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The Morning Star - volume 52 number 08 - February 21, 1877

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The Morning Star.

VOL. LII.

THE MORNING STAR, BOSTON AND CHICAGO, FEBRUARY 21, 1877.

NO. 8.

THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

ISSUED BY THE

Free Will Baptist Printing Establishment.

Rev. I. D. STEWART, Publisher.

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

For all communications designed for publication should be addressed to the Editor.

Western Department. REV. A. H. HULLING, Manager, 46 Madison St., Chicago, Ill.

Terms: \$3.00 per year, if paid strictly in advance \$2.50. See the 5th page of this paper.

The Morning Star.

WEDNESDAY, FEBRUARY 21, 1877.

RESPECT THE BURDEN.

Great Garibaldi, through the streets one day
Passing triumphant, while admiring throngs
With exclamations and exultant songs.
For the uncrowned, kingly man made way.
Met one poor slave, heavily laden bowed,
Indifferent to the hero and the crowd.

His zealous followers would have driven aside
The sorry creature, but that good man said,
"Respect the burden." Then, majestic-eyed,
He paused, and passed on, no one saying him nay:
The heavy-laden also went his way.

Thou, happy soul, who travel like a king
Along the rose-strewn pathway of thy lot
Stretching a kind hand o'er the suffering head,
"Respect the burden." Then, majestic-eyed,
He paused, and passed on, no one saying him nay:
The heavy-laden also went his way.

ALEXIS CASWELL.

BY CHARLES HOWARD MALCOM.

When the unexpected intelligence of the death of the Rev. Dr. Caswell went abroad in the city of Providence, and throughout the State of Rhode Island, upon the day of his decease, there was a universal expression of profound sorrow. Not often has sympathy and esteem been more heartily manifested by all classes than was at once shown as the tidings passed from person to person, that the venerable and beloved Dr. Caswell was no more. I am sure this sentiment has, since that time, animated the hearts of tens of thousands, in all parts of our land. It is the verdict of the public to a long life of honor and of goodness. It is the memory of a good name better than precious ornaments.

The Rev. Alexis Caswell, D. D., LL. D., died at his residence in the city of Providence, Monday morning, the eighth of January last, having nearly reached the age of seventy-eight years. He had not been ill long. He had taken a severe cold, which was not considered at all dangerous, until within a few days before his decease, when acute bronchitis was developed, from which he had not sufficient strength to recover. He retained clear consciousness to the last, and spoke many words of wisdom and piety to those about him.

It is not possible, within the limits of a newspaper article, to write much concerning the life and character of one who has occupied such a large sphere of duties and influence. Nevertheless, it is possible, even briefly, to pay in this manner some humble tribute to the memory of a great and good man.

Dr. Caswell was the son of a farmer, and derived a vigorous constitution from his parentage. He was born in the year 1799, in Taunton, Mass., and spent his early years upon his father's estate. In his boyhood he developed a marked fondness for both nature and books. The field, and forest, and sky were open volumes to his thoughtful eyes; while he eagerly read books of travel, of history, of science, and thus early in life laid that foundation of studious habits upon which in after years was built the edifice of his eminent scholarship. He became a student in Brown University in 1818, and graduated there with honor, in a class distinguished for students who afterwards reached distinction in various walks of life. Upon completing his studies he became a tutor, and then a Professor, at Columbian College, in Washington city; and at that time, also, studied theology under the distinguished Dr. Staughton, then President of the College. He became Professor of Mathematics and Natural Philosophy in Brown University in 1828, and continued in this office till 1863. He became President of the University in 1868, and held the office nearly five years. In all of these relations he performed his duties with distinguished fidelity and success. He was greatly beloved by his pupils, and his whole influence upon the college both at Washington and at Providence was exceedingly happy and beneficial.

In scientific and literary culture, Dr. Caswell was highly accomplished. He kept himself well informed in these departments. He was in frequent relationship, both by correspondence and personal acquaintance, with eminent scholars. He was one of the founders of the American Academy of Science, and also of the American Association for the Promotion of Science. In works of philanthropy he was distinguished for industry and benevolence. For years he was a member of the school committee in Providence, and devised a number of improvements

for public instruction. He was one of the original trustees of the Rhode Island Hospital, and for a time was its President, and gave an immense amount of time in looking after its interests. He was for several years one of the Board of Inspectors of the State Prison, and did much to promote the physical and moral welfare of the prisoners. He was President of the Rhode Island Colonization Society, and took a deep interest in Liberia, one of his latest works being an elaborate paper contributed to the Baptist Quarterly on The Future of Africa. For years he was the President of the Rhode Island Peace Society, feeling a hearty interest in that cause. Indeed, in every work of benevolence he was prominent.

The chief beauty of Dr. Caswell's character, it seems to me, was his graceful and charming religious spirit. He was pre-eminently a Christian gentleman, kind, affable, gentle, courteous and charitable. He carried his piety into his daily life. It was my happiness, during my long pastorate in Rhode Island, to know him well; to have him at times my guest in home and pulpit, and at other times to receive his hospitality, and frequently to be with him in religious assemblies. I never saw him in private or public when his whole temper and manner did not possess a charming simplicity and goodness. With him science had not blunted his quiet and unflinching faith in God and the Bible. Upon the contrary, it gave ornament and splendor to his religious character without detracting from its strength. He was Catholic and liberal in his Christian sympathies, while holding with tenacity to his own denominational views. He loved to count amongst his brethren in the Lord the wise and pious of every branch of the Christian church. He appreciated every phase of religious experience, whatever doctrinal shape it might take, if it only had the beauty and fragrance of piety in its bloom, and the richness of holiness in its fruit-bearing. In this spirit of holy catholicity he held to the liberty of Christians to the Lord's Table, irrespective of baptismal pre-requisites. His testimony upon this point was clear and repeated. It was given, too, in the face of much opposition from some denominational brethren who held the opposite opinion as to qualifications for the holy eucharist.

During my testimony in Rhode Island upon this subject, I found in Dr. Caswell a friend of affectionate sympathy, by whose wise counsel I was cheered. Only a few days before his death I called upon Dr. Caswell, to confer with him concerning the work of the American Peace Society; and, as he was President of the Rhode Island Peace Society, an auxiliary to the Society just named, I counted with great pleasure in receiving, in my new vocation, his valuable cooperation. Little did I suppose then, that I should never see him again. But he has fallen asleep in Christ. He has finished a long and blessed life. He has left an enduring and beloved memory. Tens of thousands bless God for his holy labors in their behalf, and for his having made the world somewhat wiser and better by his character and ministry.

A TRAINING SCHOOL FOR NATIVE HELPERS.

BY DR. J. S. PHILLIPS.

The apostolic missions were self-supporting, and every modern missionary enterprise aims at the same result. Just so fast as a people becomes enlightened and Christianized it should provide for its own spiritual wants, and allow the foreign missionary to pass on to other parts, where his labor is more urgently demanded. For this reason it has come to be the settled policy of all foreign missions to raise up a corps of native helpers into whose hands the burden and care of the work shall ultimately fall, so that the foreign superintendents may be released for pioneer service in the regions beyond. Our Mission in India has always proceeded upon this plan, and amid many and great obstacles it has endeavored to bring into the field a class of active, efficient and reliable native helpers. In prosecuting this undertaking a certain measure of success has been achieved, but under different conditions much more might have been done. Our missionaries have labored under great disadvantages and serious disabilities, such as our brethren at home are hardly prepared to appreciate. For these years we have been working single-handed and isolated as it were, each missionary doing whatever his other duties admitted of his doing, in the way of training up native assistants. There has been no school in the Mission for the education of such helpers as are so much needed in every department of our work. Time and again has this subject been discussed in the Mission Committee in India, and earnest appeals have been sent home. Thus far, however, nothing has come of it all, and the India Mission is beginning the forty-second year of its existence without a training school for native helpers.

At a meeting of the Foreign Mission Board, held in Boston, Feb. 6th, a me-

morial from the India missionaries, similar to one sent home about ten years ago, was presented on this subject. The Board received this communication with favor, and authorized the Corresponding Secretary to receive subscriptions for this purpose. The plan is a very simple one. An endowment fund of at least \$15,000 is needed, only the interest of which shall be used to defray current expenses. It would be better could we make this sum \$25,000, at the start, so that the school might not be crippled in its working force, or straightened in its help afforded to students. It will be understood that the interest on this investment (which investment should be made in America, only the annual interest going over to India) will be expended for the salaries of teachers, and the stipends paid to worthy scholars. In addition to the above endowment, the sum of \$2000 is required for a building. Any man of business will perceive, I think, that this is by no means an exorbitant demand on the part of the Mission. Such a school as is contemplated in the above stated plan, will very soon, if promptly started, enable the Mission to help itself, and become more independent of foreign aid.

In almost every Mission in India, so far as we know, such an institution for training native helpers is deemed indispensable. The Mission on the north and south of ours have had them for many years. And how much our own Mission has suffered for the lack of such a school I need not undertake to tell. Whatever may have been the mistakes of the past, let us try to do better in future instead of repeating and reproducing our former blunders. The Mission must have well trained natives in its ministry, in its schools, in its printing office and in its zenana-work, for in all these spheres of activity our native helpers meet with intelligent and educated minds. Our native brethren feel this, and most earnestly implore us to give them a good education. The writer received a letter several weeks ago from one of the most promising of our young men in the Mission. He spoke of his eager desire to accomplish more for his own people, and said,—"Do not come back, dear pastor, until you have secured a high school of some sort for educating our young men."

There are persons in many of our congregations who will, I hope, feel a privilege to contribute something for this school in India. The present need funds to carry on our regular work there will not admit of our presenting the special claims of this school to the churches and taking up collections for it. This endowment fund must be made up in a quiet way from individual subscriptions. We can not even go to the expense of issuing circulars and scattering them broadcast over the land. We take it for granted that every Free Baptist reads the *Morning Star*, hence we put our appeal to each one personally. The names of all subscribers to this endowment fund should be sent to the writer at Passaic, N. J. The cash will be called for whenever the sum of \$10,000 is subscribed. Should any parties prefer sending the money at once, it will be deposited on interest in the bank, until the sum is complete, when the investment will be made as the Foreign Mission Society may direct.

Will the pastors speak a word in favor of this project and commend it to their people? A pastor's sanction helps every good enterprise and makes men think and act more promptly. Surely, no pastor can deny us his help in so good a cause as this.

Will those brethren whom God has blessed with more than the ordinary share of wealth, give us a helping hand? Dear brethren, invest a thousand dollars for Christ's kingdom in India while you can. Said a good brother the other day, "I wish I had given you \$2,000 for the Mission three years ago—but it is lost now—all gone and much more." Faithful stewards, look to your investments. The Lord will soon call for your account.

Which is better—to give money now and live to see it doing good, or insert a clause in a will, over which posterity will quarrel and devils rejoice? Wiser far, is it not, to make your own investments while life and reason remain, and enjoy the sweet privilege of doing good with the money God has given. Who will send us the first subscription for our Training School for Native Helpers in India? And who will send the largest subscription? "God loveth a cheerful giver."

THE BLUE GLASS CURE.

Blue glass and the telephone are now the twin novelties. By receiving light through one you become healed of your maladies, and by being talked to through the other you may hear what is said a dozen miles away—an excellent arrangement for talking with some people. As for the blue glass cure, it has been put forward by Gen. Pleasanton, of Philadelphia, brother of the dashing cavalry man, and he did it because the plants in his green house flourished so under it. Perhaps blind people will yet be restor-

ing their sight by wearing blue spectacles. The cure is wrought—when it is wrought—on the principle of friction, which is created by the passage of sunlight through blue glass. This friction, according to one of the blue-light—not New Light—devotees, evolves negative electricity.

which is the electricity of sunlight passing through the cold ether of space and our cold atmosphere, both of which being negatively electrified impart their electricity by induction to the rays of sunlight as they pass. The blue glass is oppositely electrified. When the opposite electricities, thus brought together, meet at the surface of the glass, their conjunction evolves heat and magnetism; the heat expands the molecules of the glass, and a current of electro-magnetism passes into the room, imparting vitality and strength to any animal or vegetable life within it. When the atmosphere of the room becomes thus electro-magnetized, its inhabitants can not fail to derive the greatest benefit from being in it.

Some remarkable cures are alleged to have been wrought by it. Take notice, that the theory supposes a union of white light and blue. This will save you some expense, for you see that only half of the old panes of glass will need to be broken out in order to insert the blue. Don't be rash now, but give it a fair trial if you are an invalid, for there really seems to be something sound in the theory—we mean the blue light theory. As for the telephone, that is all sound.

THE WORK AT STORER NORMAL SCHOOL.

Rev. A. H. Morrell, in referring to the recent gift of money by the F. B. Woman's Mission Society in aid of the students in the Harper's Ferry Normal School, says to the treasurer of the Society:

We are now witnessing a most thorough work of the Spirit amongst the students. It is characterized by far less of the noise and external excitement of old-time-revivals here, and more of that melting power that dissolves the hard heart and leaves it all subdued and submissive at the feet of Jesus. Ten of our most promising new students have quite recently given evidence of the "new birth," and others are convicted. The first outward manifestation of the work was one week ago last Thursday in a half-hour's prayer meeting at the close of the school.

Our school is full for the winter term, and everything is prosperous and encouraging concerning it, except the pressure that is upon us for the current expenses. It seems to us, sometimes, as if the hearts of some of God's faithful stewards will ere long be moved to consider the importance of this school so mightily, that endowment will come to our relief. The Woman's Mission Society has done a timely and most precious work for this cause. Their aid, by the blessing of God, has already produced most wonderful fruits, even the blessings of salvation.

We have expended thus far of this year's donation about \$60. The proportion for the winter term will be larger, as several of the students were induced to come by the promise of tuition and rent,—equal to only \$1.50 per month—worth, in some cases, a little more, for fuel and food and the purchase of books for their use, the latter to be left with the Institution when they leave.

MRS. DOREMUS.

The friends of the Woman's Mission work have met with a heavy bereavement in the death of Mrs. Doremus, the honored and venerable President of the Woman's Union Miss. Soc. The following tribute to her memory is from the *Christian Union*:

Mrs. Sarah P. Doremus, who died in this city last week, is very justly described as "one of the extraordinary women of her time." She lived to the good age of seventy-four years, full fifty of which were spent in religious and philanthropic work. Says one who knew her well: "It was one of her peculiarities never to be without a task of goodness on hand. If one was more important than all others, that she did, and left not the rest undone. Her whole life was a task in the best sense. Early and late, in sunshine and storm, she was everywhere,—now in the dismal cellar, now in the attic of a tenement house, now in the cell of a prison, and now in an editor's sanctum to influence through the press a variety of humane actions. She exhausted her bodily and mental energies every day, but they were wonderfully renewed for her every next day." Mrs. Doremus was the wife of Thomas C. and mother of Prof. R. Ogden Doremus, and a member of Dr. Rogers's Reformed Church. She helped organize many societies, and gave her aid wherever it seemed to be needed, regardless of church connections. In foreign missions she took a special interest, was the founder of the original Woman's Union Missionary Society, took care of missionaries on their way through the city, and made many missionary homes happy with her contributions. Up to the close of her life, she retained her energetic ways, her eye was not dimmed, nor her active zeal in the least abated. She died peacefully at her residence, January 29.

THE REV. DR. PARKER, of the South Congregational Church in Hartford, Conn., has declined to read any more notices of church entertainments from his pulpit.

EXCHANGE NOTES AND QUOTES.

In doing and sacrificing for others' weal, the Christian church finds her largest blessing.—*St. Valentine*.

It can not be truthfully denied from this time onward, that the Romish Church is idolatrous, and if idolatrous it is not Christian.—*N. Y. Observer*.

The confounding of special meetings for the promotion of a revival, with the work—the work of God's Spirit—which can alone make such an effort effectual, has been made by men who should know better.—*Watchman*.

All the concessions made to what is known as evangelism by the ordained ministers who have taken under positions and co-operated humbly and zealously in the honest hope that the kingdom of Christ would be advanced thereby, have not prevented but rather helped to provoke disparaging contrasts, which are now calling out protests in every direction.—*The Messenger*.

Speaking of the discussion in some of the papers as to whether Unitarians and Universalists should be invited to co-operate in the Moody and Sankey meetings, the *Christian Union* remarks that "every one who is willing to co-operate should be welcomed; and no one who wants to debate should be endured." Ecclesiastical relations have as little to do with casting out devils now as they had when Christ rebuked his disciples for stopping a good man's work because he was not working with them."

THE WORK OF THE SPIRIT.

Boston can resist philosophy, for, like Athens, she has had philosophy to excess; but she can not resist Mr. Moody's gospel, any more than Athens could resist Paul's gospel.—*N. Y. Christian Advocate*.

The outward signs of interest in the work [in Boston] are such as give encouraging testimony to its spiritual character, and promise of fruitfulness. The preaching at the tabernacle attracts, but men are attracted to the cross, and are seeking the kingdom of God.—*Watchman*.

There may be much wisdom exhibited in the managing of these immense meetings, and many observable signs of power and adaptation to the work upon which these remarkable men have entered; but after all, it is not possible to account for the results that follow them if we leave the supernatural element out of the question.—*Zion's Herald*.

The tenderest concern would seem to have gathered around the temperance meetings, which come on Friday; the fruits of which are already numerous and affecting.—*Congregationalist*.

PERSONAL.

REV. W. H. H. MURRAY receives about \$40 for a sermon and \$150 for a lecture.

The coins of India will hereafter be stamped with "Victoria, Empress."

BONAPARTE, Wellington, New, South and Lannes were all born the same year, namely, 1769.

DORR never goes to a cafe; lives with his mother; is industrious; plays the violin; was a friend of Rossini, and he rests from his painting to play on the piano.

W. W. CORCORAN, the wealthy Washington banker, is the son of an Irishman, and was a mechanic before he became a financier.

JUDGE DAVID DAVIS possesses a fortune of several million dollars, which he made almost entirely by judicious investments in real estate.

MR. MOODY has a kind feeling for Gen. Garibaldi. He says of him: "I don't know as I admire his judgment in all things, but he is such an enthusiastic man!"

THACKERAY'S relics are highly prized in these days. Four volumes of his novels in which merely a visiting card had been inserted, were lately sold in London for something over \$80.

GENERAL SHERMAN is opposed to the signal service as an attachment to the war department, which, he says, is already over-burdened with nine other bureaus, all of which are in undue proportion to the actual peace establishment.

SENATOR THURMAN, of Ohio, is described as "a stout, stocky, farmer-looking man, with broad shoulders, muscular arms and legs, and hands that seem made to wield an ax or swing a scythe rather than to propel a quill across a page of foolscap." He is also accounted "much the best speaker on the Democratic side of the Senate."

MRS. JULIA WARD HOWE recently lectured in Indianapolis on "Polite Society," which leads the *Indianapolis Journal* to say that some years ago a lady of Indianapolis met Mrs. Howe in Washington, and was introduced to her. Simply recognizing her, Mrs. H. turned rudely away, and petulantly remarked to her escort, in French: "Will we never have done with these people?" It didn't occur to Mrs. H. that a Western woman could possibly understand French. But she did, and immediately came to the conclusion that "polite society" is not always polite.

MR. JOHN BRIGHT has recently taken occasion to repeat his objections to capital punishment. He calls the law unchristian and unphilosophical, and thinks that with a different mode of punishment there would be fewer murders; and he adds that the hangings of the past few years have been

shocking to him, and that he marvels at the insensibility of his countrymen.

JOHN RUSKIN; it is said, has "carefully projected," amassed materials for, and in some instances begun, a history of fifteenth-century Florentine art in six volumes, an analysis of Attic Art of the fifth century B. C. in three volumes; a history of northern thirteenth-century art in ten volumes, a life of Turner in four volumes, a life of Scott in seven volumes, a life of Xenophon in ten volumes, a commentary on Hesiod in nine volumes, and a general description of the geology and botany of the Alps in twenty-four volumes!

THE DUKE OF WELLINGTON was an extensive reader; his principal favorites were Clarendon, Bishop Butler, Smith's "Wealth of Nations," Hume, the Arch Duke Charles, Leslie, and the Bible. He was also particularly interested by French and English memoirs. When at Walmer, Mr. Glegg says, the Bible, Prayer-book, Taylor's "Holy Living and Dying," and Caesar's "Commentaries," lay within his reach, and judging by the marks of use on them, they must have been much read and often consulted.

THREE of the Judges of the United States Supreme Court are natives of the State of Wooden Nutmegs—Chief-Justice Waite, and Judges Field and Strong. The last two were both sons of Congregational ministers, and the fathers and mothers of the two Judges were very intimate personal friends half a century ago, when the two boys were trotting to school.

MR. FRANKLIN SIMMONS, the American Sculptor in Rome, is a solitary and absorbed man, giving all his thoughts to his profession and the study of art. If a friend visits his studio, Simmons first question is always, "But do you see any progress? Don't praise me, but tell me if I make any step in advance?"

EDMOND DE PRESSENSE, one of the leading Protestants of France, will during this year, contribute an article every other week, to the *Christian World* of London: The ecclesiastical questions now debated both in France and on the Continent will be considered by him.

WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Feb. 14, 1877.

