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VOL. LI.

THE MORNING STAR, BOSTON AND CHICAGO, NOVEMBER 29, 1876.

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A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

Freewill Baptist Printing Establishment.

Rev. I. D. STEWART, Publisher.

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

Western Department. Rev. A. H. HOLLING, Manager, 56 Madison St., Chicago, Ill.

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WEDNESDAY, NOVEMBER 29, 1876.

A MORNING SONG.

(For every day.)

—BY JOHN COSSIT.

"Tell me who shall hear the story
Of the new-born king?"
"Only they who see his glory,
And that glory sing!"

For the king that holdeth sway
Is the Monarch of To-day;
And the story which he tells
Rings with heaven's golden bells!

Cold in death lies Yesterday;
And the people, lying near,
Place warm hands upon his bier.
But the soul is dead as he,
That cries out: "Return to me!"
Ring! celestial bells away,
For the Monarch of To-day!

CHRISTIANITY AND ART.

BY REV. C. A. RICKFORD.

Dr. Samuel Osgood's paper on the "Ethics of Art," read before the Protestant Episcopal church congress, recently assembled in Boston, and the discussion which followed the reading, dealt with a subject which is of surpassing interest and importance to every lover of true culture and undefiled religion. One of the speakers referred to the effort made three and a half centuries ago to effect a divorce between Religion and Art, because it was supposed that they never could harmonize. But, he declared, this supposition is in hostility with the truth. Christianity and Art must not be regarded as antagonistic. They are not to be made foes, but friends and helpers of each other. "The true place of Art in Religion is to be an exponent of the Christian faith; its mission is to preach to the eye the same things which the minister preaches to the ear."

Christian teachers have often erred, either on the side of an idolatrous ritualism, or on that of a barren and repulsive asceticism. The one exalts above all written revelation the forms and movements of the visible world; the other expresses itself in vague abstractions that fall on the ear like the jargon of an unknown tongue. The one chiefly aims to dignify and delight the senses; the other insists on extreme penance and renunciation of the sensuous world. Neither of these extremes presents more than a half truth; the church is in its proper place only at the golden mean. Or, if we say with Frederick Robertson, that "truth is made up of two opposite propositions, and not found in a *via media* between the two," then the statement is that the church should make its teaching sufficiently broad to include both extremes brought together by whatever necessary modifications and adjustments.

While Religion should not be narrowed and degraded into a worship of the material universe, it should nevertheless be remembered that man, by his nature, is a part of this universe, and if not vitally connected with it as regards the spirit, is almost entirely dependent upon it as the means of his present growth in intelligence and righteousness. By his incarnation, his miracles, and whole manner of teaching, Christ showed that the soul is constantly to be addressed through the avenue of the senses. Not by renouncing the outer world, but rather by making its sights and sounds the recognized symbols of spiritual facts, is the soul to be educated and uplifted.

Some teachers, scared by the shapeless specter of Pantheism, have spoken slightly of the visible workmanship of God's hands, as though, since we have the Scriptures, it taught no lessons worthy of reverent attention. But to many minds, the most impressive evidences of the primary truths of religion are obtained, not from the Scriptures, but from the phenomena of the material world. William Wordsworth was attentive to the inspired Word, but the living God spoke to his large and susceptible soul through those grand Westmoreland hills as in no other way, and to him "the meanest flower that blows could give thoughts that often lie too deep for tears."

Some one has written about "the natural theology of Art." The expression indicates the truth. Natural theology is to be learned not alone from unmodified Nature. Those fair and surprising forms of Art, fashioned by the genius of man out of materials borrowed from the fields

and the mines, are sometimes the most eloquent teachers of theology in the wide school of Nature. The value of Art, in legitimate forms and wisely directed, as ministering to the religious nature of man, has, we believe, never yet been fully realized. Art has often been either roundly condemned as necessarily destructive of sound morals and pure worship, or it has been so foolishly constructed and applied, that immorality and a species of downright idolatry have resulted. Neither by Catholicism nor by Protestantism have the proper relations between Christianity and Art been discovered. The interests of Christianity and Art demand that these relations be investigated and religiously observed.

Art, in its highest and most beneficent forms, can not exist save as it is closely allied with a true religion like Christianity. In fact, no Art worthy of recognition, can exist unconnected, in its leading types, at least, with some form of religion. Fine Art had its origin in the religious impulses of man. It was first seen in consecrated images and temples of worship. It was an attempt to express and fix the vague idea of Deity which floated before the soul. Divorced from Religion, Art declines. This was true even in Greece. It is a fact universally admitted, according to a recent German writer, that the culture of classic antiquity flourished only so long as the people revered personal deities. When this reverence disappeared, and it had to disappear because the ancient gods were falsities, there entered into the cultural life of Greece a process of decomposition that rapidly bore the whole body politic on toward putrefaction. In the history of Christianity, Art has been the most beautiful and blessed precisely where and when it has been the most inspired and directed by the spirit of true Religion. There is a reason for this. The products of human genius partake of human imperfection. By as much as man lacks holiness, are his reasonings, pleasures, and works imperfect and mean. All true and pure Art is directly opposed by impiety. Whatever, in any measure, is a remedy for this, be it a partial remedy—as a pagan religion, or a complete remedy—as Christianity, is, in like measure, a remedy for imperfect Art. Therefore is Art in its proper place only when allied with Religion; and it can become most pure, beautiful and beneficent only when adopted and directed by the church, it shall become the recognized and sacred symbol of divine truth.

But not only is it true that, for Art to take the highest forms, it must be allied with Christianity; it is also true that Christianity can not realize the truest and most rapid successes among men, without raising up as one of its most efficient auxiliaries, a purified and sanctified Art such as it alone is able to produce. Man is not simply a spiritual being. In a physical frame he moves amid material forms, by which he is to be unceasingly impressed, molded and taught. The old evidences of divine things which Plato only half discerned in nature and the superb forms of pagan Art, it was not the design of Christianity to nullify; over them was to be flung the new light of revelation so that they might be more clearly seen. We can conceive of the spiritual world only by idealizing the glories of earth. "The final triumph of truth, the union of heaven and earth, is represented in inspired vision in terms of Art—it is the city of pearl descending" from the skies. Men love beauty in external shapes. This love is natural, ineradicable and right. In its highest forms it is akin to worship. Whatever serves to keep the finer faculties alive, to raise the mind above mere eating and drinking and money-getting, whether it is a mountain, a picture, a song or a statue, is a divine gift for the salvation of him to whom it comes. Michael Angelo gazed in wonder at the angels and saints painted by the monk Angelico. "The man that painted these must have seen them in heaven," he said; and then, kneeling, he gave thanks to God. Art, united with religion, does not necessarily lead to any form of idolatry. If the religion is a false one, the artist, to some souls, may be only an idol-maker. But if the religion is a true one, the devout artist stands beside the seers and prophets of God. That is a sad hour, both for Art and for Religion, when the artist and priest are seen to contend against each other for the homage and devotion of the human soul. If Christianity be made to condemn the love of beauty as opposed to holiness, and to repudiate Art as immoral and idolatrous, and Christianity will be retarded by the infidelity of its Art-loving membership. Let Christianity, on the other hand, encourage this passion for the beautiful, but direct it always to those things which are pure and holy, let Christianity make Art the reverent and self-forgetful interpreter of eternal verities; and not only will Art stand stainless and beneficent before the soul, but Christianity will more rapidly go on to the consummation of its blessed purpose.

Art, as it grew up in the medieval church was a truly magnificent product; yet, in employing it, the church erred too much on the side of ritualism and idolatry. If Art be allowed to usurp the place of Religion, and be loved for its own sake, rather than as an interpreter of higher things, degradation, no less ruinous than it may be splendid, will ensue. But let Art be cherished with a right conception of the divine purpose which adheres to it; let it be made in chaste and lofty forms to stand as the quickening symbol of divine truth, and it will always be both beautiful and beneficent, full of comfort, strength and salvation.

"AN OPEN DOOR."

BY REV. GEORGE S. RICKER.

Paul explicitly states in more than one instance, that a door was opened unto him in the prosecution of his work. The truth most naturally drawn from such statements is that the way was prepared for him, so that he might preach the gospel without hindrance. In the economy of God's grace, it would seem that duty is put upon one unless the way be prepared for its successful discharge. The same voice that calls to duty proclaims that the door is already open: not by any means in words, but nevertheless plainly to the trusting soul.

The Bible abounds in illustrations of the helpful and comforting truth that a door is opened unto us of the Lord as we go on our way in obedience to the voice of duty. The whole history of the children of Israel is one grand series of illustrations of this truth. The marvelous out-flow of general and special providences, beginning with Adam and running down to the end of the written revelation, shows unmistakably that there is a highway cast up of the Lord for the tired feet of the pilgrim who seeks to obey the monitions of the Spirit.

Let us note a few specific cases and find refreshment both for mind and soul in the sweet truth which they confirm and establish. Philip, the evangelist, in the midst of a very precious revival work in Samaria, heard the voice of the Spirit, bidding him to go down "toward the South." Judging by our own lack of faith, he very likely questioned the wisdom of such a course. How could he leave the work at Samaria? But "he arose and went;" and although the "way was desert," he found an "open door" into the heart of the Ethiopian Eunuch, who received Christ and "went on his way rejoicing!" Ananias heard the voice of the Lord, bidding him to go and find Saul and open the eyes of his body and soul. In this case we have the specific statement that he hesitated.—"What! that persecutor! He has come here with authority to bind all that call upon the name of Christ!" Ah! he had not learned that a "great and effectual door had been opened" into the mind and heart of Saul through which he might enter with the truth! But such was the fact. A way was cast up whereon he might walk with ease and safety into the presence of a brother! But possibly a still more marvelous illustration is to be found in the wonderful concurrence of circumstances which brought Peter into the house of Cornelius. The Spirit stirs up Cornelius to send to Peter, while he prepares the mind of Peter for the strange mission upon which he is soon to be sent; just in the "nick of time" the messengers arrive at the house of Simon, in their search after Peter; lo! here is a door that opens either way! Peter is prepared to meet Cornelius; and Cornelius is prepared to receive Peter!—O doubting soul, why distrust the Lord, and shrink from the discharge of the duty which he lays upon thine heart?

Ascending some lofty eminence and taking a broad survey of historical events, we see how wonderfully God had prepared the way for the advent of Christ, so that he might come into the world through "an open door." Just to indicate some of the marvelous visions which our eyes are permitted to gaze upon as they hastily sweep around the horizon, let us note these facts: Grecian philosophy had caused a sort of restlessness, a craving, a mental hunger, which it could no more still and appeared than a stone can satisfy the needs of a craving stomach. What could appease that appetite awakened by Grecian culture, save the "Glad tidings," which Christ brought to men? Then again, the Roman power had made a highway for a Roman citizen throughout the known world. When a Roman citizen, like Paul, was saturated with Gospel truth, how easy was it for him to go anywhere, sowing the seed of the truth as he went! These are only glimpses; if we will only "prolong the vision backward," we may see, in the "open doors" which God has prepared for the entrance of his truth all along the ages, more wonderful and blessed revelations than those so loudly proclaimed and stoutly advocated by Tyndall or Huxley.

But alas! how full of doubts and questionings are we all! Are we swift to obey the voice of the Lord, when he calls us to duty? Do we not shrink and falter before the cross which he asks us to bear? And yet, who has ever listened to the voice of duty and not found the way

prepared for its successful discharge? You have been bidden to speak to some friend of his great need, and after long hesitation have gone to him tremblingly with the words of life; but what has been your surprise to find "an open door" to his heart! "I have been longing for weeks and months to have some one speak to me about my soul." Who that has striven to be a faithful follower of Christ has not again and again heard just such confessions? God prepares the way before he bids you walk in it. He opens the door before he commands you to enter. Never, in the long line of his multifarious and marvelous providences, has he brought you, or any obedient soul, face to face with a door that was shut and barred against your entrance. The heaviest door at the lightest touch swings swiftly back on its hinges; the most forbidding obstacle, bravely encountered, proves invariably a stepping stone to some real and grand success. In the providence of God there are no hindrances to the onward march and to the complete, overwhelming victory of the trusting, obedient soul! Persecutions, trials, afflictions—these are "open doors," through which God sends his truth on its triumphant way into all lands and into all hearts.

"But we are uncertain as to the result of our mission," says some one of "doubtful mind." True; but is not God certain? Will he bid you chase a will-o'-the-wisp, or dig fools' gold, or bay at the moon? Is it not strange that we have so little confidence in God's wisdom? Is he shortsighted like man? Is he liable to make blunders? Read the grand record of his providences, and you have the answer written in unmistakable characters. The door is open and you will see the light shining through as you draw near. "Behold, I have set before thee an open door, and no man can shut it."

Again and again, during this coming winter, will every soul that earnestly seeks for duty, hear the voice of the Lord, saying, "Whom shall I send, and who will go for me?" Oh! that our lips may be touched with the "live coal from off the altar;" then shall we be swift to respond, for by faith we shall see "an open door" before us.—"Here am I; send me!"

NEW YORK CORRESPONDENCE.

NEW YORK, NOV. 17, 1876.

THE POLITICAL AND BUSINESS OUTLOOK. Notwithstanding the most favorable weather that could be expected of November, business continues almost suspended in the suspense of the political future. In fact the suspense may be said to deepen hourly as the desperation of the Confederate South and the audacity which so close a chance of power gives their whole party, become more and more developed. By many, the situation is regarded as almost equally grave with that in 1860 at this season; the strength and staunchness of the national Executive being offset by the audacity imparted to the rebel element by increased party support and by the opportunity to set up a claim of right to the Presidency. If the official canvass now pending should result in giving some of the contested states and thus the presidency to Mr. Tilden, the controversy would be regarded as settled, and men could adjust their business plans to a nation's era of Southern rule, and go forward, with whatever hope or confidence new currency inflation and a double national debt would permit, as nobody has any apprehension of rebellion against the result and forms of law from the other side. But the evidence from both sides forbids almost absolutely the hope (if such it may be called) that the canvass will give Mr. Tilden the requisite one vote, and in that case the conflict is morally certain to be carried into Congress and prolonged with increasing desperation to what violent extremity no mortal can foresee. The diplomacy of belligerent "conference" at New Orleans and Constantinople makes curious parallel, fraught for both continents with the issue of peace or war. But the again thickening clouds in the East do not again raise the selfish spirits of Americans, who now share for themselves the like anxieties and "fear of change perplexing monarchs," with the nations of the Old World.

THE CATHOLICS AND VOTING.

I scarcely did justice in my last to the audacity of priestly interference with the election in Brooklyn. A copy of the circular distributed by the R. C. clergy is now before me, from which it appears that their influence was openly and in terms given to the Democratic party, with the names of two Protestants on that ticket "scratched," and two Republican candidates who happened to be Catholics, substituted. The ticket was headed thus: "The following candidates are all Catholics." They numbered thirty, for local offices. That these were all nominated, except two, by one party, and all elected without exception because they were Catholics, irrespective of their politics, affords a double proof of the ascendancy and activity of the priests of Rome in that

party and in these great metropolitan "sore on the body politic," our large cities.

The circular is got up in the approved prelatial fashion, with a cross in the center, appropriately unmounted and dominated by a disproportionately large Cardinal's hat or miter, and the words of Cardinal McCloskey,—"We must take part in Elections." On the left is the dictum of Bishop Gilmore: "We must learn that we are Catholics first, and citizens next." On the right, the *Freeman's Journal* says: "Catholics! let us all act together."

MISCELLANEOUS.

The Fair of the American Institute, closing this week, has been one of their most pleasing and brilliant exhibitions despite the overmastering Centennial.

The Aquarium at Broadway and 35th Street is a real attraction to the inquiring mind and the lover of nature, exhibiting more and more wonderful forms of aquatic life than any most proficient expert of the fish market can call by name, or than Jonah saw through the bull's eyes of his submarine propeller. Barnum runs his always self-surpassing, latest crowning show in the place that knows Moody and Saukey no more.

But Maurice Strakosch has issued plans and proposals, involving a subscription of \$2,000,000 stock, for building on that famous quadrangle a monster opera house, for which he says he has already obtained the promise of all the world's great artists, and has arranged for the production, as an opening piece, of the whole of Wagner's monster three days opera. My country readers, however, need not be in a hurry to buy their tickets for New York at present, in order to be here in time for the grand opening. Of all amusements, however, one of the strangest and the most reprehensible is going on in Brooklyn. It is a puppet representation, very well got up, of the horrors of inquisitorial torture and of the forms of capital punishment, such as the guillotine; giving the funeral and ghostly preparatory ceremonies, and the bloody excision of the head, with realistic accuracy. Victims are represented stretched upon the rack and broken on the wheel, &c. A small admission fee is charged, ladies and children are especially invited, and the "propriety" of the exhibition for them is particularly urged. It is evident that if penalties are needful and proper against the demoralization of the people and the youth by indecency, they are no less called for to protect society against such fearfully brutalizing exhibitions as this. If there is no police power in existence to stop and to punish such performances, the very next legislature of the State ought to lose no time to create such authority by statute.

I am glad to add to my select catalogue of Juvenile gift and Sunday School books a new book by Mrs. Prentiss, from the press of Randolph, called "The Home at Greylock." It is a story for both parents and children, equally calculated to instill early or to confer late, the ripest lessons of wisdom in the training of children in the nurture and admonition of the Lord.

VIM.

EXCHANGE NOTES AND QUOTES.

Commend your pastor when he does well, but do not flatter him.—*The Watchman*.

Happy is that preacher who has the discernment and the self-denial to stop when he gets through.—*Congregationalist*.

A persistent minority, though small, by grieving and sour looks and by much talk, or by a settled inertia may, and often do, defeat the will of the great body of the church, and so carry their own ends.—*VI. Chronicle*.

If they come to light their torch at Moody's altar-flames, the fire will not last; if at God's altar, it will; and they will take it back with them to their homes, where similar holy fires will presently be kindled all about them.—*Advance*.

But then, Turkey must not be humiliated unless some of the other nations shall have a hand in the spoils. Hence, justice to the oppressed is not the question that is likely to settle matters and bring peace, but who shall gain the lion's share.—*Chris. Advocate*.

The old *Boston Cultivator*, the leading agricultural journal of New England, comes to us in a complete new dress, and named the *American Cultivator*, with M. M. Ballou, Leander Wetherell and Charles M. Hovey associated with George B. James as Editors. It proposes to devote itself wholly to agriculture and kindred themes, with such a variety and quality of matter as shall make it also a desirable family paper. It seems to be just such a paper as should circulate among the rural population of New England.

One of the most difficult of all classes to reach with the gospel, is that constituted of people who make discussion the refuge of their guilt.—*Golden Rule*.

The unpleasant task of fighting the spread of prostitution is a Christian, mor-

al, and national duty, let not squeamishness or false delicacy deter us from so doing.—*Zion's Herald*.

It is a hopeful sign for the Sunday-school that so much is done to guard teachers against purely intellectual preparation. Never have helps for this preparation been so abundant; yet never before has so much stress been laid upon the help of the Spirit for the individual student.—*S. S. Times*.

MISSION FIELD.

TURKEY.

As Turkey, by her atrocities in the Serbian and Bulgarian war, is just now occupying the attention of the civilized world, such facts as throw light on the training of her men of influence, possess an unusual interest.

There is a governing class in Constantinople, which Mr. Henry O. Dwight, in the *Christian Union*, calls the White Turbanned Gentry. Mr. Dwight went, one day, into the Turkish quarters, where foreigners are seldom seen. He saw coming up the street, which he was passing down, a young man with a white turban, blue broadcloth robe and trousers, with a brass ink horn projecting from the upper side of a yellow and red cashmere girdle, and the Koran protruding from his bosom. In passing him, as his eye rested for a moment on his features, the young Turk spat in his face. It was the work of an instant. The fellow took to his heels and fled. "This," says Mr. Dwight, "was my first introduction to the gentlemen of the White Turban of Constantinople." This young Turk was a student of the Koran, a *sofa*, as such students are called, and his act was simply an exponent of his feeling toward Christians, and had its origin in the peculiar system to which young men are subjected when they are trained for the highest class of Mahometan thinkers. The young students in the Mosque of Sultan Soliman are taught that the Koran is the beginning and end of all wisdom, that they are the race favored of God, chosen to take the place of the renegade Jewish people, that a Moslem must not have any friendly relations with an unbeliever, that Christians are to be treated with all severity, and abhorred as vile and worthless, cast off of God, and a dishonor to Jesus (whom Mahometans respect). Hence, cruelties practiced upon Christians, are praiseworthy acts. Every revolution that has taken place in Turkey since the conquest of Constantinople, has had its origin with, or owed its success to, the *sofa*.

