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The Morning Star.

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THE MORNING STAR, BOSTON AND CHICAGO, MARCH 8, 1876.

NO. 10.

THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

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The Morning Star.

WEDNESDAY, MARCH 8, 1876.

HYMN OF PEACE.

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song;
Fly to our ark like the storm-beaten dove!
Fly to our ark on the wings of a dove,
Speed o'er the far-sounding billows of song,
Crowned with olive-leaf garland of love,
Angel of Peace, thou hast waited too long!

Brothers, we meet on this altar of thine,
Mingling the gifts we have gathered for thee,
Sweet with the odors of myrtle and pine,
Breeze of the prairie and breath of the sea,
Meadow and mountain and forest and sea!
Sweet is the fragrance of myrtle and pine,
Sweeter the incense we offer to thee,
Brothers, once more, round this altar of thine!

Angels of Bethlehem, answer the strain!
Hark! a new birth-song is filling the sky!
Loud as the storm-wind that tumbles the main,
Bid the full breath of the organ reply.
Let the loud surge of voices reply,
Roll its long surge like the earth-shaking main!
Swell the vast song till it mounts to the sky!
Angels of Bethlehem, echo the strain!
—O. W. Holmes.

HISTORY OF ST. PATRICK.

BY F. E. D.

As "St. Patrick's Day," with its festivities, is approaching, it may interest the readers of the *Star* to recall to mind the reason of the devoted attachment of the Irish people to the memory of their patron saint. His birth-place and early life are obscured in mystery, and Scotland, England, France, and Wales, are each prepared to show evidence that he was a native of their country. Tradition, however, declares that he was born somewhere about the year 372, and was taken, when only sixteen years of age, by pirates, and sold into slavery in Ireland. Here he passed seven years of his life, employed by his master as a swine-herd, and learning the language, and becoming acquainted with the manners, habits, and customs of the Irish people. At the end of the seven years of captivity, he escaped from his master, and reached the continent, where, in the course of time, he was ordained deacon, priest, and bishop, and then, with the authority of the Pope, he returned to Ireland to preach the gospel to its then heathen inhabitants.

A popular legend relates that the Saint and his followers found themselves, one cold morning, on a mountain, without a fire to cook their breakfast, or warm their frozen limbs. Unheeding their complaints, St. Patrick ordered them to collect a pile of ice and snow-balls. They did so. He breathed upon the pile and it became a "pleasant fire."

But the greatest of the Saint's miracles was that which drove out forever from Irish soil all venomous reptiles. It is said that this was done by his beating a drum. He was so intent on the work, and so carried away by holy enthusiasm, that he knocked a hole through the drum-head, thereby endangering the success of the miracle. But it seems that the intelligences of heaven were on the side of Ireland, for we are informed that an angel came and mended the drum, and the miracle was performed. And ever since, the soil of Ireland has been reputed obnoxious to the serpent race, for if by chance a venomous reptile is thrown upon the land, it instantaneously expires. There is a stream in Ireland called "The Stream of Blood," and this is how it gained the name: When baptizing an Irish chieftain, the venerable St. Patrick leaned heavily upon his crozier (the staff of a bishop, terminating in an ornamental curve or hook), the steel-spiked point of which he had unwittingly placed on the great toe of the converted heathen. The chief was ignorant of the Christian rites, and supposing this to be but a part of the ceremony, "held still," though the blood flowed so freely from the wound, that the name "Stream of Blood" was given to the river, which it retains to this day.

St. Patrick has the reputation of being a strict promoter of temperance. The shamrock, or small white clover, is almost universally worn over all Ireland, on St. Patrick's day, as "the green" is in this. It is said that when the Saint was preaching on the doctrine of the Trinity, he used this plant, which bears three leaves upon one stem, as a symbol or illustration of the great mystery.

In the mountains between the counties of Cork and Tipperary, there are seven lakes, in one of which, it is said St. Patrick, when banishing the snakes and toads from Ireland, chained a monster

serpent, telling him to remain there till Monday. The serpent every Monday morning calls out in Irish, "It is a long Monday, Patrick." That this is fact and not false, is firmly believed by the people who live near the lake. Such is the record of the Irish apostle, St. Patrick, who is commonly stated to have died on the 17th of March, 493, in the one hundred and twenty-first year of his age. Hence, the observance of that day by the Irish as "St. Patrick's Day."

"ME."

"If ye love me," said Christ: observe, he did not say, "If you love the principles I represent, if you believe the truth I teach, if you imitate my virtue, you will keep my commandments;" but he said, "If you love me," me the person, me the incarnate God, me your Lord and Master, me your elder brother, "you will keep my commandments." Do not forget this distinction, friends. Do not fail to ponder it well. It is not truth, but him who is the "Truth and the Life," you are to love. It is not virtue, but him who embodies it, you are to adore. It is not power, but him who wields it with the heart of a lover and the hand of a friend, you are to address in prayers. It is not purity, white as a marble statue, robed in snowy drapery, you are to admire, but him, the warm, living embodiment of it, whose absolute stainlessness is tinted with the warm glow of his humanity, and whose form is not of chiseled alabaster, immobile and rigid, but vibrant with sympathy, and as sensitive to emotion as a happy mother to the touch and cry of her first-born.

Is it not just at this point that we are able to see why religion is so cold and unexpressive in the case of almost all of us? Our philosophy is at fault. We have put truth in front of him who revealed it. We keep the principles, but lose the person, of Christ. We associate our lives, in their growth, with a few great principles, instead of with the one great God. We preachers have preached to defend and explain creeds more than to present Jesus to the hearer. We have lost sight of the sun in our eager chase to capture the sunbeams; and Christ might say, in a voice which should have in it the sadness and rebuke of all the ages, "You have loved my doctrines more than you have me!" And in doing this we lose the mighty impulse out of which proceeds obedience.

"If you love Me, you will keep My commandments."—Golden Rule.

EXCHANGE NOTES AND QUOTES.

The most of the papers are having their say about the Plymouth Advisory Council, and as we reported their remarks about that body before it convened, it may be well to report their opinions and reflections now that it is past. It may be said by way of preface that nearly all of the pastor-delegates to the council reported to their churches the Sabbath following their return, and so far as we have learned, the gentlemen expressed themselves as unqualifiedly convinced of Mr. Beecher's innocence. *Zion's Herald*, after candidly reviewing the record of the Council, says that its result "has not been unfavorable to Mr. Beecher." His numerous addresses and protestations have been illustrations of his extraordinary eloquence and personal power. After his passionate and remarkable appeals to the Omniscient Judge in confirmation of his purity and truthfulness, the heart of Christendom might well shudder at the possibility of the existence of crime and at the same time the sanity of the great preacher.—*The Examiner & Chronicle* thinks it is doubtful whether the Congregationalist churches will regard with unanimous favor the determination of this Council on the disputed points of church practice. It seems not easy to harmonize it with the result of the Council of 1874. But we believe they rightly estimated the feeling of the public regarding the insufficiency of previous investigations into the real question, and can not but hope the method proposed will be accepted by both accusers and accused, and by the public that has been so largely and yet tantalizingly taken by both into their confidence.—*The Baptist Union* is firmly of the opinion that "those who have been charging and insinuating that the 2,500 members of Plymouth church are either so corrupt or so deluded as to sustain a pastor they know to be an adulterer and a perjurer, should be silenced by the action of the Council."—*The Illustrated Christian Weekly*, speaking of the provision made to hear and investigate further charges, says that as Mr. Beecher "has challenged the world to produce an accuser and an accusation, and a tribunal is provided for before which such accusations can be presented and substantiated, the Council declared, that, till this shall be done, Mr. Beecher's innocence should be assumed, under the well known presumption that regards every man as innocent till he is proved guilty." Mr. Tilton declines "to pass judgment" on this plan, or to express an opinion on the main question. The editor served on the Council, as did also the editor of the *Christian Mirror*, who refers

to the Council as "the largest ever known in Congregational history" for that kind of work, and says that it "embraced a large proportion of the ablest and best known ministers in the denomination." The editor wrote in the midst of the deliberations of the Council to say that "the result is undoubtedly to be a complete and full vindication of Mr. Beecher and the church on every point," the italics being his own. The editor also believes that "this eminent and much-abused pastor has been subjected to the foulest and most infamous conspiracy that has ever disgraced the annals of modern times."—On the other hand the *Independent* says that "there are few, very few, leading men in the body, nearly all very kindly disposed, and a few of them evidently impartial."—Thus *The Advance*: "Although it is well known that the large majority of them were carefully selected because presumed to be favorable to Mr. Beecher and the recent action of his church, this is not the case with all of them; and some of the delegates are among the most competent and trusted men in the denomination."—*The N. Y. Observer* believes that "as the Council was merely advisory, composed of members whose opinions were very generally known beforehand, and who were called exclusively by Plymouth church, the results have no authoritative weight in the denomination."—*The Congregationalist* contains, besides an official report of the Council, an editorial of over five columns, reviewing its proceedings. Dr. Dexter is one of the authorities on Congregationalism, and when he severely criticizes some of the modes and results of the Council's action, as he does, his criticisms are generally found to be well-timed and to the point. He feels especially grateful that the outcome of the Council has reawakened "in many, if not in all, the minds in the Council, the profound conviction of the innocence of Mr. Beecher of all great offense." Dr. Dexter still believes that, while a majority of the members of the Council "had been previously unapproached by any direct endeavor to ascertain that they were disposed to be favorable to its views: it is clear on the face of things that, as the general rule, those churches and those ministers were selected which were known beforehand to be inclined to take sides with Plymouth church, on some or all of the questions at issue." And the editor adds that "the deliverance of the Council must be judged by the calm public to be largely, though kindly, *ex-parte* in quality; and whether good, bad, or indifferent in its matter, must inevitably go down to the future with that coloring upon it." To all of which are added these hopeful closing words: "We are as sure as we can be of any fact, that, even in that advice of theirs which seems to us most pernicious—the members of this Council purely meant to serve God, and to bless men. And the great head of the church may safely be trusted so to order the future that what they have said shall have such force as it ought to have—no more. For which we join with all the good, in offering our fervent prayer."

The *Golden Rule* is properly indignant. And with good reason: "It fairly bristles one's temper to see what efforts a certain class of our politicians are making to 'cut down' the State and national expenses in order to trim their sails to catch the popular current of demanded retrenchment. The people do demand retrenchment, but not of the blundering and wicked kind that some of our legislators imagine." That was said in view of the present movement in Congress to reduce the small pay of clerks and other employees of that class. We doubt if Congressmen generally realize how mean their conduct in this matter looks to outsiders.

Speaking of Mr. Beecher's heated language in characterizing the late Bowen letter the *Alliance*, Prof. Swing's wide-awake paper, says that it is rather in his favor than otherwise, and adds that "upon the assumption of innocence it is high time for Mr. Beecher to get mad as mad can be, and hurl about him vigorous English." And speaking of Mr. Tilton's failure to convict Mr. Beecher the same paper says: "Mr. Tilton did not probably leave any region of proof unexplored. His failure to fix guilt may be accepted as the failure of the future, let the case come up for revision again and again."

The subject of church taxation, which has stood discussion remarkably well, has this parting word from the *N. Y. Observer*: "There is no sect or denomination of people professing to be Christians, whose house of worship is not a benefit rather than an injury to the community. . . . And it would be the saddest and most shameful of all the memories of our Centennial year, if any one of our State Legislatures should signalize the anniversary by such an act of retrograde legislation as would be made by imposing pecuniary burdens upon those institutions whose whole function is to make good citizens and fit them for the kingdom of God."

On Monday evening a party of 45 young men started from Boston, as the pioneers in a settlement to be made in the Chiquito valley in Arizona. They were in high spirits and excited general enthusiasm on the part of their relations and friends, a large number of whom accompanied them to the depot. The men carried arms, ammunition and ninety days' rations. Twenty more have signed the books for the next party.

EVENTS OF THE WEEK.

SECRETARY BELKNAP CORRUPT.

A Mr. Marsh, of New York City, appeared before the House Committee on Expenditures of the War Department on Wednesday and testified that he procured of Mr. Belknap, Secretary of War, a contract for certain post-tradeships at Fort Sill and other points in the Southwest, for which he paid the wife of the Secretary \$10,000 cash and continued to pay as long as he remained some \$6,000 per annum. He also testified to other frauds on the part of the Secretary, producing records in evidence to substantiate every fact stated by him. It is reported that when Secretary Belknap was summoned to appear before the Committee and the evidence of Marsh read to him, he confessed that the statements were true and that he must submit to his fate. On Thursday, he presented his resignation to the President and it was immediately accepted. Robeson is now acting Secretary of War, and the House has passed resolutions of impeachment against Belknap.

A TERRIBLE WIND STORM.

A terrible windstorm struck the northern part of St. Charles, Mo., Monday afternoon and passing down through two of its streets demolished or badly injured twenty or more buildings. On Sunday night a tornado struck the south-western part of Princeton, Ind., and although it lasted but one minute, badly damaged the fine public school building, demolished a new church, uprooted trees, and injured a large number of persons, one or two fatally so. The same storm visited Christian and Henderson counties, Ky., causing great destruction of property, and the loss of several lives.

PIONEERING.

On Monday evening a party of 45 young men started from Boston, as the pioneers in a settlement to be made in the Chiquito valley in Arizona. They were in high spirits and excited general enthusiasm on the part of their relations and friends, a large number of whom accompanied them to the depot. The men carried arms, ammunition and ninety days' rations. Twenty more have signed the books for the next party.

END OF THE CARLIST WAR.

The surrender of the Carlist insurgents is unconditional. The flight of Don Carlos has thrown the Carlist population of Navarre into complete stupefaction. The submissions are reported to be so numerous that it is impossible to calculate them. Don Carlos will be permitted to sojourn temporarily in the north of France. His soldiers are crowding into the French territory and begging to be interned. King Alfonso made a triumphant entry into Madrid at the close of last week. The Madrid journals energetically insist that the government must now remove all causes of discontent which might lead to a renewal of the war.

MINOR EVENTS.

King Alfonso has left the question of the return of his mother, Queen Isabella, to Spain to the Ministry. No more prosecutions for the violations of the press law during the recent election will be begun in France. About 35 members of the Ohio Legislature accompanied by Speaker Grosvenor, have been on a visit to Washington. On Monday the American Baptist Publication Society took possession of their new building on Chestnut St., Philadelphia, which cost, with the land, \$260,000. Mr. Geo. Jones of the New York *Times* says Mr. Jennings's term of service as an editor on that journal ended on Saturday week. Mr. C. S. Hunt, one of the editorial writers on the *Tribune* for several years, has accepted a position on the *Times*. On Sunday, the Rev. E. C. Langley, while preaching a sermon in Brooklyn, N. Y., fell dead in the pulpit of heart disease. The increase of the indebtedness of Rhode Island for the past five years is stated to be at the rate of 2800 per cent. Gold in marvelous quantities is reported in the San Juan mines of north-western Colorado. It is estimated that at least 12,000 persons have signed the pledge since the beginning of the present temperance revival in New Hampshire. The Connecticut Republicans have nominated the Hon. Henry C. Robinson for governor. The festival of Mardi Gras was appropriately celebrated, Tuesday, in Cincinnati, Memphis and New Orleans. The long delayed and much contested question as to whether Omaha or Council Bluffs should be the eastern terminus of the Union Pacific railroad has been finally settled by the decision of the U. S. Supreme Court in favor of Council Bluffs. By this decision the road will be compelled to run its trains to the east side of the river and operate the bridge between the two places as a part of the road. A project is already on foot to build a large union depot at Council Bluffs to accommodate all the roads. The settlement of this matter is indicated will be greatly to the interest and convenience of the traveling public. The Wisconsin Legislature has refused by a large vote to repeal the law which

exempts church property from taxation.

The recent decision of the Attorney General of Iowa that the legislation heretofore had, favoring woman suffrage, was informal and void has induced the present legislature to make a new law submitting the question to a vote of the people. If that vote is favorable, the measure then goes to the next legislature for ratification or rejection as it pleases.

The President has withdrawn the nomination of Col. Ross, chief of the Cherokee nation, as agent of the consolidated agencies of the Cherokees, Choctaws and Chickasaws, and sent to the Senate the name of S. W. Marston instead. The Northern Pacific railroad has just been completed to Bismark.

MISSION FIELD.

EGYPT.

Egypt, from its connection with sacred history, is an interesting mission field, and there the United Presbyterian Board has its most important mission. It was established in 1855, and as it is the only missionary enterprise of any great importance in Egypt, the evangelical future of the country is involved in its success. It has already taken deep root. Its oldest station is Alexandria, where its printing press is located, but as yet it has not had much success in gathering a congregation. In Cairo, the work is more vigorous. In Middle Egypt, about 100 miles south of Cairo, good progress has been made. But it is in Upper Egypt, in the Oslout district, that the chief strength of the mission is found. Here the energetic missionary, Dr. John Hogg, and others have labored the last ten years, and here ten churches, mostly conducted by native helpers, testify to the blessing which has rested on this young enterprise. One of these churches gathers its members from several villages situated among the ruins of old Thebes. The mission has an Academy at Oslout with 100 students, also a Theological Seminary which last year furnished eight candidates for the ministry and is about to send out six more. The missionary ladies are making good progress with their girls' schools. The number of pupils in all the schools of the mission is 1,170. The churches have 596 communicants with an average attendance of nearly 1,000.

INTERIOR AFRICA.

Stanley, in the account of his explorations, speaks very favorably of Mtesa, king of Uganda, Usogo, Ungoro, and Karagive, a piece of African territory on the lake Victoria Nyanza, about the size of New England, and containing about 2,000,000 of people. The king invites English missionaries to his kingdom to civilize his subjects. An English gentleman, who has long wished and prayed for a mission in the interior of Africa, has offered the Church Missionary Society \$25,000 on condition that missionaries be sent to Uganda, the capital of Mtesa's kingdom. The Society accepts the offer, and is making preparation to organize the mission. The Free church of Scotland has already sent missionaries to the region of Livingstone's explorations, to be called "Livingstonia."

INDIA—JEYPORE.

The enlightened prince of Jeypore called Dr. Collin Valentine, a Scotch missionary physician, to his court, as resident physician. He accepted on condition that he should be allowed to continue his missionary work. Here he remained nine years, and, through his influence, established a mission, and organized institutions fraught with untold blessings to the people. A large hospital has been built which recently was publicly opened by the Prince of Wales. A school of arts has been founded, in which young men of all castes are instructed by skilled workmen, gathered from the chief cities of India. A library of 7,000 selected volumes, a museum, a philosophical institute, a board of health, a medical store, where dispensers are trained, and 16 or 17 local dispensaries opened in various parts of the country, all owe their origin to this indefatigable worker. In the prison at Jeypore, 1,000 prisoners are now taught reading and useful trades, instead of spending their time, as formerly, in fighting and eating opium. It almost takes one's breath away to read the results accomplished in nine years, through the labors and influence of this earnest man.

