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## **The Morning Star - volume 50 number 38 - September 22, 1875**

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# The Morning Star.

Volume L.

BOSTON AND CHICAGO, SEPTEMBER 22, 1875.

Number 38

## THE MORNING STAR,

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

FREEMAN BAPTIST PRINTING ESTABLISHMENT.

Rev. I. D. STEWART, Publisher,

TO whom all letters on business, remittances of money, &c., should be addressed at DOVER, N. H.

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## The Morning Star.

WEDNESDAY, SEPTEMBER 22, 1875.

### Sabbath in New England.

Sabbath upon the river and the hills! And Sabbath rest among the weary wheels, That cease their groaning with a conscious hush; Sabbath to lives unwound from labor's coil; One welcome pause between dull sentences Of week-long prose.

That Sabbath in the air Which made New England as old Palestine, An olive of every green ascent, With Kedron or Sileam flowing past, In windings of familiar streams—how vast Its depth and height of stillness! Every leaf Of every tree seemed whispering reverently Some Hebrew tale or parable. The sky Came close to earth, as bending to let down The glory of the New Jerusalem. That sweet, old-fashioned day has left us now, With inspirations and with presences Which never can return. It is a part Of our lost Puritan inheritance. Whatever better this new time has brought, Never again the land shall know the rest, That inexpressible calm.

### Across Uncle Sam's Farm.

We left New York for California on July 1st, a merry party of over seventy newspaper editors, correspondents, and friends. The clergy were represented by a dozen ministers, and several theological and college professors. Agriculture was cared for by several editors of agricultural papers, and the whole make-up of the party was most pleasant.

We went, moreover, on what they called a "wild train," running on our own timetable, and minding nothing but to keep out of the way of the regular trains, and be happy.

Our first day's ride was over that magnificent railroad, the Pennsylvania Central. We passed the Centennial grounds at Philadelphia, where the buildings are already well commenced for the Exposition next year, and rode through beautiful farm land and villages along the road, along the bank of the "Blue Juniata," frequently going at a speed of more than a mile a minute. Stopping at Altoona—where the loyal governors of the States met for council during the darkest days of the Rebellion, we found a cheery supper, and then, just at sunset, we went over the Alleghenies at that wonderful Horse Shoe Bend, where the road runs up one side of the mountain, and then turns to run back to get the required elevation, and finally stopped at Pittsburg, 444 miles away from where we started.

Next morning we were riding through fertile Ohio, and, later in the day, through Indiana, many of us getting our first views of prairie land. We reached Chicago at eight o'clock in the evening.

On Saturday, the third, we visited Elgin, and all of us learned how a watch was made, or were supposed to learn, as the process was all explained to us. We found here a beautiful country, many of the inhabitants being from New England.

On Sunday we heard Pro. Swing preach. We had heard of his heresies, and so were anxious to test his orthodoxy for ourselves. His sermon was one of those beautiful, tender discourses on faith in God and true living. No heterodoxy in that, but beautiful and loving words which one would carry with him through the week, making his path pleasanter and the sunshine brighter all the day, from having heard them.

In the afternoon we attended Moody's Sunday school. Although the founder was away in England, still many hundred of children of all denominations gather every Sunday to be taught by faithful, earnest Christian men in the church which he has established. The children are gathered from the poorer classes of the city, and the building itself is very plain, and, as yet, only one story is finished. It was the fourth of July. Outside, the noise of fire crackers and fire arms filled the air, and it was a great gala day, but in the church hundreds of children sang beautiful and simple songs of praise, and received instruction from the Word of Life. Inside the church it was the good old New England doctrine of respecting the Lord's day, while outside, in the streets, stores were open, picnic parties were riding to the Park or sailing on the Lake, and the German population were making it a holiday. I could not help questioning whether over this fair west, the good old puritanic customs would rule, or the liberal, with his free thought and freer life, bear the sway.

Leaving Chicago early on Monday morning, we rode all day through the fertile prairies of Illinois, reaching the Mississippi in the afternoon, and crossed over into Iowa. I have no doubt everybody who remembers the long line on the atlases they studied in childhood, will expect to find a grander and larger stream than we found that day. I simply washed my hands in

the "Father of waters" and looked up stream to see if Itaska Lake was visible, and down stream to see if the Gulf of Mexico was in sight, and as neither were within the range of vision, I rode on.

At Burlington, on the low side of the river, was a genuine 4th of July celebration, and we saw many thousands of the true western citizens. Men and women had come from farms miles away, whose Sunday clothes evidently felt uncomfortable to them. It was fearfully hot, and guns, fire-crackers, flags, bands of music, stands of edibles and drinkables, white muslin dresses and tall hats, were mixed in wild confusion beneath that broiling sun.

Owing to some lull in the patriotism when our train arrived, the bands came down to serenade us, and the muslin and the tall hats to look at us. But just in the height of our welcome there came up a sudden and violent shower, and the rush for cover, and the perfect despair of others who stood still, feeling that they could get no wetter, formed a most laughable picture.

All that night we rode through Iowa, and reached the Missouri River the next day, crossing into Nebraska some twenty miles below Omaha, from which point we went to Lincoln the capital of the State. We found it a very pleasant town, with State House, Lunatic Asylum, State University, and a population of somewhere from three to twenty thousand. No two men will tell you alike about these western towns, but they all go far above the United States census. From Lincoln we visited the grasshopper region, of which we saw many and caught some; but came to the conclusion that their ravages had been greatly exaggerated in the reports sent East. We reached Omaha, a handsome town on the Missouri River, having twenty thousand inhabitants, in the evening, and were received with true western hospitality. Here we found the most elegant school-houses in all the West, and in fact, in all western villages, the largest and most costly building is the school building, and often out of all proportion to the present wants of the place. But they all have great expectations in the West, and they have builded for the future.

At Omaha we are half way across the Continent, and here we will rest.

### Church Membership.

Much has been said of late concerning the relation of baptism to church membership. It will aid us in coming to an understanding of this question, if we shall be able first to determine what the church is. We may get some evidence as to what the church ought to be, if we examine the apostolic church and see what it was. It will then remain for us to compare the church as it was with the church as it is; and to determine the relation of our denominational organizations to the church in the apostolic idea of it, and if we shall find that the two differ, we may then consider whether the change is justifiable. Of course in this we refer to the visible church, to the organic church, not the invisible and inorganic.

My first position is that the church of any town or city is the time of the apostles consisted of all the persons in that town or city who were recognized by their associates as pious believers in Christ. These may not have been all truly pious; some were hypocrites. There may have been some in the town truly pious who were not included in this number; a humble faith is sometimes cherished in secret. God knew the hearts of all. But the Christians themselves, not knowing the heart as God knew it, reckoned in their number all those whom they looked upon as truly pious. Sufficient evidence of this is found in the fact that we nowhere learn of persons, after the crucifixion, who were recognized as pious, and yet remained separate from the church. There was no class of Christians distinct from the church. The church and the Christians were terms which included one and the same set of persons.

My second position is that these persons were informally received into the church and excluded from it. A recognition of piety admitted them to the church; a recognition of apostasy excluded them from it. The fact that no votes are recorded or spoken of is certainly favorable to this position. On the other hand many of the phrases which describe the reception or expulsion of members, plainly indicate that no vote was taken. For example, "And the Lord added to the church daily such as should be saved." Saul "assayed to join himself to the disciples" but they would not receive him, because they "believed not that he was a disciple." But Barnabas took him to the apostles and declared his conversion, "and he was with them coming in and going out." Simon believed, was baptized and continued with Philip; but Peter said to him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." He was reckoned in the church, and then when his impiety was recognized he was reckoned out of it. Another case of apostasy is recorded on this wise: "From that time many of his disciples went back and walked no more with him." Jesus says: "If he neglect to hear the church let him be to thee as a heathen man and a publican." These indicate a reception of members, not by a vote of the church, but without a vote, on a recognition

of the conditions fitting them for membership; and when the fitness for membership was gone, they were to the church as heathen men no longer members of it.

Let it not be inferred from this that the church was not an organic body. It had its officers—at least in some cases—transacting its business and votes were taken. A list of members might have been made out, but as to the working we need not inquire here. It is enough for our present purpose to know what the system was.

My third position—in reality a consequence of the other two—is this, that for membership in the apostolic church, piety in the soul was the only pre-requisite. This statement will startle many; but is it not true? They certainly had no Calvinistic or Arminian creed to which candidates must subscribe. There were no high church officials, except Jesus their Saviour, to whom they must swear allegiance. No period of probation was necessary for admission to the church of which Paul was a member. Just here some one may ask whether baptism was not a pre-requisite, and the question is certainly a very pertinent one, since many in our day make it so prominent in this connection. It should be made prominent; for it is the act of formal public acknowledgment of consecration to God, and it was usually contemporaneous with admission to the church, and therefore ordinarily those who were members of the church had been baptized; but because baptism was an important rite and usually performed early in one's Christian experience, this does not establish anything as to its necessity with reference to membership. Now what was the fact so far as we can learn the practice of the apostolic church? The apostles themselves were baptized with John's baptism and with the Spirit on the day of Pentecost; besides this we know not whether they were baptized in any other way. No one I think is bold enough to affirm that they were. It is but fair to assume that many other believers of that time were in the same condition. The three thousand, however, who were called on the day of Pentecost were all baptized. Must we not in all candor hold that some of them had previously received John's baptism? If so they were re-baptized. However this may be, certain disciples mentioned in Acts 19, were baptized unto Christ; after having received John's baptism. Apollos "spoke and taught diligently the things of the Lord, knowing only the baptism of John," and after the way of God was expounded to him more perfectly, the brethren wrote exhorting the disciples of Achaia to receive him. And who were these brethren at Ephesus who gave Apollos his letter, but the ones who had heard of the Holy Ghost and whom Paul afterwards baptized unto Christ? It seems evident from the above, that John's baptism and Christ's were not co-ordinate, and that persons were reckoned disciples and acted as a church who had not yet received Christian baptism, and the probability is that the church as it first came into being was composed largely of persons who had not yet received Christian baptism. We do not in this disparage the importance of baptism; we speak of it in its relation to church membership and hold that as regards membership it was not made a condition of it. When a person was recognized as a pious believer in Christ, he was from that moment reckoned as one of the church, and the person's daily walk and talk, had much more influence in deciding his relation to the church, than any observance of forms. If he had piety he was a member even without the forms. If he had not piety, no previous observance of forms continued him in connection with the church. In any of our towns the residents know the persons in the town who are regarded as Christians. Some of them are not members of any denominational organization; they have been recently converted. Not all the members of the denominational organizations are included in this number; some do not seem pious. But all those recognized as pious go to make up the body of Christians in that place, and additions to this number are made by the simple act of his person himself in receiving Christ as his Saviour. This company of persons in the time of the apostles was the church of Christ, visible, organized, including all the resident Christians, receiving persons without a vote on a recognition of faith in Jesus, dismissing them without a vote when they failed to walk with Jesus. Happy church! No lists of members in full standing and members "without the privilege of voting"; no examinations in sectarian theology; no creed except belief in Jesus; no fear of injury from union with those united with Christ; laying on thy members no greater burden than those necessary things; true to the Leader in receiving all who were dear to him.

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### Camp-meetings and Sunday.

We have felt for a few weeks that the Methodists could not well afford to bear the responsibility of so much Sabbath-breaking as has attended some of their camp-meetings the past summer. A week ago we quoted a sentence or two from *Zion's Herald* which indicated that that paper was not wholly at ease over the matter. In the same paper this week we find an article by Dr. J. M. Buckley, a prominent Methodist clergyman, bearing the significant title of "A Conspiracy of Methodist Ministers and Members Against the Sabbath." The following extracts fairly present the article: "I do not charge Methodist ministers and laymen with combining or conspiring for the recognized and avowed purpose of destroying the Sabbath in our country, but I do explicitly charge certain Methodist ministers and members with pursuing a course whose tendency is direct and powerful to uproot and abolish all genuine reverence for the Lord's Day. And further, I charge that such tendency is so apparent as to render their persistency in the course absolutely inexorable, deserving of condemnation and exposure, that the responsibility may be placed where it properly belongs."

But who are these ministers and laymen? and where do they live? I answer, they are the members of those camp-meeting associations who hold camp-meetings over the Sabbath, and admit excursionists to the grounds on that day. I take the position that the moral effect of this proceeding, judged by its fruits, is as bad as opening beer gardens on the Sabbath. Whether this position is untenable will appear when we consider the exact state of facts, which I will present as concisely as possible:

1. Without a conscientious observance of the Sabbath, Christians can not grow in grace. 2. Without that reverence for the Sabbath which makes it a holy day it becomes a holiday, and the youth who spend it as a holiday, have fifty-two days of terrible temptation every year; and the majority of them will live without religion, while immense numbers will become dissipated and reckless—ruined for this life and "that which is to come." 3. Suspension of secular business, of all games, of unnecessary travel, and of general visiting, and the devotion of the day to rest, quietness, meditation and public and family and private worship, are essential to a due observance of the Sabbath; this for the Christian, while youth should be taught, and the general irreligious population persuaded as far as possible "not to break the Sabbath" by work, travel or dissipation. 4. For several years a systematic attempt has been made to introduce a "continental Sabbath," here, The French and Germans favor it, and hate our "Puritan" Sabbath, and the irreligious and infidel classes of the population generally, as well as the Roman Catholic church, throw their influence in the same direction. 5. Railroads and steamboats began very cautiously to encroach on the Sabbath; but up to quite recently there was a sentiment that kept Christians off the trains and steamboats on Sunday, and it was powerful enough to deter all but reckless youth from turning the Lord's Day into a period of open dissipation.

It is at this crisis, with this battle raging, with all reverence for the Sabbath passing away, that these Methodist ministers and members ally themselves with God-defying Sabbath-breakers, and do all that they can to strengthen their hands. By holding their meeting over Sunday, and admitting excursionists to the grounds, they give railroad and steamboat companies the excuse for running on the Sabbath which they eagerly desire. "We go to carry people to church," is the ready answer. Not only so, but they tempt Christians to violate the Sabbath, and give all youth, who are naturally impatient of restraint, a plausible excuse for "making a trip."

Besides, the running of these trains gives a show of justice to the clamor of the Germans, and all who sympathize with them, for excursion trains and open "gardens" on the Sabbath. No beer garden, no twenty such gardens ever made as great a disturbance, for twenty miles round about, as a Sunday camp-meeting always does. The railroads, which are for public accommodation, cannot be expected to furnish excursion trains only for Christians, and to ask every man who buys a ticket if "he is going to seek religion," so that two-thirds go merely for the cheap trip, and a general excursion business is carried on.

1. There is not time enough during six days for the meeting. It so, let admission be denied on Sunday to all not there with tents. This has been tried, and succeeded admirably. But the "fathers" found time enough in six days, and there were many more conversions than then was.

2. Some who come for the "excursion," may be convicted. If a hundred were, it would not compensate for the "doing evil that good may come." But the fact is, the disturbance at the meeting by the greatness of the crowd on Sunday, is so great that, with the exception of some excitement occasionally gotten up about the stand, the general religious tone of the meeting is perceptibly lowered.

3. The above are the reasons assigned, but often the most potent is the "money made out of the crowd," either by the "association" or individuals interested. Eight

years ago I was in a meeting in New York where the question of holding over the Sabbath was debated, and a brother was specially earnest, and spoke of the "souls that might be converted." I found afterwards that he had charge of the ice-cream saloon, and never attended any of the spiritual meetings. But let us not judge him too severely, when Presiding Elders have been found to argue in favor of holding over the Sabbath on the ground that the "amount made in victualing the crowd would reduce the debt of the association, or help pay the interest thereon." We are often surprised at instances of dishonesty in men who profess and seem to enjoy religion; but the "moral obliquity" that would think it right to promote Sabbath-breaking to make money by "victualing the crowd," would find an excuse for anything that inclination would prompt or interest suggest.

It may be thought by some that the writer is opposed to camp-meetings, and designs a covert attack on the whole institution. This is not so; he approves them; and in the days when the Sabbath was regarded, he was present with his church, and labored according to his measure. But to see "Satan, as an angel of light," leading men, of whom better things might be expected, to show their influence in favor of Sabbath-breaking, occasions both grief and indignation; and to be told by railway managers that "it is the Christians that demand Sunday trains, and patronize them," has recently humbled him. He records his earnest protest against all such Sabbath desecration; and begs all who read these words to use their whole moral force, by protest, by vote, by precept, and by example, against all camp-meetings that admit transient visitors on Sunday.

### American Tract Society.

The following extract from the editorial columns of *The Christian Banner* for October, will be interesting to the many friends of the American Tract Society, Boston:

Since the extinguishment of the heavy debt of this Society, its condition has been encouraging in the extreme. When a business man has paid his debts, and is in a condition not to incur new ones, he feels that his prospects are good indeed, for he can work to the very best advantage. He is, however, obliged to suffer when the markets are stagnant; for his rents, and the salaries of salesmen, at such times, make large subtractions from his lessened profits.

This Society, by separating its business from its benevolent operations, has, to a great extent, made itself independent of the state of trade. When the sale of books is large, the Society's profits are augmented, and it has more ability to supply its publications to the needy. When the book market is dull, the profits are less, of course, but it has none of those heavy expenses for ware-house rents and salaries of salesmen and business managers to pay, which, under the old-fashioned way of carrying on benevolent publication societies, proved so onerous as to materially cripple the institution and to eat into the funds given to the Society for sacred purposes.