Mr. Barnum, a missionary of the Am. Board in Eastern Turkey, writes of the arrival there of a telegram from the Sultan, appealing to faithful Moslems to rally against the "enemies of our race and religion." This appeal to Moslem fanaticism has greatly excited the community, making the Turks rabid, and filling the Christians with terror. Another missionary writes that the interior of Asia Minor is beginning to feel the effects of the Turkish Servian war. In many places, the Turkish peasants take pleasure in sharpening their long butcher knives before their Christian neighbors, and saying, "Only a few days more, and we will give you your choice between Mahometanism and death."

CHINA.

Mr. Baldwin, missionary of the Am. Board, estimates the present number of native converts in China at about 8,000. Though several missionaries had been previously sent to China, yet he says, the real era of the commencement of Protestant missions in that empire is the year 1842, in which the treaty with England, was signed which opened the "five ports" to the commerce of the world. The number of converts, however, gives a very inadequate idea of the work done. About 500 different books have been printed in the Chinese language, entrance has been gained into the interior, and 50,000 native patients are annually treated in mission hospitals. It is a common thing to meet with people who say that for eight or ten years, they have not worshiped idols, that they were convinced that idolatry was wrong by preaching that they heard, or books that they read, and had given it up. Mr. Baldwin gives several instances of the Christian fidelity of native converts, among which are the following: Ling Ching was beaten with 2,000 stripes, but, as soon as he was able to move, he returned to the place where he had been beaten, and preached the gospel so faithfully that some of the very men who brought that trial on him, were converted. An elderly man at Kucheng, called Father Ling, was told by heathen friends, "You must not try to give up opium smoking now, after forty years practice. It will kill you." Said the convert, "I belong to Jesus. I have promised to give up every sin. I would rather die trying to conquer this sin than live an opium-smoker."

ENG. CHURCH MISS. SOC.

It is said that no Miss. Soc. is extending its work so rapidly as the English church Miss. Soc. On the 4th of last July, it gave its valedictory dismissal to seventeen missionaries, eight of whom were young men newly appointed; most of the others went to different fields from those they formerly occupied, or returned to stations from which they had long been absent. Not long since, the Lake Nyanza African party was sent forth, and five other missionaries are soon to be dismissed to India and Palestine. The steady increase of missionary contributions in Great Britain renders this onward movement possible.

INDIA—THE KOLS.

The German missionaries, sent to the Kols of India, after toiling five years and seeing no results, became discouraged, and asked permission to abandon such a fruitless field. The answer was sent them, that it was not their business to want to see fruits. They were sent to preach the gospel to the Kols, and they must continue to do so, whether the people would hear or not. At the end of seventeen years, only 522 had been baptized. But at the end of twenty years, there were 2,100; in 1871, 4,700; and in 1875, 7,000.

INDIA—TELOGOOS.

Mr. Clough, of the Telooogoo mission, writes, that recently he baptized seventy-six converts in two weeks; one native preacher reported sixty converts ready to be baptized where he had been preaching, and ninety students had applied to enter their normal school.

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Some one has written about "the natural theology of Art." The expression indicates the truth. Natural theology is to be learned not alone from unmodified Nature. Those fair and surprising forms of Art, fashioned by the genius of man out of materials borrowed from the fields

and the mines, are sometimes the most eloquent teachers of theology in the wide school of Nature. The value of Art, in legitimate forms and wisely directed, as ministering to the religious nature of man, has, we believe, never yet been fully realized. Art has often been either roundly condemned as necessarily destructive of sound morals and pure worship, or it has been so foolishly constructed and applied, that immorality and a species of downright idolatry have resulted. Neither by Catholicism nor by Protestantism have the proper relations between Christianity and Art been discovered. The interests of Christianity and Art demand that these relations be investigated and religiously observed.

Art, in its highest and most beneficent forms, can not exist save as it is closely allied with a true religion like Christianity. In fact, no Art worthy of recognition, can exist unconnected, in its leading types, at least, with some form of religion. Fine Art had its origin in the religious impulses of man. It was first seen in consecrated images and temples of worship. It was an attempt to express and fix the vague idea of Deity which floated before the soul. Divorced from Religion, Art declines. This was true even in Greece. It is a fact universally admitted, according to a recent German writer, that the culture of classic antiquity flourished only so long as the people revered personal deities. When this reverence disappeared, and had to disappear because the ancient gods were falsities, there entered into the cultural life of Greece a process of decomposition that rapidly bore the whole body politic toward putrefaction. In the history of Christianity, Art has been the most beautiful and blessed precisely where and when it has been the most inspired and directed by the spirit of true Religion. There is a reason for this. The products of human genius partake of human imperfection. By as much as man lacks holiness, are his reasonings, pleasures, and works imperfect and mean. All true and pure Art is directly opposed by impiety. Whatever, in any measure, is a remedy for this, be it a partial remedy—as a pagan religion, or a complete remedy—as Christianity, is, in like measure, a remedy for imperfect Art. Therefore is Art in its proper place only when allied with Religion; and it can become most pure, beautiful and beneficent, only when adopted and directed by the church, it shall become the recognized and sacred symbol of divine truth.

But not only is it true that, for Art to take the highest forms, it must be allied with Christianity; it is also true that Christianity can not realize the truest and most rapid successes among men, without raising up as one of its most efficient auxiliaries, a purified and sanctified Art such as alone is able to produce. Man is not simply a spiritual being. In a physical frame he moves amid material forms, by which he is to be unceasingly impressed, molded and taught. The old evidences of divine things which Plato only half discerned in nature and the superb forms of pagan Art, it was not the design of Christianity to nullify; over them was to be flung the new light of revelation so that they might be more clearly seen. We can conceive of the spiritual world only by idealizing the glories of earth. "The final triumph of truth, the union of heaven and earth, is represented in inspired vision in terms of Art—it is the city of pearl descending" from the skies. Men love beauty in external shapes. This love is natural, ineradicable and right. In its highest forms it is akin to worship. Whatever serves to keep the finer faculties alive, to raise the mind above mere eating and drinking and money-getting, whether it is a mountain, a picture, a song or a statue, is a divine gift for the salvation of him to whom it comes. Michael Angelo gazed in wonder at the angels and saints painted by the monk Angelico. "The man that painted these must have seen them in heaven," he said; and then, kneeling, he gave thanks to God. Art, united with religion, does not necessarily lead to any form of idolatry. If the religion is a false one, the artist, to some souls, may be only an idol-maker. But if the religion is a true one, the devout artist stands beside the seers and prophets of God. That is a sad hour, both for Art and for Religion, when the artist and priest are seen to contend against each other for the homage and devotion of the human soul. If Christianity be made to condemn the love of beauty as opposed to holiness, and to repudiate Art as immoral and idolatrous, and Christianity will be retarded by the infidelity of its Art-loving membership. Let Christianity, on the other hand, encourage this passion for the beautiful, but direct it always to those things which are pure and holy, let Christianity make Art the reverent and self-forgetful interpreter of eternal verities; and not only will Art stand stainless and beneficent before the soul, but Christianity will more rapidly go on to the consummation of its blessed purpose.

Art, as it grew up in the medieval church was a truly magnificent product; yet, in employing it, the church erred too much on the side of ritualism and idolatry. If Art be allowed to usurp the place of Religion, and be loved for its own sake, rather than as an interpreter of higher things, degradation, no less ruinous than it may be splendid, will ensue. But let Art be cherished with a right conception of the divine purpose which adheres to it; let it be made in chaste and lofty forms to stand as the quickening symbol of divine truth, and it will always be both beautiful and beneficent, full of comfort, strength and salvation.

"AN OPEN DOOR."

BY REV. GEORGE S. RICKER.

Paul explicitly states in more than one instance, that a door was opened unto him in the prosecution of his work. The truth most naturally drawn from such statements is that the way was prepared for him, so that he might preach the gospel without hindrance. In the economy of God's grace, it would seem that duty is put upon one unless the way be prepared for its successful discharge. The same voice that calls to duty proclaims that the door is already open: not by any means in words, but nevertheless plainly to the trusting soul.

The Bible abounds in illustrations of the helpful and comforting truth that a door is opened unto us of the Lord as we go on our way in obedience to the voice of duty. The whole history of the children of Israel is one grand series of illustrations of this truth. The marvelous out-flow of general and special providences, beginning with Adam and running down to the end of the written revelation, shows unmistakably that there is a highway cast up of the Lord for the tired feet of the pilgrim who seeks to obey the monitions of the Spirit.

Let us note a few specific cases and find refreshment both for mind and soul in the sweet truth which they confirm and establish. Philip, the evangelist, in the midst of a very precious revival work in Samaria, heard the voice of the Spirit, bidding him to go down "toward the South." Judging by our own lack of faith, he very likely questioned the wisdom of such a course. How could he leave the work at Samaria? But "he arose and went;" and although the "way was desert," he found an "open door" into the heart of the Ethiopian Eunuch, who received Christ and "went on in his rejoicing." Ananias heard the voice of the Lord, bidding him to go and find Saul and open the eyes of his body and soul. In this case we have the specific statement that he hesitated—"What! that persecutor! He has come here with authority to bind all that call upon the name of Christ!" Ah! he had not learned that a "great and effectual door had been opened" into the mind and heart of Saul through which he might enter with the truth!

But such was the fact. A way was cast up whereon he might walk with ease and safety into the presence of a brother! But possibly a still more marvelous illustration is to be found in the wonderful concurrence of circumstances which brought Peter into the house of Cornelius. The Spirit stirs up Cornelius to send to Peter, while he prepares the mind of Peter for the strange mission upon which he is soon to be sent; just in the "nick of time" the messengers arrive at the house of Simon, in their search after Peter; lo! here is a door that opens either way! Peter is prepared to meet Cornelius; and Cornelius is prepared to receive Peter!—O doubting soul, why distrust the Lord, and shrink from the discharge of the duty which he lays upon thine heart?

Ascending some lofty eminence and taking a broad survey of historical events, we see how wonderfully God had prepared the way for the advent of Christ, so that he might come into the world through "an open door." Just to indicate some of the marvelous visions which our eyes are permitted to gaze upon as they hastily sweep around the horizon, let us note these facts: Grecian philosophy had caused a sort of restlessness, a craving, a mental hunger, which it could no more still and appeared than a stone can satisfy the needs of a craving stomach. What could appease that appetite awakened by Grecian culture, save the "Glad tidings," which Christ brought to men? Then again, the Roman power had made a highway for a Roman citizen throughout the known world. When a Roman citizen, like Paul, was saturated with Gospel truth, how easy was it for him to go anywhere, sowing the seed of the truth as he went! These are only glimpses; if we will only "prolong the vision backward," we may see, in the "open doors" which God has prepared for the entrance of his truth all along the ages, more wonderful and blessed revelations than those so loudly proclaimed and stoutly advocated by Tyndal or Huxley.

But alas!—how full of doubts and questionings are we all! Are we swift to obey the voice of the Lord, when he calls us to duty? Do we not shrink and falter before the cross which he asks us to bear? And yet, who has ever listened to the voice of duty and not found the way

prepared for its successful discharge? You have been bidden to speak to some friend of his great need, and after long hesitation have gone to him tremblingly with the words of life; but what has been your surprise to find "an open door" to his heart! "I have been longing for weeks and months to have some one speak to me about my soul." Who that has striven to be a faithful follower of Christ has not again and again heard just such confessions? God prepares the way before he bids you walk in it. He opens the door before he commands you to enter. Never, in the long line of his multiform and marvelous providences, has he brought you, or any obedient soul, face to face with a door that was shut and barred against your entrance. The heaviest door at the lightest touch swings swiftly back on its hinges; the most forbidding obstacle, bravely encountered, proves invariably a stepping stone to some real and grand success. In the providence of God there are no hindrances to the onward march and to the complete, overwhelming victory of the trusting, obedient soul! Persecutions, trials, afflictions—these are "open doors," through which God sends his truth on its triumphant way into all lands and into all hearts.

"But we are uncertain as to the result of our mission," says some one of "doubtful mind." True; but is not God certain? Will he bid you chase a will-o'-the-wisp, or dig for gold, or bay at the moon? Is it not strange that we have so little confidence in God's wisdom? Is he shortsighted like man? Is he liable to make blunders? Read the grand record of his providences, and you have the answer written in unmistakable characters. The door is open and you will see the light shining through as you draw near. "Behold, I have set before thee an open door, and no man can shut it."

Again and again, during this coming winter, will every soul that earnestly seeks for duty, hear the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Oh! that our lips may be touched with the "live coal from off the altar," then shall we be swift to respond, for by faith we shall see "an open door" before us. Here am I; send me!

NEW YORK CORRESPONDENCE.

NEW YORK, NOV. 17, 1876.

THE POLITICAL AND BUSINESS OUTLOOK. Notwithstanding the most favorable weather that could be expected of November, business continues almost suspended in the suspense of the political future. In fact the suspense may be said to deepen hourly as the desperation of the Confederate South and the audacity which so close a chance of power gives their whole party, become more and more developed. By many, the situation is regarded as almost equally grave with that in 1860 at this season; the strength and staunchness of the national Executive being offset by the audacity imparted to the rebel element by increased party support and by the opportunity to set up a claim of right to the Presidency. If the official canvass now pending should result in giving some of the contested states and thus the presidency to Mr. Tilden, the controversy would be regarded as settled, and men could adjust their business plans to a nation's era of Southern rule, and go forward, with whatever hope or confidence new currency inflation and a double national debt would permit, as nobody has any apprehension of rebellion against the result and forms of law from the other side. But the evidence from both sides forbids almost absolutely the hope. (If such it may be called) that the canvass will give Mr. Tilden the requisite one vote, and in that case the conflict is morally certain to be carried into Congress and prolonged with increasing desperation to what violent extremity no mortal can foresee. The diplomacy of belligerent "conference" at New Orleans and Constantinople makes curious parallel, fraught for both continents with the issue of peace or war. But the again thickening clouds in the East do not again raise the selfish spirits of Americans, who now share for themselves the like anxieties and "fear of change perplexing monarchs," with the nations of the Old World.

THE CATHOLICS AND VOTING.

I scarcely did justice in my last to the audacity of priestly interference with the election in Brooklyn. A copy of the circular distributed by the R. C. clergy is now before me, from which it appears that their influence was openly and in terms given to the Democratic party, with the names of two Protestants on that ticket "scratched," and two Republican candidates who happened to be Catholics, substituted. The ticket was headed thus: "The following candidates are all Catholics." They numbered thirty, for local offices. That these were all nominated, except two, by one party, and all elected without exception because they were Catholics, irrespective of their politics, affords a double proof of the ascendancy and activity of the priests of Rome in that

party and in these great metropolitan "sorens on the body politic," our large cities.

The circular is got up in the approved prelatical fashion, with a cross in the center, appropriately unmounted and dominated by a disproportionately large Cardinal's hat or miter, and the words of Cardinal McCloskey,—"We must take part in Elections." On the left is the dictum of Bishop Gilmore: "We must learn that we are Catholics first, and citizens next." On the right, the *Freeman's Journal* says: "Catholics! let us all act together."

MISCELLANEOUS.

The Fair of the American Institute, closing this week, has been one of their most pleasing and brilliant exhibitions despite the overmastering Centennial.

The Aquarium at Broadway and 35th Street is a real attraction to the inquiring mind and the lover of nature, exhibiting more and more wonderful forms of aquatic life than any most proficient expert of the fish market can call by name, or than Jonah saw through the bull's eyes of his submarine propeller. Barnum juns his always self-surpassing, latest crowning show in the place that knows Moody and Sankey no more.

But Maurice Strakosch has issued plans and proposals, involving a subscription of \$2,000,000 stock, for building on that famous quadrangle a monster opera house, for which he says he has already obtained the promise of all the world's great artists, and has arranged for the production, as an opening piece, of the whole of Wagner's monster three days opera. My country readers, however, need not be in a hurry to buy their tickets for New York at present, in order to be here in time for the grand opening. Of all amusements, however, one of the strangest and the most reprehensible is going on in Brooklyn. It is a puppet representation, very well got up, of the horrors of inquisitorial torture and of the forms of capital punishment, such as the guillotine; giving the funeral and ghostly preparatory ceremonies, and the bloody excision of the head, with realistic accuracy. Victims are represented stretched upon the rack and broken on the wheel, &c. A small admission fee is charged, ladies and children are especially invited, and the "propriety" of the exhibition for them is particularly urged. It is evident that if penalties are needful and proper against the demoralization of the people and the youth by indecency, they are no less called for to protect society against such fearfully brutalizing exhibitions as this. If there is no police power in existence to stop and to punish such performances, the very next legislature of the State ought to lose no time to create such authority by statute.

I am glad to add to my select catalogue of Juvenile gift and Sunday School books a new book by Mrs. Prentiss, from the press of Randolph, called "The Home at Greylock." It is a story for both parents and children, equally calculated to instill early or to confer late, the ripest lessons of wisdom in the training of children in the nurture and admonition of the Lord.

VIDI.

EXCHANGE NOTES AND QUOTES.

Commend your pastor when he does well, but do not flatter him.—*The Watchman*.

Happy is that preacher who has the discernment and the self-denial to stop when he gets through.—*Congregationalist*.

A persistent minority, though small, by grieved and sour looks and by much talk, or by a settled inertia may, and often do, defeat the will of the great body of the church, and so carry their own ends.—*N. Chronicle*.

If they come to light their torch at Moody's altar-flames, the fire will not last; if at God's altar, it will; and they will take it back with them to their homes, where similar holy fires will presently be kindled all about them.—*Advance*.

But then, Turkey must not be humiliated unless some of the other nations shall have a hand in the spoils. Hence, justice to the oppressed is not the question that is likely to settle matters and bring peace, but who shall gain the lion's share.—*Chris. Advocate*.

The old *Boston Cultivator*, the leading agricultural journal of New England, comes to us in a complete new dress, and named the *American Cultivator*, with M. M. Ballou, Leander Wetherell and Charles M. Hovey associated with George B. James as Editors. It proposes to devote itself wholly to agriculture and kindred themes, with such a variety and quality of matter as shall make it also a desirable family paper. It seems to be just such a paper as should circulate among the rural population of New England.

One of the most difficult of all classes to reach with the gospel, is that constituted of people who make discussion the refuge of their guilt.—*Golden Rule*.

The unpleasant task of fighting the spread of prostitution is a Christian, more

al, and national duty, let not squeamishness or false delicacy deter us from so doing.—*Zion's Herald*.

It is a hopeful sign for the Sunday-school that so much is done to guard teachers against purely intellectual preparation. Never have helps for this preparation been so abundant; yet never before has so much stress been laid upon the help of the Spirit for the individual student.—*S. S. Times*.

MISSION FIELD.

TURKEY.

As Turkey, by her atrocities in the Servian and Bulgarian war, is just now occupying the attention of the civilized world, such facts as throw light on the training of her men of influence, possess an unusual interest.