Dr. Valentine is now engaged in a further enterprise which will greatly benefit all the missions in India and the Indian people through them. He proposes to raise an endowment of \$25,000, to found a medical mission school in connection with the government college at Agra. In this institute, male and female students gathered from the different missions are to be educated for medical services among the people. Dr. Valentine is now in Scotland, where he has recently been ordained a full missionary of the United Presbyterian church.

INDIA—TELEOGHOOS.

Mr. McLauren, who, about a year ago, began the work at Coconda, has baptized about 150 Teleoghoos during his first year of labor at that promising station. Mr. Clough, of Ongole, says: "The calls made upon us for teachers are at times exorbitant. On the 4th inst. (Oct. 1875) about 50 applications for teachers were made, but we had only 20 to meet the demand. The Christians in one village, 45 miles away, sent in their delegates on Friday to represent their case, but fearing a failure, on Monday morning, the 4th inst.,

they dispatched two more to Ongole with instructions to press their claim for a teacher to the best of their ability. They arrived at 7 o'clock in the evening of the same day, and as they had walked all the distance through the mud and rain, I thought their zeal ought to be rewarded, and therefore suspended a school of 25 scholars to reopen this school in Iriapand. Do you wonder that we feel alarmed when we look at our money, and see the number of scholars it will allow in our normal school, while we hear this cry day after day: 'Oh, send us a teacher that our children may not grow up in heathenism, but may learn to read God's word, and love him who died for them?'

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Feb. 29, 1876.

GEN. BABCOCK.

The acquittal of General Babcock, the President's private Secretary, and the acting Commissioner of public buildings and grounds, has been the subject of much discussion and comment in political and social circles the past week. To all candid persons, who have weighed the facts and the evidence as submitted to the court, this verdict of innocent is not unexpected and creates no surprise. The attitude of some leading dailies towards his case marks the course of the great journals and journalists of America at this time. If a public man whom they dislike, or one from whom they differ in politics, is suspected of having committed a crime against law and society, he is forthwith arraigned by them, even before a grand jury can have time to indict him or a petit jury under the established forms of law, have the opportunity to try his case, and is condemned.

THE NEW FUNDING BILL.

The Finance committee of the Senate have introduced a bill known as the funding bill. It is said to have the endorsement of the President, the Secretary of the Treasury, and also the Ways and Means committee of the House. As there is not any objection to the bill as it now stands by anybody, it will doubtless pass. It gives thirty years for the 4-1/2 per cent. bonds to run, and extends their amount from \$200,000,000 to \$500,000,000. It does not increase the public debt.

THE TARIFF BILL.

Mr. Morrison's tariff bill comes up to-day. The chairman of the Ways and Means committee proposes to ask for its consideration from day to day till it is passed or rejected. The majority of the committee is understood to be obstinately opposed to any such revision of the tariff as Mr. Morrison's bill proposes. Its fate in the House, therefore, will be to commend it to such an extent that its friends, if it has any, will not own it, and so it will fail.

REDUCTION OF SALARIES.

It is now definitely settled, as appearances indicate, that salaries are to be reduced all round the board. After 1877, the President's pay will be \$25,000 per annum, as formerly. Members of Congress will be reduced from \$5,000 to \$4,500 and all grades of officials, clerks and employees, whose pay per annum now exceeds \$12,000. This much I think is settled. Whether the force in the departments will be reduced is not so certain.

THE FINANCIAL OUTLOOK.

The Bureau of Engraving and Printing is at a standstill, and 2000 men and women are out of employment in this city, on account of the delay of the Committee on appropriation of the House of representatives to make the needed appropriations to supply the deficiency. In the meantime there is a threatened dearth in the country for practical currency.

The question is now being discussed in high official circles, shall we have fractional currency or silver coin? Secretary Bristow, Mr. Jewell, Superintendent of the Bureau of Engraving and Printing, and Doctor Linderman, the director of the mint, have had a meeting with the Committee on appropriations in regard to the deficiency. In the appropriation for printing the currency as well as the propositions to issue silver coin. It is understood that the Committee are inclined to stop the issue of fractional currency, and to substitute silver coin in its place. Dr. Linderman stated that he had on hand \$15,000,000 of silver coin and bullion ready to be made use of, and that he had a large amount of dimes and twenty-five cent pieces on hand. Moreover, the director said that he could start all the mints to work on silver coin and could supply it as fast as the people would take it.

The question is, has the government any right to substitute its present depreciated silver coin, which falls below greenbacks, instead of a fractional currency which is on a par with greenbacks? Can it do so without robbing the people?—and will not such a project when consummated defraud and cheat the poor?

The democracy is adrift on the financial and currency questions, and a Democratic caucus is called for Thursday night by Mr. Lamar. He complains that the Committee appointed to frame a currency bill have not been faithful to the trust imposed in them. It is understood that the Committee will bring in two if not three different reports and plans. There are seven of the members of the Committee who are pledged to the proposition of extending the time of resumption and of accumulating coins gradually to begin it. Six members of the Committee are in favor of the unconditional repeal of the resumption act, and demand it to be done, and that no time be fixed for resumption. This, then, is the contest in the Democratic majority of the House.

S. S. Department.

Sabbath School Lesson.—March 19.

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

ABSALOM'S DEATH.

2 Samuel 18: 24-28.

GOLDEN TEXT: "He that pursueth evil
pursueth it to his own hurt." Prov. 11:
19.

Notes and Hints.

The forces of Absalom and of David met in battle in the wood Ephraim. Previous to the departure of the army for the field, David charged the three leaders, in the hearing of their men, to "deal gently" with Absalom. But when Joab was told that Absalom was caught and hung suspended in the branches of the wood, Joab, though reminded of the king's request, resolved to rid the nation of him. Hence he had his men kill Absalom, and cast him into a great pit; "And they heaped stones upon him, a very great heap." Then, the battle over, the next thing was to communicate the result to the king.

24-27. THE NEWS-CARRIERS. (1) "And the king sat between two gates." He was at Mahanaim, east of the Jordan, a place situated between Mount Gilead and the brook Jabbok, just on what site is not known. The wood Ephraim has not been identified, but it is supposed to be some portion of the thick wood of oaks and terebinths running down to the Jordan, not far from Bethabara. The two gates are supposed to be, one in the outer, the other in the inner wall of the city; "between them" means in the passage way from the gate in the outer to the gate in the inner wall. (2) "And the watchman went up to the roof over the gate unto the wall." The watch-tower was built on the top of the wall, and in it a sentinel was posted to notice and tell of the approach of news or dangers. Is. 21: 6, 8, 11. (3) "And the watchman cried and told the king; and the king said, if he be alone there is tidings in his mouth." The watchman had announced that he saw a runner coming alone towards the city. David said he brought "good tidings," not merely "tidings"; because if the forces of David had been routed, many flying fugitives instead of one would have been seen. While this passed between the king and the watchman, the runner "came apace and drew near." (4) "And the watchman called unto the porter, and said, Behold another man running alone." The "porter" swung and guarded the gates. In times of peril he must be ready to shut the gates at any signal from the watchman. So our hearts need to have a porter to shut out from them evil, and a watch to give the signal of its approach. Let holy determination be the one, and conscience the other. (5) "And the watchman said, methinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, he is a good man and cometh with good tidings." Running was a calling in those days, and as now a man may be known by his gait, so then by his style of running. Ahimaaz, son of Zadok, was a fleet runner; for he left behind him, Cush, who had started before him. The route he took, however, may have favored his earlier arrival; "For he ran by the way of the plain." Zadok was high priest, associated in office with Abiathar, and in charge of the tabernacle and ark of the covenant, and of the altar. He was a friend of David. 2 Sam. 15: 24-29. David supposed that Ahimaaz would not, having bad news, be in such haste to communicate it. If the news were ill, he would have been out-run.

28-32. THE NEWS DELIVERED. (1) "And Ahimaaz called and said unto the king, all is well. And he fell down to the earth upon his face before the king, and said, blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord, the king." Instead of "all is well" the Greek Testament reads "peace." It was said before his prostration, while yet running. He attributes as a pious heart, as the son of the high priest ought, the glory of the victory to God. So he directs the mind of David and our minds to the true cause of the success. The prostration was an act of respect, a form of salutation. (2) "And the king answered, Is the young man Absalom safe?" The king was suspicious from the first, of evil to Absalom. He knew that Joab was unscrupulous, that the army was not friendly to the rebellious prince, that if not intentionally slain, he might be hit by an arrow "shot at a venture." He loved his rebellious child and was willing to overlook his crimes. The strength of paternal love, we may here see, and in it some faint type of God's love for man. God is willing to forgive rebellious sons; all the while they are fighting him, he stretches out his hand of mercy to them. Then, too, let the S. S. teacher ask about his scholars, in a higher sense, the question, "Is the young man safe?" None are "safe" except they are shielded of God, except they put on their hearts the armor of Christ's righteousness. (3) Ahimaaz answered more shrewdly than truthfully. He did not know that Absalom was slain. He was not willing to do more than prepare the king to receive the intelligence to come. Henry says, "The more our hearts are fixed and enlarged in thanksgiving to God for our

mercies, the better disposed we shall be to bear with patience the afflictions mixed with them." "And the king said unto him, turn aside and stand here. And he turned aside and stood still." (4) "And behold Cush came." The original shows, by using the article before the word, that it was "the Cushite" who came, not "Cushi." The Cushite might have been a foreign slave of Joab," says the Speaker's Commentary. "And Cush said, tidings, my lord, the king; for the Lord hath avenged thee this day of all them that rose up against thee." The more exact rendering of what he said is, "Let my lord, the king, receive the good tidings." He, no doubt, paid David the reverence that Ahimaaz showed. Perhaps there is a special meaning in his words, "my lord, the king," since it has ceased to be a doubt in Israel who was king. He also attributes to the Lord the victory. It is an oriental style of honoring God that, though often used as a form of language only, we might do well to copy. (5) "And the king said unto Cush, is the young man Absalom safe?" And Cush answered, the enemies of my lord, the king, and all that rise up against thee to do thee hurt, be as that young man is." The tidings that David feared is told, skillfully told. He does not paint the fact as it occurred, nor harrow the soul of the king by any graphic descriptions, nor shock him by a blunt statement, but by a circumlocution in which all objectionable declarations are escaped, makes known his death. It was a delicate office delicately performed.

33. THE LAMENT OF DAVID. (1) "And the king was much moved, and went up to the chamber over the gate and wept, and as he wept thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee; O Absalom, my son, my son!" The most touching utterance, the most pathetic expression of grief in the Old Testament. His sorrow arose in part from the bereavement of his child, but more from the death of Absalom as a wayward child. (2) It tears the heart of a parent to have death overtake in wickedness, a child. Hopes long cherished then are blasted; disappointment and shame culminate in that hour. It is not that the prodigal is more loved, but that he has wrought up the feelings of his parents more than the good and obedient child, that makes such a death so sad. (3) Some writers blame David for allowing parental love to outweigh patriotic love and all sense of justice. Those who know aught of his experience from their own will never censure him.

PRACTICAL LESSONS. (1) The certainty, fixed and remorseless, that evil is only to be persisted in to be our ruin. Life and peace it can not give. Though the ways of sin are at first alluring, "the end thereof are the ways of death." (2) The happiness of sin always conceals the fangs of the serpent. It must be so, since God has made us to be happy in righteousness. Absalom was gay, and fair, and full of activities; fond of excitement, dash, and all kinds of pleasure. He rode out of Jerusalem with a retinue of followers, saw many of the nation flock around him, sounded the bugle of rebellion, returned to pollute the palace of David, to miserably perish. Contrast him cast into a pit, stoned, detested, with that honored, beloved, renowned prince that God would have made him. (3) The lesson teaches how to die the death of the righteous, viz., by living the life of the righteous before we die. (4) Here we are taught the way to make sure of a righteous life. To begin, as Absalom did not, the service of God early in life, and then to grow up in that service. (5) Absalom may have expected to reform in his later years, and seek to atone for his sins. But if so, his hope was vain. He died in shame, in infamy, a warning to thoughtless youth. The safety and the joy of life are in loving goodness and hating sin.

Communications.

NEW WINE IN OLD BOTTLES.

BY REV. A. C. H.

We must get rid of all conception of "bottles" in the modern sense before we can feel the force of the Saviour's illustration. This is emphatically an age of glass, and new wine does not burst even old bottles now, reserving its destructiveness for those who drink it; but vessels of skins were the wine bottles then, and the results of putting the newly fermented liquid into worn-out vessels can be easily imagined. The illustration is very forcible, and there is a rich layer of truth under it. Let us take off the covering and try to get down to the truth.

The disciples of John wished to know why they and the pharisees' disciples fasted and the disciples of Christ alone did not fast. Jesus told them that their system was old and their custom and manner of life was old, it was well enough in its way, old wine in old bottles. His dispensation was new—the new covenant had made the first old; it was new wine,—its expensive force would be shown to be wonderful; then it could not assume to live according to an effete and worn custom. This power would burst such formal chains and in its rush would do damage to its own efficiency as well as to time honored custom. The new hope must take its own dress, a new garment, and the wine of life must be encased in living forms. But lest he should seem to disapprove of fasting, he added that though his disciples would not fast because it was the custom, yet for good reason they should fast, when the bridegroom was taken away from them.

Well, we care little about the juice of the grape, purple though it may be under the sunny sky of Palestine; but this voice of life, this expansive principle, this concentrated essence of a divine blossoming, this spark of God in the soul,—shall we imprison that in earthly vessels, and hope to escape with less than the destruction of the one and the determination of the other? How many men try to engraft the new upon the old, to reform their lives instead of regenerating them. How many lead lives of drudgery and servitude in the vineyard of the Lord because they dare not or will not, claim the sonship of the Father or receive the kingly robe. Such are putting new wine in old bottles, and now and then when a bottle breaks men blame the wine. Yet how should it be otherwise, my brother, should not new wine be put into new bottles?

There is a man who does not believe in carrying religion into business. You will always find him in his place on a Sunday, and no one enjoys a good sermon more than he. More than that he is punctual at the prayer meeting, speaks and prays fluently, and is in all things an example to the younger members of the flock in the prayer meeting. Out of it he carries out his maxim; you would not recognize him by his business transactions, which are more after the manner of the Zacheus who sat down alone at his table, than him who supped with Jesus and retained salvation as a perpetual guest. Men discuss his character as they would any other phenomenon—a shower of meteors or a comet. They may be said figuratively, to pluck out his soul and hold it up in the light of the Sun of Righteousness, to discover the reason of the mystery. And the more they look the more is "confusion worse confounded."—Now it looks bright and all say it is a sun, and now it is dark and they call it a moon, and all burnt out at that. And yet, I think, in such a character, the dark will cast a shadow over the light. Alas, for the beams which fall upon men from such a source; surely there is death even in their brightness. It is new wine in old bottles; shall the bottles break and the wine be lost and the bottles perish also?

Here is a man who is looking for salvation. Tired enough he is of the old way of transgressors which is hard. He heard the story of the cross and it moved him; then he heard Christians tell of their joys and he longs to be able to tune his harp also to the hallelujah song, thinking nothing all the while of the song of the Lamb. He sets out to find, not Christ, but religion. "If it be such a good thing," he says, "I want it." He does the requisite amount of praying. He sits up till midnight and he reads and prays till he feels that few have done so well as he. Perhaps he loses a little sleep withal, and thinks during the day how earnest he is. He believes the Bible and Christ's promise, "He who cometh to me I will in no wise cast out." He thinks that if any one ever came, he has; hence he is accepted. Self-complacency fills up the soul which the Spirit has left empty, and the man professes to have found pardon. He put religious hope and profession into a bottle too badly shaken to hold his sins years ago, and he thinks now it will hold the new wine of the Spirit. Let me warn thee, my friend, trust it not. That little threat of thine which thy complacency distorts into a cable strong enough to hold thee, sins and all, will break some day and drop thee into despair, deep and terrible. Thou canst not trifle with the power of God. Had it been the Holy Ghost that wrestled with thee, those days of seeking would have been a torture to thee instead of a source of satisfaction. Think not to look up the power of the Spirit in the chambers of thy sin, some day it will smite thee when there is none to deliver. Go to Jesus, not to fasting; to Jesus not to a formal reading of the Bible; to Jesus, and use all these things only to get thee these.

There is a young lady who says she would be at the ball to-night did not the rules of the church forbid. The associations would not prevent her though there was a drunken fight at the last one, and the same "gentlemen" are expected to be present. The children of God came together many an evening and prayed for souls, but she came not. The Spirit of God came down and quickened many a cold professor and gave birth to a hundred penitents. The adversary became alarmed and sent forth emissaries to invite the careless and the troubled alike to drown in his orgies the sense of sin and guilt. Some responded and they bartered away their souls to this member of the church and asked advice. One word would have saved her anxious soul to Christ and heaven. She gave her one that lost it. "Go; I would if I were not a church-member." Wretched girl, that must ask advice of such a one! more wretched still than seeming friend who didst send thy young companion on the way to death. In what evil hour didst thou put the new wine into the old bottles of thy casual pleasure? Knowest thou not that it shall destroy thee at last? But how consonant with God's harmony of things, the new wine in the new bottles. It shows the living wave through the transparent covering. How the flowing current of divine gentleness flows outward from the touch of the hand like an electric wave. Surely the consecrated being, the temple of the Holy Ghost, the body and the life before the world are the new vessels meet for the Master's use. How gladly would he fill them, till like the widow's vessels all were full and there was

room for not even a drop more! What wine shall the Master drink in the father's kingdom but the fullness of the saints, the outflowing inspiration of the divine Spirit?

Then let us cast away the old vessel with the progress of each day, and take each day a new one. If God give a new increase of his spirit, we will give it room to work, and not narrow its workings to the limits of yesterday. This is forgetting the things that are behind and pressing forward to the mark.

Warren, Ill.

DISTRICT MISSION WORK.

We are now about fifteen miles from home. This is our seventh day here, and twelfth since leaving home on our third short excursion. We start back to-morrow, expect to reach home by the end of the month, attend monthly meetings, rest and go out in another direction. Our general plan is to labor within a radius of about twenty miles of home, and even within this small compass we find a vast field, far greater than we are at all able to occupy. Still, it seems better economy to confine our efforts to a limited space, where there may be some hope of our being able to revisit and water the seed sown, than to range at random over a much larger field. This place is on a public road, the country around is populous and here we find a government inspection Bungalow, which we are allowed the free use of for seven days at a time. The weather is now charming for out of door work, neither too hot nor too cold. The principal rice crop is now nearly all harvested and is most abundant. Owing to the press of harvesting, December is an unfavorable month for securing hearers about the country. Even the numerous markets about the country are not so well attended as they will be next month. As we enter or leave a village we often have to encounter a train of bullocks loaded down with sheaves to such an extent as nearly to conceal the animal from sight. Either on the backs of oxen or on men's shoulders the crop is brought home, except among the Santals (who never saddle their oxen) a cart loaded with sheaves of grain is seldom ever seen in all the region round about.

