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The Morning Star.

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NO. 47.

THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

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The Morning Star.

WEDNESDAY, NOVEMBER 21, 1877.

IN THE MORNING.

Our sorrow will be done,

And paradise be won,

In the morning.

Our darkness will be gone,

An endless day-light dawn,

In the morning.

Our toil and pain will be

Forgotten by you and me,

In the morning.

All our dim doubts will die,

And truth be clear and nigh,

In the morning.

These aching hearts will rest,

Pillowed among the blest,

In the morning.

—The Morning.

THE EVIL AND ITS REMEDY.

BY PROF. R. DUNN, D. D.

Within the last twenty-four hours more than three millions of money have been expended for alcoholic beverages, and more than three hundred lives sacrificed in its use. And yet this vast waste of wealth and loss of life, as sources of grief, are small items compared with the untold anguish of the thousands of sufferers whose poverty, wretchedness and tears express a degree and depth of sorrow for which death itself would be a relief. Much of this sorrow is so much obscured by its own shame and darkness that it is not ordinarily realized, and most of us pass on in the midst of our comforts and luxuries scarcely realizing the wretchedness in the lanes and corners of our towns and cities. But this phase of the subject, so often alluded to and so seldom comprehended, is not the only view demanding attention. The civilization of Egypt, of Greece, and of Rome was paralyzed by luxury and consequent weakness, and all the ruined nations of the past have died of imbecility superinduced by vicious gratification of appetite and lust. Stimulants and luxury weaken the nerves and muscles, the intellect and conscience, until in utter weakness society falls and falls as Rome fell at the touch of the Northman's spear. No nation ever possessed such means for self-gratification as ours, and nothing is so terrible in this regard upon the individual and society as alcohol. What has already been the result in social life, in legislation, and in battles where hundreds lost their lives by the drunkenness of leaders? What will be the state of the people, of the country, a hundred years hence, if rum-drinking is practiced? Unless history be proved false, and the laws of nature changed, this nation must be a temperance nation or die.

How then shall these private, social and public evils, greater far than the world has ever yet experienced, be prevented? By prohibition; and only by prohibition. By prayer? Why not prevent other sins by prayer? Is this evil so much more susceptible to gracious influence than fraud, theft, or even murder, that while we demand and use law for the latter we can expect that prayer will suffice for drying up the deepest fountains of vice which ever cursed the earth? By moral suasion, with or without red and blue ribbons? Where is the pledge of the seller, and with what kind of a ribbon or cord is the sale to be prevented? And how can we expect general reform and prevention while the temptations continue?

But how shall this prevention be secured? Must we wait until New York and Boston, Buffalo and Cleveland, Chicago and St. Louis shall yield, and national or state law effect the object? How long! O Lord, how long! Why not make one universal struggle and demand for laws granting to counties, towns and cities the power to prevent it within their own limits? Shall not the smaller municipalities have the power to remove and prevent public nuisances, to prevent burdens, and taxation upon themselves, to save the property and lives of their own citizens? It may be said that if the evil is abated in one locality it may be continued upon the other side of the line. But will it be worse for being upon one side of the line instead of both? Would not this same objection hold against local rights to prevent improper exhibitions, contagious diseases, and evils of any kind? If a county, town or city has any municipal rights it must be for the prevention of evil, and certainly there can be no evil in

the universe more properly the subject for such action. If such a right were granted and exercised, more than one-half of our territory could be cleared of this cruel traffic within six months. Must those localities where two-thirds or four-fifths are earnestly, honestly and benevolently opposed to the practice be burdened by taxation, oppressed by scandalous immoralities, and often by the temptation and ruin of their families, in spite of themselves? Let national and state laws and parties be managed as they may, or must, be, but let us all unite in one universal effort for local power to suppress the evil.

And then, what kind of a law shall be adopted for this work? If a mad dog is passing down our streets, snapping at a child here and there, a woman occasionally, and a man often, shall we have a law carefully guarding the rights of property in mad dogs, and only punishing the owners when identified, and the dog proved to be rabid by some one who has been bitten? Should we not, kill the animal first, and inquire for the owner afterwards, if ever? Have we not devoted too much time and effort to prove the self-evident guilt of the liquor dealer, while the destroying venom of alcohol has been running through our streets? Now let us have a law for the destruction of the evil directly. Let us kill the mad dog, whether we punish the owner or not. Let us have a law for the destruction of the article, wherever found, by whomsoever claimed. If that is destroyed, no matter what becomes of the would-be dealer. Let men be appointed or elected who will faithfully and fearlessly exercise the right of search and execute the law of destruction. We ask no surrender of other means or measures, but we do ask, in the name of justice and humanity, in the name of reason and human rights—in behalf of suffering thousands and endangered millions of the present and future generations—for a general and earnest effort for laws which shall grant these local rights, and the power for the direct destruction of the most fatal and terrible cause of cruelty, despair and death with which our earth is cursed.

CHURCH INVALIDS.

BY REV. J. FRANK LOCKE.

At this season of the year, when the earnest pastor is planning a vigorous winter campaign, many church invalids are found; many who, if they lift up their voices at all, but utter the sad plaint, "Give us of your oil, for our lamps have gone out." How to meet the necessities of this class, how to make it available for efficient service, is a question of no little importance; for in church work, and especially in revival effort, as in a military expedition, the greater the number of non-combatants, the less probability of a successful termination of the battle. I have known an entire regiment to become disheartened, demoralized, and, for the time being, utterly unavailable for duty in the field, because a third of its members were on the sick list; and what pastor has not known a church to become discouraged, and ready to lay down the weapons of its warfare, because a like per cent. of its membership were groaning in the hospital? In each case it took one or more well ones to care for each invalid, and in neither case was the invalid the one of lesser influence.

Now, before attempting to administer a remedy, it should be remembered that not all members of the invalid corps owe their disability to the same cause.

Some have "withered away," because there was no depth of soil. Some have been wounded by unkindness. Some have been disabled by neglect. Some have yielded to temptation, and the fall has brought utter discouragement. Some fail to do duty from a want of spiritual apprehension. Some have fallen out by the way-side, in consequence of great grief and heavy burdens. Some have weak bodies. Some distrust their ability. Some suffer and are weak through a morbid sensitiveness, and not a few, in their spiritual birth, were "born tired." Some have never been converted, and so never ought to have been in the church. If it was not for digressing, and if my head was gray, I would warn some ministers against undue haste in receiving members.

Of course, it becomes the duty of each pastor, and none the less of each working member, to inquire into the particulars of each case. Get a correct diagnosis first, and then use the remedy indicated. Deal tenderly and lovingly. The most that the greater part of our sick ones need is careful Christian nursing. My experience has been limited, but I have found the following to be of great practical benefit: Call the strong and faithful of the church together privately, and make the invalids the subject of earnest, importuning prayer. "The fervent, effectual prayer of the righteous availeth much, and the prayer of faith shall save the sick." Send out the most tender-hearted and faithful disciples,—the Johns and Marys,—as nurses, and see to it that helping hands are multiplied. Let the pastor see that there is a good, healthy tonic in his sermons, and again I urge, let earnest, importuning prayer continue until the Master's voice is heard, saying, "I will come and heal him."

Reader, if you are of the class mentioned, remember that the Burden-Bearer will

come to your help when you call; that the Great Physician is at your door. Think of your influence, and "Watch ye, stand fast in the faith, be strong." Not only does earth need robust Christians, but Heaven needs souls.

"Fresh and capacious souls
To taste its raptures, and expand like flowers,
Beneath the glory of its central sun.
It wants fresh souls, not lean and shriveled ones;

It wants fresh souls. My friend, give it these—
"If thou, indeed, wilt act as men should act;
If thou, indeed, wilt be what scholars should;
If thou wilt help thy fellow and exalt thyself;
Thy feet, at last, shall stand on jasper floors,
Thy heart, at last, shall seem a thousand hearts,
Each single heart with myriad raptures filled,
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul."

THE REVIVAL MOVEMENT IN PORTSMOUTH.

Nearly two weeks of the month's labor assigned to our place by Messrs. Whitte and McGranahan, are already in the past. The machinery is by this time well working. The principal meeting of the day is at 7-12, p. m., when the old North Church, the largest in the city, is usually filled to repletion; and each Sunday evening an "overflow" has been held at Middle St. church, to which, last Sunday evening, hundreds sought admittance in vain. At the latter place each morning, from 9 until 10, a prayer and conference meeting is held, and very well attended. A good number have desired prayers at this gathering. At 3, p. m., Maj. Whitte gives a Bible reading, which attracts very many, who are unable to attend other services, or who value the unadulterated "milk of the word," more highly than any extract. Then at 4:15, p. m., there is a children's meeting, which attracts troops of the little ones, to whom Maj. Whitte talks, Mr. and Mrs. McGranahan sing and teach the children also to sing. It is a very interesting and instructive service. Quite a number have expressed desire to find Jesus at these meetings. The Gospel Meeting in the evening, the only preaching service of the day, is attracting a class of our people who are seldom, or never, seen at church. The singing attracts many.

It is of a truly superior character. But the plain, practical, earnest, sensible preaching of Maj. Whitte commends itself to the hearts and consciences of those who hear. He deals with subjects which commend themselves to the thought and judgment of those who listen: Such as the difference between being "Dead in sin," and "Dead to sin;" or, "There is no difference, for all have sinned;" "Blind Bartimaeus;" "The Prodigal Son;" "The Rich Man and Lazarus;" "Heaven," etc. At the close of this service, an inquiry meeting is held in the same place, where we trust, a good number have commenced the new life. At the same time a "Men's meeting" is held in the Hall near by, conducted this week by Mr. Shelton of Boston, the reformed opium victim. Several have set out for the "better land" in these meetings, and we can but think that the immense conviction which seems settling upon the mind, may lead very many to decision and salvation.

The Evangelists are humble, earnest, prudent men, and their measures unobjectionable. May God attend their tarrying with us by unusual manifestations of his approval and power. E. OWEN.

Nov. 17.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

We are compelled to condense an interesting article from the pen of our senior missionary in India, Rev. Jeremiah Phillips, which we should give in full had we the space at command. He says:

"Let us consider one another to provoke unto love and good works."
"While vain strife and rivalry have no place in true Christian work, a holy emulation is both approved and encouraged by the sacred writers, as will be seen by reference to the eighth chapter of the second epistle to the Corinthians, at the beginning of which is a plain call to emulation, and a little further on a still higher example is set for their imitation. Surely we should be stirred up to the exercise of love and good works, by the devotion and benevolence of the early Christians, of fellow-disciples of the present day, as well as by the example of our Lord and Master. A perusal of 'The Sixtieth Annual Report of the General Baptist Missionary Society,' of England, has suggested these thoughts."

"It was through the efforts of one of their missionaries, Rev. Dr. Sutton, that we were induced to enter into this work and to occupy a portion of the province of Orissa. Thus far, however, they have greatly surpassed us in zeal and devotion to this cause, and in liberality in giving for it. The Report shows that in the decade from 1817 to 1827 they gave, yearly, something more than £1200 as an average, which has steadily increased until in the last decade the yearly average was more than £3,000, and the total amount given in sixty years is £118,777. This is from the ordinary contributions of the churches, including legacies and donations from all sources, the amount raised by them in this time is not less than £200,000. When we see that this has been done by a membership now only 24,000 in number, we have a gratifying evidence of liberality; the average per member was last year more than three English

shillings, nearly equivalent to seventy-five cents of our currency. The Report shows the gratifying progress which has been made towards civilization, and let us hope towards Christianity as well, in Orissa, since its first occupancy as a mission field. Many of the cruel practices then in vogue among the people have been abandoned or abolished by law, and no small advance has been made in their desire for education and culture. A summing up of the forces at work and the results attained, so far as they can be expressed in figures, is also given, and affords ample evidence of earnest work done and the divine blessing upon it. Would that our own Mission were in a condition to promise equal results on its sixtieth anniversary! I am not prepared to say that it will not in proportion to the number of agents employed and the amount of funds expended, but in the matter of generous support they have greatly outdone us. They are by no means a wealthy denomination, and have less than one-third as many members as we have, and yet they gave last year three times as much as was contributed by our own churches. It required no small amount of courage in them to start a mission in India when numbering only about nine and a half thousand communicants. They have perhaps done less in some other directions than we have, and they may have some advantages for prosecuting the work of raising funds, but after all allowances, they have set us a noble example for imitation. Brethren, let us be provoked thereby to love and good-works, and do more for this cause than ever before. It is worthy of note that the leading men among them are untiring and zealous in their efforts to bring their churches up to the full measure of duty. While truly catholic in spirit and action, they are intensely loyal their own convictions of truth and never ashamed to avow themselves General Baptists, but rather glory in the faith of their fathers, and do their work with a skill, courage and enthusiasm worthy of the imitation of every Free Baptist minister in America. The results are heart-cheering. Let us go and do likewise, and may "God bless us every one."

IN THE ZENANAS.

Sept. 20. I have just returned from the house of the Prince. His bright, sensible wife is as firm as a rock. Every time we see her, she seems to have increased in strength. We said to her to-day, "Now, you are going in a few days, to Calcutta, and will be mixed up with the despisers of your Saviour. How will you dare to confess him?" "Oh," said she, "what else is there in this world? He is my all, my life. I know him." Her three little girls were dancing around at their play, saying over snatches of Christian hymns, like "Jesus, lover of my soul," which their mother had taught them. Oh, this work is, indeed, blessed of God.—S. R. B.

WOMEN'S WORK IN MISSIONS.

Many are turning their attention to this field of Christian usefulness. We beg our sisters to consider whether it is not equally important and equally their duty to lift up the freedwomen of the South, as to educate and lift up the heathen women of the East. The former are no less needy and scarcely less heathen than the latter. The same considerations that render female missionaries and Bible readers a necessity in the East, are of equal force in respect to the freedwomen of the South, and the Indian women of the West. While we help those on the other side of the globe, can we neglect them at our door?—Selected.

METHODIST MISSIONARY MONEY.

The following is a brief summary of appropriations made by the Methodist Missionary Committee in New York, last week: For foreign missions, \$268,077.35; for missions in Territories of the U. S. administered as foreign missions, \$75,780; for English speaking missions in the annual conferences, \$148,000; for contingent, incidental, office, etc., expenses, \$67,000, making the aggregate appropriations, \$556,857.35. The total amount of missionary money the Methodist church in America will be asked to raise before November, 1878, is \$676,857.35, of which \$120,000 is to go toward liquidating the debt of \$170,000.

CONCERNING PULPIT NOTICES.