There is a governing class in Constantinople, which Mr. Henry O. Dwight, in the *Christian Union*, calls the White Turbaned Gentry. Mr. Dwight went, one day, into the Turkish quarters, where foreigners are seldom seen. He saw coming up the street, which he was passing down, a young man with a white turban, blue broadcloth robe and trousers, with a brass ink horn projecting from the upper side of a yellow and red cashmere girdle, and the Koran protruding from his bosom. In passing him, as his eye rested for a moment on his features, the young Turk spat in his face. It was the work of an instant. The fellow took to his heels and fled. "This," says Mr. Dwight, "was my first introduction to the gentlemen of the White Turban of Constantinople." This young Turk was a student of the Koran, as such students are called, and his act was simply an exponent of his feeling toward Christians, and had its origin in the peculiar system to which young men are subjected when they are trained for the highest class of Mahometan thinkers. The young students in the Mosque of Sultan Soliman are taught that the Koran is the beginning and end of all wisdom, that they are the race favored of God, chosen to take the place of the renegade Jewish people, that a Moslem must not have any friendly relations with an unbeliever, that Christians are to be treated with all severity, and abhorred as vile and worthless, cast off of God, and a dishonor to Jesus (whom Mahometans respect). Hence, cruelties practiced upon Christians, are praiseworthy acts. Every revolution that has taken place in Turkey since the conquest of Constantinople, has had its origin with, or owed its success to, the sofas.

Mr. Barnum, a missionary of the Am. Board in Eastern Turkey, writes of the arrival there of a telegram from the Sultan, appealing to faithful Moslems to rally against the "enemies of our race and religion." This appeal to Moslem fanaticism has greatly excited the community, making the Turks rabid, and filling the Christians with terror. Another missionary writes that the interior of Asia Minor is beginning to feel the effects of the Turkish Servian war. In many places, the Turkish peasants take pleasure in sharpening their long butcher knives before their Christian neighbors, and saying, "Only a few days more, and we will give you your choice between Mahometanism and death."

CHINA.

Mr. Baldwin, missionary of the Am. Board, estimates the present number of native converts in China at about 8,000. Though several missionaries had been previously sent to China, yet he says, the real era of the commencement of Protestant missions in that empire is the year 1842, in which the treaty with England was signed which opened the "five ports" to the commerce of the world. The number of converts, however, gives a very inadequate idea of the work done. About 500 different books have been printed in the Chinese language, entrance has been gained into the interior, and 50,000 native patients are annually treated in mission hospitals. It is a common thing to meet with people who say that for eight or ten years, they have not worshipped idols, that they were convinced that idolatry was wrong by preaching that they heard, or books that they read, and had given it up.

Mr. Baldwin gives several instances of the Christian fidelity of native converts, among which are the following: Ling Ching was beaten with 2,000 stripes, but, as soon as he was able to move, he returned to the place where he had been beaten, and preached the gospel so faithfully that some of the very men who brought that trial on him, were converted. An elderly man at Kucheng, called Father Ling, was told by heathen friends, "You must not try to give up opium smoking now, after forty years practice. It will kill you." Said the convert, "I belong to Jesus. I have promised to give up every sin. I would rather die trying to conquer this sin than live an opium-smoker."

ENG. CHURCH MISS. SOC.

It is said that no Miss. Soc. is extending its work so rapidly as the English church Miss. Soc. On the 4th of last July, it gave its valedictory dismissal to seventeen missionaries, eight of whom were young men newly appointed; most of the others went to different fields from those they formerly occupied, or returned to stations from which they had long been absent. Not long since, the Lake Nyanza African party was sent forth, and five other missionaries are soon to be dismissed to India and Palestine. The steady increase of missionary contributions in Great Britain renders this onward movement possible.

INDIA—THE KOLS.

The German missionaries, sent to the Kols of India, after toiling five years and seeing no results, became discouraged, and asked permission to abandon such a fruitless field. The answer was sent them, that it was not their business to want to see fruits. They were sent to preach the gospel to the Kols, and they must continue to do so, whether the people would hear or not. At the end of seventeen years, only 522 had been baptized. But at the end of twenty years, there were 2,100; in 1871, 4,700; and in 1875, 7,500.

INDIA—TELOGOOS.

Mr. Clough, of the Telooogo mission, writes, that recently he baptized seventy-six converts in two weeks; one native preacher reported sixty converts ready to be baptized where he had been preaching, and ninety students had applied to enter their normal school.

S. S. Department.

Sabbath School Lesson—Dec. 10.

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

(For Questions see Lesson Papers.)

SPREAD OF THE GOSPEL.

GOLDEN TEXT: "They went forth and preached everywhere, the Lord working with them." Mark 16:20.

Acts 11:19-30.

Notes and Hints.

Peter, shortly after the baptism of Cornelius, perhaps at the time of the next feast, returned to Jerusalem. Jewish disciples were not yet aware that Christianity was to be severed from Judaism. They supposed Christianity was something to be added to their former religion. Hence all the rites and laws of Moses were to be kept, and faith in Jesus was not to be complete in itself. The church at Jerusalem, therefore, called Peter to an account for having eaten and affiliated with Gentiles. This act of the church is proof that the Romish church, in teaching that Peter was the appointed vicar of Christ, and had supreme authority in the church, has erred from the truth. He explained his course to the church, and told how God had taught him that the Gentiles were to be saved through faith. For this the church glorified God.

19-21. HOW THE GOSPEL WAS SPREAD. (1) The simplicity of the way is noticeable. Those "scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." The date of the death of Stephen is the year 35, and of the period of these events, 41. The persecution six years ago, scattered the disciples very much as a blast of wind scatters sprouting seeds. The persecuted went forth as preachers of their faith. Wherever the disciple goes let him preach; and let him go to different places voluntarily to preach; so shall this world be converted to Christ. The means are very natural, very easy and, when used, very successful. It was not merely by public preaching that the early disciples spread their truth. They talked of Jesus familiarly, and by a conversational style of preaching, did effective work for him. So now preaching does not require us to enter a pulpit at all, but to have a tongue, and a heart, and access to the ear of another. (2) The converts went north along the coast of the Mediterranean, up near the north-east corner of the sea, and also from thence right out into the sea a hundred miles or more. Phenice comes next to Palestine on the north, is shut in by the sea on the one side, and by the Lebanon range of mountains on the other, a narrow strip of country, twenty miles wide and one hundred and twenty long. The Greeks claim to have borrowed letters from Phenice. It contained Tyre, Sidon and Berytus as its chief cities. Cyprus is an island off the north-east coast of the sea, one hundred and forty miles long, and from five to fifty wide. Antioch was a city very large, famous and magnificent, where the Jews had the right of citizenship, and were left free to worship as they pleased. It was situated on the Orontes, about twenty miles from the coast. It was long the capital of Syria, and for many years the most powerful city of the East. Its harbor was Selucia. Through the gap in the mountain range in the rear of Antioch, caravans from Mesopotamia, and Arabia reached the city. The population, at a little later period, was 200,000. The place was opulent, luxurious, frivolous, licentious, heathen. Another city of the same name will be noticed on the map, after the north-east corner of the sea is turned, and followed along to Pisidia, about three hundred miles from the Syrian Antioch. (3) The disciples in these towns had preached to none but Jews. Now a new period in the history of the church is to begin. The book of Acts takes, henceforth, a new direction. The work of Paul, rather than of the other apostles, and the spread of the gospel among Gentiles will be noticed. (4) Disciples from Cyprus and Cyrene now went to Antioch, and preached the Lord Jesus, not to the Jews there who spoke the Greek tongue, but to the Greeks themselves. This word "Grecians" denotes, as used in this book, the former class, but the sense demands here reference to the Gentiles. To Grecian Jews the gospel had before been preached. Luke is now speaking of the gospel as given to the Gentiles. Hence he discriminates between those who speak to the Gentiles, and those who speak to "the Jews only." Cyrene was in Africa, in Lybia, and was both a province and a city. (5) "And the hand of the Lord was with them, and a great number believed, and turned unto the Lord." By "the hand of the Lord" is meant his favor and aid. If Paul had written this account, he would have said, "the grace of the Lord was with them." These who believed were Gentiles, the converts of those who spoke unto the Grecians. By Lord is here meant Jesus.

22-24. BARNABUS SENT TO ANTIOCH. (1) Tidings of the successful preaching of the gospel to the Gentiles in the way narrated caused the mother church, at Jerusalem, to send Barnabus to visit, rightly instruct and encourage these disciples. The time of his departure we do not accurately know. The first verse goes back to the year of the persecution, before the conversion of Paul, 35. Barna-

barnus probably left after Peter had told the church his experience. It is generally thought about the year 44. (2) Barnabus was a native of Cyprus, and spoke the Greek language. Hence he was suited better than other apostles to do this work. (3) "The grace of God" he saw and was glad. That is, the favor of the Lord shown in the conversion of the Gentiles. His gladness arose from a knowledge that, in the gospel, all men were to be received by faith, and from this practical proof of that truth. (4) His exhortation commends itself. Two points he urged: that they should have "purpose of heart"; that is, be decided; that they should "cleave unto the Lord" with their purpose. To be in purpose what we ought and to be in life what we purpose, is the Christian way of perseverance in the faith. To "cleave unto the Lord" is to firmly adhere to him. Many things tried these converts and sought to separate them from Jesus, but purpose of heart and adherence to him would enable them to be faithful until death. Notice that "Lord" here means Jesus. Barnabus exhorted them to cleave to Jesus. (5) See the excellent character given Barnabus, and think of the connection of his goodness with his having the Spirit and having faith. Three excellent qualifications for Christian work are here noted: (6) The effects of his goodness, of possessing the Holy Spirit and of his faith are told: "much people was added unto the Lord." The principle of cause and effect here is illustrated. If we would be successful in winning our scholars to Jesus, here we are taught how we may be.

25, 26. BARNABUS AND SAUL. (1) Barnabus went to Tarsus to seek Saul, probably to secure his aid in the revival going on. The last account of Saul was of his flying from Jerusalem to save his life, and of his going to Tarsus. Acts 9:30. Tarsus was further north than Antioch, around the corner of the Mediterranean, and then on west to the river Cydnus, a distance by land of one hundred and twenty miles. What Saul had been doing since in 39 or 40 he came to Tarsus, we can only conjecture. Barnabus found him there, and returned with him to Antioch. Together here they labored for a year, converting sinners and edifying the church. (2) "Disciples were called Christians here first in Antioch." The disciples gave evidence that they were not a sect of the Jews, like the Pharisees, and Sadducees and Essenes. They grew to a size that attracted attention, and were often asked what they believed? What kind of religion theirs was? The answer would mention the name of Christ, so that the name of Christians easily enough became attached to them. Gentiles and unbelievers gave this name to the disciples. The Jews called them "the sect of the Nazarenes." The name embraces all there was of superiority and grandeur in the religion of the disciples. "It at once suggests their character, their feelings, their doctrines, their hopes, their joys."

27-30. THE FAMINE. (1) "In those days came prophets from Jerusalem to Antioch." These prophets had power to teach religion, as well as to predict events. By them, also, the mystery of tongues in the church was explained. Their chief office in the New Testament church was of instruction and exhortation. (2) "Agabus stood up, and signified by the Spirit that there should be a great dearth throughout all the world." The same prophet appears in one other place. Acts 21:10, 11. By "all the world" he meant all the world known to him, or Judea and adjacent provinces. The term was used freely to describe a whole land or country. (3) "Which came to pass in the days of Claudius Caesar." Claudius began his reign in 41, succeeding Caligula, and reigned thirteen years. He met his death by poison, given by his wife, Agrippina, the mother of Nero. Four famines, during his reign occurred, and one was so severe in Judea as to be described by Josephus. Ant. 20:2, 5. He says it took place in the time of two Roman procurators, Alexander and Fabus. Fabus began his administration in the fourth year of Claudius; hence, in 44. It is supposed that this dearth continued several years. (4) The disciples in Antioch immediately resolved to send aid to their brethren. The spirit of Christ was certainly in the hearts of the Christians of Antioch. The generosity of their act was based both on the sympathy and brotherly love of the gospel. (5) Barnabus and Saul carried the gift to Jerusalem for the elders there to distribute. "Elders" or presbyters were officers of the synagogue, and also were chief men of the nation who composed the council. The early church was the Jewish synagogue made Christian. Whether officers of the church, or the chief men of the church, here are meant, can not be determined. Barnabus carried the bread of life from Jerusalem to Antioch, and returned from Antioch to Jerusalem with literal bread.

Many practical truths from this lesson will appear to every one who thoughtfully studies it. The passage closes with a lesson of benevolence. Prior to that, in verses 22-24, the desirability of goodness, of the Holy Spirit and of faith is seen; also there we are taught to have a firm purpose to love Christ, and then to cleave to him always. Purpose is necessary to Christian loyalty. Then, at the beginning, we saw how the gospel was spread by the preaching of Christians everywhere they were. Every man built the wall opposite his own house. So let each Christian now scatter the truth of Jesus all around him.

Communications.

THE MAP OF THE FOREIGN MISSION FIELD.

For years the friends of the foreign mission have been asking,—"Can you show us a map of the mission field in India?" Upon returning to America, some question of this sort was asked us wherever we went, until we began to feel the force of this real demand for some picture of the territory occupied by our missionaries abroad. Earliest men and women said to us very frequently, "Could we have a map of your field, so we might see for ourselves just where you are working for the poor, benighted heathen, we should think of India far oftener, and pray more for the missionaries."

Our friends have already been informed that a map of the mission field has been published, and is now offered for sale. We have been asked to write an account of our field in India, which may serve as a key to this map, and this we shall undertake to do now. There are, however, two or three points of a business character which may as well be disposed of at first. This map has been prepared at very considerable expense, and several hundred copies must be sold before the kind friends can be reimbursed for funds loaned to this enterprise. It is printed on firm cloth, 26x36 inches, and is sold at one dollar. These maps can be obtained from the following parties: Rev. I. D. Stewart, Dover, N. H.; Rev. G. H. Ball, 37 Park Row, New York; Mr. Wm. A. Hammett, 37 Brattle Street, Boston, Mass.; Miss H. P. Phillips, 408 West Jackson Street, Chicago, Ill.; Rev. J. McLeod, Frederickton, N. B.; Rev. J. M. Lowden, Halifax, N. S.; and from the writer at Pascoag, R. I. We hope that the pastors will interest themselves in the sale of this map, and prevail upon as many as possible of their parishioners to buy it. All the profits accruing from the sale will be sacredly devoted to the foreign mission work. In a single church in Nova Scotia, thirty of these maps were sold. And one hundred copies were sold in that province alone within about a month of publication.

The map represents our own Mission and sections of adjoining mission fields. Balasore and Midnapoor, the districts within the blue and the pink borders, constitute the field occupied by the Free Baptists in India. Several missionary societies hold the ground to the east of Midnapoor, in Calcutta and the adjacent country. On the north and west of our field, the English Episcopalians and the German Lutherans are at work. In the districts of Cuttack and Pooree, south and southwest of Balasore, many readers are well aware that our English General Baptist brethren are doing a noble work. The city of Cuttack, on the Mahanaddee river is their principal station, where for full half a century the glorious gospel has been preached to the Orizyas. Their Mission Press has been a great power for good, and its issues have proved to be an untold blessing to Orissa. Directly south of Cuttack, on the shore of the Bay of Bengal, will be seen the town of Pooree, the site of the far-famed shrine of Juggernaut, to which, it will be noticed, the pilgrim road leads from the upper provinces, directly through our mission stations.

Just a few statistics have been printed on the face of the map. These will prove suggestive to the thoughtful reader. It will be seen at a glance that upwards of three millions and three hundred thousand souls are dependent upon our Mission for the bread of life. Counting the Santals and others for whom efforts are regularly put forth in the contiguous borders of the territory to the north and west of our mission field, we may perhaps state with fairness that full three and a half millions of this pagan population in Bengal are committed to our care as a denomination of Christians. The figures indicating the date of occupancy of the several stations, show when the work began and how it has been growing. We hardly need say that the red circles with black centers mark the principal stations. There are out-stations in both of our districts which are not specifically designated, but which are often alluded to in correspondence from the field; e. g. Metra-poor and Beamsal in Balasore and Baudabani in Midnapoor. There are native Christians living at these and other places, who are visited from time to time by the missionaries and their native helpers. And here let us mention Bhudruk in the Balasore district, and Contai, Tunlook, and Ghur Baetah in Midnapoor, all of which are centers of importance, and have been spoken of as future stations to be occupied by new missionaries. Just across the western border of Midnapoor district will be seen the village of Dergadia. This is where the eight believers were found in 1865, converted from Hinduism through the instrumentality of a little volume of poetical tracts from the Cuttack Press, given away twenty years before at a large Sunday market on the banks of the beautiful Soobunneekia at Mahapal.

The vast majority of the population of both Balasore and Midnapoor districts is of course Hindu. The Mahometans are found chiefly in the larger towns. The Santals inhabit a belt of country of variable width, running almost due north and south, extending from the vicinity of Santipoor to a point beyond the limits of this

map to the North, where it will be recollected three other Missions, the English Episcopalians, the Indian Home, and the Scotch Presbyterian, are engaged in Christian efforts for these interesting people.

We have reserved to the last a brief statement concerning the chief stations. Balasore, a city of 18,000 inhabitants, has shared the labors of Sutton, Noyes, Smith and Miller, all of whom have entered into rest. Mr. Smith's grave is in the chapel yard, only a few feet from the fence that encloses his own home, where Mrs. Smith still toils on. Mr. and Mrs. Marshall are located at this station. There is a good native church, a boys' orphanage, a higher grade Vernacular school, and regularly organized bazar and zenana work.

Jelassore, twenty-eight miles north-east of Balasore, was our second station in Orissa, opened in 1840 by Mr. Phillips. The only resident missionary now is Miss Crawford, who is in charge of the Girls' Orphanage and several village schools. There is a large church here, composed mostly of members of the school.

Santipoor, seven miles north of Jelassore, was occupied by Mr. Phillips in 1865. He and Mrs. Phillips are the missionaries, and their work is divided between the Hindus and the Santals. There is a Santal Normal School at this station, and a dozen or more Santal village schools within a radius of six miles. The native church is steadily increasing. As at Jelassore, so here, preaching in the bazar and villages is regularly sustained, and work for heathen women receives considerable attention.

Midnapoor was first occupied by Mr. Dow in 1845, but no church was organized. Failing health compelled Mr. Dow to relinquish the field and return to America, and the station was abandoned until 1863, when Dr. Bachelet resumed work for this large Bengali district. The three stations noted above are all in the district of Balasore, which, with the two districts held by our General Baptist brethren, Cuttack and Pooree, is comprised in the province of Orissa, as the name indicates on the map. In this single province, according to the official estimate, one million, two hundred and fifty thousand people perished during the famine of 1866. The city of Midnapoor is forty-two miles north of Santipoor, and has a population estimated at 70,000. In the old English burying ground may be seen the graves of the second Mrs. Phillips and of the first Mrs. Bachelet. At this station the Mission press is located and printing is done in the Bengali, English, Oriya and Santal languages. Mr. Hogbin has charge of the press. Dr. and Mrs. Bachelet are here. There is a mission dispensary, which ministers medical and surgical relief to many poor patients, there is a Santal Training School, an active native church and thoroughly organized bazar and zenana work. Miss Cilley belongs to Midnapoor, but is now at home for change and rest.

Of Bheempoor, a word will suffice. It is the new station in the Santal country, twenty miles north-west of Midnapoor. The writer, with Mrs. and Miss Phillips began work there at the close of 1873, and in about fifteen months had to quit the field on sick-leave. There is a small native church in this village. In Bheempoor and in the Santal country to the north and west, there are about sixty village schools. The work here is temporarily supervised by Dr. Bachelet, during the absence of the resident missionaries.

This is perhaps quite enough about the Mission map. Will our friends cut out and keep these lines as a key to the map? In the letters from the field there will be constant reference to these stations and other points of interest. The reader, with the aid of this map, can easily trace our journeys through the country and by learning its relative position can very correctly note for himself any new point of importance to which attention may be called. Thus the field and the work will ever be kept in mind. We would there were a copy of this Mission map on the working-room wall of every Free Baptist family. Its very presence would be a plea that could not be turned away. How it would stir all hearts to prayer and benevolence! The names of those places would bring back so vividly the faces of the toilers over there, and thought would stimulate to helpfulness. Brother, sister, will you send for one of these Mission maps?

THE CENTENNIAL EXPOSITION.

BY REV. WILLIAM HURLIN.

