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## **The Morning Star - volume 51 number 50 - December 13, 1876**

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# The Morning Star.

VOL. LI.

THE MORNING STAR, BOSTON AND CHICAGO, DECEMBER 13, 1876.

NO 50.

## THE MORNING STAR.

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## The Morning Star.

WEDNESDAY, DECEMBER 13, 1876.

### LET US NOT REED IT.

Seamless and fair!

Let us not read Thy perfect garment, Lord,  
But ever keep it whole throughout,  
Maintaining in Thy church a blessed accord.

Let all be one!

One church, one faith, one love, one hope,  
One joy,  
One Bridegroom, and one Holy Bride—  
This unity divine let none destroy.

One temple vast!

Builded of living stones by Thine own  
hand,  
One household and one brotherhood,  
Knit all together by love's perfect band.

Let truth prevail!

Truth, ever true, not shifting with the wind;  
Walk we in light, as sons of noon;  
The shadows that divide us left behind.

Let love prevail!

Love, the most excellent of gifts divine;  
The love that seeketh not her own,  
Long-suffering love, all patient, Lord, like  
Thine.

Let love prevail!

The love that envies not, that thinks no ill,  
That faileth not, but ever lives,  
All things believing, hoping, bearing still.

So be it, Lord!

Even here on earth, where all things broken  
lie,  
So shall it be in love's own day,  
In love's own kingdom everlastingly.

—Bonar.

### A PECULIAR PEOPLE.

BY REV. GEO. F. PENTECOST.

Such are God's people called (1 Peter 1:9). But are we a peculiar people in name only, or is there a real difference between God's people and the people of the world? Whatever peculiarity there is, it is not a national peculiarity, for his people are redeemed out of "every nation and kindred and tongue and people"; it is not a peculiarity of sex, for in Christ there is neither male nor female; it is not a peculiarity of circumstances, or of worldly condition; for his people in the world are both rich and poor, high and low, wise and unwise, bond and free; it is not a peculiarity growing out of any natural characteristic difference, "for all have sinned and come short of the glory of God." If, then, the peculiarity consists of none of these things, nor in things of this kind, and is yet a real peculiarity, in what does it consist? Will you hearken while I tell you some of the peculiarities of God's people? Some of them are exposed to view, and some are hidden from the eye of man.

They are a purchased, that is, a redeemed people. Redeemed out of the earth, out of the nations, with the most precious blood of Christ, as a lamb without blemish and without spot (Rev. 5:9; 14:3, 4; 1 Peter 1:19).

But are not all men redeemed by that same precious blood? Did not Christ taste death for every man? Yes; so far as his divine atonement goes, it was for the whole world. But the difference between the peculiar people and the rest of the world is here—they have recognized the great love of God—the redemption—have accepted it and have so washed their robes and made them white and clean. The peculiarity, then, is here: we have accepted the redemption, while others have rejected it.

Again, they are peculiar in this: that, having accepted the love and redemption of God in Christ Jesus, he hath sent forth his Holy Spirit and regenerated them, and taken away from them the principle and root of sin (Jno. 3:3; Jas. 1:18; 1 Jno. 3:6—9; 5:18). No one can over-estimate this great peculiarity. In this, his people have become a new race, of which the Son of God is the head; whereas we were once of the stock of Adam, we are now of the seed of God, —not created simply, but begotten by him; wherefore Jesus "is not ashamed to call us brethren, for both he that sanctifieth and they that are sanctified are all of one" (Heb. 2:11). For this cause, also, God has sent forth the Spirit of his Son into our hearts, crying, "Abba, Father" (Gal. 4:6).

A brother said to me the other day, "I am the same sinner I ever was; I am not changed in the least, only I am in Christ." Alas, if such was the fact, I see not how he could claim to be one of the peculiar people, for they are made partakers of the divine nature (2 Peter 1:4), and are

changed into the same image, from glory to glory, even [as] by the Spirit of God (2 Cor. 3:18). Oh! what a change is this in the nature. How great a peculiarity is this that cometh in regeneration!

We are a peculiar people in that we are an endowed people—endowed with the Holy Ghost—which first of all included this amazing peculiarity: that God himself has come and taken up his abode, and dwells in us, and walks in us, and manifests himself to us, and rests in his love and rejoices over us with singing (Jno. 14:21—23; 2 Cor. 6:16; Zeph. 3:17). Who shall estimate this great possession of the peculiar people? As for those who will not be his people, they are "without God and have no hope" (Eph. 2:12). But this endowment of the Spirit, who is the Comforter, means that we are led by him into all truth, given an understanding of all things, and by him we live and walk in the power of God's life and knowledge, and no longer after the flesh (Rom. 8; Jno. 14; 1 Jno. 5).

The peculiar people "are not under law." Aforetime, we were under law and God was our Judge, and we were living and walking in guilt, condemnation and fear, but now we are under grace; God is our Father, and there is now no law to condemn. Henceforth he deals with us as with children, chastening us, it is true, —but not as being under the law. This is a peculiarity—as some of the others—that is not discerned from without, but is nevertheless something that the peculiar people know. It is not that we are without law—or lawless—but we are not under the law, —we find the law no longer written upon tablets of stones, but in our hearts, for we have realized the promise, "I will put my laws into their hearts and in their minds will I write them" (Heb. 10:16). So that we serve now, because we love to, the law being in our hearts; and we serve intelligently, because it is written on our minds, and he giveth us an understanding of it (1 Jno. 5:20).

We are a peculiar people because we have a new end of being and living. Once we lived to ourselves; every one of us sought out our own way; all sought our own and none of us sought after God, no, not one. If we did things that were in themselves good, we did them, not to please God, not because we loved him; but to please ourselves, and from love of self. If ever the thought of God came into our hearts in connection with our doing or not doing, it was not a thought of love or joy at doing his will, but a thought of saving ourselves from his displeasure, or of commending ourselves through self-righteousness to his favor. Now, all that is changed in the peculiar people. Their lives are now regulated by a supreme desire to please him, not through fear, for this perfect love hath cast out fear; not to win his favor, for we have that; but because we love to please him and do his will. It is our meat and drink to do the will of him who loved us and gave himself for us (Gal. 2:19, 20). For we have come to know, not merely as a doctrine, but as a part of our new life, "that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (2 Cor. 5:15). Christ becomes, therefore, the end of our living; for, "for me to live is Christ" (Gal. 2:20), and love is the motive and power that constrains us (2 Cor. 5:14; Cant. 1:4). This is a very great peculiarity. Two lives may seem to be the same as to the external, but the springs of one are in "self," while the springs of the other are in God. "All my springs are in thee" (Ps. 87:74). As to the world, the mission of the peculiar people is to show forth the praises (virtues) of him who hath called us out of darkness into his marvelous light (1 Peter 2:9). God has given us different callings in life. Some are called upon to buy and sell and get gain; some are to serve; some are to teach; some are to suffer; some are to be high; some to be low; but in all these callings, the peculiar people, being diligent in the pursuit of them, know but one end, namely, in whatsoever state or calling they are, to show forth his praises and virtues, who hath called them.

What a calling is this! It is, indeed, "the high calling of God in Christ Jesus." If all who call themselves by his name were to realize this as the end of their earthly life, what a light there would be in the world! How would men, in the light of his life shining through us, see the Lord, and make their way to him. What a change there would be in the manner of doing our earthly business, because of the wrong doing of which, by many professing godliness, the name of God is blasphemed.

There are many other things that mark the peculiar people; time and space fail to treat of them; but they may be all summed up in the one sentence: God's people—the peculiar people—are a holy nation. If they are not holy, then they are peculiar in nothing. Let us be peculiar, also, with these peculiarities.

Doubtless the Lord is always interposing on behalf of his children, though they do not see the angel.—Cong.

### NEW HAMPSHIRE SUNDAY-SCHOOL CONVENTION.

BY REV. G. C. WATERMAN.

The third annual Convention of the New Hampshire Sunday-school Association was held last week at Laconia, beginning on Monday evening and closing Wednesday afternoon. A generous welcome was extended to the Association by Rev. Mr. Malvern, of the F. Baptist church, in behalf of the pastors and people of this beautiful village, and in the abundant hospitalities enjoyed by the delegates, they found ample proof of the sincerity of the feeling to which he gave expression.

The President of the Association, Rev. Dr. Smith, of Dartmouth College, was detained at home by sickness; but all other persons having duties assigned them were present and well prepared. Rev. Geo. A. Peltz, of Philadelphia, Prof. W. F. Sherwin and Mrs. Clark, of Newark, N. J., had been engaged to give instruction in various departments of Sunday-school work. Mr. Peltz gave especial attention to training-class work; Mr. Sherwin to the praise service and Bible reading, and Mrs. Clark to primary class instruction. These able helpers from abroad were assisted by many of the most skillful workers in our own State, and the exercises were, throughout, deeply interesting and very profitable.

The report of the Secretary showed that there had been a great increase of activity among the friends of this work during the past year. County Associations have been formed in all but three of the counties. Some of these have been fortunate in their selection of officers and have already begun work in good earnest. It is hoped that this work will go on vigorously in the coming year, and that especial effort will be made to enlist the workers in every town in the general purposes of the Association, with particular reference to providing in some way for the training of teachers, either through local training classes or by means of town institutes, held for one day, in which the teachers and other workers of a town may be instructed and encouraged by those who have had more favorable opportunities. The report also showed that several hundred conversions had occurred among the Sunday-school scholars during the year.

The address of Mr. Peltz on "Child Culture," was an exceedingly forceful presentation of the soundest common sense on the important subject chosen, and was in every way worthy of a place among the first-class lectures of the year. His training class exercises were characterized by rigid philosophical analysis, logical arrangement, concise, sharp expression and vivid illustration; and withal were presented in plain, simple language, easy to understand. They were eminently available. Those who have seen and heard Mr. Sherwin lead the singing of a convention know that it must have been, in this case, soulful and inspiring, varying from the tender to the grand as the thought and feeling of the hour demanded; but if you have never heard him conduct a Bible reading, you have something yet to learn of the man and what is in his heart, as those who read or listened to the "Cross and Crown," can testify. Few who were present will forget the "side lights" on the first verse of the twenty-third Psalm.

Mrs. Clark gave two conversational lectures to these especially interested in primary class instruction, and taught a class of children before the Convention, using the lesson for December 17. These exercises were both practical and profitable, free from anything fantastic or useless, well calculated to assist and encourage inexperienced teachers. All Mrs. Clark's work shows good sense and judgment rather than a desire to astonish, and attract admiration, and so she makes herself really helpful.

The various papers and addresses by home talent, brought out, for the most part, the results of actual experience, or mature thought and thorough study. They showed careful preparation and an earnest desire to contribute something valuable to the Convention, and we may confidently expect a steady improvement in our Sunday-school work under the influence of these earnest workers.

Prof. Sherwin is an old friend, having been present at all the meetings of the Association thus far, and never did more acceptable service than this year. Mr. Peltz and Mrs. Clark came among us strangers, but made many friends during their short stay, who will remember them with pleasure, and look forward eagerly to other opportunities for listening to them.

Rev. Dr. Barrows, well known as a veteran worker in every good cause, was elected President for the next year, and is supported by an able board of officers. Too much praise can not be given to the very efficient Secretary, John G. Lane, Esq., of Manchester, to whose untiring labor and executive ability the large success of the Convention is mainly due. This meeting was marked by deeper spirituality in its tone than any previous one, and we trust this is an omen for good in the work before us.

### EXCHANGE NOTES AND QUOTES.

The *Congregationalist's* last "broadside" was devoted to the Bible, and it was a good one.

Most commonly the people who are late at church are late everywhere else and in everything else.—*Christian Intelligence*.

We believe Governor Hayes has been rightfully and fairly elected, and if justice is done, he will be inaugurated without opposition on the fourth of March.—*Advertiser*.

The duty of the Christian church is not pre-eminently the attainment of spiritual comfort and confirmation, but rather a service of conflict and conquest.—*Standard*.

We have been reluctant to believe the charges of murder and intimidation preferred against the rifle clubs at the South; but we have evidence of their truth which we can not doubt.—*Watchman*.

What can we do for Jesus in December, 1876? Are there no hearts to comfort, no griefs to assuage, no wanderers to reclaim? One month consecrated earnestly to works of love will close the year in joy and make it fragrant to memory in the eternal world.—*Baptist Union*.

However useful Evangelists are, and honored of God, no church is to wait for them before reaching a high spiritual state. Home labor and home praying, if the labor and prayer be of the right stamp, will bring good results.—*Congregationalist*.

The *Inquirer* appears under date of December 7, in place of the *Liberal Christian*. The appearance of the paper is much more attractive than that of its predecessor. The publishers state that very valuable additions have been made to the contributing force, and the columns bear witness to the fact in the merit of the matter presented in the first number.

The N. Y. *Observer* issues its prospectus for its fifty-fifth year. Besides being a good family paper, it is especially noticeable for its valiant opposition to what it calls the "Two Great Foes" of the country—Infidelity and Romanism. It strikes some heavy blows at these enemies, and tells some honest facts that should be widely known. Here, at least, it is not conservative.

The General Baptist *Herald*, the organ of the General Baptists in Indiana, has been moved to Boonville, in Warwick Co., that State, and it hopes to do a much better work there. That is the only religious paper in that section of the State, and it ought to find many opportunities of usefulness. It says: "We purpose publishing a paper in the interests of the General Baptist Denomination, and the cause of God in general. We purpose being kind and courteous toward our Christian brethren of all denominations."

"It is already a hard case for me that my occupations prevent me being with her when she says her prayers." This is what Queen Victoria had to say when it seemed necessary for her to yield, in some measure, the immediate oversight of her young child, the Princess Royal. Does every mother who can have the privilege of being with her children at the hour of evening prayer, value the opportunity as did the Queen of England?—*S. S. Times*.

### THE PRESIDENT'S MESSAGE.

This anxiously expected document is disappointing in that it withholds, perhaps prudently, the views of the President in regard to the critical state in which the election has placed the country.—*Inquirer*.

It is truly a wonderful story of what has been accomplished in bringing order out of confusion, diminishing the public debt, and lifting the country to a position of honor and influence among nations which she has never reached before.—*Christian Mirror*.

Upon the civil service he has builded better than he knew, in the brief and pathetic reference to the bad appointments made during his administration, selected, as he says, "in nearly every case without a personal acquaintance with the appointee, but upon the recommendation of the representatives chosen directly by the people." There is much meaning in this unconscious satire, which is better than whole volumes of argument in favor of a change of system.—*Advertiser*.

Not the slightest reference is made to the existing complications in the South, or the use of troops in maintaining peace there. The questions which have caused the people to look with so much interest to the publication of the President's message are not once adverted to. The document is entirely wanting in unusual or exciting elements; and there must be a general disappointment that the very important matters, which have agitated the public mind for the last month, are not treated of at all.—*Boston Journal*.

DON CARLOS and his wife, Donna Margarita, are often seen driving in the streets of Paris in an elegant victoria, with one horse, a royal crown marking the panel and the harness.

### BOSTON NOTES.

The Preachers' meetings of Boston and vicinity, which meet on Mondays, are seasons of special interest. The Methodist preachers met in "The Wesleyan Hall," in what is called the Wesleyan Building, located on Bromfield St., which is the headquarters of New England Methodism. On Monday last we found the Hall, which will comfortably seat three hundred or more, well filled. It was the time for the monthly class-meeting, as it is called, when the pastors give some account of their Christian experience, and of the state of the work in their respective charges. One venerable man arose, and said he was 81 years of age, and had been fifty-seven years in the ministry, and that he was very happy—that the Lord was letting him down the hill of life very smoothly, peacefully, joyously. He was most home, and his prospects were glorious. As he spoke of his ecstasy of joy all hearts seemed to be kindled to a flame, and a high state of religious emotion was manifested by the "amen" heard in all directions. Among those who spoke were two ministers of the Free Will Baptist church, who said they felt very much at home there, and desired the privilege of attending the Monday meetings, which was very cordially granted. Several of the brethren spoke of the revival work in their charges. Dr. Steele, of the St. Paul's church, Lynn, said that the Lord was doing a great work in his charge—that the Pentecostal baptism had come upon them largely.

We may have something to say hereafter of the preachers' meetings of the other denominations. We are abounding just now in lectures, that are unusually attractive and interesting. The Rev. Joseph Cook draws immense crowds to Tremont Temple, on Mondays at noon, to listen to his very able and exceedingly interesting lectures on the evolution theory. For some weeks past he has been answering the question, "Does death end all?" and if materialism lifts its head after he gets through with his lectures—they are to be continued through the winter and spring—it will present a sorry spectacle.

Miss Elizabeth Stuart Phelps has delivered a course of lectures before the College of Liberal Arts, of the Boston University, on George Eliot and her Works. They were written with great beauty and force, showing the broad, extensive culture of the lecturer, but she was obliged to deliver them in a small room, her voice being very weak; but all who were permitted to hear them, felt that they were enjoying one of the choicest privileges of a life time.

The Tabernacle for the meetings of Messrs. Moody and Sankey is fast approaching completion. It will accommodate about 6,000 persons. The Evangelists are expected here the first of January.

I had the pleasure of listening on Sunday to a sermon by the Rev. Dr. Malcom, of Newport, R. I., the General Agent of the American Peace Society. It was a clear and forcible presentation of the greatness of God in the work of redemption and in the perfecting of the Christian life. It is well known that the Doctor is one of the prominent leaders in the advocating Open Communion views in the Baptist church, and nobly does he defend and stand by his position. We congratulate the Peace Society on securing his services to their cause. His great abilities, warm heart, and earnest devotion to his Master's work, will give him great power and success in any department of the Christian field in which he may engage. OBSERVER.

### CAMPAIGNING IN VIRGINIA.

BY A VIRGINIAN.

Soon after the passage of the reconstruction measures, Henry Wilson said to a company of Virginia Republicans who called upon him, "We shall lose Virginia. The rebels of your State have the brains and they are bound to rule."

How this prophecy has been fulfilled everybody knows. While Virginia has more brains than any other State, she has also more character, more self-respect and more conceit, South Carolina excepted. The more respectable Virginia towns are above a resort to mob violence. A Republican may go and speak his sentiment freely and be safe. To be sure he is in little danger of any social ovation, however high his character, but he will be at least treated with cool civility by Virginian gentlemen. At the same time there are many Cross Roads, and small villages, scattered all over the State, where a Republican, if he does not carry a revolver and hold himself ready to fight at all times, will be hooted in the street. At Danville, five miles from Harper's Ferry, Republicans were driven from the polls at the October election and informed that they had but one ticket there. This was done by rough, but the difficulty with Virginia gentlemen is that they do not rebuke and put down these things.

Gutzog in his History of Civilization, marks the period, when European nations began to substitute State Craft, which was made up of false promises, a mixture of fraud and treachery, for mere brute force, as an important advance in the history of civilization.

The Virginian, like the South Carolinian and Mississippian, is bound to get the vote of the colored man, but his method of doing it is a step in advance of his southern neighbors. He eschews the shotgun, and substitutes "State Craft." The argument is as follows:

"My colored fellow citizens—I was born and raised among you. We played in the street, swam in the river together in our childhood. I was nursed by a dear old black mammy whom I loved better than anybody else in my childhood. Why should we not now live together in peace? We are all Virginians. Everything we have we owe to the dear old mother of States and statesmen, Virginia.

"We are all free now, and I am glad of it. I do not want to take from you a single

right you enjoy. Many of you think, that Abraham Lincoln, and the Republican party made you free. That is not so. It was the war, that made you free. The great soldiers of the Union army stamped for Tilden and Hendricks. Look at McClellan and Hooker and Sigel. The radical State of Ohio voted against giving the colored man the right of suffrage. Virginia voted for the 13th, the 14th and 15th amendments. The Yankees just want room."