The hardest thing to do in the pulpit is to give a "notice." The minister who can lead the devotions of his people with appropriateness and simplicity will blunder helplessly over some common announcement; and he who can preach a most eloquent sermon will often make himself ridiculous, even in his own eyes, by the manner in which he gives some ordinary advertisement. If he receives a request to remind his hearers of some lady's meeting, it is sure to come to him written in the thickest of hands and with the faintest ink, and he stumbles over the reading of it like one walking over an uneven plane in the dark. Then somebody is certain to be too late in sending the important "notice" with which he has been entrusted, and he causes the sexton to take it to the pulpit forthwith, altogether irrespective of the fact that the minister, like his people, is earnestly trying to worship God in the singing of the hymn, or perhaps is even engaged in the important work of reading the Scriptures. And such, generally, is the sense of discomfort produced by this intrusion into the service, that the pastor is often tempted to wish

that "notices" were entirely banished from the house of God.

We suppose, however, that this can never be accomplished, for some notices will always be necessary. But what can not be abolished can be regulated, and it may be useful, therefore, both to ministers and their people, if we indicate some of the directions in which improvement may be made.

It is not essential, then, to read every notice that is sent with a request that we should communicate it to our congregation. We remember being present many years ago in the old Argyll Chapel, Edinburgh, the pulpit of which, plain even to ugliness, was occupied by the Rev. Dr. Lindsay Alexander, who that morning produced an immense pile of public announcements which he had been desired to make, and then, after reading one of them, he let all the rest fall like a small avalanche at his feet, saying the while, "Do they mean to turn this pulpit, such as it is, into a column of the North British Advertiser?" We think we see yet the indignant frown that lit up his eyes and played round the corners of his mouth, as he uttered that cutting question. But we have been reminded of it often enough by the requests made to ourselves. With many, the pulpits of the city seem to be regarded as among the best advertising mediums. There was a time, indeed, when some reasons might be given for thus using the house of God. But now, with our daily newspapers, there is no necessity whatever for thus desecrating a religious service; and ministers should resolutely set their faces against making notices which ought to be made, and but for the stinginess of those who have charge of them would be made, through the advertising columns of a newspaper. What has the pastor of a church to do with "giving out" concerts or "lectures" for people whom he has never seen or for causes of which he knows nothing save the forwardness and irrepressibility of their advocates? Let him shut down on all such obtrusiveness, and that of itself will relieve him of much of his discomfort.—Christian at Work.

THE FOUR TESTAMENTS.

There are four Testaments, you know, the Old Testament, the Old, the New and the Newest. The Oldest Testament is the nature of things. It is not written, but it was proclaimed when the morning stars sang together for joy. Then we have the Old Testament; then the New; and the Newest is the present activity of God in human history. Your Lincoln said of our harvest, "No human hand has produced these blessings." So of the spiritual harvests in every age. We must say that his life of love in the history of the world is turned the autograph writings of Almighty God, and that writing, when interpreted, I call the New Testament. Oldest, Old, New, and Newest, all say one thing; and when I take a text out of the Oldest, as I have done this morning, I am preaching on all the cans and the cannots of the Old and the New, and on all the flaming proclamations of God's justice in the very latest rustle of the leaves of the ages,—some of them soaked through with bloody tears, as in the case of our own civil war. There are no dissonances among these books, and he who understands one will understand the other.—Joseph Cook.

PREACHING OVER PEOPLE'S HEADS.

We hear a great deal about preaching over people's heads. There is such a thing. But generally it is not the character of the ammunition, but the fault of aim, that makes the missing shot. There is nothing worse for a preacher than to come to think that he must preach down to people; that they can not take the very best he has to give. He grows to despise his own sermons, and the people quickly learn to sympathize with their ministers. The people will get the heart out of the most thorough and thoughtful sermon, if only it is really a sermon. Even in subtlety of thought, the tracing of intricate relations of ideas, it is remarkable how men of no ideal thought will follow it, if it is really preached. But subtlety which has delighted in itself, which has spun itself fine for its own pleasure in seeing how fine it could be spun, vexes and throws them off; and they are right. Never be afraid to call upon your people to follow your best thought, if only it is really trying to lead them somewhere. The confidence of the minister in the people is at the bottom of every confidence of the people in the minister.—Rev. Phillips Brooks.

THE TENDENCY TO UNION.

Nothing can be more marked than the tendency to union which, after long, dreary ages of conflict, now begins to operate with power in the various branches of the Christian church. The results are not yet many or important, except as they stand related to events in the future. The chief thing is, to have the heaven inserted and operating in the mass. We can afford to wait the needful time for its full effect to be felt. Nothing is to be gained by artificial and untimely pressure in the direction of union. All operations which make it an end, rather than hasten the coveted result. They cause germinous debate, they engender unfriendly feeling; they lead to divisive measures; they end in adding one more sect to the previous multitude; and they consequently frighten the timid and disgust the conservative. A growth and not a manufacture is what is needed, as regards both sentiment and action,

a gradual and natural drawing together of Christian souls, by reason of a felt agreement of mind and heart in the fundamental truths and principles of religion, and a common purpose to save their fellow men. Drawing is better than pushing in this case; for we are always afraid of the men who are such terribly earnest advocates of peace, that if they can have it no other way, they are ready to fight for it.—Advance.

ENGLISH CORRESPONDENCE.

CHILWELL COLLEGE, ENGLAND, Oct. 21.
Three large religious assemblies have just been held in England. The Baptist Union, the Congregational Union, and the Church Congress. An account of each assembly, with a few reflections thereupon, by way of comparison and contrast, will afford some indication of church-work in this country, the different currents of religious life and the varying aspects of religious thought and activity.

The autumnal session of the Baptist Union was held at Newport, in Monmouthshire—a sort of borderland, nominally English, but actually Welsh. A great number of ministers and delegates attended, the Welsh element being unusually large. On Monday evening the opening sermon was preached by the Rev. H. Stowell Brown of Liverpool, who is well known in America. The sermon was a vigorous and sensible defense of denominationalism, which was considered as not necessarily a disadvantage, giving as it did variety to the church in harmony with Scriptural figures, of it showing free and earnest thought, promoting healthful rivalry, affording a fine scope for the exercise of Christian charity and constituting the strength, not the weakness, of the body of Christ. Other sermons were preached at the same time in other chapels, for there was never a building found large enough to hold all the "Union" at once. A most enthusiastic temperance meeting was also held the same evening, under the auspices of the Baptist Total Abstinence Association, now a recognized denominational institution.

On Tuesday morning, at seven o'clock, a missionary sermon to young men was preached by the Rev. C. Stanford, of London, one of the ablest of our Baptist preachers, perhaps the ablest next to Spurgeon and Dr. Maclaren. The sermon was on David's morning prayer and resolve, and was a fresh and beautiful appeal to young men to consecrate youth's energies to the service of the Lord. It sounded a stirring key-note to the day's proceedings. At half past ten, a large hall, capable of holding 3000 people, was filled to overflowing to witness a missionary designation and valedictory service. Mr. Bullhache, one of the secretaries of the society, spoke of the men going out, the new missionaries, Mr. Price of a Welsh college, Mr. Blackie of Mr. Spurgeon's college, both going to India, Mr. Blackie to Delhi on a private and self-sustaining enterprise; and the veterans returning to their work, Mr. Smith, of Delhi, Mr. Trafford, of Serampore, Mr. Pigott, who goes to a new field at Saffragam, and Mr. Allen who goes to Caelia. The missionaries having each spoken, the chairman bade them God-speed, and the Rev. J. Aldis, of Reading, gave a suitable and impressive farewell address, melting the audience to tears. The evening saw a double mission meeting, both crowded. The financial secretary disclosed a falling off in the funds of \$3,200, and expressed the hope that by the end of the financial year, next April, it would be made up. He also said that Mr. Arthington, of Leeds, offered £1000 to start a new mission in Africa on Congo River, and Mr. C. Waltheu, of Bristol, £500 to defray the expenses of the preliminary expedition of inquiry. Dr. Landels pleaded at both meetings for more men, good and true; Mr. Reynolds for more enthusiastic support of missions.

The Wednesday business session of the Union was on Wednesday morning. The President, Rev. J. T. Brown, of Northampton, gave an address on the ministry of the church in relation to the people. The address was marked by patriotism, piety, poetry, and propaganda. Our work in England was declared to be vast. We must gain a clear idea of its character and extent, bear it anxiously on our hearts, do it bravely by high and noble character and vigorous evangelism. The former Secretary of the Union, Rev. J. Millard, has become the Secretary of the Home Missionary Society which has been brought under the control of the Union. He was presented with a testimonial for past service to the Union (£400 and a time-piece), and he submitted a plan for employing evangelists wherever needed throughout the kingdom. The plan was well received, and a committee was formed to carry it out. The Union thus becomes a gigantic Baptist Home Missionary Society. The evening session received the report of the society for the education of ministers' children, a society doing good service; disposed of some amendments to the rules of the "Annuity Fund" for ministers; refused to be a party to agitation for alterations in marriage registration; and passed a resolution commending to the liberality of the churches the Rev. J. Pope's appeal for help in restoring places of worship in St. Johns, New Brunswick, recently destroyed by fire.

Thursday's session spent much time in considering the very cheering report respecting the Annuity Fund—\$38,710 have been already promised to the guarantee fund; 100 ministers have joined; and efforts are being made to secure to all ministers the benefits of the Fund. For a moderate annual payment, beginning at £1 at the age of 25, ministers may secure, when aged or disabled, a superannuation grant of not less than £15 a year which is to be made up to £45 from the guarantee fund; and an annual payment of £3 10s will secure annuities for ministers' widows and children also. Dr. Landels, the Rev. C. Williams and Sir Morton Peto have worked admirably to wipe away the reproach from Baptists of making no provision for their ministers when old and infirm, or for ministers' widows and families should premature death bereave them. The pastor's income augmentation fund also reported that nearly 200 incomes had been increased by it, the sum of upwards of £2000 being added to the sum of incomes.

A large meeting in the largest Hall in the town closed the proceedings of the Union. Speeches were made by Rev. J. Aldis on modern theological speculation as marked by indifferentism, obscurity, want of frankness and individual pride; by Rev. H. W. Robinson on personal effort in evangelization; by Mr. Willis, Q. L., on Disunity; by Rev. D. Jones on Church and State. Never did the Baptist Union meet under more favorable circumstances, never was it better or more hospitably entertained than at Newport.

THOMAS GOADBY.

S. S. Department.

Sabbath School Lesson.—Dec. 2.

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

(For Questions see Lesson Papers.)

THE DELIVERANCE.

GOLDEN TEXT: "He bringeth them unto their desired haven." Ps 107:30.

Acts 27:33-44.

Notes and Hints.

33, 34. PAUL IMPARTS HOPE. (1) "And while the day was coming on, Paul besought them all to take meat, saying, this day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing." The apostle speaks popularly rather than literally, when he says, "having taken nothing." He means they had only lunched, but had not partaken of a full and regular meal. (2) It is interesting to notice the number of times, and the circumstances under which Paul indirectly gives counsel and benefits this company. His great character asserted its superiority wherever he went. But the greatness of his soul consisted in his Christian development. Remove from Paul his devotion to Christ, and he would have left no mark on his age. He had influence enough now to inspire this company with hope, to prevent the seamen from escaping with the boat, and to induce them all to forget the storm and to eat their regular food. (3) He asserts, on the ground of what God had revealed to him, that "there shall not be a hair fall from the head of any of you." This was a proverbial expression of the Jews. Consider, here, how these words, to this imperious company, who had lost all hope of safety, though spoken by one of their number, imparted hope, comfort and cheer. Paul, by his faith in the promises of Jesus, blessed all about him. He felt sure of safety, and yet it was dark; the vessel was near breakers; a strong wind sought to dash them in pieces, and all around him had given up expectation of reaching the shore alive. His faith rested on solid rock, the promise of the Lord. So may our faith rest, and such hope, for this life and the next, impart to us.

35, 36. PAUL GIVES THANKS AND EATS. "He took bread, and gave thanks to God in presence of them all." That Paul should acknowledge God before eating was not an act of great courage on his part. It was the most natural thing for Paul to do. To the pagans it may have been singular, but even they were wont to invoke the aid of their gods in all they did. That he should have trusted God so far as to be thankful for bread, and that, instead of pleadings for safety, he should offer thanks to God, may have been difficult to understand. The faith of Paul in the safety of himself and companions seems sublime. He knew in whom he had believed, that the word of Jesus could not fail, and so dismissed his fears and gave thanks. (2) Paul gave thanks for food. We "ask a blessing" on food. The example of our Lord leads to the adoption of the former practice. We read that "he took bread and blessed and brake it;" but "blessed" here is used, not in the sense of asking God to bless, but of blessing God, or thanking God for it. The practice of thanking God at the table for food, is required by the precept, and taught by the examples of the holy, in the Scriptures. It is, sometimes, to our occidental squeamishness mortifying, in the presence of others, to give thanks to God, but neither Jews nor early Christians ever blushed for their gratitude to God. (3) "And when he had broken it he began to eat. Then they were all of good cheer, and they also took some meat." Thus the example of Paul was followed. He was a leader to the rest. His courage was diffused to all, and his advice seen to be sensible. The "cheer" that all felt was the cheer of hope.

37, 38. THE SHIP LIGHTENED. (1) The number of the company is given as two hundred and seventy-six. It was then a large vessel. How Paul made his piety, courtesy and cheer felt among this company! No one else left such an impression on these souls as Paul. He seems to have commanded the respect of all, and especially to have won the favor of the officer having him in charge. The kindnesses of the centurion to Paul are noticed in several instances. Acts 27:3, 31, 43; Acts 28:14, 16. Had Paul been a censorious disciple he would not have received this respect, nor have reached men at all. (2) The lightening of the ship was effected by casting the wheat into the sea. The vessel was proceeding to Italy from Alexandria. Wheat was annually sent from Egypt, as an extensive granary to other countries, and this was a vessel engaged in the business of transportation. The wheat was thrown overboard to lighten the ship so that she would not draw so much water. The sailors had found themselves near land, and hence this act tended to their safety. Some think the cargo had shifted, causing the vessel to careen and that, therefore, the wheat was thrown into the sea to right the ship.

39. LAND DISCOVERED. (1) "And when it was day they knew not the land; but they discovered a certain creek with a shore." The land was Melita, or Malta, which, according to Howson, lies less than four hundred and eighty miles distant from Claudi. The maps, however, sometimes represent the distance as more than one degree further. (2) The creek

is known as St. Paul's bay. It is at the north-east extremity of the island, and is formed by two tolerably deep indentures in the land, one shore of which terminates in Koura point, the other ends near the small island SALMONETTA. By a "creek with a shore" is meant a creek with a "beach."