The people recognize us here and seem somewhat glad to see us again. But the leading Zemendars being Brahmins and the town being largely made up of this sacred order, the gospel message seems less welcome in Mahanapore. We have better audiences in the surrounding villages, and country markets; of the latter there is one or more held within reach of the Bungalow daily. At Panchrub, three miles distant, an English speaking Babu came and sat by us at the market where we were preaching for more than an hour. We had met him before. He appeared to be somewhat awakened and I had a very close, plain conversation with him before we came away. He engaged to come to the Bungalow and attend worship on Sunday but failed to keep his promise. He did, however, think enough of it to send me a note and beg pardon. The poor fellow is in a hard place. Beset on all sides by those who care for none of these things, ready to oppose every move that looks to a change. Oh let us pity and pray for persons so situated.

Mrs. Phillips and Pearl, a native sister, find a cordial welcome in the village, where the women manifest a good deal of interest. More attention needs to be given to this department of missionary work. The women seem more than ever in a pliable mood and prepared for a change. Certainly, we now have set before us an open door, and how vast the field to which it leads! When will the church of Christ awake to a sense of her duty and high privilege? While it is true that Hinduism is losing its hold on the popular mind, it by no means follows that the gospel is rapidly taking its place. Deistical and even atheistic objections are now heard coming from persons heretofore little accustomed to doubt, unquestioning compliance with the terms of the gospel are not to be thought of by young Bengal any more than by young America.

"How do you know there is a God? You never saw God. What proof have you that there is a God? Who is Jesus Christ? Where is he? Show him to us. How can we believe without seeing? Why did he die? Was he not himself God? Why have we never heard of Jesus Christ before? Where has your Shastras, holy books, been all these four joogs, ages? What should we gain by becoming Christians? Do not your Christians have to work for self support the same as other people? Do you obey the gospel? Are you able to control your passions? Where is heaven? Is there to be a future judgment? Is not every man judged as he passes away? Jesus Christ may do for you. Our religion answers for us. The Santals have their religion. The Mohammedans have theirs. You have yours and so have ours. It is a sin to forsake one's own religion for a foreign one," &c., &c. Such and such like missions and dogmatism are at different times and places poured in upon us, while the great miracles, said to be wrought by their gods are cried up with great eclat by some, and disputed by others. But all do not oppose. Many listen gladly and frankly confess their need of a better way. Now is emphatically the time to labor for India's conversion. Oh for more faith and self-sacrifice, more prayer, and giving, more consecration and personal effort on the part of God's people!

I will close this paper with the following extract from the journal of Bro. Silas Curtis:

"As we were passing through a village, near Basia, an aged woman called to us and said, 'Come here and let us hear the book you have brought.' After seating us, she went and called twelve or fifteen other persons, when all came and sat down and heard us. The woman then bought a volume of Poetical Tracts for her little grand-daughter who was able to read. She also had the child's teacher called, made him purchase a copy of the same books so that he might read with the girl. Then the girl would be able to read to her grandmother. This woman also lent money to a number of her neighbors, who also bought books of us. We were much encouraged."

J. PHILLIPS.

Mahanapore, India, Dec. 27, 1875.

THE PASTOR'S ASSISTANT.

[Continued.]

IV. AT Q. O. R. Y. M. S. OF CHURCHES.

These meetings are usually so much alike that we speak of them under the same head and the order may be as follows:

1. The Clerk calls the meeting to order, and requests the delegates to be seated together.
2. Devotional Exercises.
3. Choice of Moderator and assistant officers.
4. Reading of the Records.
5. Reception of Corresponding Messengers.
6. Reading of the Letters.
7. Appointment of Standing Committees; as Business Committee, Supply of the Pulpit, &c.
8. Inquiries of the churches, once a year, as to their Records, Pastor's salary, Mission collections, gospel ordinances and church meetings.
9. Reports of Corresponding Messengers sent.
10. Reports from Corresponding Messengers received.
11. Choice of Corresponding Messengers.
12. Unfinished Business.
13. New Business.

V. AT ORDINATION.

In denominations where churches are represented in Quarterly Meetings, a church desiring the ordination of a member, (or license) sends a request to the Quarterly Meeting for his examination and approval. His Christian experience and call to the ministry are first heard; then the Moderator or a committee, publicly or privately inquires into his views on the above named points still further, if desirable, also on doctrine, church polity, &c., and endeavors to ascertain his interest in Christian work, his relish for study, his acceptance as a speaker, and his probable usefulness. If the examination is satisfactory, the Conference will so vote, and then confer with both the church and the candidate about the time and place of the ordination, and the persons that may be desired to officiate. An ordaining council may be appointed, or it may be left to the church where the ordination may be held to select one. In either case the Clerk of the Quarterly Meeting will furnish the council with a copy of the record of the examination and approval of the ordination.

In other denominations, except the Methodist, churches usually send a letter missive to other churches asking for a council to examine and ordain. Everything being satisfactory, the order of exercises may be as follows:

1. Voluntary by the choir; 2. Invocation; 3. Reading of the Minutes of the Quarterly Meeting, or Council; 4. Singing; 5. Prayer; 6. Sermon; 7. Ordaining Prayer and the Laying on of Hands; 8. Charge to the Pastor; 9. Right Hand of Fellowship; 10. Address to the church; 11. Prayer; 12. Benediction by the candidate.

The council will give a certificate of ordination, such private advice about administering the ordinances, &c., as may be deemed needful, and report the action to the Quarterly Meeting, or leave a copy with the church.

The order of exercises in installation services may be the same as the above, only an installing prayer takes the place of the ordaining prayer and the laying on of hands.

VI. AT DEDICATION.

It is proper for the pastor or minister in charge to open dedication services by speaking of God's pleasure in those who build temples for his worship, allude to the dedication of the first and second temples, and the propriety of continuing such services. The "presentation of the keys" is a symbol of the giving up of the house for consecration to Almighty God; and (if observed) they should be passed by the chairman of the building committee, through the person in charge to the one about to make the dedicatory prayer.

ORDER OF EXERCISES.

1. Voluntary by the Choir; 2. Invocation; 3. Singing; 4. Reading of the Scriptures; 5. Prayer; 6. Historical Statement (optional); 7. Singing; 8. Sermon; 9. Presentation of the Keys (optional); 10. Dedication; 11. Singing; 12. Benediction.

VII. SABBATH SCHOOL ANNIVERSARY.

This is a different meeting from the concert, and is designed to present the condition of the school for the past year. Its importance should give it the most prominent place in Sabbath service. The children should participate in the singing, and might in some other exercise. The order may be as follows:

1. Singing; 2. Prayer; 3. Singing; 4. Report of the Treasurer; 5. Report of the

Librarian; 6. Report of the Secretary, on Attendance; 7. Report of the Superintendent; 8. Singing; 9. Addresses; 10. Singing; 11. Benediction.

VIII. MISSIONARY CONCERT.

This meeting, when sustained, is usually held on the first Sabbath evening of each month, and sometimes alternate with the Sunday school concert, or other special meeting, to give variety. Most churches could sustain a concert quarterly, and have no two exercises just alike. Short and special prayers, intelligence from some home or foreign field, remarks of an experimental or general nature, exercises by children, &c., will awaken interest, and give variety.

The following order is submitted, but it should not be rigidly observed:

1. Doxology, sung by all; 2. The Lord's Prayer, repeated in concert; 3. Select Scriptures, responsive reading; 4. Singing; 5. Brief Prayers; 6. Short addresses, and prayers, interspersed with singing, recitations, dialogues, &c., by the children; 7. Collection; 8. Benediction.

PERMANENCY OF THE REPUBLIC.

A republic can only exist on the basis of morality and intelligence among its people. The Bible is the only standard of morality; wherever it has been ignored crime has prevailed; wherever honored morality and virtue have been marked features of society. The right to sustain the common schools with the Bible in them is the right of self-preservation that being the only known means of securing the permanency of a republic. The objection raised to the Bible would be equally potent against any other book or the schools themselves, hence if a republic has a right to exist it is not only the right but duty of government to sustain the schools with the Bible in them.

F. H. P.

BEST SERMONS. When Albert Barnes preached before a seminary class on their graduation, he said: "Young gentlemen, never forget; preach your best sermons in the country! I have charge of a city church, I have noticed that young men preaching for me choose their best themes and their best thinking, because they are addressing a city congregation. It is a mistake; I tell them so, and I tell you so. The mass of a city congregation read little but the daily papers; and read and think as they live, on the run. On anything but business or social pleasure, they think less than they read. People in the country read books; they have time, and they take time to think, and if you must make a difference, preach your thought in the country."

A PARAGRAPH FOR EACH DAY.

I. Let us keep our scorn for our own weaknesses, our blame for our own sins, certain that we shall gain more instruction, though not amusement, by hunting out the good which is in anything than by hunting out the evil.—Kingsley.

II. Throw down the god, money, from its pedestal, trample that senseless idol under foot, set up all the higher ideals, a neat home, vines of one's own planting, a few books full of the inspiration of genius, a few friends worthy of being loved and to love in return, a hundred pleasures that bring no pestilence, a devotion to the right that will never swerve, a simple religion empty of all bigotry, full of faith and love, and to such a philosophy, earth will give up what joy it knows.—Prof. Swing.

III. We're no abiding city here; This may distress the worshipping mind, But should not cost a tear, Who hopes a better rest to find.—Thomas Kelly.

IV. Never yet did there exist a full faith in the Divine Word which did not expand the intellect while it purified the heart; which did not multiply the aims and objects of the understanding while it fixed and simplified those of the desires and feelings.—S. T. Coleridge.

V. I have another thought, and that is this, the preaching of the gospel in the Saxon is necessary. No man can ever get that tongue so clearly, so accurately, as he will from the constant reading of the sixty treatises of John Bunyan. I have lived much of late in the writings of the seventeenth century, not merely because I find there truth in pure crystals, but because there I find that simple language which is "understanded of the people."—Stephen H. Tyng, Jr.

VI. If a man is dead in sin, our attempting to correct his false notions is like laying a dead man straight, who before was lying crooked. The man is dead, and will remain so; though before he was lying crooked, and is now lying straight. It matters little what right notions we may have, while we are dead in sin; for we shall never arise up to them till God awakens our hearts.

VII. The fact is that a certain class of men love to be quiet, and are ready to sell their country to the evil one himself so that they may live at ease, and make no enemies. They have not the manliness to plead for the right, for it might cost them a customer or friend, and so they pretend to superior holiness as a reason for skulking.—Spurgeon.

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G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

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We need a large measure of the Holy Spirit to keep our vision clear, and enable us to discern that our Lord is the most real, living and personal of all beings, and most to be loved, trusted, honored and obeyed. When we fully experience this, we shall feel the wealth and significance of the Saviour's words,—"Lo I am with you always, even unto the end of the world"—to a degree that will bring exceeding strength and comfort to our souls.

It was a poor excuse that the colored woman made, when told that smoking gave her an unclean breath, and that "no unclean person hath any inheritance in the kingdom of Christ." "I shall leave my breath behind me," she said. Now the sooner we fully realize that whatever is physiologically wrong is morally wrong, and that whatever really defiles the body, in a greater or less measure also defiles the soul, the sooner we shall stop making excuses like that. We have mentioned the habit of smoking only as an example, without meaning to single it out at all. The application is a wide one. As President Hopkins lately said, "No man has a right to make his body an instrument of pleasure in such a way as to lower its tone or derange its functions, or in any way unfit it for those higher uses to which it may be put in the service of the rational spirit."

ANOTHER FALLEN MAN.

The strangest thing about it all, and which almost naturally takes precedence of any thought of the sadness of Secretary Belknap's fall, is the fact that men, in the face of exposure after exposure, and flight after flight, and punishment after punishment, of other knaves, will continue to lie, and steal, and defraud, and be bribed, just as though there were no such thing as detection. They must know that they will be sooner or later found out. But now close upon the heels of Mr. Belknap's exposure and ruin, in spite of the warning in it, will doubtless come the exposure and ruin of more than one other trusted and honored man. It would seem as though the host of defaulting cashiers, of forgers, and of esteemed public officers self-ruined, who have either gone into oblivion or are remembered chiefly on account of their villainies, ought to warn every man against the practice of them.

There is another lesson besides the certainty of exposure and its attendant ruin taught afresh by Belknap's downfall, and that is the fact that the very class of men who will thus offer bribes, and invite to a betrayal of trusts, are of all men the unsafest persons before whom one's integrity can be compromised. It was the very man who tempted Mr. Belknap that was the first to disclose his sin. Will it not teach men to be on their guard against such persons? It is exactly like the devil,—always active to get men into trouble, but never able to deliver them from it. Rather he is eager at length to reveal their fall, and then to mock them in their helpless extremity.

Moreover, this particular case should especially interest public office-holders. Political parties necessarily change relations in this country. And when the change comes, then the records of the party just in power are subject to a close and unflinching examination. "No guilty man shall escape" then, whether the President orders it or not. The lesson is obvious. Accept no bribes. Keep a clean record. Then there will be no frauds to be exposed, let Democrat or Republican search never so closely.

It should be remembered to the credit of the Republican members of the committee before whom Mr. Belknap's fraud came, that they stood like true men, leaving their favorite and friend to suffer the penalty of his folly. It is right and just. He has betrayed a high trust. Let him suffer for it. And for country's and honor's sake, let all others be warned by it.

GREAT THOUGHTS—LITTLE DEEDS.

"As a man thinketh, so is he"—not often. His plans may compass mountain and plain, town and country, and his actual deeds never overturn a stone or help a soul in one case or the other.

A man would better make large plans than not to make any. The influence on himself would doubtless be better. But he should always remember that a matter-of-fact public has its eye upon him, and that if there is too great a margin between his thought and deed, he will soon be left out of the account in estimating the sum of the world's work.

"Great thoughts of heart," if they remain only in the uncrystallized form of thought, are not of much practical consequence. Examples are numerous. One may find them in every community—men who sit and revolve their thumbs about each other, and keep up a great thinking, and plan that to-morrow shall be much more abundant in real work than is to-day—and so they live and die, and do nothing else.

The man who sat and froze to death while thinking out some kind of a machine to fit his wood for the stove, so that the real work of fitting it with the ax might be avoided, and whose family sat and starved while lazily counting up the money that was going to be realized out of the machine, has a good many imitators in one way and another.

They leave their farms to grow up to weeds, their tools to rust and be dulled, their business to be ruined by clerks, their children to come up in ignorance and idleness, their dependents to be wretched and unhappy, while they themselves are indolently opening mines of treasure that do not exist, planning to meet great obligations with only paper values.

These speculative do-nothings show to the worst advantage in the church. One rightfully expects from them what one never gets. You hear them plan at home for the success and interest of the prayer-meeting, and you would naturally expect to meet them there at its next gathering. But you do not. Or if you find them there, and hear them exalt the need of working among the neglected classes, and exalting the beauty of that religion that expresses itself in helpful deeds among the inhabitants of back-alleys, you would naturally expect to come across them during the week in just those haunts, and bringing up a score of their inmates to the next meeting. But you find no such thing.

Now the only way to do a thing is to do it. "Great thoughts of heart" do not accomplish it. Reuben was a master of that kind of thought, but the most noticeable thing about his life was its failure. "Unstable as water, thou shalt not excel," said Jacob to him. And his posterity was to be like him. That is the way idleness and indolence and mere planning multiply themselves.

Of course to plan is wise. The folly and failure consist in stopping there. Begin at once to do, as well as plan, and there isn't a life, however weak or humble, but may be crowned with real success.

HATE.

Hate is an unseemly word. It is the name of an ugly fact. The exhibition of downright hatred is repulsive to our better natures. Yet if we search closely, we may find motives in our own lives whose main-spring may be some species of hate.

Perhaps we shall call it holy indignation. Whether the manifestation of this, on the part of man, is any more acceptable in God's sight than the vulgar variety, is a question. It is natural to love those who love us and hate those who hate us. This should make us cautious in all efforts to discriminate between sin and the sinner.

We fail to see the advantages to be derived from hatred, even of the most approved sort. The so-called hatred for righteousness' sake has caused the running of much innocent blood. The famous Inquisition was a legitimate outgrowth of it. We claim to be righteous and despise sin, but in so doing how do we look upon some fallen man or woman? Will not a flavor of our hate fall upon them also? Indeed, the Pharisees were haters for righteousness' sake!

There is no obstacle in the way of Christian progress which has been attempted to be removed by the offices of unnamed hatred, that can not be pre-eminently overcome by the exercise of its opposite, love. A man never grows in goodness by despising wickedness.

Let us forsake our evil ways and cleave to the better part, and leave all vengeance and holy indignation to the Lord.

CURRENT TOPICS.

—THE NEW YORK MEETINGS. The extreme cold weather of the last week, in New York city, did not cool the spirit in the Moody and Sankey meetings, which have kept up their usual ardor, and resulted in real good. The more Mr. Moody shows himself, the more his listeners find out that he is not at all the illiterate man that he has been represented to be, and that in fact if he wouldn't persist in saying done when he ought to say did, and a few ungrammaticalisms like that, there would be almost no peg on which to hang a charge of ignorant speech. However that may be, the meetings are well attended, sinners seek for mercy, professed Christians are revived, and the cause of Christ in all the city seems to be reaping large benefit. And every one of these sinners will doubtless be just as soundly converted, and will make just as good a Christian, as though Mr. Moody was the grammatical peer of Richard Grant White himself. But of course it is always best to hold to the form of sound words when one knows it.

—OUR ENGLISH MINISTER'S CASE. The question of Minister Schenck's retirement from the English mission is probably pending on the investigation of his case now going on in Washington. He is charged with having violated the duties of a public servant by indulging in private speculations, using his office not only to help himself, but to induce others to invest in the same enterprise. His alleged connection with the famous Emma mine swindle in Utah, is the basis of the investigation. Nothing serious is presented against him yet. Such conduct as he is charged with is rightfully held to be a serious offense against official propriety, and would merit the severest rebuke. For the sake of the public credit, to say nothing of his own, we sincerely wish his innocence might be established.