During the campaign I have heard many of these arguments, and the gist of them may be summed up as follows:

"We Democrats are the Southern people. You get your living from us. You are in our midst, and dependent upon us. We are your only true friends. What have the Northern people done for you but to steal your money? You have no political sentiments of your own. You must either go with us or follow those thieving, selfish radical carpet-baggers. We are going to win, any way. Tilden will be the next President. We do not need you, but for your good we want you to vote with us. If you follow us, we will take care of you; if not, I do not know what will become of you. A war of races is horrible to think of. We were not responsible for slavery in the first place. It was forced upon us by the Northern people, so they could make money in bringing you here."

The above, in brief, comprises the main arguments, varied and dressed up to suit the taste of the orator, with amusing stories which are supposed to be adapted to colored auditors. One favorite story is perhaps worth repeating, viz.: An old colored woman, slept and dreamed. She dreamed she went to hell. "Well, aunty, who did you find there,—any Democrats?" "Yes, a few." "Any Radicals?" "Oh, yes, massa. Hell was full of 'em, and dey every one had a nigger holding between dem and de fire."

### WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C.

Dec. 6, 1876.

The scene on the floor of the House was one of unusual interest as the time drew near for the second session of the forty-fourth Congress. The point of attraction was evidently on the Democratic side. On the east side of the House as early as 10 o'clock in the morning, there was a crowd of eager, earnest politicians. There were hurried congratulations, and besides the usual exchange of greetings, I apprehend that there were words of caution, sage advice and a schedule of operations to be observed by both parties for this important session. The galleries were densely packed, and the corridors teeming with would-be spectators of this graphic scene. The reporter's gallery demonstrated the packing process in a most pressing manner. There wasn't a square inch of space left for the reporters to move either way, and the despatches were with difficulty handed over the heads of the crowd. The reporters were extremely patient although they looked tired and annoyed.

At exactly 12 o'clock the gavel's rap echoed through the House and the thousand voices were hushed, and the members took their seats.

Mr. Adams, the clerk of the House, called the House to order. Gen. Banks's rich, full voice could be distinctly heard in every part of the gallery, as he insisted that the new members should be sworn in before the election of a Speaker. The excitement on this question made the hubbub deafening for a time, and order was soon restored. After Mr. Randall was triumphantly elected Speaker, the oath administered, and his speech of acceptance made, there was a burst of applause, and a great call followed. The modified oath was administered to Mr. Stephens, of Georgia.

When the credentials of the member from Colorado were presented, objection was made in a manner not quite dignified, and from the Democratic members. Had they not worked for the admission of Colorado, and expecting her to return the compliment, and give a Democratic majority? What could they do now, but dispute her being a State, and thus make the Republican lose two electors? This is only a beginning, and the country may expect more.

Of course the old political veterans were most quickly recognized as they answered the roll-call. It was certainly a pleasure to see Mr. A. Alexander M. Stephens in his seat. Noted for his brilliant scholarship, his statesman-like qualities and his honest expressions, a famous as vice-president of the Southern Confederacy, he legislated with great judgment and candor, and without the terrible bitterness of party hatred. He is looking feeble, though scarcely more so than when in Congress before. He sat with his clock, hat and gloves on, as usually obliged to do. Fernando Wood looked wholly unchanged, except his brown-broadcloth coat was much tighter than usual. Proctor J. Knott looked older than ever, Gov. Walker was straighter if possible, Jon. Haralson, significantly called "Blue Jeans" had a new suit of his favorite jeans on his tall, lank form. Many politicians carried the marks of their campaign harness, and look ready to fight it out on the old line.

The bone and sinew of this republic is strong. There are members on the Republican side who will work unflinchingly under fire of the party, who would, if they dared, take up arms immediately against this government. Mr. Townsend, of New York, and Mr. E. G. Latta, of Canandaigua, N. Y., two venerable looking men, are among the strong working members.

The weather for the last week has been very cold, but to-day there is a milder air, the sun is warm, and winter's stern introduction we hope is over.

Receptions are engrossing the attention of Bessie Beck.

MR. JOHN F. ANDREW, the eldest son of Governor Andrew, has begun the practice of the law at the office formerly occupied by his father in Boston.

MR. MATTHEW ARNOLD and Mr. FROTHINGHAM somewhat resemble each other, both having curiously long, harsh faces and the ugliest and largest mouths in all the universe of mouths. But they have strong and powerful heads and grey eyes, indicating judgment and reflection.



## S. S. Department.

The last two Sundays in this month being given to a quarterly and annual review of the lessons for those periods, we omit the regular "Notes" on the lessons, and in their place present a communication and some selections bearing on Sunday-school work, and which will be found instructive.

THE TEACHER'S IMPRESS.

BY MARIE.

A sculptor beheld in a shapeless block of marble a form of wondrous beauty. With his ideal ever before his mind, he toiled on, day after day, till, to the eye of others, his work seemed the perfection of art. Still, early dawn and deepening twilight found him at his task. When asked why he thus lingered over the statue, he answered, "I am working for immortality."

Fellow teachers, behold our mission! We do not carve upon perishable marble, but a nobler work is ours. Like the artist we are carving upon the pure tablet lines of beauty or deformity that time can not efface and eternity will only deepen and brighten. Little ones gather around us in all the freshness and purity of early childhood. Oh, it is so easy to win the loving, trusting heart, ere it has learned its first lesson in the cold philosophy of earth. If we approach it in gentleness and love, we may mold it as we will.

There may be under our care those who will one day write their names high on the walls of the "Temple of Fame," and act well their part in life's great drama. There may be those, who, without the restraining influence that we may throw around them, will one day be found in our prisons and penitentiaries. Early impressions are most abiding. The annals of history furnish many illustrations of this, but we need not refer to history. Let us recall our own childhood. Let us see what influences have made us what we are to-day. Then let us glance forward through the "vista of years" to the distant future. We shall behold the fair-haired boy of to-day developed into a noble manhood. With a lofty purpose and an indomitable spirit, he is fighting the battle of life. The story that to-day would cause the tears to flow, would then only win a smile for its simplicity. The influences that to-day would mold and shape his plastic mind would no more affect him than the gentle summer rain would rock the sturdy oak, which has defied a thousand tempests. His character is formed, and he is swaying a mighty influence in the world, for good or evil. Eternity, alone, will reveal the importance of giving the right direction to that youthful mind. To-day, he is a child at our feet. With implicit confidence he looks up to his teachers in the day and Sabbath-school, as the oracles of his childhood. We possess the key to that childish heart, that key which, once lost, can never be regained.

In life's spring-time, it is ours to plant the seeds of love and truth in that fertile soil. Ours to foster the tender plant and uproot the weeds ere they shall supplant the flowers. Ours to give bent and coloring to that life which is to bless or curse the world. It may be ours to watch and wait through long, weary years for the harvest, the reward of our labors. The student of nature will find many a lesson of patience from its broad leaves. Tourists to Mt. Katahdin will find in one of those clear silver streams, that a little eddy in the water has caused a stone to revolve upon the ledge which formed the bed or stream, till it has formed a perfect basin. Little by little the solid rock was worn away—the work of years perhaps, slowly but surely the impression was made. Thus, it is not by a single brilliant act our work is performed, but by our daily words and acts that tell more, perhaps, than we are aware. How careful should we be to leave only the impress of loving words and genial smiles. Let us ever bear in mind that we are "working for immortality." Let us check the hasty word or frown ere we mar the beauty of the statue we are carving for the great Architect, who will award as according as our work shall be.

Charleston, Me.

## CHRISTMAS.

Christmas ought to be made much of in the Sunday-school. It is, of all days, the day to be glad of and a loving and grateful heart. So we present a few hints as to the method of observing the day, especially for the youth and children of the Sunday-school. First, then, a few words on the nature, and effects on the young, of Christmas observances. The selection is from the *S. S. Times*:

A glorious opportunity is thrown away as often as Christmas comes, and is celebrated without regard to the grand self-sacrifice, which more than all else, it sublimely sets before the world. "What sort of Christmas-keeping would you commend?" asks one of the easy-going, kind-hearted men who have helped, through their love of seeing children happy, to make elaborate Christmas affairs possible and popular. Well, dear sir, would you first keep the feast religiously. Religion throws no damper on innocent mirth. Fun and jollity, good cheer and bright talk, are all consistent with love to Christ. It would detract nothing from the enjoyment of the period, if adoration were felt to be the proper attribute of the occasion. In some way the exercises should include recitations from the Scrip-

tures; a golden chain of promise and prophecy repeated by the children, and leading them by natural gradation to the hour when shepherds were watching their flocks by night, and suddenly there broke on their astonished gaze a multitude of the heavenly host, singing with notes clearer and sweeter than mortals ever heard, "Glory to God in the highest, on earth peace, good-will to men." There should be sung, anthems, carols, light, tripping, staccato notes, gliding allegros, and bold andantes. Triumph should be poured from the grand harmonious chords of the organ, and silvery refrains should bubble from the lips of the little ones.

Then, united with this thought of worship, should come in the cheerful reception of simple gifts. It is to be regretted that we so clutter our darlings with the offerings of our affection that they grow prematurely old, in the way of computation and comparison. The child who has learned to reckon the value of a gift, and care for it, according to the money which he supposes it may have cost, has been defrauded of the birthright of his youth, and has got in its place a wretched and worthless mess of pottage. The faculty of being easily pleased, and pleased with a little, is most winning and charming. The power of appreciation is really a talent, and it should never be choked and crushed in childhood, by an education into false standards, and a training into regard for the meretricious rather than the true. A child, who has not been surfeited with excitements, will take pride and pleasure in what love bestows, for love's sake; and to such a one, a little picture will be as welcome as to another a costly book.

In every Christmas festival, I would like to see, introduced as an essential part of the programme, some opportunity for giving, by the children, to others, poorer than they. The church can never be over-taught the duty of Christian beneficence. The children should early find out for themselves how sweet a thing it is to make others happy. Taking home their own Christmas boxes, I would have them allowed the privilege of giving what they could, a penny or a dime, as it might be, to send Christmas joy to some who were in need. There are always with us the poor, the desolate, and the unfriended, and we do our children a great wrong in that we do not train them, from the first, to find pleasure in denying themselves, that they may assist some of these. Selfishness is a strong weed, and strikes its roots deep into the soil of the human soul. There is need that it should be early cut down, and its opposite fostered.

Teachers and friends of the young may fear that a return to simplicity in this regard, may alienate the affections of some of them. The irresponsible little nomads, who rove about after the loaves and fishes, need to be taught self-respect, and this, when they are dressed in rags, or wear purple and fine linen every day.

Especially see to it that the primary classes are not neglected. If you can do no better by them, set them to work for others, and that will be well enough. Here are a few hints in this line from Mrs. W. F. Crafts, a successful worker among Sunday-school children:

1. Let the class buy flour for the poor at Christmas. Begin at once to request a weekly gift towards this end from each child. It will be possible for the teacher to create in the children's hearts a generous enthusiasm causing an almost entire forgetfulness of selfish anticipations. Let the flour be delivered at the Sunday-school, so that the children may see the result of their efforts; have it placed in bags, so that it will seem more. If it is possible, the children should go with the teacher in sleighs or wagons to distribute it.

2. Let a Christmas tree, to be filled for poor children, be set up in the classroom; the little people being asked to bring on Christmas day, to put on it, something they have made themselves, or some of their own presents. They should be taught that God will not be pleased by seeing them bring only such things as they do not want. The occasion of filling the tree might be made a very merry one. The gifts on the tree could be given by the teacher at another time to the poor children in the class, or to other poor children, who might thus feel induced to attend Sunday-school.

3. Have the children make a Christmas offering to some very poor person in the church. (My own class will do this; their gift being made to an old lady seventy-six years of age, a perfect saint on earth, who is dependent upon church charities. It is my purpose to have the room decorated with green, and to make that day the time when an organ and a new library shall be given to the class as a gift from the pastor and the church.)

4. An entertainment given by the little people for the benefit of some benevolent object. The entertainment might consist of tableaux, interspersed with songs and recitations.

Of course, you will have a Christmas tree. It may be very small, so it is a tree can be made to represent a tree to the youthful imagination. I have a distinct recollection of a spruce bough standing in a common flower-crock filled with earth, that once did duty as a little maiden's Christmas tree, but to that little girl it glittered with a glory that no other tree has ever since worn, and the fruit it bore on that eventful morning, seen through the haze of years, seems gorgeous beyond description.—Mrs. Raffensperger.

## Communications.

## THEOLOGICAL ASSUMPTIONS.

BY REV. R. DUNN.

The word theology may refer either to the revelations of God to man, which are as immutable as their Author, and permanent as the nature of virtue, or it may refer to man's views of such revelations, which are more or less imperfect in assumption and doctrine, and liable to changes and improvements. As in all human teaching, false assumptions, and especially assumptions beyond all proof and possible knowledge, are very fruitful sources of error and absurdity.

The Bible warns us against being wise above what is written:—an injunction probably forgotten not long since, by a somewhat noted Professor when he asked the author of a paper upon "Future Punishment": "Postulating that all created existences are kept in being by the constant exercise of God's preserving power, what motive do you think of as probably influencing the divine Mind to exert his power to keep in existence beings to whom existence has become a curse? Why not ask for the 'motives influencing the divine Mind' in creating man at all? or in creating him as he is? Why is he liable to mistakes, accidents and disease? Why not larger and stronger? Why not at least one eye in the back of his head; and clearer perception inside of it? And if the Professor and his class needs a little practice in guessing upon the motives of the divine Mind respecting less important subjects before attempting the depths of divine motives respecting the most sublime work of creation, they might ask why so small a portion of the earth is adapted to man, and so much of that fraction half covered with barren sands and rocks, fruitless marshes and mountains? Why so many thistles and thorns, dogs and rattlesnakes, flies and mosquitos? As there are many thousands of such unsolved problems in nature, their solution would furnish a good deal of practice before reaching the divine motives respecting the boundless questions of mind and character.

The adaptation of these things may be understood, and the works and duties the Creator intended man to perform, revealed; but why he has created man with such powers, liabilities and responsibilities as are adapted to the duties and destiny proposed must be infinitely beyond human reach; and is none of our business. Indeed, there is not a theologian or philosopher on earth who in looking at the work of a manufacturer or mechanic can tell by the work performed why the operator performs that kind of work. He may know what a horse-shoe is made for, but why the blacksmith makes horse-shoes, or with what motives he labors, he can not know by the articles manufactured. And during the process of much of the most simple labor, spectators can not know even the ultimate purpose and use, nor motives either.

What folly, then, for man, the creature of a day—the subject of blindness and depravity, who can not solve one of a thousand of nature's problems, nor learn by observation the motives of common artisans—to attempt the explanation of the motives of the divine Mind. Why not take the world as it is, and commence our investigations with the same assumptions implied in science, and stated in Revelation. The Creator knew where to commence, theological instructions, and with what assumptions. "In the beginning God created the heavens and the earth," this language assumes that there is a God, and that man knows it. And he must be infinite in power, wisdom and goodness. All his plans are, therefore, wise; and all his works "very good."

We are not to inquire why he has created things and beings as he has, but what is the nature and uses of things; and the destiny and duties assigned to his creatures.

## ROMANISM IN AMERICA.

BY REV. A. J. MARSHALL.

A statement made by a prominent organ of the Catholic church, and quoted extensively by other papers, has succeeded in exciting an unusual interest in this subject. The statement referred to is that, "In 1776, Roman adherents numbered but one in a hundred, whereas, in 1876 they are one in seven of the population." From this statement many have inferred that Romanism was fast taking hold upon the people of America; and prominent writers of the old country, have prophesied that the Roman Catholic church is to be the church of the future of America.

That there has been a large increase of the Catholic element in America during the past century, can not be denied; but the inference which so generally prevails, that America is fast adopting the discarded religion of Europe, is not warranted by the statement from which it is drawn. The rapid growth of a religious denomination in a country where immigration does not exist, may safely be regarded as evidence of the successful propagation of its doctrines; but in a country like our own, which in every decade is receiving millions by immigration from other countries, it proves nothing, unless it can be shown that the increase in the church is greater than the sum of its acquisitions from births among former numbers, and additions from immigration. Upon this all-

important point, the statement that has inspired so many to prophesy, throws not a ray of light; hence, is capable only of misleading, and working deception.

A forcible illustration of this comes from the immigration now settling in from China. It is annually assuming large proportions, and for all that we can foresee, at no distant future may rival that from the Emerald Isle. They may bring their priests along; build temples, and worship him in whom they believe, just as Roman Catholics have done. Yet who would affirm from this that America was fast adopting pagan notions?

In the closer consideration of the progress of the Catholic element in America, we are fully aware that it is impossible to show just how much Catholicism has gained by immigration during the century; still there are sufficient facts, and of such a nature as to throw much light upon this subject.

From the close of the revolutionary struggle, that gave our nation its birth and its citizens their freedom, the poor, the oppressed, and the persecuted together with those seeking wealth, have been coming to our shores, adding many millions to our population. A glance at the countries from which so many have come, and furthermore at their religious condition, forces the conclusion upon our minds that a large element of the Catholic persuasion must have existed among them.

From Ireland alone, we have received up to the present year more than 3,000,000 immigrants; and being almost entirely of Catholic descent have gone en masse into the Romish church. Of the other nearly 7,000,000 who have come from other countries, it is impossible to say to what extent the Catholic element existed among them, but, knowing that it predominates throughout all the continental countries of Europe, it is very probable that not less than 2,000,000 more Catholics must be added to the number already mentioned to cover the gain by immigration that has come to the Catholic church in America. To this there must be added the children born to Catholic parents in America which, in stating the number of Roman Catholics, are always to be included. We have then a number fully equal, we believe, to all that is claimed by that denomination; and too without allowing for a single conversion from Protestantism. We do not deny that there have been conversions to some extent from Protestantism to Catholicism, but we do not believe that Protestantism has lost more than it has gained from its adversary.

The cause of the rapid gain in the past has been due to the transfer of Catholicism to America from other countries which brings no real gain to that church; and to base an assumption upon this, that the people of America are fast adopting the dogmas of the Pope, is as absurd as it would be for a general to transfer a corps of troops from one flank of his army to the other and declare that he had been reinforced.

## ASHAMED OF CHRIST.

BY GEORGE E. PLACE.

In the article in the *Star* of Sept. 27, entitled "Prayer-meeting Wrongs," though the article was good and suggestive of thought, as all that author's are, yet she has given a certain sentiment a greater reprehensibility than I think it should bear; and that is respecting the avowals so frequently heard in prayer-meetings that they are not ashamed of Christ.

Doubtless there are some consecrated natures who have so entered the veil of spiritual joy, whose vision has become so wrapped with the glory that is to be revealed in them, that there is shame in the very thought that any possibility of shame should ever enter the sinner. But all do not thus stand on this high vantage ground. She admits the time may have been when it was worth something to make such an avowal; when it was all a man's life was worth to confess Christ; but now, in our Christian land, it is an acknowledged dignity and honor to walk in the footsteps of the lowly Nazarene. That is true, yet not without its limits. Government in various ways gives its sanctions of dignity and honor to Christianity and its followers, and the best education and intellect of the country hold it in reverential respect.

But does not the sister know that there exists in every community a large percentage of men and women whose moral and intellectual education to say the least, is but mediocre? And, somehow, there seems to exist an instinctive impulse in the minds of the unconvinced, particularly among the class to whom we refer, to ridicule religion and its surroundings, or connections. Few are the communities that are so highly favored with a moral element but that their social meetings are more or less annoyed by the levity of young untutored people. Now the flings at religion, and mockery of its followers, covert or unrestrained, abound more or less in all their social gatherings. And how many converted men and women, before their conversion, had their hand in all these things. And when a man or woman who has been guilty of these things, comes to that point when they feel they must forsake the pleasure-seeking company of their worldly associates in order to secure their salvation, it requires no little moral courage to stand up in the social meeting and confess the exposure of those very things, which, in the presence of those, but a short time since, they had joined in ridiculing.

