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NO. 5.

THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

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The Morning Star.

WEDNESDAY, JANUARY 31, 1877.

ONLY.

Only a seed—but it chanced to fall
In a little cleft of a city wall,
And taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way;
And the message that through the flower
Was sent,
Brought the weary soul a sweet content.

For it spake of the lilies so wonderfully
Clad;
And the tired heart grew strangely glad,
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life, like a thread of
Gold;

And the life bore fruit—a hundred fold.

Only a word—but 'twas spoken in love,
With a whispered prayer to the Lord above;
And the angels in heaven rejoiced once
More;

For a new-born soul "entered in by the door."

—Jessie Gordon, in S. S. Times.

HELP FOR INDIA.

BY DR. J. L. PHILLIPS.

With the opening of the new year, doubtless, many Christian people are inquiring, What more and better can I do for Christ this year? Thoughts concerning self-consecration, concerning activity and diligence in religious life, and concerning our duty towards other souls, come very naturally with peculiar freshness and force at such a time as this. It is to be hoped that not a few are laying broader plans and buckling on the armor for manlier toil in the dear Saviour's service. Amid these sober thoughts and practical reflections for the season, I hope that our Foreign Mission field holds its proper place. I hope while many are thinking of church extension, of educational projects and kindred themes belonging to our home work, some are seriously considering the pressing need of our work abroad. I hope some pastors are saying, We must do more for India—we must send out a re-inforcement this year to the foreign field.

In September next, it will be forty-two years since our first missionaries sailed for India. Up to the present time, thirteen men and nineteen women have been employed in that field. Of this number, one man and three women have died on the field, seven men and eight women have, for various reasons, left the mission, one man and three women are at home on sick leave, hoping soon to resume work in India, and only four men and five women are now in the foreign field. Only once, and that for only a couple of months, have there been six men in the field together. On an average through these years, since the mission was opened, there have been only three or four men there at a time. The term of service of nearly all who left the Mission was brief, and poor health was the chief cause of leaving. Of the toilers, now on foreign soil, the veteran pioneer completes his sixty-fifth year to-day, and another his sixtieth in less than a fortnight hence. Three others of the remaining seven are fast climbing up to three-score. Our Mission covers an area of over seven thousand square miles, and there are probably full three and a half millions of people in India dependent upon us for the gospel. These are figures that stir our thoughts and should move us to action. So far, since we began working for the heathen in India, we have, on an average, supplied them at the rate of one preacher for one million souls!

The question for this first week of the new year is this: Shall the Free Baptists of America do more and better for Jesus Christ in India? Probably there are ninety thousand Christians bearing this name in the United States and in the Dominion of Canada. Have we done what we could for the mission field our fathers selected and occupied in India forty years ago? I doubt not there are churches and pastors within the limits of our communion that can answer truthfully, We have. Thank God, there are men and there are churches, that have always done their duty to the Foreign Mission. But how many have done but little, and

how many more, alas, have done nothing at all! This is something to think about at the beginning of the new year. Several churches have been planted on pagan soil, several hundred heathen have been saved through the blessed gospel of Jesus Christ, some of whom are now among the redeemed host in heaven, and there are Christians among us who have never given a cent, or offered a prayer for the Foreign Mission; ministers who have never preached a sermon or taken up a collection for the benighted millions we have been trying to evangelize in India; and whole churches that have never held a prayer meeting or raised a dollar for the good of our poor fellow creatures living in the dense darkness of pagan India. Reader, are you of this number? God forbid, for such neglect means sin, and carries with it the just condemnation of Him who commanded his disciples to go into all the world, and preach the gospel to every creature.

Never before were there so many doors of usefulness open wide before us in India, as now. Missionaries could not preach under such favorable circumstances twenty or thirty years ago. The heathen were never so eager to hear the gospel as now. It seems to me earnest work is never so sure of good and even great results as in Bengal to-day. Now, think of it. While Providence is opening the way for us so wonderfully, by stirring up a spirit of religious inquiry in the minds of the people and by removing many of the old barriers against which Christian missionaries had to contend a few years ago, is it right for us to put forth no extra effort, but go on in just the same slow way in which we have been working? It is against all military rules, and against intelligent Christian common sense, too, I believe, not to follow up such important advantages, and to fail to push the conquests of the cross into the very heart of the enemy's territory. Haven't Free Baptists done enough of this light skirmishing in India with half a dozen or less men at a time, and has not the time come for us to begin battle with Hinduism in deadly earnest? One thing is sure, both at home and abroad, which is this: When the Almighty opens a door, he finds men to fill it. Should we fail to do our duty by those three and a half millions committed to our care in India, the field will be taken from us, and worthy men put in our places. Had we responded to the appeals of our own missionary, who full thirty-five years ago, discovered the Santals, and who first reduced their strange language to writing, spelling out the weird words in Roman characters, as the ear caught them from the lips of the savages, we might have been the sole almoners of divine truth for that whole tribe of several millions. But the plea to which our churches turned a deaf ear reached the ear and touched the heart of others, who hastened to occupy a field so inviting. Shall those two districts, which we call our own—Balasore and Midnapore—be taken from us and given to others? Or shall we send men at once to take up such strongholds as Bhadruck, Contai, Tumlook, Thurbactah, Dantoon, Chandbally and Gopebulabpoor? It stands to reason that we shall only succeed in frittering away our strength without making any perceptible or permanent impression on the immense population of these large districts, so long as we pursue this "pennywise policy," of keeping up a small force, hardly larger than that we began with. With this Mission map spread out before me while I write, I confess it is a wonder to me that we have accomplished what we have with the slender means employed. I pray that my hair may not turn white or fall off, till these eyes see at least ten strong mission stations, and as many vigorous Christian churches for the two and a half millions of Midnapore. But the reader may recollect how hard it was starting even that little Santal station at Bhimpoor in 1873. Calmly, yet earnestly let me ask every Free Baptist in America—shall we occupy Midnapore and Balasore, or just keep a small force in those districts, enough to keep other workers out of them, and to expend the few funds we can conveniently raise for Foreign Missions? God, I believe, can and will do more and better than this for India.

The plain, practical question in all this, is obvious. How can we do more for India? Others can answer this question better than the writer, who has had no experience in raising mission money in the home churches, as the pastors have had. But I venture to suggest a few points for consideration. Our people should be better informed on Foreign Mission topics. It is knowledge that makes men think, and Free Baptists need to think more about the condition and claims of the heathen world. How much information from all pagan lands comes now to our very doors. The books, magazines, newspapers contain many interesting facts from India, China, Japan, Africa and other countries. These facts and figures can not fail to make men and women think of their duty towards the heathen population of the globe. We wish every F. Baptist family in America had a missionary publication of some sort to read. We

should have one of our own, but until that comes we should thankfully avail ourselves of others. The introduction of the map of the Foreign Mission field will undoubtedly stimulate thought in the right direction. One of these maps should be on the wall in every F. Baptist home. The dear children might then learn the location and the names of our principal stations, and trace, with profitable interest, the tours of the missionaries among the people of India. A brother said, the other day, "I can not pray now, with that map on the wall before me, without remembering the work in India. It helps me think and makes me pray more for the Mission." The monthly concert of prayer for missionaries should be generally observed. The writer has found just one F. Baptist church that observes it, during these twenty months since its return. Other denominations derive great benefit from this monthly missionary meeting in their churches, and surely we need it as much as any other people. Will the pastors, the deacons, the brethren and sisters accept this suggestion, and start a monthly meeting for prayer for Foreign Missions in their churches? This would be such an excellent time to present intelligence from abroad, and other incentives to duty towards the heathen. One other suggestion must suffice. Our Foreign Mission can not thrive and grow as it should, until the home churches adopt some systematic method of contributing funds for its support. Recently we have created a new office, and chosen an energetic and thoroughly competent man for the express purpose of introducing some plan of systematic beneficence. We hope all our churches will eagerly welcome the suggestions of the Financial Secretary, and cheerfully adopt the very simple and feasible plan he presents. It can not fail, provided it is given a fair trial by all who wish the Foreign Mission well. Should this plan be generally adopted, we shall look for brighter days. The depleted treasury will be filled, and new helpers added to the staff of workers in our Foreign Mission field.

It is very clear that much depends on the pastors. "Like priest, like people." Almost the sole reason why some churches are doing nothing for the heathen is that the pastors have not laid the subject before them. Will all the pastors help us by occasionally speaking about the Foreign Mission and praying for it in their pulpits? Will they see to it that every church member is requested to give something regularly at stated intervals for the work? Very little can be done, unless the sympathies and efforts of the pastors are enlisted. Let me earnestly beg every minister in the denomination to help the Foreign Mission this new year by introducing Bro. Fernald's plan for giving in his congregation.

There are cheering tokens in this work for India. Young men and women are ready to go there and toil for souls. "I will go," said one to us the other day. But "how shall they preach except they be sent?" Shall we send them? Here are volunteers for the field. Shall we equip them, and bid them God speed? Some churches are becoming thoroughly roused to duty. May their zeal spread like contagion! The Great Captain's word is imperative:—"Go ye into all the world and preach the gospel to every creature." "If ye love me keep my commandments."

Grand Manan, N. B.,
Jan. 5, 1877.

THE PRAYER OF THE WATCHED ONE.

BY PROF. R. S. JAMES.

Is there a possible case of Christian trial not met by some passage in the Psalms? How universal must have been the experiences of David and the other psalmists to have made their utterances so comprehensive! One of these is found in the fifth Psalm:—"Lead me, O Lord, in thy righteousness, because of my enemies; make thy way straight before my face." The reason given for the prayer is more appropriately, as well as more literally expressed in the margin,—"because of those which observe me. The psalmist was in some trial which required the utmost circumspection lest his conduct under it might bring dishonor upon God's cause. He was conscious that the eyes of many persons were upon him, who would heartily exult in any misstep that he might take in consequence of that trial. He knew, also, how impossible it was to be guided safely by mere human precepts or maxims. The righteousness of Jehovah—exalted and almost unattainable as it might seem—was to him the only standard of a correct walk at any time, still more so when human reason was likely to be warped in the furnace of affliction, or influenced by motives growing out of earthly contentions." In the desire to triumph over one's enemies, there would be a snare to trip the feet of judgment. The love of approbation of those who may be watching one's course would also tend to draw him from the orbit of right. Hence David could well exclaim,

"Lead me, O Lord, in thy righteousness."

This prayer of the tried king should be adopted by every servant of God in similar circumstances. Trials are as universal as humanity itself. However propitious a man's circumstances, he is sure to have something to sting his heart. And sometimes this trouble destroys his enjoyment of all blessings. Of what avail was Naaman's greatness and favor with his sovereign so long as the loathsome leprosy made him odious. Could David fully rejoice in his power as a king, or his favor with Jehovah so long as his family were not right with God? Not a landscape upon which falls no shadow, not a flower without a blight. It is easy to serve God when all speak well of you. Prosperity makes the temper sweet, and the tongue glib with religious phrases. Thankfulness walks familiarly by the side of him who has all he asks for. The Christian who has plenty of money finds it perfectly easy to look the man he deals with in the face. How smoothly the train runs on the rails! But let it once get off the track, how it thumps along then. Let the tongue of rumor begin to misrepresent you; let your means of support be taken away or greatly lessened; let your reputation, private or professional, be slandered. Ah, then comes the tug. How difficult it is, under such circumstances, to always do just right. What should I be thankful for? asks Discouragement.

These and similar states of mind drive the true Christian to the prayer, "Lead me, O Lord, in thy righteousness, because of those who observe me." He wants the power of religion to be manifest to all lookers on. He wants that those who are waiting to triumph over him should see how "righteousness keepeth him that is upright in the way," and he knows that it is only God's righteousness that can do this. Trials, thus endured, always purify, as glass is made transparent by frequent applications of heat; and such prayers are always heard by Him who will never suffer his people to be tempted above that they are able to bear.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Jan. 24, 1877.

THE ELECTORAL BILL.

One of the most interesting scenes of the present session was witnessed on Thursday, the 19th, when the report of the select committee on counting the electoral vote was submitted to Congress. The country had looked eagerly for this important event. The old way of counting the electoral votes, if deemed inexpedient now has heretofore been considered constitutionally safe. Woman-like, I wonder why there is a demand for a new way. I have heard argument enough to enlighten a mummy, still, I do not appreciate the force, power, or logic that would insist on a new and untried method to satisfy the demand of party. While sitting in the reporters' gallery of the Senate recently, I met an old friend and so whispered a greeting with considerable earnestness, when an elderly lady at my elbow said, "Please do stop, I had a great deal rather hear Senator Conkling than to hear you!" I presume your readers have the same opinion, so, without attempting to tell a hundredth part of what has been said on this subject, I will proceed to the reception of the notable document. During its reading in the Senate there was the most marked attention; and after its conclusion, there was a demand for the reading of the names of the signers; when it was discovered that Senator Morton's name had been withheld.

Noticing the effect of this important paper on the Senate side, I turned towards the House of Representatives, expecting this subject would also be discussed there. Mr. Knott, who was entitled to the floor, made a speech, "with a view" as he said, "if possible, of committing the House to a line of action in advance of the report of the joint committee." His whole argument went to prove that the Senate and House of Representatives had the power conferred upon them by the Constitution to count the votes for President and Vice President. At the close of his speech, Mr. Payne, from the joint committee, submitted the new document, and during its reading the crowded galleries, and the intense interest shown, evinced the earnestness of the people for some settled plan or purpose. The expressions of the members of both Houses form the drift of every speech we have heard since Thursday, with arguments for or against the bill.

Mr. Edmunds discussed the bill at some length. He argued that it held aloft the scales of justice, giving nothing to either side. He said this bill made no new law; it was only to ascertain what was the law. He reasoned that nothing could be more fair than leaving the disputed question to such a tribunal as that contemplated in the bill.

Mr. Morton, who opposes the bill, said on Saturday that Senators were acting under a fear or intimidation that some dreadful thing was going to happen if they did not pass this bill, and it must be done at once, as though the 14th of February was the very crack of doom. Messrs. Sherman and Conkling discussed the bill on Tuesday. Mr. Sherman said no one would introduce such a bill as an original meas-

ure, and it ought not to come in here now to decide a case for which we already have a law. Such was the tenor of his argument. Senator Conkling favors the bill, and through all his grand oratorical speech, showed that the bill was not a concession, nor a surrender. His speech was the very best argument and the most concise expression of the mind of our best thinker. I doubt if another Senator could have so ably treated this important question. He argues that this bill does not overpass the law, that those appointed from the House and Senate with the Judges are to determine if there is a necessity of going higher than or beyond the Constitution. The principal concern in the House to-day was to determine if the President had exercised authority not warranted in the Constitution in the use and disposition of troops. Mr. Wood's anxiety in this direction must be debilitating. The House passed a resolution to submit this question to investigation.

MISCELLANEOUS.

The recent Woman's Suffrage Convention was unusually interesting. The exercises were entertaining through the entire session. The old lights were all aglow with the spirit of prophecy and reform. Mrs. Belva A. Lockwood, so well known for her legal ability here, has had the pleasure of hearing the House judiciary committee vote, without a dissenting voice, to report the Glover bill to remove the legal disabilities of woman. Mrs. Lockwood was heard in support of the bill, which, if passed, will admit lady lawyers to practice before the U. S. Supreme Court on the same terms required of men.

There is much solicitude for the poor of the District. Hon. Mr. Singleton, of Mississippi, is trying to get a bill through appropriating \$20,000 for the needy. This noble gentleman should be ably supported. The Government Printing Office has taken the lead in aiding the poor. From five different stations, 100 loaves of bread are distributed daily for 24 days, making a total of 18,000 loaves.

The reception at the White House on Friday was large. The President, Mrs. Grant, Mrs. Fred Grant and Mrs. Sartoris received the guests. Mr. Ulysses Grant, Jr., made the introductions.

The second anniversary of the accession of King Alfonso of Spain was celebrated by a grand fête at the Spanish legation, for which a thousand invitations were issued. The brilliancy of the fête is the theme of social discussion to-day.

Secretary Robeson is exonerated by the House judiciary committee as having had no intent of violating the law.

The President has vetoed the bill to abolish the Police commission of the District, naming his reasons when he sent the bill back to the House.

BESSIE BEECH.

PERSONAL.

JULES SIMON, the French Premier, lives with his family in a fifth story flat, on a moderate income.

GRACE GREENWOOD has abandoned her romantic residence in the Rocky Mountains, and taken up a new one on Capitol Hill, in Washington.

ABBE LISZT, being a sovereign in music, goes about to visit crowned heads. He is to spend the rest of the winter in Holland as the guest of the King.

NAHUM PARKER, of Middlebury, with whom Hon. Stephen A. Douglass learned his trade of cabinet maker, recently died, aged 88 years.

JOHN STUART MILL once wrote to Charles Kingsley:—"Laudari a laudato, or by any other title, has never been very much of an object with me. But to be told by a man who is himself one of the good influences of the age, and whose sincerity I can not doubt, that anything I have written makes him feel able to be a still better influence, is both an encouragement and a reward,—the greatest I can look for, now that a still greater has been taken from me by death."

WHEN Sir John Carr was in Glasgow, about the year 1807, he was asked by the magistrates to give his advice concerning the inscription to be placed on the Nelson monument, then just completed. Sir John recommended this brief record:—"Glasgow to Nelson." "Just so," said one of the bailiffs; "and as the town of Nelson's close at hand, might we not just say—'Glasgow to Nelson, six miles, and so it might serve for a monument and a milestone too.'"

GEORGE WASHINGTON, over a century ago, purchased land in Washington, D. C., near the present Capitol, and had a house erected on it, in which he for a while lived. The house was substantially built, and last year was purchased by Mr. N. J. Hillman, remodeled and opened as a hotel. It is excellently managed, and combines all the comforts and quiet of a home with the conveniences and freedom of a hotel. The terms are moderate, the proprietor is a gentleman of a generous and social nature, and visitors to the National Capital find the Hillman House an agreeable stopping place. It is a temperance house, and is near the beautiful Capitol, which is always an attraction.

HORACE CLARK once told the old Commodore, his father-in-law, that it was a pity he did not have a college education. "Did you have a college education, Horace?" "Well, asked Vanderbilt: "Yes, sir." "Well, asked Horace, I don't think I could afford to swap with you," the old man replied, with a roughish twinkle in his eye.