The "great Centennial Exposition is over, and it is time to gather up and record the lessons it teaches us. For it was not merely "a great show," but an educational institution, furnishing valuable instruction. The writer thinks that the following are some of the truths which it sets before us:

First. The unity of the race, and the brotherhood of man. The unity of the race is taught in the Bible, but it is denied by some and doubted by others. In the Exposition it is seen to be a fact. Here are different types of men, peoples of various languages, and nations of diverse temperaments. But mind is a characteristic of them all, and they have the power to communicate with each other, even on the most abstruse points. And they have agreed together to collect and bring from the ends of the earth, this vast mass of material for their mutual pleasure, instruction and benefit. Does not this confirm the statement that God "hath made of one blood all nations of men," the brotherhood of man follows

as a matter of course. If we are of one family, having a common origin, then we are brethren, and ought to be interested in each other. And this brotherhood is shown in the Exposition, for not only are the natural and artificial products of different countries exhibited, but they are offered to us. What others have, they are willing we should take in exchange for that which we can give to them. Thus we are helpful to each other, and our physical comforts are increased. And the recognition and realization of this brotherhood are promoted by this Exposition. Nations are brought to the knowledge of each other. We see their manufactures, their educational plans, their style of dress, their mode of living, their works of art, their employments and their recreations, and some of these nations that seemed a long way off from us, seem now to be brought close to us.

Secondly. The extent of the inventive faculty in man, and the vast resources which he can bring to bear on the various things he desires to accomplish. We all know that man possesses the inventive faculty; but here the results of it are brought together en masse. Here are the carved ivory of China, the lacquered goods of Japan, the glass ware of Bohemia, the furs of Sweden, the woolsens of Germany, the silks of France, the tapestries of Belgium, the cotton textures of England, the linen fabrics of Ireland, the furniture of Austria, the watches of Switzerland, and the rich costumes of Turkey, Tunis, and India, placed by the side of the productions of this continent. Then we have the educational exhibits of various countries, their labor-saving machinery of all kinds, and those special exhibits which show the active energy of man, and his perseverance in overcoming the obstacles to his will, such as buildings, bridges, dykes, tunnels, mines, "surgical instruments" and appliances, steam engines, railways, electric arrangements, photography, &c. We see also his ability to accomplish small things as well as large. Thus we have perfect watches so small as to be placed in the end of a pen holder, and the mighty Corliss Engine, able to operate the vast amount of machinery on exhibition. We are told by the advocates of the development theory, that man has progressed from an unintelligent animal. But the Exposition shows the impossibility of this. The dam of the beaver, the nest of the bird, the comb of the bees, and the hill of the ants, are wonderful exhibits of skill, but they are not analogous to the works of man. These continue the same from age to age, while man is constantly making changes, and developing his skill in new directions.

Thirdly. The greatness of God who created man. Man is the workmanship of God, and as nothing can rise higher than its source, whatever there is in the works of man that is wonderful, indicates the greatness of God who made man. And it is evident that when God created man in his own image, he created him with the inventive faculty which God himself exercises, and which distinguishes man from the lower animals. The ego, with wondrous skill, what their progenitors from time immemorial have done before them; and only that; but man invents, and brings into existence things which his ancestors never dreamed of. Now if it can be proved that man has been developed by the unintelligent action of "natural selection," we should say, "Great is the power of chance;" but if man is evidently the workmanship of an intelligent God, we should render all glory to him. When we look on a work of art, our minds turn to the artist, and when we look on a machine, we think of the inventor. So as we look at this vast collection of the works of man, we think of that great and incomprehensible Being who created man with the power to bring these things into existence. And the more direct works of God are also here, in the raw materials, from which man fashions the various things which he desires. Here are the minerals in their vast variety; the metals of different kinds, suitable for articles of use or ornament; the chemicals, pure and in their manifold combinations; the numerous medicinal agents, for the cure or the alleviation of sickness; the woods, so diverse in character, and from all parts of the earth; the materials for clothing, as cotton, flax, and other fibers, silk, wool, and hair, and the edibles, as grains, roots, fruits, &c. These are all directly from God, though cultivated or utilized by man.

Fourthly. The value of the Bible, which teaches man the will of God. If there be a God, and we are his creatures, it is self-evident that it is desirable for us to know his will, that we may be able to put our powers to the highest uses. And it is a striking fact, which can not be denied, that the most useful articles, and the most valuable inventions are exhibited by nations which are under the influence of the Bible. This will be readily seen if we contrast the productions of China, Japan, and Turkey with the productions of such countries as Germany, Switzerland and Holland. There are countries represented at the Exposition that could not have been represented there but for the influence of the Bible, as Hawaii, New South Wales, Australia, and New Zealand. Then we have the school-houses, and other educational exhibits of Canada, Sweden, Norway, England and other countries under the influence of the Bible, to confirm this view of the subject. The American Bible Society has also its building on the grounds, with specimens of its numerous translations and copies of many of them for sale, to show still further the importance and the value of this wonderful book.

We think there is ground for thankfulness for the times in which we live. The products of various countries are brought within our reach. Numerous labor-saving machines are at hand, which if they do not reduce the hours which man employs in labor, do increase the comforts of our homes. And educational privileges abound, by the use of which man can cultivate his intellect, and increase his stores of knowledge. And discouraged as we sometimes are by the state of things around us, and in the world generally, there is a good prospect for the future. The more nations are brought into intercourse with each other, the more they will understand and appreciate each other. And in this Exposition there is a peaceful contest and rivalry which should put obstacles in the way of war. And we may expect it to be the means of exerting an interest in and diffusing a knowledge of the Bible. Many a copy of that book, taken from Philadelphia to a distant land, may be the means of making its reader "wise unto salvation through faith which is in Christ Jesus."

DEACON CYRUS LATHAM.

When a good man has fallen in death, like the kernel of wheat, to rise to a fuller and more perfect life, it is well to make of it a record, to inspire by his spirit and influence other lives. The continued service of Christian labor, philanthropy and patriotism need these altars at which to kindle their devotion. As it was, so now, these records should be made for our example. Men build like, or better as they look upon the improved plans or finished work of others.

The worthy man of whom we write, who passed to his reward October 11th, has left these altars of inspiration and life-plant from which others may build. So that every young man, who, by his own exertions and a conquering faith, would rise to a position of usefulness and honor, finds here a worthy example for the struggle of his noblest purposes and highest endeavors.

Dea. Latham was born in Gray, Me., in 1799, was converted at eleven years of age, and, together with his parents, was baptized and received as a member of the Free Will Baptist church, by Elder Stinchfield. This is demonstrated the fact of early piety.

He resided in Gray until the time of his first marriage, to Miss Betsy Stinchfield, the daughter of the clergyman by whom he was baptized. This companion lived with him twenty-seven years, to bless his home and share the toils and successes of his life, leaving him the rich inheritance of a worthy family of six children, two of whom passed on before him, while the others, by imitating his true example and inspired by the spirit of his devotion, occupy high and worthy positions in life. These are C. H. Latham, Esq., and Mrs. M. Cole, of this city; Mrs. Dr. Clarke, of Derry; N. H.; and L. H. Latham, Esq., of Baltimore, Md.

His second marriage was in 1847, to Miss Eliza S. Jordan, of Raymond, Me., with whom he lived until the close of his life. To him and his children she filled the place of the truest companion and mother. Every year gave evidence to her fidelity and won for her the tenderest love and affection of children and friends.

After a brief residence in Raymond and Fairfield, Me., and in Poughkeepsie, N. Y., he removed to Lowell, Mass., where he remained until his death. Among men he was known and honored for his moral integrity and genial spirit. His home, by that same genial nature and a deep-toned piety, was made into the garden of the Lord, where those who shared its blessings gathered the richer gifts of virtue and Christian faith.

While in the church and among the people of his early choice, and to whose interests he gave a life-long devotion, he was known for his steadfastness to principle, his spirit of sacrifice and his Christian devotion. To this his living members bear fullest testimony. Under his superintendence of eighteen years, the Sabbath school rose to the largest proportions of any time during its history, some eight hundred in number.

He was with the church in her early struggles and passed with her through the hours of her "regeneration," standing close by and to the support of the pastors, Woodman and Curtis, whose lot it was to serve her during this period of her history. He served her as deacon for thirty-eight years, making her interests his own, thus to gain her fullest confidence and highest approbation, and wreath his name in lasting remembrance. Her interests, to the close of life, awakened his warmest sympathies and tenderest emotions.

He was with his denomination also, in its work to advance all interests, serving in the General Conference held at Stratford, Vt., in 1833, a session of vital importance in the advancement of its work. It was the birth-hour of the Foreign Mission cause, under the visit of Rev. Amos Sutton to our churches, and the year following the establishment of our first educational institution at Parsonsfield, Me., and many other first steps toward denominational life and prosperity. He was among its first bold and unflinching defenders of liberty and with it in its work for the temperance reform, making his own business to sacrifice to these interests.

The Star has shone in his home from the hour of its rising. Truly a good man has fallen. "The faithful fall from among the children of men."

E. W. P.

Selections.

GOD'S LOVE.

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper world of bliss.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make this love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

If our love were but more simple
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—Selected.

EXCUSES.

SERMON BY MR. MOODY.

"I pray thee have me excused."

When a man prepares a feast, men rush in, but when God prepares one, they all begin to make excuses, and don't want to go. The first excuse was that made by Adam. "The woman thou gavest me, she gave me to eat." These men that excused themselves made manufactured excuses; they didn't really have any. The drunkard, the libertine, the business man, the citizen, the harlot, all had their excuses. If God were to take men at their word about these excuses, and swept every one into his grave who had an excuse, there would be a very small congregation in the Tabernacle next Sunday, there would be very little business in Chicago, and in a few weeks the grass would be growing on these busy streets. Every man who was nursing a sin had an excuse, as though God had asked them to go into a plague-stricken city, or a hospital, or to hear a dry lecture, or something repelling and objectionable, something that wasn't for their greatest good.

Take the excuses. There wasn't one that wasn't a lie. The devil made them all; and if the sinner hadn't one already, the devil was there at his elbow to suggest one, about the truth of the Bible, or something of that sort. One of the excuses mentioned was that the man invited had bought a piece of ground, and had to look at it. Real estate and corner lots were keeping a good many men out of God's kingdom. It was a lie to say that he had to go and see it then, for he ought to have looked at it before he bought it. Then the next man said he'd bought some oxen, and must prove them. That was another lie; for if he hadn't proved them before he bought them, he ought to have done it, and could have done it after the supper just as well as before it. But the third man had the silliest, the worst excuse of all: he said he had married a wife, and couldn't come. Why didn't he bring her with him? She'd liked the supper just as well as he would, and would have enjoyed a supper, as almost any young bride would.

These seemed to be foolish excuses, but they were not so foolish as the excuses of to-day. Indeed, the excuses of men are getting worse and worse all the time. They say they can't believe the Bible; it's too mysterious. Well, what of it? Infidels, skeptics, pantheists, deists, said they didn't believe the Bible. Had they ever used it? Did they read it as carefully as they read any other book? This was their excuse. If everybody could understand everything the Bible said, it wouldn't be God's book; if Christians, if theologians, had studied it for forty, fifty, sixty years, and then only began to understand it, how could a man expect to understand it by one reading? A child the first day at school couldn't even know the alphabet, and yet it wasn't a sign that it was a poor school because he didn't learn the first day all about grammar, arithmetic, and geometry. Another said God was a hard master. No; that was one of Satan's lies. The devil is the hard master. In the Tombs in New York there is over the door the remark, "The way of the transgressor is hard." God's yoke is easy, his burden light. Ask prisoners, ask gamblers, ask sinners, if Satan's yoke is easy. It's the hardest of all.

"NO TIME."

Ah, well, Mr. Moody, that is not my case. I am a business man, and I have no time. Since the Chicago fire I have had as much as I could attend to in recovering what I lost. I believe if I stood at the door and asked any one who went out to accept the invitation, I believe hundreds would say, "Mr. Moody, you will have to excuse me to-night; time is very precious with me." What have you been doing the last twenty, thirty, forty, fifty years that you haven't had a minute to devote to the acceptance of the invitation? That is the cry of the world to-day. How many professional men have toiled and worked hard for years to get an education that they might go out to the world and cope with it, and during all these years have not had a minute to seek their salvation? Is that a legitimate excuse? Tell him to-night that you haven't time, or that this be the night—the hour—cost you what it will, when you shall say, "By the grace of God, I will accept the invitation and pass up to the marriage supper of the Lord."

"NOT FIT."

"Oh, but that is not my case," says another, "I have time. If I thought I could become a Christian, I would sit here all night and let business and everything else go, and press into the kingdom of God. I am not fit to become a Christian, but the trouble with me." He says: "Go into the highways and hedges, and bring in hither the poor, and the maimed, and the blind, and the lame—just invite them all, without distinction of sect or creed, station or nationality, never mind whether they are rich or poor. If the Lord doesn't complain about your fitness, you shouldn't look to see if you have the right kind of clothes. I don't care how black and vile your heart may be, only accept the invitation of Jesus Christ and he will make you fit to sit down with the rest at that feast. How many are actually crying out, 'I am too bad; no use of my trying to become a Christian.' This is the way the devil works. Sometimes he will say to a man, 'You

don't want to be saved; you're good enough already," and he will point to some black-hearted hypocrite and say: "Look at him and see how you appear in comparison; you are far better than he is." But by and by the man gets a glimpse of the blackness of his heart and his conscience troubles him. Then says the devil, "You are too bad to be saved; the Lord won't save such as you; you are too vile; you must get better before you try to get God to save you." And so men try to make themselves better, and instead get worse all the time. The gospel bids you come as you are. I heard of an artist who wanted to get a man to sit for a painting of the prodigal son. He went down the almshouse and the prisons, but couldn't get one. Going through the streets one day he found a poor wretched man, a beggar, coming along, and he asked him if he would sit for the study. He said he would. A bargain was made, and the artist gave him his address. The time for the appointment arrived, and the beggar duly arrived and said to the artist, "I have come to keep that appointment which I made with you."

"An appointment with me?" replied the artist; "you are mistaken; I have an appointment with a beggar to-day."

Well, said the man, "I am that beggar, but I thought I could put on a new suit of clothes before I came to see you."

"I don't want you," was the artist's reply. "I want a beggar." And so a great many people come to God with their self-righteousness instead of coming in their raggedness.

"CAN'T BELIEVE."

Ah, but there is another voice coming down from the gallery yonder: "I have intellectual difficulties; I can't believe." A man came to me some time ago and said: "I can't." "Can't not what?" I asked. "Well," said he, "I can't not believe." "Whom?" I asked. "Well, I can't believe myself." "Well, you don't want to." "Make yourself out false every time, but believe in the truth of Christ. If a man says to me, 'Mr. Moody, you have lied to me; you have dealt falsely with me,' it may be so; but no man on the face of the earth can ever say that God ever dealt unfairly, or that he lied to him. If God says a thing it is true. We don't ask you to believe in any man on the face of the earth; but we ask you to believe in Jesus Christ, who never lied, who never deceived any one. If a man says he can not believe him, he says what is untrue.

"CAN'T FEEL."

Ah, well, all those excuses don't apply to me," says another, "I can't feel." That is the very last excuse. When a man comes with that excuse, he is getting pretty near the Lord. We are having a body of men in England giving a new translation of the Scriptures. I think we should get them to put in a passage relating to feeling. With some people it is feel, feel all the time. What kind of feelings have you got? Have you got a desire to be saved, have you got a desire to be present at the marriage supper? Suppose a gentleman asked me, to dinner, I say, "I will see how I feel." "Sick?" he might ask. "No; it depends on how I feel." That is not the question—it is whether I will accept the invitation or not. The question with us is, Will we accept salvation—will you believe? There is not a word about feeling in the Scriptures. When you come to your end, and you know that in a few days you will be in the presence of the Judge of all the earth, you will remember this excuse about feelings. You will be saying, "I went up to the Tabernacle, I remember, and I felt very good, and before the meeting was over I felt very bad, and I didn't feel I had the right kind of feeling to accept the invitation." Satan will then say, "I made you feel so." Suppose you build your hopes and fix yourself upon the Rock of Ages, the devil can not come to you. Stand upon the Word of God and the waves of unbelief can not touch you; the waves of persecution can not assail you; the devil and all the fiends of hell can not approach you if you only build your hopes upon God's Word. Say, "I will trust him though he slay me—I will take God at his word."

"SATAN'S LIES."

I haven't exhausted all the excuses. If I had, you would make more before to-morrow morning. What has to be done with all the excuses is to bundle them all up and label them "Satan's Lies." There is not an excuse but is a lie. When you stand at the throne of God, no man can give an excuse. If you have got a good excuse, don't give it up for anything I have said; don't give it up for anything your mother may have said; don't give it up. Take it up to the bar of God and state it to him. But if you have not got a good excuse—an excuse that will stand eternally—let it go to-night, and flee to the arms of a loving Saviour. It is easy enough to excuse yourself to hell, but you can not excuse yourself to heaven. If you want an excuse, Satan will always find one ready for you. Accept the invitation now, my friends. Let your stores be closed till you accept this invitation; let your households go till you accept this invitation. Do not let the light come, do not eat, do not drink, till you accept the most important thing to you in this wide world. Will you stay to-night and accept this invitation? Don't make light of it. I can imagine some of you saying, "Well, I never get so low as to make light of religion." Suppose I got an invitation to dinner from a citizen of Chicago, for to-morrow, and I don't answer it. I fear the invitation up. Would not that be making light of it? Suppose you pay no attention to the invitation to-night; is not that making light of it? Would any one here be willing to write out an excuse something like this: "The Tabernacle, Oct. 29, To the King of Heaven: While sitting in the Tabernacle to-day I received a very pressing invitation from one of your servants to sit at the marriage ceremony of the Son of God. I pray you have me excused." Is there a man or woman in this assembly would take this pen and write their name at the bottom of it? Is there a man or woman whose white hand would not forget its cunning, and whose tongue would not cleave to their mouth if they were trying to do it? Well, you are doing this if you get up and go right out after you have heard the invitation. Who will write this: "To the Lord of Lords and King of Glory: While sitting in the Tabernacle this beautiful Sabbath evening, Oct. 29, 1876, I received a pressing invitation from one of your servants to be present at the marriage supper. Hasten to accept." Will any one sign this? Who will put their name to it? Is there not a man or woman say-

ing down deep in their soul, "By the grace of God I will sign it." "I will sign it by the grace of God, and will meet that sainted mother who has gone there." "I will sign and accept that invitation and meet that loved wife or dear child." Are there not some here to-night who will accept that invitation? Oh, my dear friends, are there not some here to-night who will decide this question? Do accept this invitation; let sickness come, let sorrow come, you will be sure of meeting at the marriage supper of the Lamb. Blessed is he who shall be found at that marriage-feast.

THE RULE OF GOLD.

A few days ago a gentleman received by mail a check for \$500. He deposited it in his bank and went down into the street; there he met a rumor that sent him back in haste. Just twenty-five minutes had elapsed. The teller's little door was shut. The money was gone. Had it been stolen? Was the banker a swindler? No, he had failed.

About the same time a merchant received a large quantity of goods one day, near the close of business hours. He made some commonplace excuse for not making immediate payment, and promised to send a check the next morning. The first announcement of the morning was that he had failed. He had the goods, but the real owner was without his check. Was the merchant a thief? Ought he to have merely suspended? He was unable to meet his obligations.

Two young men were recently brought into one of our police courts on a charge of stealing shoes from a Third Avenue store. They were decent in appearance, and it was believed by some that they had been driven to crime by want. Had they failed, or had they suspended? Or was it because they were unable to meet their obligations. Not at all. They were thieves. They were sent to the penitentiary for two months.—N. Y. Tribune.

HEAVY THINGS.

"Iron is heavy," said a friend, as I took hold of a slender bar which he held in his hand. "Yes," was the reply, "but not so heavy as gold, for that sometimes sinks men in destruction and perdition."