Perhaps there is hardly a force that attacks the citadel of the mind so strongly as that of ridicule. With my own experience in view, I consider the avowals referred to, instead of being deprecated, to be salutary, and entirely in place. Before being converted, I remember how deeply such avowals from young converts impressed me; young people who had formerly joined with me in making light of religion. As I beheld them in the social meeting boldly meeting the gaze of their young associates, with eyes glowing with fervor, declare they were not ashamed of Christ who had done so much for them, I could not but be strongly impressed that there was a power in religion, which, in my present state, I could not appreciate. So strongly susceptible are our feelings to the sentiment of ridicule, that, even after conversion, it requires the possession of the fullest grace to entirely obliterate it. With our natures standing in the black shadow of this specter, with all our reason, with all the impulses of our higher nature protesting against its power, yet still it clings to us; we blush, hesitate, and frequently stumble over it standing in the path between us and a duty, followed by a deeper blush, perhaps, that we should allow such an unworthy influence to affect us, and, as the little child called into the dark, though with knees trembling and lips quivering, boldly declares it is not afraid of the darkness, and so helps the specter of an indefinite fear to vanish, so we, struggling in the thralldom of this unmanly fear of ridicule, can gather courage and inspiration by boldly declaring with St. Paul that we are not ashamed of the gospel of Christ.

## THE POWER OF GOD.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." So wrote St. Paul to those who dwell at Rome, "the mistress of the world."

That we all discern something noble in these words can not be denied. The circumstances surrounding the author's life were so marked that they form a background against which his apostolic career stands forth distinctly outlined.

In the words quoted above, he has sounded the key-note of a sublime chorus. Not that his courage is any grander, or zeal more earnest, is this utterance so inspiring. St. Paul was always earnest. It is in his coming to Rome, whose proud mandates a world obeyed, to preach Christ. For he had not been to that city when this was written. He had not faced the Roman cohorts while he told of his conversion to God. Therefore his words come to us fraught with a double portion of courage and power.

It would be a revelation by no means uninteresting, to have shown to us the ideas which any community, as a collective unit, forms of God. It would be highly interesting to observe their estimates of his power. For while some readily discern and acknowledge his might in a thunder-storm, others detect it in the subtle influence which pervades each drop of dew,—the former, however, perceiving it only in the more marked events of nature. "The Lord our God is full of might," they will readily assert in the midst of our equinoctial gale, but when the calm succeeds, they somehow forget that God's power is still working. "The winds obey his will" is plainly evident to them in a howling snow-storm of winter, but when the mild breathings of spring come, they forget that he "tempers the winds to the shorn lambs."

The point that we insist on is this: That God's power is not only omnipotent, but always potent also. Its manifestations may assume different appearances more or less striking at times. Yet this should not blind us to the fact that it is always acting around us.

It is well for us that there is a "power of God unto salvation," and that it is the "gospel of Christ." Now what we need to concern ourselves about is not how it is manifested, but how it is received. They of old concerned themselves with the former, and Jesus at one time administered a severe rebuke for so doing. "John the Baptist," said he, "came neither eating bread nor drinking wine; and ye say he hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners." Nathaniel received the gospel of Christ very trustfully and promptly. He was promised the sight of greater things. Peter at one time followed his Master "afar off" and even denied him. His bitter tears, however, subsequently expressed his full conviction of Christ's power. The woman of Samaria, although living a life of shame, received "the power of God" as soon as she became convinced of her unworthiness, and to her it was "unto salvation."

Let it not be forgotten that it is Christ's gospel that is the power. Remembering this we shall not despise "the least of the little ones." On the contrary, we shall receive them and shall receive Christ.

It is a grand sight to behold the storm-lashed waters urging their foaming masses upon the rocky strand. It is an exhibition of God's power. But while we stand enrapt with its grandeur, let us not forget the violet which hides away by the side of the rock near our foot.

SE TA B.

Old minds are like old horses, you must exercise them if you wish to keep them in working order.—John Adams.

## STRAY THOUGHTS.

BY MARILLA.

Spring in the heart will diffuse warmth and sunlit gladness in the home, even though chilling winds, misty air and leaden skies may be without; and the spring of Christ's love may so permeate, alighting as to render it the garden of the Lord, from which shall come forth young men and maidens ready for the Master's service.

Could we know how sadly our loved ones grieve over our unkind words, and how soon their dear faces will pass forever from our earthly sight, should we not be more careful to give utterance only to such words as breathe of Christ's abiding presence in the soul, attuning it to pleasant thoughts and heavenly harmonies.

The soul cleansed by the Saviour's blood, is made worthy the companionship of saints in light, and shall we dare turn coldly away from such an one, saying by our manner, "Do not approach us, we move in a higher circle than thou?"

I remember a saintly one, far past the noontide of life, with bowed form, feeble step and trembling voice, but with many a word rich with upward longing. While watching a little child at play, he saw her bend the knee in prayer. Instantly his eyes filled with tears, and he said, "My little one, you may well go there; there are none more worthy to bow at the Mercy seat."

At another time he said, "I am going the down-hill of life, but I trust my soul is rising." And his soul kept rising nearer and nearer the Saviour's side, until the angels came to bear him up to the land where night will never come.

Those who are purest and most innocent are often thought sinful, but, thanks be to God, the Ruler of heaven knoweth all hearts, and he never mistakes purity for vice.

A friend mourns that her life "is dark, and bitter and lonely, full to the brim with trials, sorrows and temptations." Ah, my friend, God knows it all, and by and by he will give you a life bright and sweet and cheerful, and your cup of joy shall overflow, and not a tear shall there be in its depths!

In parting with those I loved, I used often to weep passionately, and wish I had never known them. Now, although the tears will not be stayed, I rejoice that one more brightness has been added to my earthly life, and one more glorious anticipation to the heavenly.

I have a belief of my own, and it comforts me, that by desiring what is perfectly good, even when we don't quite know what it is and can not do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.—George Eliot.

## A PARAGRAPH FOR EACH DAY.

I. A man of subtle reasoning asked a peasant if he knew what is the internal evidence that proves the Bible true. The terms of disputative art. Had never reached his ear; He laid his hand upon his heart, And only answered, "Here!"

II. There is much in the expression of the poet: "Guard well your thoughts; your thoughts are heard in heaven." Our musings and meditations; all our fitting emotions and thoughts, of which men know nothing,—these are fully understood in the world above. How careful should we be to think only that which is good, and of that of which we will be willing to give an account.

III. Two things characterize every church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands and purse. The fullest combination of the two would almost realize the ideal of church life in its highest form.—Theo. Chuyler.

IV. Hope is the best part of our riches. What sufficeth it that we have the wealth of the Indies in our pockets, if we have not the hope of heaven in our souls?—Rev. J. H. Rovee.

V. When at thy footstool, Lord, I bend, And plead with Thee for mercy there, Oh, think Thou of the sinner's Friend, And for his sake receive my prayer! Oh, think not of my shame and guilt, My thousand stains of deepest dye; Think of the blood which Jesus spilt, And let that blood my pardon buy.

VI. Obligation to God imparts zest to life, and by giving to our actions a higher import, and when they are right, a more consciously elevated spirit. The most serene, and the most truly Godlike enjoyment open to man is that which he receives in the testimony that he pleases God, and the moral self-approbation of his own mind.—Horace Bushnell.

VII. There is an accelerating progress in an ungodly course, increasing with the momentum of an avalanche when the first stages of its course have run. The descent into perdition is easy when the strivings of the passions are seconded by the dictates of the will. Sinner, charge thee, beware lest thy sin become habit.—Rev. W. M. Punshon, D. D.



## Selections.

## SUBSTITUTION.

When some beloved voice that was to you  
Both sound and sweet, fell suddenly,  
And silence against which you dare not cry,  
Aches round you like a strong disease and  
new—  
What hope? what help? what music will undo  
That silence to your sense? Not friendship's  
sigh,  
Not reason's subtle count. Not melody  
Of viols, nor of pipes that Faunus blew,  
Not songs of poets, nor of nightingales,  
Whose hearts leap upward through the  
eyebrows trees.  
To the clear moon! nor yet the spheric laws  
Self-chanted, nor the angels' sweet  
All hails.  
Met in the smile of God. Nay, none of these,  
Speak thou, availing Christ!—and fill this  
pause.

—Selected.

## NOT VERY LIVING.

I sit in my study and overhear a conversation at the parsonage-door. A poor child has come to beg for food and clothing and the good wife asks:

"Is your father living?"  
"Yes, but he isn't very living. He has rheumatism all over his legs and back," says the artless child.

Poor little girl, starting out in a hard, rough way; she has disturbed the current of my thoughts a little; but by that quaint, odd way of putting it, she has opened the door for a whole tribe of practical suggestions to come in.

Not very living! I think I know that man, though I have never seen or heard of him before. Racked with pain and unable to provide for his household, he may be broken in spirit, and all his cherished hopes of happiness in the world may have died out; and yet, while he is not very living, because the vital forces are enfeebled by disease, and successive attacks of torture have almost crushed the animal life out of him, the citadel of the soul may still be strong, and the poor man, rich in faith, is to be envied as well as pitied. There is perhaps no lack of spiritual vitality, and he may be living with tremendous moral force. It is certainly so, if, however feeble in body, he is still strong in faith and mighty in prayer. Men have been wounded in battle, from whom the life-blood was slowly ebbing away, who did their best fighting in their last hours. They never lived so fast nor in such full force before. But if this is what sick and dying men are capable of, how is it that so many, with an overstock of physical vigor, well able to achieve so much, are little likely to write their names among the mighty men who in dying can exclaim, "I live!"

"Not very living!" The child said it of her father; but how many fathers might say it of their children; how many pastors might say it of their spiritual children. How many are brought into all our churches who, if not still-born, never become earnest, wide-awake, active Christians, but are at best, as we say, half dead and alive. Like so many travelers they seem anxious to secure a sleeping-berth before they get on the train. They want a comfortable, respectable, first-class passage heavenward. But they have no idea of working their way.

There was a time when young men were not very much encouraged, if they were not positively repressed and held back from very active Christian work. It seemingly was feared that the novices might be puffed up if they were put forward. They were trained to mature by inaction. Those were days when children might be seen but not heard. And so the pastors, deacons and more mature Christian fathers did the active work and worship, while others, in passive mood, listened respectfully if they did not grow weary and impatient during services that were apt to be unduly protracted, and so became tedious, if not dull. Such meetings were not always very living. To begin and end religious services strictly on time, to govern the length of prayers and remarks by the tick of a watch, and, worst of all, to venture to ring a man down if devotions were too long, would have been accounted very disrespectful to the devout brother if not an insult to the Divine Spirit. How different the spirit, tone and movement of the model prayer-meetings of the present day. Who shall say that the infusion of young blood into old institutions has had nothing to do with the change? Certainly the marked change in this respect has had something to do with the largely increased interest of the young people in such services.

Sabbath-school Conventions and Young Men's Christian Associations have worked wonders in developing the active, efficient power of the churches in this direction. By throwing the responsibility upon the young men, and by experiment and experience, teaching them how to work, these associations and conventions have given confidence to the timid, have developed latent and unsuspected powers, and have worked many a young man up to the idea that he too could do something and be somebody.

Nor has there been any tendency to set aside the old, experienced workers. Such a revival of life and action has there been in all departments of Christian work that all classes are doing more and better work than ever before. Indeed, to such an extent have the time-honored workers renewed their youth that even in the conventions of the Y. M. C. A., the bald-headed brigade is always found at the front. And yet, at the front, there is always more room for the living men. Too many still come into the churches who never find their place in the ranks of the fighters along the line of battle. From the hour of their enlistment they manifest a remarkable adaptation to do hospital duty, nursing their own timidity and praying only the one short prayer of the lazy man's liturgy, "I pray thee have me excused." Rickety and rheumatic, they are not very vital. Some of them in their helplessness are pitiable objects of charity, and all the more because their ailments are so hard to cure.

Wanted, in every church, nothing but real live Christians, full of zeal and always eager for action. A progressive piety is in the world up-hill work. There is no need that any one should hang on to the drag-ropes of society, for fear the chariot of human progress should roll on too fast. Whatever overstock of vitality any one may have, let him use it in the life-saving service. With all that energy with which sailors work when they man the boat to save one overboard who is ready to sink beyond the reach of help, there is need that very living men should labor to save those that are ready to perish.—Dr. Corwin, in Advance.

God gives everything, even Heaven itself, to prayer.

## SKEPTICISM AND REPROBATES.

The Rev. Washington Gladden contributes the following to the Sunday-School Times:

The approach of harboring evil men is often brought against the churches by those that are without. It is one of the standard evils of skeptics; it is one of the most frequent answers made by those whom the Spirit is urging to Christian service.

Doubtless it is true that many persons of questionable piety, and even of unsound morals, do belong to all our churches. Perhaps it is true that the churches are less prompt and decisive in their administration of discipline than they ought to be; that evil men are often permitted to remain in our membership and pulpits, long after they ought to have been thrust out.

The reasons of this hesitation are various, but they are not to be sought. Sometimes, perhaps, the explanation is cowardice or criminal complicity with the many. The church is either afraid to lay its hand upon the offender, in view of the scandal and the strife that would arise, or it is unwilling to part with the money that he pays for its support. That such unworthy motives do sometimes control church action in cases of discipline, we may sorrowfully confess.

But the chief reasons for the reluctance to administer discipline are more creditable. The members all feel that they are far from perfect, and they therefore shrink from entering into judgment with their unfaithful brethren. Those who are living the most blameless lives are precisely the ones who feel the least like casting the first stone at a sinner. Surely this is not a bad motive, though the neglect of duty to which it leads may be deplorable.

Besides, there is often a reasonable doubt concerning the persons complained of. They may not be so black as they are painted. Common fame is sometimes cruelly unjust. And there is sometimes, we are happy to say, a disposition on the part of Christians to put the best possible construction upon the conduct of a suspected brother, and to hope that, even though he may have offended, he may be reclaimed by kindness.

No doubt these lenient judgments are often suffered to have too much weight, and discipline is postponed long after it ought to have been enforced. This fact is made the most of by those who are disposed to carp at the churches, and they point to our vilest members and accuse us of knowingly harboring iniquity.

It is a curious fact, however, that when the deeds of some thorough-faced sinner are brought to light, and the church promptly casts him out of its fellowship, an outcry is often raised in the world outside about persecution. Probably no villain was ever turned out of a church who did not find a party ready to take sides with him against the church. Any tolerable plausible and tonguey preacher, on being driven forth from his pulpit for crime, is pretty sure to be taken up by sympathizers, and offered a chance to preach at their expense. And those who stand up for the reprobates that the church casts out are apt to be the very same persons who denounce the church for permitting reprobates to stay in. The church is to blame for harboring hypocrites,—it is equally to blame for expelling them. Some folks are hard to suit.

## TEMPERANCE.

"DECLARATION OF INDEPENDENCE."  
Dr. Cuyler, among other things, says in the National Temperance Advocate:

We make a grievous mistake whenever we present the arguments for total abstinence to an assembly and do not clinch the appeals by affording an opportunity to the auditors to sign a "Declaration of Independence" from the tyranny of the drinking customs. Who knows how many there may be present to whom it may be the pivot-act of their lives? To make temperance appeals without giving an opportunity to obey the appeal is like baiting fish-hooks without drawing up the lines. The fish may lay hold, but are never landed in the basket. Grant that some pledges are broken. So are some matrimonial vows broken; but that is no argument against the system of binding a married pair by a pledge of mutual love and fidelity. If thousands have violated their promise to abstain from strong drink, other thousands have, under God, been saved by a pledge. Especially is it a strong safeguard for the young. It was a terrible mistake to let the ballot crowd out the pledge. Both are good in their place, and the man who will not sign a promise to abstain is not likely to give his vote for prohibition.

A DRUNKEN FARM.  
Often and often, while riding through the country, have we passed farms whose history we could read at a glance. The door yard fence had disappeared—burnt up in the shiftlessness born of drink. The house was unpainted and battered; broken panes of glass were stopped with rags or old hats; the chimney stood in a tottering attitude; the doors swung in a creaking fashion on one hinge; the steps were unsteady, like its owner; everything was dilapidated, decaying, untidy, cheerless. A single look showed that its owner traded too much at one shop—the rum-shop. The spirit of thrift had been killed by the spirit of the still.

Fresh paint, repairs, improvements, good cheer and beauty for the home—all had gone down the farmer's throat. Outside matters were the same. The barn-yards were wretched; the gates were off, the roofs leaky, the gates were off, the carts crazy, the tools broken, the fodder scarce and the stock poor and wretched. Neglect, cruelty, wastefulness, ruin—all had come from drink. The farm showed the trail of the same serpent. The straggling and tumbled stone walls, the rickety fences, the weed-grown fields, the sparse and half-headed crops, the dying orchard, all said to the passer-by: "Whiskey did it." Drink had given the plaster of a mortgage instead of a coating of fertilizers, sloth instead of labor, unthrift in the place of care, and demoralization in lieu of system. The farm was drink-blighted, and advertised its condition as plainly as its owner did when he came reeling home, from the town. One of the most impressive temperance lectures, for young farmers especially, is a good look at a drunken farm.—Golden Rule.

LIQUOR-TRAFFIC IN THE TERRITORIES.  
There are eight Territories. They are Arizona, Dakota, Idaho, Montana, New Mexico, Utah, Washington, and Wyoming. Arizona in 1875, at the close of the fiscal year, had 6 brewers, 120 salaried liquor-dealers, 167 salaried salaried liquor-dealers, who paid \$8,812. (Colorado as a Territory had 27 brewers, 879 retail and 39 wholesale

liquor-dealers, who paid \$50,143.) Dakota had 7 brewers, 179 retail and 6 wholesale liquor-dealers, who paid \$7,065. Idaho had 9 brewers, 273 retail and 12 wholesale liquor-dealers, who paid \$5,994. Montana had 25 brewers, 404 retail and 33 wholesale liquor-dealers, who paid \$14,025. New Mexico had 9 brewers, 494 retail and 33 wholesale liquor-dealers, who paid \$15,846. Utah had 18 brewers, 435 retail and 18 wholesale liquor-dealers, who paid \$14,053. Washington Territory had 14 brewers, 219 retail and 9 wholesale liquor-dealers, who paid \$8,100. Wyoming had 9 brewers, 204 retail and 12 wholesale liquor-dealers, who paid \$6,646. Congress might, and should put an end to this Territorial liquor-traffic.—National Temperance Almanac.

## STANDING TREAT.

One of the most absurd of all foolish customs, is that of inviting a crowd of friends or strangers to walk up to the bar and "take something at my expense."

Men do not buy other things, either useful or ornamental, in this way—why should they make an exception in favor of this poisonous draught, which is the cause of most of the crimes which curse the land and which fill the community with poverty, mourning and woe.

Some one has sensibly said:—"Now, boys, if you want to be generous and treat each other, why not select some other place besides the liquor shop? Suppose, as you go by the post-office, you remark: 'I say, my dear fellow, come in and take some stamps!' These stamps will cost you no more than drinks all round. Or go to the haberdashery's and say: 'Boys, come in and take a box of collars.' Walk up to a grocer's, free and generous, and say: 'What kind of coffee will you have?' Why not treat to groceries by the pound as well as liquors by the glass? Or take your comrades to a cutler's, and say: 'I'll stand a good pocket-knife all round.'"

This would be thought a strange way of showing friendship, but would it not be better than to offer to friends a maddening, poisonous, deadly draught?

Suppose a man should keep a den of rattlesnakes, and allow men to come in and be bitten at sixpence a bite? Would it be a sensible thing for a man to invite all his friends in to be bitten at his expense? Is it worth our while to turn our friends into brutes, maniacs, and murderers, and their homes into hells of trouble and distress by giving them something to drink at my expense? "At the last it biteth like a serpent and stingeth like an adder."