MISSION FIELD.

CHINA.

There are three religions professed by the Chinese. The state religion, of which the Emperor is the head, is called Confucianism. It has no order of priests. The Emperor and Magistrates conduct its ceremonies. Confucius, a teacher who lived more than 2,000 years ago, gathered together many wise laws and teachings, written by himself or his disciples, in nine great books. These are studied by every scholar in China to this day. They contain nothing about sin or forgiveness, about God or heaven. He did not pretend to understand anything of a life beyond the grave, and he never cared to have his disciples speak about the unseen world. "Reverence the gods," he said, "but keep at a respectable distance from them." He believed that we can win heaven by our good conduct here. "Be loyal to your Emperor, filial to your parents, perform all your duties, and you win heaven's joy." For the heart that knows it has sinned and longs for peace, Confucius had no comfort. "If you sin," he taught, "there is no place for prayer." Confucius did not teach the worship of images, and never claimed to be more than a human teacher; yet in every Chinese town, temples are built to his honor, and the people offer incense and prayers before tablets on which his name is written.

SOUTH AFRICA.—ZULUS.

Polygamy presents a great obstacle to the progress of the gospel among the Zulus. The following incident is an illustration: The truth found a lodgment in the conscience of a polygamist of this tribe who had three wives. For many years he had no peace. The possession of his three wives stood in his way, and he felt that he could not serve God acceptably while entangled in this snare. At last, one day, two of his wives said to him, "We see that you are in perplexity. You feel that you can not be a good Christian while a polygamist. Take your first married wife and her children, live with her, and we will take our little ones and go elsewhere." The man thankfully accepted the offer, and after generously providing for their future wants, bade them farewell. He now felt himself free to confess Christ, while it was the same desire which had made his two wives willing to give up their home. Converts, making such sacrifices, become a power for the conversion of their tribe.

Missionary women are now carrying on a work among the kraals of the Zulus, similar to the zenana work in India. Accompanied by a native Bible woman, the missionary gathers the women together in the kraals, and there presents to them the gospel. A much respected heathen woman, who had attended one of these meetings, lay on her death-bed. She said she hoped to be saved by the Saviour of whom the missionary had taught her, but that she did not know him well enough to be quite sure; and she urged upon her friends to attend the kraal meetings and learn all they could of God and his Son, that in their dying hour they might have more certainty than she had. Her words made a deep impression and lifted up the kraal work into popularity. It is now carried on in five or six directions from the station.

INDIA.—TELOGOOS.

Wonderful success continues to attend the Baptist mission to the Telogoos. In Sept. last, Mrs. Clough, writing from Ongole on account of the work, says: "Our mouth is filled with laughter and our tongue with singing." The first Sabbath in July, a number from the hamlets and more distant villages around Ongole, presented themselves for baptism, eight of whom, after examination, were baptized. At the close of the week, came other parties, accompanied by the native preachers from different sections of the Ongole field. The examination of the candidates being completed, on the next Sabbath, sixty-six were baptized. In Aug., Mr. Clough made a tour north, into the Kristina district, where he was met by crowds of people wherever he stopped. In visiting the different fields assigned to the native preachers, he baptized in one forty-six new converts, living in thirteen different villages; in another, twenty-two; and in a third, fifty-three. Then he went to Moyachintalapalem, where sixty-six from that and two other villages were baptized. At this place, the idols from the whole village were brought en masse to the missionaries to be destroyed. On subsequent days, at Bollapalli, thirty-nine were baptized, and at Bogganuu ninety-eight. At the latter place, also, the idols were all brought and delivered up. The people came in procession, bringing pots large and small, variously ornamented, inside of which were the supposed gods, Lagarru and Ummagarru, and various ornaments of gold worn by them, and vessels used in their worship, and a large knife which the gods were said to use to defend themselves. They threw all the things down with an evident sense of relief, and said: "We want nothing to do with these things any more. We now know the only living and true God. We will worship him, and he will take us to heaven at last." "Thus," says Mrs. Clough, "since July 1, 401 have thrown off the fetters of heathenism and entered the fold of Christ. We rejoice, we greatly rejoice, and yet we can not but tremble. These lambs, added to our already numerous flock, must be fed with the milk of the word, that they may grow in grace and in knowledge, until they attain the full stature of men and women in Christ Jesus."

MISSIONS.

Rev. Wm. L. Gage has well said, that the work of missions is the great and commanding enterprise of the age. Before it, the most colossal schemes for tunneling mountains, and constructing ocean telegraphs, shrink into insignificance. The Suez canal is a small thing compared with the opening of Japan to the Gospel.

AFRICA.

Four converted Kafirs have gone to labor in the Livingstonia mission recently planted on the borders of Lake Nyassa. The mission is thus named in honor of Dr. Livingston.

S. S. Department.

Sabbath School Lesson.—Feb. 11.

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

ELIJAH AND THE PROPHETS OF BAAL.

GOLDEN TEXT: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21.

1 Kings 18:19-29.

Notes and Hints.

19, 20. (1) By "all Israel" Elijah meant the elders or representatives of the people, and, as far as possible, the people themselves. He wanted those, who, by their character and rank, controlled public opinion, to be assembled. The masses follow leaders. In the tone of their religious life, in their doctrines and practices, the many submit to the few. Hence the responsibility of positions of influence in society, in the church or in the Sabbath school. (2) Carmel is a ridge of mountains, which, in part, divided Galilee from Samaria. It begins near the Mediterranean, and runs south-easterly, twelve miles. Near the sea it rises as a bold headland 600 feet in height; at the other extremity it soars to an attitude of 1600 feet. At its foot on the east the famed plain of Esdraelon terminates. (3) Four miles from the eastern height rises another bluff higher still, measuring 1728 feet. The place of Elijah's sacrifice, for the reason that tradition from time immemorial has so decided, because of the agreement of the place with all the circumstances required by the narrative, also especially because of the existence there of a perennial spring,—noticed by travelers as supplied by the condensation, through contact with the colder sides of the mountain, of the vapor of the Mediterranean,—and because also there are now the ruins of some very old structure, has been assigned to a spot near this last height, a spot named by the Arabs *El Maharrakah*, "the burning," or "the sacrifice." (4) The number of the prophets of Baal, and of the goddess Astarte that Jezebel supported, though Elijah had been absent for three years, he accurately names, for this was the complement required in the Baal service, and these, in a famine, would be the last to be allowed to suffer. They were not, in the sense of seers, prophets, but in the sense of priests. They attended to the service of the god, established and supported rites of worship, and consulted the god for the people. The prophets of the "groves" were prophets of Astarte, the Phœnician goddess. Instead of "groves" the word in the original is in the feminine singular, and so means the goddess that Jezebel worshipped. These "prophets did not sit down with the queen at her table. The language means ate 'from her table,' or were supplied with food at her expense. She furnished their table. (5) The king did not regard this request as dictated to him. He viewed it as a condition on which Elijah would attempt to break the long drought. He knew, too, that Elijah had something to say 'or to do for the people. In those days the representatives of the gods, the priests or the prophets, held a power in their hands of which kings were afraid. Superstition enthralled the people, contact with idolatry kept the Israelites in subjection by this false fear. Ahab had little true conception of the one only true God, and viewed Elijah very much as he would some strong character in the service of Baal. Hence he dared not cross the wish of Elijah.

21. (1) When the people assembled we do not know. The whole nation could not get word and assemble on that day. Probably the time of the gathering was the next day. (2) How long halt ye between two opinions? "Halt," in the original, means "to limp," like a person whose legs are of unequal length; hence to sway first to one side and then to the other. The word also means "to dance around;" hence, some writers think it refers to the motion of a dance about heathen altars, "by hopping first on one foot and then on the other." The former view shows the thought of Elijah to be that of vacillation from one God to another; which is, doubtless, the true meaning of his words. Men "halt between two opinions" who worship God on the Sabbath, and mammon during the week. The people then thought to worship both Jehovah and Baal; both to them were gods. (3) Elijah charges them with inconsistency. "If Jehovah be God, follow him; but if Baal, then follow him." Both can not be God. Jehovah never admits of a rival. He alone is God. God is one. If he is God, he has all the rights of God. If he is God, if the world is not God, if self is not God, if this life is not God, what follows but that we honor God as God? Reason, conscience, highest privilege and greatest good call on us, "if the Lord be God," to "follow him." (4) The people answered not a word. They could not reply to this sensible rebuke. Some think that, before the king and the eight hundred and fifty prophets, they feared to decide for Jehovah; and yet, before Elijah, dared not to decide for Baal. They may not have known how to decide a question which their king could not or did not answer. No doubt their teachers had clouded their understandings, and had led them to doubt, if Jehovah alone was God. It is probable, however, that

their silence arose from a disposition not to be caught, or to confess their sins.

22. Elijah, though correct in respect to the number of Jehovah's prophets there, had an incorrect idea of the extent of the apostasy to Baal. 1 Kings 19:14-18. He was now alone except in the presence of Him whose invisible support makes stronger than hosts. The four hundred and fifty prophets of Baal were in contrast with Elijah in numbers, character and moral power. There was purely numerical strength. They believed in Baal, but there was no Baal behind his images. Elijah, armed by the Spirit of God, was fearless before them. "One with God, is a majority." How superior in character Elijah appears! How grand in his loneliness!

23, 24. (1) Truth will bear testing. Elijah believed that God would respond to a reasonable appeal to him to prove to the darkened, misled and bewildered Israelites that he was God. Hence he dared the priests, the whole eight hundred of them, to show their sincerity, and to test the existence of Baal by a sacrifice. This was an especially fair test to the prophets of Baal, for he was the sun-god. Therefore, if the sun were a god, what easier proof of it, what proof more in harmony with its nature than by a revelation in fire? Surely, for the sun to set fire to the wood, when invited by a sacrifice waiting to be offered to it, were a light thing for it to do. (2) The people called the test proposed most fair. By their endorsement of the trial suggested they forced their religious teachers to accept the challenge. Retreat from this crucial ordeal was cut off. If Baal was God, as these men had taught, to refuse this appeal to him was to draw down ridicule and assault on their heads. Truly the words of Elijah were "well said."

25. Elijah gave the prophets of Baal the first attempt. For "they were many." It was fair for them to meet the awkwardness of beginning. Moreover, as they worshiped the sun-god, the time farthest from sunset would be in their favor. If they won a signal from their god, Elijah would be embarrassed, and perhaps assailed. Since he knew they would fail, the failure would show their folly. After their discomfiture the revelation of Jehovah would be more striking and impressive. If, by mid-day, or by the time of the evening sacrifice, the sun god did not answer his worshippers, his deity would be seen to be fictitious. At what hour could the divinity in the sun break forth, if not in the time allotted to these men? His failure to recognize by a flash of fire the extremity of his devout followers, at such a favorable time, could neither be accounted for nor excused.

26. His prophets made the altar, prepared the sacrifice, and from morning until mid-day called repeatedly to Baal, "O Baal, hear us." Matt. 6:7. The people gazed, discussed the probabilities of an answer at first, perhaps, joined in the prayers, then grew impatient, doubtful, at last mocking. Elijah looked with serene contempt on the lunatics. He had no pity to waste on them. The prophets "leaped on the altar," that is, "danced around it." Wild dancing in religious exercises has, in the East, been practiced until this day.

27. "At noon" Elijah, no doubt seconded by voices from the people, mocked them. His words were bitter, but less so to them than to us; for they really believed that their gods talked, traveled and slept, and were often engaged, as men are here. Instead of "talking" we may read "meditating." The word has both senses. Instead of "he is pursuing," "we may read 'he hath a pursuit, or engagement.'" Elijah scorns them. With cutting irony he declares "for he is a god." He calls on them to be more vehement, urging them to exhibit to the utmost their folly.

28, 29. Stung by the mockings of Elijah "they cried aloud," and cut themselves "with knives and lancets (or spears)," till the blood gushed out upon them." These wounds partook of the nature of self-sacrifice to the gods; the blood was supposed to appease the wrath of the gods and propitiate them. Thus these men showed their sincerity, ignorance and folly. They were crying out, dancing wildly about and cutting themselves to please—nothing. Three-fourths of the day was thus consumed. The "evening sacrifice" took place at three in the afternoon. The word "prophesied," describes the appeals of these "prophets" to their gods. It is a term used to denote in the Bible the utterance of religious precepts. 1 Sam. 18:10. 1 Kings 22:12. The results of four hundred and fifty men's incessant cries, for so many hours were nothing. So the results of the service of "the god of this world," at last, is nothing. This, too, is the reward of devotion to anything not God. Thus we see that sincerity in religion must have a basis of truth beneath it, or men may cry aloud all day and "cut themselves with knives" and "lancets," and secure nothing. The folly of delusion in religion, the results of worldliness, the strength of the man of God, the weakness of a multitude that do evil, the importance of knowing who is God and of serving him as such, we may from this lesson learn.

Many are judged harshly by the world, because they allow no eye but God's to see into the inner sanctuaries of their hearts.

Communications.

THE ATONEMENT INDICATED IN NATURE.

BY REV. R. DUNN.

Man is a part, and the most instructive part of nature. Whatever is positively known in experience, developed in history or proved by reason as the original suggestion or demand of the human mind must be true. And although the conditionality and conditions of the remedial influences, and various kinds of substitution in universal nature might furnish by analogy many suggestions respecting the nature and conditions to be expected in any atonement provided by the Author and Governor of the universe, yet the nature, intuitions and necessary conclusions of the human mind in its individual and social action is sufficient for present purposes. What, then, in view of man's nature, and in the nature of the case, must be the nature of the atonement?

1. It must meet the demands of public justice. That man is a social as well as an individual being, and that governmental law is intended to define duty to society will not be questioned by any one. That penalties annexed to such laws must have in view not only the integrity of the government, and the honor of the law and its administrator, but the protection of the public by motives for obedience and against transgression is virtually affirmed in every form of government ever adopted upon earth. The violation of law is a public injury, and, without penalty, motives against such injury are inadequate. If there was no penalty against theft and murder, property and life would not be protected, and public justice would be violated. The public has a right to demand justice in this respect. And so when a man assaults another, and then pays the injured party for "private damages," he is prosecuted in "behalf of the people" and pays the "penalty." This distinction between private damages and penalty, personal and public justice, is an acknowledged and universal necessity in all just government, human or divine.

Penalty is motive, and public justice requires that any atonement or system of mercy proposed shall not injure society by weakening the motives against vice which are arranged for its protection; but shall present some motive just as good and safe for society as the penalty would have been.

2. It must present some suffering or sacrifice which shall so far take the place of penalty as to show the threatening a truth, and not a lie. A criminal may have the fine of a hundred dollars paid by another party who, with large wealth, suffers less than the criminal would, but who really meets public justice by the sacrifice of the same value; and thus the law and government are vindicated, and the criminal saved. Atonement without suffering would annihilate penalty. And without penalty, there is no law; without law, there is no moral government; and without law and government, moral character and moral happiness would be impossible, and the government of Jehovah defeated.

3. Atonement must be conditional. If unconditional, it would set aside or destroy all possibility of penalty; and thus destroy all moral law and divine government. It would, also, take away all motive against vice, and thus encourage the violation of public justice and prove universal injury to the universe. The unconditional atonement for theft would encourage stealing, and thus be a curse to society. So a general unconditional atonement would be a general inducement to sin, and a curse to the whole universe. But if an atonement is conditional, then all the force of the motives of openness are continued and even continued upon those whose certain and fixed desert of penalty would be beyond the reach of penal motives without the offer of conditional mercy. Atonement must be conditional or fatal to divine government.

4. It must be limited in duration. Atonement is the acceptance of some plan by which a criminal can escape the penalty of law. So long as the atonement is offered, the penalty can not be executed; and if offered eternally, the penalty must be eternally suspended and all law rendered null and void. No just atonement can be perpetual.

The above, in connection with a previous article published a short time since, is offered as the most brief and simple statement of the "indications of nature respecting an atonement," that at present I am prepared to furnish, and if not satisfactory, may be at least the occasion of profitable reflection to those proposing the question.

GOD'S WAY OR MAN'S WAY?

BY REV. R. N. HERICK.

"To obey is better than sacrifice."

God commanded Saul, king of Israel, to "go and smite Amalek; and utterly destroy all they have." Saul prevailed against them and destroyed them "men and woman, infant and suckling" as he was commanded. But he spared Agag and the best of the sheep and oxen, though they were mentioned as doomed to utter destruction in his commission. He and his people were familiar with the fact that God had often recognized sacrifices of sheep and oxen as a suitable acknowledgment of his agency in winning a battle. They saw in the fat sheep

and-cattle of the Amalekites just the kind of sacrifices God had often been well pleased to accept, and, doubtless, concluded they would be quite as gratifying to God and much cheaper for them than a similar number from their own flocks and herds. True, it was disobedience, but such a very religious disobedience that Saul evidently thought the Lord would not care, and perhaps expected Samuel would be authorized to commend him in the name of the Lord his God. He was slow to learn what many another has learned at great cost, that "to obey is better than sacrifice, and to hearken [than the fat of rams]."

God, in all his gracious dispensations, is seeking to bring an alienated and degraded race back to loyalty and spiritual elevation. He chooses the means, it is for us to use them, not to determine their adaptation to the end proposed. Sometimes the Infinite casts the finite into his confidence, as it were, and enables us to see the relation between the requirement and the result it was made to secure, but he does not always do so. The plans and purposes of One who knows all things can be only partially understood by those who know so little as the wisest of earth's sages do. It is, therefore, the part of wisdom as well as of loyalty to "hearken." Our safety, comfort, usefulness, all our desires and aspirations are safe in the hands of the All-knowing and All-loving. Ours is the simpler, and comparatively easy, task of learning and doing his will. There is no place for our little pious expedients to reach, by short cuts and easy stages, the end of "the race set before us." We often, in our religious experience, come to places where God's appointed way seems a long way round. It often happens that some clearly revealed truth seems, to a short-sighted vision, to stand right in the way of successful endeavor, and even opposed to Christianity itself. But if God says destroy all the sheep and oxen, be sure he does not require any of them, not even the finest of them, for sacrifice. Duty is duty, even if it does spoil our nicely adjusted schemes. Truth is truth, even if it upsets our fine theory of the relation of one thing to another.