40, 41. THE SHIP AGROUND. (1) The sailors sought to beach the vessel. They found walls of rock everywhere on the coast except at the entrance to this creek. The depth of water enabled the vessel to go near the shore, and the effort was now made to run her straight on the beach. The sailors sought to get near to land, and to a place where it would be feasible without boats to get ashore. (2) Notice the nautical terms of Luke. He was either familiar with ships before, or else this voyage taught him, as an apt scholar, the dialect of seamen. They "took up," or rather, "cut loose" the anchors, and "committed themselves unto the sea." That is, they let the ship sail on the sea while they attempted to manage her. Then they "loosed the rudder bands;" that is, untied the apparatus for steering. The vessels of that day had two rudders, one on each side of the stern. These were only large oars, which could be raised on deck at will. The rudders had been taken up and tied with cables. Now they drop them into the sea and endeavor to steer this water-logged craft into the creek. "They hoisted up the main-sail to the wind, and made toward shore." (3) "And falling into a place where two seas met they ran the ship aground." The "two seas" were formed by the water forced up the creek, and that which flowed between the little island Salmonetta and Melita. Salmonetta is only three hundred feet from Melita, a circumstance favorable to the flowing of currents there in two directions. (4) "They ran the ship aground, and stuck fast, and remained immovable." The rocks of Malta are said to disintegrate and form along shore a very tenacious mud.

42. THE SOLDIERS' COUNSEL. "And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. The Roman law was severe. Responsibility went with the trusts of the government, and the army. No jailor nor soldier could, with impunity, report his prisoner missing. Life answered for life. The discipline of the Roman army is here illustrated. The escape of these prisoners would be followed by punishment to their guards. Hence the soldiers, with merciless rigor, would put to death all their prisoners, rather than allow one of them to escape. Each prisoner on board was, according to Roman custom, chained to a soldier. It may be, however, that, during the storm, and generally when out at sea, the prisoners would be unchained. Nevertheless, each prisoner would then have to be accounted for by his guard. The perils through which this company had scarcely yet passed, add to the ferocity of this advice.

43, 44. SAFE ON SHORE. (1) The centurion, out of love for Paul, or out of respect for the manliness Paul had shown, or because he thought Paul was dear to God who would avenge his death, vetoed the plan of the soldiers. If the centurion did not much consider the rights of the other prisoners, we may not censure him. He was as humane as the age allowed him to be. For their own sakes, however, he did not save them. If one was put to death all would be. He wished to save one, and so forbade the massacre of all. (2) He commanded them that could swim to throw themselves first into the sea, and reach the land. Then they would be able to rescue others as they floated towards the land. Those who could not swim, by means of boards and pieces of the ship, followed after, and reached the shore. Thus was the promise of God fulfilled. God promised Paul that "not a hair should fall from the head of any of them." It was a conditional pledge, for when the sailors secretly sought to escape by the boat, Paul warned them that doing so they would perish. Here God fulfills the promise made to his child. "And so it came to pass they escaped all safe to land."

PRACTICAL LESSONS. (1) The value of trust in times of danger is well illustrated by the example of Paul. (2) The power that a courageous, hopeful, sunny heart has to impart his tone to others is also here shown. (3) In the midst of dangers, before the ungodly, regardless of the sentiments of those who surround us, our religious duties should be performed. We ought not to obtrude our religion in any offensive way, nor endeavor to force others to hearken to our devotions. On the other hand, we should not hide our piety under a bushel, nor misname our cowardice, modesty. (4) Consider what a joy for a household, or for a Sabbath-school class, or for a church to survive the storms of life, and to safely reach the golden shore. The promise of God is to bring us all there—us all—who in sincerity accept Jesus as our Lord and Saviour. "Not a hair shall fall from the head" of one of the least of those who keep their trust in him "steadfast unto the end."

A list of Sunday-schools as reported in 1876: In the United States, 69,871; in Canada, 4,401; total, 74,272. Officers and teachers: In the United States, 753,060; in Canada, 35,745; total, 788,805. Scholars: In the United States, 5,760,683; in Canada, 271,381; total, 6,032,064. Total number of persons in the Sunday-school: In the United States, 6,543,708; in Canada, 307,126; total, 6,850,834.

Communications.

RELIGION VS. EDUCATION.

VI.

BY J. W. BARKER.

OF THE MORAL MAN.

Abstract theory is one thing, and its application to the activities of life quite another. It is comparatively an easy task to figure out by the rigid laws of mathematics and philosophy, the grand problem of perpetual motion. But when the machine is set to running, the inevitable conditions of friction and opposing forces spoil all our dreams of fame and of glory.

Moral Science is founded upon the relations of man to man. Were there but one man in the universe, there would be no moral relations to discuss and define, no moral responsibilities weighing down the human soul. When the searching inquiry was put by God himself to Cain, "Where is thy brother?" the conscience smitten man endeavored to shirk moral responsibility. "Am I my brother's keeper?" Ah, we have more than our own cares, our own happiness, and our own prosperity to concern us. And yet there is nothing more fortunate in the organization of human society, than the fact of man's individualism. This must never be ignored in all our attempts in the way of reform. Every person has a special identity, which no culture or possible transformation can obliterate or conceal. Paul will be Paul, while eternal years roll away. He will be known by the same peculiar features of character, which distinguished him in his life-work. There is one grand error made on the part of some enthusiastic and well intentioned "reformers." Whether the reform be religious, social, or political, we must not forget that unity is of far greater import than uniformity. The brightest and noblest form of Christian life demands a clear and constant recognition of these rights and relations. The Christian business man, who is constant in his attendance at church, who labors zealously in the Sunday-school and in the conference meeting, but who forgets to be just and honorable during the six days of business, is a weak and inefficient moral power in the world. My relation to my brother man demands from me a kind regard for his interests as well as for my own. That relation, also, demands that I grant him the same rights which I claim for myself. "Deal justly" comes before "walk humbly." Justice recognizes the universal law of compensation. What I am to receive, bears a near and exact ratio to what I give. "He made a good trade!" "He drove a sharp bargain!" are current phrases, and seem, in our common orthodoxy, to have little or no moral character. The man who grows suddenly rich, is an exception to the law of compensation. "Render to every man his due." "Owe no man anything." None of these admonitions can, in any way, deny to every man the right of a scrupulous care for his own interests. Indeed, this is not only a right, but an imperative duty. An over-zealous concern for the interest of others, and a corresponding neglect of our own, indicate a deformed condition of moral rectitude. Many a warm-hearted Christian man has ruined the influence of his Christian life, by a slack and indifferent method of doing business.

Many a church has been embarrassed, overstrained and paralyzed by getting in debt. Promises to pay, extorted by improper and illegitimate influences are kept with ill grace. Scrupulous and honest regard to the details of business, even, go much farther than whole sermons in the same direction, while the principles of fair and honest deal have a general application, they apply, with special force, in the relations of pastor and people. Here, if nowhere else, there should be the most clear and cordial understanding. I do not mean the promise of spiritual aid and comfort, but a careful fulfillment of all promises of material support. If there is to be any first in our obligations and promises to pay, let the promise made for the support of the minister be prompt and cordial. Whatever pertains to church matters in the way of business, should bear the impress of exact honesty and fair dealing. When the promised pay comes prompt and in full, the minister then knows precisely what he can do. Don't think another will do just as well. There is no time so well as the right time. As a rule, what we pay promptly is paid cheerfully, while debts deferred are always dead weights.

And then our mutual moral rights and relations direct that we should have the kindest regard and respect for one another's feelings. In order to do this, we shall be obliged to make all proper allowances for the force and order of circumstances. We must bear in mind that the wind which has so disturbed our brother's peace and quiet, has not reached us at all, we have no right to trifle with human feeling. It is a chord which vibrates with certain power through both worlds. Touch the string lightly and gently, but with certain purpose. A good Christian and a poor neighbor can not exist in one character. Sunday piety and Monday dishonesty are entirely incongruous. An intelligent and capacious mind will easily understand our moral rights and relations. And when they are recognized, another glittering foundation stone is laid for permanent and reliable Christian character.

WASHINGTON NOTES.

NO. II.

LIFE ON THE STREET.

The side-walks are so wide, and the streets so spacious, that much people do not make any considerable show. On the other hand seem quite scattered. It might be supposed that, in a city, to which more strangers from distant parts of the country resort than to any other in the land, one might pass unnoticed, and unaccosted. But it is quite the reverse. You are stared at from the street corners, and looked after along every square. Indeed, everybody seems to be in search of everybody. I did not find it quite agreeable to be taken for Dr. Channing, Secretary Sherman, Senator Christianity and other notables, when not having the honor of responding affirmatively to such distinguished and even national names, though this was probably all that could save me from applicants for office as it did in every case but one.

There are more negroes on the street here, and fewer policemen than in any city of like size I have ever visited. Whatever may be the significance of it, the colored people are in some instances well and even gently dressed, in others quite the reverse. Indeed, I have seen more rags on the streets here in a week, than elsewhere before for a year. How much of this is due to shiftlessness, and how much to want of work, I can not tell.

THE HOUSE OF REPRESENTATIVES FROM THE GALLERY.

I looked down upon the traditionary assembled wisdom of the nation, with feelings, I trust, of becoming respect, but not of awe. The latter I reserve for the time, when it shall be ascertained, that this Congress, in distinction from those that have gone before, does not as adequately represent the folly as the wisdom of the nation. Blandness and gray hairs indicate a fair amount of age and experience; and the general appearance of the members, physically regarded, is satisfactory. From what I have already observed, I should judge, that few men out of many representatives, actually govern the State. So true is this, according to my previous observation and experience in Legislative bodies, that I am amused at the pleasant deception, on the part of constituencies generally, who suppose that their representatives are a power in the government. I observed, years ago particularly in one representative body, that a few leaders of the parties practically settled the decision of all questions, especially such as had a political bearing, before any vote was taken. In many cases, especially of minor importance, no discussion of the merits of the question was necessary. It was enough that one of these leaders should rise in his place, just as the vote was to be taken, and simply express a hope that the motion in question would, or would not prevail, and the rank and file of the party would follow, just as a flock of sheep follow their leader over a gap in a stone wall. I do not mean to say that this subservience has ever been true in any Congress, to the extent indicated, much less do I believe it will be true in the present Congress, of which evidence has already appeared.

Republicans already have voted with Democrats, and Democrats with Republicans. Especially was this true in the case of seating Rainey (colored) of South Carolina. Some thirty Democrats voting in favor. I believe in the existence and perpetuity of political parties as helpful to good government in a Republic. I believe in a unanimous support of a sound policy, and of right principles on the part of such parties. At the same time the purity of our government, and the success of our Republic require independency of voting. When questionable and corrupt measures are proposed, just as independency of voting becomes justifiable and a duty, when, in case of elections, bad men are presented for our suffrage.

THE SENATE FROM THE GALLERY.

No one can look upon this body of men, especially for the first time, without being reminded of those great lights of the Republic that shone here forty or fifty years ago, at least, in intellectual splendor. Nor is the impression materially diminished, when he observes the marks of age and mature experience which characterizes many of this body. Each member seems conscious of the elevated position which he occupies, and the weight of responsibility attached to it. Indeed, discretion and dignity have always been ascribed to this branch of the government, and often this has been done in contrast with the House of Representatives. But even with respect to that body, I have seen nothing to justify the newspaper strictures upon it, as a turbulent body, composed of members of uncouth habit, such as expectorating on the carpet and furniture, and sitting with heels on the desk as high as their heads, and like improprieties. Indeed, during the brief period of my observation, nothing occurred on the part of any member, either in demeanor or speech, unworthy the representative of a great, and in some sense, at least, a cultured people.—J. R.

REV. ORVIL BLAKE.

Rev. ORVIL BLAKE was born in Cornwall, Ct., April 8th, 1824. Two years afterwards his parents emigrated to Brimfield, Ohio. In 1850 he married Emily White, of Mantua, and in 1852 he moved to Mantua, where he lived, and labored, and died. His disease, a complicated case of typhoid fever, aggravated

it is believed, by a shock of electricity which blistered one hand and rendered him unconscious for a little time, lasted 49 days, with mental aberration until, Aug. 12, 1877, at 10:30, just at the hour of his usual morning service, God called his faithful servant to an upper room.

Bro. Blake was a man of rare gifts and qualifications ranging out into many fields of thought and active endeavor. His hands touched but to beautify and adorn. His mind was clear, his tongue ready, his pen active, and had he lived to the average age of our ministry, and given us eighteen years more of active service, his power would have been felt in the denomination, as it was felt in his own county and State.

Although largely self-taught, he was educated in the highest and best sense of the term. The range of his thought can be seen in part by the lectures he prepared and delivered. Among them were "Man and his Masters," "Beggars on Horseback," "Economy and Labor" and "True Relation of the Church and State."

At the time of his death, Bro. Blake was correspondent of several journals, pastor of several small churches, largely gathered by his own labors, and also represented his county in the State Legislature. Thus for several years his winters were spent at Columbus, and the spring, fall and summer in his home fields.

Bro. Blake experienced religion at an early age, and began at once active work in the Sunday-school. At the age of 17, he began to lecture upon temperance, and somewhere near twenty years ago he began to preach for the Baptists. When the time came to examine with reference to ordination, it was found that he was a believer with Carson, Bunyan and Randall, and ordination was refused him. This was the turning point of his life, and after some severe struggles he began to preach his views, and soon organized a church in harmony with what he believed was truth. One half of the time he preached at Mantua and the remainder he spent at Brimfield, Troy, Maple Grove, Hiram Rapids and Chester. The Registers will show that in these years he led an active and useful life.

In looking over his diaries one is led to wonder that mortal can endure such labors. 380 funeral sermons, nearly 200 marriage ceremonies, lectures upon temperance and other subjects put in often upon the week day evenings. Three sermons upon the Sabbath, frequently walking long distances between his appointments, and four years ago he took the care of a farm which he left, besides the sawmill and the office of Justice of the Peace, to become a member of the House of Representatives, to preach every Sunday in the penitentiary, or elsewhere, to become Corresponding Editor for a time of one journal, and correspondent of others, to crowd in revival meetings early in the fall and late in the spring, and to do the busy work of peace-maker. Thus he was a man loved by all, reverenced by most, and trusted in his sphere as faithful men always are. Says an acquaintance: "His earnestness in thought and expression, his broad, brave charity in judgment, and his pleasing address as a speaker, commanded the attention of all, and the continual vein of good humor which characterized his personal intercourse and public career made him a universal favorite."

"His legislative career covered two terms, and had he lived he would have been returned for a third term, so thoroughly had he won the good opinion of his Republican fellow citizens. His career was marked by devotion to every duty, and at the close of the second term he stood high in influence in that body. He served with usefulness upon various committees, and in the Legislature of 1876-77 he was Chairman of the Committee on Claims."