## THE DRUNKARD'S BABY.

The Richmond Advocate tells a touching story of a little girl, just three years old, and endowed with unusual sprightliness and loveliness both of person and disposition, who had been so terrified by the drunkenness of her father, that she cried out to a friend who was taking leave of her mother, "Oh please take me home with you, and hide me so papa can not find me." What a world of woes is contained in the plaint of this poor babe! And what a tragedy in home life it reveals! The most loving in all the world, the most trusting, the most confiding, and the most innocent in its helplessness, is made to turn in an agony of apprehension from the one on whose bosom she should naturally rest in perfect truthfulness, sure of his protecting love. Rum had converted him into an object of fear, almost of aversion. O rum, who can tell the pitiful scenes for which thou art responsible—the love thou hast quenched, the hopes thou hast wrecked, the hearts thou hast broken, the homes thou hast desolated, the graves thou hast dug! Think of these baby hands raised in piteous appeal, fathers who are drunkards, and they must strike like rods of iron on your hearts. Think of these quivering baby lips and overflowing baby eyes, ye who sell that which makes drunken fathers and causes all this woe, and be warned, lest in the last great day many women and little children shall say to you, "We owe the untold wretchedness and agony of our lives to you; our blood be upon your skirts."

## TEMPERANCE ITEMS.

The Catholic Total Abstinence Union of Connecticut has 40 societies, with 3,095 members against 2,832 last year.—\$20,000,000 of money and 7,000 lives are annually lost in the Dominion of Canada through the liquor-traffic.—A drunken legislator said that he was "a self-made man." "That fact," said Mr. Greeley, "relieves the Almighty of a great responsibility."—Unfermented wine is henceforth to be used in the communion service of the Rev. Newman Hall's church in London, a decision to that effect having been made by the pastor and elders.—A bill has been introduced into the legislature of Oregon making it unlawful to sell liquors to minors or persons in the habit of becoming intoxicated, under a penalty of one hundred dollars.—An effort was lately made before the Supreme Court in San Francisco to obtain a new trial for a person convicted of a State-prison offence on the ground, among other reasons, that the jury who convicted were permitted to have intoxicating liquor in the jury room during their deliberations. The point was well taken. Any conviction under such circumstances is as likely to be wrong as right, or rather more likely to be wrong.

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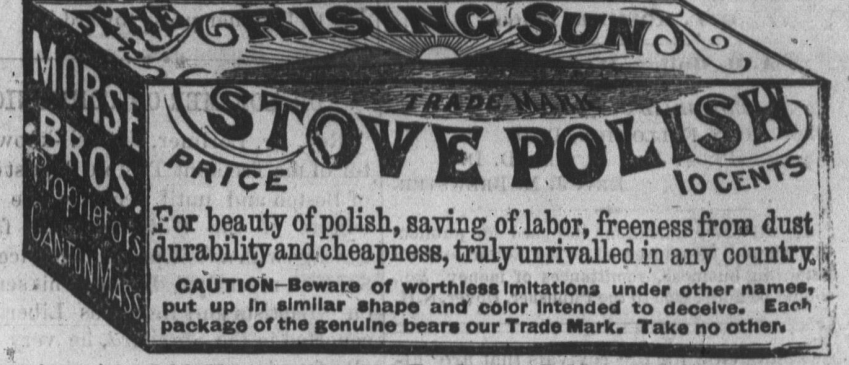
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## The Morning Star.

WEDNESDAY, DECEMBER 13, 1876.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

EDITORIAL CONTRIBUTORS:

PROF. JOHN FULLERTON, D. D.  
 PROF. J. J. BUTLER, D. D.  
 REV. J. M. BREWSTER.

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

Thank God for the revivals that are already blessing some of our churches. All may be so blessed, if they will put themselves in the proper relations to the Father. Ministers, do not wait for the church to do the work. Churches, do not wait for your pastor to revive you. Sinners, do not wait for either ministers or churches to save your souls. But all—ministers, churches, and sinners—agree at once to Christ. He only is the Saviour. He only can redeem. His hands are full of blessing, his heart throbs with love, he yearns for your salvation. "Look unto me, and be ye saved, all the ends of the earth."

Dear friends, readers of this paper, are you all enjoying the fullness of the love of God? You may, you ought to. Are you engaged in business, getting money, gathering goods, and building store houses? Seek first the kingdom of heaven, and then these other things will come all the better in their place. If you profess to be Christians, are you living as becomes that profession? Not only is the world watching your example, but your own soul will be required as the price of constant deception. Are you in your place in the church, doing your part in its meetings, seeking the salvation of the lost? All these things God in love requires of you. You yourselves will be your own severest condemners at last if He is unheeded. Only to those who live in Christ are pardon and acceptance promised.

Why should we not love God? All the blessed things in heaven and in all the worlds are his, and he freely gives them to his children. Home, friends, bodily comforts, spiritual riches, such as make a kindle in the soul and thanksgiving stream from the lips,—all these it is easy to love. He gives. But, often better to be loved than to love, he sends us the trials that test our love. He sends us the burdens that make us look to him for help, the sickness that makes us look to him for strength, the pain or the loss through which we see the great physician who makes us his patients, the everlasting appointments that make us his people, the sorrows that chasten us, the darkness in which we are alone, the light, all these things the Father sends such blessed things that we cannot but love him. He gives us such abundant consolation, so abundant consolation, so abundant consolation, that even in the outwardly dark, all like joy and praise leap up in the soul. The songs of Paul and Silas in the prison. Praise our God, all ye his servants.

## GREETING AND WELCOME.

Good Morning, Friends. We enter your homes at only a week's notice, but we come only with the purpose of joining heart and hand with you in earnest Christian work. So no apologies are needed. The Baptist Union has been a help and blessing to you; the Star will faithfully try to be the same.

We cannot be formal. Were you to enter our parlor, and find us observing all the ceremonies, your stay would at best be restrained and unsatisfactory. So we hail you with hearty good will. We welcome you to the freest Christian intercourse, and if we do not find you useful work enough to keep both your hands and hearts employed, set us down as having failed at an essential point of friendship.

This is serious work that we are about. It is the Lord's business, and he has no place for idlers. Borne along on the breath of the ages is that constant command, "Work out your own salvation."

And it must be done in season. Soon the night cometh when no man can work. Sin abounds. Intemperance, ignorance, licentiousness, God's Sabbath profaned, and all his days but poorly observed, badness in politics and wickedness in the church,—surely, there is reason enough why no Christian should withhold his hand.

This is our work—not yours and ours, but ours—because it is all God's work. This paper, and the Christian organization whose medium it is, cordially give you the freest use of its columns. Communicate with each other through it, state your wants in it, your struggles, your triumphs, your beliefs and your aspirations, and, if so it please God, we may all be stirred to a better, broader, more active Christian life, and thus all our work be promoted, humanity blessed, and God glorified.

So, you see, we do not welcome you to a mere day's entertainment. That would be contrary to the command. "Seek

first the kingdom of heaven,"—that is the service in which we would unite with you—and "receive in the world to come eternal life,"—that is the glorious reward. Let us together press toward it.

## DR. LORIMER ON COMMUNION.

Rev. Dr. Lorimer, the well-known pastor of the Tremont Temple Baptist church of Boston and until recently one of the editors of the *Watchman*, has favored Chicago with a visit, preaching twice on the Sabbath recently. In one of his sermons, on "Baptists and Religious Liberty," as reported in the *Standard*, he very naturally found it necessary to give some attention to the increasing tendency toward free communion as manifested among some of the good brethren of the Baptist fold. After stating that while entire liberty to follow one's convictions without interference should be accorded every brother, provided he does not antagonize vital principles generally held, and that he must not insist upon practicing what other brethren may consider an error, Dr. Lorimer proceeds to say:

This principle holds true in reference to what is known as close communion. If a brother holds open communion in a Baptist church as a sacred opinion, we would neither have him denounced as a heretic, nor excluded as a heretic. The order of the Supper is not the all in all of our denomination. He who differs from the great majority of our churches on this subject may be a thorough Baptist in other respects. Orthodoxy here should not even in appearance be magnified above orthodoxy on more important questions, such as the supremacy of Scripture or the spirituality of church-membership. We can not see alike on all points; no wonder, then, that we disagree on this. He who entertains the open theory as a theory has a right to fair treatment and candid consideration. Even if he occasionally communes with other denominations, as such an act does not compromise those who could not conscientiously do so, he is not to be treated as an alien, for he is responsible alone to God in such case. It is a matter beyond our jurisdiction. Of course we may legitimately criticize his position in a tolerant spirit, and he enjoys the privilege of replying in the same spirit. Not a few of our leading men, both lay and clerical, have partaken at the Supper with those who are not of our denomination, and the common sense of our churches, and their love for the widest latitude in the interpretations of our principles, have led them to treat the matter broadly and generously.

This is certainly most welcome language from the lips of a representative man, and every way significant as marking the progress toward a recognition of the logical application of the principles of true religious liberty among Baptists.

The Doctor takes occasion, however, to state immediately that the "aspect of the case is changed when nothing will satisfy the open-communion brother but the recognition of his position in the practice of our churches."

The point made in the treatment of this subject by the preacher is that so long as a brother believes, and even practices, free communion, as an individual, he has a right so to do according to generic Baptist principles; but when he demands that his brother "shall adopt his principles and let down all barriers," then the consciences of those who do not believe in open communion are interferred with, and the liberal brother is forced to an attempted tyranny. In a "guilt," Dr. Lorimer's real position is that of conscience in the individual liberty. He abridges with regard to what is not to be done, and consequently, that this practice, "close communion is to neither free nor a vest of fellowship or be prescribed as a duty. It is claimed that denominational loyalty, in the denomination, is the current of conviction. To open communion is mainly adverse to the average mind, and hence, that a denominational conscience will be violated by down all national practice which takes "int" restrictions. We quote on this point:

As it stands in fact, the conscience of our denomination will not permit it to assume the responsibility of doing contrary to its faith. Surely, liberty does not mean the right to force its fellowship in practice what we discard in theory. That may be freedom to the innovator, but not to us; and the question simply is whether we are ready to satisfy ourselves for the gratification of our brother.

We accept these utterances as made in good faith, and of the fact stated we have no doubt. We only regret that the denominational conscience has been so educated as to make the statement in the above paragraph logical. Had the Baptist educators of the past been as fair-minded and tolerant in their teachings as Dr. Lorimer is now, the legitimate outgrowth of "religious liberty" as held by Baptists would have led to general open communion. We can scarcely doubt that Dr. Lorimer, and with him thousands of other clear-headed, fair-minded Baptists, sees that the extended application of the principle of religious liberty, as held by them, forms the impregnable feature of the free communion fortress. The right of the individual Baptist disciple to decide that he will commune with all fellow disciples is only the same right which the individual Christian exercises when he decides that his act in baptism, though different from the act indispensable to his Baptist brother, is an act of acceptable obedience to the divine command. In other words, inasmuch as we recognize Presbyterians as fellow Christians, though immovably certain that they are mistaken as to baptism, we therefore accord them the right with us to participation in a Christian ordinance instituted for all true disciples

alike, just as Dr. Lorimer accords to his brother free communion the right to the Baptist name and heritage, though, in his judgment, in error.

There can be no escape from this conclusion, for if "he who differs from the great majority of our churches on this subject [the communion] may be a thorough Baptist in other respects," as Dr. Lorimer asserts, and entitled to full recognition as such, then he who differs from a large portion of his fellow Christians as to the method of performing some duty, and is a "thorough Christian in all other respects," is quite as much entitled to recognition in the ordinance common to the entire family of Christians as the particular Baptist brother may be as a member of the particular family of Baptist Christians. We think we see already the distant dawning of the day when this shall be the accepted conclusion of all Baptists.

## THE MESSAGE.

It is not the people's fault that they are so disappointed in the last message of President Grant. It is the fault of the message—or of the President—as you please. It had been awaited with keen interest, for at no time during his administration had there been such vital questions that might be dealt with in such a document. But there is not a word about these matters. The condition of the South is not even touched upon. The most perplexing difficulties that have surrounded the administration of National affairs since Lincoln's election are as completely ignored as though they did not exist.

Not so with the President's own term of office. That is favorably reviewed, with some explanations as to his small acquaintance with public affairs before his election, and an apology for some of his more obvious blunders,—to this extent, that he lays the chief blame upon persons whom he had appointed to office on the recommendation of others. He attempts to vindicate his San Domingo scheme, speaks a good word for his Indian policy, sets off the Centennial Exhibition, refers to the military operations of the year, deals concisely with Department affairs, and congratulates the country on its foreign relations.

The President needn't have been so particular about his reputation. The people are getting along with that finely. If they are let alone, they will forget his faults in due time. They will prefer to remember him as the successful leader of our armies, as the firm, unyielding bulwark of our liberties, as the man who in public emergencies has shown himself equal to the occasion, and who apparently did not know how to fear or trifle with the nation's enemies. For, taken all in all, President Grant has plainly rendered the country a service for which it will hold him in grateful and lasting remembrance.

A great many persons will not find it difficult to agree with the policy of saying nothing about Southern affairs in the message. Those affairs are not settled yet, so that whatever might have been said would have been spoken at random. Subsequent events have sufficiently vindicated the policy of sending troops to the South. Perhaps it is wisest, after all, to let the situation and the facts utter their own message. There are patriots enough to hear and take proper cognizance of such a silent message. And who knows but the whole matter is to be made the subject of a special document? Not we.

A really important matter touched in the message is the method of electing the President. But the recommendations thereon, so far as there are any, hardly meet the emergency. An educational qualification for the franchise, which is what the President suggests, is just the thing to insist upon, so far as intelligent voting is concerned. But what we want is a bridge to pass over the critical chasm between the voting by the people and the election by the electors,—and the plans for that structure have not been submitted yet.

## A WORD OR TWO ABOUT POLIOY.

A word, singular if a religious paper should say a word of policy. This one paper didn't say a word so straight has. But this is a great many things but that it includes a wholesome one to hold that it is good and to them here only policy on. We allude to the Star now because our friends for a while like to know about them.

We believe that our first and chief concern is for a wider and deeper Christian life,—for ourselves and for all. It is wide, because no man should live to himself alone; and deep, because it hath no entered into the human heart to conceive the depth of Christ's love. With this a spirit that would help every needy soul, and that would recognize in every sincere believer a child and heir of God, we would press on in work and fellowship with all those who seek to be led by the same spirit. "Oh, the depth of the riches of God."

And then, there are a good many other things that we aim at, and in the pursuit of which the *Star* is, as it has ever been, a denominational, but not a sectarian, paper. It tries to give such prominence to the subjects of a universal atonement, free salvation, immersion, free communion and church independence, as the times demand. It aims at liberty without license, and progress without extravagance. It tries to deal with

ing issues rather than dead ones, and to help in every genuine reform.

But in this pursuit it means to recognize the claims of Christian charity and courtesy towards all fellow workers, and to honor the laws of denominational comity in its treatment of all sister denominations. It extends its hearty sympathy especially to all liberal Baptists, and will gladly co-operate with them, in a Christian way, to secure throughout the great Baptist family in America, a recognition of Christian character rather than accidental church relations, as the qualification for a seat at the Lord's table; and it will take a prominent part in advocating not an organic, but a general union in the formation of a Free Communion Baptist Alliance, hoping that it may result eventually in the co-operation of all open communion Baptists. It will thus endeavor vigorously to advance the great onward movement among Baptists toward Christian liberty and union, diversity without division, loyalty without proscription, and fellowship without dictation.

We hope, by thus pursuing our chosen way, to meet the wants of all our new and former patrons. The editors of the *Union* have already been invited to write for our columns, and in the list of our special contributors will be found the names of several brethren who are familiar to its readers. Thus not only is the policy of the two papers closely alike, but their Christian work is in many respects identical, and the workers in many cases the same. God speed that work, and bless the workers.

But in doing this, we intend no radical change of denominational policy, as it has been outlined in frequent declarations of our General Conference, and recently more specifically announced by the Corporators of the Printing Establishment. We aim at unity, peace and harmony in all Christian effort, with the utmost toleration of all differences of conviction or conscience, and the greatest confidence in the divine approval of our course.

## CURRENT TOPICS.

—THE CHICAGO REVIVAL. The work of the evangelists at the Tabernacle and at Farwell Hall has steadily increased in power and communicated itself to the churches, nearly all of whom have been sharers in the good work. Messrs. Moody and Sankey have decided to close their specific efforts by or before the 20th, taking the intervening time to January, before beginning the work in Boston, for needed rest. The great work will not be suffered to stop, however. At a meeting of the pastors of the different churches it has been unanimously decided to continue the central meetings on the present co-operative plan, holding services at noon and probably in the afternoon at the Tabernacle or at Farwell Hall as the interest may demand. Messrs. Whittle and Bliss are to conduct the meetings thus held. This arrangement continues the essential features of the work, leaving the evenings free for such meetings in the individual churches as may be found best.

—THAT TERRIBLE AFFAIR. It was not because it was a theater, nor because those in attendance were (presumably) theater-goers, that that terrible calamity befell Brooklyn. Churches and schools and lecture halls also burn, and like direful results ensue. But it was because there was criminal human carelessness in bringing fire and tinder into such nearness as they were there. The lesson in that respect that the calamity should teach is plain enough. It is heart-rending to think of the terrible agony, the torture and the death of those four hundred and more victims. And what of the homes out of which the father or the mother, the son or the daughter, or both or all, have gone to an untimely death? It is a mysterious providence. We can not yet understand all its teachings. But this is plain: if the attendants had divided themselves among the many social religious gatherings that were held in Brooklyn that night, they had been safe.

—THE DISPUTED STATES. Will the complications of this last election ever end? Just as Florida, Louisiana, and South Carolina were disposed of,—their vote being found by the returning boards to have been fairly given for Governor Hayes—along comes the Governor of Oregon, and by a plain opposition to the majority of the people takes advantage of an alleged irregularity in the choice of a Hayes elector and issues the certificate to a supporter of Mr. Tilden. The act seems to have been not only a piece of political treachery, but an ignorant violation of all law and precedent in a "ar cases. What remedy there is in such a case, it appears. If the Senate throw does not your vote, then the House out the Oregon vote, the vote of would double, and so bring the election some other state, the latter body. Thus of President into the increased, and the perplexity would be doubled. There its settlement further postponed. Or Hayes is now no doubt that Governor Tilden is really and fairly elected by the people. It remains to be seen whether it will be inaugurated or not. Congress disturbed over the matter, and the needed legislation hindered. The business of the country is also suffering by delay. But let us stand for the right at whatever cost.

—A WISE SUGGESTION. The proposition to have the Judges of the Supreme Court count and declare the electoral vote for President and Vice-President is one of the most sensible propositions that has been made in relation thereto. Besides being the highest legal authority, it would also claim the respect and confidence of the people to a full degree. Of course, that would require a constitutional amendment, but there is time to secure that before the Court would be required to act.

—EXTRADITION. A new extradition treaty between this country and England had been so quietly framed that its announcement last week took many by surprise. It is expected that it will be at once formally ratified. But Mr. Winslow and one or two other criminal fugitives, who were quietly rejoicing in London over the abrogation of the old treaty, seem to have got wind of the new one, for they are reported to have suddenly left their accustomed quarters for unknown parts. But they will be easily hunted up. Pity the man who, in the condition that Winslow once was, now feels the remorse that he must feel.

—FOREIGN MISSIONS AND THE "CHURCH OF GOD." There is a natural tendency among all bodies of Christians towards foreign mission work. However long active efforts may be delayed, they are sure to be made at length, if the body goes on in Grace. Those Christians, practically Baptists, known as the Church of God, have hitherto taken no active part in foreign work, but at one of their gatherings recently held in Pennsylvania, they adopted resolutions expressing deep interest in foreign missions, and adding that they would "heartily join in any efforts to promote the work of the Lord in foreign lands" whenever they saw their way clear to do so.