This tendency to substitute human for divine wisdom is one of the most fruitful causes of division in the body of Christ; it is one of the chief hindrances to that clear perception of truth which alone affords a substantial basis for the most perfect union and efficiency of the disciples of our Lord. Nothing short of infinite wisdom can present truth which is absolutely consistent with itself, and duties that never conflict. We shall find scope enough for a charitable and tolerant spirit in the most conscientious and painstaking effort to interpret God's revelations, without attempting to decide what he ought to mean or require.

There needs to be a growth in the grace of child-like simplicity as well as in the knowledge of the truth, in order to a clear view of what is true or obligatory. We need to learn that we are only children who must be content to take fragmentary truths and isolated facts and put them into immediate and practical use, without waiting to weave them into the perfect garment of which we know they form a part.

What ought to be true is quite beyond our reach. What we wish to have true will not make one hair white or black. What our preconceptions incline us to think true is neither here nor there. What is true or right is the vital question. It was clearly right for Saul to slay the choicest of the sheep and cattle of the Amalekites, and no amount of specious reasoning could make any other course right. It is just as clearly right for my reader or myself to obey every known requirement of our Lord, and the wrong of disobedience will not be righted by substituting something that seems better from our standpoint. It may be what seems a little violation of a specific command, to secure what seems a great good. No number of little lies ever made a great truth or little wrongs a great right. If we do evil that good may come, we shall watch for its coming in vain.

Minneapolis, Minn.

FORGIVENESS.

BY MAT.

Recent thought upon this subject forces me to the unhappy conclusion that many professing Christians scarcely realize what it is to forgive an injury.

If they are clothed in the garments of forgiveness, why are there so many churches with old troubles only smothered up with hypocritical handshakings and formal prayers? They are like grumbling, rumbling volcanoes ready at the least disturbance in the heart of the church to send forth anger, hatred, slander, ruinous enough to bury hopelessly the entire settlement of holy influences that may be growing up around the church.

Professing Christians exhibit this uncharitable spirit not only in pinching these stubborn old church difficulties, but towards those outside of the church, who have maliciously injured them, when it seems impossible to forgive; but will such an excuse be of value before the just and eternal Judge?

For illustration, a person wishing to destroy the influence of the church tarnishes the character of one of its members with such a dark, deep stain that the unfriendly eyes of the world will ever behold it there. It is seemingly impossible

for that person to forgive the satanic injury, to banish from the heart all resentful feelings towards the offender.

Forgiveness does not imply simply, can the injured one abstain from stabling in return with the words of slander? It means far more than this. It is nothing short of banishing from the inmost recesses of the heart every unkind feeling, and regarding the offender with Christ-like love.

Indeed, it is a great work to forgive actually a dark, satanic injury, so great that none but a deeply injured person can realize its immensity. It is utterly impossible for the natural heart to forgive. As the child, first learning how to do a difficult piece of work, depends wholly upon its parent for direction, and for the actual doing of it in many places, so must we learn to lean wholly upon Christ to guide us in this great work. He will fill us so full of his spirit that it will be a pleasure to forgive.

I think we do not realize to how great an extent we harbor an unforgiving spirit. We scarcely think to pray for this holy disposition, the very essence of Christianity.

We pray for penitence, darken our brows trying to decide whether we have been converted, while at the very same time we are entertaining unkind feelings toward the gossip who has spun our characters to nothingness, exulting over the loss of one who has defrauded us, hating the one who has maliciously slandered us.

Now Christ would have us, instead of spending our time in this sinful manner, pray for those who have despitely used us. In this way we shall be brought into a state of forgiveness, then all our worries will decide themselves.

When our hearts have become so purified that we can look up into the shining face of our Father, and say, "I forgive my brother for that deep injury," we need have no fear but that we have been converted, for this spirit comes from none but God himself, and our hearts must have been changed, else it would not enter there, for he abides only with the pure in heart.

How groveling a disposition we manifest by dwelling on the wickedness of the character who has injured us, instead of gazing to God, that we may be clothed in the garments of forgiveness. Is life so long that we can afford one moment harboring such a spirit as this which eats up the very germ of holiness?

Oh, we are falling backward every moment we delay. It is in such places as these in the Christian's journey that we feel that we must cling to Christ with all our strength.

To help us forgive, let us remember how much God forgives us every moment. He gazes on us by the light of the "Sun of Righteousness," whose dazzling glory blinds his piercing eye to all our sins, so his great love embraces us together with Christ himself.

DECLINE OF A MEDITATIVE SPIRIT.

The churches of New England were long characterized by containing a large number of laymen who made Scriptural truth their daily study amid the cares of business or professional life. The means of studying the Scriptures were less accessible than now; a knowledge of much which forms the externals of divine truth, such as sacred geography and antiquities, was far less diffused; but the amount of acquaintance with the essence of the Scriptures was greater. Perhaps I may say also that thought moved in too doctrinal a channel, being controlled too much by the Westminster Catechism or by New England Theology, and not enough by the pure word of God; but find what fault you will with our fathers, the fact remains, that they were a meditative generation, that religious truth was the principal training of their minds, the principal subject about which the thinking of pious men in every kind of life was occupied. To familiarity with the Scriptures they united deep convictions of its truth, firm principles and unerring instincts in matters of practical life.

Has the present age of Christianity retained these qualities of the past? I think not. And here I may be permitted to say that it is not my province at the present time to praise or blame, but only to discriminate. The age may be greatly in advance, for anything which concerns us now, of preceding ones. It may, in regard to activity, compass of knowledge, and a catholic spirit, be superior to any since the landing of the Pilgrims, and may give many promises of a still nobler future. With all this I have nothing to do. I only ask whether it is characterized by thoughtfulness to the same degree with the foregoing ages. And the answer must be that religion has to a considerable extent altered its type. It appears now under the forms of activity, of sensibility occasionally aroused, of interest in religious events, rather than in the form of meditation on the word and truth of God. This I think may be gathered from various indications. The manner in which men begin a religious life will be apt to leave its impress on their whole subsequent career. Now it is a common remark among ministers that formerly very many passed through what was called a law work, that is, a time when they explored themselves and thought seriously on the great problems of their sinful nature and of grace. At this work they were kept by their spiritual advisers, very judiciously, it might be, as if there were but one and the same beaten path, by which all had to attain to hope and comfort. But no doubt the result of the process was to acquire a greater knowl-

edge of the evil in their hearts and a higher value for the deliverance found in the gospel. And no doubt, also, habits of self-reflection and a reflective, thoughtful habit of mind generally were built up the more easily on such a foundation.

Again, a difference may be traced between the present and the foregoing age in regard to the importance which doctrine assumes in the minds of Christians. The old angular Calvinism of our fathers' days has gone out of date, and even those ministers who stickle for it most, use it less to build up their people with than to try their brethren by. Perhaps it is well that a milder type of theology has come into vogue, but surely it is not well if congregations very generally, as I believe is the case, attach but little weight to doctrines, bestow but little thought upon them, do not love to hear them preached, and fail to see the beauty of the system of divine truth. One can not help suspecting amid all these signs that the verities of the Bible have a weaker hold upon the faith of Christians among us than formerly; that it would be comparatively easy now for a set of heretical or half-orthodox teachers to sap the foundation of belief in a multitude of minds. Where are now those stern, perhaps, but firm and strong laymen, whose deep religious convictions and well-settled theological opinions fit them to be pillars in the churches? Are they not few in number, and pointed out as relics of the olden times?

Another indication of the state of mind is the subjects which occupy the attention and the conversation of Christian people. Perhaps I am not qualified to form a judgment here from not having been called to the practical duties of a parish; I will, therefore, rather hint the opinion than stoutly maintain, that the conversation of religious people when they meet is more on subjects external to the inner life than formerly; they will talk about revivals, perhaps, or prayer-meetings, or preaching, or the work of missions, or some of the moral reforms in progress, but less than of old about that which constitutes the essence of the gospel, sin and redemption, the promises and the heavenly inheritance, the trials and the encouragements of our pilgrimage through the world.—Pres. Woolsey.

A PARAGRAPH FOR EACH DAY.

I.

He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small;
For the dear God who loves us,
He made and loveth all.

—Coleridge.

II.

Not what God gives, but what he takes,
Uplifts us to the holiest light;
On truth's rough crags life's current breaks
To diamond light.

—Alice Cary.

III.

As we look to Christ in prayer, and converse with him through his gospel, we shall find new and better dispositions growing up within us; holier habits of thought collecting and increasing,—a power over sin that is an earnest of future triumphs,—a pleasure in studying the divine dispensations, and discovering fresh traces of wisdom and goodness,—and an activity in every duty to God and man.

—Charles Wolf.

IV.

More home-like seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They can not be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, forever more.

—J. W. Chadwick.

V.

Deep in the heart of pain God's hand hath set
A hidden rest and bliss.
Take as His gift the pain, the gift brings yet
A truer happiness;
God's voice speaks through it all, the high behest
That bids his people enter into rest.

—Lucy Fletcher.

VI.

Every man is born for heaven; and he is received in heaven who receives heaven in himself while in the world, and he is excluded who does not.—Swedenborg.

VII.

I have one great principle which I never lose sight of: to insist strongly on the difference between Christian and non-Christian, and to sink into nothing the differences between Christian, and Christian.—Dr. Arnold.

See how the great besetting ill of mankind,—the temptation of the flesh,—is dealt with by Jesus. In him we find no asceticism; he "came eating and drinking"; countenancing marriage and raising its ideal to that of indissoluble union; joining in the feasts and all the innocent gaiety of men. But against the evil desires of the flesh he set to work a mightier force than men had learned to use before. Instead of simple will-struggle against sensual temptation, he set men upon an enthusiasm so lofty and absorbing that the lower fires should be crowded out. Paul put it into one sentence, "Be not drunk with wine, but be filled with the Spirit." Be so full of active love for others, of joy in the sense of God's companionship, of all noble and generous activities, that you shall have no inclination to degrading pleasures.—"A Living Faith," by George S. Merriam.

You are young and have the world before you; stoop as you go through it, and you will miss many a hard thump.—Cotton Mather.

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THE TABERNALE DEDICATED.

If the popular response to the proposition to hold revival meetings in Boston should be taken as indicating their success, then great results are already assured. For, at the dedicatory exercises Thursday evening, the Tabernacle was filled, nearly every one of the six thousand seats being taken. To be sure, the audience impressed one as being composed of the church-going people of the city—a class which one of our exchanges thinks does not contain the people that the revivalists come here to labor for. But opinions may differ as to that. Certainly, if a genuine revival can be effected in the churches, one of the first steps towards the conversion of sinners will have been taken. Moreover, it is the Christian people of the city who, by their sympathy and prayers and work, are to sustain and carry out that work after it is begun. So that this response, not only in the attendance at the dedication, but in the deep interest manifested in the audience, must be encouraging as well as gratifying to those who have the work, humanly speaking, immediately in charge.

The exercises were appropriate, and the denominational relations of the leading participants bore the same testimony that the composition of the audience did to a cordial support of the work by all the Christian churches. Bishop Foster, Rev. Dr. Webb, Rev. Dr. Withrow, Rev. Geo. F. Pentecost, Rev. Henry M. King, Rev. A. J. Gordon and Rev. R. R. Meredith were among the participants, every address being adapted to the occasion, and each adding to the force and fervor of the other. The need of a union of divine power and human agency was not only recognized by the speakers, but was insisted upon, if any really beneficial work was to be accomplished.

To arrest the public attention of Boston and vicinity is one of the first things needed to be done. But it will not be the easiest thing to do. To substitute in people's minds an interest in religious things, for the interest in national affairs that now almost wholly absorbs them, will be a slow process. Hence the need of greater faith, of more persistent work, and, may be, of more patient waiting for the desired results. If the public is not in the best mood to quickly respond to revival influences, the response may be the more earnest and general when it comes.

There is a very gratifying thing about these dedicatory exercises, and that is the frequent expression of the belief that the work, so far as it may be a genuine one, must be of God. So the people do not wait for Moody and Sankey to come before they practically begin the meetings. As is as though they felt confident that the work, being such as it is, could be carried successfully forward even if the revivalists did not come. And who knows but it could? We would like to see the experiment tried. At any rate, we should be disposed to feel less hopeful of the converts that could only be made with Moody and Sankey at the meetings, but that could not be made without them.

The occasion is at least a momentous one not only to the churches and the sinners in Boston, but to every church and to every unsaved person throughout New England. For they all, however remote, may share more or less in the spirit of revival that may be poured out at the Tabernacle. During the next week, multitudes of individuals will have more at stake in the meetings there than the whole of England staked at Waterloo or Germany at Sedan. For if victory delays, and their souls are unsaved, who shall measure their loss?

We would have every Christian feel a share of responsibility in the work. It should not become them to wait in a state of curiosity, as though the first meetings were an experiment to decide whether there was to be any revival or not. The effort is not of the nature of an experiment, for it admits of no doubt as to the results, if the proper means are used. Are we each lifting the prayer of faith, that God promises to answer?

TERMS. We occasionally receive letters from our patrons expressing the opinion that the price of the *Morning Star* is too high—higher than other papers, and still stands at the war price. We know that some papers depend largely upon advertising for support, and are published at lower rates, but we do not know of a religious paper of the size of the *Star*, containing an equal amount of reading matter, that is published at lower figures than we offer the *Star*. During the war, at the high prices of paper, &c., there was no profit; and when the paper was enlarged there was not a corresponding increase in the price, and some years the receipts have hardly equaled the expenses. Publishers were required to prepay the postage, two years ago, and while most other papers

increased their subscription price to that amount, we kept the *Star* as it had been, and paid the postage ourselves. If subscribers would sustain us in putting our paper strictly on advance payments, as some papers are published, we could afford it at a lower price, but on the credit system, with many largely in arrears, we can not.

HONEST THOUGHTS.

Honesty must have some heart in it, else it is not honesty. It is recognized by clear thinkers that the heart must be taken into account even in what is deemed to be more exclusively the work of the intellect. One who has trifled with the more serious workings of his nature, who has been loose in his habits of thought, is not believed as readily in making a statement of facts as he would be, did he but speak from a heart well-trained in honest ways; much less does he carry conviction as to the conclusions which he derives from the facts.

The world is in pressing need of honest thoughts. It desires to know the convictions of men and women out of their own mouths and of their individual experiences. Persons of every station and rank, of every trade and profession; the shoemaker, the merchant, the teacher, the dress-maker, the minister, the father and mother, the brother and sister, each has something that would be a help to another, did they but speak their honest thoughts, relying on their own individualities.

The temperance reform has come to the front from the expression of honest thoughts. The Reform Club originated with the drunkard, who, having found a better way, in the very earnestness of his heart to lead others into the same way, could not but speak unfeigned and individual words, and to these individual words of the reformed men is due the vitality of the movement. A temperance lecturer may seem to us harsh, may use words and advance sentiments which we may not think advisable, but when the heart comes to the surface, and we are permitted to look within and see whence arose those words, and what prompted the sentiments, we forget all else in wishing we too might do more to advance this glorious cause. The criticisms of the head pale into insignificance before the enthusiasm born of honest thoughts.

The want of honest thought is felt in religious life. It is the chief instrumentality in bringing souls to Christ. The pleading of a sincere soul, though expressed in broken words, has carried conviction to many an impenitent one. And here it may be said that it is humiliating to consider how often cultured expression is heartless. We become almost addicted to think that beauty of language is tainted with dishonesty, that the learning of the schools has something of the humbug in it, that the day-laborer is nearer God than the scholar. But those rare exceptions where the felicity of the style is in harmony with the sincerity of the heart and the sweetness of the thought, compel us to the belief that culture should add clearness and beauty without destroying a healthy individuality. Let us add that if the scholar has a better style, a better command of language, more furniture in his brain than the day-laborer, it is all the harder for him to be honest to his own heart in the expression of thoughts.

It costs something to possess honest convictions and utter our honest thoughts. At first it might appear the easiest of things. It is the hardest. Humiliation, self-denial, wrestling with God in prayer are means to its attainment. Yet if we would do the work which the Lord would have us do, we must be honest in our thoughts. It is a high gift to be the recipient of another's honest convictions, nor shall we value this gift rightly till we ourselves are humble and earnest seekers after truth.

REMOVE THE HINDRANCES.

At the grave of Lazarus, Christ would perform one of his most wondrous works. Though all power in heaven and in earth was committed to him, yet he enjoined that the stone which lay over the grave should be removed by human hands before the needed power was exercised. In accordance with the principle herein involved, Christ did not during the days of his flesh, and does not still, employ supernatural means for the accomplishment of any given work when natural would suffice. Indeed, these two agencies often supplement each other, or the employment of the latter is necessary that the former may operate.

To-day God is ready, nay, even anxious, to work in mighty power. There are those, "dead in trespasses and sins," whom he would raise to newness of life in Christ Jesus. But in order that he may do this, there are stones or hindrances which must be removed. This done, the command, "Come forth," will be issued, and all the blessed consequences will follow.

Prominent among these hindrances is unbelief. It is expressly said of the Master that, in one place, he could not do many mighty works because of unbelief. The same cause operates now with the same result. But few, perhaps, are aware of the extent to which practical infidelity exists. The God of the Bible, the hearer of prayer, the keeper of his promises, and the blessing of faithful effort, has an existence in theory, but at how few points does he touch real and practical life! For unbelief removed, let there be substituted a quickened, earnest and childlike faith.

Then another hindrance which needs to be removed is prejudice. Etymologically, this signifies a pre-judgment. It acted as a hindrance to Christ in his work. How significant was the inquiry, "Have any of the rulers believed on him?" It may exist both in reference to the instrumentalities employed and the methods adopted. Human notions are opposed to divine plans. One may oppose a revival because a Moody is instrumental in producing it. Another would have souls saved, but he disapproves of the agency of revivals. How much better that all should have upon their lips and coming from their hearts the spirit of the prayer, "Lord, send by whom and in what way thou wilt send, only send."