There are many people, who, notwithstanding this fact, are willing, yes, anxious to load themselves with such a burden. The man who would run a race lays aside every weight. The man who swims for his life, discards himself of every encumbrance; and yet men who feel their utmost efforts to save themselves from this untoward generation, will continue to load and burden themselves with things that perish with the using; and with gold, that encumbers us here, and can not help us hereafter. Our Saviour has declared that the deceitfulness of riches chokes the word of God; that it is easier for the camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven; that the rich are in especial danger; and an apostle has taught us that "the love of money is a root of all evil," and yet, in spite of all these warnings, persons persist in loading themselves with worldly possessions which must hinder their spiritual progress, and possibly imperil their eternal interests.

Let us "take heed and beware of covetousness," lest at the last, we weep and howl with the rich, for the miseries which shall come upon us, when our gold is cankered, our garments moth-eaten, and the treasures which we have amassed shall perish in the flames of the burning day.—The Christian.

EARNEST CHRISTIANS.

An excuse is made by many Christians. They say they have not the talents for addressing the impenitent and conversing with them on the subject of religion. But are the simple truths of the gospel so dark that only the learned can understand them? Are these—He that believeth shall be saved, but he that believeth not shall be damned,—so obscure that we can not properly impress them upon others? Is the road to perdition so plainly described in the Bible; and can we raise no warning voice to the throngs who travel it? Are the happiness of the righteous and the perdition of the wicked so clearly described, and can we see our friends around us crowding their way to death, and our lips closed in perpetual silence? The truth is, our faith in eternal realities is weak, and our sense of duty faint, while we neglect the salvation of our fellow beings.

Let us awake to duty, and while we have a tongue or pen, devote them to the service of the Most High, not in our strength, but with strong faith and confidence in him.

TEMPERANCE.

THE DANGER OF WINE.

I had a widow's son committed to my care. He was heir to a great estate. He went through the different states of college, and finally left with a good moral character and bright prospects. But during the course of his education, he had heard the sentiment advanced, which I then supposed correct, that the use of wines was not only admissible, but a real auxiliary to the temperance cause. After he had left college for a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said, "I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Fontaine for brandy or gin to save my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country.—Professor Goodrich.

PROGRESS OF TEMPERANCE IN MAINE.
Rev. R. B. Howard, formerly of Farmington, Me., but now of New Jersey, writes the Chicago Advance as follows:

In 1847-8 I attended school, and during the winter taught in two districts near the delightfully situated village of Wayne, Kennebec county. That place was then an old-fashioned rum-shop combined with a country store. Nearly all the trading in the neighborhood where I first taught was done at the grocery; and New England rum, "rectified" with water and tur-

pentine, was the chief article bought by the parents of some of my pupils. A poor set of fellows, half laborers and two-thirds loafers, hung around the village, whetting their appetites for rum with crackers and codfish, their chief articles of diet. For twenty years that drunkard-factory turned out its products of poverty, misery and crime. The father of one of my scholars had been in State prison for the attempted murder of another, whom he had left in a stream of water for dead. Both were drunk. I have just paid another visit to this place. How changed! "No liquor sold within six miles," I was told. No drunkenness in the streets. No homes degraded and desolated by drink. The few young men who had learned to go elsewhere for stimulus have joined a reform club. It seemed like a new town. The three churches have excellent pastors. The three old school-houses have all given place to new, tasteful and substantial structures. A woolen factory and one for shoe-handling, give employment to laborers, and in spite of the "hard times," peace and comfort smile all around you.

This marvelous change had its root in the Maine law. Other influences have been at work. The death of drunkard and drunkard-maker, and the coming in of better men have wrought wonders. But the reform was made possible by the firm grip of the law upon the traffic. That "scotched the snake;" public sentiment sustained it. Love followed Law. Persuasion, born of pity and kindness, has healed the wounds and perfected the work. If any man doubts the effectiveness of the Maine Law, let him re-visit Maine after twenty-five years' absence, or go from New York or New Jersey there, and contrast the drinking habits of the people.

DEMANDS OF TEMPERANCE ON CHRISTIANS.

The Hon. Neal Dow contributes the following to the columns of the *Christian Mirror*:

We often say,—we temperance men,—that the cause is of incalculable importance to the welfare of society, and to the progress of the gospel through the world. We often say that aside from our relations to our Creator and to the eternal world, there is no question so important to us individually and to the community collectively, as that of redeeming the country and the world from the horrors of intemperance and all that comes from it, the poverty, pauperism, vice, crime, insanity, suffering, death.

Now this redemption can never come until the traffic in intoxicating drinks shall be thoroughly suppressed. In Maine, we are not required to argue this point, because it has been established here long ago; we need only to arouse our people to the need of such penalties of fine and imprisonment as shall be a terror to the bad men who yet violate the law by selling strong drinks. We must educate our people as to the true nature and character of the liquor traffic, which is really "the gigantic crime of crimes." The liquor traffic was stigmatized in that way in the United States Senate by our honored senator, Lot M. Morrill. We want to educate our people to look upon that devilish traffic with the same feelings of loathing and horror with which they regard slavery and the slave trade.

The commerce in slaves was formerly a lawful trade, and was carried on largely by men of the highest respectability, but now it has been stigmatized by the law as piracy, and the penalty is death. During Mr. Lincoln's presidency, a Portland ship master was convicted of that crime and was actually hanged, in spite of earnest efforts to obtain a pardon or a commutation. "No," said Mr. Lincoln. "It is necessary that some one should be hanged in order to stop that horrible trade." The condemned man was hanged and that execution did effectually extinguish the slave trade under the American flag.

In comparison with the slave trade, the liquor traffic is "the gigantic crime of crimes." In comparison with any other crime, the liquor traffic will take precedence of it as a deed of far greater enormity. We estimate the magnitude of a crime, as greater or smaller, not by its quality of sinfulness, as against God, but as inflicting more or less mischief and misery upon the state and the people; these is no other rule. By applying this rule to the liquor traffic, we find that Senator Morrill was abundantly justified in stigmatizing and denouncing it as "the gigantic crime of crimes," because by universal consent we shall agree that it inflicts upon the country and the people far greater mischiefs and miseries than any other crime—more, indeed, than all other crimes combined. We shall find it necessary in order to extinguish this dreadful offense against the peace and good order of society, and against the welfare and happiness of the people, to provide such further stringent penalties of fine and imprisonment as will prove a terror to the bold, bad men who yet persist in committing this horrible crime.

In order to accomplish this it is absolutely necessary that temperance men—and all Christian men must be such—should resolutely refuse to vote for any man who is opposed to the summary extinguishing of that traffic. Let us vote our convictions on this matter of supreme importance; let us vote as we pray. God's kingdom can not come, his will can not be done in earth as it is in heaven, until this "gigantic crime of crimes," this fruitful source of every other sin and shame and crime, shall be effectually suppressed. So far as this mighty work is concerned, let us each and all do our share in clearing away this supreme obstacle to the coming of God's kingdom on earth, and the doing of his holy will among the children of men.

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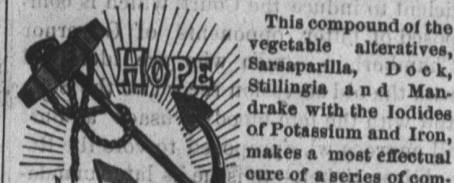
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WEDNESDAY, NOVEMBER 29, 1876.

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Thanksgiving day has become too much a matter of the table with us, rather than of the heart. But this isn't wholly reprehensible. The prompting to give the minister a turkey, or this poor neighbor a supply of fuel, or that one a supply of food, or the other one a supply of clothing, is a movement of the very spirit that thanks are born of. And the man that does this, even if he doesn't offer "thanksgiving and prayer" for the whole day, according to the formal phrase of the proclamations, has done a more acceptable thing than he who only literally fills the bill. But we wish that all our readers might experience the joy both of giving cheer to the needy and of giving thanks to God out of a sincere and fervent spirit. Thus will Thanksgiving day be a blessing to them, and they will be blessed by those about them.

It is proposed by the *National Baptist* as one of the next denominational steps "in the way of religious enterprise" to consolidate, in all proper cases, "two feeble churches into one vigorous church." That is a commendable enterprise, even as a denominational act. But how much more worthy and significant it would be if so much of the spirit of Christianity could pervade the "enterprise" that there could be a consent to the formation of one strong church of no matter what orthodox denomination out of weak ones of different denominations, even if the result was not a Baptist church. What these communities with weak and dying churches need is not a Baptist church particularly, nor a Congregationalist, nor a Methodist church, but an organized body of effective Christian workers.

Notwithstanding the attempts made to give acceptance to the articles on the inspiration and authority of the Old Testament recently contributed to the press by Rev. Augustus Blauvelt, D. D., by asserting that he was a clergyman in good standing in an orthodox denomination, yet the logical result has followed in his recent suspension from the gospel ministry on his own acknowledgment of a radical change of views thereon. Judging from the tone of the Presbyterian press, it is not likely that Dr. Blauvelt's appeal to a higher branch of the church will be sustained. Whatever may be the true merits of his case, it well illustrates the career of those who pretend nowadays to find out a better way than that long ago marked out by divine wisdom and found by its hosts of travelers in all time to lead to a glorious immortality.

RESULTS SO FAR IN ONE STATE.

It is idle to deny that we are witnessing very serious results of the last attempt to elect a President. The conflict of authority last week in South Carolina was only one of these results, but perhaps it is the most important one yet. The returning board, which is composed of a company of persons whose duty it is to examine the returns of votes and to issue certificates of election, wholly ignored the mandamus of the Supreme Court ordering it to issue the certificates to those persons who appeared to be elected by the face of the returns, and instead issued certificates not only to the Republican presidential electors, but also to all the Republican candidates on the State ticket. And now they are in prison for contempt of Court.

On the face of it, the act of the returning board is a very serious one, and must result in great perplexity. If there isn't actual conflict over it,—which we trust there will not be,—it will be because great wisdom and forbearance are exercised.

One of the most probable results is, that there will be two legislative organizations, one Republican with Chamberlain for Governor under the authority of the returning board, and the other Democratic with Wade Hampton for Governor under the authority of the Supreme Court. Thus we shall have in that State another Louisiana affair, with the moral support of the Administration given to Governor Chamberlain, and opposed by all the influence that General Hampton can gather about him. In the meantime all industrial, domestic, educational and really wholesome influences will be retarded, party bitterness will be intensified, and the burden under which the poor State has been reeling these dozen years will be growing heavier and heavier. The very situation is a curse to the State, whichever side is right.

It ought to be said in favor of the returning board that it was, in obedience to an order from this same Supreme Court that the board first proceeded to count the vote, the order of the Court being that they should count the votes "actually cast," and report the result, without correction. This the board did, and found a majority for Hayes of about

900, whereas a fair election would undoubtedly have given him 30,000. But this unexpected majority of 900 was sufficient to induce the Court, which is composed of bitter opponents of Governor Chamberlain,—men who are identified with the old secession record of the State and with the late bloody crusade against all negroes who proposed to vote the Republican ticket,—to issue its later mandamus. It should also be added that Attorney General Taft, who has made an exhaustive examination of the law bearing upon this case, says the course pursued by the Supreme Court of the State is a gross outrage upon law and order, and a mockery to justice itself; that the Court has exercised functions not properly within its jurisdiction or authority, and that the returning board has only done right in refusing to obey its mandate, and thus test the right of the Court to deprive the board of the legal right to count the election returns in strict accordance with the letter and spirit of the law.

Violent men will of course make violent use of this affair, but dispassionate persons ought to regard it dispassionately. Here, then, are the facts: The State of South Carolina has in it, according to the most reliable canvass and even apparent facts, a large majority of Republican voters. That is, the blacks, who naturally vote the Republican ticket, along with the large number of whites who also vote it, greatly outnumber the Democrats. The recent elections in the State, when there was reasonable liberty of the ballot allowed, have resulted in Republican victories. But before the last presidential election there is every reason to believe that the most thorough intimidation of Republican and especially of colored voters was practiced. Armed men exacted from the negroes, under penalty of death, a pledge to vote the Democratic ticket, and it is as undeniable as the fact of the Fort Pillow massacre or of the horrors of Libby prison and Andersonville, that hundreds of them were actually slaughtered for refusing to comply. Thus very many were undoubtedly prevented from voting as they believed.

In the midst of such influences,—for, making all proper allowances, they were bad enough,—the election was held, and after it was over both parties claimed the State. Governor Chamberlain, whose administration has been a blessing to the State and who shares the confidence of the country, claims his election by a large majority; and Wade Hampton, an unrepentant rebel, and declared to have been identified with the pre-election intimidation policy, also claims the State for his party. It is natural, to say the least, that in the midst of such influences there should be strong suspicions that any fair and free expression of the public will had not been reached. And the returning board is competent, on sufficient evidence that such was the case, to correct the returns. In its attempt to do this it is opposed by the judicial authority of the State, which is composed, as we have already said, of partisans of the intimidation policy. And, all these facts being taken into the account, even if the returning board should change the apparent results of the election in that State, we do not see how it can be fairly denied that it had any occasion or right or even duty to do so.

But even now there is no occasion to be excited. For this conflict of the Court and of the returning board must probably be reviewed by the competent authorities at Washington, and if these are not such as to command public confidence, we are in a sorry national plight.

But in saying this we are still disposed to sympathize with the unfortunate State which is burdened by it, and to admit that the temptation offered the Republicans to make the result serve their party is likely to prove a very strong one for them to resist. Shame and disgrace be theirs if they claim one vote that does not fairly belong to them. Republican principles are too sacred to be subject to such dishonor.

HUMAN SALVATION.

In the commonness of this theme lies the danger that some of the most essential things which pertain to it may be lost from view. It will not therefore be amiss that we call attention to them.

In the procurement of salvation, two agents operate. God works and man works. Neither of these agents can avail without the co-operation of the other. The condition of man in his sinful state may be well likened to one cast overboard at sea and struggling for life amid storm-tossed waters. A rope is thrown to him. He grasps it, and is drawn safely on board. Without the rope, however great might have been his exertions, he would have perished. With the rope, unless he had grasped it and held it, he would have likewise perished. The rope thrown is God working. The rope grasped and held is man working. The product of the joint action of the two agents is the soul saved eternally.

We should not fail to notice the greatness of the work accomplished. As the result of repentance and faith, there is begotten a new life. Weak at first, this new life may constantly become stronger, and its fruits, love, joy, peace, long-suffering, gentleness, goodness, faith, may become more and more manifest. The experiences through which the regenerated soul passes, are ever preparing it for higher and more blessed companionships. Sin loathed and foretastes of heavenly joys partaken of, there is constantly a deeper longing for the society of the re-

salvation; for that of the Redeemer whose work as such was in behalf of each and all, and for the presence of God himself, in the sunshine of which the soul will ever delight to bask. There and there only will it find its true and eternal home.

If we can realize the difference between such words as alienated and adopted, rebellious and reconciled, and lost and saved, as applied to the soul, for this difference is wide and deep, we may have some idea of the vastness and value of the work done for it. Truly, "the redemption of the soul is precious." "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

THE CHICAGO CONVENTION.

The Christian convention held at the Chicago Tabernacle last week has done much to give a new impetus to the religious interest of the entire north-west. Commencing on Tuesday afternoon and closing on Thursday night, ample time was given for the consideration of the most important questions concerning evangelistic work.

Among the questions receiving attention were evangelistic methods, how to conduct prayer-meetings, how to conduct the music in the Lord's work, inquiry meetings, how to get hold of non church-goers, what more can be done for the young men, etc. An hour each day was also given to practical questions asked by the audience and answered by Mr. Moody, which developed much useful information as well as served to illustrate the ready skill of the evangelist.

It would be contrary to the average developments of human nature for a man so lionized as Mr. Moody is to altogether divest himself of the feeling that he is in some sense an oracle; and to frame his replies to these various questions so as to appear somewhat oracular is not strange, perhaps. There were some very excellent things said by Mr. Sankey, as also by Mr. Bliss, on the singing question, all in the direction of more naturalness and less of the artificial—more voice and less organ,—and for congregational singing with a small choir to lead.

On the whole the convention has been of great service to the cause of pure evangelism, and the thousands who were privileged to come together from their widely separated fields of labor and feel the inspiring influence which contact with other thousands of sympathetic hearts brings, can but carry to their homes a preparation for the holy work of saving souls. The attendance was very large and the spirit fervent and even enthusiastic.

We may, if space permits, give our readers some items next week, culled from the ample material furnished by the convention.

CURRENT TOPICS.

CLERGYMEN AND SCIENCE. The fallacy of an argument in a recent issue of the *Nation*, in which the writer attempts to expostulate with the clergy for taking so large a part in the discussion of the theory of evolution, is apparent to the most superficial thinker. Logically carried out, the writer's theory would, as Dr. James Freeman Clarke shows in the *Independent*, give us an absolute priesthood in every realm of truth. What if only politicians should be allowed to discuss politics? What if only the opinions of physicians should be allowed any weight in questions of health and disease? These of course should be listened to with the consideration due to those who have specially investigated a subject and made themselves acquainted with its laws, but it is ridiculous to claim that nobody else's opinion in the case is worth considering. Of course clergymen are principally concerned with a different and perhaps higher theme, but we are going to forbid them to discuss evolution, or protoplasm, or natural development? Preposterous! Their very training has fitted them to intelligently discuss, as well as patiently and fairly investigate these subjects that even professed scientists are puzzled over. Of course their theories are often superficial and inadequate, but how about scientists when they deal with metaphysics and theology? But we do not learn that clergymen forbid the scientists to meddle with such things.

THE INEVITABLE COLOR LINE. The policy practically adopted by the last session of the Methodist Episcopal general conference of dividing their southern churches on the color line, is being indorsed by the southern conferences as opportunity offers. The Tennessee conference lately voted to divide on the color line—but it was at the demands of the whites. Not a colored churchman asks it, unless he has been "persuaded" to do so. Thus the whole Methodist Episcopal church is committed to a policy that is not only unkind but in every sense un-Christian. The *Independent* claims that "there is a basis of fraternity" planned between the Northern Methodists and the Church South, which has already successfully sloughed off its black members; and if the two can only be on speaking terms, then "society" will be open to the Northern Church. It may be assumed that our Methodist brethren understand their own affairs and have a right to shape their own policy, but in view of the whole spirit and teaching of the Saviour of men, we can hardly see the adequate reasons for this particular line of conduct.

MR. POTTER'S PLAN. Ex-Congressman Potter of New York has published his views of the political situation, and outlined the policy likely to be pursued by the Democrats in Congress in the attempt to count the electoral votes. Mr. Potter is an intimate friend of Mr. Tilden, so that his views may be regarded as in a certain sense official. It is noticeable that his argument proceeds on the assumption that the Democrats are to be cheated out of the election in the contested Southern States, and that the consequent attempt to inaugurate Governor Hayes will be fraudulent. Now it would seem to most fair-minded persons that the question of who gets the majority in the States referred to is a matter of evidence. A company of competent and honorable gentlemen, of both parties, is now taking that evidence, and will without doubt report in accordance with the facts. That result, whatever it is, must be submitted to, by Democrats and Republicans alike. But Mr. Potter, having assumed that his party is to be cheated out of its rights, proceeds to tell what they will do in Congress about counting the vote. And his claim amounts to this: that the President of the Senate, in counting and declaring the vote, must be directed by the Democratic majority in the House rather than by the U. S. Constitution, and that if he does not submit to that direction, the Democrats in Congress will organize by themselves and declare Mr. Tilden President. Such conduct would be revolutionary at the outset, and would merit, as it would be likely to receive, the treatment due revolutionists. But we do not anticipate such a result as that. All that is required is that both parties should abide by the plain and unmistakable rules of the Constitution. (We believe there is a general disposition to do that. And we also believe and trust that the party that refuses to do that will be shown at once that this is not the year 1861, and that a very different man from Buchanan is President.)

THE METHOD OF ELECTION. It is generally admitted that one of the results of the present post-election muddle will be an improved method of electing a President. The press, both secular and religious, is interested in this feature of the case, and is discussing it with earnestness. The faults of the present system are apparent, and so are its excellences. But on the whole the latter are quite overshadowed by the former. The possible bad results of the present system are always quite likely to be worse than the actual ones, but in a matter of so serious importance as this even possibilities should be regarded with as much care as though they were facts. There can be hardly any doubt that the attention of Congress will be early fixed upon the matter, and we trust with good results.