The Editor of the Garretttsville Journal says of him: "For the year ending 1875, he was Corresponding Editor of this paper, and since that time he has written many articles for it, both from his home in Mantua and from his place of official trust at Columbus. He was a man of great self-denial. Large-hearted and generous, and his genial character won for him golden opinions from all."

The Editor of the Geauga Republican also speaks in high terms of his public and literary work.

The death of such a man is a public loss. The funeral was held at Mantua Center, on Tuesday, Aug. 14, Rev. J. C. Steele, of Chagrin Falls, officiating, and some twelve hundred people being in attendance.

The death of Bro. Blake is the first break in the hitherto happy family circle. He leaves a wife and five children. Few fathers win such devoted love and find such devoted sacrifice of all for themselves, and few children live so much for the father.

As the long life is the best message to the widow and orphans, so the messages he has pressed home upon nearly every Q. M. occasion, are the best reminders of our duty in the future. The death of no man in the county or Y. Meeting could fill the people with a sense of greater personal loss.

The churches where Bro. Blake preached feel their loss severely, and are so paralyzed that they are hardly able to realize their strength. May God help them to arise and build. He who has poured out his life forces like water can not surely have left no large-hearted, self-sacrificing brethren upon whom the mantle may fall. J. C. STEELE.

It is not so dangerous to do evil to most men as to do them too much good.—Rochefoucauld.

MARTIN A. WAY.

Martin A. Way died in Portland, Me., Sept. 25, aged 39 years. He was born in Sutton, Vt., where his parents still live. Even in boyhood, his sincerity and manliness won the respect and confidence of all who knew him. His intellectual nature was early awakened, and his love for study led to a very early development; so that, in his sixteenth and seventeenth years, he had charge of the English department in Mount Mogna College at St. Thomas, P. Q. In early life he suffered much from sickness occasioned by a fall, but gradually recovered from his injury. And in the midst of his weakness and suffering he was always courageous and resolute; always ready with a kind word and a smile which beamed with hope and cheer.

He became a Christian at an early age, and ere long was impressed that the proclamation of "glad tidings" must be his life-work. He hesitated, for a time, but finally, at the age of about twenty, while listening to a plea from his pastor, one Sabbath, to young men, to give the ministry a candid thought, he decided the matter, and so informed his pastor soon after, expressing gratitude for the encouragement given him. He soon set himself diligently about the preparation for so great work. His ideal was very high. He spent three years in New Hampton and four in Bates College, and was exceptionally conscientious and thorough in his work as a student. An intimate acquaintance said of him that "his moral influence was greater than any other student in the college." Since completing his college course he has been principal of the High school in Woonsocket, R. I., for three years, which position he held with not a little honor to himself, and was considered one of New England's best educators. Other and higher situations were offered him, as an educator, which he did not feel at liberty to accept. He contemplated entering the Theological School this fall, but decided to teach, and entered upon his work in the classical department of the Portland Me., High school, in which work he was interrupted at the end of one week, being stricken down with gastric fever. He was thought to be recovering when typhoid fever set in, and he soon passed away. His mother reached his bedside barely in time for recognition and to have him press her hand for the last time, and point upward to his heavenly home.

He was licensed to preach by the Wheelock Q. M., several years ago; but with his hands constantly full of other work, which he regarded as duty, from financial necessity, he did not preach extensively.

He married Annie C. Piper, of New Hampton, N. H., June 26, 1875, to whom, with other near relatives, this is a great and sore affliction. But they have the sympathy of a large circle of friends and acquaintances.

The affliction also is broad in its bearing. Upon the home circle the sorrow is too deep to fathom. Society has lost one to whom it owes much, and by whose disinterested influence it was constantly being purified. Education and religion have no truer friend, no more faithful advocate than he who now rests from his labors, but who, "being dead, yet speaketh."

The funeral services were at his father's home in Sutton, Vt., and were conducted by Rev. M. Atwood, assisted by the writer and Rev. Mr. Tabor. A large company of people assembled at the funeral, among whom were several college mates and many personal friends from a distance.

W. L. NOYES.

WORKING AND REPORTING.

Some of the fairest opportunities for gospel labor are hindered and ruined by the babble of men who have never learned the art of holding their tongues. Not long ago we saw a paragraph relating the progress of evangelization in a country largely under Romish rule. Shortly after came intelligence that the government had interfered with and prohibited many of those operations which were promising such success. The connection between these two points may not be apparent to all, but to many it is very obvious. Every person who has witnessed the silly cackling of a hen who has thereby attracted attention to her nest and lost the egg she laid; every one who has heard the boasting of some general, until in the exultation of his victory he had given the enemy such information as laid the foundation for his defeat; every one who has seen a business man boasting of his enterprises until some quiet silent rival has stepped in and ruined him; every one who has seen a revival of religion crippled by the boastful reports which have been made concerning it, or the spread of truth hindered by the opposition awakened through the brag and show of those who thought themselves instrumental in its advancement; every one who has seen the interests of some important cause ruined by information which enemies could not obtain until friends in their vanity disclosed it; every one who can remember King Hezekiah strutting about his palace and showing his gold and treasures to the ambassadors of Babylon, only to provoke their cupidity and bring them back with their armed hordes to plunder his treasures and carry his children away captives;—can discern perhaps a connection between these ill-timed and needless boastings of the good accomplished, or of plans of prospective work; and the craft and spite of Satan which circumvents and hinders that which might otherwise be accomplished.—The Christian.

Selections.

FULL MEASURE.

"Full measure, pressed down and running over."

Thou givest, Lord, full measure,
And that is good for me;
Thou keepest safe each treasure
That I confide in Thee;
Safe in Thy presence hide them;
Safe they can not be.

Thou seest my heart's dejection—
Why am I full of fears?
I think of Thy rejection,
And stay my faithless tears;
For the very wound that pains me,
Thy tender touch endears.

Then give me, Lord, full measure
Of Thy grace, so rich and free;
Give, Lord, at Thy good pleasure,
I leave it all with Thee.
And claim Thy promised blessing
As mine, by Thy decree.

—Anna Shipman, in *London Christian*.

MRS. ANNA V. MUMFORD.

The following is a contribution to the columns of the *Chicago Inter Ocean*, by Hortensia M. Black. It is an account of the heroic labors of a woman as a missionary to Turkey who has stuck to her post, when the barbarities of the present war have driven other missionaries to Constantinople. Let the reader thank God with us for such lives of Christian heroism:

This lady is the widow of Colonel Mumford, who fell during the civil war, on the Union side. After her husband's death, she gave herself to the missionary cause, and went out, under the American Board, to Turkey. Her friends endeavored to dissuade her, and President Moien and wife would have adopted the young widow into their family, but she preferred to cast her lot with those who needed and knew not God. To-day she sits beside the miserable bed-side of the tortured and outraged women of Bulgaria in the English hospital at Philippopolis; and is laboring with all her might and all her scanty means to lessen the evils of that terrible war now raging in Turkey.

The writer wishes she could so interest all readers in this lady and her cause as to draw forth substantial sympathy from this mighty country of ours, which is set like a fountain of knowledge and beneficence in the midst of the nation. After five years of Christian work under the American Board she withdrew, and after a visit to this country she returned to Turkey, relying upon God alone to provide her with what funds she needed over and above her widowed pension. She united her labors with those of Mr. Torjorff, a native Bulgarian missionary, who ministers to a little flock in one of the retired valleys of the Balkans, and his wife, an English lady. A native woman, "Zana," became a Bible-reader under Mrs. Mumford's instruction, and the four moved to Philippopolis where their field might be enlarged. When the Bashibazouks drew near where the Foreign Boards' missionaries were stationed, they—the missionaries—fled to Constantinople, and left their flocks to the savage sword and torture of the Turk, although they themselves were under English protection. Those stationed at Eski-Sara gathered 150 children on leaving and placed them under the care of two young governesses, their Christian charges, in the hope of softening the hard hearts of the Turks that they might escape destruction, and then the so-called shepherds fled. We have all read how that 150 little children were massacred, after their dear young teachers had been violated in their presence, with attending barbarities too vile for the reporters to relate. The missionaries endeavored to persuade Mrs. Mumford to leave her post and join them in Constantinople, offering every kindness and shelter till the terror of war should lessen. But she answered them thus: "I can not think of leaving when there is so much suffering I can help mitigate. And for herself and her life and honor, this comparatively young and attractive woman writes as did Paul from Rome: 'As far as the results of this war are concerned, I know in whom I have believed. I do not feel apprehensive for my safety or life, for if I am to finish my course here and now, it is all well. The Lord's will be done.'"

Mr. and Mrs. Torjorff were also urged by their former people to flee to them, but in vain. This heroic band determined to remain at their post. It does not surprise us to know of the contrast between this self-sacrifice and the panic of the refugee missionaries when we also learn that in Oberlin, Mrs. Mumford sought and received the special baptism of God's Holy Spirit. Having the spirit of Christ, she can not feel for the flock except as he feels who laid down his life for his sheep.

And now she ministers to a sick and dying, wounded and outraged people with equal love to all, whatever be their creed or nationality, and, friends, they need our help. Mrs. Mumford, our own countrywoman, widow of one who fell in defense of principles you believe in, is doing this noble work in a country which the reporters write "is so covered with dead bodies that a man can not ride across except with camphor in his mouth." Mrs. Mumford writes, Aug. 12: "I have just returned from the hospital, where I have been for four hours in attendance upon the poor wounded women and children, from that massacre at Eski-Sara, and my nerves are tired. The English Vice-Consul, Mr. Calvert, spoke to the government physician about me, and he at once came for me to take charge of a hospital where he had placed the worst cases. . . . The poor sufferers are in want of almost everything; the government can not or does not provide for them, but leaves the inhabitants to feed them and find help; and such unfeeling hearts as are found here among the people! They are what you could expect only from those who have no Christianity or mercy in their hearts."

"How much these fugitives have suffered just to go here to live! And now so many are dying every day. Three women lay side by side at my place this morning ready to be carried out. . . . Many of the sick are children. Even those who were well when they came are now sick from want of food, and from being huddled together like sheep in a pen—well mixed in with the sick in a small, filthy place. May God help us, and save us from pestilence the city is so full of sickness and death and filth. We have no change of garments even for the sick." And now, dear reader, you know the case and the need. I believe this is the most generous country, the most benevolent on the globe, and we are told by Scrip-

ture, "He that giveth to the poor lendeth to the Lord." You will remember this text constituted Sidney Smith's celebrated charity sermon. "Money can be sent by means of a Bank of England draft, payable to her order. Direct to Mrs. A. V. Mumford, Philippopolis, Turkey in Europe, via Vienna; or Mrs. M. P. Darcomb, Oberlin, Ohio, where they are making up a purse for Mrs. Mumford; or to Mrs. W. P. Black, care of Dent & Black, Major Block, Chicago; by whom it will be sent direct to Mrs. Mumford, with your names attached. Also I ask that any one who can not offer even a very small contribution to this heroic work of our countrywomen, would write letters or a few lines of cheer and encouragement in this dark hour to her who is a stranger and amid that barbarous strife. Perhaps you do not know the joy it brings to such an one to receive a loving, comforting letter, under such circumstances, and that loving words are more than money to such a heart as Anna V. Mumford's. Picture her to your eyes in that wearing, dreary work, and to her, to her own people, where horrors meet her eyes and ears all the hours of each weary day; and in its contemplation you will find hope for the world while such souls are breathing the 'forlorn hopes' of life's battle. And with our words cheering her, our money providing for those tortured women and children, we too become parties in this great unselfish labor of heroic love.

Since writing the above, we learn that even the zealous Mr. and Mrs. Torjorff have joined the other missionaries in Constantinople, but Mrs. Mumford still refuses to leave her post. The faithful Zana is with her. She writes: "Mr. and Mrs. Torjorff started on Tuesday for Constantinople, expecting to go on to England. I am here with Zana, holding the fort. I go twice a day to the hospital under my care; so, with the other duties I have on my return, I am kept busy. How I need a little money to buy comforts for these poor sufferers—a little would do the well ones to spirit for their sorrows, and cheer them very much. The small children die off very fast, caused by the grief of their mothers. I feel quite peaceful in my soul about the war, for living or dying I am the Lord's."

Friends, will you not hold up these hands of love?

WHAT CAN I DO?

You can be cordial with men. There is no one thing, perhaps, in regard to which the majority of Christians are more sadly deficient than in the cultivation and use of our social powers. We are too stiff, staid, formal, conventional. But unobtrusively we pronounce it as our solemn conviction—a conviction that is the result of many years of close observation—that no one thing stands more directly in the way to the enlargement of the borders of our Zion than the suppression of the social spirit. Men want sympathy, friendship. They crave warm, unaffected greeting. And if we win them to our sanctuaries and hold them there they must have it. But they come to our churches, sit through the service, and go away oftentimes with out a word of welcome from any one, least of all the pastor or one of the deacons. Brethren, these things ought not so to be. Each member of the church ought to regard himself or herself as a "committee of one" of invitation to welcome the strangers, and urge them to come in and worship with them again. The atmosphere of every church ought to be made so pleasant, cheery, warm, home-like, that men will naturally, irresistibly, be drawn—not by the brilliancy of the pulpit, but by the magnetic power of Christian hearts. Thus drawn, they will be held. You can invite men to the Saviour. This may be to you, doubtless, the most difficult work to which you are called. Yet we are persuaded that every Christian can do this work. You may not do this as well as others; neither may you pray as well as others. This, however, does not excuse you from either of these duties. And we are satisfied that no work yields so large returns as the personal work for the salvation of men. Preaching may be regarded professional; so may general pastoral work. But when the Christian, from the general ranks of the Christian army, comes to his fellow-men with a message of salvation, it carries with it a potent influence for good.—*Western Recorder*.

THE LADDER ON THE CLIFF.

We can never be placed in such straits of difficulties that the Lord can not help of us. Years before the emergency happens, he may have set on foot a train of circumstances that will lead to our relief at just the moment we need it. We should learn to acknowledge humbly the source whence the blessing comes, just as we would if he had sent an angel down from heaven to give us help. One dark and stormy night a vessel was wrecked on a rocky island off the coast of Scotland. The crew had watched with terror the white waves as they dashed on the stately cliffs, and felt that to be driven on these rocks was to seal their doom. The cabin was filled with water, and the captain's wife was drowned. The sailors climbed into the rigging, and prayed, as they never had before, that God would have compassion on them. That he would save them from temporal death seemed almost incredible. But the cruel waves drove the vessel on and on, till the very foot of the awful cliff was reached. Oh, if they could only reach its top! There would be safety, and, no doubt, friendly hands to help them. Just as they struck the rock they espied on the face of the cliff a ladder. Here was their despair changed to joy. They sprang from the rigging, and climbed the ropes as rapidly as their benumbed fingers would permit; and in a few minutes more the vessel went to pieces.