Then again another hindrance is worldliness. And this is a mighty hindrance. It is true now, as it ever has been, that "where the love of the world is the love of the Father is not." As in the days of Christ so now, "All begin with one consent to make excuse." One goes to his farm, another to his merchandise and still another to his pleasures. The cause of the Redeemer, which should be first, becomes last. Christian parents often wonder why their children are not converted, yet if they only knew how much more they actually preferred their worldly advancement to their spiritual welfare, the wonder would disappear. What a significant, though perhaps unconscious, rebuke Vanderbilt gave to worldliness, when, in his dying moment, though the possessor of fourscore millions, he tried to repeat,

"Poor and needy though I be,
 Christ, my Saviour, cares for me."

Lines which he had learned in his childhood! How different would have been the record of his life, had the spirit of these words been manifest during all his years! Let all heed the lesson.

As still another hindrance to be removed, we would mention indifference. There is a failure to rise to a full realization of the importance of the issues involved. Of what unspeakable moment is it that the spiritually dead should be raised to life! "The redemption of the soul is precious." Yet the souls of many dead ones will not be redeemed, because professing Christians are neither "cold nor hot." Kindred to indifference, and a promoter of it, is love of ease. It was to this that Jeroboam appealed when he told the ten tribes that it was "too much" for them to go to Jerusalem to worship. To-day, it keeps multitudes from the house of God, the prayer meeting, the closet and from making personal effort. Now this stone of hindrance may be heavy, but the command of Christ heeded, and his love constraining, it may be removed.

So will it be with all. When they are removed extensive and glorious results as already implied will be experienced. It will be a joyful work for the church to loose the raised and quickened, and let them go. May God grant such an unspeakable privilege!

PIETY IN COLLEGES.

The *Congregationalist* contains an editorial on "Religion in American Colleges," two or three points in which are specially suggestive of thought. After pointing out the relative decrease in the number of graduates who enter the ministry, it states, that facts indicate the same relative decrease in the number of college students who are Christians.

In regard to the former it may be said that the relative number of those having the ministry in view, who take a college course, has not increased nearly as rapidly as those purposing to enter other avocations. While this will partially account for the decrease of ministerial candidates in colleges, it can have no weight in regard to the proportionate number of Christian students. Again, after passing in review the number of Christian students in the prominent colleges of the country, the conclusion is drawn that "in general religion holds a more important place in Western than in Eastern colleges." A larger proportion of Western students, of professors and instructors, are Christian men; and the denominational colleges are usually under more direct religious influences than in the East.

The writer is also of the opinion that the popular idea that a disbelief in the divine character of Christianity is prevalent in our colleges has no basis in fact; that the intellectual assent to the fundamental truths of Christianity is very general; and that there is nothing of special consequence in the air of the average college life to invite disbelief and doubt. But there is a danger, and it is thus pointed out:

As, in general, the progress of Christianity is hindered more by the dead-weight of "moral" men than by forcible opposition, so in our colleges, Orthodoxy has more, far more, to fear from the negative attitude which students assume toward religion, than from their accepting the dogmas of Pantheism, Cosmism, or Rationalism. Imagining that neither the Bible nor the Philosophy of the Unconditioned can give a satisfactory answer to their inquiries after truth, many of them accept John Locke's advice, and settle down into "quiet ignorance."

All those who are intimate with college life, will agree, we think, in the statement, that nowhere is the light of piety seen more clearly or better appreciated, and nowhere is hypocrisy more heartily despised, than on college grounds. It is shame, of every description, that the prevailing sentiment of college students is against.

THE ELECTORAL BILL.

The bill providing a way to settle the presidential difficulties has passed Congress, the vote in the Senate being 47 and 17, and in the House 191 and 86. The opposition to it was greater in the House than had been expected, and would doubtless have been numerically greater in the Senate, especially on the Republican side, if the vote had not been pushed through at the earliest possible moment.

The important feature of the bill is just this, namely, that, having provided for the appointment of a commission, consisting of five Senators, five Representatives and five Judges from the Supreme Court, it puts into their hands the decision of the whole question relative to the three disputed States, agreeing that which ever set of electoral votes shall be reported as legal by this Commission, that set shall be the votes to be finally counted, unless an objection to that item of the report is sustained by a concurrent vote of both houses. Such a concurrent vote is not at all likely to be cast, so that when once the Commissioners have made their report we may probably know who the next President is to be.

Theoretically, this is the fairest way that could be devised to settle the dispute. The ten Congressmen are to be chosen half and half from the two political parties, and the Judges, four of whom are appointed by the terms of the bill itself and the fifth to be chosen by the other four, are supposed to be the furthest possible removed from all political bias.

But practically we are not as hopeful as many are over the result of the arrangement. The immediate outcome of it may perhaps be fair and right enough, but it makes a precedent that is likely to go before untold perplexity and confusion in the future.

It is noticeable that the chief opposition to it has come from the Republicans, only one Democrat voting against it in the Senate and eighteen in the House. The Republicans who opposed it, among whom were such experienced men as Sherman, Sargent, Morton, Blaine, Garfield and Hamlin, did so on purely Constitutional grounds, and it must be confessed that their arguments are entitled to a good deal of weight. The bill practically bears the indorsement of Congress on its right to go back of the regular electoral returns from the several States, a theory which, once recognized, will be found full of evil in successive presidential elections. In the long run, it is quite doubtful if we escape more than we incur in resorting to this experiment.

If there is no delay in selecting the members of the Commission, this speedy passage of the bill will allow the electoral returns to be opened and decided upon next Thursday, Feb. 1, and thus the public suspense over the matter be soon relieved. May business then feel the relief that it expects.

But the business consideration is not the chief one. That party spirit has so far yielded as to allow such an arrangement as this to be made, especially in the midst of the personal and sectional interests at stake, is of far greater import. And while we are not enthusiastic over the plan itself, there are many things in the circumstances attending it that fill us with hope and confidence.

CURRENT TOPICS.

A COMPLETE SAFEGUARD. The *Christian Standard* calls attention to a case recently suggested by the *Journal and Messenger*, illustrating that the independent church polity common to all Baptists is by no means free from difficulties. The case is not an uncommon one, being that of a Baptist minister who was excluded from a church with which he labored. It is claimed by some in a case of this kind that such exclusion deprives the minister of his ministerial standing, while the greater portion of Baptists and Congregationalists, alike, including the best authorities, holds that, as ministerial standing is not acquired by the act of a single church, it can not be taken away by that authority. The action of several churches, after mutual inquiry and agreement, is usually required to constitute an accredited minister. Any other method is recognized as very hazardous and subversive of the best church order. And this leads us to suggest that F. Baptists have improved on the original Congregational polity by a system of Quarterly Meetings securing the periodical gathering of the representatives of a given number of churches. This secures a permanent delegate body, every way competent to license and ordain ministers, on request of a church, and to revoke such license and ordination at any time for cause. So far as the ministry is concerned, the Quarterly Meeting constitutes a regular quarterly council prepared to pass upon the standing of any minister properly a member of any church composing the body. Do we make all that we ought to make of this admirable system?

COERCION NOT THE POLICY OF GREAT BRITAIN. The English government has evidently heard the voice of that portion of her people who protested against being drawn into war in support of Turkey. In a speech at Liverpool on Tuesday evening Sir Stafford Northcote, Chancellor of the Exchequer, strenuously denied that the government ever had any intention of going to war on behalf of Turkey, or was influenced by an unworthy jealousy of Russia. Peace was essential to the interests of England; and while that government deeply sympathized

with the oppressed, yet intervention in internal affairs in a foreign country was regarded as a step requiring grave consideration. The government had proceeded on the principle of limiting their intervention within proper bounds, and avoiding what was felt to be false policy, namely: coercion. Nevertheless he considered that the Turks had acted on ill advice, and undertaken a grave responsibility in rejecting the friendly proposals of the conference; but Turkey had in this rejection done what she, in her free right, thought for the best, and he was unable to understand the language of those who apparently desired to turn the conduct of Turkey into a cause of offense for Europe.

SOMETHING TO DO. The Presbyterians will evidently have something to do at the next meeting of their General Assembly. The McCune-Skinner controversy, the appeal of the Philadelphia Synod on the question of immersion, and now the woman question of Craven vs. See, the last not the least, are all to be disposed of. To meet these questions in a Christian spirit, justly discriminating between the essential and non-essential, is the task which the times have placed in their hands. We shall wait with interest to see what course they will deem it best to pursue.

DR. RYDER ON MOODY. Immediately after the close of the Tabernacle meetings in Chicago, Rev. Dr. Ryder, a prominent and able Universalist, published in all the dailies an "open letter" to Mr. Moody, reviewing his work and criticizing his methods. The letter was written in the kindest spirit and contains especially that Mr. Moody was not only unjust but inconsistent with his profession of broad fellowship in confining his invitations for co-operative labor to the "evangelical churches," so called. All professed Christian churches should have been included, Dr. Ryder seems to think. We should like to see the experiment tried in Boston. It would furnish a good reply to the letter referred to. The result is scarcely doubtful, for, after the first round or two of Moody's hot-shot fired in the good old orthodox fashion in his sermon on the "Blood," there would not be found present at roll call enough Universalists and Unitarians to speak of. They would desert singly and by platoons.

SPECIAL NOTICE. The Chicago office of the *Star* has been removed to 46 MADISON ST., five doors east of the former location. Let all our friends take due notice and govern themselves accordingly in communicating with the office.

WE are pained to announce the death of Miss Addie L. Wyman, an esteemed contributor to this paper, which occurred a few days ago at her home in Mt. Vernon, N. H. She was the author of several fine poems that have appeared in the *Star*, many of which have been appreciatively copied by other papers, and one of which we came across a few days ago in a collection of poems published by Lee & Shepard. She was but twenty-two years of age at the time of her death, and was a young lady of great promise.

NOTICE. The subscribers to the *Baptist Union* have been receiving the *Morning Star* since the discontinuance of that paper, as the subscription list was transferred to this office, and we now hope that the *Star* has so commended itself to their approval, that those who have not notified us to the contrary, will continue to receive it as regular subscribers. We would take no advantage of them, and so, if they do not intend to take the *Star* we request them to signify at once their wish to have it discontinued. Otherwise they will hereafter be considered as subscribers. Terms, \$2.50 per year in advance.

Address, REV. I. D. STEWART, Dover, N. H.

Denominational News.

Ministers and Churches.

THE name of Rev. H. M. Bailey was left out of the *Register* by mistake.

THE church in Attica, N. Y., is thriving, and the congregation and prayer meetings are largely attended. Twenty-seven have been received to the church since May. Several others are to be received.

DANVILLE, N. H. The appointed Week of Prayer was observed here, a meeting being held each evening. The presence of the Holy Spirit was soon after apparent, and we trust that more than a score of our youth have become the subjects of his converting and saving power. J. A. L.

LYNN, MASS. The health of Bro. Kimball, pastor of our church at Lynn, has improved somewhat, since I was here, a few weeks since; but he is still unable to preach. His physician has advised an entire suspension of labor for some three months, which he has decided to take. The church sympathizes deeply with their pastor in his illness, and regrets very much the loss of services so desirable and acceptable to them. I have engaged to supply the pulpit, and act as pastor for the church for three months, praying God that our dear brother's health may be fully restored, and the saving presence of Jesus may abide with his people. J. S. BURGESS.

WE learn that Rev. H. P. Lamprey closes his labors in so. Parsonsfield, Me., on the last Sabbath in March, at which place he can be addressed with respect to labors elsewhere after that date.

BOOTHBAY, ME. The cause of Christ is prospering in Boothbay. More than a hun-

dred have already expressed their desire to become Christians, many of whom have become strong "in the faith once delivered to the saints." H. ATWOOD.

WEST BUXTON, ME. Our village proper consists of about one hundred houses lying upon both banks of the Saco river. A part belongs to the town of Buxton and a part to Hallowell. The parish includes a large number of families who live from one to three miles from the village. The business interests are mainly lumbering, farming and milling. The population is largely American with a mixture of Scotch, English and Protestant Irish. The different shades of religious belief are represented among us to a degree somewhat remarkable. Our own church is the only one in this immediate vicinity which regularly sustains Sabbath service. I came here in October, finding the church in a fairly prosperous condition and quite well united. The labors of their former pastor, Rev. J. B. Davis, were greatly blessed and many additions were made to the church. Bro. D. knows how to leave a church in a manly way, which makes it easy for his successor to take up the work and carry it on. At my suggestion the church adopted the plan of having but one preaching service upon the Sabbath. Our meetings have been very much interrupted by the severity of the weather and bad traveling, yet have been interesting and profitable. The Week of Prayer was especially helpful to us. Christians were drawn nearer to each other and into a fuller consecration to the Saviour. Two new voices telling what the Lord has done for them have greatly encouraged us, and we are praying earnestly for others who are seriously thinking of becoming Christians. There are a great many young people here; more, I think, than I ever knew in an inland village no larger than this. Very few of them, comparatively, are personally interested in religion. The people are exceedingly kind-hearted. During the short time we have been with them they have manifested their liberality in gifts amounting to nearly one hundred dollars, for which they have our sincere thanks. This is our first pastorate, but we are entering into the work as earnestly as possible. Our greatest desire is that the Lord will bless our efforts to the good of his cause and salvation of souls. FRANK K. CHASE.

Three Rivers, Mass.

This is a small manufacturing village, in a part of Palmer, situated at the confluence of three beautiful streams of water, affording an excellent water privilege, with the best of railroad facilities. The union of these three rivers indicates the Christian union of the people generally. Rev. Mr. Leet, with several large-hearted and unselfish believers in Christ, aided by the Holy Spirit, commenced in earnest, some eighteen months ago, the work of saving the people from their sins. At first, there were only two praying men, besides the minister, in the entire village. After much patient waiting, working and persistent prayer, the Spirit fell in great power upon the people, resulting in the conversion to God of some fifty souls. These persons, with some others, desirous of forming themselves into a Christian church, were found to entertain somewhat different denominational views, as their early religious education had differed. Mr. Leet, with an admirable catholic and Christian spirit, encouraged and essentially aided by others, proposed a union of all in one church, with a platform of principles and doctrine, sufficiently broad, as well as compact and Scriptural, to accommodate all, representing five or more different denominations. These all, of "one accord," laid aside their non-essential differences, and were organized into one Christian body. Your correspondent was invited to spend a few Sabbaths with them, immediately following the removal of Mr. Leet to another field of labor by his own request, but universal regret of the whole community. He found the church alive in religious service, frank, kind and charitable in opinions and utterances, harmonizing in all essential truth and methods of labor. Unity in Diversity was pre-eminently honored and blessed of God. Out of this eminently Christian church has grown a very valuable Sunday school, of nearly one hundred, mostly young persons, and largely connected with the mills. And a very thriving Young Men's Christian Association, with a general interest taken in the moral and Christian elevation of the place. Oh, how much better and more Christ-like is such a church, more capable and influential than a division into several small churches, hardly able to sustain themselves, and ever jealous of each other's progress. It seems to me, that all the minor divisions among Christians should end at once and forever.

There are hundreds of rural towns and villages, where a single church is all that is needed, and could be well sustained and very useful, but, having two, three or more, are unsustained and largely useless. And all because Christians are silly, or selfish enough to regard the name, and creed, and form, above Christ himself. Oh, when will Christians learn to subordinate the outward to the inward, unite their forces for the salvation of men, rather than partisan creeds, or denominational names? "Is Christ divided?" We should certainly think so, by the spirit and conduct of too many professing to be saints. What is a church, but a company of believers in Christ, "working together with him." We were very glad to meet several old familiar friends here, formerly of Lewiston, Me., unitedly and heartily engaged in the cause of Christ. May God bless them with a good and faithful pastor, equally catholic in spirit with themselves and former minister. J. S. BURGESS.

Dedication.

Thursday, Jan. 18, was a proud day for the people at Alps Village, N. Y. Their house of worship, erected, and just completed through the energy and effort of a few of the leading spirits of the place, was dedicated to the worship of Almighty God by appropriate services. After a good, interesting prayer meeting and before the services direct, a collection of something over a hundred dollars was taken to meet the balance due, which enabled them to dedicate this very neat and pleasant house, free from debt, or nearly so. The services proper were introduced by a voluntary by the choir. Invocation by Rev. Mr. Velle, pastor of the Presbyterian church of Sand Lake. Then followed the presentation of a Bible, a present from Mrs. Kerchner, by Rev. L. B. Coleman; Prayer by Rev. Wm. Fuller; Reading of Scriptures by Rev. M. Coleman; Sermon by Rev. J. M. Langworthy; Dedicatory prayer by Rev. W. H. Fonerden; after which the entire clergy present, nine in number, gave short, appropriate addresses. Perfect union and harmony prevailed and seemed to pervade all hearts, so that all could say, "It is good to be here." And, though the services occupied some three hours or more, none showed signs of weariness. The services were interspersed with spirited singing, by the choir of the Stephentown & Nassau church, who did the services honor, as well as uplifting other services. The day was delightful, and the

Poetry.

A HOME.

What is a home? A guarded space,
Wherein a few, unafraidly blest,
Shall sit together, face to face,
And talk and part and be at rest?

Where cushioned walls rise up between
Its inmates and the common air,
The common pain, and wind and screen
From blows of Fate or winds of care?

Where Art may blossom strong and free,
And pleasure furl her silken wing,
And every laden moment be
A precious and peculiar thing?

And past and future, softly veiled
In hiding mist, shall float and lie
Forgotten half, and unassailed
By either Hope or Memory.

While the luxuriant Present weaves
Her perfumed spells, untried, untrue,
Brothers her garments, heaps her sheaves,
All for the pleasure of a few?

Can it be this—the longed-for thing
Which wanders on the restless foam,—
Unsheltered beggars, birds on wing,
Aspire to, dream of, cherish "Home"?

No. Art may bloom, and peace and bliss;
Grief may refrain and Death forget;
But if there be no more than this,
The soul of home is wanting yet.

Dim image from far glory caught,
Fair type of fairer things to be,
The true home rises in our thought
As beacon for all men to see.

Its lamps burn freely in the night;
Its fire-glow unobscured shed
Their cheering and abounding light
On homeless folk uncomfited.

Each sweet and secret thing within
Gives out a fragrance on the air—
A thankful breath, sent forth to win
A little smile from others' care.

The few, they bask in closer heat;
The many catch the farther ray;
Life higher seems, the world more sweet,
And hope and heaven less far away.

So the old miracle anew
Is wrought on earth and proved good,
And crumbs apportioned for a few,
God-blessed, suffice a multitude.

—Independent.

A LESSON.