—PRECAUTIONS.—Every minister, every teacher, every lecturer, every speaker of any sort, who gets the public ear, ought at once to instruct his audience on the necessity of preserving the utmost calmness and of avoiding a panic in case of being caught in a burning building. It was the fright, the desperate rush, the utter unreasonableness of the audience at the Brooklyn theater that caused more deaths than the fire itself did. With sufficient self-possession, apparently nearly every person might have left the building. It ought also to be seen to at once that ample means of egress are provided in every place where people assemble. Likewise that the complete facilities for extinguishing fires in such places be constantly at hand.

—LETTERS TO OUR MISSIONARIES. Letters intended for our Missionaries in India may be sent via Brindisi for only 10 cents per half ounce. When desired, they will be forwarded through the hands of Dr. J. L. Phillips, Pascoag, R. I. Write to the missionaries. They value letters next to money, but your prayers the most of all.

## 1877. THE MORNING STAR. 1877.

All the work and worth will be put into the *Morning Star* next year that its managers are able to do or to realize. We have called to our aid a list of helpers that will bring both culture and spirit,—the product of the heart as well as of the head,—to its columns. In addition to the Editorial Contributors whose names appear above, it will receive communications regularly from a large number of Special Contributors, among whom we now mention the names of Rev. CHARLES HOWARD MALCOM, D. D., DR. JAMES L. PHILLIPS, REV. WM. H. BOWEN, D. D., REV. GEORGE F. PENTECOST, PROF. RANSOM DUNN, D. D., REV. CLARENCE A. BICKFORD, REV. N. F. RAYLIN, REV. CHARLES S. PERKINS, REV. J. M. KAYSER, PROF. J. W. BARKER, REV. O. E. BAKER, REV. W. L. NOYES, REV. T. H. DRAKE, REV. A. C. HOGGIN, and REV. THOMAS J. MELISH.

## Liberal Offers.

We offer the following inducements to our patrons: Any subscriber to the *Morning Star*, who will furnish the name of a NEW ONE, can have the two copies of the paper for one year, at \$4.50, strictly in advance. Clubs of six or more, ONE-THIRD BEING NEW SUBSCRIBERS, can have the *Star* at \$2.00 each, strictly in advance. We will furnish the *Star*, with other periodicals, to those who have paid all arrears, at the following rates:

STAR and "Wide Awake" (the popular new juvenile magazine).....	\$4.00
"and Harper's Magazine".....	5.00
"Bazar" or "Weekly".....	5.80
"and Arthur's Home Magazine".....	4.60
"and Scribner's Monthly".....	5.75
"and New England Farmer".....	4.75
"and Smith's Bible Dictionary".....	4.60
"and Life and Epistles of Paul".....	4.60
"and Critical Greek and English Concordance".....	3.85
"and Trail Recorder and Cottage Gardener".....	3.20
"and The Christian".....	3.20
"and National Temperance Advocate".....	3.25
"and National Sunday-school Teacher".....	3.60
"two years and a Memoir of Rev. Geo. T. Day," (old subscribers).....	5.40
"one year and a Memoir of Rev. Geo. T. Day," (new subscribers).....	2.90

## BRIEF NOTES.

Read Rev. Mr. Pentecost's article on the first page. And then re-read it. And then, chiefest of all, strive to be among the peculiar people that he describes.

Our columns are so crowded this week, and so many of our readers will have access to the President's message in other ways, that we print no portion of it.

President Cheney arrived in New York from Europe, Friday, and proceeded at once to Philadelphia to the bedside of his son, whose condition, we grieve to learn, is almost hopeless.

Miss Linda Gilbert's effort to place libraries in the principal prisons of this country is succeeding well, all things considered. She has already furnished libraries for eight prisons, and in every case they have been attended by the best results. It is a work of charity with her. Such as are disposed to aid her—and there ought to be many—may forward money, or books at her expense, to her address, 293, 32nd St., New York city.

## Denominational News.

## Ministers and Churches.

REV. C. F. PENNEY will remain at Augusta, having declined the call to Providence.

Rev. A. F. Houghtaling writes that a Sunday school was to be organized on last Sunday in Abington, Mass. And also that they hope to organize a church in that place soon.

We learn from Bro. W. A. Hendrick, that Bro. Bailey, assisted by Bro. Pannell, held a series of meetings at Cedar Point, Tenn., which resulted in much good. Bro. Bailey was chosen pastor of the church for the ensuing year.

GRAY, ME. We learn that the church in Gray is prospering. The congregations are large and the S. S. very interesting. Some revival interest is manifest. At one extreme of the parish, the pastor, Rev. A. S. Prescott, is witnessing as the result of his labors a precious work of grace. Many are turning to the Lord.

CONCORD, N. H. Ten persons were received to membership in our church in this place in Oct.—eight by baptism and two by letter. Six were received in Nov.—five by baptism and one by letter. The society has just voted to enlarge their vestry, and the work has been commenced. The people have "a mind to work" and the Lord is blessing them.

H. F. W.

EAST FARNHAM, P. Q. A precious revival is in progress in this place. The church has been greatly revived, and some fifteen or twenty have been reclaimed and converted. Bro. R. W. Collins is here with me. We have seen, since Oct. 1, about one hundred reclaimed and converted; and among them have been some very remarkable cases, and many wonderful displays of divine power and glory.

A. DEERING.

MILFORD, ME. The Lord is reviving his work in Milford. When I came here in Feb., I found the church in a very low state spiritually, and with a debt on their parsonage. Since that time, besides canceling the debt on the parsonage, \$200 has been expended on it, and the society is free from debt. Four have been received into the church by baptism and six are now candidates for baptism. Within the past six weeks, eighteen have obtained a good hope in Christ, and still the interest is good.

F. A. PALMER.

EAST MERIDITH, N. Y. A correspondent writes: No one would know by the last Register, that there was a living church at East Meridith, in the Otsego Co. N. Y. Left out of the record by mistake, probably. We don't want them left out in the cold, for there are some excellent members there and the little church is prospering. They have life enough to sustain a good Sunday school, two prayer meetings a week and their covenant meetings. The last session of our Q. M. was held with them, and a precious season it was too. The brethren and sisters are praying for a revival of God's work, that more may be added unto them.

WEST STEPHENTOWN, N. Y. On Oct. 3, two more were added to the church in West Stephentown, and at the covenant meeting in Nov. others were present to unite, but deferred it on account of the illness and absence of the pastor. We have had a good state of religious interest during the entire season. Our Sabbath school was never better. The prayer-meetings are well attended and blessed with a good working force. Since May 27, twelve have united with us—ten by baptism. We have lost a number of very valuable men during the season, among whom was Rev. J. P. Enos, a Christian minister; and quite a number by the fearful disease diphtheria, one family losing three children, taking all but their youngest.

The Freewill Baptists of Alps, two miles west of this place, are building a good house of worship, which is expected to be ready for dedication the first of January. All accomplished through persistent enterprise and perseverance. The bell is already adjusted for its mission work. During the erection of the house, the people, instead of getting divided, have been getting nearer and nearer together, uniting in interest and effort.

As proof of the blessing of God upon the labors of Bro. Fuller, their pastor, the old Stephentown church at Stephentown Center, have just hung a bell in the belfry of their house. This through the effort, and perseverance of their pastor. May souls soon be gathered into the church as seeds of his ministry.

J. B. COLEMAN.

## Golden Wedding.

We were, a few days since, the favored guests of Bro. and sister Joel Baker of Moes River, P. Q., on the occasion of the fiftieth anniversary of their marriage. It was a season that will be long remembered by those present. It was characterized by valuable presents in gold, pleasant recollections of the past, &c., &c. Bro. and sister B. have journeyed on together for half a century, and we hope they will live many years more to enjoy each other's society.







## Poetry.

## AT TWO SCORE.

[The following beautiful poem by Aldrich, which appeared in *Harper's Magazine* for December, and represents the author addressing the Muse of Poetry, will be read with pleasure by his admirers—and that includes almost everybody.—Ed.]

The leafless branches snap with cold;  
The night is still, the winds are laid;  
And you are sitting, as of old,  
Beside my hearth-stone, heavenly maid!  
What would have changed me all these years,  
As man and boy, had you not come  
And brought me gifts of smiles and tears  
From your Olympian home?

"The blackest cloud that ever lowers,"  
You sang when I was most forlorn;  
"If we but watch some patient hours,"  
Takes silver edges from the morn."  
Thanks for the lesson; thanks for all,  
Not only for ambrosia brought,  
But for those drops which fell like gall  
Into the cup of thought.

Dear Muse, 'tis twenty years or more  
Since that enchanted, fairy time  
When you came tapping at my door,  
Your reticule stuffed full of rhyme.  
What strange things have befallen, indeed,  
Since then! Who has the time to say  
What barbs have flowered (and gone to seed)—  
Immortal for a day!

We've seen pretense with cross and crown,  
And folly caught in pass-spun toils;  
Merit content to pass unknown,  
And honor scoring public spoils—  
Seen Bottom wield the critic's pen  
While Ariel sang in sunlit cloud:  
Sometimes we wept, and now and then  
We could but laugh aloud.

And once we saw—ah, day of woe!—  
The lurid fires of civil war,  
The blue and gray frocks laid arow,  
And many a name rise like a star  
To shine in splendor evermore.  
The fiery flood swept him and plain,  
But clear above the battle's roar  
Rang slavery's falling chain.

With pilgrim staff and sandal-shoon,  
One time we sought the Old-World shrines:  
Saw Venice lying in the moon,  
The Jungfrau and the Appennines;  
Behold the Tiber rolling dark,  
Rent temples, fane, and gods austere;  
In English meadows heard the lark  
That charmed her Shakespeare's ear.

What dreams and visions we have had,  
What tempests we have weathered through!  
Been rich and poor, and gay and sad,  
But never hopeless—thanks to you.  
A draught of water from the brook,  
Or *ditto* Hochelima—it was one;  
Whatever fortune fell we took,  
Children of shade and sun.

Though lacking gold, we never stooped  
To pick it up in all our days;  
Though lacking praise, we sometimes drooped,  
We never asked a soul for praise.  
The exquisite reward of song  
Was song—the self-same thrill and glow  
Which to unfolding flowers belong,  
And wreaths and thrushes know!

I tried you once—the day I wed:  
Dear Muse, do you remember how  
You rose in haste, and turned and fled,  
With sudden-knitted, scornful brow?  
But you relented, smiled, at last  
Returned, and, with your tears half dried,  
"Ah well, she can not take the Past,  
Though she have all beside!"

What gilt-winged hopes have taken flight,  
And dropped like Icarus, in mid-sky!  
What cloudy days have turned to bright!  
What sad sweet years have flitted by!  
What lips we loved vain memory seeks!  
What hands are cold that once pressed ours!  
What lashes rest upon the cheeks  
Beneath the snows and flowers!

We would not wish them back again;  
The way is rude from here to there;  
For us the short-lived joy and pain;  
For them the endless rest and care.  
The crown, the palm, the deathless youth;  
We would not wish them back—ah, no!  
And as for us, dear Muse, in truth,  
We've but half-way to go.

## Family Circle.

## THE STORY OF CASABIANCA.

BY FRED MYRON COLBY.

Casabianca is the school-boys' favorite hero, but how many of them are acquainted with his true history? Mrs. Heman's soul-stirring but rather romantic poem hardly gives the real facts of the story, nor are his antecedents mentioned. Perhaps the young readers of the *Star* may like to know more about him.

Owen Casabianca was a native of Corsica, on which island he was born in the year 1788. His father was Louis Casabianca, a distinguished French politician and naval commander, and the friend of Napoleon, who, you will remember, was also a Corsican. He was captain at this time of the "Orient," one of the largest vessels in the French navy, a magnificent ship of war, carrying one hundred and twenty guns, and five hundred seamen.

Of young Casabianca's mother we know little save that she was a young and beautiful Corsican lady and devotedly attached to her son. Owen was her only child, a handsome, manly little fellow, with her beauty in his flashing eyes and dusky hair. She died while yet he was very young, and when the green sod was placed above her grave, the boy left the pleasant valley under the smiling skies of Corsica to go with his father and tread the hard deck of a war vessel.

Mere child as he was, Casabianca soon grew to love his father's dangerous calling, and became a favorite with all on board. He was made a midshipman, and at the early age of ten years participated with his father in the battle of the Nile. The story of this great naval conflict has been told a hundred times, but the relation is still as interesting as ever.

It was the summer of 1798. Napoleon Bonaparte had been placed at the head of the armies of France. Statesman as well

as warrior and legislator, he saw with prophetic eyes that France must have some colonial possession to balance the great power of England in the East. Egypt, with its ancient renown, its fertile valley capable of sustaining one-quarter of the human race, its harbors and commercial affluents, presented itself to his view. The Republic acted upon his suggestions, a large force was raised, Bonaparte was placed in command, and a fleet consisting of thirteen ships of the line, four frigates, and a vast retinue of transports—in all not less than a hundred vessels—sailed over the Mediterranean sea towards the land of the ancient Pharaohs. The Orient led the van with the admiral's flag at her mast head.

The voyage was made in safety, and on the first day of July the fleet arrived off the harbor of the Egyptian Alexandria. Bonaparte was in hot haste to land, however, for a powerful English fleet under Horatio Nelson was in close pursuit. In twelve hours he had landed his entire force of twenty-one thousand men, and the next day saw him master of the capital of the Ptolemies. From Alexandria down the Nile valley he marched, victory and glory attending him. Through the battles of Cairo, and the Pyramids, he led his soldiers, and the tricolor flag waved in triumph where the crescent had long been paramount. The great warrior was in his element. His perceptions quickened, and his iron nerves strengthened under those cloudless skies which had looked down in their unrivaled splendor on the majesty of Rameses and the Ptolemies. The ancient chivalry of France, who followed the oriflamme under Bayard and Du Guesclin, were not more eager and determined than her modern warriors under the direction of the young Corsican. "Consider," said he at one time, pointing to the Pyramids "that from the summits of yonder monuments, forty centuries survey your conduct. Act like heroes." Inspired by this matchless idea, the gallant Frenchmen rushed on like an avalanche and the power of the Mamelukes was broken forever.

But Napoleon had one enemy that never faltered in her hatred towards him, and whose vigilance and persistence balked him more than once and finally wrought his overthrow. England, secure in her insulated position, the enemy ever of republican rule, and the old antagonist of France, feared every movement of her rival for colonial possessions. A great fleet under Admiral Sir Horatio Nelson, her ablest naval commander, had been cruising in the Mediterranean for weeks in the hope of intercepting the French expedition, and finding now that it had eluded him, sailed for the mouth of the Nile where they expected to meet the enemy and were not disappointed.

Admiral Brucey, scion of that great Norman family which in another age had produced the hero king of Scots, commanded the French armament. He had long been expecting the arrival of the English and was in readiness to meet them. Superior in force to Nelson in ships, guns and men, he had no fear of an encounter and was confident of victory. He had moored his ships in Aboukir bay, and had formed them in so strong and compact a line that he believed they could bid defiance to a force more than double his own. But the French are not a great naval people, their triumphs have been won on land rather than upon the sea. Besides this they were to meet an opponent now, who, for genius and indefatigable energy, never had a superior in maritime warfare. Admiral Nelson stands head and shoulders above all other sea commanders, our own Paul Jones, Perry, and Faragut not excepted.

It was four o'clock, Aug. 1st, 1798, when the English fleet advanced to get within range of the enemy. Nelson's plan of attack was simple but efficient. It was to put ship against ship as far as his line would extend and fire away without intermission. In a short time the battle began. The play of cannon grew terrific. Huge clouds of smoke rolled over the combatants, nearly shrouding the engaged fleets from view. Still they fought on, and before seven o'clock half a dozen of the French ships were silenced and the main work of the battle done. At that hour, in that latitude, the night came on, and darkness settled over the scene, unbroken save by the fire that flashed incessantly from the guns of the hostile fleets.

All this while the Orient had been foremost in the fight, and her decks were covered with the dead and dying. Admiral Brucey now saw that victory was hopeless, but, like the gallant Frenchman that he was, resolved never to surrender. He had already received three wounds, but would not leave his post. A fourth cut him almost in halves, and he fell upon the deck where he desired to be left to die. Louis Casabianca now took the command, and his young son, brave and gallant as a man of matured years, fought by his side.

Still raged the battle on. The air grew thick with smoke and carnage. Anchored fast in their position the English fleet poured in the shot and shell, determined to win victory at last. Nor was the issue doubtful. The French by this time had suffered severely. But the battle was not yet ended nor the victory won so long as the Orient still sailed. Everything that could be done by a brave commander was performed by Casabianca at this gloomy juncture. But fate and fortune were against him. Scarcely was Brucey dead when a fire broke out on board the ship, and soon the lofty *Star* was all in flames.

Soon after the captain was wounded by a musket-ball. Not yet disabled he was struck in the head some minutes later by a splinter, which laid him upon the deck insensible. His gallant son, unconscious of the chieftain's doom, still held his post at the battery where he worked like the hero he was. He saw the flames raging around him, he saw the ship's crew deserting him one by one, and the boy was urged to flee. With a courage and coolness beyond his years, he refused to desert his post. Worthy son of Louis Casabianca, he fought on and never abandoned the Orient till the whole of the immense vessel was enveloped in flames. Then, seeking refuge on a floating mast, he left the burning ship behind him. But he was too late. The final catastrophe came like the judgment doom. With an explosion so tremendous that every ship felt it to the very bottom, the Orient blew up, and from among the wreck the next morning was picked up the dead, mangled body of the young hero whose story romance and poetry can not make more heroic than it was. His tragic fate has been related in millions of homes, and the father's glory has been overshadowed by that of the son's. Brave, faithful heart, he rests now far beneath the waters in that classic sunset land, and maybe the rushes of the Nile whisper his requiem where they tremble in the fragrant orient breezes that sweep from the Midland sea. And who shall say it is not a noble grave?

## IF I WERE A BOY AGAIN.

Let me tell you, my young friends, some of the things I would do if I were a boy again; some of the too often neglected acts I would strive to accomplish if it were in my power to begin all over anew. I would learn the art of using tools of various sorts. I think I would insist on learning some trade, even if I knew there would be no occasion to follow it when I grew up. What a pleasure it is in after life to be able to make something, as the saying is; to construct a neat box to hold one's pen and paper; or a pretty cabinet for a sister's library; or to frame a favorite engraving for a Christmas present to a dear, kind mother. What a loss not to know how to mend a chair that refuses to stand up strong only because it needs a few tacks and a bit of leather here and there. Some of us cannot even drive a nail straight, and should we attempt to saw off an obtrusive piece of wood, ten to one we should lose a finger in the operation.

I think I would ask permission—if I had happened to be born in a city—to have the opportunity of passing all my vacations in the country, that I might learn the names of trees, and flowers, and birds. We are, as a people, sadly ignorant of all accurate rural knowledge. We guess at many country things, but we are certain of very few. It is inexpressible in a grown up person, like my amiable neighbor Simpkins, who lives from May to November on a farm of sixty acres, in a beautiful wooded country, not to know a maple from a beech, or a bobolink from a cat-bird. He once handed me a bunch of pansies, and called them violets, and on another occasion he mistook sweet peas for geraniums. What right has a human being, while the air is full of bird-music, to be wholly ignorant of the performer's name? When we go to the opera, we are fully posted up with regard to all the principal singers, and why should we know nothing of the owners of voices that far transcend the vocal powers of Jenny Lind and Christine Nilsson.

A boy ought to also to be at home in a barn, and learn how to harness a horse, tinker up a wagon, feed the animals, and do a hundred useful things, the experience of which may be of special service to him in after life as an explorer or a traveler, when unlooked for emergencies befall him.