The ladder seemed to them almost a miracle. Yet its presence there was easily explained. It was used by the quartermen as they climbed up and down to their work every day. Though usually drawn up when they left, the suddenness of the storm that night had caused the workmen to hurry to the shelter of their humble homes, without taking time to remove the ladder. It was God who had ordered this seemingly trifling matter for the preservation of all their lives.

Some writer has well said, "However long the chain of second causes may be, the first link is always in God's hand." Learn to observe this loving Father's hand in all the events of your life, and it

will save you from many dark hours.—*Presbyterian*.

TEMPERANCE.

THE WORK OF STRONG DRINK.

Strong drink cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out real attachment, blights paternal hopes, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes widows—children orphaned—fathers friendless—and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, poverty, disease and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversy, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes victims for your scaffolds. It is the life-blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, emboldens the thief, and encourages the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorches virtue, and slanders innocence. It incites the father to butcher the helpless offspring, helps the husband to m-sacre his wife, and aids the child to grind the parental axe. It burns up man, consumes woman blasphemous, curses God and curses heaven. It suborns witnesses, perjury, defiles the jury-box, and stains the judicial crime. It bribes votes, disqualifies voters, corrupts elections, pollutes institutions, and endangers government. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then curses the world and laughs at its ruin. It does all that and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, Satan's best friend, and man's worst enemy.—*The Christian*.

A STRONG ARGUMENT FOR PROHIBITION.

About two years ago, Judge A. W. Bartlett, of Trimble county, Ky., refused to license the sale of intoxicating drinks to any man in the county. This "new departure" by a county judge was heretofore all over the land, and a charge of insubordination was made, and an appeal went up to the Court of Appeals. But the judge remained firm. He looked at the work of the license system in the county; he saw "evil, only evil, and that continually; and resolved that, by his hand, no more men should be allowed to work ruin among his people; that in eternity no rum-seller should hold up his license and say, 'Here, Lord, is my authority, signed by the county judge of Trimble county.'"

The Court of Appeals sustained the judge, and since that day not a licensed rum-shop has been granted for the county. Now, mark the result: to-day, there is not a criminal case on the docket in Trimble county; not a criminal in the jail, not a pauper in the county, and not a licensed bar-room. Last county court day, though the county seat (Bedford) was crowded with people, not a drunken man was seen in the town. Perfect order and good-will reigned. No husband went home a terror to his wife, no father a demon to his children.

Men ask, "What good will a prohibitory law do, if passed? Here is one of many examples we could give you like it. Is not such a record desired for every county? Look at Anderson county, with her two whiskey murders in one week; look at Jefferson county, with her forty or fifty murders per year, and five hundred and thirty-seven arrests in one city in the month of June; look at Pulaski county, with her ten whiskey murders recently; look at Bourbon, with her ten whiskey murders now on docket; look at Scott, with her docket crowded—and then look at Trimble, free from whiskey, and free from crime, and say whether you will put your name with Judge Bartlett's against the license system, or in favor of it.—*Kentucky Temperance Advocate*.

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"I enclose a dollar; your price is 25 cents, but the medicine is so good, I will send you a dollar."
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In all diseases affecting these organs, whether they secrete too much or too little water; or whether they are afflicted with stone or gravel, or with scabs and rains settled in the loins, over the regions of the kidneys, these Pills should be taken according to the printed directions, and the Ointment should be rubbed into the small of the back at bed time. This treatment will give almost immediate relief when all other means have failed.

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No medicine will so effectually improve the tone of the stomach as these Pills; they remove all acidity occasioned either by indigestion or improper diet. They reach the liver and reduce it to its normal condition; they are wonderfully efficacious in cases of spasms—in fact they never fail in curing all disorders of the liver and stomach.

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The Morning Star.

WEDNESDAY, NOVEMBER 21, 1877.

G. F. MOSHER, Editor.

A. H. Huling, Western Editor.

All communications destined 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.

It is no credit to any man to plead for charitable judgment of persons who are persistent violators of both sacred and civil statutes. Here is Mr. Francis Murphy, who has made himself known as a temperance lecturer, pleading for the exercise of "Christian charity" towards the managers of the Philadelphia Permanent Exhibition, who are not only defying the laws of the State, but are equally defying the decalogue in opening the grounds on Sunday. A man never shows himself so morally weak as when he pleads that offenses of that kind be condoned.

That shocking domestic tragedy in New York last week, in which a father was driven to drink by the intemperance and infidelity of his wife, and who while intoxicated shot himself and three of his children—will it even cause people to reflect what a curse intemperance is, and prompt them to take a single effective step to try and prevent it? Such is the nature of the evil some of whose effects Prof. Dunn describes on the first page of this paper. What more effective or sensible remedy than to prohibit its manufacture and sale?

How to furnish certain classes of travelers, and persons transiently away from home, with a good variety of wholesome food at moderate prices is one of a class of problems that a good many people are interested in. Its solution has been undertaken in Portland, Me., with the most gratifying results. In some localities the method is not wholly new. A year ago a company of ladies in that city opened a small restaurant as a branch of benevolent work which they were trying to promote. A plain but wholesome bill of fare was offered, the prices were low, neither tobacco nor liquor was allowed to be used in the room, and with intelligent and agreeable waiters, and with nothing stronger than the aroma of tea and coffee to charge the atmosphere of the place, the work began. The point was, that the movement soon passed into the control of the churches of the city, and has been conducted by them since Jan. 1. It has thus become a part of the benevolent work of the churches, each appointing its committee of ladies in turn to take charge of the room for a week, and this committee selects the needed help from its own church, or rather receives volunteers from the best families in it, and thus the patrons of the place find themselves attended by persons of agreeable manners, each of whom has imbibed in her own home the grace and dignity of the benevolent spirit. The influence of such work, which is only a part of what these ladies are doing, goes deep, and reaches widely. We commend it to the attention of churches in other cities, both for its moral and its pecuniary results—these ladies have already about \$2000 in the bank that they have saved in tangible profits, even while furnishing good dinners at from fourteen to twenty cents each!

Frederick Douglass clearly understands, as every wise man does, that the future hope of the colored people in this country centers largely in the present education of the colored children. In a recent plea in behalf of this work, Mr. Douglass shows how inadequate are the educational privileges offered the children of his race. There are thousands of them, he says, now in Washington, who would gladly attend school if there were room in the school-houses for them. Of course, exceptional circumstances have accumulated the colored people in Washington beyond its capacity to afford them work, and yet they can not many of them get away; the least, therefore, that can be done is to provide them liberally with the means of education. The petty thievery and other traits which have been so often quoted as evidence of the natural degradation of the colored race, Mr. Douglass regards as simply the badge and heritage of a long period of servitude. They are, he says, "no reflection upon nature nor upon the race to which they belong. They are simply twisted, marred and distorted specimens of manhood that show how much circumstances can change it from its natural dignity." He adds: "I affirm that if we take the educated classes of the colored people of this city for example, in respect of their freedom from crime, they will compare favorably with the educated classes of other varieties of men and women which go to make up our composite nation." It will, surely, be time enough to distrust the future of the colored race in this country when they have had anything like the advantages enjoyed by the average whites of the laboring classes.

According to the Toledo Blade, one of the most hardened drunkards in that city has reformed through the influence of the Murphy meetings. His name is Patrick Lane, he is 63 years old, and he has been a drunkard for thirty-five years. He is now reported as an entirely sober, hard-working man; his home has been re-established, and two little girls, taken from him, have been restored. The Blade regards the reformation as miraculous.

WHERE TO PREACH.

That in all Christian associations there should be a large proportion of ministers without charge, and of churches without ministers, this also continuing and increasing from year to year, shows an existing evil great and portentous, tending to instability, deterioration and ruin. Numerous causes are assigned, and the subject is one needing the most serious consideration.

The question, Where shall I preach? is not the first one for the candidate to settle. The previous one is much more important. How shall I preach? The call of God must be heard, summoning to this duty, and the anointing of the Holy Spirit imparted, qualifying for the work. If any go forth without these requisites, as it is to be feared many do, they will be strangers to the "flock of God," and without authority to set forth the demands of the gospel. If such succeed in getting a following, place and emoluments, they will still fail of securing the results of spiritual life and progress. A formal, lifeless church is worse than none.

But when the fault is not that above described, deplorable mistakes are liable to be made. Each one should carefully scan his motives. Is one looking, almost unconsciously, to find a popular, a lucrative, or an easy place? That is an unworthy motive, to be thoroughly exposed and rejected. Suppose the apostle Paul setting forth with such a motive, to settle in Berea because it would be an easy place, or in Athens on account of its literature, or Rome on account of its dignity? Why not Paul be thus actuated as well as others? If he had been, he would not have been the apostle he was. He had his preferences, formed his plans, but never with any such unworthy aims. He sought to go where he was most needed, usually to much personal disadvantage and sacrifice. God frequently overruled his best, purest schemes, and without the divine will he ventured on no undertaking. There is no rule for Paul other than for all.

Here is one great source of the evil in view, that at the outset there is not a fit selection of places. Selfish considerations have too much influence with the young preacher. Ere long the result is apparent in his being aloof, and floating ever after. If at first his eye had been single to the glory of God, ready for self-denial, burden-bearing, cross-bearing, wherever the opportunity offered, a very different result would have followed. Is it not evident that in every department of society heroes are first martyrs, the cross before the crown? In no other way can the wants of a fallen, wicked world be supplied.

Not that the fault rests wholly on the ministry, but on the churches as well. Too many of them seek a pastor who will minister to their gratification; not only making it easy for them pecuniarily, but also morally and spiritually, in doing his work and theirs, too. It is his to do, theirs to enjoy. To them the church is an easy place, the prayer-room an easy place, they have little to do anywhere but to be receptacles. In a word, such a people have not a mind to work, and no marvel if they are soon found in the list of pastorless churches. The work of the gospel is a common and mutual one, for the advancement of piety and ingathering of souls to Christ.

THE SPIRIT OF GOODNESS.

If one possesses the spirit of goodness, he is on the road to better living and better thinking.

It is a standard fact that authors have been poor judges of their own productions, devoting much of their time to what posterity has forgotten, while often their fugitive thoughts have become perennially sweet and ennobling. Mr. E. P. Whipple claims that Bacon will be longest remembered by his volume of essays, while the ponderous treatise on the "New Philosophy" is already as Emerson would say, a monument. In the opinion of the Rev. Joseph Cook, Theodore Parker's statue consists partly of brass and partly of clay, that while the brass endures, the clay has already crumbled away. Yet Theodore Parker's ambition was to give to the world a system of "Absolute Religion," and it is just this feature of his life that Mr. Cook compares to clay.

The misconceptions which each holds as to his special needs, as to what he should strive after most, as well as what he should guard against with pure stubbornness, are as plainly seen in every day life. In other words, the pet theories and ever-present notions of individuals in regard to themselves do often, and would, we might say, invariably, swamp them, were it not for the "better part" which they have chosen to follow. This spirit of goodness enables them to live lives of integrity and usefulness in spite of their hobbies; just as in the lower levels of life a little common sense saves a man's health and wealth, whereas should he thoroughly put into practice his theories in regard to health and wealth (as he is all the time imagining himself to do), he would soon become bankrupt in both.

The Second Adventist believes his salvation depends upon the interpretation which he gives to certain obscure passages of the prophets. As a result we see only two courses, one of which he will take. If he has started out, having first sought the kingdom of God, he will meet in life abundant opportunities, in the improving of which he will grow in grace year by year, and his intellectual illusion in regard to the predominant influence of his cherished belief, will be counteracted

and in fact may in the end prove to be a blessing to him. But if he makes that belief the end of his seeking after goodness, his spiritual part will be shriveled enough. The same fact is just as true, to a greater or less extent, in all denominations. Is it not as far-reaching as human nature itself? Hence the primary need that each one of us should first seek the kingdom of God and his righteousness, that among other invaluable blessings conferred thereby, we may be protected against ourselves.

REV. GEORGE MULLER.

The presence in this country of this eminent Christian worker, has already called renewed attention to his work and theories. A communication which we published last week has presented several of the prominent features in his history. A native of Prussia, and educated in her schools, Mr. Muller has been for nearly fifty years a resident of England. During the most of this time, the building up and rendering efficient his church and orphan asylum in Bristol, have been the objects to which his labors have been almost exclusively directed. Though receiving no stipulated salary as pastor, his wants have been abundantly supplied. What has now grown into his great orphan asylum was commenced in 1834. Prayer not only marked its foundation, but each step of its enlargement has been taken in answer to prayer.

Mr. Muller claims to have received for his work, during the years which it has been prosecuted, more than \$4,000,000 in money, and in bread, meat and materials to the amount of \$4,000,000 more. The institution is now providing for 2250 orphans yearly. Some of the girls are trained for service, and others for teachers. Some of the boys are apprenticed to trades, while others are educated for teachers. The institution has five great houses, a few hundred yards apart, each of which is surrounded by spacious grounds. Besides the asylum itself, 114 schools are supported from its funds. In the asylum there are 108 helpers from the different Christian denominations, but all walk together in love. The institution circulates thousands of copies of the Scriptures annually, also many books and tracts. It has assisted more than 170 missionaries.

Such are the leading facts gleaned from one of Mr. Muller's discourses reported in the secular press. Now, as this remarkable man claims that he has undertaken his work only as the result of prayer, and that the means to carry it on have been given him in answer to prayer, it is interesting to learn from his own lips his theory of prayer and its answers. This is not so uncommon or extraordinary as many may suppose.

In a recent discourse upon this subject, he made three distinctive points, to which he subjoins a fourth point. The first of the three was negative in its character. There are those who give an erroneous interpretation to the passage, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Now this can not mean that the individual who prays must be entirely "without spot or sin," in order to receive an answer. If this were so, there is no one who would receive an answer. Though weak and sinful, we are still to pray, taking heed, however, that we are not to ask "to consume upon our lusts," but for the glory of God. The distinction is vital. The second point made was that no stress should be laid upon one's own goodness, merit and worthiness. Instead of this, the merit and worthiness of Christ are to be pleaded. It is through the merits of Christ alone that there is salvation, and the teaching is, "Whatsoever ye shall ask in my name, that I will do unto you." So the worthiness of the individual in prayer becomes practically nothing, while that of Christ becomes everything. But while this is so, we are not to live in sin, and at the same time, rest in the assurance that we are to be saved through the merits of Christ. The third point was that there be faith in the power of God and his willingness to answer prayer. There may be faith in the power of God, but a distrust of his willingness, a thing which should be removed by the consideration of the fact that God gave the great gift of his Son to die for the world. In comparison with this gift everything else is exceedingly insignificant. The point in question is one which Mr. Muller has abundantly verified by his own long and rich experience.