I heard a pouting little maid,
In childhood's dewy morn,
Lamenting that the rose was stemmed
Upon a cruel thorn.

I saw a sweet-faced mother,
In life's hushed evening hour,
Smile, grateful that the thorns were crowned
With such a glorious flower.

—N. Y. Tribune.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits:
Love is the sweet sunshine
That warms into life
For only in darkness
Grow hatred and strife.

Family Circle.

SOME GREAT CANAL PROJECTS.

Since Fred began his "canal talks," as he calls them, before his geography class, his classmates have had no end of discussion about such undertakings.

The other day one of the boys brought a copy of the "Herald" containing an account of the surveys which the United States government has made for a ship canal route across Central America; and one would have thought at recess time, the teacher tells me, that the school-room had been taken possession of by a convention of engineers. Some favored one route, some another, and each stood up for his way as stoutly as if he knew precisely what he was talking about.

At night Fred appealed to me to decide the matter, and was not a little surprised when I told him that the best route had not yet been determined. Our American surveyors have examined all the routes proposed, so far, and have decided in favor of what is known as the Nicaragua route, but certain French and English engineers are confident that a better can be found. Those who have never been there find it easy enough to say where the canal should run, but it is quite another thing to do it on the spot. The country is covered with an almost impassable wilderness, the mountains are high and the passes between them few and difficult. The necessity of having an abundant supply of water at the highest part of the route, to fill the proposed canal, is another condition which can be determined only by a careful survey; and no idea of the relative cost of the different possible ways can be formed without making estimates for each and every part of the proposed routes and comparing results.

"But why does the United States favor the Nicaragua route?" Fred inquired. "It isn't nearly so short as some of the others."

"The shortest ways across the Isthmus do not happen to be the easiest or the cheapest to cut through. Indeed, most of them are quite impracticable because of the amount of cutting and climbing to be done. The route up the San Juan river, through Lake Nicaragua, and across the Divide to the Pacific ocean is preferred because of the abundance of water that way, and the relatively small amount of digging required."

"Lake Nicaragua comes very close to the ocean," Fred remarked, looking at the map.

"True; but there's a high ridge between. It is only sixteen miles from the lake to the sea, but that is the hardest part of the whole route. Half the way would have to be of very heavy cutting, with ten or a dozen costly locks. A big

dam at the outlet of the lake would raise the water so that the lake would give fifty-six miles of navigation. The rest of the way would be through or beside the San Juan, with an improved river channel about half the way and the other half canal. Altogether the job would probably cost something like a hundred million dollars."

"Would it pay?"

"There can be no doubt about that. Look what a saving it would make for commerce—all the way around South America. It would lessen the distance from Europe to California or China by ten thousand miles, and nearly as much the route from New York."

"Yes," said Fred, "but why not use the railroad across the Isthmus?"

"It is used somewhat; but see what it involves. All the merchandise has to be unloaded from the ships that take it to the Isthmus, reloaded upon cars, dragged across the country, again unloaded and transferred to other ships. So many handlings cost a great deal of time as well of money, and are often very injurious to the goods. Indeed, for most articles it is cheaper to take the longer route around Cape Horn."

Some days after this conversation Fred reminded me of my promise to tell him about other great canal projects. "You spoke of a ship canal across France," he said. "I've been looking at the map and can't see what would be gained by it."

"Other people are as much in doubt of the advantage of such an undertaking as you are," I replied. "Still it is seriously talked of. It has two objects; one to save the distance and the risk of the passage round by the Straits of Gibraltar; the other to control the floods of the Garonne, which are sometimes very disastrous, and to furnish water for irrigating large tracts of land in the richest part of France, now subject to destructive droughts. The proposed route runs from Bordeaux to the gulf of Lyons, passing through Agen, Toulouse, Carcassonne and Narbonne; the canal to be 300 feet wide and thirty feet deep, the entire distance 225 miles."

"More than twice as long as the Suez Canal!" Fred exclaimed. "That would be a big job."

"Really three-times as long," I continued, "and ever so much more difficult, since it would not run along a level like the Suez Canal, but would have considerable elevation to surmount—five or six hundred feet at least."

"I don't believe it would pay," said Fred, very decidedly. "It's too big a job altogether."

"Leave that to the engineers and the men who will have to furnish the money," I replied. "If that is too great an undertaking, what do you say to a ship canal three hundred miles long to the frozen country between the Baltic Sea and the White Sea?"

"What! away up there? What would be the use of it?"

"It would save the long and dangerous voyage around Norway and the North Cape, in the first place. See what a roundabout way that is. Then it would furnish a home route for the trade of Northern Russia, which is very great, and promises to be infinitely greater now that the Russians have found a safe and easy route to the basins of the great Siberian rivers by way of the Arctic Sea."

"Do you really think the canal will be made?"

"It is quite probable, to say the least. Any how the money has been voted for the surveying of a route for it along the Kemi river and the other waters lying between the White Sea and the Gulf of Bothnia. The Russians are talking of a still more gigantic undertaking—nothing less than a canal seven hundred and fifty miles long, to connect the Black Sea and the Caspian. And it has even been proposed to turn the current of the Black Sea westward, first to fill up the Caspian Sea, which appears to be drying up, and then to flood the great depressed basin of the Sea of Aral."

"Would that be possible?"

"So it is claimed. The Aral Sea is lower than the Caspian, and the Caspian is lower, it is said, than the Black Sea."

"But what good would it do?"

"That remains to be proved. It would certainly convert a wide reach of worthless and almost impassable country into a water way for trade; and the presence of such a body of water there would restore the ancient fertility of Central Asia, which has been lost in consequence of the drying up of the sea that used to cover the regions to be flooded."

"That would be an undertaking, surely!" Fred exclaimed, amazed at the magnitude of the project. "I'll tell Tom Jones about that. It beats his story of a new sea to be made in Africa."

"What was that?"

"He said the French were going to turn the Mediterranean Sea into the Sahara, to drown out the Arabs. It was too ridiculous; and the boys just laughed at him."

"That was an absurd way to put it. Arabs don't live in the Sahara to any great extent, and if they did, it would be rather difficult to reach them that way. Tom must have got two stories mixed a little and misunderstood both."

"What were they?"

"I can't say precisely, but there is this basis of truth in his story: there are two sea-making projects on foot for Africa—one in Tunis and Algeria, and the other for the Sahara."

"Really and truly?"

"Really and truly. Turn to the map of Africa. Do you see the line of la-

goons, or chotts, as they are called, between the Gulf of Gabes and southern Algeria? It is said that they are considerably below the level of the Mediterranean, and that if a canal were dug from the nearest to the sea, some thousands of square miles of worthless country might be flooded, and a navigable sea created where there is now nothing but desert."

"What would be the use of it? Nobody would want to sail on it."

"There you mistake. Quite a populous country lies among the mountains south of Algeria in the middle of the Sahara, and the proposed sea would make it accessible for trade. Besides, a broad sheet of water there would probably make the country north and south less hot and dry and more fruitful. Any way, the French have enough faith in the project to vote the money required for making the necessary surveys, and Mons. de Lesseps—the man who made the Suez Canal—is confident that the undertaking would be a grand success."

"That's the biggest job yet," said Fred. "The boys will be surprised when I tell them that Tom was not 'yarning,' as we supposed."

"You can tell them, too, that a bigger job still is under discussion; nothing less than to turn the Atlantic Ocean into the Sahara, and an expedition has already gone to Africa to select a route for the proposed artificial strait."

Fred looked at me very suspiciously a moment, but seeing that I was quite serious he said, "Tell me about that."

"Look along the West African coast until you come to Cape Juby, just opposite the Canary Islands. A Scotch gentleman, Mr. Mackenzie, claims that not far from that point was the ancient outlet, or inlet of an inland sea, now dry, also, that by cutting a channel a few miles long, through the coast ridge of sand, it would be possible to flood the old seabed, and thus form a navigable body of water extending five or six hundred miles into the Sahara toward Timbuctoo."

"What became of the old sea?"

"It is supposed that the drifting sand of the coast blocked up its inlet, and when its supply of water was cut off it slowly dried up, leaving a desert in its place. The old sea-bed is two or three hundred feet lower than the Atlantic, and it is believed that its basin could easily be filled with water again."

"And then what?" Fred inquired.

"Then ships could sail a long way into the interior. Ports would spring up on the southern shore of the sea, and the rich country to the south of the Sahara would be brought into easy communication with the rest of the world; the great valley of the Niger would be opened up for civilization, and a great many wonderful and profitable things accomplished."

"I'll have to think about that," said Fred. —Adam Stevin in *Chris. Union*.

PUSSY'S CHRISTMAS PRESENT.

Little Jane sat knitting—rocking and knitting. Both are quite old-fashioned employments, but then Jane was quite an old-fashioned girl. Slim as a willow-branch she was, and pale, too, and never strong, but always industrious. While the heartier sisters were tumbling in the snowbanks on their way from school, Jane was obliged to stay in the house and busy herself as best she could, and that was chiefly in tending her cat. For many a day lately knitting had been her great duty and delight.

How intent her little fingers were at their work, and she held, meanwhile, the great loafing kitten, almost as large as herself, in her lap, as she rocked back and forth, and back and forth. That she was tired there could be no doubt, as now and then a long sigh escaped her, yet Tommy did not heed it, as he liked being nestled and tended; and he rubbed forth a gentle, sleepy purr whenever she, in changing her position, moved him ever so little.

So all that afternoon, as the snow softly fell, making a white road over all the world for Santa Claus to travel, Jane sat knitting—rocking and knitting. A few hours and it would be Christmas eve, and her labor of love was not completed. Could it be some stockless baby she was trying to supply?

No; and I may as well tell it at once. She was knitting a stocking for Tom! True, Tom's feet and legs were covered with a thick Maltese fur, and he never had coughs and colds from getting them wet, but Jane's heart was quite sore over his going out so poorly clad in wintry weather. So, for a Christmas present, she was knitting him these stockings—four long, white stockings, and the last one was now nearly finished.

A cat with such a loving little mistress should have been very grateful, but he had never shown even a sniff of curiosity as to her work. Now and then he had stirred her ball with a playful paw, or had tried to capture her bright needles. This she thought very cunning and intelligent, and would cover his eyes with her hand and say, "Tommy, Tommy, you mustn't look!"

At length it was quite dark, and Jane took the last stitches in toeing off the last stocking. The children were home from school, and the sisters crowded round admiringly as Jane spread out her finished work. Rob, the brother, took a sly peep, and went off laughing at the top of his lungs. "Stockings for a cat! ho! ho!"

The impatient ones proposed that since Tom had no stocking to hang for Santa Claus, his present should be given him Christmas Eve. So after the lamp was lighted, and all were assembled for the evening, Jane roused him from a soft cushion, brought him out into the fire-

light, and sat down with him on the floor.

He was drowsy and unresisting as usual, and with little effort the stockings were soon nearly on. He stood still for a minute, staggered a few steps, and then what do you think he did? First he shook one hind foot and then the other, leaving two stockings on the floor. Then he lifted one forepaw with a little quiver, and that stocking was off; then the other, and that was off, and lazy Tom walked away.

Rob roared, and Nancy shouted, and Dumpling almost went into convulsions, and Kitten, the baby, cried; but poor little Jane had tears to hide, and she sorrowfully gathered up her discarded gifts, smothering a heavy sob, while Tom curled up again on his favorite cushion and went to sleep.—Mrs. Clara Doty Bates, in *Youth's Companion*.

WHAT SOME CHILDREN DID.

This is what they did in a certain Western city: Every year, the week before Christmas, teachers in the public schools ask the children to find all the toys that they are willing to give away, and that their parents think best for them to give.

The little girls are to hunt up their old dolls, and if they are broken some, it makes no difference. They are also to get all the scraps suitable for making dresses for the dolls that they can procure. The boys are to look over their toys and picture books. On the Saturday before Christmas these toys, old and new, are taken to the schools where the children go—but for that day the school is a hospital, where broken heads are mended and broken limbs bound up, and the halt, maimed and blind dolls doctored up with such skill as to be almost as good as new. So with other broken toys. The boys have come with little glue pots, and the teachers show them how to repair the damages carefully fingers have made, and the boys are delighted with their own skill, and perhaps learn their first lesson in the useful arts.

It is right funny to see the animals that have been fixed up for Noah's ark. They came into the hospital on two feet, and three feet, and no feet at all, and some had no heads, and very few had tails; but there was a supply of heads and tails that had no animals, and that made the thing about even. It is very easy to put in pins for the missing legs, and the animals manage to stand on their artificial legs very well, but it is rather absurd to see a cow's head put on an elephant, and an elephant's head, trunk, tusks and all, doing duty on a harmless sheep. However, they contrive to mend up enough to make a very respectable menagerie for the wooden Noah who leads the procession into the ark.

At last the toys are mended, the dolls doctored and dressed, the picture-books sewed together, and many baskets are packed full of them. The teachers have not forgotten to put in papers of candy, or maybe cornucopias with lovely little pictures on. The evening before Christmas these baskets are taken to the orphan asylums, the industrial schools, and even to the almshouse, where the poor little pauper children have no glimpse of the merry Christmas except what is afforded by the contents of the basket sent by the more fortunate children in happy homes.

Think of the happiness that was felt in preparing those baskets! Fancy the joy they brought to the hearts of those orphans! Will not the boys and girls who have thus early learned the luxury of giving grow up into nobler manhood, tender and more loving womanhood, for the experience.—*Chris. Weekly*.

HEROISM.

"Oh, dear," said Willie Grey, as he sat down on the saw-horse and looked at the kindling-wood which he ought to have been splitting for his mother. "I do wish I could do something for the world, some great action that every one could admire, that would make the country and the whole world better and happier. I wish I could be a hero, like Washington, or a famous missionary, like Judson; but I can't do anything, or be anything."

"Why do you want to be a hero?" asked his cousin, John Maynard, who, coming up just then, happened to hear his soliloquy.

"Oh," said Willie, coloring, "every one admires a hero, talks about him, and praises him after he is dead."

"That's the idea, is it?" said John. "You want to be a hero for the sake of being talked about?"

Willie did not exactly like this way of putting it.

"Not only that, but I want to do good to people—convert the heathen—or save a sinking ship, or save the country, or something like that."

"That sounds better; but believe me, Willie, the greatest heroes have been men who have thought least about themselves and more about their work, and so far as I can recollect now, the great—I mean according to the Christian standard—have always begun by doing the nearest duty, however small."

And here John took up the ax and began to split the kindling wood.

Willie jumped off the saw-horse, and began to pick up the sticks without saying a word; but though he said nothing, he thought the more.

"I've wasted lots of time thinking what great things I might do if I only had the chance," he thought; "and I've neglected the things I could and ought to do, and made a lot of trouble for mother. I guess I'd better begin my heroism by fighting my own laziness."—*Alliance*.

FACTS.

BY E. A. S.

Sandal Wood.

A great many fans are made of sandal wood. Fancy boxes, album covers, desks and many other articles are also made of this kind of wood.

It is found principally in Hindostan and Ceylon, and a similar kind of tree grows on some of the South Sea Islands.

It is described as a small evergreen tree, and gets its growth in about twenty-five years, after which it soon begins to feel the effects of old age and rapidly decays.

Sandal wood is the heart-wood of this tree. After cutting the trees down, the logs are buried in the ground for about two months, so that the white ants may eat off the outside wood, which they do very effectively, yet at the same time are never known to touch the heart-wood.

This log, after the outside has been eaten off, is generally from 8 to 12 inches in diameter. The wood is close grained and in this respect like box wood, though softer, and for this it is sometimes used in making engravings.

It is especially noted for the strong scent which the wood emits. The Chinese use it mainly for burning in their temples and houses on account of its fragrance while burning, and the wealthy class of India have a log of sandal wood in the funeral pile for the same reason.

In the Indian Ocean, there are islands known as Sandal Wood Islands, having an area of 4,966 square miles and a population of 1,000,000. Sandal wood abounds in their forests, yet very little is exported, for the natives refuse to cut the trees down, as they have a curious belief that these sandal wood trees are the dwellings of the souls of their ancestors.

An Icelandic Cave.

The following description of an Icelandic cave is taken from *Good Words*:

The interior of Iceland, as is generally known, is a great, uninhabited, grassless desert, for the population (only about 70,000 for an area one-fourth larger than Ireland) is mostly confined to the seashores and neighboring valleys. In going from coast to coast this must be crossed; it edges the inhabited land as the sea does on the other side, and gives a wild charm—for us, at least, who suffer from overpopulation. We were now on the borders of this region, crossing a great valley or plain of old lava, with a background of snow mountains. The lava was rather like a very rent and crevassed glacier, but all black, the somber coloring being only relieved by the patches of grey and yellow lichen. Right in the middle rose the isolated, conical hill, Eric's Jokull, with dark crags below, and perpetual snow and ice above. Even on that sunny day, the scene conveyed the strongest impression of vast, weird, remote desolation. We rode over the lava till we reached a great gaping pit, and then dismounting we clambered down over rough rocks into the cave of Surtshellir, which they say runs for two miles underground.

The floor of the cavern was of transparent hard ice, covered near the entrance with some inches of water. The last sight of daylight, looking back, was therefore very pretty, as the ice gave a perfect blue reflection of the overhanging rocks. Now lighting candles, we scrambled on over icy slopes. Down in the clear depths we could see the strange black shapes of the lava, as Dante saw the traitors like flies in amber in the ice of his frozen Inferno. All this cavern must have been once a huge bubble in the boiling lava, and these fantastic boulders flung from some furious volcano. Then came the frost-giants; for where the cavern is at its highest and the clear ice stands in tall columns and fretted arches reaching to the roof, it is curious and pretty enough for any fairy tale. In the light of our torch, the whole place flashed black prismatic colors with a blaze that made our two candles seem very dim when it was out. At the far end of the cave in a hollow rock, we found seals, and coins, and carved men left by former travellers, some of them dating from early in the century. We added our names, as we were the first ladies who had been in the caverns—not that there is any special difficulty about going there, but that, speaking broadly, no ladies travel in Iceland. We were glad to return to the warm daylight, feeling convinced that the outlaws who once inhabited these caves must soon have become the most rheumatic of men.

Floating Gardens.