If I were a boy again, I would learn how to row a boat and handle a sail, and above all, how to become proof against sea-sickness. I would conquer that malady before I grew to be fifteen years old. It can be done, and ought to be done in youth, for all of us are more or less inclined to visit foreign countries, either in the way of business or mental improvement, to say nothing of pleasure. Fight the sea-sick malady long enough, and it can be conquered at a very early age.

Of course every young person now-a-days, male or female, learns to swim, and some advice on that score need not be proffered; but, if I were a boy again, I would learn to float half a day, if necessary, in as rough a bit of water as I could find on our beautiful coast. A boy of fifteen who can not keep his head and legs all right in a stiff sea ought to—try until he can. No lad in these days ought to drown, if he can help it!

I would keep "better hours," if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives us more mental and bodily vigor than sound rest when properly applied. Sleep is our great replenisher, and if we neglect to take it naturally in childhood, all the worse for us when we grow up. If we go to bed early, we ripen; if we sit up late, we decay, and sooner or later we contract a disease called *insomnia*, allowing it to be permanently fixed upon us; and then we begin to decay, even in youth. Late hours are shadows from the grave.

If I were a boy again, I would have a blank book in which I could record, before going to bed, every day's events just as they happened to me personally. If I began by writing only two lines a day in my diary, I would start my little book and faithfully put down what happened to interest me.

On its pages I would note down the habits of birds and animals as I saw them, and if the horse fell ill, down should go his malady in my book, and what cured him should go there too. If the cat or the dog showed any peculiar traits, they should all be chronicled in my diary, and nothing worth recording should escape me.

There are hundreds of things I would correct in my life if I were a boy again, and among them is this especial one: I would be more careful of my teeth. Seeing, since I have grown up, how much suffering is induced by the bad habit of constantly eating candies and other sweet nuisances, I would shut my mouth to all allurements of that sort. Very hot and very cold substances I would studiously avoid.

Toothache in our country is one of the national crimes. Half the people we meet have swelled faces. The dentist thrives here as he does in no other land on the planet, and it is because we begin to spoil our teeth at the age of five or six years. A child, eight years old, asked me not long ago if I could recommend him to a dentist "who didn't hurt." I pitied him, but I was unacquainted with such an artist. They all hurt, and they can not help it, poor, hard-working gentlemen, charging as they do, like Chester.—James T. Fields in *Youth's Companion*.

Nothing is goodness in our eyes that crosses our own inclination.

## FACTS.

BY E. S.

## Gleanings.

There is a spike manufactory in New York which employs three men and five dogs when business is good. The dog by treading revolves a wheel which blows the forge bellows. While one of the dogs is working, the others rest. Mr. Moeller has thus employed dogs for over seven years. He says, "the dogs do their work well at small expense; they never go on a strike for higher wages, have no labor unions, never get intoxicated and disorderly, never absent themselves from work without good cause, they obey orders without growling, and are very reliable."

The Duc d'Aumale, of France, has ordered a set of watches made so small that they can be worn for shirt and wrist studs. They are to be ready in time for the Paris Exhibition of 1878.

A wonderful microscopic watch has been presented to Mme. Mac Mahon that is so small that to tell the hour a glass of high magnifying power is said to be needed.

The *Boston Journal of Chemistry* speaks of a black, shining mineral which has for some time been brought from Brazil, and is found to consist of pure carbon. It is as hard as the diamond and being much cheaper is becoming much used in the place of cutting diamonds. It is sometimes found in pieces weighing over one thousand carats. This mineral is known in commerce by the name of *carboneado*. The latest novelty in the fish line, is a specimen which a gentleman has brought to this country from Japan. It has brilliant colors but is especially noticeable for having three separate tails, which the Japanese say are produced by "years of the most careful breeding."

It is said that flies are so troublesome in Calcutta, that they not only infest the houses, but the people are obliged to use handkerchiefs and fans to keep them out of their faces while walking the streets, and that to ride in the streets in an open carriage is like meeting a hail storm.

St. Mary's Clock. A correspondent of the *San Francisco Chronicle* tells this story about the clock on St. Mary's church in Lubec, a city of Germany, about 45 miles northeast of Hamburg:

Strolling through the streets, I happened to pass St. Mary's Church near the hour of noon, and entered to see the famous clock perform its little tricks, which it has repeated day by day for over three hundred years. This ancient piece of mechanical skill is placed near the main altar, and has a huge and bewilderingly complicated dial, showing the second, minute, hour, day, month, year, and relative position of moon and planets all at once. On a miniature semi-circular gallery above the dial is the figure of Christ seated on a throne. With the last stroke of twelve, melodious chimes play a verse of some hymn, and at the same time a little door on the right of the gallery opens and a figure in apostolic garb appears, advancing slowly until it reaches the throne, when it turns and bows before the Saviour, and then goes on again, disappearing through a door on the left. Eleven apostles pass through in this manner, but the twelfth, who is said to be Judas, only shows his face when the door is shut on him. I could not help pitying the poor little wooden apostle, who has been subjected to this mortifying treatment for 300 years. St. Peter comes in for his share of rebuke in the shape of a cock which makes an effort to crow three times, but though he flaps his wings as lively as ever, his voice was injured by a cold caught in the severe winter of 1724, from which he never fully recovered, and I suspect St. Peter laughs in his sleeve at the bird's attempt to remind him of his temporary defection over eighteen hundred years ago.

## Bible Questions.

[Answers in three weeks.]

125. Who shook his raiment and said, "Your blood be on your own heads?"  
126. Unto whom was this said?  
127. Who rent his garment and mantle, and plucked off his hair?  
128. Why did he do this?

[Answers requested from younger readers.]

Answers.  
125. 2 Kings 3: 4.  
126. 2 Kings 3: 34.  
127. 2 Kings 3: 27.  
Johnie Hyde of Orangeville, Ohio, answers 125-127; and Burtie Hyde, 128-129.

## Literary Reviews.

MY OLD LETTERS. By Horatio Bonar, D. D. New York: Robert Carter & Brothers. 12mo. pp. 352. (\$2.00).

Dr. Bonar has endeavored himself to the Christian church by his varied and effective service in her behalf. Not only as the writer of beautiful hymns and numerous devotional works is he known, but as the valiant though always sweet-mannered and gentle defender of the Faith in

Days of public strife, when, sharp and stinging, the angry words went daily to and fro.

Now in his later years, when his "wrinkled palm proclaims its work is done," he reviews the past, and sings hopefully of the future.

The volume is a kind of biographical poem, the author taking occasion to write in verse the thoughts, memories and reflections that come to him as he looks over the "old letters" received in other days from many correspondents. This is a part of what he finds in them:

Each letter with its wonted signature,  
The seal and date, and place of dear abode,  
The street, the city, or the rural home,  
Takes the soul back to unforgotten scenes,  
To hopes and fears of the calm long ago,  
Features and friendships of more radiant days,  
The dreams and passions of the swelling soul,  
Voices once warm and eloquent, now dumb,  
The rocks o'er which the breakers went and came,  
The valley with its stream, the beckoning hill,  
Which oft we climbed together, or the room  
In which we sat with some lost friend or child;  
A shrub, a flower, a tree beneath whose shade  
We lay in summer as we talked and read;  
A book, a thought, a sorrow, or a joy,  
A jest, an argument, a dreamy tale;  
A death, a birth, a wedding, or a tomb,  
A parting or a greeting; or a stroll  
Of love or friendship, when one soul poured out  
Into another all its busy dreams,  
Gazing upon the sea, or wondering stars,  
Or golden-begotten clouds of royal morn,  
Or earth-enamored moon, that smiles in love  
Upon a scene that answers smile for smile—  
These are the things which, graven deep on each  
Pale line, bring back whole worlds of history.  
In every line, some clear as at the first,  
Like the new-carved inscription, others like  
Grey tombstones with their half-worn epitaphs—  
I feel the throbbing of a kindred heart  
That beats no more; I recognize the flash  
Of eyes now closed; I clasp the hand that once  
Clasped mine and pledged immortal constancy,  
As if it never could relax its grasp,  
Or lose the warmth with which it folded mine.  
Looking at these mute relics of the spring—  
My spring and theirs whom love had knit to me,  
Preserved like pearls from robber or decay—  
I seem to sit upon a cliff of echoes,  
Round which float up from the still valleys below  
Or woods beyond, all voices and all sounds  
Of melody and speech, of harp and tongue;  
The music of a lifetime garnered there;  
Some the first breathings of a clinging heart,  
Some the last syllables of love, as if  
Stretched to its full, the last string broke in twain  
With the low note that ended the last song.

In the course of the poem, which the author tells us was

"Not written down in haste, but in the quiet  
Of thoughtful seasons,"

we get a transcript of what he has "thought, and felt, and seen, and heard," some of it in an emotional strain, some in rather lofty and imaginative flights, some of it a bit constrained, some a little common place, but the most of it—there are about a thousand lines in the poem—really musical, suggestive of beautiful and eternal things, and awaking in the mind emotions that have been stirred again and again by the reading of one's own "old letters" from the loved and the lost. The clear, open pages of the book invite perusal, and from them one may gather, if he bring to the reading a sufficiently sympathetic and devotional mind, real satisfaction, although it be always subdued and not always complete. It ought especially to console and comfort aged Christians, for it is imbued throughout with the spirit of this stanza from the preface:

"These hills that smile around me  
Are full of music, and its happy glow  
Beckons me upward; all that here has bound me  
Seeks now, disdaining, daily, I outgrow  
The chains and drags of earth. I rise, I go!"

THE FOOTSTEPS OF ST. PETER: Being the Life and Times of the Apostle. By J. R. MacDuff, D. D., author of "The Footsteps of St. Paul," "Memories of Genesaret," "Morning and Night Watches," etc. Same spot as by D. Lothrop & Co. For sale by D. Lothrop & Co.

St. Peter made for himself a prominent place in early church history. His personal relations to the Saviour, his denial of him which only seemed to make him more zealous and faithful in his future service, his preaching, his position as one of the inspired messengers of the new glad tidings, his whole eventful life and his martyr's death make him a fit subject for the sacred historian. In the work at hand, Dr. MacDuff accomplishes a longcherished purpose of writing a companion volume to the "Footsteps of St. Paul." It is fitting that the two apostles should be thus similarly treated. Their lines of life ran so near each other, and so often crossed each other, that they should also go side by side to the future. The work in this case has been faithfully done. The author tells us that no literary work of his life has he put more time and painstaking than into this life of St. Peter. Written either upon the very spot of the apostle's ministry, or from notes taken there, the volume is the more vivid and realistic in its descriptions, as it is more true to the record in its expression of individual opinions. The numerous full page and vignette illustrations add to the interest and value of the text. Purposely avoiding any "practical lessons" or "reflections" as foreign to the design and intention of the volume, it is still suggestive of many of these; and while the author acknowledges that he has had considerably in view the Sunday-reading of thoughtful youth, the volume will in no sense be found unprofitable to those of maturer years, giving clear descriptions unnumbered by rhetorical burdens, keeping always to the footsteps of the apostle, and trying faithfully and plainly to sketch his career. It is such a volume as needs to be in the home library, in that of the Sunday-school, of the minister, and of all who would have that class of literature well represented.

BIOGRAPHICAL SKETCHES OF EMINENT MUSICAL COMPOSERS. Arranged in Chronological Order. By L. B. Urbino. Boston: Oliver Ditson & Co. 16mo. pp. 379. (\$2.00).

This neat looking volume will be gladly welcomed by all lovers of music and musicians. Indeed, how could the most unmusical person of all fail to be interested in the stories of such eminent personages as Bach, Gluck, Richter, Handel, Haydn, Mozart, Beethoven, and the rest? We know of no other volume that in the same space gives the outline information about this class of persons that we get here. Their lives were luminous, and the bare record of them would set at most any page aglow. The chronological arrangement of the sketches adds to the convenience of the reader, and especially of such

as would merely consult it. The familiar and the nearly unknown names appear in the book, and the sketches, which seem to be graded in length according to the fame of the subject or the amount of information that could be gathered about him, are all more or less valuable in their way. The publishers have done a commendable thing in issuing the book.

ACQUAINTANCE WITH GOD; or, Salvation and Character. By Rev. E. A. Wymann, Ph. D. With an Introduction by Rev. James Upham, D. D. Springfield, Mass.: Clark W. Bryan & Co. 12mo. pp. 198. For sale by Lee & Shepard.

The author of this volume is described as a good minister of Jesus Christ, and as an independent, conscientious and earnest thinker, who has been turned away from illness from active pastoral work, and so wrote this book with the hope of benefiting those who might read it. It certainly ought to do that. The evidences of a sincere, honest and aspiring soul appear on every page. Its line of thought does not run in the old grooves. It might have been better if some of these had not apparently been so purposely avoided. But the author's experience had taught him that there was too much of the stereotyped in the popular manifestation of Christianity, and so he has naturally inclined away from the ruts, hoping to open new and better ways. In many cases he has really succeeded. For the better ways that he would open were only those that ought never to have been closed to Christian feet. Formalism is rebuked. Ritualism gets its deserts. There is always apparent the effort to hold the conscience to the fact that we are saved only as we are made really better. But it is so far from a salvation by works that the author insists on it that it is altogether through Christ, and "by a faith that works," that he exhorts his readers to. The sentiment of the volume is set forth in this line from the Introduction, "Christianity has to be weighed, not run over." It will bless and help all who sincerely read it.

The Autobiography and Memoir of the late Dr. Thomas Guthrie has been issued complete in one volume. The place which the beloved Scotch preacher held in the hearts of the people while he lived, is open and warm for the reception of this biography of him, now that he is dead. The autobiographical portion is written in that fresh, genial, but strong and plain Anglo-Saxon style, so characteristic of the author, while the Memoir, prepared by his sons, is discriminating and sufficiently complete. It is not only a readable volume, but a valuable and suggestive one, especially in those portions of it that show the spirit and methods of Dr. Guthrie as a clergyman, and that deal with the movement in Scotland in behalf of a "Free Church."—New York: Robert Carter & Bros. 12mo. pp. XXVII.—918. (\$2.00). For sale by D. Lothrop & Co., Boston.

THE CRYSTAL FOUNTAIN is the title of a volume published in Philadelphia by J. B. Lipincott & Co., and composed of extracts from the note-book of Mrs. P. L. Upham. The object of the volume seems to be to exalt the life of faith, and to urge unquestioning obedience to the teachings of the Holy Spirit. The author, who has been largely instrumental in benevolent work, seems to have possessed a highly imaginative, sensitive spirit, whose operations, at times, were, as the matter-of-fact observer would say, directed more by superstition than by an intelligent and healthy faith. But there can be no doubt of the wisdom of its teaching in at least one respect, and that is that the faith of the average Christian, on subjects relating to the presence and direction of the Holy Spirit, is by far too weak.

The "A. L. O. E." books have been received with considerable favor by the more thoughtful and sober class of young people. The publishers (Robert Carter & Bros., New York) have recently issued three small volumes by this same author, suitable for the juveniles, and entitled, *TINY NITENIGHTS*, *TRUANT KITTEN* and *FRITZ'S VICTORY*. Each volume also contains other short stories, all of which may be safely and profitably read.

A really attractive holiday book for the young is "Wide-Awake Pleasure Book." It is composed of the best things from the popular juvenile magazine that gives it its name, and is both beautiful to look at and entertaining as well as profitable for its readers. The illuminated covers, with their pleasing fancy designs, the numerous illustrations, which are finely printed, the clear type, the elegant material of the volume, and every line of the contents combine to make it the book to give the children.—Boston: D. Lothrop & Co. 4to. pp. 404. (\$1.50).

THE BIBLE AND THE SUNDAY-SCHOOL is the title of a volume of the epitomes of addresses and conversations given at the Sunday-school Parliament, held July 13-26, 1876, on Wellesley Island, one of the famous "Thousand Islands," in the St. Lawrence River. Parents, pastors, Bible students and Sunday-school workers will find in them many valuable hints and suggestions, which may be further developed by thought and experience. Methods of Bible study will be found to have equal prominence with methods of Sunday-school work.—Toronto: Adam Miller & Co. Boston: Henry Hoyt.

We have received from N. W. Ayer & Son, the well-known advertising agents of Philadelphia, a copy of the second edition of their "Manual for Advertisers." It is a very handsome book of one hundred and twenty-eight large octavo pages, sixteen of which have been added since the first edition was published. It is the most complete and reliable work of the kind that we have seen, and gives evidence of having been prepared with great care. It contains much information of value to every advertiser, and will meet a long-felt want. The firm has lately moved from 733 Sanson St. to the Times building, Chestnut and 8th Streets.

Mr. E. Steiger, New York, has just issued "Scheller's Map of Turkey and Greece," with special maps of the Black Sea, Constantinople, and the Bosphorus. It is compiled from the very latest material and is geographically correct, having the railroad lines, etc., distinctly indicated. It comprises the whole of Turkey in Europe (including, of course, Servia, Herzegovina and Montenegro), Greece, the north-western and northern portions of Asia Minor, the Caucasus, the Black Sea, Southern Russia, Roumania, Southern Hungary, etc. (25 cts.).

We have received from Oliver Ditson & Co., Boston, "My Dearest Heart," a very popular song by Arthur Sullivan; "Wayfarers," by J. R. Murray, a charming sacred lyric, is "They're Beckoning Me," by Lyric; Also the bright "Emma Folks," by Berendahl; very graceful "Bright Butterflies," by Lauce, who is always good, and "Good Mornings," an instructive piece, by Low.



## Literary Miscellany.

## THINGS TO REMEMBER.

A face may be beautiful while it covers a heart that is selfish.

A face may be full of light over a heart that is breaking!

Then, never less alone than when alone. Those that he loved so long and sees no more, Loved and still loves,—not dead, but gone before.

He gathers round him.

—Selected.

None are so fond of secrets as those who do not mean to keep them; such persons cover secrets as a spendthrift does money, for the purpose of circulation.—Colton.

The more enlarged is our mind the greater our discovery of the original sin. Your common-place people see no difference between one and another.—Pascal.

When a lady complained to Turner that she could not see the same brilliant colors in nature which he painted in his pictures, he replied, "Don't you wish you could?"

"This rule of manners to avoid exaggeration. A lady loses as soon as she admires too easily and too much. In man or woman the face and the person lose power when they are on the strain to express admiration. A man makes his inferiors his superiors by heat. Why need you who are not a gossip, talk as a gossip, and tell eagerly what the neighbors or the journals say? State your opinion without apology."—Emerson.

## ON ENTERTAINING.

We commend the following "Iron-sides Letter" from the N. Y. Observer to the attention of our readers, and especially to such as may attend any public gathering where entertainment is furnished free:

When a religious convention was about to be held in a certain city, last spring, one of the delegates applied for lodgings to be assigned to him, by the committee of arrangement, in a good family near the church, as his wife, whom he should bring with him, is an invalid. She did not wish to be disturbed by the children, and, if near to the place of meeting, she might occasionally attend.

Another person, a woman, attending a conference at Portland, Me., and coming from the eastern part of the State, was quartered with a highly respectable family on Park street. She had done shopping during the meetings, and suggested that it would accommodate her if she could have a dressmaker come to the house, as she should not be able to come to Portland on a half-fare again until the next meeting. Although an entire stranger, her request was granted.

Even more entertaining was the request of a clergyman coming to an annual meeting who desired to be assigned, with his daughter, to a house where a piano was to be had, as he did not like to have his daughter lose the two weeks of practice while he was in the city.

A young son of the Church, having recently entered the sacred profession, and also the holy bonds of matrimony, wrote to this city, on the eve of a General Assembly to which he was a delegate, requesting to be assigned, with his bride and two bridesmaids, to the same house, as they were to visit New York on the bridal tour, and it would be pleasant and convenient to be lodged in company.