To these three points, the fourth and subjoined point was that there should be patient waiting for the answer to prayer. There is no promise in the Scriptures respecting the time when prayer is to be answered. But just as surely as the first three points mentioned are carefully guarded and we continue patiently waiting on God, our prayers will be answered. As the result of patient waiting, our faith may be increased, our hearts made better and God honored.

There are far more answers to prayer for the common blessings of life than we recognize. This waiting is not a thing of mere theory with Mr. Muller. He states that in one instance he prayed thirty-four days without receiving the first token of an answer, and in another instance thirteen weeks. In both instances, when the answers came, they were abundant.

It is not in the orderings of God's providences that all should be like Muller, or do his work. He recognizes this fact. His own words are, "Do not try to imitate me, but carry trust in God into your own business." Breathing such a

spirit, as well as uttering such words, the presence of this man among us, can not fail to be a benediction.

DR. GOODSELL ON WOMAN'S WORK.

The *Congregationalist* publishes a paper read at the recent Congregational National Council in Detroit on "Woman's Work," by the Rev. C. L. Goodsell, D. D., of St. Louis.

Dr. Goodsell commences by calling attention to the wide-spread efforts of the present century for the extension of Christianity among all classes of all lands. The channels of faith are widened without being less deep. There is new breadth with much of the old intensity. This grand, progressive work draws in all, of both sexes, whose hearts are fired with a zeal for the upbuilding of Christ's kingdom.

For "the model of all ages" of enthusiastic Christian activity, we are referred to the early age which was "full of the Holy Ghost and the light of the word and the power of consecrated life." Then it was that "woman ministered to Christ."

Of the male disciples it may be almost said, "she labored more abundantly than they all." She fell less into sin and spiritual decline, and she received from Christ higher praise; but it was as a helper. Not one of the female disciples was chosen an apostle. Among "the seventy" woman's name is not found, so far as we know. Women ministered to the Apostles. They were everywhere abounding in good works, but as helpers.

We are told that "there is no limitation put on her natural capacity and influence by all this." "Prayer is hers," and does not Prof. Phelps tell us that "the greatest good that the Christian ever does, is what he reverently induces God to do by prayer?" Is it not perfectly legitimate to infer from this, we would like to know, that there is a power in prayer vouchsafed to woman which is not vouchsafed to man, and so she ought to be more than satisfied with her restricted influence in other matters?

From the physiological stepping stone about the "laws of woman's nature," etc., Dr. Goodsell ascends to the philosophical standpoint of Dr. David Brown, of Scotland, who says, "There are two departments of Christian service, the official and non-official; one is provided for by solemn, orderly act of ordination; the other is spontaneous." We fail to see how this of itself in any way goes to prove the dogmatic assertion with which Dr. Goodsell follows it, "Woman's work is not that of the preacher. It is spontaneous work." Then follow these words which contain the sum and substance of the paper:

Her position, as laid down by the Bible, is that of a worker in the church, rather than a talker in the mixed assemblies of Christ. Nevertheless, there are exceptions. The Bible recognizes them, Providence provides them, churches must admit them. We must not draw a circle on the sand, and say, outside this God can not work.

In justification of these exceptions trenchant and conclusive words are uttered, which, to say the least, are in danger of leaving the impression on the reader, that somehow the exceptions do seem to be of more consequence than the rule, after all!

Because Paul sought to cure disorder and to regulate the character of public service in the churches as it relates to women, let us respect his counsel. But let us not hasten to undo Paul himself in demanding silence of women, and put an iron kettle on her head. God is great, and his ways are many, and he works by whom he will. When we say, "No man can preach except he is ordained," God sends Moody, and we turn back the pages of history and see that even John Calvin and John Knox were never ordained. When we take the position that woman always serves God best when she serves him least in public, and that she is doomed to perpetual and unqualified silence in the churches, then God sends a woman with exceptional gifts and graces to widen the thoughts and quicken the hearts of his people. If any brother desires to shut up this engine of God's Providence, and sit on the safety-valve to keep order, let him. He will doubtless find an early translation. We must be ready by a spiritual life to discern the spirits, and accept God's gifts as they come, and profit by them. God is wise and wide. He employs often the weak things of the world to confound the mighty. We can never refuse to use and work with those whom God employs. Disorder, even for Christ's cause, is better than the assumption of a self-satisfied wisdom in religious things, which fails to discern the Messiah in Jesus of Nazareth, and forgets that mighty apostles came from ignorant fishermen rather than from schools of philosophy. We must be able to recognize exceptions in God's kingdom, and make use of exceptional things, without feeling that the ark of God is to be overturned.

Nothing could be better than this, if one is convinced that the comparison of women preachers with lay men preachers is a just one. But, of course, this begs the question at the outset. However, we can not help thinking that there is a ring in these words which arises from striking something deeper than what the Doctor himself anticipated, and which makes the "exceptional" feature look like something tacked on and not really belonging to the bottom truth.

"THE BI-MONTHLY." This is the name that was decided, at the meeting in Portland, last week, to give the new denominational periodical which it is proposed to publish. Nearly all the arrangements were completed, and a prospectus will doubtless be issued soon, which will give all needed information. We can assure our readers that such arrangements have been made, both for the editorial and financial management of the periodical,

as will merit their confidence and co-operation, and we trust that a goodly number will be ready at notice to become subscribers. Meanwhile, we would urge all who would esteem it a privilege to assist the enterprise, by taking stock at \$25 per share, to send their names, for the present, to Rev. W. H. Bowen, Lewiston, Me. Subscriptions (\$2.00) to the *Bi-Monthly* may also be sent to the same address.

CURRENT TOPICS.

The deliberate suicide of Hon. Wm. F. Coolbaugh, bank president of Chicago, last week, affords fresh occasion for serious reflection on the growing tendency in this country toward this unnatural crime. Mr. Coolbaugh's case has attracted wide attention, for he was a prominent man both in financial and political circles, in Chicago and the entire West. He was a bosom friend of Stephen A. Douglas, and sought the resting place of that statesman as the spot from which to leave the world. He died on the steps of the Douglas monument, near his residence. Thoughtful men are beginning, in view of occurrences of this character, to anxiously inquire into the alarming increase of the suicide mania. The columns of the daily press record so regularly and so plentifully the accounts of suicides by men and women in all possible grades and conditions of society, that the public have come to look upon them as a matter of little concern, to be dismissed with a word, until some case of an unusual character startles it into temporary anxiety. Why are these things so, is a timely and legitimate inquiry. Is the increase of this mania owing to the intense nervous force of the American people, which drives them along the channels of trade and politics until the over-strain destroys the mental equilibrium, and insanity precedes suicide? Or, are men and women gradually sliding away from the Bible idea of Divine Authority, and consequent human responsibility, into the chaos of French infidelity and German rationalism? We incline to the opinion that both these conditions exist about equally as factors in the working out of the deplorable result. Here, as elsewhere, safety will be found where intelligent Christian faith reveals its rainbow of promise.

EVIDENCES steadily accumulate which tend to show that the ancient Egyptians knew many things which we have flattered ourselves were unknown until discovered by the savants of this wonderful nineteenth century. It now appears that, after fifteen hundred years, we have only succeeded in re-discovering, through Stanley, what was well known then as to the sources of the Nile. Recent reference to one of the new existing geographical maps of Ptolemy, made in the second century of the Christian era, shows the sources of the Nile to be identical with the great lakes now set down as such by modern explorers. So effectually, however, have the steadily advancing waves of moral degeneracy obliterated the traces of intellectual supremacy, which marked the dwellers by the Nile as kings among their fellows, that the achievements of Livingstone and Stanley and Baker still challenge our admiration and invoke our gratitude quite as much as though the now barbarous region had never been known.

When Colonel Ingersoll wrote his blasphemous book called "The Gods," and later when he succeeded in convincing himself that Thomas Paine was a pure-minded man and an exemplary member of society, who had been terribly slandered by the Christian press, and when his "defense" of Paine called down the sledge-hammer blows of that same press, shivering to pieces his sophistry, he felt doubtless that his great object had been accomplished. Mr. Ingersoll is never happy, except when made a prominent figure in the newspapers, and his course has evidently been shaped with especial reference to this. But we incline to the opinion that, whatever his motive, his book and his lectures and his bombastic letters have been in the interest of truth. In themselves full of sophistry, in reasoning and of blasphemy in assertion, they yet are likely to prove the occasion for the vindication of Christianity. Not only has the Hon. James Rhea, formerly United States Consul at Belfast, in a series of lectures in Chicago, recently, effectually annihilated Mr. Ingersoll and his theories, but now it transpires that the Rev. Dr. Gregg, of Dublin, a widely known author, proposes to meet him either at London, Dublin, or Chicago, and publicly discuss the positions assumed by him in his infidel book. We shall see whether this Goliath is willing to lose his head.

We have been unable to see the need of reviving the old controversy between Senator Sumner and President Grant, but it may serve to show that, so far as Mr. Wendell Phillips is concerned, accuracy of statement should also be classed among his "lost arts." Ex-Secretary Fish corrects him in several particulars, among other things showing that a letter of his (Mr. Fish's), which Mr. Phillips quotes from and comments upon as though it were written in 1870, was really written and published in the preceding year. Mr. Fish also says the St. Domingo treaty was defeated in June, 1870. The next session of the Senate opened December, 1870, when Mr. Sumner was again appointed chairman of the foreign relations committee. This disposes

of the controversy. The Vanderbilt will-case has at length come into Court, and is one of the sensations as well as one of the forcible lessons of the time. The case is brought by one of the Commodore's daughters, who complains that the property was disposed of with too great discrimination in favor of the eldest son, and that the testator was mentally incapacitated to make a will. There is a touch of pathos and romance as well as a striking exhibition of an unflinching and unmanly spirit in the remarks that are reported to have come in evidence from some of the children of the deceased. The father is referred to as "the old man," his wife is called "the governess," and charges are made that a true son or daughter would be the last to publish against a parent. We have no doubt that thousands of persons in the land, who may heretofore have complained of their hard lot and said that wealth was unevenly distributed, will, as they read this testimony, prize more than ever the possession and exhibition of a truly filial spirit as compared with the conduct into which the love of money may betray one, and be more than ever glad that, though poor, they are not brought into the unenviable position of those who are shown either to have had an unworthy father or to be incapable of showing due respect to his wishes after he is dead.

Whatever dissatisfaction there may be with the President's policy is hardly likely to equal the amount that is alleged to exist. Senator Conkling denies that he has ever uttered or that he even holds opinions lately charged to him by a New York interviewer, and recently at a meeting between the President and a committee appointed from the Senate for that purpose, there has been a frank exchange of opinions about the policy, in which nobody seems to have lost his temper, or breathed threats of rebellion, or practiced any kind of intimidation. The topic upon which most of the discussion turned was the appointment of democrats in the South to office, in regard to which Mr. Hamlin, of Maine, is understood to have expressed very decided views. It was generally agreed, however, that where appointments were in accord with the spirit of the reconstruction acts, and would administer the offices for the good of the whole people, the appointments would be confirmed. Senator Bruce, the colored member from Mississippi, is understood to have indicated his intention to give the President's policy and nominations a cordial support. The interview is represented as satisfactory on both sides, and is certain, it is said, to bring about a good understanding between the President and the Senate.

The list of contributors to the "Star," whose work has given general satisfaction to its readers the past year, will be increased by the addition of several popular names the coming year. It is our aim to make a paper that will bless the family, and benefit all its readers. Now is a favorable time for its friends to increase its circulation.

BRIEF NOTES.

Our New York readers will be interested in what is said about Whitestown Seminary on the last page of this paper.

The *Evangelical Messenger* must be a Universalist paper, for it heads its obituary column, "Our Friends in Heaven." Mr. Ingersoll is never happy, except when made a prominent figure in the newspapers, and his course has evidently been shaped with especial reference to this. But we incline to the opinion that, whatever his motive, his book and his lectures and his bombastic letters have been in the interest of truth. In themselves full of sophistry, in reasoning and of blasphemy in assertion, they yet are likely to prove the occasion for the vindication of Christianity. Not only has the Hon. James Rhea, formerly United States Consul at Belfast, in a series of lectures in Chicago, recently, effectually annihilated Mr. Ingersoll and his theories, but now it transpires that the Rev. Dr. Gregg, of Dublin, a widely known author, proposes to meet him either at London, Dublin, or Chicago, and publicly discuss the positions assumed by him in his infidel book. We shall see whether this Goliath is willing to lose his head.

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The *Illustrated Christian Weekly*, that most beautiful and excellent publication of the American Tract Society, will hereafter be edited impersonally, but its patrons are assured that its editorial and other columns will be enriched by the ablest periodical writers of the day.

The late Dr. Brainard, of Philadelphia, used to say: "There are three qualifications of ministers, piety, fidelity, and poverty. The first two we must obtain of the Lord by prayer; but we may trust the stinginess of the churches for the last." We have been unable to see the need of reviving the old controversy between Senator Sumner and President Grant, but it may serve to show that, so far as Mr. Wendell Phillips is concerned, accuracy of statement should also be classed among his "lost arts." Ex-Secretary Fish corrects him in several particulars, among other things showing that a letter of his (Mr. Fish's), which Mr. Phillips quotes from and comments upon as though it were written in 1870, was really written and published in the preceding year. Mr. Fish also says the St. Domingo treaty was defeated in June, 1870. The next session of the Senate opened December, 1870, when Mr. Sumner was again appointed chairman of the foreign relations committee. This disposes

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The *Atlantic Monthly*, next year, will print "Detmold," a romance by W. H. Bishop; "The Europeans," a novelette by Henry James, Jr.; a new story by W. D. Howells; "Studies from French, German, and English Books," by T. S. Perry, Eliza Reclus, H. E. Scudder, W. F. Apthorp, Henry James, Jr., George E. Waring, Jr., Richard Grant White, W. H. Bishop, W. D. Howells, and Miss H. W. Preston; "Studies of Artistic and Social

Poetry.

A COUNTRY THANKSGIVING SERMON.