Preparations are being made for the inauguration, on March 5th, next, of our new president, but as it is, as yet, not settled who that will be, the several committee labor under some disadvantage. Great difficulty has been experienced in providing lodging, at the hotels, for the members of the numerous civil and military organizations, from all parts of the country, who have given notice of their intention to be present and participate in the parade on inauguration day; because the Republican clubs and organizations sent word that they should desire accommodations only in the event of Mr. Hayes being inaugurated, while those of Democratic proclivities have no desire to be present except to grace the inauguration of Mr. Tilden with their presence. Finally it was decided to "pair off," so that in any event the Hotel keepers will be secure and have their apartments occupied; but whether by Republicans or Democrats, is, as yet, a matter of conjecture only.

At the White House, everything is, just now, in that state of disorder which characterizes all households on breaking up preparatory to moving away. Carpenters are at work in the basement, making huge boxes for the packing of President Grant's private furniture and household articles; and Mrs. Grant, aided by her daughter, whom known as Nellie, but now as Mrs. Sartoris, is packing away her furs, laces, and state dresses in trunks and cedar wood chests preparatory to bidding farewell to the Presidential Mansion. Doubtless, it is with a heavy heart that she prepares to leave the place which, for eight successive years, has witnessed her joys and sorrows, where her children have grown into man and womanhood, and where her only daughter was married. Her unassuming, quiet courtesy, kindness of heart, and estimable domestic qualities, have gained for her, here as elsewhere, a host of friends who would fain have had her remain in our midst, but it does not appear that their wishes in this respect will be gratified. It is, of course, probable that Gen. Grant has long before this, settled upon his future residence; but where this will be is known, as yet, only to a few of his most intimate friends. The house he is now building here on Vermont Avenue will not be ready for his occupancy for several months to come, and it is generally believed that the President will send his furniture and other chattels to St. Louis, and reside, with his family, with friends in Philadelphia till summer, when, rumor has it, he contemplates making a trip to the islands of Cuba and San Domingo. It was rumored and extensively telegraphed that General Grant had been offered, and accepted, the Presidency of the Tehuantepec Inter-Oceanic Canal Company; but upon inquiry this rumor proves to be without foundation.

The opinion is gaining ground here, that the Democratic majority in Congress will, by "filibustering," prevent the completion of the count before the fourth of March, in which event there will have been no election, and Senator Ferry of Michigan will, by virtue of his office as presiding officer of the Senate, become President of the United States, *ad interim*. In that case, it will devolve upon the Secretary of State to declare that no election was had, and order a new election next November. From March 4, till November 7, 1877, Mr. Ferry would remain President, and the Senate would elect the Vice-President. Should the Democrats choose to adopt this course, there is nothing to prevent them from carrying it into execution; and if the decision of the Electoral Commission in the Louisiana case should be unfavorable to their side, it is highly probable, as I learn from good authority, that that will be their programme.

You will get the doings of the electoral commission by the daily papers to a later date than I could give them here. MARLOW.

S. S. Department.

Sabbath School Lesson.—March 4.

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

THE STORY OF NABOTH.

GOLDEN TEXT: "Thou hast sold thyself to work evil in the sight of the Lord." 1 Kings 21:20.

1 Kings 21:1-14.

Notes and Hints.

4, 5. ABAB DISPLEASED AND PETULANT. (1) The occasion. Naboth owned a piece of land adjoining the palace in Jezreel. Ahab, to improve his grounds, wished to purchase this "vineyard," and offered for it either money, or a better vineyard elsewhere. Naboth refused to sell. Hence the course of the king described in this verse. (2) The effect on the king. He came into his house "heavy and displeased," lay down on his bed, turned his face to the wall, and refused to eat. Instead of "heavy and displeased" read "sullen and angry." (3) The cause of Ahab's petulance for our own warning may be noticed. Covetousness was not inflaming these bad passions, for Ahab gladly would give for the vineyard an exorbitant price. Selfishness in its simplest form instigated him. He regarded his own will, plans, and convenience alone. The sacred rights, the hallowed treasures of his neighbor he thought should be sacrificed to please himself. He preferred his own gratification to that of any one else, and at the expense of any one else. The golden rule never swayed an Oriental scepter. Kings everywhere are pampered creatures. (4) Ahab now meets a sturdy spirit who inconveniently applied to himself the principle by which Ahab lived. Naboth cared first for himself. Besides he had the law on his side, and no very high esteem for the monarch, at best. The plans of a selfish king by a selfish subject were frustrated. Hence Ahab throws himself on his bed. (5) In an evil hour Jezreel, the queen, inquired for the cause of his pet. It was wisely in her to desire to know the cause of her husband's distress, but the cause known, her imperious and vengeful will is aroused to gain for him his desire.

6. ABAB TELLS JEZEBEL HIS TROUBLE. (1) What Ahab said to Naboth. The offer to purchase the estate of Naboth is recounted. This attempted trade may have been negotiated by agents of Ahab. The narrative, in that case, hides the agent in the principal. It is for that, more likely that the king transacted this business through an officer. Custom is the basis of the conjecture. (2) The reply of Naboth. "I will not give thee my vineyard." Ahab says that this was the answer to the attempt to buy the land. It is not exactly what Naboth has been before reported to say. In these words, willfulness, discourtesy and disregard for others appear. Here is no reason for refusing to sell; there, in verse third, a reason is given for denying the wish of the king. (3) That verse presents a reason of some real weight. The vineyard was an inheritance of his fathers; that is, from his fathers. The law, too, regulated and limited the rights of sale of landed estates. It did not, however, prevent sales, for we have recently noticed that the hill of Samaria was bought. It is more than doubtful if Naboth was so conscientiously devoted to the Mosaic law that he was prevented by a sense of duty, from yielding to the king. Had he wished, he could have sold the vineyard subject to redemption in the year of jubilee. His reasons for not selling, as given, were respect for his ancestors. It seemed careless of their memory to part with an inheritance that had been in the family since the occupation of Canaan. The same feeling exists among men now. This was the alleged and no doubt the chief cause of Naboth's answer. (4) Perhaps he also added to what is reported in the third verse other remarks. He may have grown independent and surly, forgetting the golden rule, the duty of respect for our rulers, and standing defiantly by his legal rights. He may have been a worshiper of Jehovah (see verse 3) and have felt towards Ahab some as Elijah did. That view or this, that Ahab reported him to Jezreel as more willful and unkind than he was, we must take. Ahab, while so irritated, could not but speak harshly of Naboth.

7. THE QUEEN FORMS HER PURPOSE. (1) Her suggestion. "Dost thou now govern the kingdom of Israel?" The question suggests the use of kingly force to obtain what was wanted. Some, however, think the question ironical; in that case, the irony was meant to spur him to a seizure of the land. She hints that kings should govern their subjects, not be thwarted by them. Ahab shows the influence of his Jewish education in respecting the rights of the people; she, the influence of early life in a royal home where might made right, and subjects were thought to exist for the gratification of their king. (2) Her purpose was instantly taken. Already in her mind Naboth was out of the way of her husband's pleasure. Hence she calls on him to arise, eat and be merry. She viewed her purpose as already executed. She forgot that peace comes from within. Kings may have troubles and at the same time their hearts be merry. No outward troubles may molest them, and yet their hearts be like the angry sea. Ahab, with the vineyard of Naboth gained by murder, could not be merry of heart. The queen, like many others, erred in her philosophy.

(3) "I will give thee the vineyard of Naboth." Here Ahab ought to have spoken. It was the hour to speak, or by silence be forever condemned. A word—it is an easy thing to utter. A word—who can not speak a word? "Thou shalt say no," reads the Scriptures. "No," said at the hour of enticement. "No," to all the flattering requests for the use of the name to start or to encourage some wicked practice. "No," to the false friends who put the sentiments of their own wicked hearts into other mouths for endorsement. "No," said to every pleasure that sin alone can secure, prevents wickedness and saves a soul from death. Can we, when we ought, say "No"? Ahab could not say it. Ahab, by his silence, was dragged into murder, and multitudes, for similar powerlessness of protestation, are annually led to woe. If the stronger will of a companion is wicked, our weaker will must make up in bravery what it lacks in strength. It can, at least protest, say no.

8-10. JEZEBEL ORDERS NABOTH SLAIN. (1) "In the name of Ahab, Jezreel wrote letters, and sealed them with his seal." This could not have been done without his permission. He lent her his seal, and with it his authority over his subjects in Jezreel. His seal answered the ends of his written signature. Hence, her letters had all the force of a royal edict. (2) The king and queen were not at Jezreel, but at Samaria. The two places were seven miles apart; the latter was south of the former. Samaria was the capital, and Jezreel a country residence of the royal family. (3) "The elders and nobles" were the magistrates to keep order, and protect the lives and estates of the citizens of the city. The times were depraved. All sense of freedom and independence was gone. What the king commanded of an outrageous and murderous nature they readily performed. Kings like to have such tools, but history scorns them. (4) "A fast" was a public humiliation and sorrow for some sin, and in view of impending evils. Hence this fast was ordered for the treason and blasphemy of Naboth by which the safety of the town was imperiled. (5) To set Naboth "on high," literally, "on the top of the people," was to put him up in the place of a criminal in court where all might see him. (6) "Two sons of Belial," that is, base fellows, were to be found to charge him with treason and blasphemy. Two witnesses the law required for condemnation to death. Two "sons of Belial" they must be who will consent to swear falsely, and to swear away the life of the innocent. They were to affirm that Naboth blasphemed "God and the king." The law required witnesses to face the accused, to give their testimony to his face. Think of the moral state of men who could learn a lie, practice it, come into court, before all the "elders and nobles" of the city, and murder with it an innocent citizen. Think of a court that could be privy to so dastardly a plot. (7) To "blaspheme" is, in the original here, "to bless." How, except by irony, it came to mean "to curse" is not evident. That is the meaning here. To curse the king would be treason; to curse God blasphemy. The former had been treated, in several cases, as punishable with death. 2 Sam. 16:9; 19:21; 1 Kings 2:8. That was the penalty for blasphemy. (8) Then Jezreel demanded his execution. They were to "carry him out of the city," (verse 13) and there to stone him; out of the city because the death of such a character within it was thought to pollute it; "and to stone him" because that was the mode of death, by law, to blasphemers. Jezreel knows the law of Moses on all these points.

11-14. NABOTH SLAIN. The plot in all respects as it was planned was executed. None of that city spurned this murderous work. They, doubtless, like Pilate, reasoned that they would not be responsible for the deed. They acted not only as agents of the king, but as free agents. Responsibility for our own acts can not be transferred. These rulers show their abject state. Thus Jezreel dragged Ahab, and all the elders and nobles of Jezreel without a protest, into this murder. "Speech" is sometimes "golden" and "silence" leaden. Having executed this nefarious plot, they sent word to Jezreel, saying: "Naboth is dead." A parallel between the course of Jezreel in this act, and of David, in that of Uriah, the Hittite, suggests itself. In many respects the atrocity of these two deeds was alike.

To the young and the tempted here are lessons of warning. That selfishness leads to crime, disturbs the state, throws the heart into turmoil and brings needless evils on ourselves, we may here see. The duty of accommodating others, at expense of trouble to ourselves, let us be anew taught. That we need the power of saying no to an evil suggestion is especially illustrated by the course of Ahab and the citizens of Jezreel. Silence is sometimes acquiescence in crime. See that the time to rebuke temptation has a pivotal moment, the moment of the first suggestion to wickedness. Christ can strengthen our wills to resist Satan; for Paul says: "I can do all things through Christ, which strengtheneth me."

Every little fraud perpetrated by a teacher to make an impression in favor of his class, or of careless members of the class, when a general review is going on, re-acts unfavorably upon both pupils and teachers. Be just, teacher; be true, never attempt to deceive superintendent, pastor or visitors.

Communications.

ELIJAH.
BY W. H.

There is a great difference in the way in which different persons are introduced to us in the Bible. Of some, we have an account of their birth and early life, and even predictions respecting them long before they were born; while others come before us abruptly, and we know nothing of their previous history. Elijah belongs to the last class. He is introduced to us in 1 Kings, chap. 17, as exercising the prophetic office in declaring against an idolatrous people and a wicked king, and declaring from Jehovah that there would be neither dew nor rain for a prolonged period; and that before either came again, he would be employed to announce the fact.

God provided for the safety of Elijah and the supply of his wants by sending him first to the brook Cherith, where he was to drink of the brook, and the ravens were to supply him with bread and flesh twice a day. Some have supposed that the ravens were merchants or Arabians, as the word used may be translated in either of these ways, and if they are correct, then it would be a matter of divine providence; but the general opinion is that ravens are intended, and then it is a miracle. After a while, the brook dried up, and then Elijah was directed to go to Zarephath near Sidon, to a poor widow, who received him as a prophet, and gave him a portion of her small store of provisions, and God rewarded her by causing her meal and oil to continue in sufficient quantity for herself and family, till the dearth ceased. During the residence of Elijah in the house of this woman, her child died, and was restored to life in answer to the prayer of the prophet.

But the time came when rain was again to come upon the land, and in preparation for this, Elijah was directed by God to see Ahab. He charged Elijah with being a troubler of Israel; but Elijah declared that it was the king who troubled Israel by leading the people into idolatry. Then followed the trial with the prophets of Baal, in which Jehovah proved his own power, and that Elijah was his prophet, by causing fire to descend from heaven to consume the bullock which Elijah had placed on the altar. This was followed by the prophets of Baal being slain, and by Elijah predicting that rain was soon to descend, and this prediction was fulfilled that same day, after the rain had been withheld for three and a half years.

Jezreel, the wife of Ahab, now took up the matter, and threatened Elijah with her vengeance, and strange to say, he who had not feared the king, but declared the messages of God to him with boldness, now quailed before the threats of a woman, and fled to the wilderness to save his life, and overcome with discouragement, desired to die. But God took care of his servant; and first fed him by miracle, this one meal miraculously sustaining him for forty days; and then making a special manifestation of himself to him, and giving him several commissions to execute. The discouragement of Elijah passed away; and we find him first reproving Ahab for the wicked murder of Naboth, and afterwards reproving Ahaziah, the son of Ahab, for his idolatrous practices.

And now the time came when Elijah was to pass away from this world, and God chose that he should not do this in the ordinary way by dying; but that he should ascend alive into heaven. In this way a special favor was granted to Elijah, and the reality of the spiritual world was demonstrated. The particulars of this translation are recorded in 2 Kings, second chapter. As far as we know, only one other person, Enoch, has entered heaven without dying. Elijah is brought before us again in the New Testament, when we find him with Moses on the mount of transfiguration, conversing with Jesus Christ in reference to his approaching death at Jerusalem; and we find that, in accordance with the prediction of Malachi and the angel Gabriel, John the Baptist possessed his spirit and power.

There is much in the history of Elijah to instruct us. This brief sketch may direct our minds to some of the features of that history; but we may well study carefully the whole of it. In his faithful discharge of the duties devolved on him by God, we should imitate him; but we should avoid yielding to the spirit of distrust and despondency, which at one period of his history he manifested. Yet while learning a lesson from him, we should avoid blaming him, for the trial to which he was exposed was a very severe one.

MISSIONARY WORK AND LIFE.

BY REV. G. R. BACHELDER.

Shall I write an old-fashioned missionary journal? Some have said, "No; we have had enough of them; give something less monotonous, and more readable." Others say, "Yes; anything by which we may know more about your work and more of the people among whom you are working." The former belong to the generation that is passing away. But since this kind of description was in vogue a new generation has come upon the stage, knowing, it is to be feared, much less of the everyday workings of missionary life than the passing generation knew. And that because we too are tired of some of the old tracks, and are ever looking for something new, which does not always come for the looking.

And so after long years, with the editors, waste basket in mind, I will try a "journal."

The rains have been long and heavy this year, and much of this section of country was flooded a fortnight ago, so the fields are too wet for tending. We must keep to the higher lands and to the highways where we can find houses to shelter us for a month to come. We have a canal from Midnapore to the Hoogly river, twenty miles below Calcutta, and near this canal we have planned for a month's work. Three native preachers with a boy to cook for them, myself and cook make up the party.

KAILA. Nov. 22. We came here yesterday, having left Midnapore the day before by boat. A terrible cyclone swept Eastern Bengal a few days ago, accompanied by an influx of the sea; or tidal wave. Some twenty thousand people perished, and a large portion of the rice fields of Bengal are greatly damaged. All the spare boats have been chartered to carry rice to the survivors, so we found it exceedingly difficult to secure a boat at all and had to pay about three times the usual price, four dollars for forty miles.

We are here on the banks of the Roonnarayan river, thirty-five miles north of Midnapore, at the last town in our district towards Calcutta, which is thirty-five miles distant. We find a comfortable house, belonging to Government, with three large rooms, one of which I occupy, while the remaining two are occupied by a Deputy Magistrate holding his court. This is very convenient for our work, as his court brings a crowd of people. Last night a pundit was quoting a Hindu proverb, "Whoever can see the feet of a serpent, understand the language of the ants, see the flower of the fig, and see the dark side of the moon, is sure to be a king." I said, I can show you the feet of a serpent and the flower of the fig. This morning the fig was brought, and in the presence of several baboos carefully dissected and the flowers produced. The microscope enabled me to see all very clearly and revealed beauties they knew nothing of before. This point is ceded. If they succeed in capturing a snake, I am prepared for the second for one at least of Solomon's mysteries "the serpent on the rocks" I claim to have mastered.

Three weeks since, the Tract Society sent down from Calcutta a singing preacher to introduce among us the "service of song." I am keeping him a few days for our country work. He sings and chants our Bangali hymns, interspersing frequent remarks, with the guitar accompaniment. This takes wonderfully. This morning early we had our first congregation in the bazar close by, and while the music continued we had a crowd. I wish our Bangali preachers would sing more. They seldom or never sing in connection with their preaching. The Oriya preachers are all singers and can draw the people more readily than we. It was said of the Methodists in America that "they sang salvation through the land," and we must do the same. Sacred song is an element of Christianity without which there must be a sad deficiency.

Nov. 23. The preachers in the bazar have had their quarters thronged much of the time during the day. Morning and evening the babus connected with the court fill up their little quarters to listen to the singing and to Christian instruction. One of them remarked "in order to contemplate religious things we need to have the heart softened by music." I have had a good many visitors at my quarters, some for medicine and some for merely a social call. We are well received. Find some old acquaintances whom we have met at Midnapore or elsewhere.

Nov. 24. There is a market to-day close at hand. It is just established. In another part of the village one has been held twice a week for years, but the manager has become so exorbitant for toll that the people have risen in rebellion, and established a new one where free trade is to be the principle for one year at least. I had a good congregation and the fact of the new market gave me an opportunity to speak of another oppressor, Satan, from whom it is very desirable to break away. The message of Christ, the great Deliverer from spiritual tyranny was well received.

This morning a dozen old men and women, a most forlorn looking party, were brought in to the magistrate's court from a place thirty-five miles away, near to the sea. They were charged with illicit manufacture of salt. The evidence of their guilt was brought along with them in the shape of baskets of earth, pots containing salt in different stages of purification. These poor people dig up mud from the beds of the tidal creeks, wash it in water, strain and set the liquor away for the salt to crystallize. The same process is repeated three or four times before the salt is sufficiently pure. With much labor a pound or so may be the result of a single process. For this these people have been arrested and brought, a two or three days journey over the rice fields for trial and punishment. They have been fined from 8 to 10 rupees each, and as they have no money they are kept in the lockup till their friends can raise the money. The Government has suffered a good deal of opprobrium on account of these transactions. The law can not distinguish between the poor who manufacture a little now and then for their own use, and those who would make a profit by its sale. I was glad to see that the Deputy Babu was disposed to be as lenient as possible imposing the lowest possible fines the law would allow.

Nov. 25. Rode out this morning about three miles to see the effects of the late flood. Most of the rivers in this section of country have embankments ten or twelve feet high to prevent the water in times of freshet from sweeping over the fields. There was such a rush of water last month from the heavy rains above that the embankments of the Kasai river were broken and the rice fields up to the Roonnarayan, ten miles, were covered from four to ten feet deep. About fifty square miles of flourishing crops were entirely destroyed and as much more seriously injured. As the houses are raised but a trifle above the level of the fields many of the mud walls have dissolved leaving the roof flat upon the ground. Fever is setting in as the water recedes, and the sufferings of the people are very great. The water is running off through one small channel and two months more elapse before the country will become quite dry.

Nov. 27. Our work for the last three days varied but little. Some one of the neighboring villages has been visited in the morning, and a good work has been done in the bazar. Morning and evening especially attentive listeners have gathered about our quarters, charmed with the singing and listening with apparent interest to our teachings.

To-day the new market was held close to our quarters. I had a long argument with a party of babus, a very intelligent lawyer taking the lead. I wish I could give you a synopsis of it from the Hindu standpoint, that you might sympathize with them in their real difficulties. As it embraces some of the most important points in our whole line of argumentation, I will endeavor to sketch it.