The officers of the American Tract Society have reduced its expenses to the minimum, and have the satisfaction of feeling that its affairs are so simple and so thoroughly under control that there is no danger of embarrassment or of heavy increase of expense in carrying on the good work.

The market for books has been very dull for some time past, and yet our new publishers report a considerable increase of sales during the first half year of their contract, which is very encouraging, since the increase is over the sales of the most busy season of the previous year.

We trust that now all those churches which formerly gave so liberally to us will renew their connection with us. We have, as it is, been enabled to increase our grants, and have received many most cordial letters of thanks for our gifts, from all parts of the country.

### Exchange Notes and Quotes.

The *Congregationalist* has sent one of its editors to "interview" the Twin Mountain Sunday services, and renews the opinion that "after all has been said that can be said on the favorable side, there still remains an immensely preponderating evil in the system, which should deprive it of the countenance of Christian people."

The *Christian Union*, in commenting Mr. Moody's project and methods of seeking a revival of religion in this country, says that "first of all, we need to have in ourselves a deep sense of the goodness of God and the love of Christ. We need to catch the spirit of Christ himself toward men; to sympathize with them in their wants and troubles; to yearningly desire that they may be lifted into the nobility and sweetness and hope of a true Christian life. We need to cultivate in ourselves this disposition, by prayer, by communion with God, and by opening our eyes and our hearts to the real necessities of the people around us. When we are thoroughly in earnest, ways will open to us—or we shall open ways for ourselves."

The *Watman and Reflector* is con-

vinced that "there never was a time when Ultramontanum was more rampant than it is now; or when Papalism was more arrogant in demanding control of the human mind; and," it adds, "in spite of the liberalism of the day, never was there a time when freedom of the mind was in greater danger of being crushed than it is in these closing years of the nineteenth century."

The *Examiner and Chronicle*, on the other hand, believes that "the only really serious danger to be apprehended in connection with the various phases of the 'Catholic question' in this country, is from the apathy of Protestant Christians, and those who, from conviction, act with them in opposition to Romanist pretensions." It adds that if Protestants are on the alert to rebuke Popery, it will not prosper, and holds out this reflection: "And then, above and beyond all, there is an unseen but mighty power at work to thwart all the cunning devices and dogged perseverance of the Papacy—the Holy Spirit." "This," it says, "is substantial ground of hope, and on this hope we rest, our conviction of the continued safety of all those noble institutions which are needful to the growth of intelligence and the spread of truth among the people."

### Events of the Week.

END OF THE FALL RIVER STRIKE. The strike of the Fall River weavers is ended, so far as the operatives are concerned. At a meeting called by the adherents of the strike, a resolution was passed by a large majority, favoring a return to work at the present reduction, as soon as the mill doors are opened.

MISSISSIPPI REPUBLICANS. A delegation of Mississippi Republicans have presented to the Attorney-General their views of the present condition of affairs in the State, asserting that while there were no disturbances at present, there was always fear of them, and that the assistance of the United States was absolutely essential. They have gone back to devise means for their own support.

THE MAINE ELECTION. The State election in Maine, on Monday last week, called out an especially large vote, probably nearly 20,000 larger than last year, and resulted in large Democratic gains. Two hundred and sixty-four towns thus far reported, give an aggregate vote of 86,576. Selden Conner (Rep.) had 45,035, and Charles W. Roberts (Dem.) 41,541; Republican majority, 3,494. Last year the aggregate vote was 72,331, and the Republican majority, 9,433.

MEXICAN WAR VETERANS. The New York association of veterans of the Mexican war celebrated the twenty-eighth anniversary of the capture of the city of Mexico, Tuesday. Veterans numbering over 100, assembled at Worth's monument, where they were formed in procession by Gen. J. H. Hobart Ward, and proceeded down Fifth avenue to Broadway, where they embarked on a steamer for East River Park, where an oration was delivered by ex-Senator Pugh, of Ohio.

ALABAMA FINANCES. The report of the finance and tax committee to the constitutional convention, held in Montgomery last week, shows an exhausted treasury, with a total indebtedness of the State of \$29,000, and taxable property of only \$15,000,000; they say that full payment of the debt is impossible, and the State never can resume payment of the interest until the debt is adjusted to correspond with the diminished resources. The commissioners, however, are sanguine they can reduce the debt to \$10,000, exclusive of the educational and trust funds, the interest on which will not exceed \$420,000 per annum. The committee will recommend an article on taxation in accordance with the above, and also specify a number of economical measures, so that the total State taxation will not exceed three-quarters of one per cent.

FAVORABLE NEWS FROM HERZEGOVINA. The latest official advices from Herzegovina are satisfactory. The insurgents now appear willing to negotiate with the consuls. The latest encounter terminated in favor of the Turks. The emigrating families are beginning to return.

### RAID ON THE SOCIALISTS IN RUSSIA.

It is stated that 612 men and 158 women have recently been indicted in Russia, of whom 265 were arrested for participation in the socialist movement. The procurer-general, in the indictment, says that socialism is rapidly spreading throughout the empire. The most ardent of the propagandists of the movement belong to the upper classes. Among the indicted are retired officers, justices of the peace, officials of all grades, and several ladies of high family. He says the socialists only await the opportunity, such as foreign war, to organize a revolution at home, and put into practice their extravagant ideas.

### SAN DOMINGO.

Puerto Plata dates of the 27th ultimo, state that the revolutionary movement under Gomez, at Larega, a short time ago, was promptly suppressed, and Gomez fled to the woods. It is affirmed that ex-President Baez, who is residing at Porto Rico, is working hard to bring about a revolution against Gonzales. It is asserted that the authorities of Porto Rico are giving them a helping hand.



## S. S. Department.

The next lesson being one of review, there is no occasion for "Notes and Hints," so we do not have any. But we do have what we call some pretty good suggestions as to Sunday school work, with reports of work in other places, which we would like to have you all read, if you would like to.

Here are some good directions for questioning, which Mr. Buckley gave at Chattanooga:

1. Except in the case of infant or feeble children, questions should never suggest the answers. 2. Questions must be short. If not short, it is long, and if long you impose a double strain on your children. A child has to see the question clearly while the process of building the answer is going on in his mind. 3. Questions must be couched in words that the child can understand. 4. No questions should be of a trivial character. 5. No question of the nature of a conundrum should be used. 6. Where the Socratic method is used, the answer of the first question should propose the second, and in this way supply a series of steps for a child, who will be quick at ascending. A child's mind is from 15 to 20 per cent. quicker than a man's. 7. To assist a feeble mind. When you perceive the child groping in the right way, immediately help him by a question that will draw him to the point. 8. The tone in which a question is put is of vital importance. Some questions are asked as if schoolmaster used to ask us, with the clenched fist. Never look at a child as much as to say 'I've got you now.' Always put the question so that the child will be half lifted to an answer. 9. Questions to help the opinions of the child should be proportionately employed. Character is a manufactured article. In youth it is just as easy for a child to go wrong as right. Character is the effect of training and culture. 10. Ask your questions so as to fasten things in a child's memory.

This extract from the *Baptist Teacher* comes in very well after the above. Read them both, and see if it doesn't:

"But what are you to do? you ask. If you can get nothing out of them, and they should get nothing out of you, what sense is there in coming together? Must you not, like 'the little busy bee, improve each shining hour?' And if the scholars will not open their mouths must you not open yours, and 'fill up the time' with such discourse as you can command?"

All this sounds very plausible, but we insist that you are not shut up to any such alternative. Young people, as a rule are no more dumb than deaf. As parents, we have discovered, that far from being 'swift to hear, slow to speak,' the tendency at home is only too often quite the other way. Why, is it, then, that they are speechless in the presence of the teacher? You may flatter yourself that it is on account of the superior reverence that they feel for you; but the monkey antics that they cut before your very eyes are scarcely compatible with such a supposition. The real trouble is, a studied, stilted, unnatural method of dealing with children, and of dealing with the truth. You must come down from your stilts, relax your stately dignity, be one of your class—a fellow-student with them of the word of God. You must secure their confidence, and their hearty co-operation in working the lesson out.

First bring up your connections. The last lesson is linked to this. They may possibly remember something about that, having so recently gone over it. Bring out all they do remember. Show you are warmly appreciative, if they remember anything. Be thankful for small favors. Give a brief, sketchy, suggestive account of the points involved in the lesson for the day. Throw them out as you would a trout-line, with a fly at the end of it; and when presently you "pull in," you will find that some bright boy has taken fast hold of it, and comes to the surface with his mouth wide open.

"I will make you fishers of men," said our great Teacher; and throwing handfuls of bait into a school of fish may be a very innocent diversion, but it isn't fishing. We must throw out and draw in. The teacher must somehow get hold of his scholars, and the way we have suggested is one way to do it. In addition, at the close of the session, if time allows, let the teacher, with his scholars around him, like a general attended by his staff, make a reconnaissance in force, in the direction of the next lesson, glance at its strong points, consider its difficulties, get the scholars fired with the heroic determination to master them; and on the following Sunday, when the order to "advance" is given, it will be wonderful if there is not quick and enthusiastic response.

Sometimes the scholars say away, and it is difficult to get them to attend regularly. The *S. S. World* suggests a good way to get word to the absentees:

If a teacher wants more punctual attendance, more of quiet and attention in the class, more of home study, on a scholar's part, he will at times do well to ask for it in a letter. If he would impress a special truth or text on that scholar's mind, he can often best do so through writing. A truth clearly stated in a letter comes home with freshness and power to one who reads the letter as his own. A text written in a letter, with a request for its memorizing, is sometimes thus fastened for a life-time.

Absent scholars should be written to faithfully and regularly. All scholars may with advantage be written to more or less frequently. A lady teacher of New York city, is in the habit of writing a letter each week, during her summer vacation, to the scholars of her class in the mission school, and they call at her house to receive it, on Saturday afternoon, from some member of her family. A teacher in Philadelphia, who thought her class of trifling girls quite beyond her control, was surprised, on opening a correspondence with them, to find how

warm were their hearts towards her, and how deeply they thought on her teachings. There is a power for good in Sunday school correspondence which many have not yet realized. If you are away temporarily from your scholars, write to them. If they are absent for a season from the class, write to them. If they have permanently left the school, write to them. If you have left them for a new field of labor, write to them. If you love them, write and tell them so. If you want them to love your Saviour, write to them of your desire. If they are your fellow disciples, and you would cheer and instruct them in the Christian life, write to them accordingly.

Class recitations are sometimes conducted very strangely. This is well illustrated in the case of the "Hot Teacher," who is reported to the *Christian at Work*:

"I'm awful hot," said she, as she took her place in her class. Heat is contagious, and the way she looked and spoke made all her girls hot, till perspiration seemed visible all round the class. "It was too hot to study, last week, wasn't it, girls?" This was, of course, the unanimous opinion of the girls. "Have you been out of town, Jennie?" was the next question. Then Jennie gave an elaborate account of how she hadn't been out of town yet, but how her trunk was packed ready to go on Monday morning. She said she wished she could have gone Saturday, and then she might have saved the bother of coming to this hot Sunday school to-day. Then the other girls got into a free conversation about their goings for the summer, and it turned out that as nearly all the class would be away, she wouldn't take the trouble to see if she could get any other teacher just for the few who would come, and that they might just as well stay at home, or else go into somebody's else class while she was gone, and she would be gone pretty much all summer. And then she wound up by saying, "Oh, Oh! Oh! I'm so hot! so hot!" And that is about all that was done in that class that afternoon. The superintendent thinks that teacher might as well stay out of town altogether, when she goes.

Do any of our Sabbath school teachers or pupils trifle with their eternal destinies, as is described in this extract?

God says: "Repent."

The sinner answers: "I mean to."

"Believe."

"Yes, I intend to."

"Prepare to meet thy God."

"Such is my purpose."

"Turn ye; for why will you die?"

"I intend to turn before the hour of death."

"Whatsoever the hand findeth to do, do it with thy might."

"Yes, I believe that to be the best way, and I intend to be zealous for God sometime."

"No, no, now?"

"To-day is the day of salvation."

"No, not to-day. I must attend to other concerns to-day."

"Seek first the kingdom of God and his righteousness."

"But to-morrow will do as well, or next month, or next year."

"To-day, if you will hear his voice, harden not your hearts."

"Go thy way for this time; when I have a convenient season I will call for thee."

Thus does God invite, beseech and command, and thus do men hesitate, temporize and delay till all is lost.

Here is the fatal error. Men perish because they will not have salvation to-day. They are doomed and damned because they defer that which they dare not reject.

They postpone, they wait, they neglect. Alas! "How shall we escape if we neglect so great a salvation?" Reader, you want salvation; you intend to have it. I have one question for you to consider, and that is: When?

## Communications.

## Fleeing to God.

BY MAT.

Louie was lying sick on her bed in her pleasant room. Her face was very white, like the snowy coverlet spread over her. Her thin, almost transparent hands were clasped upon her breast.

"Oh dear, how long, how long must I lie here?" said she, as the soft breezes wafted in the scent of the June roses from the garden, accompanied by the sweet music of birds, and the swaying of vines climbing about the west windows. She was slowly recovering from brain fever brought on by hard study while attending school at a seminary in a distant town. She was fitting herself for a teacher, and would have graduated in one short year, had she not been stricken down by sickness. She felt that her father had so large a family to rear and educate with his limited means that there was no time to be lost in sickness.

"Oh, I must, I will get better," said she, as she tossed upon the pillow, while the white face became flushed and the thin hands clutched at the coverlet.

"What is it? my dear," said her aunt, who had just come from church, and entered the room in season to hear the impatient remark.

"I fear you are becoming impatient. Remember God's ways are not our ways."

"I can not, can not understand why I was taken sick when I was so nearly through with school, so near the time to which I have so long looked forward, the time when I should be able to care for myself."

"God understands, so do not be troubled. For some wise reason, he chooses for you to be helpless for awhile. He does not view life with human eyes, but sends his piercing gaze far out beyond the horizon of your life, upon the pathless fields of eternity. He wishes to plant in your heart seeds that will grow, when the sun that shines upon this earth is no more. Regard yourself as owned by him, and not be over anxious for worldly advantages. Be faithful and he will bestow upon you all necessary blessings. Hide yourself in his strength, and he will cause you to flourish as the palm tree."

"What do you mean by hiding in the strength of God? That expression always puzzles me."

"I can best answer you by relating a portion of the sermon that the minister preached to-day. It was about four different classes of people in the world. The text is in the twenty-eighth chapter of Psalms, a portion of the seventh verse: 'The Lord is my strength.' The minister said in substance nearly as follows: The word here translated strength, in the original, means rock. In the eastern lands are four kinds of God's creatures, which, during the dreadful storms and tempests that sweep over those countries, hide themselves in the clefts of the great jagged rocks. Now the Psalmist meant when he said, 'The Lord is my strength,' the Lord is my hiding-place from the storms of life. These creatures are the eagle, dove, wild goat and cony.

"Now let us see what the beautiful text signifies. The eagle is an emblem of power, flying high in the heavens gazing with his naked, piercing eye upon the blending brilliancy of the noon-day sun. He journeys so long without resting, that one is led to ask, Does the eagle ever tire? There are men endowed with great riches or wonderful talents so that they are powerful kings among men. The man of money can carry on great enterprises, the man of wonderful talent sway the multitudes by his opinions, cause you to forget gnawing hunger and burning thirst by his eloquence. Surely these powerful ones have no need of the meek and lowly Nazarene. Ah, but who shall protect them from the storms of life? Will riches hire, or eloquence persuade sickness and death to pass by? Does the eagle trust to his piercing eye or tireless wing to protect him from the destroying tempest? No, he shelters himself in the clefts of the overhanging rocks, so, powerful ones, must you flee for safety from the storms of life, to the clefts of God's great spirit. Will you not be as wise as the eagle?"

"Next comes the class of people like the dove. The dove is an emblem of gentleness, holiness and purity. The Holy Spirit took the form of a dove when it descended upon the Saviour, as he came out of the baptismal waters. There are persons who in all the loveliness of their characters are like doves. They are attractive and to all appearance, the very embodiment of goodness. I should sooner think them Christians than many who are the professed followers of Christ. Certainly, it will be no improvement to their lives to become disciples of the blessed Saviour! Is it our goodness that saves us? Does the loveliness of the dove protect it from the storm? No, it is the immovable rock. Neither will the apparent holiness of these gentle ones give them strength to endure temptation, or withstand the dreadful day of judgment. They must flee to the Rock of Ages. Now we come to that class of people represented by the wild goat which bounds from cliff to cliff, dexterously avoiding the pursuit of the experienced marksman. This animal is a complete symbol of that class of people which you can not approach. They seem lost to all human sympathy, cast away from society, avoiding every good influence, but oftentimes we behold them fleeing to the Rock of Ages to save them from the storms of fire. They become as gentle lambs under the soothing shade of his overshadowing spirit.

"Lastly we come to the cony, the feeblest and simplest of these four creatures. This animal represents that class of people that are deficient in intellect. They have bodies, and move about among us. There seems to be nothing more to them.

But they are not so simple but that they may learn the way to Christ. Their simplicity will not save them. The raging tempest would not leave the feeble cony unharmed should it neglect fleeing to 'the rocks for safety.'