Ay, Goodman, close the great barn door;
The mellow harvest time is o'er:
The earth has given her treasures meet
Of golden corn and bearded wheat.
You and your neighbors well have wrought,
And of the summer's bounty caught;
Won from her smiles and from her tears
Much goods, perhaps, for many years.
You come a tribute now to pay—
The bells proclaim Thanksgiving Day.
Well have you sown, well have you reaped,
And of the riches you have heaped.
You think, perhaps, that you will give
A part, that others, too may live.
But if such argument you use,
Your neighbor's bounty I refuse.
No gifts you on the altar lay
In any sense are given away.
Lo! rings from Heaven a voice abroad:
"Who helps God's poor doth lend the Lord."
What is your wealth? He'd have you know
To hold it you must let it go.
Think you the hand by Heaven struck cold
Will yet have power to clutch its gold?
Shrouds have no pockets, do they say?
Behold! I show you then the way.
Wait not till death shall shut the door,
But send your cargoes on before.
Lo! he that giveth of his hoard
To help God's poor, doth lend the Lord.
To-day, my brethren—do not wait;
Just yonder stands Dame Kelly's gate;
And would you build a mansion fair
In heaven, send your lumber there.
Each stick that on her wood-pile lies
May raise a dome beyond the skies;
You stop the rents within her walls,
And yonder rise your marble halls;
For every pane that stops the wind
There shineth one with Jasper lined.
Your wealth is gone, your form lies cold,
But in the city paved with gold
Your hoard is held in hands Divine;
It bears a name that marks it thine.
Behold the bargain ye have made,
With usury the debt is paid.
No moth doth eat, no thieves do steal,
No suffering heart doth envy feel;
R'ing out the words, Who of his hoard
Doth help God's poor doth lend the Lord!
Go get your cargoes under way;
The bells ring out Thanksgiving Day!
—Harper's Weekly.

O ETHIOPIA, LAND OF NIGHT!

O Ethiopia, land of night,
I see thy two twin palms;
I see thy Nile move down in might,
With harvests in its arms:
From Congo to the Mozambique,
Thou kneel'st with outstretched hands,
All sick at heart, forlorn and weak,
Thou widowed one of lands!
I hear thy mighty millions wail!
I hear them cry "How long!"
They listen to each Western gale,
To catch sweet Zion's song:
"To all the world!" did he not say,
Once called upon the tree?
Caucasian brother, tell us, pray,
Who need it more than we?
Earth's menial burdens we have borne,
Oppressed beyond the seas;
The scourge have felt, the shackle worn,
To win you wealth and ease.
We only ask, in return,
For crumbs of living bread:
Us beggars, can you longer spurn?
The children all are fed.
O Ethiopia, bending there,
O land of night and woe!
At last, I see, is heard thy prayer,
And forth Christ's heralds go!
No more the slaver hovers near,
Like some foul bird of prey;
No more dark heathen rites appear;
Thy midnight dawns to-day!
Thy midnight dawns, at last, to-day?
And in earth's sisterhood,
I see thee urge thine equal way,
Outcast, so low that stooid:
I see thee take in Christ thine own,
Thy race God's image wear,
Queenlike resume thy rightful throne,
Redeemed from long despair.
—Rev. J. E. Rankin, D. D.

Family Circle.

AUNT JANE'S THANKSGIVING.

BY M. F. S. MORLAND.

Aunt Jane, as she was familiarly called by the towns-people of Stanford, sat knitting where the sun was making a great place of golden light on the yellow floor. Such a cheerful room it was, too, in which she sat, full of sunshine and brightness. There were two windows on the north side which overlooked the orchard, and, between the trees, which were almost leafless now, one could catch a glimpse of fields and farm-houses, and other orchards, and, beyond, in the distance, the mountains; and, from the two windows on the south side, the river could be seen through maples and birches not yet shorn of their autumnal glory. There were wooden chairs, cushioned with bright-colored chintz, old-fashioned, but giving an air of homely comfort. A stand of plants filled one window. The tea-kettle was singing on the stove, a kettle of pumpkin was stewing, giving out a delicious flavor, while in a chair Aunt Jane's side lay Muff, purring with half-closed eyes, which she would occasionally open wide, and then, after a long yawn, stretch herself contentedly on the cushion.
Perhaps Aunt Jane was talking to Muff; at any rate she was talking. Her knitting-work had fallen to the floor as she sat there, her hands folded idly across her lap.
For this text was recurring over and over in her mind:
"But when thou makest a feast, call the poor, the maimed, the lame and the blind. And thou shalt be blessed, for they can not recompense thee."

"Now I was planning to have a real Thanksgiving party," soliloquized Aunt Jane, "and have 'Siah's folks from Mapletown, and John's folks from the city; and if I have them, how can I make a feast as He commands?"

There was a tender, reverent feeling in Aunt Jane's heart for His commands, and she was perplexed how to keep her own plans for this time, without conflicting with them.

"The poor, the lame and the blind," she repeated.

"The lame; that's the two Perkinses,—both lame in the right knee—a little 'sling'ar, ain't it," she continued, musingly, "that they should both be afflicted the same way,—but His ways are mysterious."

"The blind;" but here she stopped. Evidently there were no blind people in Stanford, for Aunt Jane took everything literally.

"The poor! There's the whole Brown family, eight of 'em—six children, and the eldest boy only ten years of age, and the babies twins—all look as if they were half-starved, and him shiftless-like; and the Stovers, two of 'em, father and daughter, and she workin' her fingers off to the bone, for him, poor man, 'most gone with consumption."

"Well, and here she took up the neglected knitting-work and began clicking the needles energetically, "they shall have a feast for once. I'll gladden their hearts, even if I do have to knit a few extra pair of socks to do it; they shall have the very best." And Muff blinked approvingly, the tea-kettle sang more cheerily, while Aunt Jane made new plans for Thanksgiving,—for the feast in which she was to keep the Lord's commands.

Thanksgiving day dawned bright and clear. Aunt Jane, as she stood in the doorway to receive her guests, thought she had never seen a more beautiful day.

The air was as mild as the Indian summer, for it was early in November; the bees, tempted by the warmth, left their hive, and droned drowsily in the hearts of some late marigolds and asters.

"The Perkinses" were the first to arrive, both dressed in their best,—faded alpaca. Aunt Jane greeted them cordially: "Well, Annie and Emma, walk right in—this way, into the front room. I'm real glad to see you." There was no mistaking her kindly smile; they were welcome.

Next came the Stovers,—father and daughter; then the Brown family. There was quite a party, but the "front room" was a large, square room, with two windows on the south side, and two on the west, and capable of holding a much larger company. It didn't take long for them all to feel at ease, Aunt Jane was so genial. Annie and Emma Perkins took one twin Brown apiece, to rest the tired mother. Tommy Brown and his three little sisters soon left the sitting-room for the kitchen, to play with Muff. Aunt Jane gave Miss Stover a new receipt for some cough medicine, which lightened her feelings, while Mr. Brown talked so well and pleasantly that Aunt Jane almost forgave him for being shiftless-like.

"Oh!" screamed Tommy Brown, who had returned to the sitting-room for "another apple" and was trying to eat it with his nose flattened against the window-pane, "There's lots a-more comin'!"

"My sakes!" ejaculated Aunt Jane, who had arisen to get a better view, "if there ain't 'Siah's folks from Mapletown, and John's folks from the city," as a light wagon, followed by a stylish phaeton, drove into the door-yard.

Immediately Mrs. Brown's heart sank, at the prospect of such grand company, and Annie and Emma Perkins felt uncomfortably as they looked at their faded dresses, while Miss Stover sat unconcernedly feeding one of the twins with a bit of apple; but then she was used to strangers,—she had been out sewing so many years.

"Well, I do declare!" said 'Siah's wife, as she caught a glimpse of the front room, "you've got a party, ain't you, Jane?"

"I—we—that is, it's a feast of the Lord's."

"Oh," exclaimed 'Siah's wife and Mrs. John.

"Phew!" whistled John, under his breath.

"Sho, now!" said 'Siah.

But I think they understood as they entered the sitting-room.

Mrs. John drew a chair near the "two Perkinses" and Mrs. Brown, and soon they were all talking together, like old friends. 'Siah's wife took a seat by the side of Miss Stover. When sympathy comes from the heart it doesn't take one long to find it out, and 'Siah's wife, by her homely questioning, displayed quite as fine tact as Mrs. John, and, before long, had her whole story, and mentally made plans for the poor girl's future, said plans including the father, John and Mr. Brown were soon engaged in a conversation on "mechanics"—John's hobby, and 'Siah and Mr. Stover alternately talked and dozed, while Aunt Jane was every-where, that is, in no particular place, but talking to all alike.

Altogether, the time passed so pleasantly that all were surprised when Aunt Jane said if they'd excuse her, she must go and see about the dinner.

"We thought, sister Jane," said Mrs. John, graciously, "that, as we were taking you by surprise, we would bring the turkeys and a few little delicacies with us. John, dear, bring in the hampers from the carriage."

"An' we thought the same," said 'Siah's wife, not to be outdone by her sister-in-law (for there was a rivalry existing between them, friendly, to be sure, and all

on one side, but a rivalry all the same). "I've got some nice spare-rib, a turkey-gobbler, and a few other fixins'. Here, 'Siah, you just lug in them baskets from the wagon."

It took Aunt Jane but a short time to lay the tables, assisted as she was by two such assistants as Mrs. John and 'Siah's wife.

The others offered to help.

"No!" said Aunt Jane, decidedly. "You are company, that is, kinder so, and I want you all to enjoy yourselves to-day and not think of work."

The tables were fairly loaded with good things—both substantial and fanciful—roast turkeys to frosted cakes, and a cut glass vase filled with rose-buds, which Mrs. John had brought, while, to offset this, 'Siah's wife triumphantly placed a silver fruit dish filled with purple clusters of grapes, in the center of the table.

"Oh, my!" said Tommy Brown to his sisters, as they stood intently watching the culinary operations. "Don't it look like a Sunday-school picnic, only better'n one?"

And when 'Siah asked the blessing, and thanked the "Giver of every good and perfect gift," for their blessings on this Thanksgiving day, I am quite sure every heart was in unison.

I wish I could tell you of all the good things said, as well as eaten, and the merry-making afterward. But it would take too long.

"John's folks," living farthest away, went before the others. But before they left, John took Aunt Jane aside.

"Do you know, sister Jane what a genius you have in your neighborhood—a great inventor, in fact?"

Aunt Jane stared. No, she didn't.

"No?" Well, I suppose ignorance is excusable—you women never take interest in such matters. But the fact is, sister Jane, waving his hand impressively, "Mr. Brown has got up an improvement in wringing machines, and I can put him in the way of making a cool'n thousand."

"Brown—improvement—wringing machines, and him so shiftless!"—was all Aunt Jane could say.

"Oh, no! not shiftless, Jane, said her brother good-naturedly; "only working with his brains instead of his hands, and the result you see, has greatly paid. Why, I have just been over to his work-shop and the models were really wonderful. It pleased me more than any fine art gallery. And you see it's going to be a good thing for me too—commissions, etc.,—the business proclivities of the man, asserting themselves in spite of his charitable intentions."

Meanwhile Mrs. John was making a proposition to the "two Perkinses." "I would like to have you spend the winter with me—I am sure we should get on admirably together, and I think Doctor B—could help you. From what you have told me, I don't think your cases are hopeless."

Such a glad light was in their eyes as they assented to such a benevolent proposal. No wonder Tommy Brown whispered to his mother: "Oh! do look, ma! don't them Perkins' girls faces look Thanksgiving?"

And 'Siah's wife, overhearing Mrs. John, immediately proposed to Miss Stover to come and spend the winter with her.

Miss Stover glanced at her father.

"Oh, la, I mean him, of course. He'll be as much company for 'Siah, as you'll be for me. I have already spoken to 'Siah about it, and he's agreed. We get awful lonely to all by ourselves, not a child—and 'Siah with no end of money. We're tired time and again to get Jane to leave the old house, and come and live with us. But she won't hear to it, says she prefers eatin' the bread of independence by knittin' sale socks, and then she appears attached to the old place. So all we can do is to make her comfortable where she is and keep the old house in repair."

"But dear me, here's 'Siah waitin' with the wagon, and you may expect him after you most any day—by Saturday sure, so you be ready."

The Stovers were the last to go.

"I must thank you, Aunt Jane," said Miss Stover, "for the happiest Thanksgiving I have spent since—here she paused while her voice choked—"since mother left us."

"I understand, dear," said Aunt Jane gently. And it's been blessed to me as well. And as she stood in the doorway a moment after they were gone, looking out upon the beauties of the night—it seemed to her that every star was peopled with angels; and the moon shone bright and clear, as if in a benison—for her soul was at peace.

HELPING THE POOR.

"Sammy, run and get some wood and make a fire in the settle-room. Mind you don't get any of that hemlock stuff to snap on everything; for I don't want holes burnt in that rug afore the fireplace. Gracious knows I was long enough braddin' it not to have it burnt up."

"Who's comin', marm?" questioned Sammy, as he started for the wood-shed.

"Why, Deacon Gooding has appointed a meetin' to see about helpin' the poor, and the folks are goin' to meet here. Now start along, for it takes a dreadful while to heat up that settle-room."

"Seems to me they've taken a mighty sudden interest in the poor," remarked Sammy, when he had returned from the wood-shed, and was trying to make a fire of some wet chips.

"Well, you see, Deacon Gooding set it agoin'," answered his mother, "and they say he's worth thirty thousand dollars; so people 'tend to what he says, if he ain't got no brains to spare."

Sammy spent half an hour trying to make the chips blaze, and wondering why people who had money were of so much more account than anybody else; and then he went for some dry kindlings and came to the very wise conclusion that he didn't know everything.

At last the settle-room was nicely warmed, the chairs were all set back against the wall, the evening lamps were lighted, and widow Martin and Sammy, each in Sunday best, waited for the expected company to assemble. They did not have long to wait, for in less than an hour the room was full. The tall and the short, the young and the old, the married and the single turned out, and widow Martin whispered rather spitefully to Sammy: "I wonder which they think the most on, the apples and cake they allers get here, or helpin' the poor?"

As Mr. Stanwood, the minister, was absent, of course Deacon Gooding took it upon himself to speak first:

"Now, do say somethin' that will be a credit to ye, Deacon, and don't forget that passage I found in Billy's Shakespearean Reader this mornin';" said his wife, in a low tone, as he was about to rise.

"My dear friends," began the deacon, and then stopped short; but after several gobbles, he went on: "that is, my—ah—dear gentlemen and ladies, I am very much delighted to—ah—meet you on this most joyful occasion, and I hope we may all—ah—have—a good time. I think, we may as well—ah—make our Elder that is, our pastor, and some of the—ah— influential members of our church a present, as well as the poor people. Of course, we ought to help the poor critters—ah—that is, the destitute, for we may all need a helping hand some time, for there's a destiny that shapes our ends."