1st Proposition: Victoria rules this land. Wherever her laws are known, the people are expected to obey. If they do not obey, they are punished. Is this right or wrong? Answer "It is right." But supposing there is a country where the name of Victoria was never heard and where her laws had not reached, then would people be reasonably expected to obey, and if punished for not obeying, would that punishment be just? "Surely not." Then it follows absolutely if there is no revelation of the Deity, his laws and his will, he can not punish sin; indeed there can be no sin, for where there is no law there is no transgression. Hence what you claim to be the punishment of sin is but an act of gross injustice. Since you acknowledge that God is just and that he recognizes and punishes sin, you must also acknowledge that there is a divine revelation. Ans. "Granted."

2d Proposition: We claim that God has revealed himself and made known his will to men, and that revelation was Christ, perfect God and perfect man, possessing the authority of Deity and the sympathy of humanity. This is the only reliable revelation, and was a necessity both to vindicate the justice of God and also to make our acknowledgment of him and his will possible. Here a bystander put in the oft repeated claim that Krishna and Ram and others were also incarnations of the deity. The lawyer did not like to entertain this, but I claimed the privilege of replying by asking what these had ever done for us. They were great men, rich in resource and powerful in arms, but while Christ had given himself for our redemption, they had actually done nothing to help us in our weakness or deliver us from our sins. This was allowed to pass without farther remark, though usually it is a hard, contested point.

3d Proposition: Our very weakness is an indication of the necessity of a revelation of the Deity. Christ, the manifest Deity, comes to us as a teacher, to give us the knowledge we need, and with his own strong arm and warm sympathies he takes us by the hand and leads us by his side. Having redeemed us by his blood he forgives our sins, purifies our natures and guides us day by day.

The answer was "We can not believe it, we have never been conscious of anything of the kind." I replied I know you do not believe it, for you have experienced nothing of the kind. If I were summoned as a witness in your court, would you receive my testimony? "Yes," the Sahib's testimony never passes at discount, it is always received." Well, said I, I hear my testimony in this matter. My mind was once as corrupt as any of yours. I could lie for a trifle. I could sin without fear or remorse. But the nature I once possessed I possess no longer. Christ has removed that evil heart of unbelief and given me a new nature. Try him, trust in him, and you will find him all you need.

Objection: "If Christ is the Deity manifest, let him manifest himself to us personally that we may see and believe." My answer was the recognition that comes by sight is not faith. Faith is the recognition of the unseen. Victoria does not come to you with her laws. She sends her messengers clothed with authority, and you believe and obey. It is not necessary that Christ should come to you in person. He sends his messengers with his word of life through which he manifests his saving power, and offers you just the aid you need that you may dwell with God forever.—The only reply was "We can not believe it; we can not believe it." I have given you a brief outline of this fundamental argument. The counter arguments are mainly embraced in the oft-repeated assertions, "It is not so, we can not believe it."

How does man differ from the brute creation? He stands upright; but he doesn't act so.

CARE FOR NEEDY MINISTERS.

BY REV. A. H. MORRELL.

The interest manifested in the wants of aged and needy ministers within the limits of the Maine Central Yearly Meeting was one of the cheering tokens of progress in that decidedly aggressive body of Christian workers, some twenty years since. A society was organized, and funds to the amount of several hundreds of dollars were contributed; not a small portion of the amount by ministers themselves. Yearly donations were made to one or more of the aged and infirm of our members.

The advantages of such a plan are seen in the excellent spirit inculcated; in the recognition of the value of the services of God's servants, who faithfully and successfully labored for the public good,—the influence of their doctrines and example going far to establish sound Christian morals, and as far, even, as to enhance the value of the wealth of the community. There seems to be a debt due to a self-sacrificing ministry of each town, or neighborhood, that has shared the benefits. Men of muscle and of mind who spend the strength of their manhood for the public welfare, grow old at last, like others, or at length become enfeebled by care and hardship. Many of the former years of such a life were comparatively free from the pinches of want, or fears for the future. But not so, now. The means are scanty and the strength on which support depended is wasted! What remains of talent or adaptability seems not to be called for by the churches; nor is this state of things at all marvelous. It is the inevitable law of progress and decay. The services of men in all departments of effort will be demanded according to their value and effectiveness. And perhaps for this very reason, ministers should have wise regard to the "rainy day"—the day of infirmity—the day of want. But let not such precaution in the time of health and strength be perverted, and given to worldliness, and consequent inefficiency in Christian labor, or, as it sometimes happens, result in shipwreck of faith and disaster to the cause of Christ.

I close with the question, What debts due the needy minister remain unpaid? If the reader knows of any, will he do what he can to re-collect the dues and pay them over?

WHAT OUR CHURCHES COST US.

Scraper for January contains an article with the above title in which various comparisons are made to prove the relative cheapness of church work. We quote the author's summing up:

We have found that it costs less to carry on the average church than the average business establishment; less for the subsistence of those who perform the necessary service, and less for their savings and accumulations; less to the community, and less to the individual patron. The church is worked more cheaply than any self-supporting business, because it is worked at no higher figure than the bare cost, and more often at less than actual cost, as a semi-charitable institution, and, to a large part of our population, a missionary society. As dispassionately and dryly as becomes the statement of statistical facts, we have shown that no such pecuniary return is made on investments in an education for the church as on investments regularly made in other lines; that no such compensation is granted by the wealthiest churches to the ablest pastors, as is commonly granted by large secular corporations to those at their head; that service in the lyceum is more highly paid than service in the church, even where the same individual serves in each; that concerts and theatricals cost more than churches; that various articles of luxury and even our very dogs, make a larger figure in our expenses than the subsistence of the ministers of the churches; and, finally, that it costs Christians less to support their religious institutions than it anciently cost the Jews to support theirs, and less than it now costs the heathen to support theirs.

A PARAGRAPH FOR EACH DAY.

I. I desire to have a league, offensive and defensive, with every soldier of Christ.—John Wesley.

II. To find some sure interpreter My spirit vainly tries: I only know that God is love, And know that love is wise.—Alice Cary.

III. I have been a church-member since I was eighteen years of age, and next to the possession of my Saviour I prize the visible church. It has been everything to me, and I urge you to confess your Saviour immediately before the world, and have your name enrolled on the records of some church.—Moody.

IV. Some one estimates that all the prayers recorded in the Bible could be repeated in thirty-five minutes. Most of them are from one minute to two minutes long. The prayer of Solomon is less than ten minutes. Is there not a lesson and a warning in these facts which should be noted by Christians? Let us not imagine that we are to be heard for our much speaking.—Word and Work.

V. Works of love are more acceptable than lofty contemplation. Art thou engaged in devoutest prayer, and God will that thou go out and carry broth to a sick brother, thou shouldst do it with joy.—Tauler.

VI. Some drag their heaven down to earth, Some rule it to the skies; Some think they show its holy mirth Before the body dies. But what the time, what the place, This much at least is known, That we shall see Him face to face, And know as we are known.—Sunday Magazine.

VII. Christians are like the several flowers in a garden, that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—Bunyan.

Selections.

"HE KNOWETH YE HAVE NEED."

Therefore, dear Heavenly Father,
I will not fear to pray
For all the needs and longings
That fill my every day;
And when I dare not whisper
I'll say—"my Father knoweth!"
And leave it all to Him.

For His great love compasseth
My nature and my needs—
I know not, but He knoweth,
And He will bless indeed,
Therefore dear Heavenly Father,
Give what is best to me
And take the wants unsatisfied
As offerings made to Thee!

—Selected.

REVIVAL TEMPERANCE MEETING.

Every Friday noon during Mr. Moody's stay in Boston is devoted to a temperance meeting. The following extracts are clipped from the *Advertiser's* report of one of these occasions:

SCRIPTURAL LESSON BY MR. MOODY.

I want to call your attention to one verse in the first epistle of John, 3d chapter, 8th verse: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." For this purpose the Son of God was manifested, that he might destroy the works of the devil. I am not going to read any more to-day. It is not necessary. If we get into our hearts thoroughly it will be enough. The Son of God was manifested to destroy the works of the devil. If this terrible curse of intemperance is not the work of the devil, I do not know what is. When we had our civil war on hand, there were a great many who were driven to God in prayer, and we thought that war was the greatest curse that ever visited this nation. But it strikes me that this curse of intemperance is worse even than our civil war. That out of a great many men—ten, twenty, thirty, perhaps forty years earlier than their time; but think of the men that are being ruined body and soul by this curse; and my only hope is, that the nation will get their eyes open to the fact that it is a curse, and that there will be a cry going up to God as there was during our war, that God may wipe out this terrible iniquity.

I noticed a few days ago in the papers that in Great Britain alone \$600,000,000 are spent annually for strong drink, or eighteen dollars each for every man, woman and child in Great Britain; and yet they are crying out about hard times, and crying out about them in this country. I think that if it was not for this cursed liquor traffic, we would not have any hard times. But we have not come here to-day to discuss the evils of intemperance, nor have we come to discuss who is to blame for it. If I see a man who has tumbled into the river, it is not best to stop and inquire how he got there, but how am I going to get him out. What are we going to do to stem this terrible torrent of iniquity. We have tried a great many methods; we have had our temperance societies and bands of hope, our lodges and our reform clubs, and we have had the pledge, and I don't know but I am getting discouraged with all these things. I am coming to the conclusion that the only hope is that the Son of God is to come and destroy man's appetite for liquor. You can not legislate men to be good. We have failed, and now it is time for us to appeal to God. It will be a very little thing for him to do. He can save the drunkards of Boston as easily as I can turn over my hand. I am thoroughly convinced that if the drunkards of Boston will only get done depending on God to own strength and he will do it, for he will destroy the appetite, he will do it, for he was manifested to destroy the works of the devil, and certainly this terrible appetite is a work of the devil. Let us put God to the test; let us take him at his word and ask him to do it.

Let us not condemn a drunkard. We do not need to condemn them, for they condemn themselves more than any one else could. They are to be pitied, and not condemned. What we want is to go to them, full of love, and tell them that there is power in the gospel of the Saviour. When he comes to their hearts he will give them victory over their appetites. I used to get discouraged in working in the temperance cause, for I have been a worker in it ever since I have known Christ, but in the last year, I have been more engaged than ever before, because I have been working on a new line. I used to appeal to men to take pledges, and they used to take them, and then, breaking them, would sink down lower than ever. But I have given that all up; my only hope is that they will join Christ, and lean upon God's almighty power, and then, there is victory for them. But some of you may say, "Don't these men that profess to be Christians, don't these men fall too?" Yes; but it is because they trust in their own strength; but if they trust in God, they do not fall.

Why, just take that verse in the 41st chapter of the prophecy of Isaiah, the 13th verse: "For I, the Lord thy God, will hold thy right hand, saying unto thee, fear not, I will keep thee." If God has got hold of the drunkard's right hand, he will not lead him into the rum-seller's saloon, but away from it, and not only that, if Satan trips him up he shall not fall, for God has got hold of his right hand, and if the Lord God, who created heaven and earth, has got hold of the drunkard's right hand, can he not hold it and keep it? So let us tell them that there is power in the Son of Man was manifested to destroy their appetites and he can do it and take them away; and if that is done, it will soon close up the saloons; there is no trouble about that. Instead of trying to get bills through to close them up Sabbath, close them up seven days in the week, and if they can not sell liquor, they will surely close them up then. Well, that is just what we are to work for, the power of God coming upon these drunkards to save them.

PRAYER BY MR. MOODY.

After the silent prayer Mr. Moody prayed aloud as follows:

Our Heavenly Father, we thank thee that thou hast sent thy Son into this world to destroy the works of the devil. Lord Jesus, we thank thee that thou

manifest for this purpose, and now we pray that thou wouldst show thy mighty power in this city of Boston to save drunkards. Men have placed their hands beneath them, but they have fallen; we have formed societies, we have written pledges, and we have tried every way we can to save these men, and now, O God, we come to thee! Our hope is in thee! Our strength is in thee! O Lord, disappoint us not, but come and manifest thy mighty power, to save hundreds and thousands of drunkards in Boston. O Son of God, bless, we pray thee, every movement that has been put forth to rescue these drunkards, and these men that are hastening to a drunkard's grave, and a drunkard's hell, for thou hast said it, that no drunkard shall inherit the kingdom of God! Help us that we may seek out these men and teach them how they can escape the damnation of hell, how they can be saved from the wrath to come. If there are any poor drunkards in this house to-day, take them by thy right hand! Will thou from this day and hour destroy their love for strong drink. O God, destroy the appetite root and branch from this day and hour! and herein may we see the power of God that multitudes have been saved through thy grace, that have been saved by the almighty power of God. O Father, would it not magnify the name of thy Son that hundreds of drunkards should be saved in Boston? Then, for the sake of Christ, for his honor and glory, we pray that thou wilt make bare thine arm in our midst, and may there be a great multitude saved in answer to prayer.

TESTIMONY OF MR. J. H. SHOREY.

My dear Friends—I can testify to this power of God to save, in answer to the uttermost of all who come to him. I have been a victim of intemperance for more than thirty years till a year ago. I had tried every way. I had signed pledges and tried to get rid of the appetite, and tried to overcome the terrible curse that was upon me. I had joined temperance organizations, but had always gone back to drinking, and got lower down into the depths, lower than ever before. I have been so far as to be locked up in the house of correction, and came out with the strongest resolution that a man can make, perhaps, but it was impossible, and I could not stop. As quick as the opportunity came I took to drink. A year ago at this time, almost to a day, I left this city in utter despair. I knew I could not stop drinking. It was impossible for me; the appetite had got entire control of my will, and I knew I must die a drunkard. I knew of no power to save me, and when I left these streets here, where I had been a poor, miserable, degraded drunkard, with no place to sleep, no home or friends, for I had disgraced them all—I had had loving Christian friends, a praying father and brothers and sisters, but I had disgraced them all—when I left here it was in utter despair—I wanted to get off into some place where I could die out of sight. I started for New York. I left the 7th of February, a year ago, and when I left I was so low down that I begged a pauper's pass to get to New York. When I arrived there I met some acquaintances, and after being with them a few days, some one says, "Won't you go up to the Hippodrome?" and I says, "Yes, I will go anywhere, but it won't make any difference; I will go up there to spend an hour, but I won't do any good." The man who asked me had no thought of it, he was one of my own kind; we went out of curiosity. When I sat down there looking over that vast assembly, and when Brother Sankey here commenced singing one of these beautiful hymns, I think it was "What shall the harvest be?" it seemed to touch a chord in my heart that had laid dead, buried under the influences of whiskey, for years. Mr. Moody got up to preach the sermon on "The Love of God," and told how Christ would stoop to pick the drunkard from the gutter, and how the love of God would cleanse him. I could not believe it. I said to myself, "Mr. Moody, you haven't had the appetite, you don't know anything about it." I went out and tried to drown my thoughts in rum, but I could not. I kept thinking of that sermon, and I kept thinking if there might be a hope for me. I tried to get out of town that day, but some good providence prevented, and I went back that night, and after the sermon again I went into the inquiry-room. A dear sister came to talk to me, but I says: "It's no use; I am a drunkard; I can't be a Christian because I can't get over this appetite." Just then a brother who had overheard the conversation came up and said, "I am so glad I have found you, you are here on a spree, and I wandered in here, and I found Jesus. And," said he, "he has saved me from my appetite for strong drink, I am rejoicing in the power of God to save me. My appetite is all gone." I looked at him with wonder, and I said to myself, "I don't know; I don't think that the man is deceiving me." I certainly knew he was a drunkard, and had been, and I thought, oh! if there is such hope, if there is such joy, I will accept it; and I went down in prayer and asked God to make me free from this fatal appetite, to cleanse me from all sin and make me a child of his. And when I gave up to him, and received the blessed promise, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," I felt that I was free, and from that day I have not had the slightest desire for strong drink. I spent the summer in New York on the streets, where I was sometimes speaking for temperance, all through the hot summer, and I never had a thought or felt the need of liquor, and I have been kept in perfect health ever since. I don't want liquor for anything. Oh! God is able to keep us poor men if we trust in him. I want to say one word in answer to a question that has been asked me a great many times, "How are we to get these poor drunkards here?" People come to me many times and ask, "Will you go for my friends?" I don't know them. Oh, bring them yourselves! Go to them, just as we heard last night they went after the man stricken with the palsy. Bring them here. Show by your love for them that you care for their souls, and they will come, for we poor drunkards never have any kindness shown to us. We are the refuse of the earth. Pray for these men, and God will answer. Pray for them. My father was a praying man, and is now rejoicing that his son can stand before you to-day, redeemed from the cup and saved by the grace and power of God.

EXPERIENCE OF MR. SOULE.

Mr. Soule said he had been a slave to the tyrant Alcohol for years. He began by seeking pleasure in the wine-cup. He related his experience as follows: When I was twenty-two years of age I was obliged to abandon business in Boston, being fit only to attend to drinking rum. For twenty years I was a slave to this appetite. I went to many of the various institutions in the country to seek relief, and where I was told my appetite would be taken away. For a short time it did seem so, but it all ended in a dream. When I came back to the old haunts of intemperance I found the appetite was there. I had not reformed; the appetite was there. But, thank God, I did find the right source eventually. One night, a year ago, I came to myself, after several weeks' debauch. I woke in the middle of the night, one night, and looked upon my little children, sleeping innocently and quietly, and the thought rushed over me, as it had done many times, that these were a drunkard's children; and I promised, then and there, that I would wipe out that stain with his help; and from that hour to this I never have had any appetite for strong drink. I have not the slightest desire to touch it. I walk up and down the streets of Boston a free man. I know it is only in the strength of Jesus that I am so. It is impossible for me to stand before you and say that I have been saved by the blood of Jesus Christ. There are those here in this audience that know me, and know what my past life has been, and I know many of them wonder that I am where I am to-day. I owe it all to Jesus, blessed be his name! I exhort you, praying mothers, wives and sisters, pray on! I had praying friends, a praying mother, and though she went down to the grave before her prayers were answered, thank God they have been answered, and I believe there is rejoicing in heaven to-day over it. We don't want faith in man, we want faith only in God. Christ is able to save even to the uttermost, that come unto God by him. I know that from personal experience through God.

A REMARKABLE TESTIMONY.

Mr. Moody said that some might say the two men who have spoken have been saved only a year, and I will call on one who has been saved eight years. He presented Mr. Haskell, who related the following experience: The story of the last speaker has touched a chord in my heart. Nothing but my having a good wife and children ever kept me in the state I was kept—that is, from not being lost entirely. I was a victim of drink till I was forty years old. Eight years ago the first Sunday in November, I awoke about three o'clock Sunday morning. At that time the wind was blowing sharply, and I spoke to my wife, and says I, "Sarah, the wind is blowing. Why don't it blow all the time, or why does it blow at all?" And then says I, "I believe there is a God in heaven." Says I, "I am going to see if there is." I got out of bed and knelt down at the side of the bed, and I told God, if there was one in heaven, that if he would reveal to me in such a way that I should never have any doubt, I would serve him all the days of my life. Just as the clock struck three I thought somebody told me to open my eyes. I opened my eyes, and it seemed to me as if the world was all on fire, and all of heaven with outstretched arms. I felt something that I had not realized for forty-two years. I went out the next morning, and after I had been out a little while walking around, I went by a rum shop where I was in the habit of going every morning before breakfast and drinking sometimes three or four times, and when I had got by two or three rods the first thing I knew I was turned right around looking toward it, and I sung out, "Glory to God!" right on Washington street. There was a man going by and he said, "What is the matter with you?" And I said, "I don't know; I have something in me that I never had before." And God then said to me: "This is the way I am going to reveal it to you. There is a God in heaven." A little while after I had an apple to eat, and I put my hand into my pocket and felt my tobacco. And God said to me: "This is the way I am going to reveal it to you. There is a God in heaven." That was eight years ago last November, the first Sunday in November, at just three o'clock precisely that the Lord wanted me to have a definite knowledge of him, and I believe he called me right up to a definite time. It was just a quarter before three he called me up, and it was just three o'clock that I had a knowledge of God in me. I have never had a desire or thought since, that I would like something to drink, chew or smoke. Mr. Haskell told how it occurred to him one day that it was not seemly for him to wear jewelry, which previously he had been very fond of, and how ever since he had given it up.

At the close of this testimony, Mr. Moody told of a search which, at a father's request, had been made for a disolute young man in Chicago. They found him at last in the inquiry meeting. Mr. Moody then read a letter which he had received the night before, which had been sent by the father to his converted son. Mr. Moody read the letter with much emotion in his voice, and many in the congregation were moved to tears.

TEMPERANCE ITEMS.

We cult the following items from the *Nat. Tem. Ad.*:—

Prohibition Leagues are being organized in the State of Indiana.

In Norway drunkards are compelled to sweep the streets as a penance.

The King of Sweden has recently contributed one thousand crowns to help forward the temperance work.

Prof. H. D. Humiston, of Nobles County, Minn., writes that there is not a gro-shop or saloon in our county, and we do not intend to have one.

A correspondent from Antioch, California, writes they have a Reform Club of nearly 100 members, many of whom have been hard drinkers, and none of whom have violated their pledge.

Gov. Bagley of Michigan says that the new tax law of that State has closed over 2,000 places where liquor has been sold, and put nearly a million of dollars into the treasury.

W. S. Williams, Esq., R. W. G. Secretary of the Order of Good Templars, has recently been re-elected Mayor of Napue, Canada, by an overwhelming majority. The principal opposition came from rum-sellers.