—WOMAN SUFFRAGE IN MASSACHUSETTS. The traditional debate on woman suffrage agitated the Massachusetts Senate a portion of last week. The committee to whom was referred the petition for such suffrage reported, and speeches were made by Hon. Messrs. Loring, Neal, Fiske, and others, in favor of granting the privilege, while considerable opposition to it, first and last, was developed. So far as we can judge, both the weight and the merit of the argument were with the advocates of the measure, but legislators do not always vote in accordance with weight and merit. The women are strongly besieging the Massachusetts legislature, meaning, if they can, to get that State added to Wyoming and Chili, in allowing their sex the "inalienable right" to vote.

—THE PRESS IN GERMANY. Prince Bismarck has made a speech, in which he is reported to have used more or less invective against the journalists of Germany. This was after he found that the penal amendments against the press could not be carried, but were decidedly rejected. He thinks that their newspapers are altogether too seditious, and calculated to raise up factions, promote discord, and circulate rumors of wars. So "his speech is," as a correspondent of the New York Tribune writes, "a notification to all Europe that there are no more official or semi-official papers in Berlin. If any Berlin newspaper chooses in the future to stir up wars, or rumors of war, Europe will take notice that the government is in no way responsible for them." How much truth there may be in the lurking insinuations of this correspondent, we know not, but there certainly is some ground for drawing such a conclusion. In the meantime, the Berlin press, freed from all official connection with the government, will have a grand opportunity to assert whatever of independence it may be allowed to exercise. On the whole, we believe it tenable ground to occupy. For not only in Europe, but in America, and not only as to war, but as to private character, irresponsible, sensational, weak-brained newspaper writers have wrought more mischief than they are worth. If we can only succeed in making them understand, and in making everybody else understand, that they express only their own opinions, and that the respectable portions of communities are in no wise responsible for them, or much swayed by them, a good deal will have been gained.

—THE LECTURE PLATFORM. We could well spare a good many of the lecture courses that are conducted through the winter, but, on the whole, we should regret to know that the popular desire for good lectures, or a popular support of them, was really waning. There are several things that have pointed in that way this winter. There are certainly less courses in operation, and of course less employment for the really good class of lecturers. But that may be only a temporary result of the hard times. Let us hope that it is, and see that the lecture course is not suffered to withdraw any of its good offices from the public.

—WELL ANSWERED. Rev. Dr. Everts, of Chicago, not long since contributed an article to his church paper, the Standard, in which he sought to show that "ceremonial order" of the church is of great importance, so recognized by all denominations, and that close communion is justifiable on the ground of maintaining such "order." He assumes that communion is a church ordinance, and says that "baptism defends the ceremonial order of the church. The supper is a ceremonial fellowship of that order." The article referred to being, to a great extent, a personal criticism of Prof. Swing, the latter pays his respects to Dr. Everts in the last number of the Alliance, of which Prof. Swing is the editor. That paper shows that if "external order" is of such importance as relates to who shall be invited to the communion, then Dr. Everts proves altogether too much; for the Romish and Greek churches both insist on "external order" which excludes everybody else, while the Moslem church did quite as much, and yet all magnify different points of that order. The Baptists hold to baptism by immersion, as their point of "external order," just as the other churches above named insist on something entirely different. The Alliance then continues:

It is just here we complain at these brethren. We believe the early Christians baptized by immersion. We think the evidence in favor of infant baptism almost invisible in the Sacred Book. We feel, however, that the Baptists over-estimate the worth of the ceremony when they make it in any way the condition of inter-communion.

That is exactly it. Christian character, not external forms, is the true basis for the communion.

—SECRETARY BELKNAP IMPEACHED. The late Secretary of War was formally impeached of high crimes and misdemeanors Friday. His downfall agitates the whole country. An incidental feature of it is the proof that it furnishes of some of the charges that Mr. Marsh was so soundly scolded for making recently, as to the conduct of frontier affairs.

—BOSTON AND WASHINGTON WITHOUT CHANGE. The great number of persons contemplating a visit to Philadelphia the coming season, will be glad to know that the New York and New England Railroad will, beginning the third of April, run a through passenger train, with Pullman day and sleeping cars attached,

from Boston to Philadelphia, Baltimore, and Washington without change. The route will be by this Road via Putnam and Wilmington; to Hartford; by the New York and New Haven Road to Harlem River; by transfer steamer "Maryland," to Jersey City; and by the Pennsylvania and Philadelphia, Wilmington and Baltimore Roads and connections to all points South and South-west. The time-tables will soon be published. The passage by the transfer steamer requiring about an hour will afford ample time for meals. Arrangements for special trains, for parties or for organized bodies from Boston, Providence, Worcester, Nashua or Portland can be made upon application to the General Ticket Agent, A. C. Kendall, 224 Federal St., Boston.

BRIEF NOTES.

The parts of "Daniel Deronda" that are given in each number of Harper's Magazine, without extra cost to the subscriber, sell for a dollar in gold in England.

The Committee on the International Temperance Conference have arranged to have presented to the Temperance Congress, which is to assemble in Philadelphia the second week in June, 1876, a full history of the temperance movement for the last century, together with histories of national societies and organizations. Miscellaneous topics, including educational and scientific, social and economical, legislative and political, religious, etc., and their relation to temperance, will also be considered.

In the old English gentleman deemed the inventor of the tag on his shoe-string worthy of a benediction, what shall the ladies say of the man who has just invented a fastener for his name is Sisson, and we know not where he lives, but the article itself is rapidly getting into the market—and quite as rapidly getting out again, for it is an invention that "takes" remarkably. The man who is constantly getting the tidy under his feet when it ought to be under his head, would be contributing greatly to the family peace if he could get some of these fasteners at the fancy goods store.

Denominational News.

Aid to Theological Students.

Please permit me to make a plain statement of facts in regard to the young men who are preparing for the ministry in New Hampton Institution. There are now connected with this school ten young men who have the ministry in view. The regulations of the Education Society are such that last term only one person received aid from the beneficiary fund, and he received only \$3.25. Probably no more will be obtained from the Ed. Society the present term. These young men are without means, a long course of study is before them, and they have nothing to depend upon but their own efforts. The Institution furnishes free rooms for all such persons who wish to room in the building; it also gives the tuition to two each term; and would do more if possible.

But it will be remembered that the Institution has no funds for the purpose of aiding these young men, like some other schools, and the donation of room-rent and tuition are now made from a treasury worse than empty. Now it seems to me that these young men need encouragement, at this time, more than they will when further on in their course.

The good Shepherd takes up the young and feeble lambs in his arms and carries them; when they become older they will be able to take care of themselves. The husbandman gives special attention to the young, the tender plant, and when it becomes strong it will need less care. So it should be with the Christian church. We ought to encourage, assist, aid those young men who are just beginning to prepare for the ministry. The course looks long, when they stand at the commencement; it seems almost an impossibility when they think of paying their way through a ten years course of study; and the indifference of the church seems unaccountable, when they see rich members unwilling to contribute a single dollar towards the support of those who are sacrificing their time, money, and even health to prepare for a work of still greater sacrifice in the ministry.

But it seems to me that the Christian men and women of the Freewill Baptist denomination do not understand the circumstances, or they would assist these young brethren in their efforts to secure an education. There must be men and women in the churches who would gladly invest a few dollars in such a cause, and take the Lord for paymaster. There must be benevolent individuals in the F. B. churches in New England who would esteem it a privilege to help pay the expenses of these young men. It will be a great help to them if their tuition can be paid. Six dollars and fifty cents will pay the tuition of a student one term. Rev. Dr. Fullerton has volunteered to pay the tuition of one young man this term. And I suppose he will not be offended if I suggest that it seems to me that there may be many other persons in our churches, worth more property than he is, whom it would greatly benefit to do likewise.

I know that there are many calls for money, but it seems to me that there are few more imperative than this.

Now if there are those who wish to contribute something to aid these young men in their efforts to obtain an education, please send draft or P. O. order to the Treasurer, Rev. E. H. Prescott, and it will be appropriated according to the necessities of the students under the direction of the Executive Committee.

A. H. MESERVEY.

New Hampton Inst., Feb. 29, 1876.

Home Mission in Rhode Island.

We have had the pleasure of spending a few weeks in the interest of Home Missions in this State. We have visited as yet, only a part of our churches, and shall visit the remainder at some more favorable time.

The pastor of the Roger Williams church gave us a very cordial welcome to his pulpit, on the Sabbath, and the church generously responded, in a collection of \$185.60, besides several pledges of \$100 each, for our "Centennial fund." This church and S. School never seemed more prosperous in numbers, liberality, and spiritual power than at present. Several have of late embraced Christ, while others are asking what they shall do to be saved. Another mission chapel has already been built, both convenient and pleasant, in another part of the city where needed, by this church, with excellent prospects of growth, and Christian permanency in due time.

Providence has already become the center and stronghold of our denomination in its church power. These brethren with their able and highly esteemed pastors, work harmoniously and vigorously for Christ at home, with a most commendable interest in the welfare of all our people.

Bro. Brewster, of the Park St. church, is having some revival, and additions by baptism and letter to the church. Measures have been devised, and undertaken, with encouraging prospects of liquidating the church debt, ere long. This society, when relieved from debt, will grow rapidly and become one of the best. A collection of some five dollars and note of a hundred, is an expression of Christian love justly indicating success.

The death of Bro. Whipple was a great loss to the church. The widow will however do generously for the people of their choice.

The Greenwich St. church is said to be prosperous, under the labors of its new pastor, with reasonable hope of relief from its burdensome debt within a reasonable time.—Our church at Greenville, so long and favorably known for its benevolence, stability, moral integrity, and kind treatment of its pastors, is still equally kind and obliging towards all. It has a growing society and S. School, deeply interested in H. Missions, and every denominational work. The church of late has adopted a plan of weekly offerings, equally divided among our benevolent enterprises, and is working well. Twenty dollars was ready for H. M., and three hundred was pledged on our "Centennial fund." The pastor is much loved, with his family, and very useful in Christian labors. We were very glad to meet Bro. Lovejoy at Pascoag, an old associate in Maine, and true yoke fellow in the ministry of Jesus. This ground is historic, and almost sacred, from the early labors of Colby, and his wonderful success in preaching Christ. We saw the old meeting-house, where this holy man so often and faithfully proclaimed a holy religion to the unholy and lost, as but few men have ever done. There still survive two devoted Christians, baptized by him, more than 60 years ago. This church has recently parted with one of its deacons, and one of the best and most benevolent of men. His name for honesty, and uprightness of character, in all business matters, which were large, is everywhere acknowledged and most highly esteemed. A pillar in the church, to uphold firmly and certainly all its interests. Such was Dea. Hopkins! His brother, equally loved and generous, gave his life in the army, for his country. The collection for H. M. on the Sabbath was nearly \$90.00 with generous pledges for time to come. This church has an excellent house of worship and parsonage. Some twenty have of late professed faith in Jesus. The members are earnest and well united in their pastor, who is doing a good work for the Master.

Chepachet has a growing church of our faith and order, under the pastoral care of Bro. Perkins. Its meetings are interesting, and the house on the Sabbath well-filled.

Valuable accessions to the church have been made within a year, and a good parsonage house has lately been built for the much loved pastor. All things indicate most hopefully for the cause.

The collection was \$14.03, with a pledge of one hundred more. We left Rhode Island in better courage, and more hopeful of our people, than we have been for years. The very kind and cordial greetings, received from all the ministers and brethren, but above all the interest shown in missions, has opened anew in our poor heart, thanks to the brethren with the most unqualified thanksgiving and praise to God. We hope to return to the State in May, and finish up our work for the present year at least.

If all our churches in New England will do for H. M. as this little, smallest State in our sisterhood of states is anxious to do, our H. M. treasury would be full and our "Centennial fund" soon raised to one hundred thousand dollars.—May God hasten the day.

J. S. BURGESS, Cor. Sec.

Ministers and Churches.

FAVORABLE reports are received of the revival interest at Saccarappa, Me.

REV. D. C. WHEELER, No. Somerville, Mass., announces himself as able to take a pastorate the coming spring.

SOUTH MONTVILLE, ME. During the past month extra meetings have been holden with

good results. The work of the Lord has been revived and numbers converted. We have had the assistance of Rev. W. H. Yeoman, of Rockland, and Bro. A. J. Eastman, of Lewiston, and their labors have been abundantly blessed. The interest still continues.

J. H. Y.

We are glad to learn that the society in Belvernon, Pa., have reconsidered their decision to sell their house of worship, and are making vigorous efforts to infuse new life and strength into their church and congregation. They have been hard at work paying up their debt and wish to thank those in various parts of the denomination who have helped them. They are still in need and wish to be remembered by those who wish to aid in building up a strong church in that place. For further information address Hexenbaugh, Belvernon, Pa.

BRO. D. A. MADDOX is greatly encouraged by the condition of affairs in the Amesbury church. There is a good religious interest at present, several conversions have occurred, and the work is going on. There are also marks of material prosperity. A new organ is about to be put into the choir, and it is hoped that the praises of God may be sung out of full and loving hearts.

GREEN, ME. Rev. A. S. Prescott has resigned his pastorate with the F. Baptist church in Green, Me. The church here has enjoyed two years of his most successful labors. A good number have been added to the people of God's husbandry in that place, and the financial ability of the society much advanced. Brother Prescott is a good pastor, and an able minister. May our divine Master grant him like success in his future field of labor.

THE revival interest at So. Dover, Me., continues. Bro. B. S. Gerry reports that the whole community is stirred by the Spirit, and that sixty have already made some move towards the kingdom.

POWNA, ME. Rev. Josiah A. Prescott has been preaching in Pownal for some months. The work of the Lord has prospered in his hands. Some fifty have professed precious faith in our divine Lord and the good work is still progressing. Bro. Prescott is an ardent worker and a faithful minister. A. S. R.

EAST ALBANY, VT. The Lord has again visited this place by his converting grace. Some twenty have expressed a desire to become Christians, and we hope a large share of them are already rejoicing in sins forgiven. The meetings and Sabbath schools are deeply interesting. The church will be in need of a pastor the first of May, as I have concluded to close my labors with them at that time.

C. W. GRIFFIN.

NORTH SANDWICH, N. H. Rev. J. S. Potter sends us a communication from which we learn that a good degree of religious interest prevails in North Sandwich. The church has been revived and there have been a goodly number of conversions. They have been favored with the labors of Revs. H. Stevens and Cally; also Rev. M. Sherman, a Methodist. The church has contributed generously to benevolent enterprises, and has been busy with repairs and improvements in meeting-house and parsonage. At their last monthly meeting a home mission society was formed, and they expect to work with renewed zeal for the Master.

Washington's Birthday at Storer College.

A portion of the afternoon of the 22d of February, after the class recitations, was spent by the faculty and students of Storer College in memory of the immortal Washington. The exercises were opened by Rev. N. C. Brackett (Principal), who made some highly interesting remarks. He was followed by Rev. A. H. Morrell, who presented the honored name as a type of morality, integrity and fidelity, and in a certain sense as a true type of Christianity. The privilege was then extended to the students for extemporaneous remarks. To those who improved the privilege extended them, much credit is due for good delivery and chasteness of thought. To make the exercises more interesting, some appropriate extracts were beautifully recited by Misses Juliet B. Smith and Corrie L. Franklin. One of the most satisfactory features, however, in the present condition of the college is the good religious interest prevailing. Several hopeful conversions have occurred, and many others are seeking anxiously for a hope in Christ. It is highly gratifying to find these good teachers ministering to both mind and heart. May their work prosper, and their brows be graced with unfading glory as the reward of their toils. L. L. P. Charlestown, W. Va., Feb. 23.

Donations.

REV. B. S. GERRY and wife were kindly remembered by a generous donation from their friends in Bradford, Me., Jan. 17.

REV. H. BLAISDELL and wife would express thanks for a liberal donation of fifty dollars from their friends in Eaton (Mt. Church) and vicinity, on the evening of Feb. 1.

Installation.

A council, called by the Free Baptist church of Olneyville, R. I., to examine Rev. A. L. Gerrish, and, if thought proper, to install him as pastor of said church, met at their house of worship, Feb. 29, at 2.30, P. M. The council consisted of Revs. D. Boyd, C. A. Bickford, A. H. Heath, A. Given, B. Phelon, J. M. Brewster and L. Dexter. It was organized by the choice of Rev. J. M. Brewster, chairman, and Rev. L. Dexter, clerk. The candidate was examined as to his Christian experience, call to the ministry, and doctrinal views, after which the council voted to proceed with the installation exercises, at 7.30 in the evening.

These took place in the following order: Invocation, Rev. L. P. Bickford; Reading of Scripture, Rev. L. Dexter; Prayer, Rev. B. S. Morse (Baptist); Hymn, Rev. C. A. Bickford; Sermon, Rev. A. H. Heath; Address to Church, Rev. D. Boyd; Hand of Fellowship, Rev. A. Given; Prayer of Installation, Rev. B. Phelon; Charge to Candidate, Rev. J. M. Brewster; Benediction, by the pastor.

LEWIS DEXTER, Clerk of Council.

Freedmen's Mission Items.

During the last six days upwards of twenty of the students of Storer Normal School have indulged a hope in Christ. It is indeed a wonderful work for the time and circumstances. Many of the Christian students are working with earnestness and success among their fellow students. We feel that many far away have been praying for us and will continue so to do. We have preaching every night.

At Berryville, eighteen miles south of us, two of our students are witnessing a great turning to the Lord. Bro. J. D. Venev is pastor. We have recently licensed four brethren to

both adults and children.
Sample copies of any paper sent free.
Address, **REV. I. D. STEWART**
DOVER, N. H.
A. H. HULING, 56 Madison St., Chicago, Ill.

Poetry.

"AD AMIROS."

1829-1876.