"O aunt," exclaimed Louie, as she stopped speaking. "I understand so clearly what you mean! I never saw so plainly how to come to Christ! It is just asking him to care for me, and he will let his great spirit hover over and protect me all my life. Yes, I will hide myself in the arms of the blessed Jesus, flee to the Rock of Ages, till the storms of life are over."

## The Christian Sabbath.

SHALL IT BE PRESERVED?

"It shall! it shall!" proclaims the press. "It shall! it shall!" vociferates the pulpit. So the American press and pulpit (evangelical) join hands in this noble work of defense. And truly it is well worthy their noblest efforts. The run oligarchy would fain desecrate God's holy day and turn it into a wild pandemonium. We are also familiar with the influence of German "beer gardens" and Irish "demonstrations," and the Sabbath is their grand gala day. This desecration of our cherished American, and more especially of our New England Sabbath is strongly and emphatically denounced by the Christian public as dangerous to morality and subversive to our religious institutions. And these utterances can not be too positive and emphatic.

But how do we practice our own preaching? Here is a point concerning which we may well have some concern.

Camp-meetings, held over the Sabbath, being interpreted, mean running heavy trains on all adjacent railroads and crowded steamboats on the lakes; running a dozen lunch-stands and boarding-tents,—"Sold again, who has the next?" "Room for a few more now,—dinner for one dollar." And more or less religion;—Of religion whenever we wish to speak with difference. But does the end,—worship, justify what inevitably attends and follows,—the violation of the Sabbath?

Again: Henry Ward Beecher, who boasts of Puritan blood and principles, takes his stand at the White Mountains, and becomes the center of attraction to the surrounding country. All go! Jew and Gentile! Special trains on all roads carry for

half fare. Children of God forsake their accustomed place in the sanctuary, leaving the churches half empty and the Sabbath schools to run themselves.

Doubtless he preaches well, and may have been sincere in his purposes. But among the thousands there assembled,—riding in carriages, picnicking in groups, walking up and down,—how many are devout worshippers? How many at night felt that they honored God in the use of that day? How many felt guilt loading itself upon restless consciences?

If we mistake not there are two elements which enter into this Sunday-mountain enterprise aside from whatever of religion there may be. First, "There is money in it. Whether it chiefly goes to the landlords till or to enrich the railroads is not important. Secondly, There is pleasure, amusement. Unquestionably the large majority of the mountain congregation were mere pleasure-seekers, enjoying a gala day.

Now then, coming to the moral of it, how are we, who defend the Sabbath so bravely with ready pen and pious utterances, keeping it ourselves?

Religious newspapers and pulpits in vain combine to reprove Sunday railroading and other co-ordinate evils, when the churches will turn out for a whistle and give them patronage.

The cloak of religion is quite too thin to conceal such deformity. As open and bold infidels, let us appear upon the anti-Sabbath platform, or let us keep the Sabbath inviolate ourselves, so that our words and practices may correspond, and others, at least, have a good example. If our honored Puritan fathers were needlessly strict in observance of the Lord's day, let us take heed that in the reaction we go not to the other and more dangerous extreme and violate the fourth commandment.

PURITAN.

## "It Might Have Been."

BY C. M. E.

These words are full of meaning to many persons in all the walks of life. More or less dissatisfaction and uneasiness are felt, and "It might have been" falls from the lips of multitudes who have been led into evil by bad influences, and now find it extremely difficult to retrieve what is lost by wrong doing. It seems to be the language of regret; often that of compunction and remorse.

The believer in fate can not make any practical use of these words; for, in his view, whatever happens, was predestinated from eternity, and could not have been otherwise. But we are free moral-agents, having the power of choice, and possessing a will irresistibly controlled by no outside influences. If we choose to do right, we feel the approval of conscience; but, if we choose to do evil, fear and condemnation rest upon us.

As we are naturally inclined to evil, many things occur which ought not to happen, (else the wrong-doer would be relieved from responsibility in the matter) and the awakened and wounded conscience causes its possessor to give rest to his grief in exclaiming, when too late, "It might have been different."

The murderer under sentence of death, looks back with remorse to the commission of little sins, which finally led to the perpetration of enormous crimes. The magnitude of guilt presses heavily upon his mind, and leads him to think how differently his situation "might have been," had he manfully resisted the temptations of the enemy.

The intemperate man, victim of the drunkard-maker, pest of society and despoiler of home happiness, in his sober moments, seriously desires to reform, and pledges himself anew to the work of resisting the demands of a depraved and unsatisfied appetite. But the fiends of darkness surround him, and he is led captive at their will. Then comes the thought, "The first glass 'might have been' refused, and instead of leading a life of dissipation, I might have followed in the paths of sobriety and respectability."

When school privileges are past, many are compelled to look back with sorrow, because they allowed so much time to pass unimproved. No habits of study were formed, no discipline of the mind acquired, and no stores of useful knowledge secured. The thought comes home to the mind with pressing weight, "I might have been studious and diligent in the acquisition of truth, which would have opened the way for my becoming an influential member of society." The preacher and teacher who enter upon their life-work with a limited preparation, in after years, find their usefulness sadly crippled, their sphere of labor circumscribed, and in vain, they compare the amount of work actually done, with that which "might have been" done, had more time been given to preparation, and a more thorough culture secured.

The prodigal, who has spent all his substance in lavish expenditures and riotous living, must beg in the harvest of life, and have nothing. Many persons, now living in a state of abject poverty, can remember, with deep contrition of heart, their former condition, when plenty and prosperity smiled upon them. They refer with shame to their prodigality, and sadly think of what "might have been" their present condition had discretion been used in their expenditures.

The laws of health can not be broken with impunity. Ignorance of these laws excuses none. For every transgression, there is a penalty. When these laws have been repeatedly broken, and the individual finds himself a wreck of what he once was, he will naturally consider what "might have been" his physical condition, had the laws of nature been regarded and promptly obeyed.

The impenitent soul, coming to death's gate unprepared, is more deeply stirred in view of his condition, than the other cases here mentioned. "Lost wealth may be regained by a cause of industry; the wreck of health repaired by temperance; forgotten knowledge, restored by study; and many other losses retrieved, in part, by diligence and attention to business. But the person doomed to perdition, thinks not of repairing his unutterable loss. With fearful forebodings, and sad retrospections, his last days are spent in thinking what his condition and prospects "might have been," had the offers of mercy been accepted, and a title of heavenly riches secured.

## The Rains in India.

BY REV. J. PHILLIPS.

To one never in India it is not easy to give an adequate idea of the rains. Following, as they do, six or eight months of severe drought, by which nearly every green thing has been dried and withered and wall-nigh burned up, the clouds gather and the rain descends in such torrents as often to inundate the country, and cause serious damage to life and property. The early rains often set in, as the present year, by the end of April, and are mild and genial, and in the course of a few days, work a surprising change in the whole aspect of things. The dry, hard, baked, fissured earth is softened and prepared for the plow; trees and shrubbery put on their bran-new suit, and a rank vegetation is sent up as if by the power of magic.

The heavy rains may set in any time in July or August, and are seldom safely over before the middle of October, ending, not unfrequently, with a gale. As the rains increase, the rivers, which, during the dry season, had become reduced to low, shallow streams, scarcely more than knee deep, and left to wind their serpentine course along vast beds and banks of sand, suddenly rise to grand proportions, submerging the vast sand beds, overflowing their banks and flooding the country for miles around. Standing grain, houses, and various kinds of property, are destroyed or greatly injured. Cattle, and even large buffaloes, are often swept away. Such floods do not occur every year. Just now, we are having, as our Hoosier brother would say, "a right smart chance of one."

On Wednesday, the 14th, I came here, as usual, for my week-day service. The morning was dark and portentous; P. M., the heavy clouds poured out their liquid contents in a perfect flood. There is, A. M., the sky was still dark and tempestuous. Rain fell copiously, and a cyclone seemed pending. The country was now covered with water that I did not think it prudent to attempt to return home. In the afternoon, however, the clouds lifted, and it cleared away. Friday the streams were so swollen that there was no passing. Saturday morning the Subanrekha, which flows in front of the Mission premises, separated by the high road, was overflowing its banks, and presented a magnificent sheet of water nearly half a mile wide, and deep enough to float large vessels, and running at a rapid rate. The road, half a mile east of us, had given way, and the broad rice fields south and east, were being flooded, in fact, had the appearance of one vast sheet of water. Happily, our compound is protected against such an inundation. Hence we could look on with rather more composure than we might otherwise have done. The rain had ceased from Thursday, P. M., and during Saturday the river began to fall ere great damage had been done. About noon our foot-express arrived with our weekly supply of bread from Balasore, but poor Kanha-behara, the boatman, lacked the courage to attempt to cross the swollen river. By Sunday morning the water had fallen and the boat being in requisition, a messenger, with a supply of the staff of life, left for Santipore, and returned to me at evening, reporting the water neck deep on a portion of the road. I also learned that Sister Crawford, who, on the 12th, had gone over to Santipore for a little change and needed rest, had attempted to come through on Saturday, in a Palkee, but had been compelled to beat a hasty retreat.

Heavy thunder was again heard the latter part of last night, and at break of day we were treated to such a regular down-pour, as to set the water flowing in torrents all around. What the end is to be, *see jancee*? Who knows? Pending further results, let me say a word about

## THE PILGRIMS.

who, the present year, are most conspicuous by their absence. The great annual Calcutta Jatra, at Pooree, has just past, and Bengali pilgrims are returning home. Of the doings and general out-turn at Pooree, this year, I, as yet, have no authentic account. One of the pilgrims told me there were twelve to fifteen thousand present (scarcely more than an ordinary week-day congregation for Mr. Moody, in London). This is certainly a most tremendous falling off from some cause. Well do I recollect the time when a much larger number of pilgrims than this whole attendance, used to pass our door at this place in a single day, and this, too, 180 miles from the shrine. Where were those vast multitudes that used to flood the Province at the time of this great festival? A large majority must have past away, and certain it is, that others have not risen up to fill their places in doing honor to this modern Moloch, the great Jagannath. As a counterpart to this falling off of Jagannath's pilgrims, would to God we could record, as did St. Luke, viz.: "So mightily grew the word of God and prevailed," that "many of them, also, who used curious arts, brought their books together and burned them before the face of all men."

Why is it that the Holy Spirit is not poured out on the preaching of the word at the present day, the same as it was in the days

## Every-day Life in India.

BHIMPORE, Saturday, July 16th.

M. and I came here last night. M. on zepana Dick, and I in a palankeen. We are in the rains and the water is deep in places, but the road generally, has been improved since last year. At the half way village, M. had stopped under a big tree with some buffaloes' milk all ready for me to drink. It was luscious. We got there a little before sunset, and found the nearly sixty jungle teachers, playing ball for exercise. They had been hard pressed all the week, by the examiners. Their lessons had been printed and sent out to them in the jungles some months before hand. They have been divided into four classes. There were one hundred and sixty-nine questions in all, and each teacher had been credited with every correct answer given. To-day is to be the last great day. First, there is to be a prize spelling match, then the report of each teacher's lessons, and then, the giving of the prizes.

It is hot and steamy, but nobody minds it much; there is too much work going on.

Saturday night. This, has been a great day. The spelling match was rousing; sixty spellers. They had three trials of the whole together, and the three last standing at each trial, were marked. Strange to say, not one of these, stood twice, so that the last two battles were fought by nine, and the last one, by three. Jamey Howe got the first prize. He is a good scholar, but a lazy teacher, and his prospects are not beyond muddling. (Truth must be told.) After the spelling, came the report by one of the jungle school inspectors, Sonarton. The teachers sat with their heads forward, eyes wide open, and some mouths the same way, as Sonarton, in the clear, loud voice, read, first the whole number of questions given and then the number of correct answers each teacher gave. The teachers hung on his words, and the sudden changes that flashed over their faces, as each in turn heard his name, and the number read out, was interesting. The prizes were all books, and the receivers could choose any book of the given price, that he liked.

Sunday night. Dr. preached in the morning to the teachers. They heard well. In the afternoon, S. S. concert. The teachers were called upon to speak, and they did, as only Santals can speak. It is perfectly charming, at least to me, to hear these people talk right out of their hearts, so wholly their own way and style. Some of them got up, and only said: "My courage don't hold out. Pray for me!" Every one made a promise to pray in secret daily till the next convention, six months hence.

Between five o'clock and dark it was still hot. We went down to the spring and sat on the rocks under the big tree, and watched the Santal women come for water. One bright looking little woman had two coolies, holding at least eight quarts each. One she placed on her head, and carried the other on her hip. She marched up the bank and away over the indigo field, with a firm, easy step.

We expect to go home to-morrow morning. Miss Cilley and her Zenana girls have been at work among the women over a week.

Monday, 19th. Home again safe, that is the white part of our company. Miss C.'s girls got tipped over, and a number of them are quite laid up with bruises.

25th. The rains are going on, and so is our work.—S. P. B.

## Preaching.

Father Hyacinthe said that he never committed a sermon to memory (the use of a manuscript is unheard of in the Catholic church); that the very effort to recall it would check the glow and fervor of his mind. Like our American preacher (Storrs) he studied the subject—he charged his mind with it, as a Leyden-jar is charged with electricity—and then trusted for words to the inspiration of the hour. With a mind fully charged with his subject—for he seemed to bend under the weight of it—he needed only the presence of a great congregation to draw him forth. The moment he heard his own voice, so strong and sweet, rising and swelling amid the columns and arches of the great cathedral, and ten thousand people bending forward to hear, his spirit kindled as with the breath of the Lord. Many of his most effective passages came to him wholly unthought of before. The action of his mind was rapid, like a powerful electrical battery; which at every discharge sent a shock through the great assembly. The preacher and the audience seemed like two thunder-clouds in mid-air, and, as they approached each other, the fishes were incessant, and the great temple echoed with a constant reverberation. When Father Hyacinthe was to speak in the Academy of Music in this city, his greatest apprehension was that the audience should not understand him. That, he said, would disconcert him, or render his effort cold and spiritless. If he saw in the vacant or wandering look of his hearers that they did not take in the full meaning of his words, he would feel as if he were speaking into the air.—*Evangelist.*



## Selections.

## Besetting Sin.

Lord, with what care, thou dost begin to round.  
Parents first season us, then schoolmasters  
Deliver us to laws; they send us bound  
To rules of reason, holiness, and piety.  
Pulpits and sundries, sorrow, dooming sin,  
Afflictions, sorrows, and all sizes,  
Fine nets and stratagems to catch us in,  
Bibles laid open, millions of surprises,  
Blessings beforehand, and of gratefulness,  
The sound of glory ringing in our ears;  
Without, our shame; within, our consciences;  
Angels and grace, eternal hopes and fears,  
Yet all these forces and their whole array,  
One cunning besetting sin blows quite away.  
—George Herbert.

## The Ten-Cent Deacon.

It was odd, but nevertheless it was a fact; there was a collection in the church for an important object—Home Missions, we believe—and the deacon carried around the contribution-box, and on laying it down, put in ten cents as his own gift to the cause! We shall not say when this occurred, or where; recently, or a long time since; at the East or at the West. Perhaps the deacon (some one will suggest), though rich in grace, and chosen on that account to his office, was poor in this world's goods, and gave all that he was able. Had that been the fact, he would have found in us not a defender merely, but an admirer. We would have placed the deacon by the side of the poor widow of the Gospel, and his dime should have had honorable mention along with her two mites. There are poor deacons as well as poor widows; and when, in their penury, they quietly drop in to the treasury of the Lord a self-denying gift no larger or brighter than a well-worn ten-cent U. S. fractional currency, stamped with the sacred seal of piety, rather than the ostentatious contributions of the rich. But the deacon to whom we refer did not belong to this class. He was well-to-do in pecuniary respects; was, in truth, one of the most thriving men in the place. He lived well, he dressed comfortably, he provided suitably for his family, he had a good faculty for business, and, whether seen walking or driving, was always eminently respectable in appearance.

It might have been supposed, therefore, that, on the occasion mentioned, his contribution would have been at least a ten-dollar bill. For, considering he was able to give that or a larger sum, unless he had recently met with losses of which none of his neighbors had heard; he was a deacon, and, being full of grace in general, could hardly have been thought to be lacking in the particular grace of liberality; he had been carrying about the contribution-box, and, having noticed the generosity of the poorer members must have felt stirred to equal it; the object was one of unusual importance, moreover, and dear to every Christian and patriotic soul; and it appeared for corresponding gifts; he was a man of intelligence, also, and could appreciate these things, while, as a church officer, he would naturally wish the contribution of the church to be generous. And so, had we been asked what his donation was, we should have answered at once, "Twenty dollars," unless we had said "Fifty." But, alas! It was ten cents!

We saw that deacon many times thereafter, and somehow could not dissociate him from his gift. There goes the ten-cent deacon! our thought would say. That dingy piece of paper currency seemed to stick on his character, as visibly as might a piece of court-plaster upon his face. It rose before our vision, when he walked the street, or rode by in his carriage, or offered prayer in the prayer meeting. We wondered at him; we pitied him; we queried whether that was to be taken as his measure in all things, and charitably hoped to the contrary. Then we asked ourselves whether every church had one "ten-cent deacon," and if so, what the members thought about it, and how great was his religious influence. We could not say how many times we had reflected upon his deed, but this last time that our memory happened to recall it, we have determined to put our thoughts in print for the benefit of all whom it might concern. For, somehow, we cannot rid ourselves of the idea that a deacon should be a larger pattern of a man, a nobler specimen of a Christian, and a more creditable church officer. A dime should not represent the extent of the consecration of his property to God, nor the degree of his appreciation of such a magnificent enterprise as that of Home Missions. Think of it! A thousand of them in his own State was appealing at that time for the aid necessary to maintain the preaching of the Gospel, and a thousand unoccupied fields were lifting a cry for gospel institutions, and from his abundance the deacon responded with ten cents. One sometimes hears of "going through the motions," when no real work was done, and it was such an exercise apparently, which satisfied the deacon's conscience, as he felt in his pocket, found his wallet, drew forth a dime and gravely placed it in the contribution box.

