludes the air prevents the decay of the egg. What I have found to be the most successful method of doing so is to place a small quantity of salt butter in the palm of the left hand and turn the egg round in it, so that every piece of the shell is closed; then dry a sufficient quantity of bran in an oven, be sure and have it well dried or it will rust. Then pack with the small ends down, a layer of bran and another of eggs, until your box is full; then place it in a cool dry place. If done when newly laid, they will retain the sweet milk and curd of a new laid egg for at least eight or ten months. Any oil will do, but salt butter never becomes rancid, and a very small quantity of butter will do for a very large quantity of eggs. In future freshness, I rub them when gathered in from nests; then pack when there is a sufficient quantity.

## Sex of Eggs.

Science and experience have sufficiently demonstrated that everything that bears male possesses both the male and female qualifications; and perhaps it is not generally known that such is the case with eggs. I have found by experience that it is, and by the following rules: I raise as many pullets among my chickens as I wish to, while some of my neighbors complain that their chicks are nearly all roosters, and they can not see why there should be a difference. I will tell you here what I have told them, and for the benefit of those who do not know, and the small, round eggs are female eggs, and the long, slender ones are males. The rule holds good among all kinds of poultry, and I dare say all kinds of birds. So if you wish to raise pullets, set the small, round eggs; if you wish to raise roosters, set the long, slender ones; in this way you will be enabled to raise whichever sex you wish to.

## Oiled Roofs.

A correspondent of the Farmer says: "In 1848, I built a shed from the house to the barn, with two roofs; shingled it with sapling pine shingles. One roof or one side I oiled with bank oil, which is the cheapest fish oil in market, now about forty cents a gallon, worth sixty cents now—and it proved an experiment worth being made known to others. The roof or side not oiled had to be shingled eight or ten years ago. The side which I oiled is yet good. I oiled it over again last fall, and how much longer it will last I don't know, but I know it has lasted twenty-five years without repairing and without leaking. Last fall I oiled eight roofs besides the one which was oiled in 1848; and I think sapling pine shingles well-oiled when first laid, if they are dry, and well oiled once in ten years would last an age. The shingles should be perfectly dry when oiled and as much oil put on as will strike in."

## BOSTON WHOLESALE PRICES.

For the week ending November 21, 1874.

## CANDLES.

MOLASSES.

COFFEE.

COTTON.

DOMESTICS.

PAINTS.

PETROLEUM.

PRODUCE.

FISH.

FLOUR AND MEAL.

FRUIT.

SEEDS.

HIDES AND SKINS.

LUMBER.

SUGAR.

TALLOW.

IRON.

Wool.

SUGAR.

TALLOW.

IRON.

Wool.

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SUGAR.

TALLOW.

IRON.

## CATARRH!!

## CATARRH!!

It is here shown that Catarrh attacks first the nasal passages and then undermines the constitution and is therefore a local and constitutional affection. Starting at the nose it makes its way toward, if not to the lungs. The whole system is affected by the acid poison which is excreted and discharges through the blood. Its cure begins at two points, viz.: Locally, by direct application to the diseased nasal passages and constitutionally, by internal treatment, thus eliminating the poison from the blood and neutralizing acid formation. No treatment can be successful unless it does both, and fully meet, both indications at one and the same time.

## SYMPTOMS.

Pain in the head, about the eyes and in the temples, frequent sneezing, thick or thin acid discharges from the nose, a sensation like "cold in the head," watery discharges from the eyes, feverish symptoms, mental dullness, and general lassitude and debility. Obstructed breathing, partial closure of one or both nostrils, a stopped up, "stuffed up" feeling in the head, constant blowing of the nose, discharges from the nose of a watery or thick, yellow or greenish mucus frequently streaked with blood. Sometimes the mucus becomes encrusted in the nasal passages and is removed only by prolonged effort. In the morning on rising the symptoms are the worst. Violent sneezing, yawning and spitting until the cramps are removed. It is not until the throat is freed from the matter that has accumulated during the night. Finally the poisonous secretions reach the throat, bronchial tubes, lungs, terminating in pulmonary consumption, accompanied by a most offensive breath and impaired eyesight and hearing.

## ITS CURE.

It is here shown that Catarrh attacks first the nasal passages and then undermines the constitution and is therefore a local and constitutional affection. Starting at the nose it makes its way toward, if not to the lungs. The whole system is affected by the acid poison which is excreted and discharges through the blood. Its cure begins at two points, viz.: Locally, by direct application to the diseased nasal passages and constitutionally, by internal treatment, thus eliminating the poison from the blood and neutralizing acid formation. No treatment can be successful unless it does both, and fully meet, both indications at one and the same time.

## Sanford's Radical Cure

Is a Local and Constitutional Remedy. Meant—Because it is applied directly to the seat of disease, the nasal passages, by insufflation, where it acts, instantly clearing the head of mucus, accumulating, causing pain and soreness, subduing inflammation, and inducing drying up the discharge.

Constitutional—Because it is taken internally, whereby by its alterative and solvent properties, it purifies the blood of the acid poison always present and healthy, gives tone to the nervous forces, improves the appetite, and enables the system, by its powerful tonic influence, to completely throw off the disease.

Each package contains a Treatise on Catarrh and Dr. Sanford's Improved Insufflating Tube, Price 50c. For sale by Druggists everywhere. Wholesale and Retail, Boston, General Agents.

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## CHRISTMAS