*"Dumque vident genas
Et decet, obdura solentur fronte lacrimas."*
The muse of boyhood's fervid hour
Grows tame as skies get chill and hazy;
Where once she sought a passion-flower,
She only hopes to find a daisy.
Well, who the changing world bewails?
Who asks to have it stay unaltered?
Shall grown-up kittens chase their tails?
Shall colts be never shod or haltered?
Are we "the boys" that used to make
The tables ring with noisy follies?
Whose deep-lung'd laughter would shake
The ceiling with its thunder-voles?
Are we the youths with lips unshorn,
At beauty's feet unwrinkled eyes?
Whose memories read tradition's morn—
The days of prehistoric tutors?
"The boys" we knew—but who are these
Whose heads might serve for Plutarch's
sages,
Or Fox's martyrs, if you please,
Or hermits of the dismal ages?
"The boys" we know—can these be those?
Their cheeks with morning's blush were
painted;
Where are the Harries, Jims and Joes
With whom we once were well acquainted?
If we are they, we're not the same;
If they are we, why then they're masking;
Do tell us, neighbor, what's your name,
Who are you?—What's the use of asking?
You once were George, or Bill, or Ben;
There's you, yourself—there's you, that
other,
I know you now—I knew you then—
You used to be your younger brother!
You both are all our own to-day—
But ah! I hear a warning whisper;
You recede hour that fits away
Repeats the Roman's sad pauper.
Come back! come back! we've need of you
To pay you for your word of warning;
We'll bathe your wings in brighter dew
Than ever wet the lids of morning!
Behold this cup; this mystic wine
No alien's lip has ever tasted;
The blood of friendship's clinging vine,
Still flowing, flowing, yet unavast;
Old Time forgot his running sand
And laid his hour-glass down to fill it,
And Death himself with gentle hand
Has touched the chalice, not to spill it.
Each bubble rounding at the brim
Is rainbowed with its magic story;
The shining days with age grown dim
Are dressed again in robes of glory;
In all its freshness spring returns,
With song of birds and blossoms tender;
Once more the torch of passion burns,
And youth is here in all its splendor!
Hope swings her anchor like a toy,
Love laughs and shows the silver arrow
We knew so well as man and boy—
The shaft that stings through bone and mar-
row;
Again our kindling pulses beat,
With tangled curls our fingers daily,
And bygone beauties smile as sweet
As fresh-blown lilies of the valley.
O blessed hour! we may forget
Its wreaths, its rhymes, its songs, its laugh-
ter,
But not the loving eyes we met,
Whose light shall glid the dim hereafter.
How every heart to each grows warm!
Is one in sunshine's ray? We share it.
Is one in sorrow's blinding storm?
A look, a word, shall help him bear it.
"The boys" we were, "the boys" we'll be
As long as three, as two, as one;
Then here's to him—ah! which is he?
Who lives till all the rest are sleeping;
A life with tranquil comfort blest,
The young man's health, the rich man's
plenty,
All earth can give that earth has best,
And heaven at forenoon years and twenty.
—Atlantic.

Family Circle.

HIGHTS AND HOLLOWES OF VINTON.

BY ADDIE L. WIDMAN.

CHAPTER I.

Solomon Plansaw, or Sol Plansaw as he was usually denominated, was master builder of Vinton, and famed in the region round about not more for his ability in making rules for youthful builders than in breaking those established by the one who laid in Zion a tried stone—a precious corner stone to them that build upon it, a stumbling stone and a rock of offense to them that would pass it by.

While his hands were shaping into grace and beauty the earthly houses of men for whom there was no sunny corner in his heart—only the ghostly lamp-light of business policy—his own were beating cruel blows on the heavenly house which his Elder Brother had prepared for his own soul. And the things which are seen are temporal and the things which are not seen are eternal.

The august owner himself could hardly feel a prouder triumph as he surveyed the elegant structure which his father's bequeathed gold had enabled him to plant on Vinton heights than did Sol Plansaw whose own little cot reared its weather-darkened sides in the hollow beyond Vinton woods.

And his father had left him this: his little brown cottage with its low doorway and narrow windows and its creaking stairs, his broad, white brow and his dark clustering curls, his strong frame and his cursing lips, his ignorance, his trade and his poverty. His ignorance, in a world where knowledge is power; his trade, in a world where pretty Jennie Pharis, with her basket of sweet arbutus flowers, who had laughingly declared that she would give a spray to every man she passed, passed her father's new house with a shrug of the velvet-coated shoulders and words to her companions of which a meddling little busybody of a breeze, that never whispered anything sweet enough to cause the blush of the palest May-flow-

er, brought to him the last, "nothing but carpenters;" his poverty, in a world where money is god. Wasn't it so? Sol Plansaw thought it was, as he looked at the imposing structure, every gable cornice and bracket of which had slept with him in the hollow beyond Vinton woods long before it had looked down on him so grandly from Dea. Pharis's yard. The moldings, the arches, the pillars, the house were his—all his—his own child, but his dead child until Dea. Pharis's money breathed into it the breath of life.

How many years before the opportunity came had he longed to put something into the world after his own mind, to stamp it with his own individuality, to see his own thought looking back at him from roof and ceiling. It was done, and only to him it bore the stamp of Sol Plansaw. Men said, "Fine house that of yours, Dea. Pharis," and Dea. Pharis rubbed his soft hands and answered, "Yes, sir, yes. Do very well for a summer residence."

The softly slipped feet of Dea. Pharis moved noiselessly over the crimson and gold roses in his costly carpet as he crossed his room and with his mother's Bible in his hand regained his lounging chair, to turn, with thoughtful brow, the leaves that she had turned, and to read, with filial devotion, the words of the Heavenly Father which the earthly mother had folded in by curving lines—words more precious than the common text to her because they found more sure echo in her own soul, were more her own—just as by her enfolding arms she had always held Algernon Pharis apart as something especially sacred from the rest of Vinton's little children, because, though they were all God's, he was her own—God's thought for her, echoed through her own life from the life in which her own was merged.

The heavy boots of Sol Plansaw left broad nail-dented tracks in the muddy road that led to the hollow beyond Vinton woods as he went to the little brown cottage, whose walls were darker with the breath of cursing before he knew the world than all the time or rude weather that Vinton ever passed through could make them. His thoughts did not chide with the chiming of the marsh-frogs, with the notes of the whippoorwill or the sighing of the pine trees, only with the heavy, muffled tread of his own mud-laden feet.

"We're born to different things and we can't help ourselves. Algernon Pharis could no more help being the man he is than I could help being what everybody expected of Sol Plansaw. Easy enough for him to say the way's free to all—that the man that goes down hill goes of his own accord, and the man that goes up goes because it's his own choice to go up. He didn't choose whether to go up or down. His feet were planted on the earth with his face turned toward the mountains. If ever he had tried the other way, wouldn't there have been a host of such prayers as they say God hears all pushing him round again? He had to go up. He'd have had to kick against the pricks harder 'n ever any ox did to have gone any other way. And I had to go the way my father was going—down. I didn't see any other way. Easy enough to go up when you never've gone any other way, but what's the use for a man that's been going the road I've traveled for forty years to turn round and try to climb up? The soil behind me's too loose and crumbling. It won't hold."

"There's a difference that men can't get over; that's all. Maybe the world's swung fair and square, but I don't see it so. Money and college and prayers for him. He couldn't have got rid of 'em without a struggle as great as I should have had to make to have got 'em, even if I'd ever thought of such a thing."

God knows there is a difference, and God knows why; but what did Sol Plansaw know of God? or what does any one know of the pitiful father who uses the hallowed name of the Most High as a wayside stone to hurl at every dog that barks, at every bird that sings, at every flower that blooms?

Sol Plansaw had been out of the peaceful fold all the dreary time since he used to smile in his cradle at the loving little messages that his Father's angels came to whisper—messages of cheer and comfort and encouragement telling him not to grow disheartened at the strangeness of the land to which he had come, that it was all a mystery even to those who had learned most about it, that life was a mystery and that death was a mystery, and that God would be sure to remember where he had put him, and that when the grand people, in the large house by the common, pray that God would bless and save little Algernon Pharis, Christ would remember that no one in the brown cottage in the hollow thought of asking for grace, mercy and peace for the baby. And his great rude brother Tom slammed the door as he came in, and danced an Irish jig, and shouted an Irish chorus of some low ballad, and then in a rough rush after the huge mastiff that leaped excitedly about his young master, overturned the cradle and changed into a frightened cry the smile that gleamed on the little one's face as the angels whispered that Christ would pray the Father for little Sol Plansaw.

Such a hard rough thing as life had been to him since then—something coarse and turbulent always drowning the angel's whispers, something graceless and unhal- lowed always changing the smile of peace to the cry of torment, till the man forgot all that the angels had whispered, to the babe, forgot that God was love, and felt only that the world was hate.

Dea. Pharis believed something about the Trinity and something about election and the falling from grace of the saints. Those who attended the Sunday evening prayer meeting—that is, those who attended it in spirit as well as in body—knew what he believed. He knew what he believed by the creed of the church which had received his grandfather's and and father's support and of which he was first deacon.

The Trinity in which Sol Plansaw put his trust consisted of "Three distinct raps." The election about which he was most concerned was that of the selectmen and town surveyor. Oaths fell from his lips like serpents, till the air was black around him, if in the choice of moderator, Jon's had three votes more than Smith. For the rest of theology had he taken the pains to put his belief into words it would probably have been not unfitly expressed by the rash simile: Humanity is like a tree. Part of it grows up because it must grow up, and part grows down because it must grow down. Neither trunk nor root can help itself. It's nature and position.

Shall we account for the existence of Sol Plansaw's heir on the ground of his father's selfish thoughtlessness? Was it not enough that his own dead father's bequest had hung like iron weights about him, that he should shelter and feed another for the same woful inheritance? But I think God's fatherhood overshadowed his when Basil Plansaw was born. He was the child of the purest drop of blood in the father's veins, baptized, I believe, by the tears of those who pray sincerely (as some surely do) for them who are born in the shadow of death; and the golden brown hair that lay in waves of light over his forehead was the gathered sunshine that fell in benediction from the hands of Him who ministers unto the world.

To Be Continued.

THE TRUE CINDERELLA.

There are few thoughts that are new in the world, as Solomon discovered thousands of years ago, and said that "there is nothing new under the sun." Many of the best stories in our story books are only the reproduction of some very ancient bit of history or myth; and some of our readers may be surprised to learn that the finest of all English nursery tales, "Cinderella," was once the delight of the children of Egypt in the palmy days of the Pharaohs.

We will tell you how it happened; and we think that you will say that the old story is quite as clever as the new, and much more probable; for in the true Cinderella history there are no fairy godmothers, no mice and no pumpkins. A wise old eagle takes all the management of the slipper, and we can in fancy see him carrying it over the silver sands and dark pyramids of Egypt, without greatly taxing our belief.

Rodolphe—a pretty name, to begin with—was the fairest lady in all Egypt. She had a dainty foot, and wore jeweled slippers, and all the people gazed upon her with delight when she walked, as though she were a goddess or a fairy.

She went out to bathe one day among the white lilies of the Nile. While she and her maids were sporting in the water, a great shadow passed over them, and they saw an eagle alight on the bank where their clothes had been left. Presently it arose with something in its talons, and wheeling through the golden haze, became a speck in the clear sky.

When Rodolphe came up the bank, she found that one of her jeweled slippers had been carried away, and she said to her maids, "The eagle has taken it."

And the maids said,—"Then it will bring you good luck. The eagle is a bird of good omen."

So Rodolphe hobbled home with a light heart, one of her slipperless feet crushing the lotus blossoms. Her maids laughed at her, but she said,—

"It is good luck, for an eagle has taken it."

Far away up the Nile lay Memphis, with her bright-winged temples and palaces; a city seventeen miles in circuit, the seat of the Pharaohs for nearly a thousand years, at this time the capital of Egypt. Here were the splendid temples of Isis, Serapis, and of the sun, and the throne was now filled with a Pharaoh who had overthrown eleven other Egyptian kings.

His name was Psammetichus. His son, the Pharaoh Nechor, slew Josiah, king of Judah, B. C. 610. (See 2 Kings 23.)

He was sitting in a cool portico of his palace toward evening. The crimson sun was blazing low on the hot sands of the desert, but cool winds tripped with light feet along the dimpling waves of the Nile, and fanned the king as they passed. He arose, walked into an open court, when a great shadow passed above him.

He looked up, and beheld with delight and awe an eagle descending, and wheeling above his head, with something sparkling in his talons. He looked upon the bird as a messenger from the sun.

He lifted his arms for joy. Just then the eagle began to ascend, dropping the glittering treasure from his talons into his bosom.

It was Rodolphe's jeweled slipper.

The next day Psammetichus issued a proclamation which caused all Memphis to wonder. Whoever would find the mole to the jeweled slipper, which the eagle had brought to the palace, should be loaded with riches, and taken into the service of the king.

Rodolphe heard the great news. She believed that the eagle was indeed a messenger of the gods to point out to her her

destiny. So she came to magnificent Memphis, to answer the proclamation of the king.

With one slipperless foot she ascended the grand portico of the Pharaohs, and stood before the king with downcast eyes, lifting her dress just above her dainty feet,—a perfect vision of beauty. Of course Psammetichus immediately fell in love with her, and married her, and made her queen of all Egypt.

There was great joy in all the dazzling temples of Memphis when the marriage was consummated—there were dancing and music, and strewing of flowers. All Egypt was happy.—*Hezekiah Butterworth, in Wide Awake.*

FACTS.

BY E. A. S.

The City of Benares.

Benares is one of the most ancient, as well as most famous, of the cities of India. For about four miles it stretches along the left bank of the river Ganges. All this way there are landing places with handsome flights of stone steps, and one catches a glimpse of tall minarets to the numerous mosques, as one goes up the river in a boat.

The streets are very narrow, only a few feet wide, and the houses very high indeed; so high that one can only see a small strip of the sky as one walks along through them.

Yet the people do lots of trading. There are great numbers of diamonds and they sell a great many shawls and large amounts of silks and muslins which they themselves manufacture, besides many European products. Among the latter is that very bad thing, opium.

In this city is the Hindoo Sanscrit college, the pride of India. Many hundred years ago when our forefathers had no schools, no papers, no books, and were savages, away off in India in the city of Benares they had men of learning whose fame is yet brilliant. Men who studied language and letters and philosophy, and were highly cultivated in the graces of culture. And the very language, the Sanscrit, which they studied, the classic language of India, is now being studied in Europe and our own country, and is said to be a finer language than either Greek or Latin. All the learning of the Brahmins centered there.

A great many Hindus make pilgrimages to Benares, and there is no time when priests do not abound in the streets, some of whom have their home in the city, but many come from all parts of India.

The Christian missionary has found his way to that city, and numerous missions with their schools are now doing a good work.

The population is probably about 500,000, nine-tenths of whom are Hindus, and the remainder Mohammedans.

ANAGRAM. Here are the 272 additional words. If any of our readers have found any words which can be made out of the letters in the word *incompatible*, besides those already published in this column, if they will send them to us within two weeks, we shall be pleased to mention them:

Impact, impale, impanel, impel, impanel, nab, nap, nation, neat, neap, net, Nile, nip, noble, notable, notice, cab, calm, came, camel, cameo, camel, camp, cane, canto, cap, cape, capital, capitol, capon, cat, catnip, ceil, Celt, cent, cento, cin, cite, clam, clasp, clean, cleat, climb, clime, clip, coalpit, coal, cob, cobalt, coil, coin, comb, combat, combine, come, compact, compel, compile, complain, compliant, comply, cope, cot, cote, oat, obit, oblate, obtain, oil, oint, omit, on, once, one, opal, opaline, open, opiate, optic, optical, optician, ma, mace, mail, main, male, malice, maniac, mantle, mantle, matin, meal, mean, melon, melt, menace, mental, met, metal, mica, mien, mile, mince, mine, mob, Mobile, moil, mole, molt, mop, mote, pa, pace, pact, pale, palm, pan, pane, panel, panic, pant, part, peat, pelican, penail, pencil, pent, pile, pilot, pine, pintle, pitiable, pitman, place, plain, plant, plan, plant, plane, planet, plat, platen, platone, plea, plot, poet, poetic, poetical, point, police, polio, potable, abet, ace, act, action, acorn, alment, aloetic, alone, alp, alpine, am, ambit, ambition, amble, ankle, anile, ape, at, ate, atom, atonic, atone, talon, tanny, tampion, tape, teal, team, tips-toil, tole, Tom, tome, tone, tonic, tope, lambee, inapt, incite, income, inept, imate, italic, item, bacon, bail, bate, balm, Baltic, ban, bat, baton, beacon, bet, bice, bin, benate, binocle, binomial, blain, blame, bleat, bolt, bone, lace, latine, lain, lamp, lance, lancet, lap, lapel, late, lea, lean, leap, lection, lemon, lent, lentil, let, libation, lice, lime, limir, linen, limp, limpet, line, lip, loam, loan, lion, lone, lot, lote, eat, ebon, elation, elm, emit, enact, encamp, aim, albert, albino, alien, alement, entail, entail, entomb, entomic, entoid, Eolian, epic.

MECHANISM OF MAN. The following is about the skin and the sweating tubes which it contains:

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average area in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch. A person of medium size is subject to a pressure of 28,000 pounds. Each square inch of skin contains 3,500 sweat-ing tubes, or perspiratory pores, each of which may be likened to a little drain file one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.

ANALOGY OF FREDERICK THE GREAT. Frederick the Great, being overturned one day in his carriage, liberally vented his anger on the coachman, and then asked him what he could say in excuse of his want of skill.

"Did you never lose a battle?" was the rejoinder of the coachman.

Frederick was instantaneously pacified.

Literary Review.

PASSAGES FROM THE ENGLISH NOTE-BOOKS OF NATHANIEL HAWTHORNE. In two vols. 18mo. pp. 391 and 369. Boston: James R. Osgood & Co. 1876. (\$1.25).

OUR OLD HOME: A Series of English Sketches. Same author and publishers. (\$1.25).

There are a great many pictures that one, having looked upon once, never cares to see the second time. There are here and there a few that, once seen are continually wooing you back to look again, and although it be the same picture it seems as fresh and charming as though this were your first view of it. Or, if it be not that, you at least know from previous inspection the attractive points about it, and are ready at once to enter into the enjoyment of them.

So there are books that, once read, it can not be induced to re-read. But it is not so with Hawthorne's. His are like the pictures that keep drawing one to look again. The subtle, delicate charm that pervades them is not extracted at the first reading. Like Irving's Sketch-book, or Charles Lamb's Essays of Elia, or Addison's Spectator, they repay you at each reading with a restful, genuine pleasure. This is quite as true of his foreign note-books as of any others. The three volumes before us are especially attractive. His English consulate was put to such service that not only shipwrecked mariners, and perplexed travelers, and unprotected females got the benefits of it, but the field of literature was enriched by it, and its products are a lasting legacy. He looked upon men and customs with a critical eye, and measured them by the high standards of truth and liberty which had been constantly before him in his own Republic. Thus he was often severe, and has been more than once charged with wielding a too sharp pen. To this he replies as follows in the preface to "Our Old Home":

"To return to these poor Sketches; some of my friends have told me that they evince an aspect of sentiment towards the English people which I ought not to feel, and which it is highly inexpedient to express. The charge surprises me, because, if it be true, I have written from a shallower mood than I supposed. I seldom came into personal relations with an Englishman without beginning to like him, and feeling my favorable impression was stronger with the progress of the acquaintance. I never stood in an English crowd without being conscious of hereditary sympathy. Nevertheless, it is undeniable that an American is continually thrown upon his national antagonism by some acid quality in the moral atmosphere of England. These people think so loftily of themselves, and so contemptuously of everybody else, that it requires more generosity than I possess to keep always in perfectly good-humor with them. Jotting down the little acronyms of the moment in my journal, and transferring them thence (when they happened to be tolerably well expressed) to these pages, it is very possible that I may have said things which a profound observer of national character would hesitate to ascribe to me. I never say, I verily believe, that had not more or less of truth. If they be true, there is no reason in the world why they should not be said. Not an Englishman of them all ever spared America for courtesy's sake or kindness; nor, in my opinion, would it contribute in the least to our mutual advantage and comfort if we were to besmear one another all over with butter and honey. At any rate, we must not judge of an Englishman's susceptibilities by our own, which, likewise, I trust, are of a far less sensitive texture than formerly."