UNCHAINED LIONS. Each week makes it more and more apparent that the questions growing out of the recent election are to cause great confusion and perplexity in the next session of Congress. Lions are already foreseen in the way, and they are not chained. The policies of each party are already being foreshadowed. There is no doubt that Mr. Tilden will bring all the legal knowledge and shrewdness that he can exercise—which is a great deal—to bear on the case, and if he is not inaugurated it will be at the expense of an almost interminable judicial contest. The Democracy throughout the country are arranging to act in concert, and the recent gathering in Ohio shows that they mean to be persistent. Having claimed the election they now mean to inaugurate their candidates. The situation is thus a serious one, but the country is in safe hands for any emergency that may arise. President Grant's wisdom and firmness so far since the election inspire confidence and make it apparent that he will not yield to mobs. We believe that the sentiment of the people is for a fair and honest settlement of present difficulties, and that they will heartily sustain all right efforts in that direction. If we mistake not, they are as ready to show Mr. Tilden fair play as they are his opponent, and equally ready to frown down all dishonest schemes of demagogues and partisans.

THE EASTERN SITUATION. The crisis in Eastern affairs seems to be near at hand. Russian troops are pouring into Serbia, which is said to be the basis of the right wing of the large Russian army preparing to operate against Turkey. The whole of Russia seems to be stirred to action, and the prospects of a peaceful settlement of affairs is quite remote. Prince Bismarck regards the situation as menacing the peace of Europe; but claims that Germany would, in the event of war, observe a friendly neutrality towards all parties. Such also the *London Times* claims to be the position of England. If the latter power should preserve neutrality in the face of a Russian advance in the East, which would be likely to greatly effect the hold of England on her Indian possessions, it would be remarkable indeed. Meanwhile there is a general desire to see the persecuting, tyrannical and barbaric spirit of the Turks overcome, even at the cost of a bloody war.

SLAVE TRADE IN TURKEY. It is reported that the Sultan of Turkey has decreed the absolute abolition of the slave trade throughout the Ottoman empire.

This is good if it be true. And it is good even if it is only done to forestall some of the demands for "internal improvement" that Russia is making of the Turks. That dark, wicked Empire is beginning to feel the weight of indignation that its course has aroused, and to understand that its insolent career must be changed. As much to be regretted as a war would be, yet there are sins at the door of the Turkish Empire that perhaps only blood can wash away.

SPAIN AND PROTESTANTISM. Each week brings reports of fresh persecutions of Protestants in Spain. The law of the land requires it, and the law-officers seem eager enough to obey the law. Last week an American Protestant was absolutely forbidden to conduct worship, and the order was enforced. Is it not time for this Government to be inquiring into the condition of its subjects in this respect in Spain?

ENGLISH PATENTS. The "Commissioners of Patents" of Queen Victoria have just made public their annual report, which will be in the hands of Parliament in a few days. It is a document differing widely from the similar publication issued, not long ago, by the United States Patent Office; but is, notwithstanding, full of interesting information. Messrs. Louis Bagger & Co., Patent Attorneys, Washington, D. C., have compiled some tables from this report of which the following is an extract:

The total number of patents granted in Great Britain (exclusive of the colonies) last year was 4,561, or a very few more than, during the same period of time, was granted in the United States to residents in the State of New York alone. The revenue of the office was 110,950 pounds sterling, or more than six times that of the United States Patent Office. Of the number of applications filed, 1173 were forfeited, and became public property, owing to the nonpayment of the required fees. Within the past eighteen months, the London Patent Office has had added to it the office for registering designs, and also that for registering trade-marks; this latter office being a new creation entirely, while the former office was merely transferred from the London Board of Trade.

CONTRIBUTORS AND EDITORS. The following extract from the *Vt. Chronicle* is so appropriate that we commend it entire to the attention of our readers. We have frequently been scolded at this office for errors in print when the chief fault lay in the manuscript. If correspondents would write a plainer hand, it would save us a good deal of hard work and them considerable wrath:

We can not forbear saying a word to some of our contributors who do not follow the advice of editors and publishers and cultivate a "good, plain, bold, round hand, and have their eye on the pot hooks." It is very desirable that a writer for the press should be legible. It is disagreeable for a jaded editor to reject a communication, but it is a great wrong for a contributor to place that temptation before him. And then the mistakes of the press are often due to the illegible manuscripts of writers for it. Sometimes the sublimest effusions of the poet are spoiled by his "angels" being transformed into "angles," and the eloquence of the orator instead of being extremely "happy" is simply "nappy." We have known the most careful scholarship, unobservant of its penmanship, to have been amazed by seeing that the famous "Subarna" of Rome had been cast out of the city altogether and transferred into the "suburbs" of the Eternal City, while "Michael Angelo," of earthly memory, was composed as one of the "old angels" who fell not from their first estate. The hasty, illegible, abbreviating contributor is the scourge and torment of the compositor, and if he sometimes finds himself mangled by his irate friend, he may be thankful that he is not murdered.

THE NEGRO AND THE SITUATION. The Editor of the *Christian Recorder*, the organ of the African Methodist church, writing of the political situation says:

Writing as a negro, we have only to say that if the nation can stand the spectacle, we can. He who has nothing is in no danger of losing anything. As to political rights, we have them only measurably. Were we to lose them, it would not be half so bad as for the whites to lose their well-secured rights. It is all bosh to say that only the political rights of the negro are endangered in the South. It is the rights of the whites fully as much as it is ours. No man, of whatever color, has any rights south of Mason and Dixon's line, but the miserable right to be a Democrat; and we repeat, if the men of Massachusetts and of New England in general can stand it, we can.

QUARTERLY MEETING MISSION WORK. The work undertaken by the New Durham Quarterly Meeting, in appointing a Committee for the purposes stated in another column, should commend itself to all similar organizations. Churches without pastors, unemployed ministers, and communities where there are no religious services, all could be greatly benefited by the co-operation of such a committee. Indeed, our Quarterly Meetings ought to be the main channels for our missionary work. Let them try to become such, and the result will be beneficial to all our struggling interests.

A WRONG SPIRIT. It is a difficult thing to make theory and practice harmonize, and to prevent profession and expression from contradicting each other. We have been considerably pained to notice the spirit in which some of our religious exchanges have commented upon an extract from correspondence recently published in a New York paper relative to the alleged decay of Free-

will Baptist churches in a western state. If it had been any one of a half dozen secular dailies that we might mention that had thus chuckled,—pardon the term,—over the apparent decrease of a body of Christian workers, it would have seemed quite natural, but for religious papers to do that thing was well-nigh shocking to one's sense of the fitness of things. Is love of sect, after all, to be the prevailing influence, so that one should rejoice as the field is cleared of all but those who subscribe to one's own creed? As for the report itself, it is by no manner of means true, in the sense in which it has been quoted and commented upon.

OUR "SETTLED POLICY." The *Baptist Union*, in referring to a feature of our prospectus for 1877, says: "In approaching so closely to the scope and policy of the *Baptist Union*, the *Star* is fully justified by the declared principles and settled policy of the Free Baptist General Conference." And the *Union* might have added that the fact of the *Star's* always having stood on tolerant and progressive ground made our justification still greater. And that leads us to refer to the wish that we have often heard leading brethren express, that the work which the two papers are doing might be accomplished by one. That desire was frequently expressed at the recent anniversary in Saco. "One paper is all that our denominational work and resources demand," was the frequent expression. We sympathize with that desire, and have often wished and still wish that the two papers might be united on such a basis as would still leave the one paper, as our contemporary expresses it, true to "the declared principles and settled policy" of the denomination.

BRIEF NOTES.

Does an election elect? Read the article by Dr. J. L. Phillips, on the second page, and buy the map.

We regret to learn that President Cheney, of Bates College, has been summoned home from Europe by the serious illness of his son, Horace R. Cheney, Esq., of Boston.

The concluding letter in the series describing Rev. Dr. Goadby's tour of Switzerland and the Rhine is crowded over till next week.

J. B. T. Marsh, of Oberlin, reports, among the results of his foreign observations, that "tipping is as common among ministers there [England] as it is uncommon among ministers here."

Subscribers should understand that in our clubbing rates advance payment for the *Star* is required as well as for the periodicals with which we club.

The Boston Universalist ministers have decided to follow the example of their Methodist and Baptist brethren and hold a ministers' meeting every Monday, beginning this week.

It is stated that Rev. Drs. Lozier and Johnson have resigned their editorial responsibilities on the *Watchman*, to take effect the first of next January, and that Rev. Dr. Lucius E. Smith, of the *Examiner*, is to become its editor-in-chief.

The mail seldom brings the young folks two such beautiful things together as the holiday numbers of *St. Nicholas* and *Wide Awake*. The former we believe to be the finest thing of the kind ever issued, and the latter is fully entitled to accompany it. Each offers special attractions for the new year. The boys and girls interested in the "Dolls' fair" should read the last page but one of the cover of *Wide Awake*.

We would gladly comply with the request of an esteemed western correspondent to republish the Sunday-school concert exercise by Mrs. V. G. Ramsey that appeared in the *Star* of Dec. 23, 1874, did not our crowded columns make it impracticable. We have a few copies of that number that could be sent on application.

The *Christian Standard* "tells its experience," editorially, in its reply to a belligerent correspondent, thus: "But there is one curious fact in this and similar cases: the Editor's style and manner are so 'clear and logical' until he hits somebody, and then, all at once, to the hilt, sad style and manner become as foggy as the banks of Newfoundland." How many in the editorial class have had a like experience? Hold up your hands and be counted.

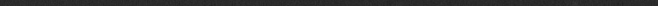
WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C.

Nov. 24, 1876.

The unusual concentration of armed forces here,—a circumstance that has not before occurred since the close of the war—having been heralded by telegraph all over the country, has had the effect of turning all eyes toward the nation's capital, with a vague fear that "something" was going to happen; that some plot was brewing to prevent the inauguration of Mr. Hayes, if elected, or, prior to the time, to take possession of Washington by a sudden *coup d'etat*; but all these fears are as unfounded as they are unjust to either political party. Come what may, it is altogether improbable, even from this point of view, which is in the very heart of the seething and bubbling political cauldron, that there will be any breach of the public peace, but that the constitutional questions to be defined, and conundrums to be solved, will be settled peaceably, if not exactly amicably, by Congress, at the expenditure of a great deal of time and talking, no doubt, but no blood.

The two Houses of Congress meet to count the electoral votes on the second Wednesday in February—the 14th. Hereafter, the vote has been counted in a few hours; but on this occasion it is among the possibilities, unless some definite system is adopted in advance, that the counting may absorb days and even weeks. Premising that a long and excited discussion will occur in joint session, it must end within the sixteen secular days that intervene before March 4th, or it will no longer be in the power of either House or Congress to decide who is President, and the presiding officer of the Senate will, according to the constitution, act as Pres-



Poetry.

THANKSGIVING TURKEY.

Valleys lay in sunny vapor,
And a radiant mild was shed
From each tree that like a taper
At a feast stood. Then we said,
"Our feast, too, shall soon be spread,
Of good Thanksgiving turkey."

And already still November
Drapes her snowy table here,
Fetch a log, then; coax the ember;
Fill your hearts with old-time cheer;
Heaven be thanked for one more year,
And our Thanksgiving turkey!

Welcome, brothers—all our party
Gathered in the homestead old!
Shake the snow off, and with hearty
Hand-shakes drive away the cold;
Else your plate you'll hardly hold
Of good Thanksgiving turkey.

When the skies are sad and murky,
'Tis a cheerful thing to meet
Round this homely roast of turkey—
Pilgrims, pausing just to greet,
Then, with earnest grace, to eat
A new Thanksgiving turkey.

And the merry feast is freighted
With its meanings true and deep,
Those we've loved and those we've hated,
All to-day, the fire will keep,
All to-day, their dishes heap
With plump Thanksgiving turkey.

But how many hearts must tingle
Now with mournful memories!
In the festal wine shall mingle
Unseen tears, perhaps, from eyes
That look beyond the board where lies
Our plain Thanksgiving turkey.

See around us drawing nearer
Those faint, yearning shapes of air—
Friends that when earth holds none dearer
No—alas! they are not there;
Have they, then, found a share
Of good Thanksgiving turkey?

Some have gone away and tarried
Strangely long by some strange wave;
Some have turned to foes; we carried
Some unto the pine-girt grave;
They'll come no more so joyous-brave
To take Thanksgiving turkey.

Nay, repine not. Let our laughter
Leap like fire-light up again.
Soon we touch the wide hereafter,
Snow-field yet untrod of men;
Shall we meet once more—and when—
To eat Thanksgiving turkey?

And though not, 'twere still angelic
'Mid such warm companionship
To forecast the future festive
Finding there no balanced good.
'Tis but a type of finer food,
This plain Thanksgiving turkey!

Of higher gifts a quaint reminder,
Then let the bounty do its best
To make us gladder, stronger, kinder,
Bid no ghost be our guest,
But eat as those now gone to rest
Once ate those now gone to rest.

—Harper's Magazine.

Family Circle.

MOLLY'S THANKSGIVING.

BY IDA T. THURSTON.

A little, freckled-faced, tow-headed chap, nine or ten years of age, with garments as ragged as they could well be and yet held together, an old felt hat without any rim, and boots so dilapidated that all his ten toes blue with cold could be seen through the gaping holes—this was Pat Mullen. You would not have supposed that he was a family man, head of a household—but he was, and he supported his family by selling papers, and blacking boots when there were no papers to sell.

A short, fat, roly-poly, as freckled as Pat himself, and looking in fact like a shorter, stouter copy of Pat, only that she wore an old dress and her feet were wholly bare—this was Molly, Pat's twin sister. She was his housekeeper, too, for Granny, the only other member of the family, was too old and infirm to do much but tell little Molly how to work. The mother of the children was dead, and the father worse than dead, for he spent most of his time at the State farm for vagrancy.

You might have seen Pat any time between eight in the morning and seven at night, on the bridge on Market Square, in front of the horse-car depot. Slung across his back he carried his boot black box, bearing in gay-colored letters the words, "Pat Mullen, Poor but honest. Ten cents a shine," and there was such a frank, honest look about his homely little face, and his smile was so ready and so hearty, that he gained his full share of patronage in both lines of business. But on the night before Thanksgiving, Pat did not seem quite so cheery as usual. He kept a sharp eye for customers as he called "Evening Bulletin" only two cents, and his pile of papers diminished rapidly, but he seemed to be in a brown study. Presently a car stopped at the depot, and Pat sprang on the platform calling his papers. He held a couple of *Bulletins* and then some one said, "Have you a Press, boy?" "No, Sir, but I can get you one," and before a word could be said he darted from the car and disappeared in the crowd. A smile passed around the car, and one gentleman said, "Smart little chap—but I'm afraid the car won't wait for him." Even as he spoke the conductor returned and the car moved on. It moved but slowly, however, as the square was full of vehicles, but it had reached North Main St. and was just turning the corner when Pat swung himself on to the platform, handed the gentleman a Press, received his four pennies, with a "Thank you, Sir," and was off again.

It was growing cold as the sun went down, and Pat had to blow his fingers and dance to keep warm, so he was glad when the last paper was sold and he could go home. He stopped only once on the way, and that was to buy a pound of sausage, a loaf of bread, and a quarter of a pound of real coffee for the Thanksgiving dinner. Molly was waiting for him, and when she heard his quick step on the stairs, she ran to open the door, and hold the lamp to light him over the rickety landing.

A poor little room it was, very bare, and not very clean. How could it be with only Molly's small hands to do everything? But there was a bright fire in the little stove, and the supper table was drawn up beside it. Potatoes and bread were the only viands, but the children brought good healthy appetites to season the simple fare. Then after supper Pat told all the little scenes and doings of the day. He was "as good as a newspaper himself," Molly said, for not much that went on around him during the day escaped his sharp eyes. And at last he produced the sausage and coffee which he had hidden behind his box when he came in, and Granny and Molly were delighted as he knew they would be. "And O Pat, you'll have even better than this to-morrow, and I'm so glad," said Molly.

"Yes, Sis, and if you was only a boy, you could go too," said Pat, regretfully.

"Never mind, you can tell me all about it, as you did last year," said unselfish little Molly, cheerfully.

"But I wish you could go and see it all for yourself, Molly. I have been thinking of it all day, and I've thought of a way to get you there, if you'd do it," he added, doubtfully.

"To get me there?" exclaimed Molly. "In a tone between delight and incredulity, 'why, I thought only boys could go.'"

"But you could be a boy, just for one evening, couldn't you?"

Molly looked puzzled for a moment, and then she broke into a merry laugh as she exclaimed, "I know, you mean for me to put on some of your clothes, but Pat, I'd be ashamed to do it."

But Pat wanted her to go, and he painted in such alluring colors the ball, and the tables and the doings generally, that Molly began to waver, and finally became as eager to go, as Pat was to have her.

In this goodly city of Providence there is no new boy's home, but on Thanksgiving day a bountiful dinner is provided for these neglected little fellows, and all who will can come. No such provision is made for girls, and hence Pat's proposal to make a boy of Molly for the occasion.

So the next day Molly, not without many misgivings, put on Pat's best clothes, which, to tell the truth, were not much better than his everyday ones, parted her yellow hair on the side, and off the two started with many injunctions to be sure, and be good, from Granny. They looked more alike than ever, and some of Pat's neighbors, who were wondering from one to the other, uncertain which was Pat. So they came to Music Hall, were admitted without question, and went with a crowd of others into the large hall, bright with lights, flowers, loaded tables, and pretty young girls with white muslin aprons, who were to serve as waiters. Molly fairly held her breath while cheeks and eyes glowed with delight. It was well that she was not called to the table just then, for she could not have eaten a mouthful. She feasted her eyes upon the beauties around her, and her ears with the music of the great organ, and an hour passed away like a dream. Then they were called to the table, Molly keeping very close to Pat, and slipping into a seat beside him. She began to feel easy then, sure that they were not to be separated, but in a moment a great rough boy took the seat on her other side. She knew him well, for he had often chased and tormented her when Pat was away, but not a word had she ever said to Pat about it, for fear the two might get to fighting and Pat be hurt. The big boy did not notice her at first, but by and by happening to glance at her he exclaimed, "Hallo, Pat! you're here are ye?"

Pat turned in answer to the greeting, while Molly dropped her head to hide her flushed face. "What's all this?" exclaimed the boy, "are there two of ye, Pat Mullen? Look up here, No. 2," and he turned Molly's face roughly towards him. "Oh, ho! it's Miss Molly is it? Ho! Ho! Ho!"

"Shut up, will ye," exclaimed Pat, angrily, while Molly squeezed up closer to his side, and, heartily wished herself at home. "If you don't keep still I'll break your head for ye, to-morrow, Jack Gorman," Jack was about to reply, angrily, when one of the ministers rose to ask a blessing upon the food, and he had to be silent. Then all were too busy eating to spare time for talking, and Pat managed to change seats with Molly, so as to put himself between her and Jack, and so she was able to dispose of her share of the good things.

When they could eat no more, they returned to their former seats and the tables were filled by a second crowd of boys. Jack Gorman disappeared, but presently Pat saw him whispering to one and another of the boys, and pointing at Molly. He tried to keep her from seeing this, but soon the boy and another began to glance at her, and whisper, "Pat in boy's clothes. Put her out."

Molly's tears began to fall, while Pat's eyes gleamed angrily and he clenched his fists as he vowed vengeance on Jack Gorman. BABY WEINER.

"O Pat, let's go home," whispered Molly, and seeing her distress, Pat answered, "Well, pull your hat down over your eyes and we'll go."

So they slipped quietly down the aisle, but just at the door they met a crowd of ladies coming in. One motherly looking lady caught sight of Molly's tearstained face and asked what was the matter.

"Nothing, ma'am, only,—he, I mean—to go home," said Pat. But the lady said, "Come with me, my dear," and taking Molly's hand led her to an ante-room, where she soon drew from Pat a frank confession. She did not seem horrified at all. Instead, she was greatly interested in the forlorn little twins, and promised to see them the next day. She kept her word and a friend indeed she proved herself, for she sent Molly to school, placed Granny in a good home, and found a place for Pat where he could not only support himself but hope to do much more in time. So Pat never "paid back" Jack Gorman, for, however unintentionally on his part, it was through his means that they had found this kind friend and benefactor.