Dr. Henry A. Reynolds has organized a large number of Reform Clubs in Michigan, including Adrian, Tecumseh, Jackson, Manchester, Hillsdale, and other towns. Many of the members have been hitherto notoriously hard drinkers.

Centennial MEDALS AWARDED!

Three medals within one year have been awarded for the superiority of these artificial limbs. Illustrated catalogues free. Address C. A. FREES, 682 Broadway, N. Y. Branch 1315 Chestnut St., Phila., Pa. These limbs can be seen in practical use at office.

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Trains leave New York, foot of Liberty street, for Trenton and Philadelphia, at 7.30, 8.30, 9.30, 11.30 A. M., 1.30, 3.30, 5.30, 7.30 P. M., and 4.00 P. M. for Trenton.

Trains leave Philadelphia, foot of Liberty street, for New York, at 7.30, 8.30, 9.30, 11.30 A. M., 1.30, 3.30, 5.30, 7.30 P. M., and 4.00 P. M. for Trenton.

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Many causes tend to produce this painful and distressing state. The blood is retarded in its return; the vessels become congested; the bowels, torpid action of the bowels, and other causes, are the source of this complaint, and hitherto nothing effectual has been presented to the public, which could rapidly and efficiently remove the largest tumors of the parts (Piles) by absorption, and many who have received not only relief, but have been cured (prior to using this treatment) by eminent surgeons that the only relief they could expect in life, would be by an operation, and removing it or them from the body by a procedure which necessitated the loss of the limb. This remedy has been hailed with delight, and is now prescribed by many practicing physicians, who are cognizant of its merits, as the only known cure cure for PILES.

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The Morning Star.

WEDNESDAY, FEBRUARY 21, 1877.

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

We recently heard a minister soberly remark that he believed it would be safe for a few converts to be brought into his church. As we think the matter over there seems to be great force in the remark. It certainly is not safe for a convert to gradually forsake the vows that he has made on professing Christianity, and so find himself at length as unprofitable as ever. For, consider the words recorded against such persons. They are nearly all to the effect that he would better have remained in his first condition. Consider, again, how much the spiritual life of converts depends upon the spiritual life of the church in which they may find themselves, and one may see at once the wisdom of raising the question whether it would be safe or not for converts to be received into any particular church. And if it would not be safe, will God allow the converts to be made? That is the serious question for the churches.

It was never intended that the pecuniary support of Christian work should devolve upon a few. The blessings of that work are universal, and the nearer we approach to making its support universal the nearer we approach to the apparent design of its great Author. Generally those churches prosper the best that adopt this method. The number, for instance, of the churches that rely upon weekly contributions, or upon what is known as the envelope system, for supporting their work, is not only increasing, but the success of the plan, as illustrated by these churches, has been greater, on the whole, the past year than for any previous year. At least, the reports now coming in indicate as much as that. It is one of the best methods to develop the true spirit of giving that can be devised. Its principle is, whatever may be the special means employed, that each should give as he feels to, and that the young as well as the old should accustom themselves to the practice of giving as in God's sight and not in the sight of man. The more of that kind of giving we practice the more do we honor the spirit of the Master who gave himself for us all.

GOD, THE REWARDER.

At times, in every Christian's experience, there are special reasons why he should have "respect to the recompense of reward." The clear, glad thought of the "Father which seeth in secret" and who will reward us openly, is dimmed by temptations which cause us to say by the life if not by the lip: "What profit shall we have if we serve him?"

It is the representation of the tempter to unrenowned men, that God doth not know, and doth not regard, and so, of course, they can expect no great reward at his hand: that God's service is hard, and his government unreasonable.

In other forms the same temptation is made to work upon a Christian heart in its hours of weariness and discouragement. The prosperity of ungodly men; the seeming success of lives that acknowledge no obligations to heaven, contrasted with the perplexities and obstacles of his own life, cause the servant of God to be "envious at the foolish" when he sees "the prosperity of the wicked." And then comes the sad thought: "Verily, I have closed my heart in vain, and washed my hands in innocency."

But it is "in the sanctuary," where the special faith that God is a rewarder is inculcated, that the soul finds its correctives to that tendency which would lead him at last to openly declare: "It is a vain thing to serve God."

With the new, strengthening view of God, comes the grand re-statement of faith: "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee." Service then becomes no longer the occasion of excuses that wither the heart, but the glad undertaking of love.

Watch against the worldliness which steals the secret of healthful life. Men who have been approached by no suggestion to suddenly abandon their Lord, have nevertheless so completely abandoned him that they have no real heart for the distinguishing graces and services of Christian discipleship. Open, sudden crime is less fatal, generally, than the paralysis of worldliness that enwraps a man's powers, and steals away his sensibilities. An all-enveloping worldliness is rarely repented of; a startling deed may awaken the soul to a repentance as poignant as David's, as "healthful as Peter's."

It is never to be forgotten that "God seeth in secret" and therefore is able to give a reward according to what a man is in his heart. The holding of a steadfast purpose, all unobscured by men, shall be announced as unobscured victory. The quiet energy that perseveres amid obstacles and discouragements is setting jewels in a crown of glory. We are shown the "little while" of life, and we hear the divine assurance, "Be thou faithful

unto death and I will give thee a crown of life."

THE WORK OF THE SPIRIT.

The third week of the meetings in Boston has closed, and the progress is gratifying. The Holy Spirit has worked with considerable power, and his influence has been felt in a variety of ways. It is needless to say that the results are hopeful and blessed in every respect.

The work in the inquiry room—which is a kind of inner sanctuary to the Tabernacle—is said to be of the most interesting and promising kind. Only the chosen few—and those in whose heart the presence of the Holy Ghost is apparent—are appointed to meet inquirers in this room. It is a wise provision. Let us pray for the success of the work attempted there, so that when the results are by and by declared we may be able to say, "Behold what God hath wrought." The temperance work attempted by the evangelists is already showing good results. The methods and spirit of this service may be learned from our inside temperance page, which is largely devoted to a report of one of the meetings. Temperance is one of "the fruits of the Spirit." May we witness a still greater abundance of it.

OFF THE TRACK.

The Boston & Maine Railroad is working out on a small scale one of those problems that Lord Macaulay predicted to Mr. Henry S. Randall, twenty years ago, would frequently have to be solved in this country as time went on. But the conditions of the solution and its probable outcome are quite different from what the great English Whig foretold.

The engineers requested, in a rather insolent way, two things, among others: an advance of pay, and (indirectly) some protection against the alleged profane abuse that they were subject to from one of the officers of the road. They certainly ought to be granted the latter. No considerations, whether of policy or of morals, would allow fair minded men to say that they should not. As to the question of pay, that is one that solely belongs to the Company and its employees to settle. If the engineers thought that they did not receive enough pay, they had a right to say so, provided they said it respectfully. Of course the Company had just the same right to say whether they would advance that pay or not.

On the question of pay there is this to be said, that the public demands competency in the men who draw it about after their engines. The demand is a reasonable one, and the company of carriers, that does not recognize it as such, ought to be restrained from exercising its privileges. And if higher pay is justly required to secure a fully competent class of engineers, to say nothing of their risks and responsibilities, then the pay ought to be forthcoming.

But when it comes to the methods just resorted to by these engineers to get advance pay, hardly anybody can find much to say in their favor. What was two hours' notice of intention to quit to a Company charged with the responsibilities of the Boston & Maine road? If the Company had discharged the engineers on that notice—well, the engineers wouldn't have been pleased, to say the least, and the public would have called the Company hard names. And what can be said in view of the many hundred passengers left by the strikers for hours on the road, many of them thus suffering pecuniary loss, others risking health, and still others being detained from sick or dying friends to whom they would have hastened? But these are only a few of the charges that may fairly be brought against the engineers for their conduct. Whatever injustices they were suffering, they have in several respects shown themselves unworthy of the redress that they ask for.

It is not the relation of this strike to the Boston & Maine road that makes it important. It would hardly arise to the dignity of a public question if that were all. But it is its relation to the national Brotherhood of Locomotive Engineers. That organization comprises about 13,000 engineers in its membership, has a good deal of capital at its disposal, and has already originated strikes on many of the leading roads in the country, and brought them to its terms. The recent strikes on the Central New Jersey and on the Grand Trunk roads are fresh in mind. It was the concerted action of the Brotherhood that enabled the strikers to succeed. It is by this same concerted action and aid of the Brotherhood that the strikers in the present case hope to succeed.

Thus one sees at a glance what are the principles involved. It is an organized rebellion of employees against employers, or of labor, if you please, against capital. It would be contrary to the principles of human nature to suppose that such an organization would not be led by success to dictate wholly unjust terms. The best interests of society—yes, the best interests of the Brotherhood itself—hardly require that such an organization should steadily triumph.

Many persons can now recall the particulars of that not very ancient organization of Mississippi river pilots, which for a long time had the whole commerce of that vast river and its principal tributaries at its mercy, individual pilots often dictating the exorbitant price of two, or three, or five thousand dollars for a single trip. Of course that more than consumed the profits of running the steamers, and many boats were soon rot-

ting at the wharves, while the business of that whole section of country was greatly depressed. Such are some of the unfortunate results of trades and occupations organizing to secure the relief that they often really need.

In the present case we look for wholesome results. Facts are likely to come out, however earnest each party may be to put itself in a favorable light. So far as the right and principles of the contending parties are concerned, it may be that they are about equally divided. But when it comes to the broader question of the Boston & Maine road sustaining its own laws or this Brotherhood of Engineers adding another to its list of successful strikes, then, considering the threatening elements always involved in a strike, the public sympathy that is really worth much will not hesitate long where to center.

CURRENT TOPICS.

—BECOMING ALARMED. Would you believe it! Some of our orthodox religious papers are beginning to be afraid that the evangelistic movement, as represented by Moody and Sankey, is going to be like opening "the caves of the winds," which will let in "almost any enthusiast and all the women in creation." So we may infer that the *Messenger*, from which we quote, believes that "enthusiasts" and "all the women in creation" dwell in the cave of the winds. But the alarm of these papers, among which are the *Presbyterian*, the *Louisville Courier-Journal* and the *Christian Instructor*, seems to come from the consideration that the evangelistic method is "a suspension of the law of Christ," and they insist on following the "law of the Church." Moreover, it is called by the *Messenger* (Reformed Church) an act of "charity" on the part of the clergy to thus suffer the evangelists to conduct revivals and save souls. Of course there are some vital points in the issue thus raised, and the church should wisely consider them, but as for the plea that to encourage the evangelists is to discredit "the regular ministry,"—the sooner that is dropped the better. Certainly, if such should be the result, the discredit would be on the ministry, as it ought to be. It is too vital a work to be invaded by any feeling of jealousy.

—THE OTHER SIDE. A pamphlet, entitled "Historical View of the Warren Association," lies on our table, which interprets history a little differently from one which we partially reviewed two weeks ago. The author, Rev. J. Torrey Smith, proposes to himself these two questions: "What is the Warren Association in its denominational relations?" and "What are its powers of self-assertion, and self-preservation, in its relations to the churches which are embraced in it?" The answer to the first question that he arrives at is that the Association, being "one with the Philadelphia Association" in faith and order, is a Calvinistic, Particular Baptist, Strict Communion, organization, a rather ingenious line of argument being followed to make it appear that the Philadelphia Association, and the "Confession of 1689," both held to "strict communion." The author also quotes, as showing the orthodoxy of the Association, its recent declaration that "this Association does not sympathize with the practice of open communion in the Baptist churches." The answer to the second question is indicated in this claim that is made for the Association, namely, that it is its "power and duty to withdraw from, to disown and exclude from associational connection a defective, unsound or disorderly church." A curious paragraph in the pamphlet is the closing one, which follows the assertion that the Association "has never recognized and maintained the independence of the churches, and consistently disclaimed jurisdiction over them."

And yet, acting for the good of Zion, and never forgetting these principles of church independence, it has asserted the power of mediation in their internal affairs, of judging of the validity of their discipline, of checking and correcting irregularities, of even annulling in one instance the independent act of a church, of insisting on conformity to its faith and order, and of dropping from Associational membership churches that had deviated from it and from the principles on which they had been received into connection.

—PAY OF OFFICIALS AND WORKINGMEN. The *Irish World* presents a tabular statement of the pay of workingmen and officials in the leading cities of the Union, which shows very plainly that while the wages of the former have been reduced, and in some cases over one-half, the salaries of the latter have increased, in some cases over one-half, during the same period. It is something astonishing to see the increase in the pay of officials in Brooklyn. In 1867, the Assemblymen received an annual salary of \$300, in 1877, \$1,500; mayor, \$3,000, now \$10,000; city solicitor, \$3,500, now \$10,000; city civil-engineer, \$3,000, now \$5,000; controller \$3,000 now \$10,000, and so on. These are the most marked advances, however. But the tendency is one which the country can not afford to let go unchallenged. The theme of the indebtedness of cities is fast becoming, in fact is already, one of great moment to us as a people and a nation. But where to begin economizing is a question which will bring forth various answers, and it will require a good deal of attention on the part of the people, not to let politicians decide this question for them.

—THE REFORMED EPISCOPAL CHURCH. The growth of this body of Christians, during the three years of its brief history, is somewhat remarkable, and no less gratifying. Gratifying, because it has served to gather to its fold many earnest Christians who have outgrown the moss-covered establishment transplanted here from the land of kings and caste, and yet, who can hardly feel at home in the shouting camp of the good Methodists. So far as we have observed, the growth of this people has been governed by the law of "natural selection" and not by proselytizing. Out of the sixty-odd parishes constituting the Reformed Episcopal church we are assured on the authority of the *Appeal*, the organ of the Church, that barely one parish was appropriated from the old church. When we realize that already in Chicago alone there are ten churches of this faith, and that large accessions by conversion have taken place as the result of the revival movement, into which Bishops Cheney, Fallows and others entered most heartily, we can not resist the conviction that this church is of God's planting. As such, we bid it God speed.

—HEALTHFUL AND HOPEFUL. One of the most hopeful signs of returning prosperity to our country is to be found in the comparative value of our exports and imports during the past two years. In 1875, the excess of goods exported over those imported was a trifle less than eight millions of dollars in value. This was something to be thankful for and indicated a turning by the people in the direction of economy. Now, we are both astonished and gratified to learn that the difference between the exports and imports of goods for 1876 is \$174,000,000 in our favor! Such a showing clearly indicates the practice of a rigid economy somewhere, and betokens something more than financial soundness. The whole people of a country constitute but a mirror of the individual citizen, and when, as a people, we have come to buy only what we most need and can pay for, we possess the evidence that the tone of moral honesty in the individual has improved. Not only this, but the inflated pride and corroding vanity which have led many a man and woman to covet the costly fabrics of the old world, with which to minister to a vulgar desire for mere display, have presumably lost much of their power for mischief. We can only hope that returning prosperity may not induce the returning folly.

—FOREIGN MISSION NOTICES. Rev. James L. Phillips, corresponding secretary of the Foreign Mission Society, will spend all his available time, while he remains in this country,—which will be till about next October—in visiting our churches. The needs of our Foreign Mission are pressing. He will, therefore, take a collection at every church he visits. The amount collected will not be applied on the apportionments, but will be additional thereto. Pastors of churches desiring a visit from Bro. Phillips, will please give immediate notice to L. R. BURLINGAME, Lock Box 857, Providence, R. I., so that the Committee of the Board, appointed for the purpose, may arrange the time of his visits most economically.

2. As postage to British India is now only 10 cts. per 1-2 oz., will the friends sending letters to the Cor. Sec. to forward, please inclose the necessary stamps, or send direct to "India via Brindisi"?

3. Will Freewill Baptists send their funds for Bible circulation to the F. Mission Treasurer, Rev. N. Brooks, Manchester, N. H., for the Bible and Tract printing at our own press in Midnapore, instead of giving them to the Bible Societies? Of course the Bible Societies are worthy causes—and so is our Bible and Tract cause—eminently so.

—AN OPPORTUNITY. The cards, whose nature and use the Financial Secretary of our Benevolent Societies has already explained to our readers, have by this time been distributed in the most of the churches. We trust that the work therein attempted will receive the support that it deserves. It is God's work, and humanity's, and this is one of the most practical as well as philosophical methods of accomplishing it that we know of. A little given systematically by all is the surest way to meet the ever-recurring wants of missionary and benevolent work. Suppose that each member of all our churches give only so little as 3 cents or even 1 cent a week, to be divided in the ratio proposed in the cards, our Benevolent Societies would then be receiving not only a regular income, but a larger one, probably, than they have been receiving for several years. It rests with the ministers and the churches to say whether the plan shall succeed or not.

BRIEF NOTES.

"I'll do the best I can" was the inaugural of Iowa's new governor the other day.

The *Independent* resumes its consideration of "Methodism in Cities," and in the light of fresh statistics is confident that "Methodism falls very largely behind in the cities. And this is true not only of American cities, but also of London, where the first Methodist chapel in the world was erected."

It is proposed to have a ball in Boston Music Hall in aid of the Old South church preservation fund. That is, the ball would probably cost anywhere from ten to twenty thousand dollars, and four or five hundred dollars might go to the fund. It is on some such scale as that that the New York fashionable hold their annual "charity ball."

The current number of *Harper's Weekly* is unusually brilliant, both on its amusing and

sober side. Nast's caricatures were never so irresistibly funny, while a broad-side, containing sketches of thirty-six of the water-color pictures lately exhibited in the New York National Academy of Design, is a highly attractive feature.

On the occasion of Mr. Beecher's recent visit to Chicago, to fulfill a lecture engagement, he preached on Sabbath morning in Mr. Moody's church by special invitation of the evangelist, it is said. The three thousand who got inside the church to hear the famous preacher were envied by the twice three thousand who waited outside to see the man whom they could not hear.

The lower house of the Nebraska Legislature has approved of a local option bill which provides that the applicant for a liquor license shall give a bond of from \$10,000 to \$25,000 to keep an orderly house, and that in case of prosecution of the saloon keeper for damages the sum named shall be a fund liable for such damages. Five hundred dollars must be paid also as a license fee. Where the friends of temperance are unable to secure absolute prohibition, this law seems to be about the next best thing.

Denominational News.

Education Society Notes.

JANUARY INSTALLMENTS.

There has been very general promptness in the payment of installments on the Education Society notes that have been given in aid of our young men. But some have delayed, and others, it is to be feared, are neglecting these payments. The next disbursement to the students will soon be due, and we have not sufficient funds to make it. Will not all from whom installments are now due, make a special effort to meet their pledges at once? Notice has been given to all who are in arrears and an immediate response is confidently expected.

E. N. FERNALD.

Lewiston, Feb. 17.

Prayer for Colleges.

For many years the last Thursday in February has been observed by American Christians as a day of prayer for God's blessing upon the colleges of the land. Within a few years some of our colleges have observed another day, but Bates adheres to the old arrangement, and appropriate services will be held in the college chapel next Thursday, Feb. 22. It is earnestly desired by the friends of the college that our people generally shall on that day unite with those who meet at Lewiston in devout prayer to God that the Spirit may be poured out upon the college. The *Star* will reach many of our homes on that day. Wherever these lines may fall under your eyes, Brethren and Sisters, will you not breathe a prayer to Heaven, in union with ours, that our young men here may be saved from their sins, and that God will qualify them by his Spirit for great usefulness in his church?

It is to be hoped that the day will be fittingly observed in all our institutions of learning, and that it will mark the beginning of a new religious interest among our young people who are passing through the eventful days of their student life.

E. N. FERNALD.

Lewiston, Feb. 17.

Help.

YOUR BROTHER IS DYING,—and death in sin is a thousand times worse than death by cancer or consumption. But his "Elder Brother" has died to prevent this death, and called men to act as his ambassadors in offering life and urging its conditions (2 Cor. 5:20). This is a great work and those thus called must "study" (2 Tim. 2:15), giving time and money to this end. But most of them are poor (1 Cor. 1:26) and their co-partners in the church are under equal obligation to do all they can to save souls. Reader, have you any of the Lord's money? You have no other; for the earth is the Lord's and the fullness thereof. If Christ died to save your brother man from death and calls men to labor for life and salvation, is it not your duty to appropriate some of his money for the outfit and preparation? Would he not be pleased to have you put a thousand dollars—hundred dollars—ten dollars—one dollar—of his money into this work? Will you ask him immediately, before sleeping—in sincere devotion, and entire submission; and then send the money to Prof. J. J. Butler, Hillsdale, Mich? "The Master hath need of it."

R. D.

Notice.

Our "Optional Fund" is exhausted. What do you mean by "Optional Fund?" Some may very properly ask.

Answer: Money to use as the particular necessities of this mission and school work require.

Illustrations: Just now it is necessary to send S. S. papers and books to different parts of the field. Express or postage bills are to be met. Certain books are greatly needed by worthy ones not able to purchase. Expenses on some routes for mission purposes to be paid, not provided for by H. M. Soc. A little aid to a very poor minister now and then, etc., etc.