In that truthful, intelligent, independent spirit the whole volume is written, and will be found full of wise opinions and sharp revelations of national character. It differs from the "Note-book" mainly in its form of presentation, that being in the nature of a diary, in which he records passing events and observations, "questions, doubts and reflects with his pen, and, as it were, instructs himself," while this is a collection of longer sketches, dealing with such subjects as "Consular Experiences," "Recollections of a Gifted Woman" (Miss Bacon, the Shakespearean enthusiast, who proposed to search the poet's grave), "Pilgrimage to old Boston," where he finds a rich collection of antiquarian relics in the chamber of an old bookstore, "Some of the Haunts of Burns," a charming sketch, "Outside Glimpses of English Poverty," etc. The three volumes are throughout characteristic of the author, and as there is now no doubt that this is the only form of biography that we shall ever get of him, it behooves the admirer of his genius, now more clearly recognized than ever before, to make the most of it.

In this connection, the "vest pocket" volume on HAWTHORNE, by James T. Fields, just issued as it appeared in "Yesterday with Authors," will be doubly interesting. To the "Vest pocket edition" there is also added the COURTSHIP OF MILES STANDISH, ENOCH ARDEN, and HOWELL'S A DAY'S PLEASURE.

THE LIFE OF JESUS CHRIST, THE SON OF GOD; as compiled from the four Gospel narratives. Boston: D. Lothrop & Co. 16mo. pp. 322. (\$1.25).

SOLDIERS AND PATRIOTS OF THE AMERICAN REVOLUTION. By Joseph Banvard, D. D. Same publishers. 16mo. pp. 293. (\$1.25).

This Life of Christ is a compilation of those portions of the four gospels that present his career and mission. They are arranged in proper order, and show the harmony and consistency that exists among the different narratives. There is a good deal in favor of such a book. As the compiler, Prof. Heman Lincoln, says in the preface, "A careful study of the New Testament is the best cure for unbelief." And whatever unbelief exists with reference to the credibility of the work and words of Christ ought to be essentially allayed by a candid examination of this New Testament narrative. It has been often said that the best life of Christ was the Bible. Here we have it, without addition or deduction. Except in points of arrangement and combination, it disarms criticism, for it is almost in the very words of him who spoke as never man spoke. "Soldiers and Patriots" is one of the "Pioneers of the New World" series, which this enterprising firm is issuing. It is really a story of the leading events of the Revolution, its battles, chief men, whether patriots or traitors, and the results of the struggle. It is presented in an entertaining style, sufficiently varied to interest numerous classes of readers, and often stirring enough to make the blood tingle even in memory of some old deed in that heroic time. It is especially appropriate at this time when the public thought is turned to the beginning of the national life. It is history and story combined, the whole being fresh and reliable.

Magazines, &c.

The colleges, some of them, are being exhibited in an interesting way in *Scribner's*. The current number contains an illustrated paper on Trinity College, Hartford, describing the new buildings now in course of erection. Dr. Edward Eggleston publishes a popular description of Froebel's principles and methods in an article on the Child-Garden. The text is accompanied by a portrait of Froebel, numerous diagrams, etc. "Truro Parish" is a short paper which gives some amusing legends in connection with the "Old Public Church and its

rectors. This is one of the churches which Washington has incidentally immortalized. Albert Rhodes sketches the career and character of Balzac, and tells a number of characteristic anecdotes of the famous writer. Dorsey Gardner writes about the struggles and successes of the celebrated ornithologist, Wilson. Another installment of "Revolutionary Letters" is given in this number. Rev. Mr. Twitchell, of Hartford, has here a paper "Concerning Charles Lamb," which gives the result of a pilgrimage among memorials and relics of Elia. Five chapters of Bret Harte's "Gabriel Conroy" are published; and two chapters of Edward Everett Hale's story, "Philip Nolan's Friends." The usual departments are ably sustained. New York: Scribner & Co.

Lippincott's continues the series of papers on "The Century—its Fruits and Festivals," and treats of "Past Exhibitions," showing the origin and growth of Exhibitions in the past. The article in question embraces a number of engravings of Exhibition Buildings, including those of Paris and Vienna. "Sketches of India," handsomely illustrated, are continued with increasing interest. Rebecca Harding Davis contributes a striking description of our "Life Saving Stations," in which she vividly pictures the dangers of our coasts, and the service performed by the men employed by the Government to save life and property from wrecks. "The Entaw Flax," by Robert Wilson, is a highly interesting story of the Revolution, which takes its title from that relic of our war for Independence, the flag borne by Col. Wm. Washington's corps, and now preserved by the Washington Light Infantry of Charleston. There are other characteristic features in the present number, among which is its always noticeably excellent typographical appearance. Philadelphia: J. B. Lippincott & Co.

The *Catholic World* has an unusual array of articles, both good, interesting, and bad, from a Protestant standpoint, and varying in all three of those qualities. The "Sequel of the Gladstone Controversy" is a second installment of the papers on that subject. A comparison of the education, wealth, and morality of Catholic and Protestant countries shows some strange and unexpected contrasts. "The Friends of Education" is an attempted defense of the Catholic Church against the popular charge that she is the foe of education. "Prussia and the Church" brings the history of the long religious struggle in the Prussian kingdom up to the latest outcome of it. "Anti-Catholic Movements in the United States" is a timely and well written article, giving the history in brief of the various outbursts of anti-Catholic fanaticism in this country. New York: Catholic Pub. House.

The *Sanitarian* devotes itself to a consideration of health topics, both for man and beast. A paper in the March number on the effects on the feet of horses and other animals of salting snow in the streets of our cities to remove it, shows that both intelligence and observation have presided over the preparation of it. Reports of city physicians, remarks on ventilation, on adulteration of various kinds of food, abuses of life-insurance, and bibliographical and miscellaneous items, make up for this month, as for nearly every issue of the magazine, a valuable table of contents. New York: McDivitt, Campbell & Co.

Wide Awake now indicates on the outside of the cover the month for which it is issued. We say that first, because we have always thought it ought to be done, and because it first caught our eye on taking up the March number. It is a choice magazine in every particular. Its mechanical execution is artistic, and its literary contents are wholesome in every way. It is not confined to children, but wins readers from all classes. The frontispiece representing a sugar camp pictures a scene familiar to New Englanders. "Young Rick" and "The Cooking Club" are getting on bravely, and "How the Ojibweys Live" is an instructive paper on Indian life. The youngest readers are well provided for in its pages, and all the departments are well sustained. Boston: D. Lothrop & Co.

The little folks will have a merry time looking over the March *Nursery* and picking out its best stories. That will include the most of them, for we can find nothing poor in it. The two lighthouse stories will make many an ambitious boy and girl wish their father kept a house, where the charm and majesty of the sea are never absent. We congratulate the publisher on making so excellent a monthly for the children, and the children on their good fortune,—that is, if they are so fortunate as to have it. Boston: John L. Shorey.

BOSTON RECIPTS is the title of a 12mo. pamphlet of 48 pages just published by W. Williams & Co., Boston, and containing over 200 common-sense receipts, for economical and healthful cooking, tested by a housekeeper of twenty years' experience. It has blank pages interleaved for additional receipts. Those in New England and those outside, who wish to know exactly what real New England cooking is, should own the book, which will be invaluable to a good housekeeper. (50 cts.)

The National Temperance Society have just issued the able and interesting address of President Hopkins, of Williams College, recently given at one of the series of parlor conferences at the house of Hon. Wm. E. Dodge, New York, showing the relations of the social drinking customs to the educational interests of the nation. It is entitled "Temperance and Education," and it is sold for 10 cents. This Society has also issued packet No. 2 of Temperance Leaflets, envelope size, containing eight tracts of sixteen pages each, written by T. S. Arthur, entitled: "A Child shall Lead Them," "The Baby in the Brown Cottage," "What Two Little Girls Did," "Their Reward," "Phoebe Gray," "The Pitcher of Cool Water," "Birdie in the Home Nest," "Benjie Wilson's Anti-Society." Ten cents per package.

THE GARDEN, the excellent illustrated English magazine of gardening, continues to be issued weekly, and each number is hereafter to contain a colored plate of some rare and beautiful flower. If each as good as the sample that lies on our table, the collection will be a choice one. Covent Garden, London, Eng.: Wm. Robinson.

The noticeable thing in *Harper's* is the second installment of "Daniel Deronda," George Eliot's new novel. It develops fresh interest and power, and bids fair to equal her best. "The Principality of the Danube" is the title of an illustrated article giving much information about Servia, its inhabitants, its customs, etc. "Lucretia Borgia" is the subject of an article by Prof. T. F. Crane on that celebrated person, and Mr. E. P. Whipple contributes his second paper on American Literature. It is an unusually interesting number of a very excellent magazine. New York: Harper & Brothers.

Literary Miscellany.

THINGS TO REMEMBER.

Striking manners are bad manners.—Robert Hall.

On some countenances is written a history; on others, merely a date.

The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves.

It is a strange desire, to seek power and to lose liberty; or to seek power over others, and lose power over a man's self.—Bacon.

Do not be frightened away from any pursuit because you have only a little time to devote to it. If you can have nothing more, a smattering is infinitely better than nothing.

The world is a looking-glass, and gives back to every man the reflection of his own face. From it, it will in turn look early upon you; laugh at it, and with it, and it is a jolly, kind companion.—Thackeray.

A man tells a great lie, and saves his character by it. No wonder it weighs on his conscience ever after. And yet, perhaps, he has told countless lies both before and since, and told them out of mere carelessness, or from petty spite, or for small advantages, and utterly forgotten them. How few of the lies we tell are looked at by the Judge, as the great offender. It is the one lie he repents of the most wicked, or are those that with small temptation he flung about daily, and so made that one, notable lie easy.—Jean Ingelow.

SKETCHES BY CASTELAR.

While acknowledging a certain inferiority in Victor Hugo as a dramatic poet, I cannot deny the merit of his works. When "Hernani" appeared, it was wonderful, like a comet, and announced a new era in the history of poetry. The blades of young romantics applauded it as the central point towards which eventually they should concentrate all their forces.

The classic writers rose against that continued hyperbole, against that contempt of all academic conventions, against those personages whose greatness they called extravagance, exaggeration, the result of a wandering and inflated imagination. Each representation was a battle. The hissing obliged the performers frequently to interrupt the dialogue. Madame Mara did not dare to repeat the verses as the poet had written them, and trembled before those audacious innovations as violations of all the acknowledged rules of good taste. Even Lamartine could not understand why people gave money in the pay-office and hisses in the theater; rushing to support them by purchasing tickets of entrance, and then condemning the performance with protests and tumults. Victor Hugo remained unmoved in the midst of the tempest, with his thoughts bent on the necessity of reform, and his eyes fixed on the eternal justice of the future. If he had been present, as I was, at the later representation of his drama; if he had beheld the audience profoundly moved, giving to him something more than applause, a tribute of tears; if he had listened to the beatings of those hearts which relieved themselves in an enthusiastic burst of emotion, he would have seen that after thirty-five years of struggle the red comet had been changed into a planet, inhabited by the souls of the new generation.

Victor Hugo's face is bright and animated, like his mind; his head is large and spherical; his forehead broad, like a heaven destined to contain many stars; his eyes small, but deep as the abyss of his thoughts; his nose aquiline, his beard snowy white, and his whole expression indicates the culminating qualities of his spirit; athletic powers, indomitable energy, the countenance of a warrior, who retains his Olympian serenity in the midst of the rudest shocks of battle.

He has not the grace, harmony, nor proportion of those poets who have studied antiquity, and who have thought to reproduce in their verses the marbles of Paros. On the contrary, it is evident that his models were taken from the exaggerated though sublime literature of the East, and that his favorite study has always been the poets, particularly the Book of Isaiah. From hence those brief sentences, those sudden flashes of a style which resembles lightning, those unexpected antitheses, those touching contrasts, those melodies of the idyl—sweet as honey, and as strong as the edge of a sword. For these reasons, the classic school of Germany never admired Victor Hugo; on the contrary, it totally opposed his views, though he did not do a revolution equal in point of fact to the revolution of the romantic school in France. Goethe could not read "Notre Dame de Paris"; he found it inflated, disproportioned, hyperbolic, false, removed from the eternal laws of reality, contrary to the strict harmonies of art. And Henri Taine, though he has greatly admired French literature, says that Victor Hugo was deficient in the three great qualities of French genius—taste, grace, and clearness. But genius is varied as nature. You will not search for the serenity of Raphael in the Titanic works of Michael Angelo; you do not seek in the Book of Job for the tender elegy of the Oedipus of Sophocles.

ALEXANDRE DUMAS.

So excessive were Dumas's conceits and egotism that he never troubled himself to conform to the society in which he lived. Without contradicting his ideas, he contradicted his habits. He considered life as a matter of mere importance, the events of which could be made to turn at his pleasure, as plots, dramas, histories, and romances were constructed by his pen. He never sought to conceal his sickness, his low delights, nor his ill-temper, and did not scruple to expose his private affairs and his opinions. He was garrulous, foppish, feeble, and untruthful, telling many false stories of his travels, to make his own life seem like a romance, and wasted in injuring his reputation after this fashion more talent than would have been required to immortalize himself. In many respects childish, society treated him like a child badly brought up. He who professed to be the Plutarch of Garibaldi, who pretended to have placed a stone on the great work of Italian independence, tells us that he did not visit Italy to admire the pictures, nor to study the secrets of the plastic art in the outlines of beautiful statuary, nor to breathe the perfumed air from the Alpine heights, nor to watch the play of light among the waves of the Adriatic—but in order to improve his knowledge of cookery, to expend the flower of his genius upon the method of preparing Neapolitan macaroni. And descending from dignity to buffoonery, he offered his books and periodicals as a prize to whoever would take tickets for a masked ball. The journalists used every day to say something about Dumas in their lightest pages; and the "gamins" of Paris called him familiarly

"Uncle Dumas."—From "The Life of Lord Byron and other Sketches."

THE COLOR OF FLOWERS.

The prevailing colors of flowers are yellow, orange, white, pink, scarlet, red, blue, and purple, and many are variegated, or composed of different tints. Proper culture, with pure air and sunshine, increases the brilliancy of the tints, and gives massiveness to the corollas. Plants of a kindred species may likewise be improved by hybridizing or crossing, the general principle of which is the application of the pollen of one plant to another. By this means some of the most beautiful plants have been originated. Change of soil and climate, however, are the great means of improvement. As long as it is confined to its native place, the corolla of the plant and all its other appurtenances, are meager and generally unattractive; but when nourished in a cultivated soil, and all its wants supplied, the whole plant strengthens and expands, and a law of brilliancy of color is imparted. The changes thus effected on the daisy, the rose, and the violet, are familiar to all. A blue flower will change to white or red, but not to bright yellow; a bright yellow flower will become white or red, but never blue. Thus the hyacinth, of which the primitive color is blue, produces abundance of white and red varieties, but nothing that can be compared to bright yellow—the yellow hyacinth, as they are called, being a sort of pale yellow ochre color, verging to green. The ranunculus also, which is originally of an intense yellow, sports into scarlet, red, purple, and almost any color but blue. White flowers which have a tendency to produce red, will never sport to blue, although they will to yellow; as for instance, the rose and the chrysanthemum.

Improvement in the brilliancy or change of color is not effected without a certain loss to the odorous properties of the plant. It is remarked that cultivation generally renders the odor less intense, and sometimes altogether destroys it. Thus the fragrance of the wild violet is not to be found in the heartsease.

The compulsory education law has not failed to work well in New York city. The Board of Education say in their report:

A comparison of these figures as they stood at the close of February and December of the period during which the compulsory education law has been in active operation, shows an increase in the registered number of pupils of 6,443, and of 6,515 in the daily average attendance. The daily average attendance at the industrial schools shows, during the same period, an increase of 1,099; making a total increase in the daily average attendance of the public schools of 7,544.

THE AMERICAN FLAG.

The necessity of a common national flag seems not to have been thought of before a committee of Congress, composed of Dr. Franklin, Thomas Lynch, and Benjamin Harrison, visited the army at Cambridge, in the fall of 1775. That committee made arrangements for the creation of a new army on the first of January, 1776, more national in its character than that which Washington took command of while standing under the old elm at Cambridge, in July, 1775. The first army was a heterogeneous mass of men, who had volunteered for temporary service, and might leave the service at almost any time. The new organization promised a more permanent force for prosecuting the siege of Boston; and that committee undoubtedly authorized a union flag, such as we have described, as a sort of national standard, retaining the royal union jack of Great Britain in token of allegiance, with the thirteen stripes as emblematic of the colonial union.

Out of this general combination has grown our national standard of stripes and stars; but that device was not officially authorized until almost a year after the declaration of independence was adopted, and a year and a half after the raising of the Union flag at Cambridge. On the 14th of June, 1777, when the States were firmly united by common interests and common dangers, in a struggle for independence, and hope of reconciliation had vanished, the Continental Congress

Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white; and that of the Union be thirteen stars, white, in a blue field, representing a new constellation.

After that the stars took the place of the British union on our flag, and under that "star-spangled banner" the Americans fought gallantly on the Brandywine, at Saratoga and at Germantown. It waved over the vanquished army of Burgoyne four months after it became the national ensign. It stimulated the patriots to brave deeds in Virginia, the Carolinas and Georgia, until they had driven every British invader of the soil out to sea, from the Susquehanna to the St. Mary's; and it was unfurled in triumph from the flagstaff of Fort George, at the foot of Broadway, in New York, on the 26th day of November, 1783, when the last hostile soldier sailed out of that harbor. In token of a hope of their ultimate return, the British had nailed their flag to that staff, and slashed the pole with grease; but an expert sailor boy, named Van Arsdale, climbed the staff, tore down the blood-red banner with its crosses, and flung out the stars and stripes to the breeze.

Until the close of the Revolution, and until new States were added to the Union, the thirteen stars on the flag were arranged sometimes in a circle and sometimes in the form of a five-pointed star. As one State after another was added to the Union, another stripe was added to the flag. It was perceived that these additions would so diminish the width of the stripes as to alter its dignified appearance altogether; so it was resolved to restore the original thirteen stripes, and represent the new States by the addition of a star, when one was admitted. To-day our flag is composed of thirteen stripes and thirty-eight stars. The latter is our "union jack." We have ten territories waiting for admission, and very soon ten more States will be added to our flag. We shall soon be compelled to enlarge the blue field, or the stars will be of the sixth magnitude, or have a nebulous appearance at a distance. I repeat, in conclusion, in the ears of my young countrymen, for their grave consideration, the remarks of Henry Ward Beecher, on the presentation of a flag to a Brooklyn regiment, in 1861: "Accept it, then, in all the fullness of its meaning. It is not a painted rag. It is a whole national history.