THE HEBREW BROTHERS.

When our great Teacher told his hearers, in the Sermon on the Mount, that they ought to make up their quarrels, and forget their mutual hatreds before performing an act of worship, probably many of them felt their hearts respond to his words. Any Jew, who brought his "gift to the altar," could know from his own Scripture, that the form of prayer is nothing without the right frame of mind.

There is a true story from the Netherlands, that two Hebrew brothers, Joseph and Isaac, affectionate, but naturally high-tempered, one day had a difference, and parted in hot anger.

It was the day before the Sabbath, and as evening drew near, Joseph's wife observed him walking to and fro, looking uneasy and unhappy. She finished and laid aside her weekly work, and waited for him to come in and make the usual preparation. The sun went down, but he still moved about, and seemed to grow more nervous and gloomy every minute.

She spoke to him, and said, "It is almost dark. Will you not light the Sabbath lamp?"

But Joseph paid no heed.

Presently she called him again. "Dear husband, why do you not come in? The Sabbath has already begun. Repbbl! overheard the Lord has lit his stars. But our lamp is dark."

Then Joseph, looking more troubled than ever, suddenly seized his staff and walked away, leaving his wife in anxiety and wonder. He was gone, however, but a very short time, and when he returned, his face and manner were entirely changed.

Calmly he offered the Sabbath prayer, and then, with a smile, he lit the Sabbath lamp. His wife, still wondering, questioned him.

"Rebecca, my beloved," he said, "I could not worship till I was reconciled, with Isaac. It is done, and now I am at peace."

"But," said she, "how could you go to Isaac's house and come back so soon?"

"Ah, Rebecca, my brother could not rest any more than I, and he met me on the way, and there we embraced and wept together."

"Be angry and sin not. Let not the sun go down upon your wrath," is a Christian precept. But more primitive worshippers of God, who have never owned that the New Testament is the perfect blossom of the Old, are found to obey this as a pious obligation, proving that the law of love is as ancient as the creation.

A grandson of Joseph and Rebecca became a Christian minister, the eminent Dr. Capadose, of Holland, who, while living, often related the above story with delight and gratitude.—*Youth's Companion*.

HARRY'S PEACHES.

Two rosy peaches, as big as Harry's little hands could hold, and he came in with them, feeling very proud, indeed.

"Look, mamma, dear," he said.

"I see," she replied. "Will you give me one?"

Harry's face clouded. He held the peaches very tightly.

"I want them both myself," he said.

"What, both! Don't want your dear mother to have one when you have two? Well, never mind. Somebody else will give peaches to mamma."

Mamma set Harry's chair by the table, and gave him her fruit-knife. He was very much pleased when he had the pretty silver knife to use.

"Now, dear," she said, "eat all yourself, and try to enjoy them."

She turned her face away, and went on with her sewing. But Harry found that they did not taste good. Selfishness is a bitter sauce. Before long he felt ashamed, and ran to his mother, begging her to share his fruit with him. When, after some persuasion, she consented, he felt happy again.—*Christian at Work*.

LITTLE FOXES.

One little fox is "By-and-by." If you track him you come to his hole—never.

Another little fox is "I Can't." You had better set on him an active, plucky little thing, "I Can" by name. It does wonders.

A third little fox is "No Use in Trying." He has spoiled more vines, and hindered

the growth of more fruit, than many a worse-looking enemy.

A fourth little fox is "I Forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't Care." Oh, the mischief he has done!

Sixth little fox is "No Matter." It is matter whether your life is spoiled by small faults.

FACTS.

Gleanings.

A monster fish about thirty-five feet long and two and a half feet through in the largest place was found dead recently at the mouth of the Wisconsin river in Maine.

The fish is said to resemble a shark, except its great length and the tail coming down small at the end. The fishermen call it a shark, but they have not seen one like it before.

One M. Coulembert, while shooting on the banks of the Amazon, is said to have found a monkey that was taught to speak.

When taken it was in the arms of its mother who had been mortally wounded in a fight with a polecat. The monkey was cared for by a negro woman who often used the word "caramba," and it was noticed that the monkey caught the first syllable, since which it has been taught to say, "Papa," "Mamma," "Maranon," and "Brazil." It is to be exhibited at the Paris Exhibition of 1878.

In Russia they can manage to get up a miniature snow-storm most anytime during the winter. If a window in a crowded room be suddenly opened, sudden condensation of the atmosphere takes place, and a fall of snow follows, covering the company with snow flakes.

The Buckingham Elevator in Chicago is said to have the largest belt in the world. It is composed of six thick pieces of duck and leather, and is four feet wide, 320 long and weighs 3,600 pounds.

Florida makes 216,000 cedar pencils a day.

A metrical version of the Psalms, was the first book published in this country, in 1640.

There is an Artesian well in Prairie du Chien 717 feet deep, which yields 30,000 barrels of water daily.

Now we are told that an incombustible tree is found on an island in New California, which is called by the natives "naoli."

The Nevada (Cal.) Transcript says: "The most singular freak of nature can be seen in a tree up near Eureka. It is half pine and half fir. It is a good sized tree, perhaps seventy-five feet high. The body from the ground to a distance of twenty feet it is fir. The remaining twenty-five feet, like the lower portion, is pine. The fir portion of the tree is in a very flourishing condition. The foliage on that part is so dense that the trunk or limbs can hardly be seen through it. On the pine portion the leaves are rather scarce. The tree is near the road, and has been noticed by nearly all who ever passed that way. It is a rare curiosity, and well worth seeing."

Reports come that cracks are opening near the summit of Mt. Vesuvius, and there are strong indications of another eruption. The inhabitants of Resina and Portici live in dread of an eruption which will be their ruin as was once the fate of Herculaneum and Pompeii. The buried city of Herculaneum is literally beneath Resina.

The queer custom prevails in Japan of doing up in a piece of paper whatever a guest has left on his plate at the table, and of giving it to him to carry away.

SOCIAL BIRDS. It is wonderful how the birds love the companionship of men. Even the Indian recognizes this liking, and puts up his good shell for the purple man: the colored man of the South in like manner sets up a calabash, while in our villages are seen martin houses, often evincing taste in their construction. But the American swallows formerly kept aloof from men, and in the far west the martin still, as of old, builds in hollow trees. Some of our migratory birds are seen with us in the winter. This is explained, I think, by the agricultural habits of men. Wherever agriculture flourishes, so will insects, and the fields of the husbandman are thus attractive to the birds who came thither with their sweet voices, and good deeds. Now this fact does, I think, in time greatly modify the migration impulse. The blue-bird is a frequent visitor of our gardens in winter, though not in large numbers. He now finds his food in the last of those insects which are the pests of the farm; and it is pleasant to watch him peeping around palings and under ledges and rails for his food.

A BIRD'S FAITHFULNESS. The Poughkeepsie Eagle tells this pleasant story: "Last July a lady residing at Milton released an oriole from a cage where it had been confined since it was taken from the nest. It appeared to enjoy its freedom, but was very tame, remaining in the vicinity the entire season, and twice returned to its cage in September. It then departed, and nothing was seen or heard of the little warbler until a few days since, when it made its former mistress a very friendly call, alighting upon and eating from her hand, and talking to her in its old, familiar way. Upon being placed in the cage once more, it beat its wings against the wires and was in great distress until released."

Bible Questions.

[Answers in three weeks.]

119. What prophet loved the wages of unrighteousness?

120. Who foretook the path of life because he loved the present world?

121. Who would not enter it because he had great possessions?

[Answers requested from younger readers.]

Literary Review.

THE JUDGMENT OF JERUSALEM. Predicted in Scripture. Fulfilled in History. By the Rev. William Patton, D. D., New Haven, New York: Robert Carter & Brothers, 12mo. pp. 231. (\$1.25).

This volume gives information which every Sunday-school scholar and student of the Bible will find profitable. It supplies a need which has long been felt. The works of Josephus are voluminous, and the style a little hard and unattractive, so that the popular reader finds it difficult to sustain an interest in following his account of the destruction of Jerusalem. In the present volume, while the author has relied upon the Jewish historian for much of his data, and in many instances, has copied his exact language, yet he has condensed the story, omitted the more revolting details of the siege, and clothed it in a narrative style so interesting that one reads it with pleasure and eagerness. It is valuable, not only as a historical work, but especially as showing that these items of history, fully vouched for by Roman writers, are a complete fulfillment of the prophecies uttered by the Saviour against the doomed city, years before they took place.

There are ten chapters in the book, each introduced by an appropriate Scripture text. The subject of the first is "The City," telling how it was built, and describing the walls and towers. The second deals with "The Temple." The views and plans accompanying greatly aid in understanding the descriptions. Then follows "The Prediction," the sayings of the Saviour, foretelling the certain doom of the city, are brought together. The time when the prophecy was uttered is commented upon, and a sketch of Josephus, the witness who testified to its fulfillment, is given. Chapter four deals with "The Causes of the War and the Safety of the Christians." Even students well versed in history will find this chapter interesting, so plainly does it show that an overruling Providence must have provided a means of escape for the followers of Christ; for, as the author says, what else could have induced Orestes Gallus to retreat when he did? "The Six Signs," mentioned by Christ, is the subject of chapter five. Chapter six is "The Trench," around the City, foretold in Luke, and dug by order of Titus. "The Suffering of the Besieged Jews," "The Taking of the City," and "The Temple Destroyed," are the subjects of the seventh, eighth and ninth chapters. Probably in all history there can be found no account of a war so exciting as the siege of the holy city. The last chapter is very interesting, detailing "The Subsequent History of the Jews," and looking forward to the time when they shall accept the true Messiah, and be restored to prosperity and their offended Land.

The author sees indications of the fulfillment of this last prophecy in the more liberal position which some of the leading rabbis in this country are at present taking. Surely, every minister and Sunday-school teacher should have this book. We wish the attention of our young people could be called away from the great quantity of trivial reading, which is being circulated, to works of importance and instruction, like the one before us.

Lee & Shepard have made a decided hit in publishing President Lincoln's favorite poem, OR, WHY SHOULD THE SPIRIT OF MONTANA BE PROUD? for the holiday trade. The poem itself is a sad, plaintive thing, a kind of wudood moon over the vanity of human life, but as beautiful and tender and touching as anything of the kind that was ever written. The author, Mr. William Knox, if he is not known by much writing, is certainly favorably known by this poem. It is issued as a companion volume to "Nearer, My God, to Thee," which the same firm published a year ago, but is in advance of that, both in itself and in its publication. The designs are by Miss L. B. Humphrey, who has often caught the very spirit of the stanza and embodied it on the page. The design accompanying the verse

"The infant a mother attended and loved," &c., is a perfect gem of domestic life, and that accompanying the stanza

"So the multitude goes . . . So the multitude comes," &c., is full of the sentiment that it illustrates. The bent old man hobbling away on his staff through the pillared aisle of the church, and the group around the altar steps, whereon stands the Rector, holding the infant that has been brought to the christening, are admirably drawn.

"For we are the same our fathers have been" is accompanied by an almost perfectly executed bit of natural scenery, while the tenth and thirteenth and last stanzas (each stanza of the poem is illustrated) are each accompanied by faithful designs. The suggestiveness of the design accompanying the stanza,

"The hand of the king that the scepter hath borne;
The brow of the priest that the miter hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave."

is very striking. There are the miter and the scepter lying together upon the altar cushion that covers the Bible, and that is all we see. The once proud wearers are hidden in the grave. The beauty of the volume is greatly indebted to the engravers, John Andrew & Son, who have finely executed the designs. The price of the volume, only \$2.00, will enable very many persons to purchase, whether for themselves or a friend, a really beautiful book.

LIVING TOO FAST; or, The Confessions of a Bank-er. By William T. Adams, author of "In Doors and Out," "Young America Abroad," &c. Illustrated. Boston: Lee & Shepard. New York: Charles T. Dillingham, 12mo. pp. 351. (\$1.75).

Mr. Adams has here contrasted, in story form, the careers of two young men, one, a speculating bank cashier, who, by a dishonest use of the funds entrusted to him, forfeited his position in society and his claims to respect, and made a miserable end; and the other, a less showy but more honest person, who finally established his reputation for honesty, built up a good character, secured comfortable wealth, and who represents the true life which the young business man ought to lead. The career of the principal character, although in a certain sense attractive to the young, is nevertheless not so captivatingly drawn as to make his introduction into the story positive harm. It may, on the contrary, help to increase the usefulness of the book.

THE SALUTATION. A Collection of New Sacred Music. By L. O. Emerson. Boston: Oliver Ditson & Co. (\$1.35 or \$1.25 per doz.).

This is a well arranged book, adapted to the choir, the congregation, the singing school, and to all occasions where sacred music is desirable. The first ninety pages contain a singing school course, which is really excellent, including rudimentary and other needed exercises, and the remainder of the book is filled with the usual variety of metrical tunes and anthems. There is real merit in it.

Biglow & Main, New York, issue their seventh "Christmas Annual," containing seven new musical pieces, written expressly for Christmas festivals. (50 cts. \$4 per 100 copies.)

Literary Notes.

Dr. Holland's new novel, "Nicholas Minn," begins in the December Scribner. The illustrations are to be by C. S. Reinhart. The scene of the story is laid on the banks of the Hudson. The hero, Nicholas, is a fellow who has been all his life "fied to a woman's apron strings,"—but a good woman's, his mother's, who has just died and left him with a fortune, and nothing to do.

Messrs. D. Lothrop & Co. issue a gay and dainty volume for little children, "Classics of Babylonia," being versifications of the old nursery tales, by Mrs. Clara Doty Bates, illustrated by Mrs. Charlotte Doty Finley, F. T. Merrill, and Jessie Curtis.

Nelson & Phillips, of New York, issue a new edition of "Through the Eye to the Heart," by Rev. W. F. Crafts, containing a new discussion of Uses and Abuses of the Blackboard, with Blackboard Exercises and other illustrations for each of the International Lessons of 1877.

taining and instructive account of a journey around the world, by Japan, China, Siam, India, Suez Canal, Mediterranean Sea, France and England. The distinguishing social characteristics and some other prominent features, both grave and gay, are faithfully portrayed. The volume is enriched by numerous illustrations of persons, buildings, scenery, &c., made by the heliotype process from photographs collected by Mr. Curtis on his tour. The fac similes of one or two official passports used in China and Japan, are curious specimens of the red tape system. The volume is one of real merit, altogether surpassing the products of merely adventure-some correspondents.

Nelson & Phillips, New York, publish a volume by Mrs. W. F. Crafts, for Sunday-school workers, entitled OPEN LETTERS TO PRIMARY TEACHERS, with hints for intermediate class teachers. The hints are mostly apt, and the letters generally abound in wholesome instruction. An appendix contains specimen lessons and concert exercises for little children. The volume is dedicated to Mr. D. L. Moody, through whose instrumentality the author first became a Sunday-school teacher.

James R. Osgood & Co. have added to their series of Emerson's works a new and revised edition of a volume of selected poems, which admirably represent the epigrammatic, philosophic and poetic talent of the author. The most of them are transcripts of what men and nature have suggested to him, and are poems for all time. Mystery, fable, fact and fancy are combined in the volume, which has already commended itself to thoughtful readers, and will continue to do so. (\$1.50.)

THE HISTORY OF LIBERTY is the title of a paper read before the New York Historical Society in 1868, by John F. Aiken, and published with selected notes at the Society's request. It is an admirable contribution to the literature of the time, besides having elements of permanent value. It ought to be read by every person in public life especially, and by every citizen, whatever his sphere. Nowhere is there a greater degree of liberty, and in few countries has there been so grand a struggle for it, as in the United States. Although it may be a source of some danger, as many persons would use it, yet properly guarded, it may be the distinguishing feature and blessing of this country. Its spirit will be quickened and strengthened in every person who reads this volume. New York: A. S. Barnes & Co. (\$1.00.)

COMMON SCHOOL LITERATURE is the title of a volume by J. Willis Westlake, who has written in response to the demand for "thin text-books." This is "thin" enough, for its scope, but by no means a poor book. It aims to give the student just that literary information that is indispensable, both English and American, ancient and modern, and includes several hundred choice extracts for literary culture. It will commend itself wherever used. Philadelphia: Sower, Potts & Co. (60 cts.)

The same publishers issue the NORMAL HIGHER ARITHMETIC, by Edward Brooks, A. M., author of a popular mathematical series, and principal of the Pennsylvania State Normal School. The book abounds in practical problems of business life, such as Wholesale and Retail Trade, Custom House Business, Fire, Marine and Life Insurance, Civil and Mechanical Engineering, the various Sciences, Banking, Annuity and Trust Companies. The explanations are clear, and the book contains a good deal of useful mathematical information. (\$1.25.)

Lee & Shepard publish FLAXIE FRIZZLE, a story for children by that best of children's story-tellers, "Sophie May." We doubt if there is a healthier child living that would not be touched at some point in his nature, and amused as well as profited, by reading of Flaxie's experiences. And even the old folks would better not begin the reading of it, if they have not time to finish it. It is the first of a series, whose fortunes must be greatly enhanced by this charming introduction.

The National Temperance Almanac and Teetotaler's Year Book for the year 1877, published by the National Temperance Society and Publication House, N. Y., is now ready for distribution, and contains a greater amount of valuable information than any similar document ever issued. In addition to the Calendar and Astronomical Calculations, it contains—Statistics of Intemperance, valuable reading matter, anecdotes, stories, puzzles, choice illustrations, etc., together with a full list of National and State Societies and Grand Bodies, Women's State Christian Temperance Unions, with post-office addresses of their chief officers; a full directory of all Temperance Organizations in New York and Brooklyn, with nights and places of meeting; all Temperance Publications and Papers, and a great variety of other interesting matter for every family circle and temperance man, woman and child in the country.—(10 cts.)

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Literary Notes.

Dr.

News Summary.

CURRENT EVENTS.

The firing and improvement of the South Carolina returning board, the order from the President for the return of the troops to prevent disturbances in the State, the counting of the returns in Louisiana and Florida, the unusually small number of deaths in the South, the death of Dr. Marland of Boston, and the arrival of Tweed, are the principal events of the week.

Tweed's Arrival.

The frigate Franklin reached New York, from Vigo, Spain, on Thursday afternoon, having on board William M. Tweed. He was at once taken to the Ludlow street jail, where he will be confined for the present. It is stated that he will be treated precisely as other prisoners, and allowed no privileges. His rooms are much smaller than those previously occupied, being furnished with rigid simplicity. The experience of his escape has made the officials of Ludlow street jail very watchful.

The National Army.

In his report to the Secretary of War, General Sherman says that the aggregate force of the army now consists of 25,331 men, all of whom are as actively employed as though a war existed. By a subdivision of territory, every foot of the country is under the supervision of a general officer, near at hand, with a part of the army proportioned to the supposed necessity to maintain order and peace, whereby the settlement of the country may progress, and the civil officers be enabled to enforce the laws of the United States.

Reduction of Wages.

A Scranton (Pa.) despatch says a rumor there is creating great excitement. It is that work will be suspended in the mines and railway shops after the second week in December unless a reduction of twenty per cent. on labor is acceded to. It is also stated that the railway companies will combine upon reduced wages, to be paid after the first of January.

The Younger Brothers Sentenced.

A despatch from Faribault, Minn., says that the Younger brothers, known as the Northfield Bank robbers, pleaded guilty on Wednesday to the murder of Cashier Heywood, and were sentenced to imprisonment for life.

Iowa and Missouri.

Official returns show that the entire vote of Iowa gives Hayes 171,327; Tilden 112,090; Cooper 9001; scattering 26; Hayes over Tilden 59,238. The Republican majority in 1875 was 32,028. The Republicans elect every Representative in Congress and all the circuit judges fourteen in number. In Missouri, Tilden has 202,687; Hayes, 141,398; Cooper, 3,498; Tilden's majority, 54,791.

Encouraging.