With this "Optional Fund" very great good has been accomplished year by year. Usually it has only been necessary to indicate the want, to have it met. I doubt not it will be so at this time. God has wonderfully put it into the hearts of many to aid the cause in this way. Perhaps I should add that I keep a book in which all the sums received for this fund are recorded with the names of the donors (if I can get them), and the object and

persons for which the money is expended, open to the inspection of those who desire to understand the operation of this method.

A. H. MORRELL.

Harper's Ferry, Feb. 10.

Ministers and Churches.

THE church in Putnam, N. Y., desires to correspond with any minister wishing a field of labor. James Backus, Putnam, Wash. Co., N. Y., is the chairman of committee.

REV. W. A. NEALY closes his labors with the Putnam (N. Y.) church, April 1. Any church wishing to secure his labors can correspond with him. Address, Putnam, Wash. Co., N. Y.

REV. H. N. PLUMB will close his pastorate with the Marilla (N. Y.) church on the last Sabbath in March, and is at liberty to correspond with any church seeking a pastor.

THE 2nd Effingham (N. H.) church, has been enjoying a blessing for a few weeks past. Over thirty have manifested an interest in religion, and quite a number have found peace in believing.

Com.

REV. WM. H. FOSBERDEN, after a pastorate of nearly five years, has resigned the charge of the Poestenkill F. B. church, to take effect the 1st of April next.

WE learn that the society at West Litchfield, Me., dedicated a new and tasteful house of worship on Feb. 1. The sermon was by Rev. Dr. Bowen, of Lewiston, and the dedicatory prayer by Rev. J. Mariner.

WE learn, from Brother John H. Baker, that the Association in Shelby Co., Ala., which was reorganized on the Free Will Baptist basis meets semi-annually, and is enjoying some prosperity.

WESTBROOK, ME. The old union meeting-house at Duck Pond, Westbrook, has during the past year been removed to a new site in the village and the inside remodeled at a considerable expense. It was rededicated, Wednesday, Jan. 17. Sermon and dedicatory prayer by Rev. I. Luce, Methodist. The house is to be controlled by the Methodists and Free Baptists, one-half of the time each, without regard to ownership of pews or other circumstances. The Free Baptists wish to secure a minister the coming spring.

O. F. RUSSELL.

WATERBURY RIVER, VT. The work of revival, which commenced here some over a year ago, goes steadily on, and one after another is brought to Christ under its influence. Backsliders have returned and sinners have been converted. Families and neighbors long alienated and reproaching the cause of Christ have become reconciled with each other and have come to the help of the Lord against the mighty. Better union and greater activity exist in the church now than for a long time past. This is shown by a better attendance at the meetings, a larger number being present at the monthly meeting than on a similar occasion for years. The S. S. averages a larger number. Our Christmas anniversary was a season long to be remembered, at which time together with the annual donation our pastor received upwards of \$100.00. We can not, of course, say what the final result of this renewed interest will be, but we feel to thank God and take courage, and pray that it may be the beginning of better days for this little church, from which so many have gone out to bless other communities, and which has had so few of late to bear the burden and the heat of the day.

H. F. SMITH.

Donations.

Rev. N. C. Lothrop, of Canada, N. H., has recently received a donation of \$100.00. Rev. L. Gowen recently received a donation and presents from the society at North Farnsworth amounting to \$69.25; also from the 2d Effingham society \$25.00.—Rev. J. Runnells was favored with a donation of \$150.00 from the society in Tamworth, N. H., Jan. 31.—Rev. Alvah Strout received a donation of \$40.00 from the society in South Dover, Me., Jan. 31.—Rev. Jas. S. Potter was the recipient of a donation of about \$52.00, Feb. 5.—Rev. W. A. Nealy, of Putnam, N. Y., acknowledges a gift of \$55.00 on Jan. 30.—Rev. J. M. Crandall received \$30.00 worth of presents on New Year's and a donation of \$140.00 on Feb. 7, from friends in Poland, N. Y., also a donation of \$56.00 from friends in Norway, N. Y.

WESTERN.

THE meeting-house which was destroyed by an incendiary in Aug. last, belonging to the Claridon church, in the bounds of the Marion Q. M., has been rebuilt, and was dedicated on Feb. 4. Sermon by the pastor, S. D. Bates. All the funds have been raised to build and furnish. The dedication has been succeeded by a powerful work of grace. Some fifteen have been hopefully converted during the past week. Meetings continue. S. D. BATES.

READING VILLAGE, MICH. Our church, in union with others in Reading Village, has been enjoying an interesting revival for several weeks. After laboring for a season in union meetings the services of Rev. Edwin Burnham of N. E. were secured, and his powerful sermons attracted and moved large congregations. Many from other towns were converted and a general work enjoyed, and still the work goes on. Rev. L. S. Parmelee, the pastor of the F. Baptist church in R., is greatly encouraged, and still feels the interest for souls and care for the church which has made his successful labors more than acceptable for 20 years.

Com.

HILLSDALE, MICH. The term now approaching its close has been one of interest and advancement, both intellectually and spiritually. The college classes have been well sustained, and commendable progress made in study, while the Holy Spirit has been with us in gracious power. About the middle of the term a daily students' meeting was started, and since that time the interest has been steadily growing. As the college clock strikes six, lines of students are seen hurrying to No. 8, which last evening was literally packed, while testimonies and prayers, short and pointed, followed in quick succession. Almost every night some one or more are added to the list of seekers, including some who have been bold in sin. Union meetings are also being held in the different churches in town, last week meeting with the F. Baptist church, and this week with the Methodist. We have had Rev. Mr. Spencer and Bro. John V. Farwell, the merchant evangelist of Chicago, with us two days, and much good was done by their efforts. Bro. Smith, our pastor, is one of the best of workers, and his efforts are being crowned with success.

J. H. B.

REV. M. P. PETT has resigned the pastorate of the Burris church, which desires to enter

Poetry.

ONE YEAR.

We sat in the glowing twilight,
Alice, and Nell, and I—
And watched through the passing hours
To see the old year die.

We talked of the coming future,
Of what the year would be;
Of the pleasures that surely waited,
Of all that we should see.

We planned for ourselves the brightest,
Fairest of all the years;
We spoke of mirth and rejoicing,
We did not speak of tears.

I sit alone in the twilight,
This old year's latest day,
And think how, one after another,
Its moments have gone away.

A letter is here beside me,
Dated from far-off Rome;
It tells me Nellie is longing
To be with me at home.

Though far away o'er the ocean,
In lands beyond the sea,
With many a mile between us,
Nellie still thinks of me.

I gathered sweet flowers in the springtime,
The lovely ones and fair—
And laid them in Alice's cold fingers,
And in her shining hair.

Ere they bore her to the graveyard,
A burden small and light;
Over the grave of my Alice
The snow lies cold to-night.

Yet the year has had its pleasures,
Besides its tears and pain,
And standing now on the threshold,
A new year waits again.

—Watchman.

BOTH SIDES.

A man in his carriage was riding along,
A gaily dressed wife by his side;
In satin and lace she looked like a queen,
And he like a king in his pride.

A wood sawyer stood on the street as they passed,
The carriage and couple he eyed,
And said, as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I'd give my wealth for the strength and the health
Of the man who sawed the wood."

A pretty young maid, with a bundle of work,
Whose face, as the morning, was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage, the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish position and wealth
Her beauty and youth to possess."

Thus it is in the world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

—Selected.

Family Circle.

THE BUNDLE OF STICKS.

BY G. C. L.

I suppose many of the boys who are in the habit of reading the many good things prepared for them every week in the columns of the *Morning Star*, have also read the story of the old man and the bundle of sticks. This man had seven sons, and, as sometimes happens now-a-days, they disagreed, and it may be they quarreled. He gave them some good advice, and to enforce the lesson he requested them to bring him seven sticks. These he firmly bound together, and asked each one in turn to try to break them. This they could not do. But when they were unbound and taken separately they were easily broken. He taught them that in union there is strength; that if they would accomplish anything, they must be united.

Come with me now and let us learn a lesson from the story. I want to show you a bundle of sticks; there are seven of them, and you must never allow them to be bound together, for they are very hard to be broken. Little boys do sometimes allow themselves to gather them together, and are thus brought into very serious trouble. Here they are:

The first is "Delay." It is a neglect of, or indifference to, what is said at the time it is said; a putting off what should be done now to some other time. It is saying, when told to attend to something, "Yes, in a minute," or, "All right," "Pretty soon," and the like, when it should be done at once. This "stick" is easily broken if taken by itself. Break it; it soon adds to itself another:

"Disobedience." Yes, willful disregard of what is said by parent or teacher soon follows. When delay has been indulged until it becomes a habit, it soon develops into disobedience. A disregard for the will of parents is a violation of God's law which says, "Honor thy father and thy mother." This we find is a thrifty "stick." Disobedience at home is invariably followed by rebellion against other laws. Restraint at school becomes irksome; truancy is the result. Truancy brings in its train loss of interest, neglect of study, and idleness; and too often these grow into disregard for all law. Our bundle has increased. The two are stronger than one.

A third is "Evenings away from home." Truancy and the evils that go with it, do not create a love for home. The boy who had learned to go down town in the evening, is losing all love for home. The

charm of the bright fireside is losing its hold upon him. He is placing himself beyond the influences of the fireside; the good book, the bright magazine or paper, the enlivening and elevating music, the cheerful, instructive conversation of father and mother, brothers and sisters, can no longer reach him. He is not at home there now, but will soon be fully initiated into another circle. The rude jest and obscene story, now, grate harshly upon his ear, but he is surely adding another "stick" to the bundle.

The fourth is "Evil Companions." He can not throw off home influences and friends without supplying their place. Of what character are they likely to be? Pretty certainly of the same kind with himself, except that they are farther gone in the downward road. He soon becomes familiar with their life and language, and unites both. He is led on by slow degrees at first, while he yet remembers some of the good teachings of father and mother. But as these are forgotten, he descends more rapidly; he allows himself to drift farther and farther away from the good he once knew, and to become more and more firmly bound to evil. The bundle strengthens.

"Swearing" follows, of course. When he at first associated with street loafers, an oath shocked him; then he could hear it without starting; pretty soon a few by-words seem necessary to fill up. The unmanly, debasing habit is at last thought manly and he adopts it, and is soon as voluble in profanity as his comrades.

To these five how easily is added the sixth, "Sabbath Breaking." When the holy name can be thoughtlessly and wickedly used in vain, it is but a short step to the desecration of the holy day. Public services are neglected, the wishes and entreaties of parents and Christian friends are disregarded, and their rights and privileges are trampled upon.

The crowning vice is now added. This is "Intemperance." This is chief because so much else is connected with it. We very seldom see a drunkard free from other vices. This, like the rest, does not come all at once, but gradually. The potent influence of strong drink steals almost insensibly over him, but for that reason the more surely; each glass binds him the more securely to its iron sway.

There they are. The bundle is complete. How hardly shall he break them now. He is bound by even more than a seven-fold cord; for each of these is covered with twigs and branches, intertwined and twisted together until no human power can break it.

Boys, resist these evils. Don't allow yourselves to be bound down by them. Break them one at a time while it is easily done. And remember there is one standing ready to help you. You need not meet these temptations alone. There is One who once stooped to save you. He is ready now to lift you up and help you put these things all under your feet. Trust him.

THE PINK PARROT AND THE GRAY BOY.

Once there was a parrot. I knew him. He wore a pink suit, with a pale, sulphur hued plume in his crested cap.

And there was a boy; and I knew him. He wore a gray suit. There was a shiny silver buckle on his cap.

The Gray Boy owned the Pink Parrot. The Pink Parrot owned nothing—nothing now, not even himself. It was a great change I tell you, from a forest to a cage, from choosing his own fruit and nuts to waiting for them upon the pleasure of a boy. The Pink Parrot judged all boys by the Gray Boy, and he hated boys. He often sat on his ting, silent, motionless, and hated boys by the hour.

The Gray Boy would bring in grapes and berries and nuts, and lay them down in plain sight, but out of reach, saying to the Pink Parrot, "Wait-a-bit! wait-a-bit!" And the Pink Parrot would wait, and while he waited the Gray Boy made faces.

Parrots have a hooked bill, and the upper jaw is hinged with a hinge, like a box-lid. Did you know it?

The Gray Boy would stand before the Pink Parrot, and draw his chin in to look like the hooked bill; then he would work his mouth like a hinge. Indeed, the Pink Parrot was never certain of his breakfast, as to time nor quantity. Ten to one, when a luscious grape was all but in his bill, the Gray Boy would go out of the room carrying the grape with him. He would say, "Will you have it now, or wait until you can get it?" Maybe he would come back, and maybe he wouldn't.

But the Pink Parrot's day came at last.

The Gray Boy had a watch lately given him, a lovely—oh! a little darling of a gold watch, that would tick, and needed to be real, "truly" wound up at night. It had a fob-chain and some charms—anchors and bells and bows and arrows, mimic skates and ball-bats—everything, in fact, that would interest a boy, and render his life perfectly delightful, was attached to the Gray Boy's fob-chain.

The Gray Boy, one morning, the twenty-fourth of December in fact, was to take the half-past nine train, all by himself, to join his papa and mamma at his grandpa's in the country. He had been left in town with the housekeeper, until school should close.

The Gray Boy had had breakfast, and was now all ready to go. It had been a very hasty meal, but was there not to be stuffed turkey and cranberry sauce for dinner? He had bidden the housekeeper good morning, and had gone up stairs

for the bunch of hot-house rosebuds and the *Harper's Magazine* he was to take out to mamma, and to brush his coat and put on his watch.

He had left them up there on the sitting-room table in readiness, all together, a moment ago. And now, how could he believe his eyes, that his watch was not on the table! The Gray Boy was in double dismay. It was near train-time, and then the idea that a sneak-thief had been in the house! He ran up to his room to see if he could have left the watch in its case; he ran down calling aloud to the housekeeper as he went. But she had stepped out. He ran back again, and stood still, looking blankly at the table.

All at once, high over his head, there was a shrill cackle of laughter. The Gray Boy looked up. He gave an angry cry. There, in the ebony ring which had been attached to the ceiling for his swing, high out of reach, swung the Pink Parrot. The gold watch was between his claws, the chain glittering as it hung. As he met the Gray Boy's eyes, he cackled again and laughed maliciously.

"Wait a bit! wait a bit!" he shrieked. The Gray Boy danced with rage. While he was dancing he heard the whistle of the half-past nine train. He wildly flew down to the kitchen. The housekeeper had not returned. He flew upstairs again, and tears running down his cheeks, he flew out into the street.

"Will you have it now, or wait until you can get it?"

This was what the naughty Pink Parrot shrieked after him, cackling with derisive laughter until he nearly fell off the ring.

Just sobbing with helpless rage the Gray Boy rushed up the walk toward a tall man in blue with a star on his breast. "Plee! I say, plee!"

The policeman was greatly puzzled by the queer, half-understood request; but he went into the house. And whether the Pink Parrot had been used to seeing policemen in the green forests of Australia, and knew him at once, I can not say; but I know he started, dodged, and nearly tumbled out of the ring when they entered; and carefully taking the watch in his beak, he dropped down to the table with it, and, leaving it, scrambled out of the room as fast as ever he could, squealing and cackling like an imp.

The Gray Boy had his watch again, unhurt; but the day was spoilt, his luscious grape was not brought back. The train was gone, and he had to stay in town all through a lovely Christmas day, and eat a common-place dinner with the housekeeper. And the Pink Parrot laughed.

—Wide Awake.

"IT'S ONLY A SOAP-BOY'S SMASH-UP!"

This exclamation startled me as I rode in a University car passing Warren street up. With the words came a heartless laugh of ridicule from a fashionable fair one close beside me. Evil is infectious, and thus now other passengers joined in this cruel ridicule, occasioned by the mishap of a poor little peddler-boy. Only one person seemed to feel true sympathy for the little soap-peddler, and he left the car to aid him recover some of his stock in trade while the car passed on with its unfeeling crowd. It was in reality a sad misfortune to the boy. Boxes and soap were wet and soiled with mud and rain, and his extemporized cart, or three-wheeled barrow, was sadly demolished. Like a true hero he gazed on his ruined hopes without a tear. A little fighting spirit and some surly looks glanced at the car, and the careless driver only escaped to tell his sorrow.

"Come, now, my boy, let's pick up the cakes quickly. Pile the boxes up nicely here. Save all you can of your stock," gently his helper whispered.

"And was it your soap? Or did you sell for some merchant?"

This last question was hard for our poor peddler-boy, and caused the big tears to start forth. With a sigh of sorrow he answered, "It was my soap to sell for myself." And then he quickly, manfully wiped away the tell-tale tears with a brush of his jacket-sleeve. And this was all the weakness our little hero showed in his calamity. His story came reluctantly, in suppressed exclamations and short sobs.

"It was all my soap, and paid for except a little debt, and I had a license to sell. I lost my place at the mill where I worked to support mother and sister; and then a good man gave me a dollar to commence the soap business. I started on a box and shutter near this corner. My soap business paid nicely. Oh, it made mother and sister so happy to find me a merchant. But (and he sighed heavily, looking at his ruined hopes around us) "only yesterday I ventured to put in two dollars for my cart, and just now was going with all my earnings and some credit to commence a large business when this mean car smashed me up so cruelly."

It was his tale of misfortune, a sad ruin of this brave, good boy's hopes—his "total failure." He could not compromise, cheat, or plunder (like great merchants), he could only try to overcome his failure.

And how was this accomplished? It only required a small gift, hints to lookers-on to increase this, and with a few kind words, some caution, to make our little soap-boy as happy as a prince, richer than Astor (in spirit). It was to him a complete failure and quick success, and all from a street-car's "burst-up." Who can tell but that he may become in reality a great merchant prince?

Dear reader, all around you in life there

must meet you just such sad cases of real misfortune. You may not have dollars or houses, but you can give them your love and sympathy. These are of priceless value to earth's sorrowing ones. These good gifts will bless them and your own soul. —*Illustrated Christian Weekly.*

"BLUE SKY SOMEWHERE."

Children are eloquent teachers. Many a lesson which has done our heart good have we learned from their lisping lips. It was but the other day another took root in memory. We were going to a picnic, and, of course, the little ones had been in ecstasies for several days. But the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth.

There was every prospect of rain—even Hope hid her face and wept.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"Oh, look out for blue sky."

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

"Well, I don't care, mother," said he, when the tedious day had at length numbered all its hours, "if I haven't seen it, I know that there is blue sky somewhere."

The next morning there was blue sky, a whole heaven full of it; clear, glorious blue sky, such as only greets us after a storm.

"There, mother, didn't I tell you so?" cried a joyous little voice; "there is blue sky!" then the little head dropped for a moment in silent thought.

"Mother!" exclaimed the child, when he again looked up, "there must have been blue sky all day, yesterday, though I never saw a bit of it, 'cause, you see, there isn't no place where it could have gone to. God only covered it up with clouds, didn't he?"

FACTS.

BY E. A. S.

The Great Banyan Tree.

Rev. O. R. Bachelier, of Midnapoor, India, sends us the following very interesting account of the Great Banyan tree of the Botanic Gardens in Calcutta:

This is one of the largest and most beautiful banyans of India. I have taken its measurements, but that these may be more readily understood, I will give a brief description of the species of the tree, the Ficus India, or banyan.

It comes up by a single trunk and throws out its slender branches in all directions. From these branches roots, called adventitious roots, start out and grow until they reach the ground; then taking root in the soil the current of the sap is reversed and they grow up as new and separate trunks. The original branch grows on, and after a few feet sends off another root which in time becomes another trunk and so on.

Thus in the course of years, a tree may have a large number of these roots formed into trunks. The original stem may perish and disappear, but its place is already supplied, so that it is not missed. Such a tree knows no age, as it is constantly reproducing itself. It may live through thousands of years and still be as fresh and vigorous as ever.

The Great Banyan in the Botanic Gardens is preserved with the greatest care. The tender and flexible roots have weights attached to them to cause them to grow straight, and after they have taken root in the ground a bamboo, which is hollow, is split open and placed upon the root so as to enclose it, thus keeping it quite straight till it has become quite firm. You may see some of these roots twenty-five or thirty feet long and an inch or two in diameter, straight as a candle. With these explanations our measurement may be better understood.

Diameter of parent trunk which is made up of several trunks.	10 feet.
Circumference of the tree or space covered by it.	800
Height of main portion.	85
Length of largest limbs, nearly horizontal.	165
Number of adventitious roots, formed into new trunks.	162
Number of these trunks over one foot in diameter.	65

This tree is wonderfully adapted to withstand the force of the terrible cyclones that occur here, being so thoroughly braced that no force of wind can uproot them. They are often sadly wrecked and broken in their upper portions, but the trunks remain firm amid the fiercest tempest.

A Bullfinch Finding a Thief.

The *Advocate & Guardian* relates the following incident:

A poor musician had an ebony flute, with silver keys. The flute, however, like many other things, had more beauty than use, for there was a defect in one of the upper keys, so that the note had to be skipped.

The musician had for a friend a tailor, who, having some taste for music, would often come to the musician's room to sing; and when he came he liked to try his skill on the flute with the silver keys. One night, when the musician was out, the flute was stolen. The tailor seemed sorry for his friend's loss, and tried to help him ferret out the thief. They suspected an old woman that was around the house, but as there was no proof against her she was let off, and the real thief, whoever he or she was, escaped detection.