It is the constitution. It is the government. It is the free people that stand in the government on the constitution. Forget not what it means; and for the sake of its ideas, be true to your country's flag."—Benson J. Lossing, in Poughkeepsie Eagle.

ORIGIN OF OHUROH PEWS.

There is a speck of history connected with the origin of church pews, which can not help but prove interesting. In the early days of the Anglo-Saxon and some of the Norman churches, a stone bench afforded the only sitting accommodations for members or visitors. In the year 1319, the people are spoken of as sitting on the ground, or standing. At a later period, the people introduced low, three-legged stools, and they were placed in no order in the church. Directly after the Norman conquest, seats came in fashion. In 1387, a decree was issued that none should call any seat his own except noblemen and patrons, each entering and holding the first one he found. From 1530 to 1630, seats were more appropriated, a crowsbar guarded the entrance, bearing the initial of the owner. It was in 1508 that galleries were thought of. And as early as 1614, pews were arranged to afford comfort by being raised or cushioned, while the sides around were so high as to hide the occupants—a device of the Puritans to avoid being seen by the officer, who reported those who did not bow when the name of Jesus was announced.—Selected.

THE ROAD TO REAL RUIN.

As long as men are what they are, some honest, and others dishonest; some frugal, and others profuse; some gentle, and others rapacious; some wise, and others foolish; some strong, and others weak; it will be impossible to abolish the distinction between rich and poor. It could only be done by annihilating all wealth. If an equal division of goods and money could be made for one day, the day after would see that equality destroyed. Within a week thousands would be complaining of the scarcity of money. The property might be divided again and again, until everything consumable was eaten up, and there could still be as much to be said for inflation as there can be to-day. No more and no less.

Inflation is the highway to poverty and suffering among the masses. It was so in France under Law's non-exportable currency, and in the same country under the assignats. It was so in the days of the Continental money, and it is so to-day. Misery for the tolling millions has followed in the wake of every great debasement of the coin or deluge of paper money. History proclaims this fact to all who will heed her teachings. While the savings of the past are being consumed or wasted, there may be a treacherous show of prosperity, but in the end the bubble bursts. We have had a taste of the poison, and it ought to be enough. The effects of another draught will not be so easily recovered from.—N. Y. Tribune.

THE BODY.

George McDonald has a faculty for presenting thoughts in a remarkably striking way, simply because he writes as he would talk. He says: "There is a great mistake in teaching children that they have souls. If you do, they think their souls to be something which is not themselves. For what a man has, can not be himself. Hence, when they are told their souls go to heaven, they think of themselves as lying in the grave. They ought to be taught that they have bodies and that their bodies die, but they themselves live on." We cut our hair once a month, we cut our finger nails once in a day or two. Do we feel any regret at parting with those portions of our body? Do we even once think of them after they are cut? We trim our beard and throw it in the fire or let it be swept up in the dust pan. Do we sentimentalize over it, or feel horror at thinking of it mingled with dirt or blown to the four winds? Yet they are a part of the body as surely as is an arm or hand, the heart, or the eye. Why, then, shall not the attitude of the mind be the same to the whole of the body as to a part? We think it must be so after we have thrown it off. It is a pity we can not think so now. That feeling would entirely do away with the wistful, half-frightened question: "Should not we think that if memory is still perfect within us after death, we should be very unhappy to know our bodies were lying mouldering to decay?" We should then care no more for it than to-day we do for a cut finger nail. Literally separated from it, and yet consciously existing in some shape or state, we should so feel ourselves in whatever form we should be, that any past form would be alien. Having worn a garment for a long time, until it has become faded, rusty and worthless, do we not put on a fresh, beautiful piece of clothing with satisfaction and pleasure? So must it be with the soul after we have passed. How exquisite may not that garment be! The corruptible must put on incorruption. "Clothed in white samite, mystic, wonderful," we may be thrilled through with light and beauty. Every defect and blemish smoothed away, our countenances grown wonderfully fine and clear, that heavenly atmosphere, which shall then be ours, regretfully, "My body is dust?"—Golden Rule.

The Cornell University *Era* says that a professor went into a tool closet, and locked the door so as not to be disturbed, putting the key in his pocket. He forgot this, however, before he was ready to go out, and supposed some student had maliciously imprisoned him. He waited a while, and then kicked, pounded, and shouted, but nobody heard him. After four hours, he was released by the janitor, and the *Era* says: "When the professor sat down to his newspaper after supper that evening, and happened to put his hand into his pocket, found the key to that closet, he immediately went into the back yard and ran a wheelbarrow back and forth over himself."

A few days ago there was deposited in the Virginia State Library, by Capt. William English, a relic of the John Brown raid on Harper's Ferry. It is one of the pikes with which the leader of the invasion wished to arm the slaves for their attack upon the white people of the State. This pike bears upon one side of the blade the legend, "John Brown, October 16th, 1859;" on the other, "Col. R. E. Lee, Harper's Ferry;" on the handle, Presented by Capt. William English Ensign of the Montgomery Guards, Company C. First Virginia Infantry.

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Obituaries.

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

Mrs. JULIA E. DRAKE died in Pendell, O., Oct. 10, 1875. She was born in Sharon, N. Y., Dec. 1, 1820. She found her Saviour precious in a Methodist church, and was a devoted member. In 1854, she with her husband united with the F. B. church in Ames, N. Y., of which she remained a faithful member till death. She died of inflammation of the stomach, which caused her to suffer much. For a while she was doubtful as to whether she should get better or not, but as she drew near the river she saw light shining to cheer her on. As her friends stood around her, anxious to relieve her, she said: "I am ready to go, but I want to grasp something. When asked what she wanted, said, 'I see mother and am going to her.' Also that she would kiss her for us. She leaves a husband, one son, two daughters, two brothers, two sisters and a large circle of friends to mourn their loss.

MERTON, son of Samuel and Jennie B. Sergeant, and only child of Mary and Lydia M. Lake, died of scarlet fever, culminating in heart disease, at Hazelton, Iowa, Dec. 8, 1875, aged 7 years and 5 months. Merton was a child of strong and sensitive perception of spiritual things, and was full of sympathy and a good understanding of the life beyond the grave. He had substantially lost his repulsion to him. When conversing of possible departure, he appeared composed and happy in the consciousness that he was going with grandpa Wimple, whose funeral he attended last August, since which he had freely conversed and questioned of the life beyond the "vale." To doubt it, it was well with the child. Those acquainted with the father and mother deeply sympathize with them on account of their bereavement, and the trying circumstances of the event—so sudden that his father had not time to arrive from Dubuque, his place of residence. Merton had been passing away. Truly, "every heart knows its own bitter end, and a stranger intermeddles not therewith." But God, who made the heart and knoweth all things, can heal and comfort to the uttermost. Therefore let us rest in him. H. G. WOODWORTH.

ALPHEUS WHITEHORE died in North Leeds, Me., Nov. 20, 1875, aged 77 years. He was born in East Livingson, Me., and lived in North Leeds for many years. He was a member of the F. B. church and served as one of its deacons for about 25 years. His remains were brought to the church where he had been a constant worshiper for many years, and he was laid to rest in the cemetery. His death was mourned by his family, the wife and 11 children, and the church where he had been a constant worshiper for many years. His death was mourned by his family, the wife and 11 children, and the church where he had been a constant worshiper for many years.

Mrs. MARY L. HOYT died in Rochester, April 20, 1875, aged 64 years. She was born in Deerfield, N. H., experienced a hope in Christ when but a young girl and joined the Close Baptist church, remaining a member until 1841, when she became the second wife of the late T. C. Hoyt, and step-mother of six children, and came to Wisconsin with a recommendation from her pastor at Lowell, Mass., July 23, 1842. She united with the Free Baptist church, at Rock Creek, and remained an acceptable member until she died. Her husband died leaving her to be cared for by one of his sons, G. W. Hoyt, so that she was amply provided with every comfort, and convenience of the most refined life. For the most part, comfortable. As we lived in the same neighborhood, I often saw her and talked with her of her life as one of God's children, and I always found her ready to converse of her subject. But a few days before she died, she told me that she thought she should not have much sickness, but should go suddenly, as there was trouble about her heart. And so it proved, for she went out with a few hours struggle with disease of the heart, we trust, to the saint's long rest. ABNER COOMBS.

JAMES G. WHITE, formerly of Wilmet, Me., died in East Andover, Me., March 5, 1875, at the age of 77 years. He professed the Christian faith, and was a member of the 2nd Free Will Baptist church in Wilmet, which church he had served as a deacon for quite a number of years before he removed to East Andover. Bro. W. acquired a fair property as a farmer; was a good citizen, kind husband and father. He loved the denomination of his choice, and performed his part by faithful prayer and contributing of his worldly substance for the support of religion in his own church and community. He early accepted the anti-slavery sentiments which he found in the Bible, and took a deep and abiding interest in the cause. He was a man of simple, practical, and useful life, yet we will see him again in a better land. And may the Lord bless the helpmeet he has left behind (ready to follow) and the surviving children. N. JONES.

RENEZEE BUCKFORD died at the residence of her son-in-law, A. B. Arnold, Esq., in Wilton, N. Y., aged 83 years. Bro. Buckford was born in New Durham, N. H., in 1792, and was a young man gave himself to the Lord. He united with the Free Will Baptist church, to which he was attached during life. His memory, well stored with gospel truth, was a source of comfort. He died in the faith and precious hope of a glorious resurrection to eternal life. COM.

GEORGE G. MILLAY, son of Dr. S. D. and Olive Millay, died at his home in Livingston Co., Mo., of pneumonia, Dec. 21, 1875. The subject of this notice was born in Somerset Co., Maine, Nov. 22, 1833, and embraced religion at the age of ten years. When he was informed that he could not be far from the hour of his departure, he received the intelligence with calm fortitude, and after arranging his temporal concerns, talked sweetly and assuredly of his Christian hope. And when the last moments came, his passing away seemed a peaceful triumph over death, which gave comforting assurance to surviving friends. A wife and five children lament the loss of a kind husband and a loving father, and a wide circle of friends share their mourning. May our merciful Father in heaven add his comfort, his abiding consolation, and his peace to the dear departed. E. W. CARPENTER.

Mrs. NETTIE HILL, daughter of Thos. and Olive Hamer, died in Berwick, Me., May 8, 1875, aged 23 years. For years she cherished a hope in Christ and died with precious trust in him, with but one regret, and that her failure to publicly identify herself with the church. A husband and two little children are left, but the saddest heart bereft by this death is the widowed mother who now bends sorrowfully over the graves of all her children. Three weeks before her death she arranged for her funeral and requested her pastor, Rev. James Nason, to preach, which he did from the words that best expressed her conversation at her last visit before her death: In Eccl. 9: 10. Whatever thy heart doeth to do, do it with thy might." COM.

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Samaritan Nervine. The Great Nerve Conqueror, cures Epileptic Fits, Convulsions, Spasms, St. Vitus Dance, and all Nervous Diseases; the only known positive remedy for Epileptic Fits. It has been tested by thousands, and has never been found to fail in a single case. Trial package free. Enclose stamp for Circulars giving evidence of cures, and address, DR. S. A. RICHMOND, Box 744, St. Joseph, Mo.

CATARH, DEAFNESS, CONSUMPTION positively cured by DR. KEEB'S new method. Consultation free by mail. Address Dr. S. P. Stoddard, Medical Director, 8 West 14th street, New York.

FOWLE'S

File and Humor Cure. I WARRANT ONE BOTTLE a perfect cure in all the worst cases of PRICKS, also to cure LEPROSY, SCROFULA, RHEUMATISM, GOUT, RHEUM, CATARRH, KIDNEY STONES, and all diseases of the SKIN, and the greatest Blood Purifier ever discovered. Entirely vegetable. Send to me and take back your money in all cases of failure. None for 10 years. H. D. FOWLE, Chemist, Boston, Mass. Sold everywhere at a bottle. Send for Circulars.

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MISS NANCY D. C. DUXBURY, Teacher of Piano-Forte and Singing. SILVER STREET. MORNING SCHOOL AS USUAL. Dover, Dec. 13, 1875.

THE GREAT OVERLAND Route to California.

VIA THE CHICAGO, ROCK ISLAND & PACIFIC R.R. Two Fast Express Trains leave Chicago 10 A. M., Sundays excepted; 10 P. M., Saturdays excepted. This Great Central Omaha Route has been thoroughly equipped with ELEGANT NEW DAY COACHES, and magnificent

PARLOR SLEEPING CARS. With all the modern luxuries combined, expressly to accommodate the largely increasing travel now passing over this Favorite Route to California. After crossing into Iowa, the traveler passes over the finest Agricultural portion of the State and through Des Moines, its Capital. When purchasing Through Tickets, be sure they are via the ROCK ISLAND ROUTE.

This Company have now opened their SOUTH-WESTERN DIVISION, or KANSAS LINE, branching off from the main STATION, and running direct to LEAVENWORTH, KANSAS, making this

The only Line Controlled and Run by One Company between Chicago and Kansas. TICKETS Can be had at all of the different Railways in the United States and Canada, and at this Company's Offices.

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ILLINOIS CENTRAL RAILROAD.

Depot foot of Lake Street, and foot of Twenty-second Street. Ticket Office 121 Randolph St., near Court.

Chicago, Burlington & Quincy R. R. Depots foot of Lake Street, Indiana Avenue and Sixteenth Street, and Canal and Sixteenth Streets. Ticket Office 60 Clark Street, and at depots.

CHICAGO TRAINS. Leave. Arrive. St. Louis Express, 8.30 a. m., 7.45 p. m. St. Louis Fast Line, 8.40 a. m., 7.50 p. m. Cairo & New Orleans Express, 8.40 a. m., 7.50 p. m. Cairo & New Orleans Express, 8.40 a. m., 7.50 p. m. Springfield Night Express, 8.40 p. m., 7.30 a. m. Dubuque & Sioux City Express, 8.4

News Summary.

CONGRESSIONAL.

Monday, in the Senate, Senator Sharon of Nevada was sworn in; the Military Academy bill was debated, and some restoration to it made; an appropriation to pay the expenses of Colorado's admission was voted. In the House, bills were offered to revive franking, to provide for competition in architectural designs, declaring the Black Hills open to settlement, and appropriating \$25,000 for a monument to commemorate the capture of Andre.

The House Military Academy appropriation bill was passed by the Senate on Tuesday. The House discussed at length the bill granting pensions to soldiers of the war of 1812. It was finally recommitted to the committee having it under consideration. The bill appropriating \$400,000 for building a custom-house at Memphis, Tenn., was passed.

In the Senate, Wednesday, the Pinchback election case was taken up, and Mr. Alcorn of Mississippi made a long speech in favor of Pinchback's admission. No vote was taken. A resolution was adopted in the House for an investigation into the expenditures of the New York post-office. A resolution directing the foreign affairs committee to despatch a committee with the Emma mine evidence to England, with a request to hear any explanation Minister Schenck might wish to make, was defeated.

Thursday, in the Senate, the Pinchback subject was postponed, and in the House the bill to carry into effect the Hawaiian treaty was considered, and resolutions of impeachment against Secretary Belknap were passed.

Thursday, bills were introduced in the Senate fixing the rate of postage and third-class mail matter, and to restore the franking privilege. The Pinchback resolution was discussed at length. The House of representatives was occupied principally in the consideration of private bills.

DOMESTIC.

The Committee on Retrenchment and Reform of the Civil Service has reported a bill to the Senate fixing the salary of the President of the United States at \$25,000 per annum, to take effect from and after the 4th of March, 1877.

Since the middle of November last, a man in Somerset, Mass., has caught in that town 390 polecats, 160 muskrats, 20 minks and 2 raccoons, the skins of which were sold to a Taunton fur-dealer for \$567.

It is stated that the net results of the Western whiskey raids thus far are as follows: Property seized, \$3,855,000, of which only \$195,000 has found its way into the Treasury.

There is only one German in Congress, Gustave Schleicher, of Texas.

The President sent a special message to Congress, Tuesday, urging an immediate appropriation of \$275,000 for furnishing supplies to the Red Cloud Indian Agency.

Arrangements are completed for holding the tenth annual reunion of the Society of the Army of the Cumberland in Philadelphia, July 4th. Secretary Bristow will deliver an oration at the Academy of Music.

The Hudson River has this winter yielded not over 100,000 tons of ice, where the average crop should be 2,000,000 tons.

The Great Falls, N. H., Manufacturing Company and Salmon Falls Manufacturing Company will reduce the wages of operatives March 15th.

The New Jersey Republican State Convention for choosing delegates to the national convention will be held May 17.

Over 100 liquor cases tried at Bangor, Me., all but a very few have resulted in convictions, many pleading guilty before going to trial.

The whole nine months just past show, according to the Fire Marshall's report, 382 fires in Chicago with a total loss of only \$127,014.

The Black Hills cover an area of some 8,000 square miles. Their length is 120 miles and their width about 80 miles.

A new post route has been established from Laramie City to Custer City, Hill City and Castleton on Box Elder Creek in the Black Hills.

FOREIGN.

The Russian general, Padiéff, will reorganize the army of the Khedive of Egypt, but not as the War Minister originally intended.

The Polish residents in Prussia are preparing for a public demonstration against the prohibition of their language in the schools and courts.

Only 20,410 people, mostly agricultural laborers, have settled in Canada the past year, against 39,373 the year previous, and only 9214 passed through to the States, against 40,000 the preceding year.

The census of Alsace and Lorraine shows a decrease of twenty thousand in the population since 1871. The falling off is largest in Lorraine.

Mother Stewart, of Ohio, now in England on a temperance mission, charges for lecturing ten shillings a night, or three nights for a pound.

There is a prosperous colony of Americans, numbering 600 souls, in the province of San Paulo, Brazil.

Dr. Schlemm has been forbidden by the Turkish government to proceed with his excavations in the Troad.

St. Gothard Railway company has resolved to petition England and Belgium for subsidies, on the ground of the magnitude and universal importance of the work.

The suffering occasioned by the floods in Hungary is worse than at first reported. Many thousand people are homeless, and hundreds of buildings have been swept away.

The Herzegovinian leaders decline to accept the proffered reforms of Turkey.

Russia has incorporated Khokand among her possessions. General Scoboleff is appointed governor of the new province, to which the name of Ferghan is given. The

ex-khan of Khokand remains at Tashkend until further orders.