Similar instances, to almost any extent, might be repeated from the experience of any committee having the question of entertainment in charge, when any great gathering of ministers and laymen is to be cared for.

The other side of the case is far more lovely, and while these few instances and their like are given as specimens of inconsiderate ignorance of the proprieties of life, the privilege of entertaining strangers is enjoyed by the hospitable, and the care is rewarded by lasting friendships and grateful returns.

But there are increasing difficulties in the way of such entertainment, and the abuse of hospitality is not one of the least of these. The tastes and habits of people from widely distant parts of the country are so different, that a man is often assigned to a house where he is like a cat in a strange garret, and the family is at its wits' ends to know what to do with him. They would love to make him comfortable, and he would adapt himself to their ways if he could. I have known cases where strangers have been actually obliged to leave the quarters allotted to them, and provide for themselves, or seek a fresh assignment, the first being simply intolerable. Perhaps the case was mutually agreeable to the hostess and the guest. It was once my duty to attend a General Assembly in which one of the ministers carried with him a reed four feet high and about three inches in diameter. This was his constant companion in the house and out of it. To one seeing him with such a staff in hand for the first time the sight was singular and mysterious. But its object and use were soon made manifest. He was such a monstrous chaffer of Balaam's weed, that he bore top with him this hollow tube: on its top was a screw-down which he took off and put on again when he had into this receptacle discharged the smoke from his hollowed lips. As he sat, this operation was not difficult of execution. But it was a little awkward to pause in the midst of an argument and go through the hydraulic process. What a charming inmate of a nice house this reverend gentleman must be! Yet how much better to have him than a man without a tube, and given to the same kind of food! Fancy the dismay of the careful housewife, whose spotted carpets are daily exposed for two mortal weeks, to an infant deluge of this nasty juice! Therefore, I commend the hollow case, as one of the modern improvements worthy of ecclesiastical approval.

It is to be regarded as a matter of congratulation that the plan of indiscriminate lodging of strangers upon the community is falling into disuse. Where a convention is to sit two or three days, it is no great tax upon Christian hospitality to entertain the members at private homes. But when the sessions are to be prolonged into weeks, instead of days, it proves a serious inconvenience. And the burden frequently falls on those least able, though very willing to bear it. Families in moderate circumstances, full of love for the Master and his servants, freely offer to receive strangers, while the rich, with ample rooms, do not so readily open their doors. Thus the poor bear the greater part of the burden. The true way of making provision for such assemblies, is to call upon those to receive guests who can do so without inconvenience, and supplement the rest with lodgings to be provided at the expense of those sending the delegation, or by the

Assembly itself. This is the practice in some churches and countries now. And it is the easiest, cheapest and pleasantest way of doing the thing. When the General Assembly was held in Brooklyn last May, the sum of \$5,000 was expended in payment for the board and lodging of members, besides the large hospitality of private families. Whether this money should come out of the churches among whom the meeting is held, or out of the church at large, is a question. Out of the church at large, I think. But either way, it ought no longer to be considered the duty of Christian families, within whose borders these great convocations are held, to furnish entertainment beyond what is perfectly agreeable and convenient.

This being understood, religious bodies would be free to appoint their meetings at such places as would be most convenient to themselves. And if the assembly or the convention made, as it should, the needful provision for the payment of its own expenses during its sessions, the reception and entertainment of its members would be a delight to all Christian community. Those who are in circumstances to do so, would cheerfully welcome guests to their houses. Others, less able, would be aided out of the fund. And all would be accommodated at public or private houses, convenient to the place of meeting. It would be better all around.

What would you do with the minister and his invalid wife? What provision would you make for the lady who wants a dress-maker in the house with her? Who would furnish a piano for the minister's daughter to practice on, while he attends the meetings? And where will the young bridegroom find chambers for himself and bride party of three? And last of all, what shall be done for the man with the hollow reed in his hand, and yet more for the men that chew and carry no quid with them? These and similar questions, which moderate minds will suggest, should be referred to a committee on supplies, and perhaps some constitutional rule may be invented, to meet such interesting cases.

## LIFE INSURANCE PROGRESS.

In the first part of this Centennial year, 1876, a Boston man who held an endowment life insurance policy for \$3,000 in the Mutual Life Insurance Company of New York, was obliged to give it up by inability to make further payments. He had paid eight annual premiums, and three more remained to be paid before his \$3,000 would be due to him, if he should live three years longer. The company doing business in Massachusetts, and being obliged on that account to reserve according to Massachusetts law on all its policies, held at the time against this policy, \$2,013.75. All the cash he could then get, by liberating the company from its obligation to pay him \$3,000 in three years, or to his heirs on his previous death, was \$1,493. This he was obliged to take, and thus leave in the coffers of the company \$520.75 of the money he had paid in excess of the value of the insurance and dividends which he had received. But the world moves. If the holder of the policy above mentioned could have waited until now, according to a new rule of the Mutual Life, to be quoted presently, he would have received at least \$300 more. By the failure of the Continental Life Insurance Company of N. Y., holding in trust about \$3,860,000 of cash life insurance, and the recent decisions in favor of policy-holders of both the Supreme Courts of Massachusetts and of the United States, the public mind has been so stirred up that newspaper reporters have begun to interview life insurance presidents, or perhaps the presidents have got themselves interviewed. From a "New York Sun" reporter's interview, we quote the following utterances and circular of President Winston of the Mutual Life. He says:—

"Our total assets are eighty-one millions of dollars.

"This is a mutual company, and no one is interested in its affairs to the amount of one dollar outside of its policy-holders. Therefore, we desire to secure perfect equity in all our dealings, and when these people who are pressed to sell their policies come to us, we give them a fair and equitable surrender value.

"CIRCULAR."

"This company is prepared to discount, at seven per centum per annum, all its paid-up endowment assurance policies which are regularly held, and which can be legally surrendered. It will also discount those endowment assurances which mature within the next five years, charging the present values of the future and unpaid premiums, estimated at net rates, and discounting, at seven per centum per annum, the face of the policy and additions for the unexpired time.

F. S. WINSTON, President."

At the outset of this "interview," Mr. Winston confesses that it is "very lively work, even for the best situated companies to keep up their line of trade," and accounts for it not by admitting any mistake or want of equity in the terms of the policies themselves, but by the "unusual depression in business," and "the greater extent to which policy-holders are compelled to sell their policies for bread and butter for their families."

Mr. Winston's rule, in his new circular, for discounting an endowment insurance on which premiums are yet to be paid, is not precise, because it does not state at what rate of interest the "net rates" or future premiums, which are to be deducted from the seven per cent. present value of the face of the policy, are to be discounted. But, however the rule may be interpreted, it would not, if applied to the policy before mentioned, make the surrender charge less than about \$200.

The "Mutual Life" has recently published a very elegant and expensive quarto volume, entitled, "Mortuary Experience of the Mutual Life Insurance Company of New York, from 1849 to 1874," in which its actuary, Professor Bartlett, formerly of West Point, lays down the principle (page 24) that "the sum which the retiring member may claim," and which can be paid without injury to the interests of those who remain, "is the difference" between "the present reserve" and "the present value of the sums which it would contribute from year to year, if it remained, toward the payment of death claims on other policies." Inasmuch as all policies in the Mutual Life participate annually in surplus according to their contribution to it, the particular policy we have cited could contribute in the three years it had to run, so much as \$200 toward paying death claims on other policies, unless the mortality in each and every one of these three years should be

about fifty times as great, as it has ever been in the Mutual Life in any single year from 1849 to 1875 inclusive. Since the president and the actuary of the Mutual Life have come more than half-way toward a complete reconciliation since last March, it is to be hoped that before another year passes away there will be no difference between the principles and the practice of that company, or any other.—Boston Herald.

## PARAGRAPHS.

A man's bad temper sometimes does more towards spoiling a dinner than a woman's bad cooking.

On a child being told that he must be broken of a bad habit, he naively replied, "Papa, had n't I better be mended?"

Geological surveys of Kentucky are now going on under Prof. Shaler, of Harvard University.

The Illinois Central railroad has shortened the time of transit between New Orleans and Chicago four and a half hours by its present last time.

Scene from real life in Amherst College in a recitation on semi-oviparous animals; student in senior class loquut: "Professor, I don't see how any animal could lay half an egg."

"My lord," began a pompous young barrister, "it is written in the book of nature."—"On what page?" interrupted the judge, with pen in hand.

The ship *Era*, recently sent to the Arctic region by Philadelphia parties for a cargo of mica, also brought back specimens of graphite which is equal to that obtained from Ceylon and second only to Siberian. This latter contained 96 per cent. of carbon, and 4 per cent. of iron, is used for the finest artists' pencils, and is worth \$160 a ton. The graphite found in the United States is of an inferior quality.

A Texas man suffered a singular accident recently. While walking along the street he suddenly felt a stinging sensation in his right hand, and, raising it, found it bleeding badly and the forefinger gone. He found the finger upon the ground, and afterward learned that some one beyond a close board fence, examining a Winchester rifle, had accidentally discharged it, he being so intent in thought that he did not hear the report.

Col. Bad Bates, of Laurel County, Ky., and his wife, who are probably the tallest married pair in the country, have just started on a tour through the South, for the purpose of exhibiting themselves. The Colonel is seven feet seven inches high and weighs about five hundred pounds, and Mrs. Bates is eight feet and half an inch and weighs four hundred pounds.

The worthy father presents his son, as a reward for merit for his progress at school, with a handsome gun, and allows the boy to make one of the hunting party. The ingenious youth espies a hare, fires at it; has sorrow of horrors! his father, who has stooped to pick up a bird, rises the very moment right in the line of fire, and is peppered. The boy casts down his fowling-piece, and barks into an agony of tears. They console him by representing that the author of his being fortunately wore buckskin breeches and escaped absolutely unharmed. "It is not that," sobs the heart-broken child; "if he had not been there, I'd have killed the hare!"

A discovery has been made in the convent of Santa Maria la Nuova, at Rome, which formerly belonged to the Franciscan monks. It consists in three underground cells, accessible only through a hidden trap door, and where monks, guilty of grave offenses, were probably put. In the first there is a little light through the opening in the wall; the second is narrower and darker; the third is without a ray of light, and is a dismal hole. Sinister and most obliterated inscriptions cover the walls, and numerous instruments of torture, as well as human bones, were found.

Forbearance is the key-note of married life. There can be no great discord so long as the husband forbears and the wife forbears. Now this can not be attained without some labor. Results are approached gradually in character, as they are in making a sand hill. It is grain upon grain, shovelful upon shovelful, and load upon load that makes the mound. So results of character come gradually. An act at this time, a deed yesterday, a word this morning, a cross answer to-day, repeated a month hence, and so on, until at last you find there is a ridge between you and your wife's or husband's affection.

## Obituaries.

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

CORRECTION. The obituary lately published of Benjamin Trask stated his age as 44; it should have been 84 years.

DEMENTY DAVIS died in London, Vt., Nov. 10, aged 40 years. He was an exemplary and worthy citizen, challenging the highest respect and confidence of his fellow-men. During the lingering months in which consumption wore away the life, he was a wonderful example of patience; giving up all care of farm and business, he gave his mind and heart to spiritual things. He waited patiently for the Master's call, and went joyfully to the other relative to mourn their loss. But they are comforted with the assurance that he has gone to rest.

Mrs. MERVY B. wife of Rev. Jonathan Woodman, died in Sheffield, Vt., Nov. 26, aged 70 years. A life more than one year ago Bro. Woodman came back to his old field in Vt., amidst the rejoicing of his many friends. But so soon a deep shadow had fallen upon his pathway, almost bewildering. Sister Woodman embraced religion in early life, was baptized by Rev. Nathaniel Bowles, and to the last was a pattern of piety. As a mother she was tender, loving and dearly beloved. As a companion, in the important relation which she sustained to society these many years, those who have been known can best appreciate her worth. Wise and judicious, a counselor, tender and sympathetic by nature, she was greatly beloved by all who knew her. Afflicted with asthma, thus deprived of health and religious privileges to a great extent for some years, yet she has not ceased to be useful. In her warm and painfulness (of which our pioneer ministers and their devoted

wives have known but a little) she constantly maintained a noble courage and patient endurance such as are born not of this world, but from above. As aged companions, dear children and their truest friends are sorely afflicted, but their trust is in God and they are sustained. She rests from her labors, but her works remain.

JEHANNAM CARRINGTON died at Ouleout, N. Y., Sept. 8, aged 83 years. Bro. Carrington was one of the pioneers of this country, and had lived here for more than half a century. Forty-three years ago last March, he, and five other brethren, were organized into a church, which he has always been a faithful member. We had his name quite often in the records of the church, as clerk, chairman of business meetings, and in other honorable ways. He was an affectionate husband and kind father. Has been a reader of the *Morning Star* for a long time—a paper he cared a great deal of. He leaves a wife, who cared for him in his illness with great devotion, three sons and two daughters. They at first intended to receive the summons to come up higher. For forty-three years he has proved steadfast, and in that time as a husband and father he has given her the best of all gifts, a one by one they all gathered in to the fold, and she loved so well. She walked to church Sunday, 19th, and the next Sabbath was buried. Her sad and sudden death was caused by cancerous tumor in the side, and the exhaustion of removing six children, three sons and three daughters. Her husband was called only a few months before. No more parting now forever.

Mrs. ANNA BRADLEY died at Ouleout, N. Y., Nov. 24, aged 59 years. Sister Bradley was converted to Christ, and after several trials was baptized, and was one of the original members of the Franklin F. B. church, organized at the house of Zadoc Green, in Franklin, N. Y., March 12, 1834, by Rev. C. C. Crandall, and was one of the first to receive the summons to come up higher. For forty-three years she has proved steadfast, and in that time as a husband and father he has given her the best of all gifts, a one by one they all gathered in to the fold, and she loved so well. She walked to church Sunday, 19th, and the next Sabbath was buried. Her sad and sudden death was caused by cancerous tumor in the side, and the exhaustion of removing six children, three sons and three daughters. Her husband was called only a few months before. No more parting now forever.

Mrs. ELIZA A. wife of C. H. Balcom, died in Middlebury, Mich., Nov. 19, of consumption, aged 30 years. She was born in Bradford, Co., Pa., and came to this country with her husband, when he came to this country. She was baptized by Rev. J. M. Easton, and settled in Bath. About seven years ago she was converted, and was baptized by Rev. W. H. Norton, and remained a faithful member of the church till death. Her faith was tried through her husband's sickness. Her only child had preceded her to the spirit land, leaving her husband alone in his grief. The consolations of Christianity are his.

EMMONS JONES died suddenly of heart disease, Oct. 30, aged 63 years and 9 months. He was born at Warrenton, Vt., and in early youth moved to Chautauque Co., N. Y. At the age of about thirty-three years, he moved from there to Ashford, N. Y. About eighteen years since, he was baptized by Rev. G. H. Ball and then united with the F. B. church at Ashford Hollow. Soon after the organization of the F. B. church at Springville, he transferred his membership to that church, and has had a lively interest in its welfare till death. His godly example before his surviving children, and the results in the restoration of unity all to Christ. He was a warm-hearted Christian laborer, ready to bear a large share in the financial burdens of the church. Not only are surviving members of the family bereft, but the entire church share with them in the feeling of bereavement.

Mrs. SALLY WILLIAMS, widow of the late Dea. Solomon Williams, of Kittery, died Nov. 20, aged 78 years and 9 months. Sister W. sought the Saviour at the age of eighteen, and has long lived in his service. She with her most excellent husband, cared for the servants of their Lord, and were ever ready by advice and worldly goods to advance the interests of the cause of Christ. In the last days of her life, her youngest son and his wife, who were her dearest ones, were excellent wife. Deceased leaves five sons, one daughter, besides many other relatives to cherish her memory.

ADA A., only daughter of Jeremiah and Levonia Dodge, died at the residence of her father, in Rome, Ohio, Nov. 22, after a brief sickness, aged 22 years. About eight years since, the deceased professed to find Christ, and was baptized by Rev. A. A. Myers. During her last hours, she found Jesus precious and his grace sufficient; while her soul eagerly turned to the world of spirits, and upon its sweet promises. She expressed an earnest desire, that all her young friends should live for Christ, and meet her "in the sweet by and by."

NEWELL J. BAKER died in Iowa City, Ia., Nov. 7, aged 22 years. He was an only son of the late Amasa Baker, formerly of Vt. He was a member of the F. B. church in Londonville, of which he was a member till death. He displayed more than common energy of character in his business. He acquired a good education in our public schools and Williston College, and was a successful school teacher. At the time of his death he was a student in the Law department of our State University. Within a short time his earthly prospects were laid low, and the expectations of his friends are blighted. But he leaves the evidence to his widowed mother, his two sisters, and to us all that he is accepted of his Saviour.

Mrs. MERTHA BAILEY died near Buffalo, Groves, Ia., Nov. 15, aged 69 years. For several years she lived in Ill., and was one of the original members of the F. B. church in McHenry, organized by Rev. S. F. Smith. She removed to Iowa twenty years ago and was one of the original members of the Buffalo Grove church, of which she remained an earnest member till death. The servants of Christ have ever found a cheerful welcome at her home. Her death was the triumph of the Christian faith. A husband and son, Rev. H. M. Bailey, and family are left to mourn, but not without hope.

## Advertisements.

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## News Summary.

## CURRENT EVENTS.

Congressional proceedings of interest, loss of life consequent upon the burning of the Brooklyn Theater, the meeting of the electoral college, Gov. Chamberlain's inauguration, the arrest by the British government of Brent, the Louisville forger, and what that country thinks about extradition, the cremation of Dr. Palm, the French crisis and the death of Dr. Sears, are the chief events of the week.

## CONGRESSIONAL.

MONDAY. The second session of the forty-fourth Congress of the United States, convened at Washington. In the Senate a resolution was offered instructing the committee on elections to inquire whether in the recent election in South Carolina, Louisiana and Florida, the right of any citizen to vote has been denied or abridged, and also as to the eligibility of electors. A joint resolution was also submitted recommending that a convention be held at Columbus, Ohio, in May next, to revise and amend the Constitution. The House chose Samuel J. Randall, of Pennsylvania, speaker, and after a prolonged debate refused to seat the new member from Colorado, the Republicans voting solidly against the movement. A resolution providing for the appointment of a select committee to investigate the action of the South Carolina, Florida and Louisiana returning boards was adopted, and the committee to visit the former State announced.

TUESDAY. The Senate considered at length and passed Mr. Edmunds's resolution ordering an inquiry into the late elections in certain Southern States. A bill was introduced proposing a change in the time for holding the Presidential election. In the House, an effort to reverse the action of Monday, in the appointment of committees to investigate the doings of the South Carolina, Florida and Louisiana returning boards, was defeated by the casting vote of the Speaker. Eulogies on the death of the late Speaker Kerr will be pronounced in the House on the 16th instant.

WEDNESDAY. In the Senate, the resolution of Mr. Withers relative to the stationing of troops in Petersburg, Va., on the day of the Presidential election, was discussed at length and adopted in a modified form. A message was received from the President transmitting the report of Senator Sherman on Louisiana affairs, and a debate ensued on permitting the document to be read. The time of the House was consumed principally in listening to the reading of Senator Sherman's letter on the Louisiana election.

THURSDAY. In the Senate, a prolonged debate occurred on the proposition to print the testimony and affidavits accompanying the letter of Senator Sherman on Louisiana affairs, participated in by Messrs. Morton, Thurman, Edmunds, Bayard, West, Sargent and others. It was finally voted to print both. A resolution was introduced calling on the elections committee to investigate the action of Governor Grover of Oregon, in issuing a certificate to the Democratic elector from that State. A bill to restrain unauthorized persons from assuming to act as electors for President and Vice-President was referred to the Judiciary Committee. In the House, a resolution was introduced for the appointment of a joint committee in reference to the decision of the Presidential election question.