A late number of *St. Nicholas* contains the following:

In the beautiful valley of Cashmere, among the Himalayan Mountains, lies a lovely lake called Dal. Floating about on its surface, sometimes carried to the winds from one end of the lake to the other, are numerous small islands, on which grow the fairest cucumbers and the most luscious melons known. The way in which these floating gardens are made is very curious. All about the main shores of the lake grow quantities of reeds, sedges and water-lilies. When these grow very thickly together, people cut them from the roots which hold them near the shore. The leaves of the plants are then spread out over the stems, making a sort of trellis-work to support the soil with which it is next to be covered.

After this has been done, the seeds are planted and the floating garden is left to care for itself until the fruits are ready for picking.

Kangaroo.

The origin of the name "Kangaroo" is thus described by Mr. F. Buckland:

"When Captain Cook first discovered Australia he saw some natives on the shore, one of them holding a dead animal in his hand. The captain sent a boat's crew ashore to purchase the animal, and finding on receiving it that it was quite new to him, he sent a boatswain back to ask the natives its name. 'What do you call this?' he asked. 'The sailor to the naked-native.' The native shook his head and answered, 'Kangaroo,' which means in Australian lingo, 'I don't understand.' When the sailor returned to the ship the captain said: 'Well, and what's the name of the animal?' The sailor replied, 'Please, sir, the black party says it is Kangarooo.'"

Literary Review.

MARIE: A Story of Russian Love. From the Russian of Alexander Pushkin, by Marie H. de Ziemliska. Small 4to., red line, full gilt, pp. 210. Chicago: Jansen, McClurg & Co. (\$2.00).

This little volume is brought out in uniform style with "Memories" and "Graziella," the former a story of German and the latter of Italian love, both of which have been received with marked favor by the public. This volume can scarcely be less so, for it is one of Pushkin's best stories, and this is high praise, for among his own countrymen he is ranked second in the literature of Russia only to Turgenev himself. The story is one of love's devotion developed in an atmosphere of purity, though amid the most unpromising surroundings of war, and beset by the treachery of a most scoundrelly rival. As it ought to, love triumphs in the end and treachery is punished. The story is simple, and therefore natural, and the tone healthful, on the whole. The execution of the book ought to afford real satisfaction to the enterprising publishers, for it is every way excellent.

The *Advocate of Peace* (Boston), the monthly organ of the American Peace Society; and the *African Repository* (Washington, D. C.), the quarterly organ of the American colonization society, still maintain a healthy existence, the latter having just entered upon its fifty-third volume.

At the time when Mr. and Mrs. P. P. Bliss were so suddenly killed in the Ashtabula disaster, Dr. Lothrop & Co., of Boston, had in press, and nearly ready to issue, a book entitled "Song Victories of the Bliss and Sankey Hymns," containing one hundred incidents connected with these hymns, and also a fine engraving of Mr. Bliss and another of Mr. Sankey. To this is appended biographical sketches of both Mr. Bliss and Mr. Sankey, the former by Mrs. W. F. Crafts (Sara J. Timmons) who was one of the most intimate friends of Mr. and Mrs. Bliss, with tributes to their memory from other prominent workers. This sketch includes the disaster and death. The book in boards will be sold at the popular price of 50 cents, and will be ready in a few days.

The *General Baptist Almanack* for 1877 contains the statistics of that denomination in England, and a variety of useful information in connection therewith. The arrangement of brief Scripture texts for each day in the year, representing the work, promises, spirit, &c., of Christ, is an interesting feature of the "Almanack." Published in London by E. Marlborough & Co., 51 Old Bailey. (Price 1 penny.)

Literary Notes.

Thackeray always looked at a man as a possible character for a novel.

It is said that Montgomery Blair is at work upon a life of Andrew Jackson.

Pinches T. Barnum is writing a book for boys, to be called *Lion Jack*. It will tell how menageries are made.

Rev. John W. Chadwick, of Brooklyn, has collected his verses into a volume for publication by Roberts Brothers.

Shakespeare's *Romeo and Juliet*, Othello and King Lear have just been published in Greek at Athens.

A cousin of the late Emperor of the French, Prince Louis Lucien Bonaparte, is compiling a work on English and Scotch dialects.

Eugene Schuyler's "Turkistan" is having a remarkable sale in Europe. It is rare that an American book attracts so much notice. The sales in London are enormous.

Professor Max Muller has selected M. Darmesteter, of Paris, a highly promising young scholar, to undertake the translations from the Zend Scriptures in the series of the Sacred Books of the World.

Dom Pedro's book of travels in America and Europe will soon be published in Paris. It has found time to write a creditable book in the furious haste of his sight-seeing for the last year, it will confirm the present impression that he is a very remarkable man.

The British Museum Library, of late years, has quite outbid the Bibliotheque Nationale, of Paris, at the French auction sales, carrying off recently four hundred manuscripts of great importance in French history and literature.

The "Illustrated Kalender" gives the number of volumes in the German University libraries as follows: Berlin 115,000 printed volumes; Bonn, 180,000; Breslau, 340,000; Erlangen, 110,000; Freiburg, 230,000; Giessen, 150,000; Göttingen, 400,000; Griefswald, 70,000; Heidelberg, 300,000; Jena, 100,000; Kiel, 150,000; Königsberg, 230,000; Leipzig, 350,000; Marburg, 120,000; Munich, 283,000; Rostock, 140,000; Tübingen, 280,000; Würzburg, 200,000; Strasbourg, 200,000. The library of the Vienna University contains 211,230 volumes, and that of Basle (Switz.) 100,000. Nearly all the libraries have large collections of MSS.

The London Academy says: "Mrs. Skene, the wife of the English consul at Aleppo, has arrived in London with the papers left in her husband's hands by Mr. George Smith. As they comprise his notes on the cuneiform tablets found near Bagdad, as well as on the remains he discovered at Carmichael, their importance may easily be estimated. The manuscript of the work on 'Babylonia,' which the late Mr. George Smith was preparing for the Society for Promoting Christian Knowledge, has been left in a complete state, and is now in the printer's hands. Mr. Sayce has undertaken to see the work through the press. Two other volumes of the series, 'Ancient History of the Monuments,'—'A Sinal,' by Major Palmer, and 'The Greek Cities and Islands of Asia Minor,' by Mr. W. S. W. Vaux, are also in the hands of the printer. Canon Rawlinson is to contribute a volume on 'St. Paul at Damascus and in Arabia,' to the series, 'The Great Centers Visited by St. Paul,' which is in course of preparation by the Society."

In the "Correspondence between Schiller and Cotta," which has just been published in Germany, appears a contract in which the poet and the publisher agreed to join in establishing the now famous *Allgemeine Zeitung*. Schiller is called "Herr Hofrath" in this instrument, and it is agreed that he shall receive a salary of 2,000 gulden as editor, the same to be increased by 1,500 gulden when the circulation of the journal reaches 6,000 copies, and by 2,000 gulden for every additional thousand copies after that. He threw up the engagement soon afterward, on account of ill health, and Cotta had to wait until 1793, four years later, before he found a satisfactory editor for his paper.

Literary Miscellany.

THINGS TO REMEMBER.

Too much of joy is sorrowful,
Too cares must needs abound;
The vine that bears too many flowers
Will trail upon the ground.

—Alice Cary.

Candor is the brightest gem of criticism.
—Dorland.

My poor are my best patients. God pays
for them. —Boerhaave.

Love is precisely to the moral nature what
the sun is to the earth. —Balzac.

Those who openly confess the truth and
cheerfully suffer for it, must have a believing
spirit and a firm hold upon invisible realities.
—Reyer.

I think the first virtue is to restrain the
tongue; he approaches nearest to the gods
who knows how to be silent even though he
is in the right.

Many authors speak of their "fame" as if it
were a quite priceless matter, the grand allu-
ment, and heavenly Constantine's banner they
had to follow and conquer under. They "fame"
unhappy mortal! Where will it and "fame" be
in some fifty years? Shakespeare himself has
lasted but some two hundred; Homer (partly
because of the hands and does not die)
an eternity encircle every Me and every
Thee! Cease, then, to sit feverishly hatching
on that "fame" of thine, and flapping and
shrieking with fierce hiss, like brood-goose
on her last egg, if man shall or dare approach
it. Quarrel not with me, hate me not, my
brother (sister)? Make what thou canst of
thy egg, and welcome. God knows I will not
steal it; I believe it to be added. —Carlyle.

CRUELTY TO CHILDREN.

We make the following extract from
the report of a speech by Henry W. Bel-
lows at the last annual meeting of the
"New York Society for the Prevention of
Cruelty to children," Jan. 3, 1877, pub-
lished in the *Inquirer*:

There is something in the very name
of this society which arouses our best
sympathies, while it shocks and then con-
firms our respect for human nature. That
innocent and helpless children should
need any other protection than their own
appealing weakness, inexperience, and
helplessness, their own budding charm
and promise; that their parents and nat-
ural guardians should by any possibility
become their oppressors, enemies and
persecutors, offends our natural feelings
as parents and as human beings. But that,
needing this protection and defense,
they find it in an aroused public senti-
ment and in this society which embodies
it, is reassuring. As we read the sad
story of their wrongs and sufferings,
we find that parents can be brutal, that
drunken fathers and mothers can forget
and abuse their own flesh and blood, and
that selfish and avaricious men can tor-
ture their little children with the lash and
the first into premature acrobats and cir-
cus-riders; that they are ready to twist
their shrinking tendons into the cord that
pulls in their guilty gains, and weave
their heart-strings into the nets that fish
in the filthy pool of sensational and dan-
gerous appeals to the love of horror and
the taste for what is spiced with threaten-
ing death, and has the near prospect of
broken bones and bleeding arteries for
its disgusting attraction. The pertinacity
of these peddlers of their own children's
heart's blood, these dealers in the shrinking
and shuddering nerves of their own
children—selling at two shillings ahead the
privilege of seeing a little child held by
the feet, on a horse's back at full speed,
or hanging on a trapeze by his toes, or
twisted in a knot about his father's worth-
less neck, is one of the strongest and most
appalling evidences of the fact that cupid-
ity may drink up in its raging thirst every
gentle spring in a parent's breast, and
quench every spark of Nature's deepest,
most instinctive and humane feeling.

A VISIT TO BETHANY.

We went on over the hill to Bethany;
we had climbed up by the path on which
David fled from Absalom, and were to
return by the road of the triumphal entry.
All along the ridge we enjoyed a magnifi-
cent panorama: a blue piece of the Dead
Sea, the Jordan plain extending far up
toward Hermon with the green ribbon of
the river winding through it, and the
long, even range of Moab hills, blue in
the distance. The prospect was almost
Swiss in its character, but it is a mass of
bare hills, with scarcely a tree, except in
the immediate foreground, and so naked
and desolate as to make the heart ache;
it would be entirely desolate but for the
deep blue of the sky, and an atmosphere
that bathes all the great sweep of peaks
and plains in color. Bethany is a squalid
hamlet, clinging to the rocky hillside,
with only one redeeming feature about
it—the prospect. A few wretched one-
story huts of stone and a miserable hand-
ful of Moslems now occupy this favorite
home and resting-place of our Lord.
Close at hand, by the roadside, out in the
rock, and reached by a steep descent of
twenty-six steps, is the damp and doubt-
ful tomb of Lazarus, down into which
any one may go for half a franc paid to
the Moslem guardian. The house of
Mary and Martha is exhibited among the
ruins and fragments of walls; upon older
foundations and pieces of Roman col-
umns. The house of Simon the leper,
overlooking the whole, is a heap of ruins.
It does not matter, however, that all
these dwellings are modern; this is Beth-
any, and when we get away from its
present wretchedness, we remember only
that we have seen the very place that
Christ loved. We returned along the
highway of the entry slowly, pausing to
identify the points of that memorable
progress, up to the crest where Jerusa-
lem broke upon the sight of the Lord,
and whence the procession, coming round
the curve of the hill, would have the full
view of the city. How it rides that way
to-day has a grand prospect. One finds
Jerusalem most poetic when seen from
Olivet, and Olivet most lovely when seen
from the distance of the city walls. —*Atlantic Monthly*, January.

GIVING WITHOUT MONEY.

The poor give more than the rich. This
proposition holds good, as a general
principle. Money is by no means the
only thing to give in this world; neither
do large gifts necessarily contribute more
to the happiness of the receiver than small
gifts.

Go into any country community and
converse with the people. Ask who min-
isters to the poor. You will likely be told of some venerated
clergyman, whose salary has never been
more than enough to barely support him-
self or some poor widow, who goes from
house to house, like a ministering angel,

wherever sorrow and suffering demand
consolation or relief.

It is astonishing how much one with-
out money can give! A kind word, a
helping hand—the warm sympathy that
rejoices with those that do rejoice and
weeps with those who weep!

No man is so poor, no woman is so
poor, as not to be able to contribute large-
ly to the happiness of those around them.

HOW TO PRODUCE R. B. DISASTERS.

By neglecting its road-bed, allowing
its rolling stock to run down, and scrimp-
ing every possible expense for mainte-
nance, the Lake Shore Railroad has suc-
ceeded in declaring a dividend on its
watered stock. The announcement was
made on Friday. On the same day a
bridge which had been neglected, and
concerning which there are stories that
the directors had been warned of its in-
security, gave way and a hundred people
were killed.

Will dividends earned in that way ac-
complish the purposes of the managers
who have been straining every nerve to
declare them?

We have railroads nearer home which
are neglecting their road-beds and roll-
ing stock after the same fashion in order
to declare dividends on the water in their
stock. Some, like the New York Central,
have gone so far as to remove a
large part of the force heretofore employ-
ed in making a daily inspection of the
track. Are the public anxious that they
should continue this short and easy way
of earning dividends on water? —*N. Y. Tribune*.

CARLYLE ON JOB.

I call the Book of Job, apart from all
theories about it, one of the grandest
things ever written with a pen. One
feels, indeed, as if it were not Hebrew—
such a noble universality, different from
noble patriotism or sectarianism, reigns
in it. A noble book! All men's
book! It is our first, oldest statement of
the never-ending problem, man's destiny,
and God's ways with him here on this
earth. And all in such free, flowing out-
lines; grand in its simplicity, and its
epic melody, and repose of reconcil-
ment. There is the seeing eye, the mild-
ly understanding heart. So true every-
way; true eyesight, and vision for all
things, material things no less than spiri-
tual; the horse—"hast thou clothed his
neck with thunder?"—he laughs at the
shaking of the spear! Such living like-
nesses were never since drawn. Sublime
sorrow, sublime reconciliation; oldest
choral melody as of the heart of mankind;
so soft and great; as the summer mid-
night, as the world with its seas and stars!
There is nothing written, I think, in
the Bible or out of it, of equal literary merit.

THE STANDING OF THE DOCTOR.

Put a doctor in the midst of the wild-
est savages, and they will respect the
"medicine man," when the lawyer's flun-
ky sophistry and the preacher's pathetic
eloquence would not gain them considera-
tion, or even save them from death. When
the mighty fabric of the Roman Em-
pire, penetrated by internal decay, at last
fell to pieces under the successive ass-
aults of the Goths, and the Vandals, and
the Huns, many thousand persons were,
as Gibbon tells us, taken captive and
distributed through the deserts of
Savaria; and it is interesting to note
what was the relative value of persons
under these circumstances. "The skill of
an eminent lawyer would excite only their
contempt or their abhorrence. The vain
sophist or grave philosopher who had
enjoyed the flattering applause of the
schools, was mortified to find that his
robust servant was a captive of more val-
ue and importance than himself. But the
merit of the physician was received with
universal favor and respect; the bar-
barians who despised death might be ap-
prehensive of disease." So long as man
deems it the most important thing in the
world to him that he should go on living—
and he does that commonly as long as
he is alive—so long will he hold in favor
and esteem him whom he believes able to
prevent or to mitigate the suffering of
disease, and to keep at bay "the last en-
emy," death. It has always been so. Ho-
nor to a physician with the honor due unto
him, for the uses which he may have of
him, for the Lord hath created him. —*Popular Science Monthly* for January.

PARAGRAPHS.

A single county in Wisconsin has a
railroad debt of \$820,000.

Four clergymen who officiated at a re-
cent high-life wedding in New York were
paid \$250 each in gold.

Two oysters in a gallon of lukewarm
fluid at a church fair are no longer called
stews, but aquariums; and some peo-
ple think there are too many fish to the
water.

The Chicago, Rock Island and Pacific
Railroad has opened a new branch run-
ning through to Knoxville, Iowa. It is
the intention to extend this branch to
some point on the Mississippi.

Florida has a young lady named Neu-
ralgia Dimple. Her mother found it on a
medicine bottle, and was captivated by it.
The humble cottage at Sinigaglia, Italy,
where the present Pope was nursed,
is still owned and occupied by his foster-
brother. His Holiness has founded in the
town a hospital for fifty old men.

The Chicago post-office has delivered
10,982,597 mail letters, and 2,919,440 lo-
cal letters during the past year. The total
number of letters received for distribu-
tion and despatch was 26,984,069, of which
16,914,300 were collected from the street
boxes. The amount of money orders paid
was over \$5,000,000. Receipts from
sale of postage stamps, stamped envel-
opes and postal cards, \$974,745.00.

A recent census gives the population
of Minneapolis at 40,612, and of St. Paul
33,694, a total of 74,306, against 88,109
in 1870 in the three cities of St. Paul,
Minneapolis, and St. Anthony. Consoli-
dation has already disposed of the last
named, and consolidation will presently
bring the whole busy population into
one in all other respects.

The Mesquit, a small tree found abun-
dantly in some parts of Texas and west-
ward to California, is said to yield a gum
resembling Gum Arabic and quite as val-
uable; and it is also reported that consid-
erable quantities have been gathered
and exported during the past season.

The Suez Canal enterprise is looked
upon as a success by European capitalists.
The water-outer, connecting the Mediter-
ranean and the Red Seas, is at present
operated by twenty-four regular lines,
employing 234 steamers of 509,437 ton-

nage. The greater part are owned by
English capitalists.

The Sacramento (Cal.) Savings Bank
has more money in its vaults than it can
invest to the profit of its depositors, and
the managers have decided not to re-
ceive any more deposits for the present.
When, in the history of the country, did
any other savings bank decline to receive
interest-bearing deposits?