But can a dime-deacon be a true Christian? That is a hard question to answer. It goes with that other one, Whether the camel of which Jesus spake, ever gets through the needle's eye? Fortunately some of man's impossibilities are possible with God. Perhaps by some divine process the camel's ghost gets through a microscopic gate. Grace has been said to live with tempers where man could not abide in a soul no larger than a dime, when the soul has been dwarfed by peculiar influences. There are men who are born with a specially covetous disposition, hard to change or resist, and with whom it is a triumph of grace when they give anything. There are men who have made their living by the hardest work and the most economic methods, earning or saving a sixpence at a time, and they do not easily let a dime slip through their fingers, even into a contribution box. There are men who were contented late in life, after selfish habits had become their nature, and they do not easily blossom out into generosity. Much, also, depends upon the example of parents during childhood, and upon the spirit of the community in which one lives, and especially upon the fact whether one has a systematic rule of giving. Such a rule ought to be adopted by every man. By no other means will he ever make his duty in giving. Had the deacon regularly set apart one-tenth of his income for benevolent purposes, he would have had ten, twenty, or perhaps fifty dollars waiting for the Home Missionary collection, and he would have given that larger sum with infinitely more joy of heart than that which accompanied the ten cents.—Advance.

The greatest wrong you can do God is to doubt his love.

## The Love of Christ.

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

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

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

## How Many Would Be Left?

A writer asks the following pungent questions:

When the following classes are taken out of our churches, how many would be left?—All who will not pay their just debts.

All who are hypocritical.

All who are deceitful, and talk about others behind their backs.

All who get into debt without a prospect of paying the same.

All who are proud and scornful, holding themselves above their fellow-men, and snubbing those less fortunate than themselves.

All who worship money more than they do their Creator.

All who speculate on the ignorance of others.

All who are tattlers.

All who think more of wicked rich men than they do of a pious poor one.

All who oppress the poor.

All who make long prayers for the sake of being heard and seen of men.

All who are vain and self-conceited.

When these, and a good many others that could be mentioned, are taken out, the church will be left without a member.

The religion of Jesus does not have any of the above defects. It makes the true convert cheerful, hopeful and charitable; disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but, on the contrary, makes one desirous of doing good.

—to be meek and humble, and to be kind to all, as opportunity may offer. Oh! that we had less pretensions in our churches, and more genuine Christianity.—Ez.

## A Happy Pastorate.

Dr. Quint's parotrate at New Bedford, lately returned on account of his health, must have been a happy one. In his parting address he said:

I leave you united. There are no divisions among you. I leave simply because it is the providence of God. On the one hand, no one can feel that I abandon you for any ambitious motive. I had no higher ambition than to live and die with you. On the other hand, no one can feel but with any other person, as where opposition to a pastor's continuance has made it necessary for that pastor to resign. No such feelings can exist among you. For eight months—with two Sabbaths' exception—you waited, and supplied the pulpit, your own expense. No one hinted that it was a burden, although I well knew that it was. Your generous consideration threw all the duty upon me. In these days of short pastorates, let it be remembered that one of eleven years ended only after a people sustained a minister during eight months of usefulness, cheerfully forbore any hint of a burden, agreed to a separation only of his decided conviction of its necessity, and gave him kindness and sympathy in his time of need.

## Long Sermons.

On my way to church, in the town of F—, I said to a friend, "A fine day, sir; are you going to hear Brother A. preach to-day?" "W-e-l-l, is he a long-term preacher?" "I replied, "I do not know what meter he preaches to, but I know he is a gospel preacher." "Well, I will hear him, then, for we have been bored here with grave-yard sermons till I would like to hear a gospel sermon." Brother A. preached a long sermon. The people are not to be censured for complaining at long sermons, when those sermons have been preached on subjects of controversy which were settled a hundred years since, and are not troubling the church now. On leaving the church after Brother A. had preached, said one, "I think Brother A. had the gift of continuance to-day."

"Only 35 minutes," said I. "Is that so? Well, it might have interested and edified a congregation in Luther's day, but I could not see what the brother meant by preaching it to us." Good people can not enjoy such sermons, because they are not "good to the use of edifying." All such sermons seem long and should be "condensed" out of existence. Very few people grumble at the length of a sermon if it has Jesus and the Cross, and the Holy Spirit in it, and is pointed at the erroneous doctrines of the present day; but from such sermons as come to us "in word only," and get no closer to us than the stars and the ocean, "Good Lord, deliver us," But some will grow old on long sermons, yet they good or bad, and of such we may well say, "A pint cup is soon filled." We must preach Jesus, and bear with the pint-cups.—Christian Advocate.

Some men will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoin on them any painful tasks—if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest, I will go!" whatever difficulties and dangers may be in the way.

## Anecdote of Livingstone.

Before he went abroad as a missionary, Livingstone was placed for a time under the tuition of the Rev. R. Cecil, of Ongar, in Essex. In the neighboring village of Stanford Rivers, the minister of the Independent church, being suddenly called, and unable to conduct his evening service, applied to Mr. Cecil, who at once set out for Livingstone. The young Scotchman soon surprised the congregation beyond measure, for, having taken his text, he became bewildered, and could not utter a word. Then, without attempting an apology, or making any remark whatever, he hastily descended from the pulpit, snatched up his hat, and made his way to Ongar, leaving the Stanford Rivers people to think or say what they pleased. The old pastor for whom Livingstone came to officiate is still alive, and in telling the story makes it point a moral. The man who ran away from a congregation of Essex rustics, was the man who was afterwards not afraid of men or lions. Modesty and partial failure often precede greatness; and missionary committees ought to be on their guard against saying too hastily, "That man is too bashful ever to make his way in the world."—North British Daily Mail.

## Sunshine in the Soul.

That is what we all need and all may have. The following receipts may help us to secure it:

1. Look at your mercies with both eyes; at your troubles and trials with only one!

2. Study contentment. In these days of inordinate greed and self-interest, keep the mind on the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

3. Keep at some work of usefulness. Working for Christ brings heart-health.

4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

## Religious Irreverence.

Unbelief comes often from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect, without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit, but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me: Never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother—for no vulgar hands to touch. There is an anecdote of Boyle, that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will pale our piety.—Rev. E. A. Washburn, D. D.

## Duties and Delights.

In living the Christian life, in the common course of events, we find that there are some things which we are expected to do as a matter of course, some that we are to do as a matter of duty, and some as a matter of delight.

As a matter of course, we are to live in obedience to law, divine and human. We are to commit no crime, and to abstain from all vice. We are to be upright in our conduct and honorable in our dealings. We are to keep the second table of the law, and to love our neighbor as we do ourselves. We are to do unto others as we wish them to do to us. And we are to keep the Lord's day, attend on sacred ordinances, maintain daily worship in our households, and sustain meetings for prayer by the constancy and cheer of our presence.

As a matter of duty, we are to give our utmost toward the maintenance of gospel institutions, the spread of Christian truth, and the redemption of mankind. We are to take our part in the conducting of prayer meetings, the teaching of Sunday schools, the visitation of the sick, the relief of the poor, the deliverance of the wronged, and the reformation of the depraved. These things, and such as these, are classed as duties, because there may be something disagreeable, in one way or another, in them; something repulsive, something trying, something that demands sacrifice and denial; in a word, something in the nature of a cross. Now duty brings with it a cross, real or imaginary, is not done as a matter of course, nor is it marked with any special delight; and it can be done, ordinarily, only as a duty—a something we do because it is right to do it, and we must, rather than because we have any great or direct enjoyment in it.

As a matter of delight, we are to have communion with God in prayer, in meditation, in song, in worship, by means of his works, his providences, his word, his spirit. We are to have delight in God's being, in God's kingdom, in God's people, in God's word, in his nature, in his art, beauty and sublimity. And most of all, in such a world as this, we are to have delight in Christian growth and attainment, in the conversion and sanctification of souls, in the spread of the Redeemer's kingdom, and in the triumphs of divine grace.

We see at once that our labor should be, on the one hand, to get rid, as fast as possible, of sins, faults, follies, and infirmities; and on the other hand, to lift our matter of course things as fast as possible into the category of duties, and our things done as duties, into the blessedness of all our delights; and to persevere in this until we have carried them all into that exalted region of holy attainment, where all things spring of good will; and things of expectation, and things of obligation, and things of delight, have alike their charms; and pains and trials are gone because self and sin have passed away.—Rev. Dr. Stone, in the Pacific.

Consciousness of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to ungodliness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shows its first illuminated ray into the darkened heart, that the baleful presence of unbelief is made manifest. "I do believe," "I think it starts back at the abyss of doubt, which that first gleam of faith discloses, and exclaims, "Help thou my unbelief!"

## Gleanings.

Christian graces, like the stars, shine brightest in the darkest hours.

Christians estimate their happiness by the shining, and their misery by the clouding, of God's face.

Perhaps it would be dangerous for us to possess the abilities we covet; it is always safe to consecrate those we have.

Silence is the angel that stands in the gate of the temple when the soul is at prayer.—Duff Porter.

There is no better receipt for cheerfulness in such a world as this, than the habit of taking everything to God in prayer. This is the plain advice that the Bible gives both in the Old Testament and in the New. This is what Jacob did when he feared his brother Esau. This is what Moses did when the people were ready to stone him in the wilderness. This is what Joshua did when Israel was defeated before Ai. This is what Hezekiah did when he received the letter from Sennacherib. This is what the church did when Peter was in prison.

The simplest and most obvious use of sorrow is to remind of God. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of our breathing till obstruction makes it felt. We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not conscious of the mighty workings of our half divine humanity; we are not aware of the God within us, till some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become fearfully conscious of a self.—Rev. F. W. Robertson.

Let those who called themselves the disciples of Christ, remember that God could save them from the corruption of the world only as they opened their hearts continually to the influences of his promises. It was only as they received blessings from above that they could conquer sinful desires. We were not to try to become good enough to be accepted by God, but the first and last thing was to believe that Christ is ready to forgive and love us, in order that this belief may awaken in our hearts that grateful love for him which will warm and hold us to his service.—Porter.

In regard to matters that are not essential to the spiritual unity of believers, we should naturally look for a diversity in the kingdom of grace. We find it strikingly illustrated in the character and lives of the apostles and their disciples, and fully recognized and provided for in the Word of God. It is unphilosophical, unscriptural, and in the highest degree unreasonable, to expect every point of belief and practice in religious matters to be measured and prescribed by a rigid rule of uniformity. The spirit which prompts this demand is wicked as well as intolerant, and as foolish as it is illogical.

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The Board of Corporators, at its late meeting, went as far in the liberality of its offers to the patrons of our publications as it could go in wisdom or safety. And we have reason to believe that these offers will be met in the same spirit of liberality and enterprise in which they are made, and thus will a greatly increased patronage be secured. The price of our books is twenty per cent. lower than similar books can be purchased elsewhere, but some of them are now put at a still lower figure, as we have them on hand, and wish to place them where they will be doing good.

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## The Morning Star.

WEDNESDAY, SEPTEMBER 22, 1875.

G. F. MOSHER, Office 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, Dover, N.H.

## Church Membership.

To be a member of Christ's church is both a duty and a privilege. It is a duty because Christ commanded all who love him to take up their cross and follow him, and to associate themselves in holy fellowship. It is a privilege, because many blessings of immeasurable worth are bestowed by Christ upon all those who are true members of his church, of which he himself is the head.

The church has been established in the midst of our fallen race, to transform it, by quiet and sweet methods, into a kingdom of righteousness. Not by the shout of battle and fields red with blood; not by the use of whips and prisons; not by force and violence of any sort; but, rather, by the walking through the earth with modest and loving steps of truth, and by the calling, in tones of compassion, to repentance all souls, the Christian religion wins men to the love of God.

Therefore, the church is the kingdom of God realized in the world. To be a member of the church in a true and spiritual sense, is to be a citizen of Christ's kingdom. All citizens of this kingdom share a common fellowship. They are members of one body, of which Christ is the head; are branches of one vine, of which Christ is the life; are citizens of one republic, of which Christ is the president. In all these relationships there is order, and not chaos; there is law, and not anarchy; there is harmony, and not discord. Hence, notwithstanding the variety of characters and gifts comprised in the church, there is but one membership.

The church of which we now speak is no mere seminary for the dissemination of theological doctrine; is no mere piece of ecclesiastical mechanism; is no mere institution of philanthropy; but, on the contrary, it is the illustrated word and life of Christ. All objects are secondary to this central principle. Without Christ there can be no Christian church. There may be days, ceremonies, clergymen, ordinances, places of assembly, doctrines as hard as iron, and ecclesiasticism as unrelenting as death. Yet, for all these, Christ may be absent. There may be only two or three disciples assembled; may be irregularities of forms; may be misapprehensions of minor doctrines; yet, when Christ is spiritually present, there is the church. Those who are members of Christ, are of necessity members of the one true and living church.

The perversions of Christianity do not all belong to Romanism. There is an exclusive spirit besides that manifested by the Jesuits. There are corruptions of doctrine besides those imputed to the Council of the Vatican. Whoever speaks to build any foundation for the church except Christ, is a heretic. He is guilty of schism. No other foundation can any man lay than that which is laid, Jesus Christ, the Scripture declares. Whoever would seek to build a Christian community upon a dogma, an ordinance, a priesthood, a ceremony, will find that he builds upon the sand. Christ is the rock. On that foundation standing, can the church alone resist the storms of the world and the gates of hell.

Imperfections have at all times existed in the church. Errors manifested themselves during the ministry of Christ amongst his disciples. Corruptions occurred in the apostolic age. All church history is a record of the contest of truth with error. The most grievous error is that which takes from Christ the mission belonging to him; which puts churchism in place of Christianity; and which substitutes liturgies and sacraments, for repentance, faith and sanctification. Hence, while the New Testament demands that every disciple of Christ should profess his faith and enter into membership with the body of believers, it yet teaches, with the greatest emphasis, not to rest in externals, but rather to know that the real membership is that of the branch to the vine, that of the stone to the building, that of the member to the body, that of the soul in vital union with Christ.

Those who have professed the religion of Christ, and are counted as members of his church, are under a solemn obligation to advance the kingdom of the Redeemer. They must be living members. They must be branches bearing fruit. Wherever they may happen to reside; whatever the aspect of the times; whatever their intellectual or social stature, they are bound to seek the edification of the church, and to put forth their energies in aggressive movements upon the territory of sin, and to storm the fortress of Satan.

Alas! Do all church members feel sensible of the responsibility which attaches to the character they have assumed? Have they as much zeal in spiritual concerns as in secular interests? Do they neglect known duty? Do they sleep in religious indolence? Oh, Christians, be up and at work! Do not stand idle in the market place. There is much labor to be done in the vineyard. Be faithful in your attendance upon every means of grace; be obedient in spiritual things to your pastor, as the New Testament teaches; be of sweet concord and charity towards your fellow church members; be full of good works; be a witness for Christ in the midst of a corrupt world. So doing, your membership in the ecclesiastical society of Christ's disciples will be a true symbol of your membership in the mystical body of Christ himself.

Thus far we have dealt with the subject of

membership as it is related to the great body of the church of Christ. But while every Baptist, for instance, or Congregationalist, or Episcopalian, may be entitled to such membership, it does not follow that each member of this general body may be entitled to membership in any Congregational, or Baptist, or Episcopal church. The parts may properly constitute the whole, but it does not follow that any individual of the whole may be indiscriminately relegated to any one of the parts. To be specific, the Free Baptist denomination belongs to this church of Christ. So do Calvinist Baptists, and Congregationalists. But does it follow that one of the former, with his election, or one of the latter, with his sprinkling, can logically claim membership in a Free Baptist church? Let us see.

Free Baptists are anti-Calvinistic. They reject the idea of a limited atonement, of a sovereign and unconditional election to eternal life, and assert, instead, the freeness of salvation to all men, in whom they recognize no inability to prevent their acceptance of it. Free Baptists are also open communists. That is, they recognize the right of "every true and dutiful believer in Christ" to partake of the Lord's Supper. Again, Free Baptists reject the doctrine of infant baptism, and of sprinkling or pouring for baptism, holding, instead, that immersion is the only true form.

Now, essential requisites, we believe, to the peace and prosperity of any local church, and consequently of the denomination composed of these churches, are union and harmony, particularly on all leading questions. How, then, could a Christian, who held primarily to sprinkling, even if he also admitted the validity of immersion, be logically a member of a church whose members made immersion the only proper mode? Indeed, why should he desire to become a member of such a church? There are other churches that hold views in harmony with his own. There is where he belongs.