In a few months the tailor went to live in another town. After a year or so the musician paid him a visit, and he found his friend had for company a beautiful bird, a bullfinch, who could whistle several tunes very correctly. This, of course, delighted the musician, and he liked to hear it; but what was very curious, he soon found that the bullfinch, whenever it came to a certain high note, always skipped it and went on to the next. He was greatly puzzled to make out how this could be; but as he pondered over the matter, it struck him at last that the note which the bird skipped was the very note which had ceased to sound on his own old flute, and so he came to the conclusion in his own mind that the bullfinch must have been taught in some way from his stolen flute.

He charged the tailor with having stolen the flute, and the miserably man, pale and trembling, confessed the theft.

Literary Review.

Pamphlets, Magazines, &c.

A. S. Barnes & Co. have undertaken a worthy work in the publication of the *Magazine of American History*. The prospectus is before us, which announces that each issue, provided a sufficient number of subscribers to pay expenses is obtained, will contain an original article on some point of American history from a recognized and authoritative pen; a biographical sketch of some character of historic interest; original documents, diaries and letters; reprints of rare documents; notes and queries in the well known English form; reports of the proceedings of the New York Historical Society; notices of historical publications. The work will be conducted in an impartial and independent manner, free from sectional or local bias, and from personality or controversy in any form. Such a work is greatly needed and ought not to fail for want of patronage. We notice that the project is highly commended by such persons as George Bancroft, J. H. Trumbull, John Russell Bartlett and E. A. Duyckinck, who are already among the subscribers to the proposed magazine.

While in Chicago, Mr. Moody promised a new book to each of the young converts and inquirers who would send in their names at the Tabernacle meetings. The book has just been issued under the title of *The Way and the Word*, and is a neat little volume in paper covers, containing a treatise on Mr. Moody's favorite topic, Regeneration; also his thoughts on Bible study; the whole prefaced with a personal introduction by Mr. Moody. It is published by F. H. Revell, Chicago, and is sent to any address for 25 cts.

The same publishers have issued in pamphlet form Mr. Moody's sermon on the *Second Coming of Christ*, in which the author speaks to the point, but guardedly. It is easy to point out many Scripture references concerning the coming of the Lord, the only difference of opinion being as to the manner and time of his coming. Mr. Moody believes it may be at any moment, and therefore premillennial.

The *Metropolitan Pulpit* is a monthly published at 96 Nassau St., New York, and devoted to the publication of themes and carefully prepared outlines of leading sermons preached each month in New York and Brooklyn. It is carefully edited, and by way of suggestion may be made helpful to many in the ministry. Among the contents of the February number are the Address and Prayer at the Burial of Cornelius Vanderbilt, by Charles F. Deems, D. D.; The Power of Things Invisible, by R. S. Storrs, D. D.; Christian Obedience, by John Hall, D. D.; The Signs of a Christian, by Henry Ward Beecher; and God's Care Specific, by George H. Hepworth, D. D.

For elucidating special features of American history *Potter's American Monthly* has no equal. Indeed, we do not know that any other periodical aims at just the work undertaken by this. The February number is worthy of attention. It contains, among other articles, a paper by an English writer, John C. Conybeare, on Then and Now, the Origin of the American Flag, and the Battle of Mud Island, with two striking illustrations from drawings made by a participant in the battle; a short story, My Peril and Escape; an article on Thomas Paine, by Samuel York At-Lee; a thrilling sketch of American frontier heroism; and the first of a series of papers tracing "Architectural Progress, as seen in the Religious Edifices of the World," by Rev. William Blackwood, D. D., LL. D. The department of fiction is well filled, and the editorial matter is ample and varied. Philadelphia: John E. Potter & Co.

The *Aldine* has seldom had anything better in its way than the full page wood cut entitled "Sunday Reading." It is after the picture by J. L. Luvet. The serenity of the old man in knee breeches, as he reverently holds his Bible and contemplates its truths, is near to perfection. "The Lion's Bride" is too horrible to be looked upon with pleasure, but reveals merit. There are some charming illustrations accompanying an article on Florence, in which infants and madonnas are quite numerous. The variety and excellence of the literary contents of the present number have rarely been surpassed. New York: The Aldine Company, 18 & 20 Vesey St.

Dr. R. Greene, of Boston, issues the twenty-first edition of his *Medical Compendium*. It aims to set forth, in the space allowed by a sixty page pamphlet, the natural science of medicine in the treatment of chronic diseases. Its information is reliable, and will enable all intelligent persons, afflicted with such diseases, to determine their true character, and adopt the best means of cure;—that is, by consulting Dr. Greene, who is a physician of character and ability.

Of all the almanacs of the season we can the most heartily commend the *Popular Health Almanac*, and for the reason that it deals so mercifully with that foe to health, the patent medicine humbug. It contains statements and advice that everybody addicted to the use of liniments, hot drops, and the like, ought to read and ponder. New York: E. Steiger.

The fifth annual Register and Catalogue of the University of Nebraska, a copy of which lies before us, contains the inaugural address of Edmund B. Fairfield, D. D., LL. D., the Chancellor. If the University accomplishes the work outlined for it in the Chancellor's inaugural, it will take high rank as an educational institution.

We have so often spoken of the admirable qualities of the *Living Age*, and they remain so constant, that the table of contents of the current numbers will be sufficient. This comprises Arctic Heroes, from Eirek of Scandinavia to Captain Nares, London Quarterly; Condition of the Larger Planets, by Richard A. Proctor, F. R. A. S., *Popular Science Review*; The Geographical Aspect of the Eastern Question, by Edward A. Freeman, *Fortnightly Review*; Agates and Agate-Working, by F. W. Rudley, F. G. S., *Popular Science Review*; Jon Johnson's Saga, the Genuine Autobiography of a Modern Iclander, *Fraser*; Charles Kingsley, *Fortnightly Review*; A Polynesian Griselida, *Examiner*; Scenery in Holland, *Month*; Weariness, a Tale from France, by Rudolph Lindau, *Blackwood*; The Shadow of the Door, *Blackwood*; Installments of George MacDonald's "Marquis of Lossie" and William Black's new serial, and the usual choice poetry, etc. The back numbers containing the first instalments of MacDonald's new serial

are still sent gratis to new subscribers for 1877. Boston: Little & Gay.

Music.

The great popularity of "Gems of Strauss" has led the publishers to issue *GEMS OF THE DANCE*, as a companion to it. It is full of choice and brilliant music, embracing all the variety known to the devotees of Terpsichore. Boston: Oliver Ditson & Co.

The same publishers have also lately issued some excellent sheet music, among the attractive pieces being "Shall I Wear a White Rose?" a song so popular as to be published in two keys; "Little Birdie Mine," by Watson; one of Pissini's elegant Italian melodies with English words, entitled, "What We Have Loved, We Love Forever," also a Concert-Polka of some difficulty, by Bohm, with the name, "With Chime and Song;" a Gavotte called "Secret Love," by Resch, and a "Torchlight Procession March," by F. S. Clark. The following vocal pieces are especially good: "Clouds at Eventide," one of four German Gems by Franz Lachner; "Sun of my Soul," quartet, which has new music to a favorite hymn; and "Summer Friends," by Pissini, a composer who has a charming talent for composing English songs with Italian melodies.

After a year's absence we welcome our old friend, Whitney's *Musical Guest*, which is one of the desirable musical and literary journals. Its contents are usually fresh and timely, and such as may afford one profit at the same time that they are giving entertainment. Toledo, Ohio: W. W. Whitney.

The *Leader*, a monthly musical paper, has just been enlarged to double its former size, and is said to be rapidly increasing its circulation. Boston: Jean White.

From Henry L. Mackie, Rochester, N. Y., we acknowledge the receipt of two pieces of sheet music, each a song and chorus by H. P. Danks, one entitled "Childhood's Sunny Dreams Come O'er Me," and the other, "Too Many Clusters Break the Vine."

Literary Notes.

Babyland, the new magazine published by D. Lothrop & Co., for the babies of the household, is said to be meeting with a success unprecedented in magazine literature.

Messrs. Lothrop & Co. have in press the ninth edition of a work of much interest to the religious community at large, and especially to the members of the several Women's Boards of Missions, it being the Memoir, by Mrs. Lawrence, of Mrs. H. A. L. Hamlin, for many years a prominent missionary in Turkey.

An important addition to religious literature is promised by Messrs. D. Lothrop & Co., to be ready early in March, it being a volume entitled "The Great American Evangelists and their Work." It is to embrace the work of Mr. Moody and Mr. Sankey in Europe and America, adding the full account of the revival work now in progress at the Boston Tabernacle. It is announced that the biographies of the evangelists will be minute and entertaining, and the volume will be illustrated with steel engravings of Moody, Sankey, Mr. and Mrs. Bliss, Dr. Ebon Tourgee, also with cuts of Mr. Moody's birthplace, the Boston Tabernacle, etc.

Dr. Deems, pastor of the "Church of the Strangers," is preparing a biography of Commodore Vanderbilt.

The library of the College of Rome, Italy, has recently been enriched by the addition of the library of the late Carlo Valenziani. Among the books are nearly 3,000 volumes in Chinese and Japanese, and the collection is probably one of the most valuable of its kind in Europe. Several dictionaries of the old Japanese language and a botanical work full of quaint and beautiful miniature illustrations are in the collection.

Professor Monier Williams, the famous Oxford Orientalist, is about to make a second visit to India to gather further materials for his work on the religious systems, castes, sacred places and antiquities of India. There is no scholar or thinker who will be indifferent to this news. Professor Williams still is said to hope that Indian rajahs and chiefs and wealthy scholars, and others who take an interest in the subject, will furnish him on a second personal appeal with sufficient funds to enable him to carry out his pet project of an Oriental institute at Oxford.

It is stated that a collection of 1,000 volumes of Hebrew and Hebrew-Arabic manuscripts has been acquired by the Imperial Library of St. Petersburg. They were gathered from synagogues in Egypt and Mesopotamia and illustrate Biblical literature, exegesis, grammar, and lexicography, poetry, and philosophy. Mr. A. Neubauer, the sub-librarian at the Bodleian, Oxford, has examined these treasures, and reports them to be exceedingly valuable.

A Leyden publisher is about to issue a volume of extracts from the Talmud, containing such parts of that voluminous work as are important or interesting to all classes of readers, relating to history, morals, archaeology, etc. The original text will be accompanied by a literal German translation, together with necessary translations and remarks.

Professor Caslake Harrison of the University of the South, Swannee, Tennessee, has printed for private circulation a number of his English versions of the "Odes to Horace," which are pronounced by adequate judges to be surprisingly accurate, and marked by poetic grace and power. Professor Harrison renders Horace, line for line, almost upon the homometric plan.

The memoir of "Warrington" (William S. Robinson), by his wife, will include selections from his letters and other political writings as far back as 1848, with biographical incidents of earlier date. The arrangement of the volume is such as to make prominent the leading political events between 1848 and the close of Mr. Robinson's life in 1876. The material for the work is taken from the Warrington letters in the "Springfield Republican" and other papers, and from his diary and letters. The Hon. A. H. Bullock and F. W. Bird will contribute reminiscences, and Mr. F. B. Sanborn will write the introduction. The book contains about five hundred pages and is published by Mrs. Robinson at her own risk. Forty or fifty biographical sketches of prominent public men are given, among them being Charles Sumner, Henry Wilson and John A. Andrew.

Literary Miscellany.

THINGS TO REMEMBER.

Perplex in faith, but pure indeed.
 As last he beat his breast out, was that
 There lives more faith in honest doubt,
 Believe me, than in half the creeds.
 —Tennyson.

I hold him to be dead in whom shame is
 dead.—Plautus.

The mind grows narrow in proportion as
 the soul grows corrupt.—Rousseau.

We can hardly learn humility and tender-
 ness enough except by suffering.—George
 Eliot.

"Man," says Adam Smith, "is an animal
 that makes bargains. No other animal does
 this,—no dog exchanges bones with another."
 —Bacon.

Beware of him that is coming to anger. An-
 ger when it is long in coming is the stronger
 when it comes, and the longer kept. Abused
 patience turns to fury.—Quarles.

When great men suffer themselves to be
 subdued by the length of their misfortunes,
 they discover that the strength of their ambi-
 tion, not of their understanding, was that
 which supported them. They discover, too,
 that, allowing for a little vanity, heroes are just
 like other men.—Rochefoucauld's Maxims.

THE TALMUD.

Jews, Protestants, and Romanists all
 agree in receiving as canonical the books
 of our Old Testament. But as the Roman-
 ists would add to these the apocryphal
 books, so the Jews insist on adding their
 oral law. They say that when the writ-
 ten law was given to Moses, inscribed on
 two tables of stone, God also gave an-
 other and verbal law explanatory of the
 first, which he was commanded not to
 commit to writing, but to deliver down by
 oral tradition. When Moses came
 from the mountain, they tell us that
 he first repeated this oral law to Aaron and
 his sons; and then to the seventy, and
 finally to all the people, each of whom
 was obliged to repeat it in his hearing, to
 insure its correct remembrance. Just
 before his death, they say, he spent a
 month and six days in repeating it to
 them again; and then, they assert, he
 committed it in a special manner to
 Joshua, through whom it was imparted
 to Phineas, and so on through the long
 line of prophets, and afterward of teach-
 ers, down to the time of Judah the Holy,
 who lived in the second century, by whom
 it was committed to writing, lest it should
 be lost. This work, consisting of six
 books, is the famous Mishna of the Jews,
 which, with its Gemara, or commentaries,
 constitutes their celebrated Talmud, in
 which is comprehended all their learning
 and much of their religion as a people.
 The whole work is held by them in far
 higher esteem than the Bible, so much so,
 that they say the Bible is water, but the
 Talmud is wine; and they even declare
 that he who studies the Bible when he
 might read the Talmud does but waste
 his time; and that to sin against the lat-
 ter is far worse than to sin against the for-
 mer. So implicit is their confidence in this
 oral law, that it is almost useless to reason
 with a Jew out of the Old Testament; for
 he is ever ready with an answer from the
 Talmud, with the authority of which he
 is fully satisfied.—Scribners.

THE EARTH'S STATE.

Is the inside of the earth fluid or solid?
 Even in such an apparently simple ques-
 tion as this we are still in some degree of
 doubt. You may think this is strange, be-
 cause we find volcanoes throwing out
 lava, which is liquid rock, and because
 we find much other geological evidence
 to show that solid rocks, such as basalt
 and trap, have been protruded as molten
 masses within recent geological epochs;
 but it has recently been shown by Mr.
 Mallet that the fact of volcanoes throw-
 ing out liquid rock may not be inconsis-
 tent with the view that the earth as a
 whole is solid. Mr. Mallet's investiga-
 tions go to prove that this liquefaction
 of the rocks which we observed may be pro-
 duced at no very great depth from the
 earth's surface by the shifting and rub-
 bing together of the rocks, owing to
 cracking due to the alteration of the tem-
 perature, just as boys at school rub a but-
 ton on the bench until it is hot, when they
 often place it on their neighbor's cheek.
 Applying the laws of the mechanical theory of heat to this problem,
 Mr. Mallet conceived that the friction of
 the rocks, caused by the secular cooling
 of the earth and the consequent shrinkage,
 is a sufficient and a satisfactory "explanation
 of the occurrence of the highest tempera-
 ture of volcanic action.

Sir Wm. Thomson, also, than whom
 no one is more capable of expressing an
 opinion, decides in favor of the earth's
 solidity. He tells us in his address to the
 Physical Section at Glasgow, that the con-
 clusion concerning the solidity of the earth
 originally arrived at by Hopkins is borne
 out by a more rigorous mathematical
 treatment than this physicist was able to
 apply; so that the idea of geologists,
 who were in the habit of explaining un-
 derground heat, ancient upheavals, or
 modern volcanoes by the existence of a
 comparatively thin solid shell resting on
 an interior liquid mass, must now be
 given up as untenable.—Prof. Roscoe.

HOTEL CUSTOMS IN SWEDEN.

On arriving at the inn, which is good
 and clean, and makes up some forty beds,
 one is struck with a peculiarity of all
 similar places in Sweden, namely, the
 apparent indifference to visitors exhibited
 by the proprietor. No head waiter, with
 attendant circle of porters and chamber-
 maids, awaits the arrival of the guest.
 The luggage is put down at the entrance,
 and the traveler must seek for himself his
 rooms and the information he requires,
 while the landlord, with his hands in his
 pockets, regards his efforts from a win-
 dowed with languid curiosity. There seems
 to be no intentionality in this, but it ap-
 pears not to be the custom to welcome
 the coming guest, although to speed the
 parting guest, there is an abundance of
 hand-shaking and hearty good wishes.
 The curious custom of the Smorgas pre-
 vails at these inns, and is indeed every-
 where throughout Sweden; it consists in a
 standing refreshment provided at a side
 table free of charge, and comprising
 bread and butter, cheese, caviare, dried
 fish, and reindeer flesh, sausage, and
 other similar delicacies, to be taken im-
 mediately before each regular meal, and
 washed down with brandy and other neat
 spirits. In connection with this perform-
 ance the Swedes have an objectionable
 habit which may be called the community
 of forks, as the same implement passes
 rapidly from mouth to mouth and from
 dish to dish; the rights of private prop-
 erty are flagrantly disregarded.—Fort-
 nightly Review.

Eight million cigars are burned daily in
 this country, and the loss isn't covered
 by any insurance.

THE CASE OF MARY FLOOD.

More black than darkness are some of
 the facts which are facing a thousand
 lives to-day, and only now and then does
 one of these facts come to the surface.
 The following is from the New York Tri-
 bune:

Mary Flood, as our police reports for
 Monday state, was a comely young Irish
 woman, faithful to her husband. On
 Sunday morning, Flood, maddened by
 finding his wife in another man's apart-
 ment, pursued her with the first weapon
 he could lay his hands upon, an iron
 reamer, and killed her on the threshold of
 the home she had dishonored. The mur-
 derer has delivered himself up to the au-
 thorities, and will doubtless meet the pun-
 ishment for murder; the law being both
 absolute and finely graded, as we all
 know, to meet every degree of that crime.
 The woman is dead. Her paramour was
 arrested, but as he had not violated any
 law he will be required only as a witness.

Almost a similar history of misery and
 crime has just reached its culmination in
 Philadelphia. Four years ago, a beauti-
 ful girl of respectable parentage was
 tempted from home to a career of vice.
 During these four years, her brother, a
 decent, honorable, middle-aged man, has
 followed her in vain, striving with tenderness,
 arguments, appeals of every kind,
 to bring her back to a pure life. The woman's
 nature was hopelessly corrupted. If she
 returned for a season, temptation was
 waiting near at hand, and she fell again,
 each time lower than before. The brother
 was driven by grief and shame at last,
 to drink, and a few weeks ago, while
 crazed with drink and liquor, he discovered
 this poor Alice, who had been so dear
 to him in his childhood, in an infamous
 house, and shot her through the heart.
 So this woman is also dead. Another
 innocent, happy home is held up to
 public shame, stained indelibly with
 crime and blood. The brother, "whose
 load," as the Judge said while sentencing
 him, "had been heavier than many men
 are called upon to bear," is justly con-
 demned to wear out the best years of his
 life in the penitentiary. The seducer can
 read the story at his ease in the morning
 paper, quite satisfied that there is no
 point where the crude, groping fingers of
 the law can touch him. Even public
 opinion has no heavier punishment for him
 than a half-amused rebuke.

The law and society provide prompt
 remedies for the injuries inflicted by
 blows with iron clubs or pistol-shots; but
 of hurts which go down into the soul and
 life, corrupting the one and ruining the
 other, they have no cognizance. Hence
 it may be in place for a merely secular
 journal to remind its readers now and
 then, that there is a Reality more mighty
 and enduring than crime in temptation
 and its punishment in courts; a wider,
 more stable life, in which the errors
 of this perplexed world will be set
 right in calm and certainty.

FRANKS OF A PRINCE.

A funny story is told of the second son
 of the Prince of Wales, Prince George
 Frederick. He was a merry little fellow,
 fond of tricks, and no more aware by the
 majesty of his Sovereign than most lads
 are of their grandmothers. He was even
 less amenable to discipline a few years
 ago than he is now, and on one occasion,
 when staying with the Queen at Windsor,
 played her a pretty prank. She had a
 solemn dinner, at which a Grand Duke,
 Mr. Gladstone, and Dean Stanley assisted.
 At dessert, the children were sent for.
 When they came in, Prince George was
 riotous. Grandmother reproved him.
 He went on heedlessly. Grandmother
 was again obliged to interfere. At last,
 the youngster became very obstreperous,
 and he had to be sent under the table—a
 favorite mode of punishment, it is said,
 with her Majesty—when he was not to
 emerge until he had confessed his sin and
 promised amendment. He was quiet,
 to everybody's surprise; but when chal-
 lenged, assured his imperturbable
 grandmother that he was not yet quite
 good, but would be soon. At last, he
 was satisfied with his own condition, and,
 to the amusement of the guests, emerged
 as naked as when he was born, when,
 after a smart chase, he was removed by
 the servants.

MANNERS AND MORALS.