The mud in the streets of Virginia
City, Nevada, which are paved with
quartz rock, when assayed has yielded
gold and silver averaging from \$7 to \$11
per ton. It is estimated that in macadam-
izing C street for the distance of a little
less than a mile, at least 16,168 tons of
rock will be required, which at the lowest
estimate will be of the value of \$133,333.

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 specially
important. Not more than a single square
can well be afforded to any single obituary.
Verses are inadmissible.

Mrs. LYDIA J. WATTS died in Camden, Me.,
Dec. 23, aged 51 years and 10 months. Sister
Watts found Jesus precious to her soul about
thirty-five years ago and united with the F. B.
church in Rockville, Camden. During her
long and severe sickness, she was calm, pa-
tient, and reconciled to the will of the Lord.
Two days before her death, she gave up all
hopes of recovery, and calling her family
around her she gave them her parting blessing,
and resigned herself into the hands of the
Lord. She leaves a husband and three chil-
dren to mourn their loss. May God bless
them in their bereavement.

Mrs. LYDIA BRIGGS died in Camden, Me.,
Nov. 24, aged 76 years. Sister B. gave her
heart to Christ in 1816, and became a member
of the F. B. church in Rockville, Camden.
She ever remained faithful to her Lord and
Master and a pillar in the church. Her home
was truly a rest for weary pilgrims. The
Lord has taken to himself another mother in
Israel. May her mantle fall upon others in
the prayer of her heirs.

F. COOPER.

JIMMIE C. only son of Wm. and Jennie
Lea died of diphtheria, at the Cottage, Me.,
Nov. 17, aged 4 years and 9 months. The
fearful scourge that has swept over our com-
munity, bringing sorrow and desolation to so
many hearts and homes, found its way to this
home circle and to itself another mother in
Israel. While the fond parents and grandparents
mourn, they do not murmur, nor would they
recall those tender feet to tread life's untrod
ways, for by faith they see him "safe in the
arms of Jesus," and a large part of the him
again when "the veil shall be rent in twain."

Died of diphtheria, in Dexter, Me., Dec. 15,
GENIE, aged 6 years and 3 months; Dec. 16,
GUSSE, aged 5 years and 3 months; only
children of the late Mrs. Mary Ann Briggs. They
were buried in one casket, and a more lovely
sight in the form of death, the writer never
witnessed. "They were lovely and pleasant
in their lives, and in death they were not
divided." The parents have the religion of
Jesus to sustain them in this great bereavement.

JOHN GOODWIN died in St. Albans, Me.,
Dec. 26, aged 58 years and 4 months. When a
boy of fifteen he gave his heart to Jesus, and
for more than forty years he rejoiced in the
choice of his youth. Six years ago, largely
through his influence, a F. B. church of seven
members was organized in St. Albans village.
Bro. Goodwin became its first pastor, and was
fully able to serve the church till he saw it
number sixty earnest, working Christians.
Two years ago failing health compelled him to
abandon business, and he was taken captive
and distributed through the deserts of
Savaria; and it is interesting to note
what was the relative value of persons
under these circumstances. "The skill of
an eminent lawyer would excite only their
contempt or their abhorrence. The vain
sophist or grave philosopher who had
enjoyed the flattering applause of the
schools, was mortified to find that his
robust servant was a captive of more val-
ue and importance than himself. But the
merit of the physician was received with
universal favor and respect; the bar-
barians who despised death might be ap-
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deems it the most important thing in the
world to him that he should go on living—
and he does that commonly as long as
he is alive—so long will he hold in favor
and esteem him whom he believes able to
prevent or to mitigate the suffering of
disease, and to keep at bay "the last en-
emy," death. It has always been so. Ho-
nor to a physician with the honor due unto
him, for the uses which he may have of
him, for the Lord hath created him. —*Popular Science Monthly* for January.

Mrs. MERRILL G. wife of Samuel Yit-
tham, died in Sandwich, Dec. 23, aged 72
years and 5 months. She made a profession of
religion in early life and united with the F. B.
church in Sandwich. She was a good Chris-
tian woman, and death found her ready,
longed to see Jesus, and was with Christ.
Husband and children mourn their loss.

ROBERT HILL died in Sandwich, Jan. 5,
aged 74 years. He had been a member of the
F. B. church in Sandwich, nearly twenty
years. He was a devoted Christian, and his
children, who believe their loss is his gain.

WILLIAM, son of John and Harriet Smart,
died in Maxfield, Jan. 4, aged 20 years and
5 months. He was a worthy citizen and won
the highest respect of all his associates. Dur-
ing the long months of his sickness he gave
his heart to the Saviour and joyfully passed
into the arms of a loving Jesus.

F. A. PALMER.

Mrs. RHODA O. ABEL, daughter of Dr.
Anson and Sally Root, died at Rockville, Neb.,
Nov. 2, 1876, in her 43d year. She was a na-
tive of Ohio. Upon her marriage to Mr.
Cyrus Abel, they moved to a new country, and
lived together. Converted in her 14th year,
she was baptized by Elder Straight and united
with the F. B. church of Meola. She main-
tained her Christian integrity and was a true
friend of the poor and the oppressed. She
kind husband, five children and a large circle
of friends to mourn their loss.

E. ROOT.

Mrs. DEBORAH CLIFFORD died at the res-
idence of Rev. J. W. Drew, (her son-in-law) in
Oakfield, Wis., June 19, 1876, aged 81 years.
She was born in Keene, N. H. She was the
mother of eleven children, eight of whom are
left to mourn the loss of this dear mother.
She was a devoted Christian, and was a true
friend of the poor and the oppressed. She
kind husband, five children and a large circle
of friends to mourn their loss.

HANNAH DEERING died in Gorham, Me.,
Jan. 3, aged 80 years. The deceased was a
worthy member of the society of Friends in
Westbrook. "Blessed are the dead that die
in the Lord." —*C. BEAN*.

CARRIE MAY, daughter of M. D. and Sarah
A. Blackman, died in Highgate, Vt., Jan. 5,
of croup, aged 2 years and 7 months. She was
a lovely child, and her death was a great loss
to her parents and friends. Her father, Mr.
Bro. and Sister Blackman have the sympathies
of the people in this time of their bereavement.

R. W. C.

HARLEY A. son of Rev. A. and Cloe Pal-
mer, died near Masonville, Iowa, Jan. 4, aged
1 year and 8 months. This is the third time
our dear brother and sister have been called by
a loved one in the grave, and out of four
children only little Mattie remains. We ask
the prayers of the brotherhood that they may
be divinely assisted in this deep affliction.

R. NORTON.

Mrs. CAROLINE H., wife of P. W. Gillet,
died in Chicago, Jan. 8, aged 61 years. Just
past the prime of womanhood, anticipating
many years of peace and happiness, she was
taken from the midst of a large circle of
friends, who deeply feel their loss, among
whom are a husband, two sons and four
daughters. In early life she found the Sav-
iour, and neglecting to join any church, she
lost many of the sweet joys of religion. For
many years she has been an attendant with her
husband of the F. B. church. She was a woman
of more than ordinary ability and education.
During a severe illness she was patient, often
speaking of the Saviour and suffering by his
praise and promise. She died in the triumphs
of the Christian's hope.

ALICE M., only child of G. G. and M. E.
Thurston, died in Island, Me., Oct. 24, aged
8 years and 9 months. Sudden death was the
daughter called from her earthly home by the
dreadful disease, diphtheria. She was the sun-
shine of her parents' home and a beloved com-
panion in the day and Sunday school. To
these deeply afflicted parents comes the consolation
that the gentle Saviour has taken the
little one to himself.

SARAH A., wife of Dea. Andrew Aldrich,
died at Pierpont, O., Dec. 13, 1876, aged 58 yrs.
She experienced religion when only ten years
old and early became a member of the F. B.
church of P. It is believed that her youthful
prayer led some of her nearest relatives to
the Saviour, and her subsequent earnest life
and hopeful spirit lent encouragement and aid
to all who knew her. Her daily life was charac-
terized during her illness, which continued
more than a year, by great patience and resig-
nation, although she was a constant sufferer.
During all this time she was blessed with the
unfailing care of two devoted daughters.
Her home in Christ remained unbroken to the
last. She leaves in mourning a husband and
three daughters, and many relatives and
friends. The tenderly spoken, "Meet me in
heaven," still echoes ably.

M. W. SPENCER.

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News Summary.

CURRENT EVENTS.

The passage by Congress of the electoral bill, something about the election of several U. S. Senators, Judge Davis being among the number, the continued grumbling about the corruption in the Basque provinces of Spain, the preparations for war among the Russians, and a statement from Kossuth, form the chief features of the week's news.

Congressional.

MONDAY. In the Senate, the joint electoral bill was discussed, Mr. Morton replying at length to the speech of Mr. Edmunds in its favor, claiming that in the vital point of the question was yielded by the republican party, and that the measure was a compromise similar to the compromises of 1850 and 1820. Mr. Frelinghuysen spoke in advocacy of the bill, and an extended discussion ensued relative to its prompt consideration, its opponents urging postponement.

TUESDAY. In the Senate, the joint electoral bill was further discussed: Senator Sherman opposed the bill, and Senator Conkling spoke at length in advocacy of it. He will continue his speech to-day. In the House, Mr. Seelye, of Massachusetts, made a speech against the resolutions of the committee on the powers of the House relative to the counting of the electoral vote.

WEDNESDAY. In the Senate, the debate on the electoral-count bill was resumed. Mr. Conkling being late, Mr. Sargent took the opportunity to speak in opposition to the bill. Mr. Conkling followed in continuation of his advocacy of the bill. The bill was favored also by Senators Bayard, Thurman, Christianity and others. In the House, a bill was passed amending the existing law in regard to the national banks. The reference of the President's message in regard to the employment of troops at the South was discussed, the Democrats moving for an investigation to determine whether the President exercised undue authority, which motion finally prevailed.

THURSDAY. The all-night session of the national Senate, to consider the electoral bill, resulted in the passage of the bill shortly after seven o'clock, Thursday morning, by a vote of 47 to 17. The Senate held no session Thursday. The bill was brought up in the House, and an evening session was held to discuss the bill. Mr. Hoar made a strong speech in support of the bill, and among those who opposed it were Messrs. Hale and Garfield.

FRIDAY. The joint electoral count bill was passed by the House, by a vote of 191 to 86, after a discussion which was participated in by a large number of representatives. The bill will be signed by the president of the Senate and speaker of the House and will go to the President at once for his signature, which will probably be given without delay. The constitution of the proposed tribunal, already being discussed, and party caucuses of both branches will be held very soon to make nominations for it.

SATURDAY. The Senate passed the military academy and fortification appropriation bills. The president of the Senate signed the electoral bill. In the House, four members of the Louisiana returning board were brought in for refusing to produce the original returns of the State election, called for by the congressional committee, and were adjudged to be in contempt of the House.

Only an Item.

A few days ago, a Birmingham (N. Y.) butcher, saw a man take a quarter of mutton from a hook outside the shop, and quietly walk away with it. The butcher followed the thief to a wretched tenement, and pushing open the door, saw the whole family eating the mutton raw. The man confessed he was out of work and couldn't get anything to eat, and the butcher it is stated did not have the heart to arrest him. This is only an item, but it looks up into significance when we consider it as representative, and this we may safely do, of a large class of the hungry, starving, unemployed laborers with families in this country.

Maine State Temperance Convention.

Maine temperance advocates are of the opinion that the people of their State are ready for the adoption of even more stringent legislation on the subject. At least this was the sentiment expressed at the meeting of the State Temperance Convention in Augusta, last week, which was one of the largest ever held in the State.

"A Villainous Illit Distiller."

Turning to another column of the same paper, we find an account of one Redman, an illicit distiller, who recently wounded Deputy Collector Barton of South Carolina, and killed Hendricks, and who since together with twenty armed men surrounded the house of Barton and compelled the latter to hand out \$100. Surely this is bad enough, but what proportion of the cases of cruelty, degradation and death caused by the products of "lawful" distillers, ever get into the papers? It is altogether too common an event to be reckoned as "news," perhaps.

More U. S. Senators.

Judge David Davis was on Thursday elected Senator from Illinois.—Ben Hill has been elected Senator from Georgia, and G. H. Davis and F. Hereford, Senators from West Virginia.

Conscription in Spain.

Great excitement continues to prevail in the Basque provinces concerning the conscription, and especially in the mining districts of Somorrostro and Galdames. Several war steamers have arrived at Bilbao and been placed at the disposal of the military authorities.

Preparations for War.

A Bucharest telegram says matters seem to have taken a serious turn. Russian pioneers have arrived on the Danube and are examining sites for bridges. Work on the Roumanian Railway and the summer residence of the Prince has been stopped, as war is believed to be imminent.—The Pesth correspondent of the London News says: "I hear from Cetinje that the Montenegrins are enthusiastic for war, and are

making all preparations to resume hostilities. Prince Nikita has declared he will never make peace unless he receives additional territory. Official statistics show there are now over 56,000 Russian refugees on the Croatian frontier."

Kossuth.

Kossuth has informed a deputation of Hungarian electors, who waited upon him at Turin, that he did not consider the present a suitable time to return to Hungary, but he expected at some future time to take the oath of allegiance to the king of Hungary, after the hoped-for improvement of the free institutions of Hungary had been effected.

Russia.

It is now stated that Russia intends to make an appeal to the other European powers to avenge the insult offered by the Porte, or to allow her to act for them. In the event of not receiving this sanction, she will act on her own account. Meanwhile, all the reserves of the military have been called out, and other military preparations are going rapidly forward in Russia.

The Eastern Question.

The peaceful side of the Eastern question predominates in the news on this Monday morning. It is said that Midhat Pasha has requested Serbia and Montenegro to send delegates to a peaceful conference, and Prince Milan is understood to have assented to the proposition of negotiations for peace with the Porte. A Russian council of war, however, is to be held to-morrow.

Fires of the Week.

The Hackett Manufacturing Company's ware house in Louisville, Ky., was damaged to the extent of \$20,000 by fire, Wednesday. Fully insured in foreign companies.—The Wilcox Hotel and two adjoining buildings in St. Thomas, Ont., were burned, Wednesday. Loss, \$10,000.—The loss on the Atlantic mill in St. Louis reaches \$40,000 to \$50,000. It was fully insured, including the Manufacturers of Massachusetts.—Stewart's steam saw-mill at Isl and Pond, Vt., was destroyed by fire on Wednesday night. Loss, \$40,000; insured for \$15,000.—The main buildings of the Illinois Manufacturing Company's brass works at Adrian, Mich., were burned Thursday. Loss, \$150,000; half insured.

Incendiary.—On Friday a fire in Medina, N. Y., caused a loss of \$50,000; in New Haven, \$25,000, and in Carlton, N. B., \$25,000.—Merriam's block, a business building in Hartford, Conn., was burned Sunday, causing a loss of \$200,000; insurance, \$144,250.—Adams' block, in Blidford, Me., was destroyed by fire Sunday. Loss, \$25,000.

Obituary.

Antonio Bliz, the magician, better known as Signor Bliz, died at his residence in Philadelphia, Sunday, aged 67 years.—The wife of Hon. David A. Wells died in New York on Saturday.

Minor Events.

Ex-Secretary Belknap demands an immediate trial.—Consequent upon the confession of Miles Ogle, the counterfeiter, detectives on Wednesday captured over 100 finely executed plates. An explosion at the oil works of Stephen Jenney & Co., South Boston, on Friday evening, followed by a fire which destroyed nearly all the establishment, created considerable excitement. One man was killed and several firemen injured. The loss amounts to between twenty-five and thirty thousand dollars. There was a small stock on hand.—A Salt Lake despatch says the execution of Bishop John D. Lee has been stayed on an appeal to the Supreme Court.

The health of Prince Gortschakoff, the Russian, chancellor, is failing and his death is expected soon. It is rumored that he has tendered his resignation to the Czar.—Mr. Gladstone, in a recent speech at Taunton, England, attacked the government policy in connection with the Eastern question.

Latest News.

The President signed the electoral bill on Monday. It is understood that Chief Justice Waite will be empowered to adjourn the Supreme Court when the Electoral Commission is called upon to sit, and that body will probably hold its sessions in the room of the Supreme Court. The first session of the Commission will be private, but it is expected that under the rules then adopted the remaining sessions will be public. The President in his message approving the act providing for the count of the electoral vote, which has just been sent to Congress, says he believes the bill gives an assurance that the result of the election will be accepted without resistance from the supporters of the disappointed candidates, and that the highest officer shall not hold his place with a questioned title of right.—Alexander H. Stevens is lying at the point of death.—The Republican Senators have chosen Messrs. Edmunds and Frelinghuysen to represent them on the Electoral Commission, and the Democrats have selected Messrs. Thurman and Bayard. The Democratic members from the House, Messrs. Payne of Ohio, Hinton of Virginia and Abbott of Massachusetts were nominated.—The conviction of Slade, the American Spiritualist in London, has been quashed on a legal technicality.

EDUCATIONAL.

Harvard's library has now 200,000 volumes; Yale's, 100,000.—Newton Theological Institute has 64 students. Tufts College has 120, and the standards for admission to the academic course have been raised in the Greek and Latin departments.

Kansas has 3,000 school-houses, built at a cost of \$2,250,000, and supported by a State school fund of \$2,200,000.—The Cherokee have over eighty common schools. The Chickasaws have four public and about ten district schools. The Choctaws have two public schools and over fifty district schools. The Creek have three public schools and about thirty district schools.

The President of the Michigan University says of women students in his recent annual report: "They are distributed as follows: Medicine, 30; law, 2; literature, 60. The experience of the last year confirms the experience of previous years, that women who come here in good health are able to complete the collegiate or professional course of study without detriment to their health."

There are six universities in Russia—two in St. Petersburg, and one each in Moscow, Krasnod, Odessa and Kharkoff. In 1866, there were in all of them 3,501 students. In 1871, the number had increased to 5,301, but in 1876 it had diminished again to 4,492. As a rule Russian students have no resources of their own, and are obliged to give lessons to support themselves. At Moscow many of them, especially the medical students, are said to be in a miserable condition. From 1870 to 1873 while 3,224 medical students finished their course of studies, 2,911 were compelled to desert without taking their degrees.

Rural and Domestic.

FAIR PLAY FOR THE GIRLS.