We are always glad to record an item like the following: A decision of the court that one of the principal gamblers of Louisville, Ky., must pay a fine and suffer six months' imprisonment for carrying on the game of faro, has produced considerable stir among that class in that city. The case will be carried to the court of appeals.

An Executive Order.

The President has issued an executive order commanding the Secretary of War to sustain Gov. Chamberlain of South Carolina, in his authority against domestic violence, until otherwise directed. These instructions were telegraphed to Gen. Ruger at Columbia, Sunday night, who will dispose his troops in such manner as to insure compliance with the President's order.

Returning Board Fined and Imprisoned.

The Supreme Court of South Carolina, on Saturday, imposed a fine of \$1500, on each of the members of the returning board, and sent them all to jail indefinitely, for contempt in refusing to comply with the Court's mandate of Wednesday last. A Sunday's dispatch to the New York Herald says that the Secretary of State, Haynes, claims that the board has not disobeyed any order of the court; that they complied with the order received by them, which was to "make a return of the number of votes received by all the candidates at an election held on the 7th instant," and when the next order was served "to issue certificates to the members of the legislature ascertained to have received the highest number of votes," the board had been *functus officio* eleven hours. They maintain that the law was on their side, and that they are determined not to recede from their position.

Fires of the Week.

Hamilton's foundry and car works at St. John, N. B., were burned Tuesday. Loss, \$300,000; insurance, \$30,000.—On Tuesday, a fire in Chicago destroyed the Frazier axle-grease establishment, on the north side. Loss, \$15,000; insurance small.—There was a fire on Tuesday night in the field of the barque Managan, in port at New Orleans. Nine hundred bales of cotton were on board, loaded for Havre. The damage is estimated at \$10,000.—A fire in Lynchburg, Va., on Tuesday, destroyed the tobacco factories of T. H. Allen and George Miles, besides damaging other property. Loss over \$20,000; mostly insured.—The grist mill, and sash, door and blind factory at Dundee, Illinois, both the property of Taylor, Hunt & Co., were burned Wednesday. Loss \$15,000, without insurance.—A block-oven by Dale Bros., in Mattoon, Illinois, was nearly burned on Tuesday night, together with several stores and various other establishments. Total loss, \$70,000; insurance nearly two-thirds.—The loss by the fire at Payne's flour-mill, Wednesday, at Harlem, N. Y., was \$50,000; insured, \$30,000.—The Peoria woolen mills at Peoria, Illinois, were burned Friday. Loss, \$30,000; insurance, \$15,000.—The pork-packing establishment of Sperry and Barnes, on Long wharf, New Haven, Conn., was destroyed by fire Sunday, entailing a loss of \$200,000.—John R. Davis's colliery, at Newcastle, Schuylkill county, was burned Sunday by an incendiary. Loss \$15,000.

Obituary.

Dr. William W. Marland, an eminent physician of Boston, died in that city on Saturday, aged 58 years. He was for many years editor of the Boston Medical and Surgical Journal, and is the author of several medical works of recognized standing.—The Rev. J. D. Williamson, D. D., the distinguished Universalist author and divine, and one of the fathers of Odd Fellowship in America, died in Cincinnati, Sunday, aged 70 years.—Augustus Danby, who founded the Utica observatory in 1824, died suddenly, Monday night.

Latest News.

On Monday, Senator Gordon, of Georgia, Senator Johnson, of Va., Gen. Wade Hampton, and other prominent characters, sent a dispatch to the President, protesting against the United States army in, as they say, controlling the organization of the legislature and enforcing the inauguration of Gov. Chamberlain. They declare that the latter is not elected, that not one drop of blood has been shed in any political disturbance except by Republicans, etc., etc. If the Republicans have split all the blood, the people ought to be willing to have help in stopping such works, and that the U. S. troops are to be used for any such purpose as they assert is a farce.—On application for writs of habeas corpus, the returning board of South Carolina were brought before the U. S. Circuit Court on Monday. The board were in the custody of the sheriff of the county, who through counsel asked him to make return to the application for writ. The Court granted till Wednesday to make a return. The members of the board are now at large, but accompanied by deputy marshals.—The Florida canvassing board met on Monday noon.—Levi F. Harlow, for setting fire at Windham, N. H., was sentenced, on Monday, to seven years in State prison.—F. O. Prince has been nominated for mayor of Boston by the Democrats.—Three thousand more troops arrived at Havana, Monday, making 25,000 in all.—Four persons were burned to death at No. 28 West Madison St., Chicago, Monday, a Boston man being among the number.

MISCELLANEOUS.

The population of Peru is 2,729,735. The population of Buffalo, N. Y., is 143,504. Fires have damaged Hartford, Conn., \$40,000 since April 1. There were 3,500 shipwrecks on the British coasts in 1874-5. The immigration into Texas this fall exceeds that of any previous year. The standard for admission to the British army is reduced to 5 feet 4 1/2 inches. The great Brooklyn Bridge will probably be ready for use in the fall of 1879. Mrs. Stillans, the wife of a physician living in Clarinda, Iowa, has fallen heir to a property worth \$3,000,000 left by a family in England. A newspaper has just been started in London in which the advertisements are printed in different colored inks, the advertiser having a choice of colors. A resident of Aurora, N. Y., has a complete set of the various election tickets of all parties that have had candidates for town, county, State or national offices in that place since 1834. A Latin military book, published in Paris in 1535, has pictures of revolving guns, revolving turrets and several other inventions put to practical use in the 19th century. While Rhode Island's native population has increased 22,000 in the past ten years, the immigration from other New England States was 13,400, the increase of the natives of Maine being over 100 per cent., of Vermont nearly 100, of New Hampshire about 75 per cent., and of Massachusetts and Connecticut about 50 per cent.

EDUCATIONAL.

WILTON COLLEGIATE INSTITUTE. The new mansard roof is nearly completed. The chapel will soon be ready for use. The hall will not be completed this year, owing to a want of funds. F. Butterfield provided in his will for the payment of \$3,000 endowment when the same amount is made up by other parties. Six students were baptized a few weeks since. G. S. B. By the last catalogue of the Maine Central Institute it appears that there has been a total attendance for the year of 236, and an aggregate attendance of 491. The Institute is still under the successful principalship of Kingsbury Bacheider, A. M. The present average attendance on the Chicago schools is 33,824. The inhabitants of Greeley, Colorado, have secured a \$30,000 school-house by contributing \$10 apiece. Prof. Sidney Colvin, of Oxford, has in preparation a complete prose translation of the Homeric Hymns, to be published with introductions and illustrations from Greek art. Base ball has this fall been rarely seen upon the Dartmouth campus, foot-ball entirely taking its place. The special lecturers for 1876-77 at the Yale Art School are Parkes Godwin, John La Farge, Charles E. Norton, Edward E. Salisbury, and Donald G. Mitchell. While the school population of California is largely increasing, the number of pupils who absent themselves from school is also increasing; hence, there is a demand for compulsory education beginning to be heard. Taber College, Iowa, has received \$5,000 by a bequest from S. C. Morgan, of Norwich, Conn. Indiana did not own a school-house twenty years ago, now there are ten thousand school buildings in the State, and thirteen thousand teachers. Hon. Richard H. Dana, Jr., will deliver the annual address before the Yale Law School at the next commencement. Five Virginia students of Crozer Theological Institute (Baptist) have decided to leave because a negro was admitted to the Institute, and two others would do likewise if they were not dependent upon northern means. Two of the professors in Michigan University have printed outlines of their lectures given before the students. They are printed in pamphlet form of eighteen pages each, with blank leaves bound in for the use of the student in taking additional notes. The matter printed is simply that which has been heretofore devoted to classes that have been required to spend an immense amount of time in copying, while a large portion of the lecture hour has been consumed in the mere dictation.

Rural and Domestic.

WINTERING FRUIT.

I wish to say a word to the farmers who are about to put their fruit in their cellars for next Winter and Spring use, and give my mode of packing, which is the most satisfactory to me of any that I have ever tried (and I have tried a number of different ways). First, carefully select the best fruit, have good clean barrels and line them with paper, sides and bottoms. (I have used old newspapers with good effect, but prefer wrapping paper, such as you generally get your goods done up in, by saving which along through the season you will have a good supply). Fill your barrel one-fourth full and cover over with paper, fill in so many more and cover again, and so on until your barrel is full; cover with paper and head up, keep in, as cool place as you can, and not have them freeze. To those who have been in the habit of storing away their Winter apples just as it happened, in boxes or bins or old barrels just ready to fall down, let me say, a trial of this plan with a barrel or two and I think you will be amply repaid next Winter and Spring in the extra quality of fruit, to say nothing of the economy of the thing, for I think a few moments extra time in putting up in the Fall is better than twice as long a time spent in sorting over and carrying out rotten apples next Winter and Spring. If any one has a better method that is as cheap and practical for the farmer, I would like to see it in print. I have tried packing in land plaster, but like the paper best.—Michigan Farmer.

HOW TO PRUNE THE APPLE.

The customary advice is to thin out when the heads are too compact and head back if too open, and the requisite amount of labor to be bestowed must not be amenable to any set of rules, but be governed altogether by the judgment of the operator. The best system of pruning, however, for the apple, and pear as well, is as follows: After first determining the proper height for the first tier of limbs to start out, which should be governed somewhat by the taste of the owner (I prefer three feet from the ground), three equidistant branches should be allowed to remain, and all others in the immediate vicinity cut away. These limbs, by the way, ought to form as nearly as possible what botanists term a whorl or verticil, that is, arranged in a circle around the stem. The about eighteen inches higher up another whorl of three limbs may be allowed to emanate, all others meanwhile being rubbed off, and so on, each succeeding year, until the top is formed. There will be no difficulty about the top being too open, as the young shoots, if cut back, will make it compact enough, and indeed, all very luxuriant shoots must be headed in somewhat to preserve a good shape. By this system I have seen the most unruly growers brought into entire submission, and formed into as comely trees as one would wish to look upon,—open heads turned into compact tops, and vice versa as well as spreading varieties forced into a compact growth of short branches.—New York Tribune.

OPEN AND CLOSE BARN.

It has been the custom to side up barns with green boards so that in shrinking they will leave wide cracks for the access of air to the hay-mows. An important principle has been here overlooked. Fermentation, like combustion, requires oxygen to carry it on. Many farmers have learned that manure will ferment when trodden so as to exclude the air, and that it seldom fireproof when thrown where cattle can tread upon it. The class above all others interested in grass and hay is dairymen. They have ascertained by experiments directed by science that hay will keep better in clap-boarded or battened barns than in the open stack. That the heating will be so moderate as to only dry out the hay without molding. If this is a fact that hay may be safely put into a large mow in a tight barn less cured than ordinary usage requires, it is a very important fact for farmers, as it will enable them to gather their hay crop quite independent of the vicissitudes of the weather, for even when the hay is in the cock the interior surface is injured by the rain or dew.—Rural Home.

HIRING HORSES.

It has been decided, says the *Turf, Field and Farm*, that when a horse or carriage is let out for hire, for the purpose of performing a particular journey, the party letting warrants the horse and carriage fit and competent for such journey. If the driver treats the horse or carriage as any prudent man would do, he is not answerable for any damage either may receive. But he must use the horse for the purpose for which he hired him. For instance, a horse hired for saddle must not be used in harness. If the driver violates this express condition of the contract, he is liable for any damage that may occur. If the horse is stolen through the driver's negligence, such as leaving the stable door open all night, he must answer for it. But if he is robbed of it by highwaymen, when traveling the usual road at usual hours, he can not be held for damages. As these questions are frequently in dispute, it is not out of place to shed a little light upon them.

ABOUT HOUSE PLANTS.

Muck. Many persons think if they can get a little black muck from a swamp, they have the perfection of potting soil for plants, but it is the poorest soil that can be procured. About a table-spoonful of guano in a pail of water makes a good fertilizing material, but must be used cautiously, and is not often needed.

CARE OF HOVEY PLANTS. Cleanliness is as necessary to the health of plants as to animals, and it is, therefore, necessary to secure them from dust as much as possible, and also to cleanse the plants frequently by syringing or washing. Even here a little

caution is necessary, for while the smooth-leaved plants are benefited not only by showering, but even by washing the leaves with a cloth or sponge, the rough-leaved plants, like the Begonia Rex, do not like to have the surface of their leaves frequently moistened. It would, therefore, be well to remove such plants before syringing. Take every precaution, however, to prevent accumulation of dust upon the plants; and above all endeavor to screen them from that terrible infliction, carpet-sweeping. It may be well enough to kill some people by compelling them to breathe clouds of dust, but send the children into the fresh air to skate, or to snowball, and screen the plants if possible. The essentials of success in plant culture are suitable soil, air, light, moderate and regular heat, a moist atmosphere, regular and moderate watering, and freedom from dust and foul gas.—Vick's Guide.

GREENHOUSE AND WINDOW PLANTS. Whatever repairs are yet needed must be completed at once, as a sudden "cold snap" is likely to occur at any time. Ventilation must be watched as soon as heat is given; during cold, windy days open the ventilators on the side opposite to which the wind blows. Fumigation once or twice a week is necessary to keep the plants in good health. House plants may be smoked by placing them under a box or barrel. Hanging baskets, if not watered frequently, soon dry out; shower often and water thoroughly two or three times a week. Climbers need to be kept tied up neatly to the rafters to look well. A few Passion flowers and other climbers are useful to furnish shade for ferns and other plants. Camellias and Azaleas should have a cool place, where their flower buds will develop gradually. Shower the leaves occasionally, and if Camellias are wanted for the holidays, bring into heat at once.—Agriculturist.

THIS AND THAT.

SHEEP IN NEW SOUTH WALES. There will be shorn in New South Wales, this year, 1876, upwards of 25,000,000 sheep, yielding approximately above 125,000,000 pounds of wool, equal in value, at 1s. per pound, to £2,500,000. Every year wool is increasing in quantity and rising in quality, so that, by the close of 1880, four years hence, New South Wales ought to have at least 30,000,000 of sheep, which, with horned cattle and horses, ought approximately to represent, in money value, upwards of \$50,000,000.

TO MAKE DIAMOND CEMENT. The Diamond cement used for uniting broken glass and china, which is sold generally at absurdly high prices, is very cheap and simple to make. It is composed of isinglass soaked in water until it becomes soft, and then dissolved in proof spirits; to which is added a little gum resin, ammoniac, and resin mastic, each dissolved by itself in alcohol. It should be well stirred when used, and heated to liquify it. Keep it corked.

STANDARD WEIGHT. The standard weight, among scientific men, is distilled water. It is a purely arbitrary standard, but selected probably because water is the simplest and most universal element that can be readily used for such a purpose. The weight of water being taken as one, the specific gravity of weight of other things is reckoned from it, being either greater or less.

TO DRIVE AWAY INSECTS. It is not generally known that the elder-bush of our country is a great safeguard against the devastation of insects. It will be found that worms or insects never touch it, but avoid the spot where its leaves are strewn.

PAPER BLANKETS. A patent has been taken out in England for brown paper blankets as bed coverings. They compensate for their lightness by their density, and add materially to its warmth. They are perforated at distances of about four inches, in order to promote ventilation, and the small sizes, 48 by 31 inches, sell at about nine cents each. Several contracts have been made for hospitals and schools.

CIDER VINEGAR. We make our own cider vinegar; have had the same barrel for twelve years; by constantly adding about as much cider as we draw out vinegar, we always have plenty. To people living out in new parts of the country where cider is scarce, still having apples enough for the supply of the family, I will say that last Winter I saved all the peelings and cores in a crock, kept them covered with water until the juices were extracted, then strained, and I had two gallons every two weeks to add to the old stock in the barrel. I was surprised at the result. It pays.—Chicago Tribune.

WHAT ONE POTATO YIELDED. Mr. Doddridge Wheeler, of Loudon, N. H., has raised the present season, from one Early Rose potato, 177 pounds of fair potatoes, which would have made full three bushels by measure (by including a few that were rotten and browned out), one of them weighing two pounds, five ounces; one two pounds, three ounces, and two that weighed two pounds each. From one hill were taken 159 potatoes by actual count, some of them growing on the stock two feet, three inches from the root or ground; must score one to our friend who counted 160 potatoes from one hill, but not give up beat.

KEEPING SQUASHES. They should be kept in a dry place. We prefer a cool one; but we do know that they often keep a long time sound when they are kept in a warm place. The decayed ones should be removed, and not be allowed to come in contact with others. Farmers who grow them in quantity have a squash-house, a room set apart expressly for them, where they are as free from dampness as possible, and where a fire is kept to prevent their freezing. If only a few are to be preserved, they may be placed in closets, and elsewhere about the dwelling-house, but not in a cellar, or other damp place.—Comp.

NEW YORK CITY CONSUMES 70,000,000 EGGS annually, principally supplied from Iowa, Minnesota, Wisconsin and Canada.

There have been picked the present season from the Reynolds cranberry meadow, in Burnham, Me., about five hundred bushels of cranberries, the largest yield for fifty years.

Goldsmith Malt goes to California for the winter. Illinois raised 270,000,000 bushels of corn this year. There is a pig at Groton, Mass., which weighs 900 pounds and is still growing. The profit of wool-growing in Georgia is sixty-three per cent. on the capital invested. An agent from Japan is coming to this country to buy a large number of sheep. New York is proud of an ear of corn 18 3/4 inches in length, and of an apple that weighs 1 1/2 pounds.

A canning establishment at Astoria, Oregon, made 450 head of cattle into mince meat during the month of Sept.

The peanut crop this year in the United States, is estimated at 1,000,000 bushels. Virginia is the largest producing State.

A hen-hawk, shot at Belmont, N. H., measured 3 feet 10 inches from tip to tip; a cat-foot, 4 feet 10; a heron shot at Grantham, 5 feet 8 inches.

Statistics place the number of milk cows in the United States at 13,000,000, and credit them with produce of, in round numbers, 1,400,000,000 pounds of butter.

A Texan cattle drover has just bought, in the southwestern section of that State, 40,000 head of cattle, and 2,000 horses for \$140,000 in silver, which is at the rate of \$3.50 per head.

At the auction of M. J. Russell, in Kirby, Vt., 20 cows sold from \$15.50 to \$32—average, \$22.56. Hay, \$7.50 per ton; potatoes, 33 to 30 cents per bushel; calves, \$4.00 each; oats, 48 to 2 cents.

Markets.

BOSTON WHOLESALE PRICES. For the week ending November 21, 1876. CANNED. Moulds, 12 @ 13 1/2. Sperma, 20 @ 20. Adamantine, 14 @ 20. Paraffine, 10 @ 21. COAL. Cannel, 10 @ 15.50. Cumberland, 5 @ 5.50. Anthracite, 2000 @ 5.50. Retail, 5 @ 5.50. Carg, 5 @ 5.50. COFFEE. Mocha, 20 @ 37. Java, 20 @ 35. Maracibo, 17 @ 20. Rio, 10 @ 19 1/2. COTTON. Upland, Gulf. Ordinary, 10 @ 10 1/2. Gd. Ordinary, 11 @ 11 1/2. Low Mid., 11 1/2 @ 12. Middling, 12 1/2 @ 12 1/2. Gd. Middling, 12 1/2 @ 12 1/2. DOMESTICS. Sheetings and Shirtings. Heavy, 4 1/2 @ 7 1/2. Medium, 4 1/2 @ 7 1/2. Drills, brown, 3 @ 5.50. Cotton Fls., 3 @ 5.50. Prints, 1 @ 1. Denims, 1 @ 1.50. FISH. Cod, 1 @ 1.50. Small, 1 @ 1.50. Hake, 1 @ 1.50. Pollack, 1 @ 1.50. Mackerel, 1 @ 1.50. Shore, 1 @ 1.50. Crabs, 1 @ 1.50. Salmon, 1 @ 1.50. No. 1, 1 @ 1.50. No. 2, 1 @ 1.50. No. 3, 1 @ 1.50. No. 4, 1 @ 1.50. No. 5, 1 @ 1.50. No. 6, 1 @ 1.50. No. 7, 1 @ 1.50. No. 8, 1 @ 1.50. No. 9, 1 @ 1.50. No. 10, 1 @ 1.50. No. 11, 1 @ 1.50. 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