"When you doubt, abstain," was a
 maxim of Zoroaster.

Sir John Herschel defined self-respect as
 "that corner-stone of all virtue."

Perhaps Richter was a little ironical
 when he declared that "the only medi-
 cine which does women more good than
 harm is dress."

Is there not a good deal of truth in this?
 "We would often have reason to be
 ashamed of our most brilliant actions if
 the world could see the motives from
 which they spring."

THE AGREEABLE COMPANION.

Keats who asked, "Do not all charms fly
 at the mere touch of cold philosophy?"
 And Lessing, who certainly had fine op-
 portunities to judge, gave this opinion:
 "The most agreeable of all companions
 is a simple, frank man, without any high
 pretensions to an oppressive greatness;
 one who loves life, and understands the
 use of it; obliging alike at all hours;
 above all, of a golden temper, and stand-
 ing as an anchor. For such a one we
 gladly exchange the greatest genius, the
 most brilliant wit, the profoundest thinker."

GRUMBLERS. Here is something appar-
 ently addressed to boys, which will not
 hurt some older people:

Don't be a grumbler. Some people
 contrive to get hold of the prickly side of
 everything, and to find out all the disagree-
 abling things. Half the strength spent in
 growling would often set things right.
 You may as well make up your mind, to
 begin with, that no one ever found the
 world quite as he would like it; but you
 are to take your share of the trouble and
 bear it bravely. You will be very sure
 to have burdens laid upon you that belong
 to other people, unless you are a shirk
 yourself; but don't grumble. If the work
 needs doing, and you can do it, never
 mind about the other boy who ought to
 have done it and didn't. Those workers
 who fill up the gaps and smooth away the
 rough spots, and finish up the jobs that
 others leave undone, they are true peace-
 makers, and worth a whole regiment of
 growlers.

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.

Wm. B. WAITE died at Presumpscott Falls,
 Me., Jan. 22, aged 70 years and 7 months.
 Bro. Waite was a devoted and successful
 minister of the F. B. church in Falmouth
 something over twenty years ago, since which
 time he has led a most humble and consistent
 Christian life. He passed away very suddenly,
 from the effects of a severe cold, contracted
 at a funeral four days previously. His childlike
 faith and undimmed hope sustained him to the
 last. His aged companion and other relatives
 were with him at the time of his decease, feel-
 ing their loss to be his eternal gain.

O. F. R.

Mrs. BETSEY PRADDOY, wife of the late
 Dea. Nathan Praddoy, died in Freeman, Feb.
 4, aged 88 years and 10 months. She ex-
 perience religion some forty years since; was
 baptized and united with the F. B. church in
 New Portland, of which she remained a
 worthy member until released by death to
 join the church triumphant. She has ever
 adorned her profession by a consistent, devoted
 Christian life; a mother in Israel, ever re-
 joicing in Zion's prosperity and ever ready to
 work for the Master. She leaves six children
 with a large circle of relatives and friends to
 mourn their loss, but all feel that their loss is
 her infinite gain.

E. WINSLOW.

Mrs. LOUISA ZEARING, wife of Martin B.
 Zearing, and daughter of Nathan Rackley,
 Esq., died in Princeton, Jan. 12, in the 62d
 year of her age. She was a native of Vermont,
 and was married to her now bereaved husband
 nearly 22 years ago. She was converted and
 baptized, uniting with the F. B. church, when
 seventeen years of age. In 1871, her husband,
 daughter and herself united with the M. E.
 church, of which she continued a faithful mem-
 ber until death, which came so suddenly that
 there were no parting words, but she leaves
 what is far better, the memory of a life which
 is as fragrant incense poured forth.

FREDDIE HARRIS and MARY E., children of
 Geo. and Emma Carson, died in South Boston,
 of scarlet fever, Feb. 1, and 2, respectively.
 They were 4 and 2 years of age. These little
 buds of promise were cut down by the reaper
 Death, but they shall bloom again in the
 paradise of God.

S. N. BROOKS.

CHARLIE O., only child of Ephraim and
 Minerva E. Hunt, died in Brunswick, Me.,
 Jan. 15, aged 5 years and 2 months. Charlie
 was a remarkable child, and was a favorite
 with all who knew him. He had developed rare
 qualities of heart and intellect. He was truthful
 and obedient. Seen from a neighbor's standpoint,
 he was a "little man." From a parental standpoint, he
 was a "darling boy." He said the bereaved father,
 "filled the home," and now he is gone the
 "house is empty." When his last hour was
 quickly passing, he seemed to comprehend the
 situation, and calmly said, "Good-bye, papa."
 "Good-bye, mamma," and was thereafter in the
 fold of the good Shepherd on high.

FRANCIS HILL died Nov. 15, 1876, aged 92
 years. He was born in Barrington, N. H.,
 where he lived until his 14th year. Then moved
 to Starkboro, Vt., where he lived 60 years,
 thence he moved to Lincoln, Vt., where he
 lived 18 years until his death. He was a mem-
 ber of the Free Will Baptist church, in good
 standing, forty years. He has taken the
 Morning Star nearly forty years.

SISTER OLIVE BUFFON of N. Pharsalia, N.
 Y., died Jan. 3. She gave her heart to the
 Lord nearly thirty years ago, and has lived so
 near her Saviour that saint and sinner pointed
 to her as a model. She was a devoted wife,
 a loving mother, and a faithful friend. She
 was with her as she approached the boundary
 line between this and the next world, and it
 was glorious to see how faith triumphed over
 death. She calmly arranged for her funeral,
 selected the place where she wished to be buried,
 and rejoiced when she was conscious the end
 had come. She leaves a companion, son and
 daughter-in-law, with all who knew her, to
 mourn their loss.

Mrs. HANNAH PARSONS died in Burlington,
 Iowa, Feb. 1, in the 78th year of her age. In
 her youth she removed to East Paris, Ind.,
 where she lived until 1840, when she removed
 to Burlington. With her husband, twenty-three
 years ago, she went to Burlington, and the
 following year Mr. Parsons died, and alone
 she has trodden the pathway of life during the
 remaining forty years. She was a devoted wife,
 a loving and tender mother, and ever with her,
 in the three sons who still survive her. She
 was united, upon professing Christianity, with
 the F. B. church, but upon going to Burlington,
 she joined the Baptist church, and remained in
 that church until her death. She was a devoted
 and unclouded mind and with an unshaken
 faith, her feet trod the dark valley and
 went over the swelling river, whose waves
 inspired no fear in her. She was a devoted
 and unclouded mind and with an unshaken
 faith, her feet trod the dark valley and
 went over the swelling river, whose waves
 inspired no fear in her. She was a devoted
 and unclouded mind and with an unshaken
 faith, her feet trod the dark valley and
 went over the swelling river, whose waves
 inspired no fear in her.

Mrs. LOUISA F., widow of the late Heman
 D. Johnston and sister of the late Rev. D.
 Miller, died in Chester, O., Nov. 10, 1876.
 She was born in New Lyme, O., in 1814, and
 while a child of twelve years sought and found
 the Saviour. She was united with the F. B. church
 in 1844, she with her husband removed to Ches-
 ter, where they united with the F. B. church
 and were soon found among its best workers
 and most cheerful burden-bearers. During
 the last few years of her life, she was afflicted
 with rheumatism, but she was never deterred
 from her home of comfort to teach the freedmen
 at Cairo. At the annual meeting of the F. B.
 Woman's Mission Society, she was appointed
 District Secretary for the Ohio & Penn.
 M. She had lived with her husband devotedly
 to Christ and died in a sure hope of immortality.
 R. E. ANDERSON.

Mrs. DELILA, wife of David W. Miller, and
 daughter of Mr. and Mrs. Henry Orr, died in
 West Vevanport, N. Y., Jan. 30, aged 26
 years. Sister M. was a member of the West
 Vevanport F. B. church, in good standing,
 but for many months had been afflicted with
 church privileges on account of sickness. She
 clung to life while there was hope of recovery,
 but when satisfied she must go, she became
 completely resigned to the message. Her
 many friends who were permitted to be with her during the last
 few days of her life, will never forget her advice
 and last words to them in relation to their
 Christian duties and hopes. Neither will they
 forget the business made to her, especially if
 they keep them. She took leave of sorrowing
 friends and made arrangements as though she
 were to take a journey longing to go. She
 leaves father, mother, husband and sisters,
 who mourn not as those who have no hope.

T. A. STEVENS.

Mrs. MARIA, wife of Mr. Joseph Tedford,
 of Malibie, Ont., died at her residence, Jan.
 17, aged 40 years. She gave her heart to God
 in early life and united with the F. B. church
 where she resided, of which she was a very
 devoted and faithful member. She was a
 worthy member until called to join the
 church above. She leaves a husband and four
 children with a large circle of Christian friends
 and relatives to mourn her sudden departure.
 Her bereaved husband was most melancholy
 and for many months had been unable to
 do his work. She thought no sacrifice
 too hard to make for Jesus' sake, but she has
 finished her work and gone to her reward.

Mrs. J. GRIFFIN.

\$5 to \$20 per day at home. Samples worth
 \$5 to \$20 free. STINSON & CO., Port-
 land, Maine.

CHURCH FURNITURE.
 J. & R. LAMB, 59 Carmine St., N. Y.
 Pulpits, Communion Tables, Chairs,
 etc., for churches—consistently and
 at reasonable prices.
 Silk Banners in colors and
 gold \$5. Collections of Bibles, etc., from
 \$1.50 to \$5 each.
 Illustrated catalogues of Furniture,
 10 cts. post-paid. Illustrated Catalogues of
 Banners and Decoration, 10 cts. post-paid.

\$12 a day at home. Agents wanted. Outfit
 and terms free. TRUE & CO., Augusta, Me.,
 1876.

A GREAT OFFER!! We will, during
 the month of February, dispose of 100 PIANOS & ORGANS, new and
 second-hand, makers including
WATERS' GRAND SQUARE and
UPRIGHT PIANOS & ORGANS are the BEST
MADE. AGENTS WANTED. Illustrated Cat-
 alogues mailed free to all who send for them.
WATERS' PIANOS & ORGANS are sold at
 40% below retail price. Send for particulars
 and references. J. B. WATKINS & CO.,
 Lawrence, Kan., or Henry Dickinson, Man-
 ager, 72 Cedar Street, New York.

TESTIMONIALS.
 The New York Times says: "Waters' Orchestral
 Chime Organ" is a beautiful little instrument,
 sold for a modest price, and is a marvel in its way.
 Its tastefully designed frame is artistically
 pleasing to the eye, but it is the musical peculiar-
 ities which commend it to the taste of the
 public, and in the Orchestral Chime Organ as
 an orchestral instrument perfect. The chime
 of two and one-half octave bells, and the artistic
 effects produced by the player are singularly fine.
 The tone is full, clear and resonant, and a very
 interesting tone is produced with the chime of
 bells.—Christian Union.

The Waters' Pianos are well known among the
 very best. We are enabled to speak of these in-
 struments with confidence, from personal knowl-
 edge.—N. Y. Evangelist.

We can speak of the merits of the Waters' Pianos
 from personal knowledge, as being of the very
 best quality.—Christian Intelligencer.

What Will the Weather

BE TO-MORROW?
 THE SIGNAL SERVICE BAROMETER

Will Tell You.

It will detect and indicate correctly
 any change in the weather 12 to 24
 hours in advance. It will tell what
 kind of a storm is approaching, and
 from what quarter it comes—inval-
 uable to navigators. FARMERS can
 plan their work according to its pre-
 dictions. It will save fifty times its
 cost in a single season. There is an
 accurate thermometer attached, and
 which will show the temperature of the
 combination. We will send it ex-
 press paid to any address on receipt
 of TWO DOLLARS.

AGENTS WANTED. SEND MAIL
 FOR CIRCULAR.

H. W. POOL & CO.,
 335 Broadway, New York.

WHAT THE PUBLIC SAY.

We have carefully inspected the
 above-described Signal Service Bar-
 ometer, and found it to be as stated
 by Messrs. Pool & Co., who are hon-
 orable and reliable.—Boston Daily Post.

Send immediately six dozen Barometers; it
 gives good satisfaction and sells at eight.

Ship "Twilight," San Francisco, Aug. 1, 1876.
 I find your Barometer works as well as one that
 cost \$50. You can rely on it every time.

Please mention this paper in writing.

Mark These Facts!

The Testimony of the Whole World.

HOLLOWAY'S PILLS.

Extracts from various Letters:

"I had no appetite; Holloway's Pills gave me a
 hearty one."

"Your pills are marvelous."

"I send for another box and keep them in the
 house."

"Dr. Holloway has cured my headache that was
 chronic."

"I gave one of your pills to my babe for cholera
 morbi, and it did him good in half an hour."

"My nausea of a morning is now cured."

"Your box of Holloway's Ointment cured me of
 noises in the head. I rubbed some of your Ointment
 behind the ears, and the noise has left."

"I enclose a dollar; your price is 25 cents, but the
 medicine to me is worth a dollar."

"Let me have three boxes of your pills by re-
 turn of mail for my father and myself."

"Send me five boxes of your pills."

"I have over 200 testimonials as these but
 want of space compels me to conclude."

For Cutaneous Disorders,

And all eruptions of the skin, this Ointment is
 most invaluable. It does not heal externally alone,
 but penetrates with the most searching effect to
 the very root of the evil.

HOLLOWAY'S PILLS

Unvaryingly cure the following diseases:

Disorders of the Kidneys.

In all diseases affecting these organs, whether
 the secret too much or too little water; or
 whether they are afflicted with stone or gravel,
 or with aches and pains seated in the loins, over
 taken according to the printed directions, the
 Ointment should be well rubbed into the
 back of the back at bed time. This treatment
 will give almost immediate relief when all other
 means have failed.

For Stomachs out of Order.

No medicine will so effectually improve the tone
 of the stomach as these Pills; they remove all
 acidity occasioned either by indigestion or im-
 proper diet. They reach the liver and reduce it
 to a healthy action; they are wonderfully effec-
 tual in cases of spasms—in fact they never fail in
 curing all disorders of the liver and stomach.

HOLLOWAY'S PILLS are the best known in

the world for the following diseases: Ague,
 Asthma, Bilious Complaints, Blisters on the
 Skin, Bowels, Consumption, Dropsy, Female
 Disorders, Erysipelas, Female Irregularities,
 Fevers of all kinds, Fits, Gout, Headache, Indis-
 tinction, Inflammation, Jaundice, Liver Complaints,
 Rheumatism, Rheumatism, Retention of Urine,
 Scrofula or King's Evil, Sore Throat, Stone or
 Gravel, St. Vitius, Tumors, Ulcers, Worms
 of all kinds, Weakness from any cause, etc.

IMPORTANT CAUTION.

None are genuine unless the signature of J.
 HAYDOCK, as agent for the United States, sur-
 rounds each box of Pills and Ointment. A sur-
 such information as may lead to the detection of
 any party or parties counterfeiting the medicines
 or vending the same, knowing them to be spu-
 rious.

* Sold at the manufactory of Professor HOLLOWAY
 & Co., New York, and by all respectable
 druggists and dealers in medicine throughout the
 civilized world, in boxes at 25 cents, 50 cents, and
 \$1 each.

* There is a considerable saving by taking the
 larger sizes.

N. B.—Directions for the guidance of patients in
 every disorder are affixed to each box.

BABBITT'S TOILET SOAP.

Unrivalled for
 the purpose of
 cleansing the
 face, hands, and
 body, and for
 removing all
 impurities from
 the skin. It is
 made of the
 purest and
 most delicate
 ingredients, and
 is perfectly
 adapted for
 use in the
 bath, or for
 the purpose of
 cleansing the
 face, hands, and
 body, and for
 removing all
 impurities from
 the skin.

For use in the Nursery it has No Equal.
 Only the purest

News Summary.

CURRENT EVENTS.

Congressional proceedings which are intimately connected with the doing of the Electoral Commission, Prof. Bell, experiment with the telephone in an attempt to sustain Gov. Packard, and more warlike news from the East, are some of the chief events of the week past.

Congressional.

MONDAY. The question of the acceptance or rejection of the Electoral Tribunal in the Florida case was debated in the House, and it was voted to reject. The joint convention again met and the vote of Florida was counted for Hayes and Wheeler. The count then proceeded, the returns of the States in alphabetical order being declared, without objection, until Louisiana was reached, when objections to the double return were made in behalf of the Democrats and Republicans. The convention thereupon dissolved.

TUESDAY. In the Senate, the resolution for the arrest of Conrad N. Jordan, cashier of the Third National Bank of New York, for contempt, in refusing the summons of the committee on privileges and elections to produce the bank books of Tilden, Hewitt and Peyton, was discussed, and finally prevailed. The Pacific Railroad funding bill was discussed. In the House, the minority Florida report, declaring the Tilden electors to have been chosen, was discussed. The House passed the bill, already passed by the Senate, providing for the laying of a new submarine cable to Europe.

WEDNESDAY. In the Senate, the Pacific Railroad bill was further discussed and Mr. Booth's amendment, practically adding \$750,000 to the proposed sinking fund was agreed to. The bill providing for the payment of the expenses of the electoral commission, and a bill fixing the rate hereafter to be paid for public printing, was passed. In the House, Mr. Thompson of Massachusetts, made a speech in support of the resolutions of the Florida committee, which were afterward adopted by the House. The naval appropriation bill was discussed, and an evening session was held to continue the discussion.

THURSDAY. In the Senate, the bill for the support of the District government and the Pacific Railroad funding bill were the principal matters under consideration. Mr. Windom called attention to the backward condition of the appropriation bills, only one of which, the pension bill, had passed and become a law. In the House, the naval appropriation bill was passed, with the amendment providing for a commission to reorganize the naval system. The President's veto of a section of the bill for perfecting the revision of the statutes was sustained, and the bill thus amended was passed. The bill ratifying the Sioux treaty was passed, and the Pacific freight and diplomatic appropriation bills were discussed.

FRIDAY. In the Senate, the Pacific Railroad funding bill was discussed at great length, and some important modifications to that reported by the committee on railroads were made, including the rejection of the amendment offered by Mr. Booth, the other day. The diplomatic and consular bill was passed with the House amendments. In the House, a number of bills were passed, including a bill supplementary to the Chinese treaty.

SATURDAY. The decision of the electoral commission in the Louisiana case was communicated to Congress today. The Speaker of the House refused to recognize the Secretary of the Senate, who had entered to announce the readiness of that body to meet in joint convention for resuming the count, and the House at once voted a recess until Monday. The Senate, accordingly, was compelled to take the same action. The Democrats have resolved not to place any obstructions in the way of the counting of the vote in accordance with the decision.

The Electoral Commission.

On Tuesday, the Commission met according to arrangement at 11 A. M., and with the exception of the short recess sat continuously up to nine o'clock in the evening, listening to the arguments on the Louisiana objections. Senator McDonald and Representative Jenks represented the Democratic, and Representative Hurlbut and Senator Howe the Republican objectors, and ex-Senator Carpenter opened for the Democratic counsel, leaving his argument to be finished on Wednesday. All of Wednesday was occupied in hearing arguments in the Louisiana case. It was decided to allow extra time for counsel to discuss the question of the admissibility of evidence, and the arguments were mainly on that question. Ex-Senator Carpenter finished his argument for the Democratic objectors, and Mr. Trumbull opened the Democratic case on the interlocutory questions, arguing for the admissibility of evidence to show the illegality of the Louisiana returning board, the manner in which the returns were compiled, and the result declared in favor of the Hayes electors. He was followed by Messrs. Stoughton and Shellabarger for the Republicans, at the close of whose arguments the commission adjourned. On Thursday, the closing arguments on the question of admitting evidence in the Louisiana case were heard. Mr. Everts, speaking for the Republicans, contended that the right to cast its votes rested in the State, and was not a grant from the federal government, and whatever power the federal government possessed it held through the terms of the federal Constitution. The 9th and 10th articles of amendment reserved in terms to the States all the rights that were not specifically delegated. The whole matter of selecting the elector, determining the mode and issuing the certificate belonged to the State. It was for the federal government to count the votes after they had left the State. As in the Florida case so here, this body had the power of the two Houses to count the vote; the power granted to these bodies by the Constitution, but not the power of legislation. He closed with an earnest defense of the blacks of Louisiana, saying it was proposed to make them the victims of the Constitution, for the Constitution gave them the gift of suffrage, and they were now to be slaughtered for having it in their possession. Judge Campbell then proceeded to close for the defense. He said he did not understand that the Presidential electors owed their existence to the constitution of any State, but that they derived their power from the people of the United States, which were the United States under the confederation, and before the Constitution was adopted, which was, in its own language, to form "a more perfect union." And these two houses, speaking in that voice of authority for the whole people of the United States which is vested in them for that purpose, it seems to him now the

feeble, paltry, imbecile thing that can not deal with the certificate of a fraudulent returning board. The Commission decided to take a vote on the question on Friday at 4 P. M., when it voted to count the Hayes returns from Louisiana, having first voted not to admit any evidence in the case, the vote standing 8 to 7, and a formal report to that effect was made to Congress on Saturday. The manner in which it was received will be found under the Congressional summary for that day.

The Telephone.