This relates, of course, mainly to the practical working of a church, and not to its worship. All Christians can unite in that, and so far, all Christians make one church. But here are forms and ceremonies instituted by Christ, and whose observance is vital to the life of the church. But one Christian conscientiously holds to one mode of procedure, and another holds just as honestly to another. On what logical or reasonable grounds, then, can one church, which is the exponent of one form of faith and practice, admit to membership those holding conflicting beliefs, especially when there is a regular Christian church just over the way that is the exponent of these beliefs? Do we not see what confusion might arise, nay, inevitably would arise, when it came to a practical declaration of faith, either by vote in a collective capacity, or in the administration of the sacraments? Christian good order, since a variety of opinions are honestly held on these questions of faith and practice, requires that only those unite with a church who can agree with it on these practical points. Thus will the union, harmony and strength of the churches best be preserved.

Further, Free Baptists are Baptists, so far as the question of baptism is concerned. How, then, shall they admit to their churches persons who, on this question of baptism, if on no other, are confessedly not Baptists? One may say that the church is at liberty to decide those questions for itself. To be sure. But is any church at liberty, in exercising its freedom, to logically violate its system of faith? It is not a question of expediency, at all. It is a question of right. If we subscribe to one creed, and act in the spirit of another, how are we less than hypocrites?

So far as the Free Baptist denomination is concerned, it ought not to be necessary for it to declare its position on such a question. Its name, its spirit, its principle, declare that. Its whole history declares it. Next, then the denomination, for any purely Free Baptist church in it, has assumed to do things in this respect. And of necessity. Either, in our church capacity, we must be Free Baptist Christians and nothing else, just as the Congregationalists are Congregational Christians and nothing else; or else, by admitting and indorsing these different expressions of faith, we necessarily become a mixed denomination, and, therefore, something different from Free Baptists, and are thus logically cut off from all our past history.

Finally, as to the theory of a correspondent on the first page, that persons were admitted to the "ancient church" "without the forms." Whatever may have been the case before Christ established the church, we believe that it was not so afterwards. It was after he was glorified that the Spirit was given (John 7:39) and the church, in its Christian form, began its course of labor, suffering and triumph (Acts 2:1-41). And in thus establishing the church, he commanded that members be baptized into it, in the name of the Father, Son and Holy Ghost (Matt. 28:18-20).

Again, as to the description of a church that our correspondent calls a "happy church," with "no list of members in full standing, and members without the privilege of voting." That is, of course, true of the great body known as the Christian church. But how can we conceive of any local church being made up in that way? We believe it to be an erroneous interpretation of Scripture, on the subject of the general church, that has led to this practical denial of any organized local churches.

Of course it is the heart, rather than externals, that determines a person's fitness for membership in any Christian church. But when a church is based on certain principles that it deems essential, we do not see how it can take to its membership a person holding, and continuing to hold, views that oppose those principles, any more than a person who votes with one political party can claim membership with another, or a man who holds to "license can

be admitted to membership with prohibitionists.

## Quarterly and Yearly Meetings.

It is frequently remarked that the sessions of our Yearly and Quarterly Meetings are not what they used to be. By this it is meant that they are different in character, if not in spirit. This is true, and it is not strange that it should be so, if they at all conform to the changed circumstances and wants of the times, and to the progress of events. But often more is meant than this: they are supposed to be less interesting and less profitable, for the reason that business and the presentation of the benevolent enterprises have so largely taken the place of preaching and other devotional exercises. The result is said to be, that in many instances, the attendance is diminished, and churches are less anxious to entertain them than formerly. Now all this is a matter of great seriousness and importance, and should not be passed over without careful consideration.

Years ago the churches represented were very few and small, and there were few or no special benevolent enterprises among us, so that the business was limited, and the subjects for discussion were few and simple. Hence there was little room for choice. It was worship and devotion or nothing. Then, the great aim of the meetings was the spiritual upbuilding of the saints, and especially the immediate conversion of sinners. They were often attended with great power and followed by large and grateful results in the direction aimed at. Now their range of aim is broader, looking to more distant, though not less beneficial results. But is it not true, that these two objects may be combined in such proportions as to secure both results, viz., the glory of God revealed in the salvation of sinners, and the promotion of the great Christian enterprises of the day? There are some whose interests are especially bound up in the questions of the times, missions, education, temperance, &c. A Quarterly Meeting ignoring all these would hardly secure its attendance, certainly would be altogether unsatisfactory. It would do much good to listen to a simple, melting, gospel sermon, fired with the Holy Ghost, and to sit in the prayer circle warmed and inspired by the power of God. So there are others given to religious devotion, to whom the measure of success in a meeting is the present quickening of the saints, and the actual, immediate conversion of sinners. It might be exceedingly profitable to such to learn the claims of such departments of the great Christian enterprises as demand work as well as talk, and giving as well as praying.

Now the secret of the largest success lies in the proportionate combination of these, as well as in carrying the spirit of Christ and of true worship into them all. In this way all might be edified and blessed. But at present the enterprises are so numerous, some of them being subdivided, that if an entire sitting be given to each, there will be but little time for anything else. The prayer meetings will be cramped, and preaching largely excluded. I am not sure but that this is too much the tendency. If so, it might be avoided by uniting some of them in one effort, or make a specialty of a part at successive meetings.

The late session of the Me. Central Y. M. was one of interest, and the results on the whole satisfactory; perhaps they could not well have been more so, and still one could hardly help wishing there could have been more preaching. The programme contemplated three sermons, and even one of these was dispensed with. And under the immediate circumstances, it was difficult to see how it could have been avoided. Pittsfield Seminary has been struggling under a crushing debt for six or eight years, I do not know exactly how many, and its agent all this while has been at work as but few men ever did work, hoping against hope, and facing with a brave heart not only difficulties, but impossibilities. The institution so necessary to our interests had come to a crisis; I should say to the valley of decision, where it was either to rise and live, or consent to fall and die. The Penobscot Yearly Meeting had just taken hold of it most Christianly with a subscription on the spot of some \$3,500, and asked the Me. Central to second the move by a subscription of \$1,000. This effort, according to the programme, was to be made at the close of an afternoon sitting, an hour and three-quarters of it having been devoted to the state mission work. Now on a hot day, with a limited congregation, and one that at that hour was being thinned out, no successful effort of the kind contemplated could have been hoped for, and so an adjournment was had to the evening, displacing as it did the sermon assigned for that hour. It was a necessity which for one, I confess, I most heartily deplored, and the loss of a sermon I never more deeply felt. And yet with a good audience, and abundance of time in the evening, the result seemed to justify the change so undesirable in itself, the subscription exceeding by \$110 what was asked for, implying cheerful givers, such as the Lord loves. This illustrates what I have suggested, the limitation of subjects, or certainly the giving of prominence to such as present new aspects, or meet with special emergencies. I add out of a full conviction of its importance and vital consequence to our cause, that the original characteristic of our Yearly and Q. M. sessions, the preaching of Christ and direct labor for souls, must still be a prominent part, helping to give character and inspiration to all else.—J. F.

OVERLAND CORRESPONDENCE. We begin this week a series of letters from a special correspondent, giving the results of his observations and experience while recently making a trip to California by the overland route. They are written by a gentleman of taste and discrimination, and

will be found to contain much valuable as well as entertaining matter.

## Current Topics.

—THE THING CONDEMNED. While disapproving of the circumstances attending a good deal of public Sunday worship during the summer, we should regret to be understood as condemning the worship itself. We have indeed disapproved of the place and manner of conducting it, but the worship itself has generally seemed to be of a sincere and wholesome order. But whether we can afford, all things considered, to have it conducted as it often has been during the summer, is the question. We do not think we can. There can be Camp-meetings, and Mr. Beecher can preach at the Twin Mountain House, but neither need be done on the scale that it has been heretofore.

—NOT A CAMPAIGN TO DEPLORE. It is said that Messrs. Moody and Sankey have projected a revival campaign in this country to begin in November. But suppose we begin the work at once. A preparatory work in the heart of each Christian will be essential. If that is deferred till the revivals enter the field, it will greatly delay proceedings. Let us each begin now to seek a personal revival, looking to God for his help, and then in November we shall be able to take hold of the work and push it right along. In view of this project it may be well to present Dr. Cuyler's idea of the kind of revival that is needed. After outlining in the *Independent*, some of the chief characteristics of the preaching and the methods employed in the great revivals from 1820 to 1840, he says:

The revival we need is not only a revival of sounder scriptural preaching, but a revival of true Christian living. We have had quite a surfeit of the religion which luxuriates in the devout fervors of the prayer-meeting and the camp-ground, which sings sweet hymns and applauds sweet sermons, and then goes straight off to its money-grasping and its pleasure-seeking and its pandering to self and sin. God forbid that we speak lightly of true spiritual emotion! But the Christianity which Christ demands is something deeper than a song or a sermon or a sacrament. It is the holy and the humble imitation of himself.

The revival, then, which we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; which votes at the ballot-box in the same direction and which can be trusted in every stress of temptation. A revival which will sweeten our homes and chasten our tempers and purify our politics and cleanse our business and commerce from roguery and rottenness would be a boon from Heaven. A revival which will bring not only a Bible-knowledge, but a Bible-conscience to all is what the land is dying for. The world's worst want to-day is more Christ-like men and women. The preaching it needs is—more sermons in shoes.

—NOT TO HIS CREDIT. It is not much to Mr. Moulton's credit that he refuses to unite with Mr. Beecher in agreeing to a *notte-proposée* in the libel suit that the latter has entered against him. Of course Mr. Moulton's reputation is worth something to him. But the moral tone of the country is worth a great deal more to it. Suppose him to be able to establish his case. The public could hardly afford to endure the moral cost at which it would probably be done.

—PROHIBITION STATISTICS. The National Temperance Society, New York, have just published a new 12mo. pamphlet, of 48 pages, giving full and reliable testimony from a hundred different authorities, as to the workings and success of the law prohibiting the sale of intoxicating drinks. It contains the testimony of ten Governors, several United States Senators, Representatives in Congress, Clergymen, Attorney-Generals, Judges of Supreme Court, District Attorneys, State Constables, Secretaries of State, Mayors, Editors, Chaplains, Chiefs of Police, Internal Revenue, Prison and Poor House Stewards, all being emphatic and conclusive testimony that "Prohibition does Prohibit." It covers a wide range of territory, and will be found a valuable document with which to meet those who claim that this branch of temperance work is a failure.

—THE ROSS ABDUCTION CASE. The trial of Westervel, charged with being an accomplice in the abduction and secretion of Charlie Ross from Philadelphia a year ago, does not establish conclusively his guilt, but makes it quite evident that he has since known, if he did not at the time know, something of the case. It is possible that something more satisfactory may be elicited yet, and that partial justice may be rendered. It can hardly be supposed that the boy will now be found alive. It appears from the evidence that the man Mosher, who was lately killed while attempting a burglary on Long Island, and confessed in dying to having abducted the Ross boy, had laid a comprehensive scheme of such operations, and that but for his death other homes would have been desolated. It is a sad comment on the depravity and desperation of human kind when such wickedness is resorted to only for money.

—A SIGN OF THE TIMES. The Maine election indicates very well the present drift of political sentiment. No important election has been held anywhere for a year or more that has not either resulted in a Democratic triumph or shown large Democratic gains. The time has gone by when there is any general effort to account for the fact. It seems to be enough for the politicians to study what to make of it. As for the Maine election it shows a smaller Republican majority than has before appeared within the memory of man,—that is, if he be a young man. From a majority of twenty-seven thousand only a few years ago to one of less than four thousand last week is enough even "for one poor hundred years," to say nothing of the short time in which it has all

come about. The saddest part of this present case lies in the probable reasons for this reduced majority, since they concern the best welfare, both political and moral, of the State. Are license and "rag money" sure to buy the next President?

—THE BROOKLYN MIRACLE. Considering the nature of the case, we can hardly afford to accept as true the statement that a miracle has been performed unless it is well authenticated. A correspondent of the *Boston Journal* says of the case of Rev. Mr. Platts: "This is not the first time he has been cured. His first relief was at Boston, at the 'Consumptives' Home; but his faith staggered, and his lameness returned. Strange enough, in the miraculous character of the cure. At the September meeting of ministers they handled the case without gloves, and pronounced the cure as the great superstition of the nineteenth century. Mr. Buckley, who is very keen and a great debater, has been appointed to read a paper on this modern miracle, and some music may be expected."

We said some time ago that smiles were the longest word in the English language, because there is a whole mile between the first and last letters. A correspondent thinks that beleaguering is three times as long, for there is a whole league between its first and last syllables.

FAMILY RECORDS. The importance of keeping correct records of births, marriages, deaths, &c., in a family is not always appreciated as it ought to be. Aside from the mere satisfaction of having such a record, it may often serve useful ends, enabling one to give exact evidence in court, for instance, where important interests are pending. And even when these records are kept the careless way of doing it is often equal to not doing it at all. The safer way is to keep them in some book, that is likely to be preserved, or upon a chart made for the purpose and suitably protected. Such a chart has just been published by Rev. A. Caveno, of this city. The design includes a family group as the most prominent feature, with the words "Family Record" enclosing it, in large, ornamental type, while below that are the proper columns for marriages, births and deaths, and beneath these are the ten commandments and the Lord's prayer. The ornamentation is neat and tasty but not elaborate, the whole producing a pleasing effect. The design has been lithographed by a competent artist, and will be furnished on heavy paper, suitable for framing, at \$1.00 per copy. Good frames will also be furnished for the same money.

THE re-union and memorial services lately held in the Central Christian church in Cincinnati, on the ninth anniversary of Rev. W. T. Moore's pastorate with the church, were so successful and enjoyable that a full report has been published in pamphlet form. Many of our readers will recall Bro. Moore's presence at the last General Conference, in Providence, and join with us in congratulating him on this pleasant anniversary occasion.

MAINE CENTRAL INSTITUTE. We are glad to report that the agent is succeeding reasonably well in seeking subscriptions to cancel the indebtedness of this Institution. Only about twenty-five hundred dollars more need be pledged before the whole subscription, which covers the debt, will be available. Brethren, let us rally and save this important interest to the denomination and to Christian service. It is a very hurtful thing for us to have so many of these debt-burdened interests on our hands. They stand in the way of much good work that we might do in other directions if we were not thus constantly called on to contribute to them. Let us make a generous effort, give of our means, get these interests out of the field, and thus be left at liberty to help in other benevolent work.

In the present case there are several strong reasons for canceling this debt. It hinders the best success of the school, and to some extent harms the interests to which it is related. It is certainly poor economy to pay interest on \$18,000 when a subscription of \$2500 would stop it and also close an agency. Besides, having secured this, the condition is met on which the State has pledged \$10,000 towards an endowment for the school. Can't it be done at once?

## Western Department.

Rev. A. H. Huling, Manager.  
26 Madison St., Chicago, Ill.

## Notes on Current Events.

THE INDIAN QUESTION. Pending the report of the commission appointed to investigate the affairs of the Indian bureau, a wide-spread discussion has arisen as to the best method possible for the government to adopt in its care of the various Indian tribes. Under the present system the Indian agents are recommended by the various missionary societies of the churches, while a general commission of Indian affairs is appointed by the President for the purpose of making thorough examination whenever necessary, into the administration of these agents, and have the general field under their eye constantly. The whole department relating to Indian affairs is in the immediate charge of the Department of the Interior.

Whatever may be the result of the investigation into the charges of Prof. Marsh, it has been clearly enough proven that many cases of speculation and dishonesty on the part of agents have been found under the present system. Starting with this undeniable fact, a considerable portion of the newspaper press of the country advocate the taking away of Indian affairs from the management of the churches and placing them in charge of the War Department.

In answer to this, the shortcomings of army officers and numerous examples of dishonest collusion with contractors, are cited by the advocates of the present system. It was largely because of the apparently incurable tendency to stealing on the part of agents under the old system that the present one was adopted as the most hopeful means of saving the Government credit and of securing the best missionary influence for the Indians themselves.

The fact is that less dishonesty and a greater degree of satisfaction on the part of the Indians have existed since the present plan was adopted than ever before under any management. That some corrupt men, under the temptation of a favorable opportunity, and who have been conscientiously recommended by the religious societies, should be found is not surprising. It will be well to remember, however, that change does not necessarily mean improvement, and that it may be hazardous to rashly throw away the present system, which certainly has some positive advantages, for one involving only experiment and uncertainty.

TROUBLESOME ALLIES. The political alliance entered into between the Ohio Democratic party and the Catholics is likely to prove a disastrous one for that party in the coming election. Not only have the designs of the Catholics regarding the school question been brought to light in the general campaign throughout the State, thus weakening the party pledged to carrying out these designs, but in Cincinnati matters have reached a crisis and there is open war in the camp. Geghan, the author of a law enacted by the last legislature in the interest of the Catholics, was lately nominated as a member of the next legislature by the Democratic county convention, under a pledge, it is claimed, that he would, after being thus endorsed, decline to run and leave the way clear for some unobjectionable name. He did nothing of the kind, however, after receiving the nomination, whereupon the Cincinnati *Enquirer*, the leading Democratic organ, comes out in plain opposition to the candidate. This is how the *Enquirer* talked the day after the nomination.

When Mr. Geghan's friends forced him upon the ticket yesterday, they distinctly proclaimed that the charge of an alliance between the Democratic party and the Catholic church shall be made good. But it shall not be made good, for the honest, earnest Democrats, who see something in politics beyond the notoriety of the Geghans and the manifestations of the power of a church, will crush him at the polls.

The Catholic *Telegraph* at once took up the quarrel, with its usual vindictive insolence, and among other things said: "Had the Democratic convention refused to nominate Mr. Geghan every Catholic citizen who honors his manifold and his religion would have vindicated both by withdrawing his support from the Democratic ticket."