If it were not for the more sensible methods of dress and diet adopted for girls while they are growing, within late years, they would be much farther behind their brothers than many now are, in point of health and strength. But many fond mothers, who give their girls fair play when young, begin to sacrifice them to their clothes as soon as they are big enough to call "romps," if they are at all natural in their behavior. The Philadelphia Ledger hits their folly a deserved blow, in a plea for more freedom for girls. It protests against the system of training "that makes the young girl of sixteen as anxious to avoid all causes of injury to her apparel as her mother was for her when she was six. The impulse to run and jump and bound has been so carefully kept in check that it is no longer felt, and while her brothers still enjoy the merry cricket ground and ball match, she is content with a leisurely stroll that will not disarrange the folds of her graceful draperies. The consequence is so plain that we can but wonder how any one fails to trace it. The boy grows up strong, rosy and capable, with an energy of muscle and elasticity of frame of which he is justly proud. The girl is pale, delicate and comparatively feeble, needing constant care to protect her, and often tonics to stimulate. While he is struggling manfully with toil or hardship, she is often at home, the object of tender solicitude. If they are both students, the course marked out for him would be thought far too hard to exact of her.

This difference of power is generally attributed to the natural disparity of sex, when in fact it much more truly belongs to the vast inequality of privilege they have enjoyed. We are not among those who claim the exact similitude of the sexes; but let us beware how we palm off upon nature inequalities that only result from our unequal and artificial training. If there is any impulse shared in common, it is that of activity. The love of motion in the infant, and of free, buoyant exercise in the child, is alike natural to both sexes. If, during the impressive years of youth, it is freely encouraged in the boy, and rigorously controlled in the girl, surely we have sufficient cause to account for the difference of physical strength and capacity without seeking further. Could it be proved, however, that the girl's bodily vigor could never, under any regime, equal that of her brother, nay, that his would always be tenfold greater, should that debbar from the full development of all she has? Would it not be an additional reason for giving her every opportunity to make the most of such powers as she does possess?

There is among some lurking fear lest girls may sacrifice part of their gentleness and delicacy by free sports and vigorous exercise. Little girls are admonished not to become romps and hoydens by participating in their brothers' games, and the older ones somehow imbibe the idea that a rosy, healthy, strong and active maiden cannot be quite so lady-like as her timid, nervous, or languid sister. Truly such a notion set at naught all natural and womanly instincts. If boys can enjoy the full freedom of buoyant exercise and open-air sports, without its preventing them from becoming gentlemen, surely we may trust girls to do the same, without forfeiting any element of true ladyhood. Women have certainly as strong a regard for propriety as men, and their native modesty will as quickly check whatever is unseemly or rude. Health lies at the very root of all excellence, and whatever tends to perfect it, also indirectly cultures the best of everything that is in us.—Golden Rule.

BITTER CREAM.

A correspondent of the Country Gentleman thus explains the cause of bitter cream: "Cream becomes bitter by long keeping; at three days it will begin to tell; after the fourth day it is unfit to be used in coffee or made into butter, spoiling both. In summer there is little bitter milk or cream, because the cream is churned sooner than in winter, seldom reaching the third day. Sometimes, where there is a single cow kept, I have known the bitter to show on account of the small quantity of cream accumulating. The summer practice is reversed in the winter. There being too little milk to require frequent churning them, say one and sometimes two churnings a week, we account readily for the evils complained of. The fore part of the season, when milk is in greater quantity, necessitating more frequent churning, I hear of but little complaint. It matters not how good the feed is, if the tenderest hay and roots are added, making an approach to summer feed; nor how clean the milk is kept; the most perfect milk, if set beyond three days, will be hurt. The writer of this has filled the vessel, leaving barely space enough for a cloth to be stretched over without touching the milk, and a snug lid put on, keeping the air out, but all to no purpose. So, in the purest air, in all the temperatures, it is the same. It is age that spoils the cream; not only does it bitter, but destroys the flavor, giving it a rank, disagreeable taste. The sooner the cream is churned or used after the milk has stood forty-eight hours, the better."

LOOKING INTO THE STOMACH.

The Paris doctors have a rare opportunity, just now, to observe the workings of the human stomach, in the case of a boy, whose guttles becoming constricted by the accidental swallowing of a dose of caustic potash, a hole was cut in the stomach through which to feed him. From a similar case, years ago, much that we now know of the operations of the stomach was learned. Thus was it found out that we take usually about four hours to digest a dinner; and it was also discovered that

different kinds of food vary much in their digestibility, notable, for example, that fats and oil take a long time to digest when introduced into the stomach alone, but are much more speedily got rid of by that organ if eaten with salad or vegetable matters. Mental exertions, pure and simple, did not seem to retard digestion so much as had been conjectured. Yet when associated with deep emotions, or with that fretfulness of mind we call "worry," it appeared to have a baneful influence. As for the deeper passions, an outbreak of them would sometimes suffice to prevent the stomach, even when most vigorous, from discharging its functions. Another mysterious phenomenon noticed in connection with digestion was the sympathetic influence exercised by the stomach over the secretion of the month. This secretion, as is well known, has an important chemical action on certain constituents of food, changing by a sort of fermenting process starchy matters, for instance, into sugar. In short, the different parts of the digestive apparatus are so linked together by nervous connections that they "sympathize" with each other, and if one be stimulated the rest are also excited.

THIS AND THAT.

COARSE FODDER. Coarse fodder, such as corn stalks and oat straw, may be economically disposed of by cutting and mixing with each day's ration, about five pounds of bran and one pound cotton seed meal. Such a mixture will keep cows not giving milk in a good, thriving condition, and the addition of more cotton seed meal and some corn meal will afford an excellent article of food for milk-giving cows.—Leviston Journal.

TO PROTECT THE EYES. Dr. Magnus condemns the use of blue glasses as a protection for the eyes, and prefers the gray and smoky glasses used in England. He considers blue glass especially irritating to the eye, and says that many birds, reptiles, and amphibians have yellow or reddish oil-drops in the eye to neutralize this blue color and protect the eyes.—Popular Science Monthly.

A GOOD ROAD. Two things are necessary to a good road. First, a smooth surface to drive on, allowing the vehicle to pass along smoothly. Secondly, to have it smooth and crowning, to let the water pass directly into the ditches. It is not necessary to cast up a high embankment, or hogback, as it is often called, in order to have the rain run off. Experience teaches that it makes no difference whether it be high or low, if it is rutted, it will hold the water, and get worse and worse, and with the high bank the travels confined to a narrow space, which is ruinous to the road-bed.

FENCE OR NO FENCE. Talking about the solution of the problem of fence or no fence, let me tell you that the matter has been settled in certain townships in this county, and no fence has become the order of the day. Driving north from Champaign City, Ill., by the time you have gone two miles fences have disappeared, notwithstanding hundreds of town cows wandering on the streets not two miles off. And this has been going on for three or four years, without any reasonable chance for a return to the old fencing fashion. Town people have learned to care for their cows or take the consequences, and slip shoed farmers to herd their vagabonding stock, or it goes to the pound.—Prairie Farmer.

TO QUENCH THIRST. We are sometimes placed in situations which make it inconvenient to get a drink of water when we may want it,—yes, even suffer for it. At such times I have found it very useful to know that by gathering all the moisture I could from my mouth and swallowing often, I could finally allay an intense thirst and soon forget that I wanted water. The same effort has many times relieved a hard pain in the stomach, caused by some indigestion, the knowledge of which has saved me much trouble in getting liniment or hot drops. A few moments' practice is needed to insure success.—A. F. in Rural New Yorker.

ITEMS.

Water plants only when they are dry, and then abundantly.

Land is, and will be henceforth, worth whatever sum it will pay interest on above the cost of producing the crop.

There has been discovered in San Francisco an insect, new to science, which is believed to be a species of the very valuable cochineal.

A smoked ham weighing 112 pounds was exhibited in a store at Memphis, Tenn., a few days ago. The pig from which it had been cut weighed 1,110 pounds, and had been raised by a planter in Mississippi.

Judicious improvement of the soil is always worth to the owner a good deal more than it costs or will sell for. Very many farmers can increase the productive capacity of their farms \$100 per year by \$300 expended in judicious under-drainage.

A few years since I took a piece of wet, rocky pasture that produced nothing but flags and rushes, cleared it from rocks and drained it with an open drain; then plowed and thoroughly pulverized it and seeded it down. The first year there was from one to two tons of grass per acre.—Maine Farmer.

At Riverside, San Bernardino county, California, they have twenty-eight miles of irrigating canal, which waters from 20,000 to 25,000 acres of land. This land, without irrigation, would be worthless, not worth settling on; but with irrigation it is valued (very low, ton) at \$50 per acre, its products selling each year for more than the market price of the land.

We recently heard of a good joke perpetrated by a Chemung county farmer, a member of the Elmira Farmers' Club. He had been greatly bothered by hunters from the city who had entered his woods with a perfect abandon and slaughtered the squirrels in great numbers. One day he procured some squirrels, took them to a taxidermist and had them stuffed. He then took them to his woods and nailed them fast to the limbs of many trees, in such a way that they could be easily seen by the hunters. How much powder and lead has been wasted on those squirrels it is impossible to tell.

Markets.

BUTTER, CHEESE, AND EGGS.

BUTTER.

Monday, Jan. 29. Reported by HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and eggs, Boston. The receipts for the week have been 9,670 packages against 8,897 packages for the corresponding week of last year. There has been a little more demand for mean grades, from the fact that the finer grades have almost entirely run out, but in other respects the market is without material change. Trade is slow and unsatisfactory, and prices are in favor of the buyers. Fine fat lots, which are now almost impossible to find, will command \$2 and 35c. per lb., and some choice dairies are taken at 25c. and but most of the New York and Vermont butter now on the Market ranges 24 and 25c. per lb. Forced sales of straight lots of what is termed standard butter would net realize over 25c. per lb. Choice lots of Western dairy packed will command 24 and 25c., but this grade is very scarce and a very little of the Western butter coming to market, while the inferior lots are being offered at 14 and 15c. Buyers are operating very cautiously on all kinds, and the market closes quiet. No quote.

New York and Vermont—
Fine Fall lots.....32 @ 33
Extra dairies.....28 @ 29
Good to choice dairies.....24 @ 27
Fair to good.....17 @ 22
Common to fair.....12 @ 17
Western—
Creameries.....30 @ 32
Choice dairy packed.....24 @ 27
Fair to good.....17 @ 22
Common.....14 @ 16
Jobbers' prices are from two to three cents above these quotations.

CHEESE.

The receipts for the week have been 70 boxes. There has been more inquiry for cheese and the market is firmer. Sales of choice Western and Northern factory have been readily made at 14 1/2c. and 15c. in an established price for the 1st of September and October markets. Fair to good lots are selling at 12 and 13 1/2c. per lb. Advice from England are favorable and shipping from New York are operating more freely. Quote—

Vermont—
Choice factory.....14 1/2 @ 15
Fair to good.....12 1/2 @ 13
Common.....10 @ 11
Western—
Choice factory.....14 @ 14 1/2
Fair to good.....11 @ 12
Common.....9 @ 10

EGGS.

Receipts are light and high prices continue to be obtained for small lots. The sales of Northern and Eastern have been 34 and 35c. per dozen, and quoted nominally 30 and 31c. per dozen as to quality. Lined move slowly at 22 and 23c. per dozen. We quote—
Eastern.....24 @ 25
Northern.....23 @ 24
Western.....20 @ 21
Lined.....18 @ 19
The above quotations are strictly wholesale prices.

BOSTON WHOLESALE PRICES.

For the week ending January 24, 1877.

CANDLES.
Mendenhall 40 @ 42
Neatsfoot 40 @ 42

PAINTS.

Lead, White—
Eng. in oil 12 @ 13 1/2
Do. in oil 12 @ 13 1/2
Do. in oil 12 @ 13 1/2
Zinc, White—
Do. in oil 12 @ 13 1/2
Do. in oil 12 @ 13 1/2
Do. in oil 12 @ 13 1/2
Putty, in bulk 2 1/2 @ 3
Mineral Paints 1 1/2 @ 1 3/4
Varnish, 10 @ 11
Gum, 14 @ 15

COTTON.

Upland, Gulf.
Ordinary.....11 1/2 @ 12 1/2
Ad. Ordinary 12 1/2 @ 13 1/2
Mid. 12 1/2 @ 13 1/2
Good Middling 13 1/2 @ 14 1/2
Gd. Middling 14 1/2 @ 15 1/2

FISH.

Cod, 1/2 lb. 5 @ 5 1/2
small, 1/2 lb. 4 @ 4 1/2
Hake, 1/2 lb. 3 @ 3 1/2
Pollock, 1/2 lb. 2 @ 2 1/2
Mackerel, 1/2 lb. 1 @ 1 1/2
Shrimp, 1/2 lb. 1 @ 1 1/2
Dumplings, 1/2 lb. 1 @ 1 1/2

FLOUR AND MEAL.

Choice ext. 5 @ 5 1/2
Com. extra 5 @ 5 1/2
Wheat, 1/2 lb. 1 @ 1 1/2
Corn, 1/2 lb. 1 @ 1 1/2
Oat Meal, 1/2 lb. 1 @ 1 1/2
Rye Meal, 1/2 lb. 1 @ 1 1/2
Buckwheat, 1/2 lb. 1 @ 1 1/2

FLOUR.

Choice ext. 5 @ 5 1/2
Com. extra 5 @ 5 1/2
Wheat, 1/2 lb. 1 @ 1 1/2
Corn, 1/2 lb. 1 @ 1 1/2
Oat Meal, 1/2 lb. 1 @ 1 1/2
Rye Meal, 1/2 lb. 1 @ 1 1/2
Buckwheat, 1/2 lb. 1 @ 1 1/2

FRUIT.

Almonds.....21 @ 22
Soft shell.....19 @ 20
Currants.....15 @ 16
Dates.....10 @ 11
Peanut.....10 @ 11
Figs, drums.....10 @ 11
Lemons, box 250 @ 260
Oranges, box 250 @ 260
Limes, box 250 @ 260
Grapefruit, box 250 @ 260

GRAIN.

Corn, 50 lbs.....75 @ 76
Yellow.....75 @ 76
No. 1 mixed 74 @ 75
White 73 @ 74
Wheat.....135 @ 141
Rye.....75 @ 76
Barley.....45 @ 46
Oats.....45 @ 46
Shorts, 10 ton 24 @ 25
Fine Feed.....27 @ 28
Middling.....27 @ 28

HAY.

Hay, 500 lbs.....20 @ 21
Easton 15 @ 16
At City scales—retail.
Country Hay.....20 @ 21
Old, 4 ton.....20 @ 21
New 27 @ 28
Salt Hay.....27 @ 28
Straw, 100 lbs.....7 @ 8

HIDES AND SKINS.

Calcutta Cow, 1/2 lb.....15 @ 16
Slaughter.....15 @ 16
Dead green 12 @ 13
B. Ayres, dry 23 @ 24
Rio Grande.....25 @ 26
Western, dry 21 @ 22
Wet.....20 @ 21
Goat Skin.....20 @ 21
Madras.....20 @ 21
Patagonia.....20 @ 21

HONEY.

Cuba, 1/2 gal. 12 @ 13
Northern.....12 @ 13
Box, 1/2 lb. 20 @ 21
1st sort, 1875.....20 @ 21
do. 1874.....12 @ 13

LEATHER.

Sole, B. Ayres 25 @ 26
Upper in rough.....25 @ 26
Hemlock.....25 @ 26
Oak.....25 @ 26
Oak skins, 1/2 lb.....25 @ 26
Rough.....25 @ 26
Finished.....25 @ 26
French.....120 @ 121

LIME.

Rockland, 1/2 cask.....40 @ 41
Pine, clear.....20 @ 21
Cane No. 150 @ 160
Refuse.....10 @ 11
Sh'p'g 150 @ 160
Spruce.....20 @ 21
No. 1, 2, 11 @ 12
Hemlock Boards.....10 @ 11
No. 1, 2, 11 @ 12
Flooring Boards.....10 @ 11
No. 1, 2, 11 @ 12
Refuse.....10 @ 11
Clapboards.....10 @ 11

TALLOW.

Rendered, 1/2 lb. 8 1/2 @ 8 3/4
Rough.....8 1/2 @ 8 3/4
Gum, 1/2 lb. 8 1/2 @ 8 3/4
Imperial.....8 1/2 @ 8 3/4
Hyson.....8 1/2 @ 8 3/4
Yong Hyson.....8 1/2 @ 8 3/4
Hyson Skin.....8 1/2 @ 8 3/4
Souchong.....8 1/2 @ 8 3/4
Fowled.....8 1/2 @ 8 3/4
Granulated 11 1/2 @ 12

SOAP.

Castile, 1/2 lb. 9 @ 9 1/2
American, 1/2 lb. 8 @ 8 1/2
Cassia, 1/2 lb. 20 1/2 @ 21
Ginger.....20 @ 21
Mace.....20 @ 21
Nutmegs.....20 @ 21
Pepper.....20 @ 21
Pimento.....20 @ 21

SPICES.

Cassia, 1/2 lb. 20 1/2 @ 21
Ginger.....20 @ 21
Mace.....20 @ 21
Nutmegs.....20 @ 21
Pepper.....20 @ 21
Pimento.....20 @ 21

STARCH.

Wheat, 1/2 lb. 8 @ 8 1/2
Corn, 1/2 lb. 8 @ 8 1/2
Potato, 1/2 lb. 8 @ 8 1/2

SUGAR.

Havana, D. S.
No. 8 to 11.....10 @ 11
No. 12 to 17.....10 1/2 @ 11 1/2
No. 18 to 20.....11 1/2 @ 12 1/2
Cuba Muscovado.....10 @ 11
Fr to ref 9 1/2 @ 9 3/4
Fr to ref 10 @ 10 1/2
Fr to ref 10 1/2 @ 10 3/4
Porto Rico.....9 1/2 @ 10 1/2
Refined, crushed.....12 @ 13
Powdered.....12 @ 13
Granulated 11 1/2 @ 12

TEAS.

Gump, 1/2 lb. 30 @ 31
Imperial.....30 @ 31
Hyson.....30 @ 31
Yong Hyson.....30 @ 31
Hyson Skin.....30 @ 31
Souchong.....30 @ 31
Fowled.....30 @ 31
Japan.....30 @ 3