Mirabile dictu, which is said to mean something that is next to the unbelievable, are some of the facts which are announced in the papers to have taken place last week in connection with the telephone. In illustrating a lecture on his discovery, Prof. Bell, in Lyceum Hall, Salem, before an audience of five hundred people, had effected communication between Salem and Boston by means of a wire of the Atlantic and Pacific Telegraph Co., leaving Mr. Watson, his associate inventor, in charge at Boston. At one time Mr. Watson brought an organ into use, and "Should Auld Acquaintance" and "Yankee Doodle" were heard and heartily applauded in Lyceum Hall. Then a speech was called for, and the Salem people heard Mr. Watson say he was glad of the privilege of addressing them, although he was eighteen miles away. A song was sung, and the applause that could be heard coming over the wire to Boston showed that it had been recognized and appreciated in Salem. This is literally speaking by telephone.

An Attempt at Assassination.

On Thursday an attempt was made to assassinate Gov. Packard in his office in New Orleans. The would-be assassin was one W. H. Weldon, who purported to be from Philadelphia. Gov. Packard was wounded, not seriously, in the knee, and Weldon was seriously wounded in the altercation that ensued and was taken into custody.

The Eastern Question.

The aspect of affairs in the East is very threatening. Russia is already making extensive preparations for the care of the wounded, and the nunnaries have been ordered to furnish nurses. A coup d'état is expected at Constantinople. It is stated that Prince Gortschakoff will postpone his resignation for the present. An animated debate on the Eastern Question occurred in the British House of Lords Friday.

Fires of the Week.

Campbell grist mills in Columbia City, Ind., have been burned. Loss, \$16,000; insured for \$5,000. Various outbuildings of the Vermont State Insane Asylum, at Brattleborough, were destroyed by fire on Tuesday. Loss, about \$20,000. The main building with its 300 patients narrowly escaped. The M. E. church (colored) at Ashbury, Ky., was damaged \$10,000 worth by fire last evening. No insurance. A fire in Joliet, Ill., destroyed Barrett & Sons' hardware store, Lockwood's drug store and other offices. Total loss \$20,000; covered by insurance. A fire in Urbano, O., on Wednesday, caused a loss of \$75,000. Charles Schoppa's brewery at Columbia, Ind., was burned on Tuesday night. Loss, \$25,000; no insurance. A fire in the dry goods store of Edward Malley, New Haven, Ct., caused a loss of about \$75,000. A conflagration in Sag Harbor, L. I., Sunday, caused a loss estimated at over \$150,000.

Burials.

Among the deaths announced are those of Albert F. Webster, known as a writer for several magazines, Gen. John Wilson of California, and Rear Admiral C. H. Davis.

Latest News.

On Monday at 11 A. M., the Joint Convention was called to order and the decision of the Commission was read, after which Mr. Ferry asked if there were any objections to counting the votes as decided by the Commission. Representative Gibbs entered a written protest which recites the entire proceedings of the Commission in secret session on Friday, and then protests that the said discussion is wrong and contrary to law. The objection was sustained. The objection was signed by about twenty Democratic Senators and nearly every Democratic Representative. After the reading of this protest, more Democratic signatures were added. Senator Wallace and Representative Cochran also submitted objections. The Senate at fifty-five minutes past twelve, withdrew to consider the objections made. After the decision of the decision of the Commission was accepted by a strict party vote, but the House voted a recess until Tuesday, without taking action in the matter. This course is believed to have been brought about by a shrewd trick on the part of the obstructionists, who thereby secured the votes of enough of the moderate members of the party to carry the vote. The Democrats in caucus decided to defer decision on the policy to be pursued until after the Oregon case shall have been acted on.

Educational.

Nebraska is a State possessing wisdom beyond its years. It pays male and female teachers exactly the same wages for the same works.

The trustees of Miami University at Oxford, Ohio, have decided not to open it for ten years, hoping it will recuperate in that time.

Gov. Hayes believes in college literary societies. He says that one Western college owes to her societies the oratorical excellence of an unusual number of graduates.

The Chicago board of education has determined to undertake the establishment, next month, of an ungraded school to be put in charge of an experienced teacher, for the purpose of giving instruction to "backward, discouraged or truant or otherwise troublesome pupils."

Prof. Papadakis, rector of the University of Athens, Greece, and an active member of the Greek Archaeological Society, whose researches were mainly made under his direction, died early in January. He was a native of Crete, but was educated in Germany. By invitation of the Dartmouth College committee Prof. K. C. Bartlett, President-elect, addressed the students last week in the college chapel. He made a brief reference to his former connection with Dartmouth as a student and instructor, also to his continued interest in his alma mater since graduating. He spoke of the number and influence of the Dartmouth alumni, and of the great work done and to be done by the college. He thanked the trustees for honoring him with the Presidency, and the faculty and students for the cordial greeting extended him on account of his election. He said that circumstances were such as to delay his decision relative to accepting the Presidency, but he would reply to the trustees at the earliest date possible. At the close of his remarks, the Professor was heartily greeted by the students. He will return to Chicago, whence his final reply as to accepting the Presidency may be expected in ten days. He expresses the desire, if he accepts the office of teaching some of the metaphysical branches in addition to assuming the regular duties.

Rural and Domestic.

THE FLOWER TRADE OF NEW YORK.

On Broadway, Fifth and Sixth avenues, and the cross streets near them between Third street and Forty-seventh, there are thirty large florist concerns, each of which pays a rent from \$1,000 to \$4,500 a year, and does a yearly business of from six to forty thousand dollars. There are besides perhaps fifty smaller shops for the sale of flowers in different parts of the city. Many of the larger gardens and hot-houses were established during the flush times between 1860 and 1870, when large sums were lavished on floral decorations. At the wedding of Tweed's daughter, for instance, the floral designs, and bouquets, parlor decorations are said to have cost nearly \$4,000. Since 1871 there has been no notable increase in the number of flower producers in this vicinity. The number of retail-dealers, however, has increased, and with the greater competition and smaller demand the prices and profits have been materially lowered. Indeed, says a Times reporter, to whom we are indebted for a three-column review of the trade, it is only at holiday seasons that prices can be regarded as handsomely remunerative. For example, a shipment of roses and violets sent to Boston just before New Year's brought \$15 a hundred for the roses and \$1.50 for the violets; but by the 10th the same sorts of flowers were respectively worth only \$4 and 50 cents a hundred.

At this winter season the assortment of flowers in the New York market embraces ten choice varieties of roses, four varieties of carnations, several varieties of carnations, violets in abundance, heliotropes, mignonettes, pansies, primroses, azaleas, forget-me-nots, the sweet alyssum, etc. The lilies of the valley seem to gain in popularity constantly; and notwithstanding the great number grown about New York, so high are they in favor that the price is always good. Roehrs, of Union Hill, N. J., grows 150,000 sprays of them annually. One day last year he sent to the city by one man 10,000 sprays, for which he received fifteen cents each, or \$1,500 for a single back-load. Carl Jurgens, of Newport, R. I., this winter grows 800,000 sprays of these little beauties. Roman hyacinths, which rival the lilies of the valley in popularity, are worth just now from seven to ten cents a spray, or from one and a half to two dollars a dozen. Orchids are always hard to get and very costly; sometimes as much as five dollars has been paid for a single flower. The finest collection of orchids grown for the trade in this country is believed to be that of George Such, of South Amboy, N. J.

Among foliage plants, ferns and smilax are most commonly used, and are justly prized for their effect in lighting up all floral decorations. Ordinary branches of ferns cost but three dollars a hundred, but some of the rarer kinds command as much as fifty cents each. The amount of smilax used here is enormous, experienced florists estimating that from 1,000,000 to 1,500,000 feet of this beautiful vine are made up annually in this city. Formerly it is used to be imported entirely from Boston, at a cost of a dollar a yard for single strings; now that the local florists are growing it largely, the price is greatly reduced. This winter not more than three thousand dollars' worth of all kinds of flowers and foliage have been imported from Boston, while considerably more than that amount has been sent there, besides large shipments to Philadelphia, Baltimore, Albany, and other cities.

The best informed of our large flower-growers estimate that not less than \$10,000,000 are invested in the wholesale florist's business, in land, in greenhouses, and stock in this vicinity. The hot-houses cover over forty-five acres. At Union Hill, N. J., there are perhaps twenty acres under glass for the cultivation of flowers for the New York market. The general average of prices at the present time is, for loose roses, \$1 a dozen, except for choice specimens, which command fifty cents, or even a dollar a piece; calla lilies, 25 cents each; smilax, 30 cents a yard; heliotropes, carnations, bouvardia and other small flowers, about 50 cents a dozen; hand bouquets from \$5 to \$25, according to size and composition; table designs from \$5 to \$100; funeral designs from \$3 to \$150.

For permanent house decorations, grasses, immortelles and pressed leaves are in great favor; the most beautiful grasses being the magnificent "pampas grass" plumes from California, which sell from 50 to 75 cents each, or \$1 a pair for handsome specimens. Immortelles, of natural color and dyed, are brought from France, but not in large quantities.—Scientific Am.

WEARING GARTERS.

Children should never wear garters, as the stockings can be perfectly well kept up by attachment of elastic straps to the waistband. If garters are worn, it is important to know how to apply them with the least risk of harm; at the bend of the knee the superficial veins of the leg unite, and go deeply into the under part of the thigh beneath the hamstring tendons. Thus a ligature below the knee obstructs all the superficial veins, but if the constriction is above, the hamstring tendons keep the pressure off the veins, which return the blood from the legs; unfortunately, most people, in ignorance of the above facts, apply the garter below the knee. Elastic bands are the most injurious. They follow the movements of the muscles, and never relax their pressure upon the veins. Non-elastic bands during muscular exertion become considerably relaxed at intervals, and allow free circulation of the blood.—Popular Science Monthly.

FOOD FOR SPECIAL PURPOSES.

In feeding stock great pains should be taken to adapt the food to the purpose in view. The subject of economic feeding is sadly neglected. Great waste is made and

often great harm done by over-feeding valuable animals with heat making grain. Probably an immense number of pure breeding stock is made barren every year giving them unsuitable quantities of corn. Beyond question many young animals are stunted in growth because of a lack of growing food. The fattening and the growing element in food are very different. Study the subject well and feed the food that will meet your purpose best.—The Producer.

WORKING LAND ON SHARES.

Working land on shares seems to be a poor business for both parties. It is to the interest of the tenant to spend as little for extra labor as possible, because the owner of the land gets half the benefit, without bearing any of the expense. When the country was new and land rich, a man could, perhaps, afford to give half the products, as he could get fair crops with little labor; but now that the land is more or less run down, and it is necessary to build it up with manure and good culture, it is impossible for a man to expend the necessary labor and give half the produce for rent. It may be done for a year or two on land in high condition; but the farm must inevitably deteriorate under the system. A man might afford to rent a grass farm on shares, but not an arable farm. It is difficult to take one of our ordinary run-down farms and raise enough from it, for the first few years, to pay the cost of labor and support the teams. It would be cheaper, so far as immediate profit is concerned, to pay one hundred acres for a farm in high condition, with good buildings and fences, than to accept as a gift one of these run-down farms. It is time this matter was understood, so that those uneasy mortals who are always expecting to sell, and consequently make no efforts to keep up and improve the land should be compelled to turn over a new leaf, or else dispose of their farms at a low figure.—Ohio Farmer.

THE BLUE LIGHT CURE.

Here is one of the many cures that are alleged to have been wrought by Gen. Pleasanton's blue light theory. It is the case of a young lady in Corning, N. Y.: Four years ago she was afflicted with a violent attack of spinal meningitis. Her sufferings were indescribable, but continuous. Every conceivable remedy had been resorted to during these four years, but the patient received no benefit. Her nervous system at last became so disordered that the slightest sound or the most gentle agitation of the air threw her into the most agonizing suffering. She was wasted away in flesh, could not sleep at night, had no appetite, and her life was despaired of. Appearing of Gen. Pleasanton's discovery in associated lights, her parents determined to try it. A bay window was fitted with alternate panes of blue and plain glass, and the young lady sat daily in the light which streamed through them. Her physicians, of course, laughed at the idea, pronounced the whole thing a humbug, etc., as is the habit of professional gentlemen whenever any new idea is broached. The physician was dismissed, and the young lady relied wholly upon the blue glass treatment for restoration to health. The lady says that, on entering the room thus lighted, the pains from which she was suffering almost immediately ceased. They would return in a modified form on leaving the room, but grew less from day to day. Very soon her condition began to improve, her appetite returned, and with it her strength; she began to gain flesh, her sleeplessness disappeared, and in short, she was speedily restored to health.

THIS AND THAT.

THE YOUNG HOPPERS IN KANSAS. Reports from all parts of Kansas state that nearly all the eggs deposited by grasshoppers were hatched during the recent warm weather, and that the storms and cold weather of last week were the means of destroying the young hoppers, and there is little doubt that the State will be relieved of much of the trouble anticipated from these pests next Spring.

THE BEST MUCILAGE. The best quality of mucilage in the market is made by dissolving clear glue in equal volumes of water and strong vinegar, and adding one-fourth of an equal volume of alcohol and a small quantity of a solution of alum in water.

RAPID GROWTH IN VEGETABLES. Excellent quality in vegetables can only be secured through rapid growth. Taking this as a basis of operation, the necessity of a rich, congenial soil becomes apparent even to those who have had no experience in the culture of the various kinds found in our gardens. Tough, stringy beets, bitter, leathery lettuce and slender stringy asparagus are pretty sure signs of a poor soil or great neglect in culture.—Exchange.

CORRECTION. It was the Chicago and Northwestern R. R., and not the Chicago and Northern, that it was meant to refer to in this column two weeks ago.

SALES OF STOCKS—CLOSING PRICES—

Tuesday, February 19, 1877.	
American Gold	108 1/2
U. S. Sixes, 1881	113 3/4
" " 1883	108 1/2
" " 1885	108 1/2
" " 1887	112 1/2
" " 1889	115 1/2
" " 1891	114 1/2
" " 1893	123 1/2
Cinn. Sand & Cleveland R. R.	63 1/2
Chl. W. & Baltimore R. R.	101 1/2
Boston & Maine R. R.	98 1/2
Old Colony R. R.	101 1/2
Vermont & New England R. R.	44 1/2
Michigan Central R. R.	127 1/2
Boston & Albany R. R.	114 1/2
Chl. & Quincy R. R.	114 1/2
Rock Island R. R.	114 1/2
Metropolitan Horse R. R.	114 1/2
Quincy Mining Co.	114 1/2

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ONE DOLLAR. Spooner's Gardening Guide for 1877 and Spooner's special collection, 30 varieties choice Flower Seeds, or 25 varieties selected Vegetable Seeds, mailed to any address on receipt of \$1.00; or the guide free to applicants. Wm. H. SPOONER, Boston, Mass.

FARMER'S BOOK Gives full information on all kinds of Farmwork, Drainage, Fertilizers, Rotation of Crops, and Farm Stock. Includes a most valuable and practical treatise on House-building, and book of legal forms and laws for farmers. The most valuable farmer's book ever published. For full description and terms, address J. C. MCCURDY & CO., Philadel., Pa.

HUGH SMITH, GRAY, ME., was awarded at the late Centennial a Diploma of the highest merit and a MEDAL OF HONOR for his jewelry and watchmaking. METALIC STUDDER BLEICH. Address HUGH SMITH, GRAY, ME.

Markets.

BOSTON WHOLESALE PRICES.

For the week ending February 19, 1877.	
CANDLES.	
Spermaceti	22 1/2 @ 23
Adamantine	14 @ 15
Paraffine	20 @ 21
COAL.	
Cannel	10 00 @ 10 20
Cumberland	7 75 @ 7 00
Anthracite	2000 lbs.
retail	5 50 @ 7 00
cargo	15 1/2 @ 16
COFFEE.	
Mocha	27 @ 28
Java	32 @ 36
Maracchino	19 @ 20
Rio	35 @ 36
COTTON.	
Upland, Gulf	
Ordinary	11 1/2 @ 11 3/4
Good Ordinary	11 1/2 @ 11 3/4
Low Middling	12 1/2 @ 13
Middling	13 1/2 @ 13 3/4
Good Middling	14 1/2 @ 15
DOMESTICS.	
Sheetings and Shirtings	
Heavy 4-4	3 1/2 @ 3 3/4
Medium 4-4	3 1/2 @ 3 3/4
Drills	3 1/2 @ 3 3/4
Prints	3 1/2 @ 3 3/4
Cotton Flannels	3 1/2 @ 3 3/4
Prints	3 1/2 @ 3 3/4
Denims	3 1/2 @ 3 3/4
FISHL.	
Cod, Treg, 4 00 @ 5 75	
Small	4 50 @ 4 75
Hake	2 25 @ 2 50
Pollock	2 00 @ 2 25
Mackerel	1 50 @ 1 75
Shore	2 00 @ 2 25
Alewives	2 00 @ 2 25
Salmon	2 00 @ 2 25
No. 1, 1 1/2 @ 1 00	
scalded, box 15 @ 16	
pickled, 4 00 @ 5 50	
FLOUR AND MEAL.	
Western Super	5 00 @ 5 50
Port, Prime	1 00 @ 1 50
Wisconsin	5 00 @ 5 50
Com. choice	3 25 @ 3 50
Michigan and Ohio	1 00 @ 1 25
Choice extra	7 00 @ 8 00
Illinois and Indiana	2 25 @ 2 50
St. Louis extra	7 00 @ 8 00
Superior	4 50 @ 5 00
Rye Flour	4 50 @ 5 00
Barley	1 00 @ 1 25
Com. Meal	3 00 @ 3 50
Oil Meal	2 25 @ 2 50
Oil Cake	1 00 @ 1 25
FRUIT.	
Almonds	21 @ 22
Citron	19 @ 20
Currents	6 @ 6 1/2
Pecan Nuts	1 00 @ 1 25
Eggs, drums	9 @ 10
Layers	18 @ 20
Lemons	4 00 @ 4 50
Oranges	2 75 @ 3 25
Raisins, large	2 25 @ 2 50
Loose Musc.	2 25 @ 2 50
GRAIN.	
Corn, 36 lbs	65 @ 66
Yellow	65 @ 66
No. 1 mixed	61 @ 62
No. 2 mixed	61 @ 62
Wheat	1 35 @ 1 40
Rye	90 @ 95
Barley	70 @ 75
Oats	40 @ 45
Shorts	22 @ 23
Fine Feed	24 @ 25
Medium	24 @ 25
Middlings	25 @ 26
HAY—2000 lbs.	
East River	10 00 @ 12 00
Blue	10 00 @ 12 00
Country Hay	8 00 @ 10 00
Hay, 1000 lbs	3 25 @ 3 50
Salt Hay	2 75 @ 3 00
Straw, 100 lbs	— @ —
HIDES AND SKINS.	
Cattle, Cow	15 @ 16
Sheep	12 @ 13
Dead green	12 @ 13
B. Ayres, dry	22 1/2 @ 23
Rio Grande	22 @ 23
Western	22 @ 23
Goats	11 @ 12
West Skins	50 @ 52
Madras	33 @ 35
Fat	33 @ 35
HONEY.	
Cuba, gal	1 12 @ 1 25
Northern	— @ —
Box, 7 lbs	20 @ 24
LEATHER.	
1st sort, 1875	20 @ 22
do, 1875	12 @ 15
Sole, B. Ayres	25 @ 27
Orinoco	— @ —
Uper in rough	30 @ 40
Hemlock	26 @ 31
Oak	23 @ 32
Calicut	52 @ 62
Rough	52 @ 62
Finished	65 @ 90
French	1 20 @ 2 00
LIME.	
Rockland, 50 cask	30 @ 35
LUMBER.	
Pine, clear	22 @ 25
Cross No. 1	15 @ 17
Refuse	10 @ 12
Ship's refuse	10 @ 12
Spruce	10 1/2 @ 11 @ 16 00
Refuse	7 00 @ 9 00
Hemlock Board	30 @ 35
No. 1, 2	10 00 @ 12 00
Refuse	6 00 @ 7 00
Flooring Boards	28 @ 30 @ 32 00
Refuse	12 @ 14 @ 16 00
Clapboards	— @ —
Ext. Pine	45 @ 50 @ 55 00
Scap do.	45 @ 50 @ 55 00
Spruce	18 @ 20 @ 25 00
Shingles	15 @ 17 @ 20 00
Medium	15 @ 17 @ 20 00
Lathe	15 @ 17 @ 20 00
MOLASSES.	
New Orleans	20 @ 22
Ext. and X.O.	20 @ 22
Muscovado	33 @ 35
Cienfuegos	35 @ 42
Porto Rico	38 @ 58
Sugar House Western	— @ —
Fine and X.O.	40 @ 42
Common	38 @ 40
Pulled extra	37 @ 45
Superior	37 @ 45
No. 1	37 @ 45
C'mbing Rectified	47 @ 50
Do, Spring	1 50 @ 1 55
Laurel	1 00 @ 1 02
No. 1 & 2	00 @ 00
No. 1 & 2	00 @ 00
Ex. Boston	1 00 @ 1 05
Labrador	60 @ 65
Bank do.	45 @ 50
Cape of Hope	30 @ 35

PETROLE