The bitterness on the part of both papers has only increased, and this new trouble is likely to cost the Democratic party the election. The animus of the Jesuits' designs is clearly shown in the threats of the *Telegraph*. Catholics enter into politics for a purpose; that purpose is to gain control of the party in power, and that power is to be used for the domination of the church over the State.

THE EXPOSITION. The people of the entire North-west are now in the midst of the pleasure and profit furnished by the third annual Inter-State Industrial Exposition at Chicago. The Exhibition is in most respects an improvement over last year, and, in every way, a credit to the managers and people. The display of fruits is a marked feature of this year, and a most interesting one.

The Art Gallery contains over eight hundred pictures, one entire room being devoted to the works of Chicago artists. The best Eastern artists are, most of them, represented, and entire groups of choice paintings are furnished by a few. Among others widely known, we may mention Beard, Eastman Johnson, Homer and Collier in figure pieces; Shattuck, Bierstadt, Innis, Cropsy and Moran in landscapes; Walker and Leutze, in battle scenes; DeHaas and Moran, in marine views, and Cole in allegorical painting. The three large pieces by the latter, entitled "Cross and Crown," are works of high art, and teach a valuable lesson. Taken all in all, the Exposition is a success, and can not fail to exert a salutary influence over the industrial interests and effectually help to cultivate the esthetic tastes of our people.

AN INSANE BISHOP. If the types do not belie Bishop Haven of the M. E. church his friends will do him a favor and the world a service by coaxing him to lay aside his pen for a while. Among other things of a like character, one of his letters recently on the South, reports him as saying: "The word for America of to-day is not abolition, but amalgamation." That word is no less abhorrent to the Northern mind than abolition, a score of years ago, was to the Southern.

We hope the types, for once, have lied, and that Bishop Haven will hasten to disavow such language, for surely no sane man of his experience and ability could bring himself to believe, much less to say, the above. There is, happily, no doubt that the word "amalgamation" is quite as "abhorrent" to the people of the North, and most other people, as abolition ever could be to the people of the South, even when many of them believed one term included all that both could express. What possible parallel this modern reformer can find between the abolition of a system of unlawful and wicked oppression and a promiscuous mixing of the African blood with that of the blue-veined Anglo-Saxon, we can not even conjecture.

We have no doubt, however, that such is







## Poetry.

## Sunset.

BY W.

In the holy calm of twilight,  
When the birds to their rest have gone  
And the trees have drooped their leaflets  
To wait for the coming of morn.

How often I vaguely wonder  
If the leaves and birds, at night,  
Ever think with joy or sorrow  
Of the coming of the morrow's light.

If ever they think at sunset  
Of the deeds of the day that is gone,  
Or sigh for the lost, or wish vainly  
That aught of the past were undone.

If they feel no regret or sadness  
How sweet must be their rest!  
But my heart is heavy and lonely  
As the glory dies out of the west.

For the past will cling to the present,  
The present the future will dread,  
Till I almost envy the leaflets,  
And the quiet rest of the dead.

## A Song for the Harvest.

Come, list to a song for the Harvest;  
Thanksgiving and honor and praise  
For all that the bountiful Giver  
Hath given to gladden our days:

For the grain and the corn in their plenty,  
For the grapes that were gathered with song,  
For pumpkins so brave with their yellow,  
They have lived upon sunbeams so long.

For cranberries down in the meadow,  
And the buckwheat that flamed on the hill,  
And blueberries tempting the children  
To wander and pick them at will.

For the peaches that blush through their paler,  
Or glow like a pretty quail,  
As they dream of the sun in the morning,  
Or welcome his kisses at noon.

For the sweet-smelling hay and the clover,  
That sweeten the breath of the kine;  
And the apples that linger, as dreading  
The air and the light to resign.

And not from the fruit harvest only  
We offer our thanks and our praise;  
Not less have the leaves and the blossoms,  
Made brighter and better the days.

The leaves that delight with their greenness,  
That soften the heat with their shade,  
And nestle so crisply in autumn,  
To startle the lover and maid.

For the blossoms that whiten in May-time,  
The ground, as with snow, as they fall;  
For the flowers that whisper their meanings  
In cottage and hovel and hall.

Aye, thanks for the harvest of Beauty!  
For that which the hand can not hold!  
The harvest eyes only can gather,  
Which only our hearts can enfold!

We have reaped it on mountain and moorland;  
We have gleaned it from meadow and lea;  
We have gathered it in from the cloudland;  
We have bound it in sheaves from the sea.

## The Family Circle.

## Three Sunbeams.

BY HON.

Three little sunbeams started out from  
behind a cloud one day to seek their fortunes.  
Playing along on their way, each  
thought of his future. Said one, "I will  
seek the wates of some river, or sea, and  
will spend my life in playing with the  
ripples, and frolicking with the fishes; and  
when I am weary and night comes on I  
will go to sleep in the soft heart of the  
waterily. I will take light where ever I  
go and all shall bless me. Happiness is  
the fortune I seek."

Another said, "I will be high, high up,  
where all shall climb to reach me. I shall  
fly to the peak of some lofty mountain-top,  
or I will grace the palace home of a  
king, and perhaps rest upon the coronet  
of gems worn by his beautiful queen. I will  
be admired. Poets shall sing my beauty,  
and all shall speak of me. Fame is the  
fortune I seek."

But the third sighed saying nothing; yet  
she thought sadly to herself, "Ah me! I  
am but a little beam of sunshine, what can  
I do? I too would love to play upon the  
ocean, or rest in the lily bed, or light the  
home of a king; yet wherever I may go, I  
will, at least, be content. I will love all  
things, and peace shall be my fortune."

Down upon the bank of a beautiful river,  
a group of merry children stood with rods  
and lines. Happy little fishermen!

"How fortunate," thought a little sun-  
beam, "now I shall have joy indeed." But  
soon they complained of the sunlight.  
"We can catch nothing here," said they,  
"let us go down into the shade of the  
trees."

A snow-winged sail boat came gliding  
across the water. In it were seated two  
lovers. The lady's curls were like gold,  
her eyes bluer than the sparkling depths  
below.

"Ah! She will see me," said sunbeam,  
dancing lightly from ripple to ripple watch-  
ing her reflection in the water, thinking  
nothing in the world could be more lovely than  
herself. But the fair lady raised her hand  
to her eyes, exclaiming "How pleasant!  
were it not for the sunlight. Let us hasten  
to the shade."

And once more Sunbeam was left, sor-  
rowful, and humiliated. She sank down,  
down, upon the hard rocky bed of the river.  
None loved, or admired her, she was avoid-  
ed, forsaken, and despised; and she wished  
herself once more among the clouds with  
her laughing sisters.

In the luxurious apartment of a magni-  
ficent palace a little sunbeam has found its  
way; lighting up frescoed ceiling and  
gleaming marble. Soon the energetic  
voice of the housekeeper is heard; "An-  
nette, close the shutters and draw the cur-  
tains. It is strange that you are so care-

less, that sunlight will fade this crimson to  
white."

Poor little Sunbeam, shut out to shine  
upon hard walk and rough pavement!  
But what of the one, who said: "I will be  
content?"

Up on the mountain side she had found a  
bit of moss shivering in the cold and shad-  
ow. "Let me warm you," whispered Sun-  
beam sending a cheering ray into the heart  
of the moss which lifted up its head and  
grew, warm and happy all day. Darting  
on she shone into a narrow alley where  
sunlight rarely found its way, and slipping  
in, through a hole in a neat, but tattered  
curtain, found herself—in a basin of soap  
and water! Not a poetical home for our  
little Sunbeam? Do you remember her motto?

Three little children were receiving their  
daily bath, for in this humble lodging neat-  
ness and order were not thought to be in-  
compatible with poverty. But little Sun-  
beam's wonderful arrival caused sudden  
suspension of operations.

Such shouts of joy as resounded within  
those attic walls I am sure had never been  
heard there before. Cries of, "See, see!"  
"Rainbows!" "Oh, look, quick!" And  
when an old pipe stem had been procured,  
and the bubbles began dancing and chasing  
each other about the room, I think it safe  
to say that no happier children could have  
been found in that, or any other city.

And it was only when exhausted by ex-  
cess of happiness, they had fallen into a  
restful slumber that Sunbeam softly with-  
drew. And soon fading away in the arms  
of "Twilight" she thought of her brief life  
and the happiness she had given and said:  
"Poor, simple, little Sunbeam, that I  
am, I have found not only my own fortune,  
but those of my sisters, also. I have had  
love and admiration; and I am at peace  
with all the world, and am content."

## Luck.

"It's just my luck, mother. I might  
have known I shouldn't get the place, for  
all it seemed as though I was sure of it.  
I'm the most unlucky boy in the world, and  
I always was, ever since I can remember.  
There's Osmond Gray, he got the place,  
just as he does everything. He is no better  
scholar than I am, but he always comes out  
ahead."

This was said in a tone of mingled im-  
patience and regret, as the speaker, a lad  
of fourteen summers, looked earnestly at  
his mother. That he was sadly disappoint-  
ed her face plainly revealed.

"If Mr. Bemis has taken Osmond Gray  
into the counting-room, instead of you, he  
had a reason for it. If you fail as often as  
you complain you do, there is a reason for  
it," responded Mrs. Crowley. "I have been  
afraid, for a good while, that you would  
grow up to be a bad man."

"That's the way you always talk, moth-  
er. It seems as though you blame me for  
everything that happens."

"No, I don't, my son; I love you too  
well for that. I'm afraid I love you too  
well for your own good."

"No, mother, you know you couldn't do  
that. Uncle Jack says we belong to an  
unlucky family. He says he always had  
bad luck, and I suppose I must expect to  
have it."

"Your uncle has his own luck, my son.  
He has been his own enemy. You are not  
old enough yet to realize it, but he reaps  
the reward of his own doings. He is kind-  
hearted and generous; but he is apt to put  
off till to-morrow what ought to be done  
to-day. He is never quite ready to do any-  
thing that can be left for another time.  
Then, he has spent a small fortune for  
liquor and tobacco, and that is the secret  
of his bad luck. You are a good deal like  
him, but it would break my heart to have  
you grow up to be such a man as he is."

"Why, mother, I thought you loved  
Uncle Jack!" exclaimed Ned Crowley.

"I do love him. But I know his faults,  
and he knows them too; though he says it's  
too late for him to change. If you would  
ask Mr. Bemis why he gave the place in  
his counting-room to Osmond Gray instead  
of you, I think he would tell you. I don't  
know how we can live, now my health is  
so poor, unless you can earn money some-  
where."

Mr. Bemis was surprised at receiving a  
call from Ned Crowley, and still more sur-  
prised when he was respectfully asked the  
reason for his preference in the selection of  
an under-clerk. "I know it is a strange  
question for me to ask," added the boy.

"It is strange; but as you asked it, I  
will answer it," was the reply. "Until  
within a fortnight, I intended to give the  
place to you. I knew you were a good  
scholar, a handsome writer, and quick ac-  
countant. Then, I knew that your mother  
needed the help of your wages. But I  
heard some one say you were like your  
Uncle Jack, and I began to watch you. I  
saw you drink a glass of beer in Reed's  
saloon, and one day I saw you puffing a  
cigar. That was the way your Uncle Jack  
began, and I didn't dare to trust you."

"Thank you for telling me this, Mr.  
Bemis. And despite the tremor in his  
voice, and the blushes which burned upon  
his cheeks, the boy did not shrink from the  
earnest gaze of his companion. "I thought  
it was my luck. Now I've found out it was  
my fault, and I'll change my habits. If  
you will give me any kind of a chance to  
work, I'll do the best I can, and then see  
where the luck comes."—*Youth's Temper-  
ance Banner.*

Sensitive bather to bathing attendant:  
— "Listen, if I am to be drowned, or near-  
ly so, I want it to be distinctly understood  
that I am not to be stood on my head, or  
rolled on a barrel, or any such ridiculous  
exhibitions made of me. If I can't be re-  
vived without any of these performances,  
I prefer to be left alone."

## Bocko and the Deer.

Bocko was a dog. He had several broth-  
ers and sisters, and they were all little  
chunky dogs like himself. But they had  
high opinions of themselves. Bocko was  
the largest, and the rest looked up to him,  
although, to be sure, that was not much  
trouble, as they did not have to look very  
high. One reason why they thought so  
much of their big brother was, that he was  
always talking of the great things he in-  
tended to do.

One day, the family was out of meat.  
The mother dog proposed to send the chil-  
dren out to a neighboring town to prowling  
about the market and bring home what they  
could pick up. But Bocko opposed this  
plan. "I am tired of bits and bones," he  
said. "There is no reason why we should  
not have the very best meat. We have  
gone on in this 'poor way' long enough.  
Now, my idea is this: You all stay at home  
and take a nap, and make yourselves as  
comfortable as you can and I will go hunt-  
ing. I will go into the forest and kill a  
deer. Then we can have the very best  
meat, and all we want of it. A whole deer  
will last a long time."

"Oh, that will be delightful!" cried his  
sisters. "But do you think you can kill a  
deer?"

"Kill one?" cried Bocko. "I should  
think so. Do you see those teeth?"

"Oh, yes!" said his sisters and the small  
brother; "they're perfectly awful when  
you open your mouth that way."

"And do you see that leg, and this one.  
And the two others? Did you ever see  
stronger looking legs than they are? You  
can feel my muscle, if you like."

The sisters and the small brother felt his  
muscle, and declared that with such teeth  
and such legs he ought to be able to kill a  
deer. And the more he talked and they  
listened, the more certain they felt about it.  
So they agreed to stay at home and take a  
nap while he was out hunting. The old  
mother did not altogether approve of the  
plan, but Bocko seemed so confident about  
the matter, that she thought she would let  
him go.

So off went Bocko to the forest as fast as  
his short legs would carry him. He had  
rather better fortune than most hunters, for  
it was not long before he saw a very fine  
deer coming leisurely down a path in the  
woods. Bocko immediately ran toward it.  
The deer looked at him and then stopped.  
So did Bocko.

"Well?" said the deer.  
Bocko did not make any answer. He did  
not think it proper to talk to animals  
that he was hunting. But he did not know  
exactly what to do first. He had never  
hunted a deer before. So he thought he  
had better bark a little. That came natu-  
ral to him. So he ran close up to the deer  
and barked. The deer put down his head, and  
then he said:

"What are you going to do? You're a  
very uncivil creature."

"No, I'm not uncivil," replied Bocko,  
who thought that he must answer this time.

"I came out hunting, and not to talk. I  
am going to take a deer home for my family  
to eat."

"And do you think of taking me?" said  
the deer.

"Yes," said Bocko.

The deer gave a grin. Perhaps it was  
not a real grin, but it looked like one. This  
made Bocko angry, and he ran close up to  
the deer and tried to bite one of his fore-  
legs.

"Look here!" said the deer, stepping  
back, "if you bite my legs I will give you  
a kick that you'll remember to the day of  
your death!"

"Well, then, what am I to do?" exclaimed  
poor Bocko! "I suppose I ought to take  
you by the throat, but I can't reach up."

"You'd like me to lie down, wouldn't  
you?" asked the deer.

"Yes," said Bocko, promptly.

"Well, you are cool!" replied the deer.

Bocko had nothing to say to this; so he  
gave another sharp bark, so as to let the  
deer know that he still intended to press the  
matter, and then ran around to see if he  
could not get a bite at the deer's tail. But  
the tail was very short and very high up,  
and there was no chance there. Then Bocko  
felt provoked, and he ran in front of the  
deer again.

"You're afraid to put your head down,"  
said he.

"Am I?" answered the deer, and he put  
his head down so low that his nose went  
between his fore feet. This was not ex-  
actly the position that Bocko wished him to  
take; but he was ashamed to ask for any-  
thing more, and so he made a rush at the  
deer to take him by the throat. The deer  
turned around so as to keep his forehead  
toward the dog, and the moment Bocko  
came near enough he stepped forward quick-  
ly, pushed his horns under him and gave  
him a tremendous toss that sent him spin-  
ning into the middle of a great barberry-  
bush, several yards away. For a minute or  
two, Bocko did not know what had happen-  
ed to him; but as soon as he began to  
gather his senses about him, he cautiously  
peeped out of the bush. He saw the deer  
trotting slowly away.

"He's laughing!" thought Bocko to him-  
self, and then he crawled out of the bush.  
He examined his body and his valuable  
legs, and finding that nothing was broken,  
he concluded to give up hunting for that  
day, and to go home. When his sisters  
and his small brother and his mother saw  
him coming, they all rushed out to meet  
him.

"Oh, where's the deer?" they cried.  
"We are so hungry! Did you leave it in  
the forest? Show us where it is, and we  
will all go and get some of it. Come, brave  
Bocko, where is it?"

Bocko stood silently, his tail going farther  
and farther between his legs.

"What's the matter?" cried his mother.

"Can't you speak? Where's the deer?"  
Did you see one?"

"Yes," said Bocko, in a low voice.

"And didn't kill it?"

"No," said Bocko, "he wouldn't let  
me."

What a chorus of disappointment and dis-  
gust greeted this announcement!

Bocko did not wait to hear any more.  
He was sneaking away, when his mother  
took him by the ear and led him aside, out  
of the noise.

"Bocko," said she, "it's bad enough to  
boast of what you have done, but it's ever  
so much worse to boast of what you are go-  
ing to do. Do you think you will remember  
that?"