FRIDAY. In the Senate, a prolonged debate took place on Senator Merrimon's appeal from the decision of the President that the joint rules of the last session are not in force at present. The President's ruling was sustained almost unanimously, fifty senators voting in the affirmative and only four in the negative. The House passed the Wood resolution, calling upon the President for information regarding the use of federal troops in the Southern States. The pension appropriation bill was also passed just as it was reported from the committee. Both branches adjourned until Monday.

## A FEARFUL CALAMITY.

The Brooklyn (N. Y.) Theater was burned on Tuesday night, while the play of the "Two Orphans" was in progress, the gas setting fire to the wood work in one of the wings, whereupon the flames spread rapidly. Upward of 400 lives were lost by this terrible disaster, among whom was Harry S. Murdoch, the actor. The public funeral of the unrecognized victims took place on Saturday, one hundred bodies being buried in a single trench at Greenwood Cemetery. The procession passed amid the tolling of bells, the display of flags at half-mast, the public buildings hung with black, stores closed and business generally suspended. Besides the very large number of private funerals, memorial services were held on Sunday at the Brooklyn Academy of Music, Park Theater and Hooley's Opera House, the attendance being very great.

## THE ELECTORAL COLLEGE.

The Electoral College met on Wednesday, and cast their votes for President and Vice-President; but that doesn't seem to decide the matter, for it is as much a doubt as ever who is to be the next President.

## CREMATION.

The process of cremating the body of the late Baron De Palm, at Dr. Lemoyne's crematory, in Pittsburgh, Pa., was successfully accomplished on Wednesday morning. The incineration was pronounced complete in two hours and forty minutes.

Governor Chamberlain Inaugurated. Governor Chamberlain, of South Carolina, was inaugurated on Thursday, in the State house, before Probate Judge Boone of Richland Co. The inauguration was over before it was known in the city, and only the parties admitted by the authorities witnessed the ceremony.

## FLORIDA.

On Friday, the Florida canvassing board decided that the Republican candidate for Governor of that State is elected by 458 majority, and that both Republican Congressmen are chosen by majorities of 295 and 141 respectively.

## EXTRADITION.

It is currently reported that negotiations have been in progress between the United States and Great Britain which will result in the American interpretation of the extradition treaty, and that, anticipating this, the British government has arrested Brent, the Louisville forger, and detectives are endeavoring to find Winslow and Gray, who, it is feared, heard what was coming and fled the country.

## A SPEECH FROM BISMARCK.

Prince Bismarck made a speech before the Prussian Parliament on Tuesday, in which he expressed the hope that the approaching conference of the powers would result in a peaceable solution of existing complications. He also repeated his former assurance of German neutrality if war should ensue between Russia and Turkey.

## THE FRENCH CRISIS.

The political situation in Paris is considered very serious. There is now a direct conflict between the left and Pres. MacMahon. The latter is asserted to be influenced by counsels which, though not reactionary, are unfavorable to the Republicans, and is resolved not to yield, while the left are equally resolved to carry their ideas. A state of feeling exists which renders a compromise difficult.

## FIRES OF THE WEEK.

Tell & Francis's distillery, Peoria, Ill., was burned on Tuesday night. Loss, \$65,000; insurance, \$25,000.—On Tuesday, a fire in Ross block, Indianapolis, destroyed \$65,000 worth of property.—The Alaska collier at Tamagwa, Pa., was burned Thursday. Loss, \$25,000.—A fire in Burlington, N. J., on Sunday, destroyed \$4 houses. Loss, about \$200,000. Upwards of 50 families are homeless.—A fire at Chicago Junction, Ohio, on Saturday morning, destroyed eighteen buildings occupied by business firms. Loss, \$40,000; insurance, \$10,000.—Mr. Peter B. Armory's dwelling-house, known as the "Does mansion," at Elizabeth, N. J., took fire on Saturday night, and was totally destroyed. Loss, \$30,000; insured for \$17,000.—The burning of Odd Fellows' Hall and other buildings in Kenova, Pennsylvania, on Friday evening, caused a loss of \$20,000.

## OBITUARY.

Edward I. Sears, L. L. D., of New York, editor and proprietor of the *National Quarterly Review*, died on Thursday evening.—Hon. Daniel M. Christie, of Dover, N. H., died on Friday evening. He was born in 1790, graduated at Dartmouth College in 1815, and for thirty years stood at the head of the New Hampshire bar. He leaves an estate estimated at half a million.

## MINOR EVENTS.

The Atlanta & Richmond Air Line R. R. was sold Tuesday by public sale, and was purchased by the bondholders of the road for \$1,600,000.—John Kelly was confirmed comptroller of the city of New York, Thursday.

The Greek ministry has been overthrown.—A law has passed the Spanish Cortes making education obligatory.—The British Parliament was prorogued on Saturday until Feb. 8, when it meets for the despatch of urgent and important business.—The Eastern question is said to look a little more peaceful.

## LATEST NEWS.

Reports come that the storm of Saturday resulted in the loss of several vessels and a score of lives.—The Senate Committee on Elections, on Monday, voted to recommend the adoption by the Senate of Mr. Mitchell's resolution directing the committee to investigate the facts attending the appointment of Presidential Electors in Oregon. Senators Morton, Logan and Kernan will as a sub-committee conduct this investigation, and Governor Grover, together with the Secretary of State, and several other members will be subpoenaed to appear in Washington immediately.

The same Senators will all constitute a sub-committee for investigating the elections of Alabama, Mississippi and Georgia under the Edmunds resolution adopted by the Senate last week.—Justice W. W. Upham of the Oregon Supreme Court telegraphs to his brother in Rochester, N. Y., that the "Constitution prohibits the Executive from exercising judicial functions, or passing on Watts' disqualification, Gov. Grover only hoped to throw the whole vote, he failed."—Sunday night 25 miners were killed by an explosion in a colliery at Wendberg, Germany.—Judge Bond of the U. S. Supreme Court has discharged the South Carolina canvassing board on the ground that the State supreme court had no jurisdiction in the case.—The House Judiciary Committee have decided to report in favor of admitting Representative Belford, of Colorado.

## EDUCATIONAL.

The Harper's Ferry Normal School for colored students has filled up rapidly since the election.

Italy has declared its 17 universities open to women.

Smith College, Northampton, Mass., is to have another building.

Portland, Me., schools keep 316 hours yearly.

Philadelphia has a free night school for girls and women, opening with one hundred pupils.

The University of Leipzig now has a total of 2,730 students, of whom 983 are natives and 1,747 foreigners.

Rev. Wm. M. Ferris, of Peoria, Ill., has carried off the Fletcher prize of \$500, offered by the Trustees of Dartmouth College, for the best essay on "The Best Means to Counteract the Worldly Influences Surrounding Christianity."

The senior class of Wittenberg College, Springfield, O., a Lutheran institution, have invited Col. Robert Ingersoll to lecture before them.

C. N. Garfield, foreman of the horticultural department of the Michigan State Agricultural College, has received the appointment of Prof. of Horticulture in the Iowa State Agricultural College.

The American Missionary Society, at its late anniversary, reported 70,000 colored children in its schools at the South. It is every year adding to its force of colored teachers in the schools.

The "School Bulletin" and several State and city educational journals in the Northwest, have been or are about to be merged into a single weekly school journal, to be published in Chicago, the first number appearing about Dec. 20.

## Rural and Domestic.

## THE VALUE OF CONDIMENTS.

By condiments we mean substances like sugar, spices, vinegar, and others that are employed to impart flavor and piquancy to the staple foods. They are usually regarded as non-essential, and some writers on dietetics have gone so far as to condemn their use, unless in rare instances and in the most infinitesimal proportions. Like all good things they are liable to be abused, but when properly used they are valuable elements in our daily food. Professor Voit, of Munich, than whom there is no higher authority on such a subject, considers that their importance has not been sufficiently recognized. It is not enough that food should contain alimentary principles in proper quantity; to render it really nutritious there must also be a supply of condiments. These have been compared to oil in a machine, which neither makes good the waste of material nor supplies motive power, yet causes it to work better; they render essential service in the processes of nutrition though they are not of themselves able to prevent the waste of any part of the body. "A dietary deprived of condiments, a mere mixture of alimentary principles without taste or smell, is unendurable, and causes nausea and vomiting." It is not until condiments are added to aliment that it really becomes food. Extreme hunger may enable us to dispense with them, as it may compel us to devour what at other times would be disgusting, but under ordinary circumstances they are an essential part of our diet.

Condiments have an important influence upon the processes of digestion and nutrition. The mere sight or thought of a savory dish "makes the mouth water,"—that is, it makes the salivary glands pour out their secretion copiously, which is an important stage in digestion, especially for certain articles of food. Experiments made upon dogs show that a similar effect is produced upon the gastric secretion, and thus the work of digestion is further promoted. The loss of the sense of taste would not be merely a loss of enjoyment, but a positive injury to the digestive system. The very smell of food may do us good, just as certain odors will restore a person who has fainted.

It does not follow because condiments are useful, that we may not have too much of them; on the contrary, their best effect depends upon their being used in moderation. The more decided the flavor of any article of food, the sooner does it fall upon the appetite. It is one of the peculiar merits of French cookery that flavors are so delicately blended; no one is specially prominent, and yet by their different combinations a wonderful variety of appetizing effects is produced. We Yankees, like the English, are apt to use condiments in a coarse, reckless way, and thus miss their finer and more exquisite effects, besides losing much of the benefit that might be derived from them. By a nicer care in their employment, the plainest and simplest diet might be made at once more delicious and more digestible.—*Boston Journal of Chemistry*

## THIS AND THAT.

AN APPLE TREE on the Scales Farm in Nottingham, N. H., planted over one hundred years ago, is still vigorous, and yielded over thirty bushels of apples this fall. Six generations of the Scales family have eaten fruit from the tree.

FRUIT TREES. People are slowly learning that fruit can not be taken from the land year after year without making a return, and that unless the orchard is manured, it in time becomes nearly useless. Stable manure, ashes, lime, or bones, are all valuable, and may be applied now or in spring.

EXPORTS OF OREGON. The exports of Oregon average \$318 to every man in the State. Her wheat, wool, salmon and fruits command from 5 to 10 per cent. higher prices than those from any other country. With a population of 40,000 men, her export of wheat equals one-seventh of the total export of the United States.

TO CONSTRUCT A BARN. If we were now to construct a barn for the general storage of hay and grain, we should take special pains to exclude atmospheric air, as much as in the construction of a dwelling. So with stables. In this way we should expect to preserve not only the quality of new hay, but also preserve provender from waste, and expend less to preserve or keep up the warmth of animals.—*Detroit Tribune*

TURPENTINE FOR WOUNDS. For all ordinary burns, sprouts of turpentine will be found to give a great relief from pain. Turpentine is also an excellent application in cases of punctured wounds. It relieves the pain at once, promotes a rapid healing, and tends to prevent the bad consequences which often follow, of lockjaw. We have known of very ugly wounds made with a pitchfork in hand, being filled up immediately with turpentine, greatly to the comfort of the patient. People have an idea that it must irritate and sting, which is not the fact.

SITUATION OF HIVES. I have found that ranging hives under a south wall is the worst situation possible, the heat sometimes being so great that all work is entirely suspended for some of the most valuable hours of the day, and moreover, they are exposed to all the storms of wind and rain which prevail from that quarter. I have made a trial of almost every point of the compass, and find east, or a point north or south of this, to be the best. A straw hive will last three times as long in this as in the first named position.—*Farmer's Union*

OLD PORK BARRELS. Old pork barrels, whether tainted or sweet, should be thoroughly cleaned before being used for new pork. A simple and effective method is to put in a peck of strong wood ashes and a couple of pails of water, and let it stand a day or two, then scour thoroughly with

a stiff corn broom. The lye will take hold of the greasy particles with which it comes in contact, and the ashes, water and broom, will, if vigorously used, leave them as sweet as new barrels. Rinse in cold water and the work is done.

CATGUT. It is a mistaken idea to suppose that catgut, so called, is made from the intestines of cats. It is formed from the twisted intestines of sheep. The best is made in Italy from a small breed of sheep native to the country, and where the manufacturers have become very skillful in producing a fine article. Great skill is requisite to form such as fit for musical instruments.

COCKROACHES. A simple rule to get rid of a great nuisance is given as follows in an exchange: "An innocent method of destroying cockroaches is to place a bowl or basin containing a little molasses on the floor at night. A bit of wood, resting one end on the floor and the other on the edge of the vessel, serves as a bridge to conduct the insects to the sweet deposit. Once in the trap, its slippery sides prevent retreat, and thus cockroaches may be caught by thousands."

BROKEN BONES. Farmers should know that a broken bone may be set and the injury cured in a dumb animal as well, considering their different natures, as in a human being. I once saved a young horse which got well and stronger after his hind leg was broken; and not long ago had a year-old heifer which got her hind leg broken above the hock joint. The steer that broke it chased her over the bars, and the broken bone projected through the skin some inches. I got her into a pen well provided with litter, and set the bone as well as the circumstances would admit, and splinted and bandaged it up, and in six weeks it was apparently as well as ever, with the exception of a small callus at the place where broken. The animal may now be seen at my place.—*Maine Farmer*

TRANSPORTATION OF DOMESTIC ANIMALS. A citizen of Sacramento, Cal., has invented a contrivance for the safe transportation of domestic animals destined for the markets. It consists simply of a stout netting spread over a wagon bed and swung upon iron stanchions. The legs of the animals pass through the meshes of the netting; they can not rise from it, and are transported securely and without suffering. The inventor asserts that his contrivance does away with the necessity of tying the animals, and allows them to be free and enjoy plenty of air,—thus avoiding all danger of smothering or wounding, and also prevents the pain which follows tying and stoppage of the circulation. It is alleged that even hogs will not attempt to break through the netting, and that it can be made to secure them as effectually as a board pen.

## ITEMS.

Rockport, Ind., boasts of a dog one year old which weighs 170 pounds.

In some parts of Australia the wild horses have increased to such an extent and do so much damage that the settlers have to shoot them as they would wild beasts.

In Oxford, Conn., during the past year, and mostly since the 10th of April, 150 sheep have been killed by dogs, for 150 of which the town has paid \$735.50.

Flour is cheaper on an average in Britain than in America, while beef and mutton, particularly the second qualities, are very much cheaper in the United States than in England.

The flower trade of New York city has grown amazingly during the last few years. A prominent florist in the last twenty years has cut 1,800,000 violets, 1,700,000 roses, 1,450,000 tuberoses, and has made 912,000 button-hole bouquets.

The aggregate value of grain and other shipments by sea from San Francisco have never before been so large as they were during the past month. The total value, according to the San Francisco Call, was \$4,506,000. The shipments of treasure during the same time were \$4,374,500.

The receipts of grain at Chicago, during the year, total 56,066,410 bushels. The shipments were 55,551,895 bushels, comprising 42,186,419 bushels by water, and 7,859,897 bushels by rail.

## Markets.

## BUTTER, CHEESE, AND EGGS.

## BUTTER.

Reported by HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and eggs, 112 Broadway, New York.

Monday, Nov. 27, 1876.

The receipts for the week have been 9,807 packages against 8,854 packages for the corresponding week of last year, and 10,628 packages in 1874. The market has not changed materially since last week. Strictly fine lots of New York and Vermont continue scarce and readily command 32 a 36c per lb. and some fancy lots go higher, but medium grades are in full supply and move slowly. Sales range from 24 a 26c per lb. for fresh butter, 22 a 24c for old butter, and 14 a 16c for extra quality butter. Choice Western dairy packed sells as fast as it arrives at 25 a 26c per lb. but this side is a lot of low grade, with sales ranging from 22 a 24c per lb. The market is not large for the season, and holders are not disposed to force sales, and buyers continue to operate very cautiously and we see very little prospect of any improvement. We quote:

New York and Vermont—  
Fine Fall lots.....32 a 36c  
Extra dairies.....28 a 32c  
Good to choice dairies.....25 a 28c  
Common to fair.....18 a 22c

Western—  
Fancy Creameries.....30 a 33c  
Choice dairy packed.....25 a 28c  
Fair to good.....22 a 25c  
Common.....18 a 22c

## CHEESE.

The receipts for the week have been 4,001 boxes and 10-12 tons. The market continues firm, with a fair demand from the trade. Choice Western and Vermont are very scarce, and the outside price is 30 a 32c per lb. but this side is a lot of low grade, with sales ranging from 22 a 24c per lb. The market is not large for the season, and holders are not disposed to force sales, and buyers continue to operate very cautiously and we see very little prospect of any improvement. We quote:

Choice Factory.....15 a 18c  
Fair to good.....12 a 15c  
Common.....10 a 12c

## EGGS.

There is no particular change in eggs. The supply is moderate and prices are steady. Sales of Northern and Eastern range from 20 a 22c per doz. The outside for fresh hatching is 18 a 20c per doz. There is no much doing in Western. Laid are only needed. We quote:

Eastern.....18 a 20c  
Northern.....18 a 20c  
Western.....18 a 20c  
Island.....18 a 20c  
Laid.....18 a 20c

## BOSTON WHOLESALE PRICES.

For the week ending November 29, 1876.

## CANDLES.

Molds.....12 a 15c  
Sperm.....28 a 30c  
Antiarctic.....14 a 16c  
Paraffine.....20 a 21c

## COAL.

Canal.....16 a 18c  
Cumberland.....25 a 28c  
Anthracite.....20 a 22c  
Retail.....60 a 65c

## COFFEE.

Mocha, B. B. 30 a 32c  
Java.....20 a 22c  
Maracaibo.....17 a 19c  
Rio.....15 a 17c

## COTTON.

Ordinary.....10 a 12c  
Gd. Ordine.....11 a 13c  
Low Mid.....11 a 13c  
Middle.....12 a 14c

## DOMESTICS.

Sheetings and Shirtings—  
Heavy 4-4.....7 a 8c  
Medium 4-4.....6 a 7c  
Drills, brown.....5 a 6c  
Print Cloths.....4 a 5c  
Cotton Flannels.....3 a 4c

## FISH.

Cod, 1/2 lb.....4 a 5c  
Haddock.....3 a 4c  
Hake.....3 a 4c  
Pollock.....2 a 3c

## FLOUR AND MEAL.

St. Louis extra 50.....5 a 6c  
Medium.....4 a 5c  
Choice.....3 a 4c  
Wheat sup. 42 a 43c

## TALLOW.

Rendered, B. B. 8 a 9c  
Beugh.....6 a 7c  
PAINTS.  
Lead, White.....10 a 12c  
Am. do.....11 a 13c

## FRUIT.

Almonds.....21 a 23c  
Citron.....20 a 21c  
Currants.....15 a 17c  
Dates.....10 a 12c

## GRAIN.

Corn, 56 lbs.....45 a 47c  
Yellow.....45 a 47c  
No. 1 mixed.....45 a 47c  
No. 2 mixed.....45 a 47c

## HAY.

East of North 1600.....20 a 22c  
At City Scales—retail.  
Country Hay.....15 a 17c

## HIDES AND SKINS.

Calcutta Cow, B. B. 15 a 17c  
Slaughter.....15 a 17c  
Dead green.....15 a 17c  
Salted.....15 a 17c

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## THE MILD POWER CURES.

## HUMPHREY'S HOMOEOPATHIC SPECIFICS.

HAVE PROVED, FROM THE MOST ample experience, an entire success. Simple, Prompt, Efficient and Reliable. They are the only medicines perfectly adapted to popular use.

NO. CURES. PRICES IN BOXES. CENTES.  
1. Fever, Congestion, Inflammation.....25  
2. Worms, Worm Fever, Worm Colic.....25  
3. Crying Colic or Teething of Infants.....25  
4. Diarrhoea, Cholera or Adults.....25  
5. Dysentery, Griping, Bilious Colic.....25  
6. Cholera Morbus, Vomiting.....25  
7. Coughs,