It is stated that Don Carlos owes \$5,000,000 in England. He has inherited \$400,000,000 from the Duke of Modena. His friends state that he goes to England in order to personally come to terms with creditors.

Paragraphs.

MISCELLANEOUS.

From pole to pole—the telegraph wires. The wood-cuts in Appleton's new Cyclopaedia cost \$80,000.

One of the life senators of France, just chosen, began his career as a journeyman printer.

William B. Astor is kindly remembered now as the only man in America who didn't think he could run a newspaper better than the editor.

After the first of April, the postage to Japan will be five cents on letters and two cents on newspapers not exceeding two ounces in weight.

A man in Onondaga lately purchased an old book, with other waste paper and rags, and found pasted between the fly-leaves \$35 in bills.

"Maria," observed Mr. Halcob, as he was putting on his clothes, "there ain't no patches on them breeches yet." "I can't fix them now no way; I'm too busy."

"Well, give me the patch then, an' I'll carry it around with me. I don't want people to think I can't afford the cloth."

"Mamma, do you know what the largest species of ant are? You shake your head. Well, I'll tell. They're elephants."

During the present Emperor Alexander's reign of twenty years, Russia has gained 35,847 square miles of territory, 22,546,000 in population, and 295,000,000 roubles in revenue, and the public debt has been reduced 50,000,000 roubles. A rouble is about 75 cents.

Mr. John Hatch, of California, has spent many years in making a collection of the precious ores of the Pacific slope, Mexico, Central and South America, Australia, China and Japan. His collection numbers between 12,000 and 15,000, and he is preparing them for exhibition at the Centennial.

At Salt Lake, the other day, a young lady from the interior entered a store, and called for a pair of stockings. The clerk politely asked her what number she wore. "Why, two; do you suppose I am a centipede?"

On the north of Mount Helena, Montana, there has been discovered an extensive quarry of Egyptian marble of fine quality. Specimens have been sent east and pronounced the only quarry of that kind of marble known in the United States.

The remnant of the Sac and Fox tribe of Indians, numbering about 200, have been removed from their former reservation in Osage county, Kan., to the Indian Territory. They were adverse to going, and a detachment of the Twenty-fifth Infantry was sent to escort them to their new homes.

The Supreme Court of Minnesota has filed an opinion affirming the constitutionality of the law of 1874, which levied an annual tax of \$10 on each liquor-seller to create a fund for founding and maintaining an inebriate asylum.

For the last fifty-five years, 15,098 colored persons have been colonized in Liberia, from the United States, by the colonization society, besides 5,725 re-captured native Africans. Several thousand persons are now soliciting passage to that country.

Dr. E. B. Brown, a prominent Jewish rabbi of Indianapolis, recently spoke by invitation in the hall of the Young Men's Christian Association of that city, his subject being the harmony of all creeds on the principle of love.

EDUCATIONAL.

New Hampton Institution is enjoying a prosperous term with 174 students. John Ruskin has been elected to the Slade professorship of fine arts at the University of Oxford, England.

Prof. E. E. White, of Columbus, O., has been elected President of Purdue University, at Lafayette, Ind., in place of President Shortridge, who resigned some months since.

The number of children in Michigan, between the ages of 5 and 25 years, is 457,769, which is 12,074 more than the number of children of "school age" reported in 1874, indicating an increase of population during the year of about 38,000.

It is said that \$50,000,000 are expended annually for school books, by pupils, and that \$33,000,000 find their way into publishers' pockets.

Prof. Thomas R. Price, of Randolph Macon College, will probably succeed to the chair of Greek in the University of Virginia, made vacant by the resignation of Prof. Gildersleeve.

A movement is on foot in Ireland to establish an "Irish Church Divinity School," and to ask for a sum of £400,000, the same as was voted to Maynooth, from the British Government. Mr. Disraeli is said to be favorable to the plan, and after what he has said in his essay on "Italy and her Church," Mr. Gladstone can not consistently oppose it.

The general assembly of Virginia has passed a bill giving the University of Virginia an annuity of \$30,000, on condition it receive free of tuition, in the academic departments, all Virginia students over 18 years of age, who are graduates of Virginia colleges, or satisfy the faculty upon examination that they are sufficiently advanced.

At the national sheep farm at Rambouillet, France, there has been established a school of shepherds, where young men over fifteen years of age are instructed in the science of sheep husbandry. The course is for two years, at the end of which, if the student passes the examination, he receives a certificate of capacity. There are also prizes of \$75 and \$50 given to the most capable students. After graduation, a student can become a shepherd on his own account, if he possesses means.

Rural and Domestic.

SOWING SEEDS.

This is one of the most important garden operations. Seeds, to germinate well, require light, heat, air and moisture. They should be sown when the ground is mellow and fine; and, if possible, before a gentle rain; and the soil should be rolled or gently pressed upon the seed, after sowing. The freshest seeds of some varieties often fail from improper management in sowing. When sown too early, while the ground is wet, they are apt to rot. When sown too shallow, in a dry time, there may not be sufficient moisture to sprout them, or they may be destroyed by dry and hot weather, after they have germinated. Insects may destroy the plants before or as soon as they appear out of the ground. Powerful manures, such as hen dung, guano, and chemical manures, if under powerful fermentation, will frequently destroy the vitality of seeds, and sometimes kill the tender plants. Complaints frequently made that seeds sown are not good, may quite as often be attributed to other causes as to the quality of the seeds. The first effect of air, heat and moisture upon the seed, is to change its starchy matter into a sugary pulp, the proper food of the embryo. At this time, the seed is withered by exposure to heat, without sufficient covering, it will perish. It often happens that seeds are planted in a fresh dry soil, and the above change in the properties of the seed takes place, but the earth not being pressed upon it, the seed dries up and the embryo perishes. Others, again, are buried too deeply, and though the seed swells, yet sufficient warmth and air are not obtained to give it life. The first thing in sowing, is a suitable preparation of the soil, so that the young roots thrown out, may easily penetrate it. It must be made more or less fine for different seeds. Peas, corn, beans, and coarse seeds do not require the soil to be as finely pulverized as small seeds. The seeds must be firmly fixed in the soil, and pressed by the earth in every part, in order to retain moisture sufficient to encourage vegetation; but they should not be so deeply buried as to be deprived of air, or to have their ascending shoots impeded by too much soil above. In all cases, seeds should be sown in fresh dry soil, that they may have the benefit of the moisture within; but they should never be put in when the soil is really wet, as the ground will bake, and the seeds perish. Moist weather in spring or summer is excellent for putting in seeds, provided the ground is mellow. Just before a light rain is the best possible time for sowing most seeds. When the seeds are planted, the earth should be usually pressed upon them with a roller, or by treading with the feet, in the case of large seeds, or by smoothing the surface with the back of the spade, or by walking over them on a board, for the smaller kinds. Light must be excluded until the roots can derive nourishment from the soil. When they come up, keep them free from weeds, and thin as directed under the name of each plant.—D. M. Ferry & Co's Descriptive Catalogue.

THIS AND THAT.

SMOKING IN THE BARN. "No smoking" ought to be posted in every barn. There is not much difference between having a horse thief around the stable and a man cleaning off horses with a pipe or cigar in his mouth; and there is no hired man much meaner than the one who, when his employer comes around, slips his pipe into his pocket or holds his hand over it. All such fellows should be paid off and started off. As for the proprietor himself going into the barn with a pipe in his mouth, no complaint can be made; but if his establishment should burn up, nobody should cry unless it be his wife and children. Lightning, incendiaries, and spontaneous combustion combined do not cause as many barns to be burned as the pipe, and generally, at least one good horse goes too.—Spirit of the Times.

IN-COMING COWS. In-coming cows should be treated with great care. The dry feed will have rendered them very liable to inflammatory diseases. Garget, milk-fever, abortion, and such troubles, affect well-fed cows more than others. The blood needs cooling by laxative food. One quart of oil-cake meal, mixed with bran scalded, and given as a drink once a day, will be useful. No corn should be given for several weeks before calving. Bran or middlings will be more cooling and healthful, but if good hay is given, very little grain of any kind will be needed. Caution now will prevent trouble hereafter. When the calf is expected, the cow should be turned into a loose stall, or into a quiet stable alone.—Agriculturist.

NEW PROCESS FOR THE PRESERVATION OF WOOD. A new process for preserving wood from fire and decay has been invented by Messrs. Weatherly and Moore. It consists first in kiln-drying the wood, which deprives it of all moisture and much of its volatile turpentine and other inflammable matters. It is then put into suitable cylinders, in which lime and water, with sulphurous acid gas, are forced into the pores of the wood under considerable pressure. The wood is removed, dried, and is then ready for use. The chemistry of the process consists in the formation of a soluble sulphate of lime by means of the sulphurous acid and the lime; this crystallizes as a bisulphite, which oxidizes and is converted into the sulphate of lime or gypsum. As this is an exceedingly insoluble salt, it is not easily removed from the pores of the wood, and not only by its presence protects it as a non-conductor of heat, but deoxidizes all matters which are likely to prove objectionable as ferments.—N. Y. Tribune.

BUTTER TUBS. I wish to say a few words in regard to using "old butter tubs" or boxes for the second, or more times, I have used two butter boxes almost constantly for more than thirty years; they are better

now than when new. It is not the number of times tubs or boxes are used that makes them unfit for future use, but the want of the right kind of preparation before they are first used, and the care of them afterwards. If they are well soaked with strong brine just previous to filling, and are thoroughly wet with it at the time the butter is packed, the butter will not adhere to them, nor be absorbed by them. Then, if after the butter is used, they are well washed with boiling water and thoroughly dried, they are better than new ones, for this one reason at least, they have lost a portion of their original wood flavor, especially when made of some kinds of soft wood.—J. H. P. in Congressionalist.

VARIOUS HINTS.

New linen may be embrodered more easily by rubbing it over with a fine white soap. It prevents the threads from cracking.

When color on a fabric has been destroyed by acid, ammonia is applied to neutralize the acid, after which an application of chloroform will, in most cases, restore the original color.

There is good reason to believe that contagious diseases are often communicated by dogs, cats, and other household pets. A case of scarlet fever occurred in England, in which a dog conveyed the disease. He had been the constant companion of a fever patient, and his hair doubtless became impregnated with the malarial.

GREASE or paint spots in clothes are easily removed by oil of turpentine, or a hot iron pressed on the place over coarse brown paper, after scraping all that can be got off with a blunt knife. Stains may be removed from light-colored clothes, such as drabs, buffs, or whites, with fuller's earth; but this is apt to take the color out of dark clothes. It should be dissolved in a little boiling water, put on the spot when hot, held to the fire to dry, and then brushed out. Pitch is removed, first, by rubbing the place over with grease or oil, and then taking out the oil by the application of spirits of turpentine.

RECIPES.

POOR MAN'S SWEET CAKE. One cup of sugar, one cup of sour cream, one-half cup of butter, one egg, one-half teaspoonful of soda, one-half nutmeg, grated fine, flour enough to make a stiff batter. Bake in a slow oven.

PLAIN SUET PUDDING. One pint of milk; one-half pound of suet, chopped fine; three eggs well beaten; one-half teaspoonful of salt; add flour gradually until you have made a thick batter; tie in a cloth which has been dipped in boiling water, and well sprinkled with flour; let the water boil before putting in the pudding, and boil two hours. To be eaten with canned or preserved fruit.

SOFT GINGERBREAD. One cup of molasses, one-half cup of sugar, one-half cup of butter, three cups of flour, two teaspoonfuls of saleratus, dissolved in a cup of boiling water, one egg, and ginger and salt to suit the taste. This will make two loaves. Bake in shallow tins.

TO PICKLE LEMONS. Rasp the lemons a little, and nick them at one end; lay them in a dish with very dry salt; let them stand seven or eight days; then put in fresh salt, and let them remain the same time; then wash them well, pour over them boiling vinegar, grated nutmeg, mace, and whole pepper. Whenever the salt becomes damp, it must be taken out and dried. The lemons will not be tender for nearly a year.

BOSTON CREAM PIE. Cream part, one pint of new milk, two eggs, three tablespoonfuls of sifted flour, five tablespoonfuls of sugar. Put two-thirds of the milk on to boil and stir the sugar and flour in what is left. When the rest boils put in the whole and stir until it cooks thoroughly. When cool flavor with vanilla, or lemon. Crust part,—three eggs, beaten separately, one cup of granulated sugar, one and a half cups of sifted flour, one teaspoonful of baking powder. Divide in half; put in two pie tins, and bake in a quick oven to a straw color. When taken out, split in halves and spread the cream between.

HEATING THE OVEN. Fruit pies require a hotter fire than bread, but steady from first to last; if too hot at first, the crust will cook before the fruit does; if too slow toward the last, the crust will stew out before the fruit is done. Pumpkin pies require a fire as hot as can be without burning the crust.

ITEMS.

Mr. Cooper has an orchard within about twelve miles from Santa-Barbara, Cal., of 12,000 almond trees, 1,000 English walnut trees, 5,000 olive trees, 6,000 grape vines, 6,000 encalyptruses.

There are over 2,700 varieties of apples known by 1,800 names; 2,500 of pears, 200 of cherries, 150 of plums, 300 of our native grapes, 50 of currants, 80 of raspberries, and 30 of blackberries, according to a counting up of somebody.

The Maine legislature has instructed the committee of agriculture to inquire into the expediency of passing a law requiring the destruction of thistles and weeds in the public highways and on the location of railroads.

Norwegian cows eat the heads of fishes and make this part of their winter diet. This item is of practical value only as showing how great is the power of the cow to adapt itself to varying climates. In this respect the cow is only exceeded by man.

A writer in the Country Gentleman states that the presence of black-walnut trees in an orchard is sure to kill apple trees. The effect of a small walnut tree on a large apple tree is small at first, but it will show itself after a little, and death will be the result.

Markets.

BOSTON WHOLESALE PRICES.

For the week ending Mar. 7, 1876.

CANDLES. Lead, White, 12 1/2. Spermaceti, 12 1/2. Adamantine, 12 1/2. Paraffine, 12 1/2.

COAL. Cannel, 6 3/4. Cumberland, 6 1/2. Anthracite, 6 1/2. Retail, 7 1/2. Cargoes, 14 1/2.

COFFEE. Mocha, 27 1/2. Java, 28 1/2. Maracchino, 28 1/2. Rio, 28 1/2.

COTTON. Upland, Gulf, 13 1/2. Ordinary, 13 1/2. Middling, 13 1/2. Low Middling, 13 1/2.

DOMESTICS. Sheetings and Shirtings, Heavy 4-4, 9 1/2. Medium 4-4, 9 1/2. Light 4-4, 9 1/2.

FISH. Cod, large, 4 1/2. Small, 4 1/2. Hake, 4 1/2. Pollock, 4 1/2. Mackerel, 4 1/2. Salmon, 4 1/2.

FRUIT. Apples, 12 1/2. Peaches, 12 1/2. Plums, 12 1/2. Cherries, 12 1/2.

GRAIN. Wheat, 12 1/2. Corn, 12 1/2. Oats, 12 1/2. Barley, 12 1/2.

MEATS. Beef, 12 1/2. Pork, 12 1/2. Mutton, 12 1/2. Lamb, 12 1/2.

PRODUCE. Butter, 12 1/2. Eggs, 12 1/2. Cheese, 12 1/2. Pickles, 12 1/2.

SOAP. Castile, 12 1/2. American, 12 1/2. Sponges, 12 1/2.

SPICES. Cloves, 12 1/2. Pepper, 12 1/2. Nutmeg, 12 1/2. Mace, 12 1/2.

STARCH. Wheat, 12 1/2. Corn, 12 1/2. Potatoes, 12 1/2.

SUGAR. Havana, 12 1/2. No. 1, 12 1/2. No. 2, 12 1/2. No. 3, 12 1/2.

TEAS. Gunpowder, 12 1/2. Imperial, 12 1/2. Hyson, 12 1/2. Oolong, 12 1/2.

WOLLS. Ohio and Pennsylvania, 12 1/2. Picklock, 12 1/2. Fine X, 12 1/2.

NEW YORK MARKET. Beef, extra mess, 12 1/2. Pork, new mess, 12 1/2.

BUTTER. State new, good to prime, 12 1/2. Lard, steam rendered, 12 1/2.

CHEESE. Factory Dairies, good to prime, 12 1/2. Farm Dairies, do., 12 1/2.

COFFEE. Java, 27 1/2. Maracchino, 28 1/2. Rio, 28 1/2.

COAL. Anthracite (by cargo), 6 1/2. American Bituminous, 6 1/2.

EGGS. State, 12 1/2. Foreign, 12 1/2.

GRAIN. Western Corn, mixed, 12 1/2. Rye Flour, 12 1/2.

MEATS. Beef, 12 1/2. Pork, 12 1/2. Mutton, 12 1/2.

PRODUCE. Butter, 12 1/2. Eggs, 12 1/2. Cheese, 12 1/2.

SOAP. Castile, 12 1/2. American, 12 1/2. Sponges, 12 1/2.

SPICES. Cloves, 12 1/2. Pepper, 12 1/2. Nutmeg, 12 1/2.

STARCH. Wheat, 12 1/2. Corn, 12 1/2. Potatoes, 12 1/2.

SUGAR. Havana, 12 1/2. No. 1, 12 1/2. No. 2, 12 1/2.

TEAS. Gunpowder, 12 1/2. Imperial, 12 1/2. Hyson, 12 1/2.

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PRODUCE. Butter, 12 1/2. Eggs, 12 1/2. Cheese, 12 1/2.

SOAP. Castile, 12 1/2. American, 12 1/2. Sponges, 12 1/2.

SPICES. Cloves, 12 1/2. Pepper, 12 1/2. Nutmeg, 12 1/2.

SEEDS. Clover, 2 1/2. Timothy, 2 1/2.

SUGARS. Crushed sugar, 12 1/2. Granulated sugar, 12 1/2.

SALES OF STOCKS—CLOSING PRICES. Tuesday, Feb. 29, 1876.

American Gold, 114 1/2. U. S. Sixes, 1861, 114 1/2.

Currency Sixes, 114 1/2. Five-Twenties, 1867, 114 1/2.

Ten-Forties, 1868, 114 1/2. New Fives, 114 1/2.

Cinn. Sand, & Cleveland R. R., 114 1/2. Phil. W. & Baltimore R. R., 114 1/2.

Boston & Maine R. R., 114 1/2. Vermont & Mass. R. R., 114 1/2.

Michigan Central R. R., 114 1/2. Chi. & Burlington R. R., 114 1/2.

Eastern R. R., 114 1/2. Boston & Albany R. R., 114 1/2.

Metropolitan Horse R. R., 114 1/2. Quincy Mining Co., 114 1/2.

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