"I do," said Bocko.—*St. Nicholas.*

## Waiting to Confess.

Not many years ago, as a lady was sitting  
in the veranda of her Burmese house, a  
jungle boy came bounding through the  
opening in the hedge which served as a  
gateway, and approaching her, inquired  
with eagerness:

"Does Jesus Christ live here?"

He was a boy about twelve years of age,  
his hair matted with filth, and bristling in  
every direction like the quills of a porcu-  
pine, and a dirty cloth of plaided cotton dis-  
posed in a most slovenly manner about his  
person.

"Does Jesus Christ live here?" he asked,  
as he hastened up the steps of the veranda,  
and crouched at the lady's feet.

"What do you want of Jesus Christ?" she  
asked.

"I want to see him; I want to confess to  
him."

"Why, what have you been doing that  
you want to confess?"

"Does he live here?" he continued, with  
great emphasis; "I want to know that.  
Doing? why, I tell lies, I steal, I do every-  
thing bad. I am afraid of going to hell,  
and I want to see Jesus Christ, for I heard  
one of the Loogees say that he can save  
us from hell. Does he live here? Oh, tell  
me where I can find Jesus Christ."

"But he does not save people from hell  
if they continue to do wickedly."

"I want to stop doing wickedly," said  
the boy, "but I can't stop. The evil  
thoughts are in me, and the bad deeds come  
of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy,  
like the rest of us," the lady softly mur-  
mured; but she spoke this last in English;  
so the boy only raised his head with a vacant  
"Ba-ha-ha!"

"You can not see Jesus Christ now," she  
added, and was answered by a sharp, quick  
cry of despair. "But I am his humble  
friend and follower," said the lady, at which  
the face of the little listener brightened, and  
he continued: "He has commissioned me  
to teach all those who wish to escape  
from hell how to do so."

The joyous eagerness depicted in the  
boy's countenance was beyond description.

"Tell me, Oh, tell me! Only ask your  
Master, the Lord Jesus Christ, to save me,  
and I will be your servant for life! I want  
to be saved! Save me from hell!"

The next day this little boy was intro-  
duced to her little bamboo school-house in  
the character of the wild Karen boy; and such  
a greedy seeker after truth and holiness had  
been seldom seen. Every day he came to  
the little teachers to learn something more  
concerning the Lord Jesus and the way of  
salvation, and every day his feelings were  
enlarged, and his face gradually lost its look  
of indecipherable stupidity. He was at  
length baptized, and commemorated the  
love of the Saviour he had so earnestly  
sought. He lived awhile to testify his sin-  
cerity, and died in joyful hope. He had  
"confessed" and had found a Saviour from  
these sins from which he could not free him-  
self. The lady died also, and she and the  
wild Karen boy have met in the presence  
of their common Redeemer.—*Moravia.*

## Happy Husbands.

It is a man's own fault if he is unhappy  
with his wife, in nine cases out of ten. It  
is a very exceptional woman who will not  
be all she can be to an attentive husband,  
and a more exceptional one who will not  
be very disagreeable if she finds herself will  
fully neglected. It would be very easy to  
hate a man who, having bound a woman to  
him, made no effort to make her happy;  
hard not to love one who was constant and  
tender and when a woman loves she al-  
ways strives to please.

The great men of this world have often  
been wretched in their domestic relations,  
while mean and common men have been  
exceedingly happy. The reason is very  
plain. Absorbed in themselves, those who  
desire the world's applause were careless of  
the little world at home; while those who  
had none of this egotism strove to keep the  
hearts that were their own, and were happy  
in their tenderness.

No woman will love a man better for be-  
ing renowned or prominent. Though he  
be first among men she will only be proud-  
er, not fonder, and if she loses him through  
this renown, as is often the case, she will  
not even be proud. But give her love, ap-  
preciation, kindness, and there is no sacri-  
fice she would not make for his content and  
comfort. The man who loves her well is  
her hero and her king. No less a hero to  
her through he is not one to any other; no  
less a king, though his only kingdom is her  
heart and home.—*Rural New Yorker.*

Frankie (aged four)—"Mamma, a lady  
at school kissed me to-day." Mamma—  
"Did she, dear? I hope you kissed her  
back!" Frankie (indignantly)—"Kissed  
her back! No, I didn't! I kissed her  
cheek!"

Of the 800 convicts in the Georgia State  
Penitentiary, only one-tenth are white per-  
sons. The rest are negroes, who appear to  
be arrested on the slightest provocation.

## Literary Review.

THE THEISTIC CONCEPTION OF THE WORLD.  
An Essay in opposition to certain tendencies  
of Modern Thought. By B. F. Cocker, D.D.,  
Professor of Mental and Moral Philosophy,  
University of Michigan; author of "Chris-  
tianity and Greek Philosophy." New York:  
Harper & Brothers, 1875. 8vo. pp. 410. Price,  
\$2.50.

Here is a contribution to solid literature. The  
author's "Christianity and Greek Philosophy"  
gave large promise of what is now abundantly  
fulfilled. He is a deep thinker, a clear reasoner,  
and his conclusions have the verdict of com-  
mon sense in their favor. He has observed with pity  
and solicitude, in common with many others,  
how rapidly has been the modern transition from  
the negative criticism of Christianity to direct as-  
sault upon its fundamental principle—the exist-  
ence and governing power of God. Such utter-  
ances as this from Strauss: "If we would speak  
as honest, upright men, we must acknowledge we  
are no longer Christians;" and this: "Religion is  
a delusion, to abolish which ought to be the en-  
deavor of every man whose eyes are open to the  
truth;" and this: "The conception of the Cos-  
mos, instead of that of a personal God as the fi-  
nality to which we are led by perception and  
thought, or as the ultimate fact beyond which  
we can not proceed. . . . assumes the more defi-  
nite shape of matter infinitely agitated, which  
by differentiation and integration, develops it-  
self to ever higher forms and functions, and de-  
scribes an everlasting circle by evolution, dissolu-  
tion, and then fresh evolution;"—these and oth-  
ers like them are the utterances which show the  
reckless tendency of modern thinkers, and have  
awakened the anxiety of all sincere Christian per-  
sons. The result is apparent—"No soul, no  
God, no providence, no immortality!"

To establish a proposition counter to that on  
which the "new Faith" bases itself, is the object  
in writing this book. Its Thesis is of that pure  
and wholesome kind which recognizes God as the  
first principle, the unconditional cause of all  
existence. This indeed is the author's fundamen-  
tal proposition, and to the establishing of it  
he devotes himself. But there are various ques-  
tions attending the consideration of such a propo-  
sition. The present volume naturally deals  
with some of these, as, for instance:

1. Has the universe always existed, or had the  
Cosmos, with its changes and rechanges, its  
forms and laws, its forms and relations, a be-  
ginning? Is its present condition but one link in  
an endless chain, one phase in a series of changes,  
which had no beginning and which have no end?  
Is the universe limited both in space and dur-  
ation, or is it unlimited, unbeginning and endless?

2. If the universe had a beginning, what is the  
original, causative principle of all existence and  
of all knowledge? Is it material or spiritual,  
intelligent or unintelligent?

3. What conception are we to form of the na-  
ture and mode of that beginning? Was it a pure  
creation—an absolute—out of nothing? Or was  
it simply a Formation out of a first mat-  
ter or first force—an artistic, architectonic, dem-  
onstrative, or by choice? Was it a necessary  
emanation from, or a necessary development  
of, the First Principle; or was it a con-  
scious putting of power for the realization of  
a foreseen, premeditated, predetermined plan  
—a mental Order?

4. A supernatural origin being assumed, how  
can that first initial act of absolute creation,  
the process of formation being gradual,  
continuous, and uniform—a progressive evolu-  
tion from the homogeneous to the heterogeneous,  
from lower to higher forms, according to the  
unchangeable law of uniformity and continuity?  
Have there been marked, distinct, and success-  
ive stages of formation—creative epochs which  
may be called "new beginnings"? Is the historic  
unity of creation a physical, a physiological, or  
a metaphysical? Or is it simply a unity of  
conception? or is it simply a unity of action?  
The necessary action of physical causes?

5. What is the relation of the Creator to the  
existing creation? Is the Deity, in any sense,  
immanent in or does he dwell altogether apart  
from, and out of all connection with, the uni-  
verse? Has any finite thing, or being, or exis-  
tence, dependent existence? Have the forces of na-  
ture any reality apart from the divine efficacy? Did  
the Creator, in the beginning, give self-being to  
the substance of the universe, and endow it with  
properties and forces, so that it can exist and act  
apart from, and independently of, the First  
Cause? or is God still in the nature upholding all  
life, shaping all forms, and organizing all sys-  
tems? Is God not only the Creator but the Con-  
servator of all things?

6. Is there any Ethical meaning, any moral  
significance in the universe? Is the physical or-  
der of the universe subordinated to a moral or-  
der, in which freedom exists? Are there any in-  
dications that the existence of a personal Deity  
is the end toward which all the successive stages  
of nature have tended, and the progressive  
process? Was the earth designed, and was it  
created for the development of moral character,  
the education and discipline of moral beings? Does  
the course of history reveal "a power that works  
for righteousness," and aims at the highest per-  
fection of rational and free beings? In a word,  
is there a providential government of the world?

Does a man stand in a more immediate rela-  
tion to God than the things of nature? Is each  
individual the charge of a providence, the will  
of a moral government, and the heir to a fu-  
ture retribution? Has man a spiritual and im-  
mortal nature? Has he the power so to deter-  
mine his own action and character that he can  
justly be held accountable, and treated as the  
proper subject of reward and punishment? In  
the final issue of things, will every human being  
meet his righteous deities, and be rewarded or  
punished according to his works? In short, is  
man under Moral Government?

These are the questions of the day. No Chris-  
tian can be indifferent to the discussion of them.  
A large number we believe will thank Dr. Cocker  
for the clear light in which he puts the an-  
swers to them. Of course his views will not  
meet a complete unity of assent, but they will  
be found to be generally sound and tenable. To  
the discussion of the questions he has brought  
before us, a kind spirit, generous impulses,  
breadth of view, deep thought, and a purpose  
to seek only the glory and honor of God. His own  
existence, as in the case of Descartes, he as-  
sumes to be a fundamental reality. Hence proceeds  
a clear line of reason and argument, approaching  
the solution of this great problem of divine agency,  
and showing himself a real champion of the  
truth. Matter, Force, Thought, Will,—these  
have been severally assumed as the first cause  
of all existence. That only the last, the Uncondi-  
tioned Will, is the "conservative principle of all  
Reality, all Efficiency, and all Perfection,"  
amounting to "a living Personal Being," from  
whom, in whom, and to whom are all things,"  
this is the proposition which Dr. Cocker accepts  
of the four. His book is timely. It makes an  
excellent defense of certain principles in philosophy  
and science that are in a sense imperiled by athe-  
ists and free thinkers, and will we believe do  
much good.

SPECIES OF POPE PIUS IX. By the Right  
Hon. W. E. Gladstone, M.P., author of "The  
Vatican Decrees



## Tricks of Speech.

The order of asking you to repeat your words is also one that tries the good breeding of the sufferer. Your companion is not in the smallest degree deaf—perhaps, indeed, he has an exceptionally acute sense of hearing; but he has the trick of asking what you have said before he begins to reply. Sometimes it is baldly "What?"—sometimes a softer and more muffled "M?" with closed lips; at times the trick is elaborated, and "I beg your pardon!" said interrogatively turns you back on yourself, and forces you to repeat what you have already said. If you are surly and sullen, and keep silence, not repeating, in all probability your friend will answer you quite reasonably, forgetting his trick of simulation—of pretence of deafness, of feigning incomprehension of hearing or dullness of comprehension—of which, if accused, he would make him self the victim, and be held by him as an insult, and an offense. A lower order of manners substitutes "What say?" for the usual "M?" or bald, unvarnished "What?" and in the same order, supplemented with politeness, it is "What do you say, please?" This is the order, too, which repeats your name, "No, Mr. Smith;" "Yes, Mr. Smith;" "I don't know, Mr. Smith;" "Thank you, Mr. Smith, no more;" "If you please, Mr. Smith, another slice" Mr. Smith, Mr. Smith, nothing but Mr. Smith, till you are half frantic.—*The Queen.*

**"One more Unfortunate."**

**A Check not Counterfeited.**

## An Iowa Mystery.

## Another Extraordinary Bridge.

## Profiting by Criticism.

## Children's Rights.

## Obituaries.



## News Summary.

## DOMESTIC.

One house in every twenty-one in Boston is unoccupied.

The Police Justices' estimate of the expenses of the Police Courts in New York in 1874-5 is \$190,000.

The Sator tunnel in Nevada, has been bored 10,440 feet.

Illinois lost 28,348 soldiers and sailors during the war.

Judah P. Benjamin, late Secretary of the Confederate States, is said to have an income of £10,000 a year from the practice of law in London.

Bayard Taylor, is on a tour through the British provinces.

California has 280,000 children under fifteen years of age.

San Francisco will shortly ship to the Mikado, of Japan, a state carriage valued at \$3,000, four horses worth \$25,000, and harness costing \$1,500.

The bronze statue of Stonewall Jackson, executed by Foley at a cost of \$40,000, has arrived, and will be erected in the Capitol Square, at Richmond, Va.

The Corliss pumping engine at the Hope station of the Providence water works has been running continuously for 700 days and nights, and no cleaning or repairing of boilers has been made.

The Rockford, Rock Island, and St. Louis railroad, cost \$2,000,000, and sold under the hammer, a few days ago, for only \$1,320,000, a little over seven per cent. of its cost.

Wall paper to the value of \$1,000,000 is manufactured annually in New York.

Sixteen Chinese women were sold at auction in California, the other day, only Chinese being allowed to bid. Eight dollars was the highest price, and one sold for sixty-five cents, her nose being out of plumb.

It is now claimed that the assets of the Bank of California, will be found sufficient to discharge the indebtedness and perhaps pay twenty per cent. to the stockholders.

Dr. Lapham, lately state geologist of Wisconsin, and distinguished as a scientist, died on Tuesday night.

Henry Bill, of Norwich, Conn., has given the city a lot of land on Laurel Hill, to be used for a public park.

The cost of the construction of the Providence water works to date is \$4,104,033.

A lady of Utica, N. Y., is expending \$16,000 to put a spire 250 feet high on one of the churches of that city.

The season at the White Mountains has been a rushing one all through August, and promises to continue through September. The Fabian House has had over 700 guests for more than three weeks, and it will add two wings, each 100 feet long, next year.

Judge Pershing is the democratic nominee for Governor of Pennsylvania.

Secretary Bristow has stopped the issue of 10 cent fractional currency.

Among recent English arrivals at New York, are Sir Charles W. Dilke and Rev. M. D. Conway.

Work has begun on the new post office and custom house, in Fall River, Mass. Mr. Edward P. Avery, of Washington, will superintend the erection of the building.

In San Francisco, Tuesday, a decree was rendered discharging the old trustees of the Lick trust and appointing in their place Richard S. Floyd, Faxon D. Atherton, Bernard D. Murphy, John H. Lick and John Nightingale.

Sixty thousand dollars were sent from here to the sufferers by the French inundations. Of this amount, New York subscribed one-third.

Edward Payson Weston has succeeded at New Haven, in walking one hundred miles in 21 hours, 30 minutes and 15 seconds.

Three men, employed by the Aerial Ladder Company, were killed in New York, Tuesday, while practicing upon a ladder, by its breaking and precipitating them to the pavement.

The main central building, at Philadelphia, has 3,000 men at work on it and will be finished January 1.

Further particulars of the great storm at Galveston confirm previous reports of the damage done. Half the island was submerged, and property suffered an immense loss. Ten lives are said to have been lost.

Despatches from Washington announce the removal of Postmaster Burt, of Boston, and the appointment of Mr. Edward S. Tobey to the office.

## FOREIGN.

Eleven persons perished on the 11th from poisonous gas, in the Donningtonwood colliery, Shropshire, England.

The estimates for the current year of the English postal telegraph system for the current year, anticipates a deficiency of \$1,350,000.

Nichols, the teller of the Canadian Bank of Commerce, Montreal, has absconded, taking over \$20,000.

It is affirmed that neither the Hayti nor San Domingo commissioners have been able to obtain in Europe loans for their respective governments.

Bass, the English ale brewer, employs 40,000 commercial travelers, and pays the Midland Railroad an average of \$855,000 per annum for freightage.

Of the 20,000 persons arrested in England last year for debt, one-fourth were able but unwilling to pay.

The London police have the names of 117,600 habitual criminals on the register.

India has 750,000 acres devoted to the cultivation of opium.

The London police force consists of 9,292 men.

Ex-President Thiers had an enthusiastic reception in Switzerland.

Sims Reeves, the celebrated English tenor singer, is expected in this country next year.

A contract for improving the Danube River has been given by the Austrian Government to a New York firm.

Mrs. Sartoris, it is said, has persuaded her husband that America is the place for him, and the next time they return it will be "for good," to take up their permanent residence here.

During the past year the number of cigars consumed in France amounted to 742,000,000 and of manufactured cigarettes 463,000,000.

The Emperor Alexander's salary is \$25,000 a day. Abdul Aziz's \$18,000, Francis Joseph's \$10,000, Frederick William's \$8,210, Victor Emmanuel's \$6,370 and Victoria's \$6,270.

The original of Dickens's Jailer Grimmer, in "Oliver Twist," has just died in London.

Torture has been abolished in Japan.

## Paragraphs.

Peter Cooper designed the first locomotive that was ever turned out on this continent.

Camilla Uno, with her new combination, will begin the campaign the middle of October. She already has engagements to the middle of May.

In Paris the manufacture of surgical instruments is somewhat deteriorating. England, Germany and the United States are ahead in this line, as regards ingenuity and quality.

In a Chicago library a book on "Self-culture" never got a reader. The librarian had it rebound and christened it "A Young Man on his Muscle," and anxious readers had to wait for weeks before they could get it.

John Comstock, the discoverer of the famous "Comstock mine," which has produced \$20,000,000 of silver in a year, died by his own hand, penitence and discouraged, and was buried at the expense of his friends.

A number of young children from the New York Juvenile Orphan Asylum recently arrived at Peru, Ill., in charge of Mr. Wright for distribution. Several Catholic families applied for children and were refused. Two priests of the place then headed a mob who took possession of six or eight boys and two of the girls and placed them in charge of St. Mary's Academy. Mr. Wright telegraphed at once to the officers of the asylum for instructions. The result has not yet transpired. A little wholesome administration of law would evidently be in order.

A new Yosemite has been discovered in California, on the south fork of King's river. The valley is nine miles long, with an average width of half a mile. The walls are 3,000 feet high.

A California clergyman has deposited a \$100 gold note in a bank in San Diego, and announces that it shall be the property of any Spiritualist who can tell him the number of it.

The United States have now the largest guns in the world. The 20-inch gun mounted at Fort Hamilton, New York, weighs 58 tons, throws a shot weighing over half a ton, and requires a charge of 200 pounds of powder.

"Sambo, my massa always tassel; yours eber say at home." "Dat berry true, Jim, but you know what de proverb say—'Rollin' stones gadder no moss.'" "No, Sambo, but it's gadder polly; and dat's a qualification your massa stau' berry much in need ob."

"The shortest man in the Bible?" "Certainly, Kneehigh-Miah." "Pshaw! No. Try again." "Well, Bildad, the Shubite." "Not quite. Once more." "Tobi; unless it was them fellows who had neither purse nor scrip." "Ya-as, I'm beat. I thought it was Peter, who'd to the criddle, 'silver and gold have I none.' But I didn't think 'o' paper issues."

Once upon a time, so the story goes, a doctor's wife attempted to move him by her tears.

"Ah!" was his unfeeling reply, "tears are useless. I have analyzed them; they contain a little phosphate of lime, some chlorite of sodium and water, and that is all."

Dr. Guthrie says: "We have a great many things taught in our schools now—physiology, philology, craniology, geology—and what the better is a girl for it when she becomes a tradesman's wife? She can not draw her stockings, bake her bread, boil a potato, or light a fire. When I see a servant make two or three attempts to light a fire, I am tempted to say, 'My good friend, let me try and do it for you.' I do not remember, despite those ologies, but I am for stitching, baking, and bologing."

The wife of the late Professor Louis Agassiz rose one morning and proceeded as was her custom, to put on her stockings and shoes. At a certain stage of this process a little scream attracted Mr. Agassiz's attention, and not having risen, he leaned anxiously upon his elbow, inquiring what was the matter. "Why, professor, a little snake has just crawled out of my boot," said she. "Only one," my dear," returned the professor, calmly lying down again; "there should have been three." He had put them there to keep them warm.

Where ten men will cheerfully lay down their lives for a woman, only one will carry her a scutcheon of coal.

## Educational.

The school fund of the Indian territory is about one million dollars.

The freshmen class at Amherst College numbers about 80.

The Jesuits are to open a university at Vaugrard, France.

The medical class at Dartmouth College already numbers over eighty pupils.

Williams College begins its fall term with some fifty freshmen and several additions to the other classes.

In London there are no less than 5,000 children of both sexes taught to swim as a branch of education.

The State Normal School at Randolph, Vt., opens its fall term with 100 scholars.

The fall term of the Massachusetts State Normal school opens with an entering class of 74. One of the new students is from Japan, and another from Burma.

Seventy-two per cent. of the school population of Illinois were instructed in the public schools during the past year.

During the past year, the number of school children in New Hampshire has decreased 1,123, the amount expended upon the schools has increased \$235,408 owing to the erection of costly school-houses and the payment of higher wages to teachers.

There have been two hundred applications for admission to the Smith Female College, at Northampton, Mass., but not over twenty of the applicants have been admitted.

Mr. James T. Fields, of Boston, has been engaged to deliver a course of lectures at Williams College, on English Literature.

Prof. E. P. Smith, professor of modern languages at Worcester Free Institute, has been offered the chair of Latin and modern languages at Oberlin.

Mr. A. H. Davis, formerly of the Worcester High school, has been appointed Professor of Latin in Bowdoin College, at a salary of \$2,500.

The Rev. Malcolm Douglas, D. D., has resigned the presidency of Norwich University, Northfield, Vermont, and will be succeeded by Capt. Charles A. Curtis.

The graduates of the Minnesota State Normal School met in Winona, Aug. 25, to the number of over one hundred, and formed an alumnus association.

The Baptists are making strenuous endeavors to endow their Southern University, which will be located at Jackson, Miss. They are trying to secure an endowment of \$30,000.

The announcement was made recently in the Dubuque Cathedral, by the sanction of Bishop Hennessey, that hereafter all Catholic children must attend Catholic schools; that children of the poor will have tuition gratis.

The little republic of Switzerland has no less than 7,000 schools, and attendance is compulsory in all the cantons but two. Another fact of kindred importance is that Switzerland has always retained her freedom.

Mr. James T. Fields says that since 1854 there has not graduated from any American college a man who has yet made any great mark as a lawyer, an orator, a statesman, a poet, a preacher, an essayist, or a historian.

Rev. Dr. Lemuel Moss, late President of the University of Chicago, has been elected President of the State University of Indiana located at Bloomington. It is thought he will accept.

## Rural and Domestic.

## Agricultural Fairs.

The Maine Farmer in a recent issue publishes a sharp and sensible communication in regard to the methods of appointing judges at agricultural fairs. Probably no farmer needs to be told that this matter of passing judgment upon the stock and products of the farm is very often committed to persons wholly incompetent for the work.

There are few exhibitors who have not at some time felt keenly the injustice of an adverse judgment rendered by persons whose assurance was only equalled by their ignorance. Frequently the committee appointed to look out for a particular department will fall to put in an appearance, and men will be hurriedly drummed up on the grounds to perform their important duties.

We recall a case in point which occurred at the Rhode Island State Fair fifteen or twenty years ago. The committee on swine were all absent and two reporters for city papers were solicited by the managers to take the place of the absent committee and make the awards in the department. After considerable importunity they consented. They were city bred, with no special bucolic tendencies. Their knowledge of the subject under consideration was chiefly confined to its appearance on the table in the capacity of sausage, or bacon, and they were unable to distinguish one breed of swine from another. Nevertheless they made the awards, with what measure of justice may be imagined. This case is by no means exceptional. The correspondent of the Maine Farmer, to whose communication we have referred, mentions an instance where Jersey were examined with the girdling chain alone, the sole standard in the minds of the judges being the amount of fat. Beauty of form and color is often held paramount to dairy qualities; and the mere reputation of a breeder sometimes insures him a premium without reference to the real qualities of the stock. The remedy for this very serious evil of unjust and unpracticed judgments is so obvious and simple that it hardly requires stating, but we quote what this correspondent says about it:

"Committees should consist of men who are thoroughly conversant with the questions under consideration. Judges of thoroughbred stock should be selected from the breeders of that particular stock to be examined. Short Horn, Holstein, Ayrshire and Jersey breeders should be appointed as judges of those classes respectively. Two from each class whose judgment and integrity can be relied upon should be engaged under such conditions as to secure their attending to the task imposed upon them. Thoroughbred breeders animals should also be examined, either by this committee or a special one in reference to their breeding condition, and animals too fat for breeding purposes should be excluded from competition."

One thing is certain, these unintelligent awards of agricultural committees do more to discourage farmers and demoralize farming than anything else. Of what use is it for a breeder to spend time and money liberally upon his stock, only to be cheated out of the honor he deserves by an incompetent committee? The fair and open competition of our agricultural displays becomes a mere game of hazard; and the awards which are meant to stimulate agriculture and recompense progress, serve only to injure the one and thwart the other. The too common practice of entrusting the distribution of premiums to persons who have no thorough knowledge of the matters upon which they are called to judge discourages honest farming because it deprives it of its just reward. At the time it does even more serious wrong by placing a premium upon the culture or breeding of that which simply catches the eye, while qualities of real merit are overlooked. At this season, when the long list of fairs is just opening, the attention of their managers should be given to this matter; and the agricultural papers in particular should make it their business to see that the evil is remedied.—Boston Journal.

## Fall Mulching.

There are two seasons in the year when fruit trees, grape-vines, berry bushes, etc., require mulching,—in the heat of the summer to prevent drought, and in the fall to protect from the frost and furnish nutriment in the spring. The fall is the most important season for mulching; as the soil frequently stirred, and kept mellow during the hot weather, will answer to a great extent the purpose of a mulch in summer, so will the snow in winter; but in late fall and in the spring, as also and more particularly in an open winter, it is of the highest importance that vegetation be protected. Grass then, with a coat of manure, or a good coat of aftermath, will be greatly benefited; so will wheat with a coat of manure, or even straw. The cultivated black berry in our latitude can hardly be kept exposed to the cold without harm, and too often with total loss. Protected by an early, deep snow, the protection kept up during the winter, there will be less harm and fewer canes (if any) will perish. In lieu of the snow, a mulch will answer a good purpose; for it is not only the canes that are exposed to the air, but the roots also that are hurt. If both are severely attacked, the plant will die. Roots that have a vertical tendency, buried in a deep, porous soil, are safe; as they impart vigor to the tree or shrub, which will go far towards warding off the effects of frost. A warm covering of the ground will be a great protection, giving chance for the roots to retain their vigor, and thus increase the winter action of the sap, which, when entirely suspended, leaves the tree at the mercy of the cold. We therefore want to protect the roots of our trees and shrubs, our berry bushes and grape-vines, best of all by a coat of leaves, unless the ground requires more enrichment; then add manure. But usually a good coat of leaves, spread thick and wide, wears a sufficient protection; at least I have found it so. This, where the ground has sufficient fertility, apply each fall and in the spring working into the soil, will supply what the crop removes, and leaf-pabulum seems to be what is wanted, containing the material in good protection. I have tried this thing with the most satisfactory results. Sometimes, where there is exposure to the wind, it will be necessary to cover a little with earth, so as to keep the leaves in place. Chip mold is also good; so is garden refuse. Any dry vegetable material will do, even straw packed with a little soil; but I prefer the leaves.—Nature's provision. Some sprinkle on a little lime. Doubtless in most cases it is a benefit,—a bar also to mice and insects. It probably would not do to use every year, especially if considerable is applied at a time. Applied thus, leaves, which are generally considered useless and in the way, may be made to serve a very good purpose.—Country Gentleman.

## Salt.

A Maine farmer put on six bushels of salt to the acre and harvested before sowing grain or grass seed. He says: "That is the secret why I get so much hay; I have used salt many years on corn, putting it on the hill before hoeing, as we do shales. Upon one piece I put shales on one-third plaster and on the other third salt, and the salted portion was decidedly the

best. I broke up two-thirds of an acre of poor land, and not having any common stable manure to put on it, I sowed, after harrowing over once, eight bushels of salt, and harrowed it in, and planted potatoes and peas. They came up as strong and grew as rank as they would have done had there been an extra coat of dressing plowed in." That seems to sound as if there was some decided benefit from the application of salt. There is one thing about it and that is, it serves to make the ground light and mellow where it is applied, while grubs and wire worms seem to avoid land where salt has been freely used.

## Low Spirits.

The grand constituents of health and happiness, are exercise for the body, and occupation for the mind. Motion seems to be a great preserving principle of nature, to which even inanimate things are subject, for the wind, waves, the earth itself, are restless, and the waving of trees, shrubs and flowers, are known to be an essential part of their economy. A fixed rule of taking several hours' exercise every day, it possible, in the open air, if not, under cover, will be almost certain to secure one exemption from disease, as well as from attacks of low spirits, or *enervé*.—that monster which is ever waylaying the rich and indolent. It is hard to laugh it off especially in these days, when there is little to laugh at. Low spirits can not exist in the atmosphere of bodily and mental activity.

## This and That.

TYPHOID FEVER AND MILK. Is there any further proof since last year that typhoid is propagated by milk? Answer. Very recently there was an outbreak of typhoid fever in Cresswell, England, traced directly to the milk used. So certain is it that this disease may be propagated through milk that no person should use milk from farms where typhoid fever prevails, or milk that may be watered with water from wells or springs in barnyards polluted with the germs of this disease.

SIZE OF BARRELS. A president of an agricultural society calls attention to the fact that there are, in a standard barrel, only one hundred quarts, while the ordinary farm barrels, most in use among farmers in the sale of apples and potatoes, contains nearly one-eighth more. Farmers sell their produce in four barrels, and merchants transfer the same to standard barrels making a profit on quantity, as well as on the price. In the sale of eight hundred barrels of potatoes from a farm, the proprietor loses one hundred barrels, worth two hundred and fifty dollars, for which he might as well be paid. The middleman, not the consumer, profits by this. Farmers, see to it that you employ the one hundred quart barrels hereafter.—Pacific Rural Press.

FARMERS AND RHEUMATISM. Why are farmers so liable to rheumatism?

ANS. Because they wear wet clothing, heat and suddenly chill the body, over-heat after very hard work, and because they do not keep the skin in a vigorous, clean and healthy condition. If farmers would avoid suddenly cooling the body after great exercise, if they would be careful not to go with wet clothing, and wet feet, and if they would not over-exhaust when in an exhausted condition, and bathe daily using much friction, they would have less rheumatism. The same rule applies to other than farmers. The Turkish bath is the best remedy for rheumatism.—Science of Health.

STARCH FACTORIES. These have proved a great blessing to the farmers of Northern New Hampshire. They are scattered along the rivers and wherever there are good markets. One farmer this year is reported to have raised 20,000 bushels and instances where farmers have from ten to twenty acres of land in potatoes are not rare. The crop is an exhausting one to the soil, but brings more ready money in the fall than any other. The price at the factory is forty cents. It takes about 225 bushels of potatoes to make a ton of starch, which is now worth about \$100 per ton. The factories are usually small, making from one to four tons of starch per day, according to capacity, and requiring from three to five men each. The business has usually proved a profitable one for the owners of factories and has been very largely instrumental in developing the farming interest in the northern counties of the State.—N. Y. Ind.

## Items.

An abundant grain harvest is reported from Denmark.

The best pine wood evaporates 5 lbs. of water per lb. wood consumed in a steam boiler furnace.

According to the London Times there is reason to apprehend speedy exhaustion of the Peruvian guano supply.

The hop crop of this season is very promising, the vines are full of fruit, and no disease or lice have appeared.

The farmers of Scott County, Iowa, announce that they have 1,000,000 bushels of onions to dispose of this year, which they expect will produce \$600,000.

The exports of butter from France in 1874 amounted to \$8,000,000 pounds, worth \$18,000,000. This is calculated to represent the product of 400,000 cows, each yielding about 200 pounds of butter yearly.

At Cleveland, Tenn., recently a wagon load of 144 first-class water melons sold for \$17.75; while in the neighboring town of Winchester a wagon load of noble damsons was offered at 25 cents a bushel.

The foot and mouth disease prevails so extensively among the cattle and sheep and pigs in Warwickshire, Eng., that the holding of markets, sales and fairs will be prohibited. Some 3,000 cases are also reported in the county of Norfolk.

## THE

## Equitable Life Assurance Society.

CASH ASSETS, \$28,000,000

ANNUAL CASH INCOME, 10,000,000

SURPLUS (over all liabilities), 4,000,000

The Annual Business of the

Equitable Society

during the past five years, averaged

\$44,330,658.

PAID by the EQUITABLE SOCIETY during the year 1874, Four Million Eight Hundred and Sixteen Thousand Dollars to policy-holders and their families, in dividends, death claims, etc.

HENRY B. HYDE, PRESIDENT.

JAMES W. ALEXANDER, VICE-PRESIDENT.

SAMUEL BORROW, SECRETARY.

GEORGE W. PHILLIPS, ACTUARY.

NEW YORK, 2121

## Markets.

BOSTON WHOLESALE PRICES

For the week ending Sept. 14, 1875.

CANDLES.

MOLASSES.

COAL.

COFFEE.

COTTON.

DOMESTICS.

FISH.

FLOUR AND MEAL.

FRUIT.

GRAIN.

HAY.

HIDES AND SKINS.

IRON.

LEAD.

LEATHER.

LUMBER.

NEW YORK MARKET.

Wholesale Prices for the week ending,

Sept. 14, 1875.

BEER AND WINE.

BUTTER.

CHEESE.

COFFEE.

COAL.

EGGS.

FLOUR.

FRUIT.

GRAIN.

HAY.

HIDES AND SKINS.

IRON.

LEAD.

LEATHER.

LUMBER.

MOLASSES.

NEW YORK MARKET.

Wholesale Prices for the week ending,

Sept. 14, 1875.

BEER AND WINE.

BUTTER.

CHEESE.