"A divinity, Deacon," came in a very loud whisper from the corner which Mrs. Gooding occupied.

"Excuse me, friends. There's a divinity that shapes our ends,"

"Who said there wasn't?" called out Sammy, who had grown tired of the deacon's speech. The young rumpsteer was sent out of the room, and the deacon sat down, forgetful of the unfinished quotation, muttering:

"Well, I wanny, if that ain't the sarciest boy in town!"

After order was restored, Deacon Sanford was requested to make some remarks. The deacon was a very nervous man at all times, and it seemed impossible for him to say anything before so many people, but he finally arose, and with a trembling voice, said:

"My dear people, Brother Gooding has said enough, and more too, and so just consider a part of his speech mine."

"For massy's sake, why didn't you say somethin' that was somethin'?" questioned Mrs. Sanford, as her husband left back into his chair and vigorously wiped his face with his red bandanna.

After several gentlemen had spoken, Deacon Gooding called on Mrs. Burnam, a lady who was very particular to scold all the week days, and be very pious on Sundays.

"I'm glad I have a chance to say somethin' at last," she commenced, "for I've been achin' ever since I set here. I think it's a desprit good thing that somebody has thought the 'em Scribbs and Baileys and Nortons ought to have somethin' done for 'em."

"They all live, only a little ways from my house, and I'll bet they've cost me as much for the past year as my dog and cat both, and I think it's time the rest of the neighborhood was helpin' take care of 'em."

Mrs. Burnam sat down, fully convinced that if her speech was not very eloquent, it was to the point.

"At last, each had his say, and, after disposing of nearly a bushel of apples, they bade Mrs. Martin good-night and returned to their homes, feeling that they were indeed workers in the Lord's vineyard."

It was arranged that they should meet on the following Tuesday evening, at the house of Mrs. Burnam, and should carry what he or she intended to give to the poor of the neighborhood, and also the money towards buying the presents for Mr. Stanwood, and several wealthy gentlemen who belonged to the church, but who, with their minister, were then absent, attending a conference. Deacon Gooding was to decide what the presents should be. The days passed swiftly away, and Tuesday evening came "before a body had a chance to turn 'round," as widow Martin expressed it.

Before seven o'clock every person in Lincolnville might have been seen walking in the moonlight toward Farmer Burnam's residence, each with a parcel or basket in his hand. When all were assembled, Mr. Burnam asked Deacon Gooding to inform them what he had decided the presents for the absent gentlemen should be. After the customary ahem, the deacon proceeded to address his audience "straightway in such words as follow:

"I have decided, my dear friend, that as it will not do to offer such a—ah—rich, that is, wealthy man as Mr. Stanwood any ordinary present, it is best to give him a rosewood writing-desk. It will cost thirty dollars. If no person present—ah—has any objections, we will give, that is, present Mr. Fuller on with a nice robe for his sleigh. For Mr. Grosvenor, we will buy, that is—ah—purchase several of Mr. Dickinson's."

"Dickens, Deacon," called out Mrs. Gooding in a voice that plainly told her lungs were good.

"Yes—ah—several of Mr. Dickens's best novels, if I heard him say—ah—observe that he would like to have 'em. The cost would be nineteen dollars. I went to the city to-day and priced the—ah—several articles myself. Now, my dear brothers and sisters, I hope each one of you will—ah—give with pleasure whatever sum is needed to make out enough to buy the several articles I have named, that is, mentioned."

The deacon was quite out of breath by the time his long speech was ended, and whispered to his better half, as he sat down: "It's tarnation hard work to talk so long."

Each gave readily, and after counting the sum, it was found that the deacon would be obliged to give ten cents.

After a few minutes, during which a committee was chosen to purchase and deliver the presents to the gentlemen for whom they were intended. Deacon Sanford proposed that they should see what they could do for the poor. Then came a great unrolling of bundles and opening of baskets, and about one in ten dropped an exceedingly small bill into the hat which Mr. Burnam passed around. When it came to Deacon Gooding's turn to give something, he breathed an audible sigh and put his finger and thumb in his vest pocket, and drew out a two-cent piece which he noisefully placed in the bottom of the hat. Everything to eat and to wear, which had been brought, together with the money, was divided into three equal parts, and some boys chosen to carry the donation to the families mentioned by Mrs. Burnam, they being the only ones who were really suffering for help.

The next morning the Smiths found themselves in possession of four old pairs of pants, entirely worn out at the knees, three old caps, a pair of half-worn cowhide boots, a quart of beans, and thirty-five cents in money.

The Baileys rejoiced in owning five old calico dresses, very much the worse for wear, two pairs of darned stockings, a small piece of salt pork, and thirty-five cents.

The Nortons tried to be thankful for three very discolored looking petticoats, a quarter of a pound of brown sugar, and, of course, thirty-five cents.

When Mr. Stanwood, on the Sunday following his return home, preached from the text, "Blessed are the merciful," the members of his church glanced at each other with a look which plainly said, "That means us."

Does the story need any comment?

Literary Review.

THE STORY OF AVIS. By Elizabeth Stuart Phelps, author of "The Gates Ajar." Boston: James R. Osgood & Co. 16mo, pp. 457. (\$1.50).

There can be no doubt of Miss Phelps's success as a novelist. If there was her last work, "The Story of Avis," would settle all controversy. Her characters are real flesh and blood, chosen from the busy, thinking, practical world, and playing their parts at the author's will, as naturally as they walk the seashore, sew seams, dream grand ideas, worry and fret in real life. Especially is the character of Avis a masterpiece. We admire her rare talent, womanly dignity and self-sacrificing devotion, deploring at the same time, that one-sided development to which women of genius, as well as men, are often liable.

The artist part of her nature shows itself as she walks on the beach in the storm, rows over the waves in her dory, and paints pictures in the summer-house in the pines; but it is the woman that, in the midst of the love-making, moans, "I could bear it—to grow poor and sick and worn out, and never to paint—to have to sew so much! When you look at me, I could bear it all. But I can't forget how it would be,—and the coffee wouldn't be right! And men mind such things!"

She does not like to sew, and she hates house-work, and can not give up her chosen profession of painting. But she yields to Ostrander, for he asks only the love of a lifetime, not her work nor individuality, neither to "reign her profession," nor to be his "housekeeper," but it should be the passion of his life to help her realize her dreams of success.

The wedding is long and importunate, and the narrative of it escapes the charge of being overdrawn only when we remember that we are dealing with two powerful natures, the one a young college professor, disciplined by years of foreign travel, flattered by literary circles, and accustomed to overcome obstacles by the force of his will, the other a young woman, mature in intellect, looking forward to a life of usefulness and distinction in congenial pursuits, which the education of the times teaches is incompatible with married life. Ostrander reasons away the difficulties that she foresees. "She is touched by his generous interest in her work and fame." "Down through the years she suddenly saw herself transfigured by happiness. She saw her whole nature deepening, its highest grace or deepest gifts illuminated, herself idealized by love."

They are married, and their first evening at home, after the wedding tour, was a promise of a happy future, though "the bread was Aunt Chloe's," and the servant interrupted a delightful after-tea interview with the question, "An' what is it yez would have 'me to get for yer breakfast?" The years pass. Ostrander develops faults. He is careless of the feelings of his friends, thoughtlessly selfish, not intentionally deceptive, and yet not wholly honest. He loses his professorship in college, because he shirks the duty of the classroom, giving his time to popular lectures and newspaper articles. Avis faces her circumstances, and leaves her studio to secure a "gracious home." She said: "It will be a matter at most of a few months. When I have mastered this one little house, life waits and art is long." She devoted herself to her husband and her two children. Only when she finds him happy in the companionship of another woman does her love waver. Their little boy dies, Ostrander loses his health, in Florida he revives, and away from domestic care, they renew the affection of former days. But all care and love are of no avail. A violent hemorrhage ends Ostrander's life. Avis returns to her studio. But her labor was in vain, her pictures came back upon her hands, her style was gone.

We foresee that upon the last half of the book the opinions of readers will be divided. Some will regard it as a correct expose of woman's wrongs, and commend it for its clear statements of the barriers which surround an intellectual woman in domestic life. Others will claim that its influence is against marriage, teaching that a woman, to accomplish her best possible life, must remain single. Others still will at once condemn it as false to nature and irrelevant to God. And yet we think a candid second reading brings out the fact that Miss Phelps has embodied in her story a great truth, and that she is working in the right direction towards the time which shall develop fully a physical, intellectual and spiritual womanhood. Avis failed in life, not because she was a genius with a profession, but because her previous training did not fit her to do her half in the partnership of a home. The joys and happiness of home and family can only be obtained, like all other good things of this world, by personal sacrifice of minor pleasures. Neither Ostrander nor Avis could have borne the burden alone. The perfect home, in which man and woman each develops to the highest extent the faculties God has given them, is where both cheerfully take their parts in the duties of married life, chastening and perfecting through its discipline the peculiar genius each may have. It does not make a man less brilliant in the lecture-room because he has saved 'wood an hour before breakfast, nor do we believe an hour in the kitchen would render less artistic a woman's touch in the studio. And there can certainly be no greater inspiration to man or woman than clinging, loving children.

We think Miss Phelps understands all this. Avis looked back upon her life and said, "My child shall not repeat my blunders." She knew "she might have painted better pictures, not worse, for loving Philip and the children." What the story means to teach is clearly stated in these sentences near the close of the book:

"A being of radiant physique, the heiress of ancestral health on the maternal side; a creature forever more of nerve than of muscle, and therefore trained to the energy of the muscle and the repose of the nerve; physically educated by mothers of her own fiber and by physicians of her own sex,—such a woman alone is fitted to acquire the drilled brain, the calmed imagination, and sustained aim, which constitute intellectual command."

A creature capable of this command, in whom emotion intensifies reflection, and passion strengthens purpose, and self-poise is substituted for self-extravagance—such a creature only is competent to the terrible task of adjusting the sacred individuality of her life to her supreme capacity of love and the supreme burden and perils which it imposes upon her.

"A man in whom the sources of feeling are as deep as they are delicate, as perennial as they are pure; whose affection becomes a burning ambition not to be outvied by hers, whose daily soul is large enough to guard her, even though it were at the cost of sharing it, from the tyranny of small corrosive care which

gnaws and gangrenes hers,—such a man alone can either comprehend or apprehend the love of such a woman."

Perhaps after this long analysis, it is unnecessary to say that we find "Avis" a story of uncommon merit. It is deep enough to set the most profound to thinking, practical enough to favorably influence many homes, and told in a style so chaste and elegant that it should disarm the most fastidious critic.

Seribner & Co. (New York) offer attractions in their Monthly and in St. Nicholas for the next year that will, if possible, surpass the previous excellences of these popular periodicals. In the first, "the picturesque side of American Farm-life" will be treated in a series of papers by such able writers as Mr. E. Robinson, John Burroughs, and Maurice Thompson. Edward Eggleston's story of "Roxey" will be continued the most of the year, and there will be other papers descriptive of American sports, both East and West, North and South. Dr. Thomas M. Brewer will contribute four illustrated articles on the architecture of birds, and "The Saddle-horse" will be the subject of two articles by Col. George E. Waring. Saxo Holm, Adeline Trafton and Prof. Boyesen will contribute stories and serials, and the editorial departments will continue to employ the ablest pen in America, and will include the present admirable summary of English publications. Besides the special articles above enumerated, the magazine will contain poems, sketches, essays, reviews, and shorter stories of the highest character. A large practical reduction in price is made by an increase in the number of pages. The illustrations of the magazine, in variety and excellence of design and in typographical execution, will, it is claimed, continue to be in advance of those of any other popular magazine at home or abroad.

As for St. Nicholas, one but needs to look at the splendid bound volume for 1877, and remember that arrangements are perfected to make the magazine still more sparkling and beautiful in the future, in order to judge of its value and desirableness in the household. Besides Miss Alcott's serial for girls, and three serials for boys to follow each other in succession, St. Nicholas will contain a short serial story by the author of "The Schonberg-Cotta Family," an article, "Around the World in a Yacht," by a man who has been promised by a brilliant writer, now on the actual tour of the world in his own yacht; there will be contributions by a daughter of the famous Peter Parley, and a "Letter to Young Americans," by George Macdonald. The "How" series of instructive papers, by various authors, will tell "how" to do almost everything. There will be also a series of stories and sketches of Foreign Life, Travel and Adventure. The four bound volumes of St. Nicholas already published are among the most beautiful and attractive Christmas presents for young people. Each volume is complete in itself, and is furnished at comparatively low rates. We know of no other publication of its character that so completely unites artistic culture and useful instruction and wholesome amusement in its pages.

Harper's for December is at hand. While the position of honor, among its contents, is given to Milton's "Hymn on the Nativity," which is accompanied by seven illustrations, doubtless most readers will turn first to Longfellow's "Keramos," which shows great skill in description, as well as the free action of the author's own rich imagination. The poem beautifully illustrates the constant change to which all life is subjected, the potter's art in fashioning the vessel from the clay furnishing the theme. It is a poetic creation of the best order, and is a masterpiece of illustration by comparison, which is, indeed, a chief characteristic of Mr. Longfellow's poetic work. William H. Rice contributes an article entitled "The Metropolitan Newspaper," Jessie Benton Fremont gives "A Year of American Travel," and Mr. E. S. Nadal furnishes an interesting study of Milton's cosmogony doctrine as developed in "Paradise Lost." This number is especially rich in fiction and poetry, while the editorial departments are fully up to the standard which this excellent magazine has made for itself.

The prospects for 1878 shows that the publishers mean to keep their periodical true to its name, making it in the best sense constantly "new" and full of the richest products of the best writers.—New York: Harper & Brothers.

Cassell, Petter & Galpin (New York) have just published "The Great Painters of Christendom, from Cimabue to Wilkie," by John Forbes Robertson. The author is one of the foremost writers of the day in this specialty, and his work embraces critical notices of the Italian, Flemish, Dutch, German, Spanish, French and English schools of painting, with biographical sketches of the foremost artists of each school, accompanied by portraits and engravings of the most celebrated works. The illustrations are exceedingly well selected and well executed. The notices of the English school of painters are particularly interesting and valuable to American readers, for American art has an hereditary affinity to the English school of painting. Both as a historical and critical treatise, and as a beautiful presentation book for the holidays, this volume of Mr. Robertson's is not likely to find many successful rivals.

Zoll's Popular Encyclopedia has reached its 43rd part, which ends with the word "Physiology." As a work of reference, comprising an almost unlimited amount of information on nearly every department of history, biography, geography, science, the arts and the English language, it is of great value. The first edition met a good demand, but the work has now been revised to date, many new articles written and inserted and eighteen colored maps added; and its usefulness and accuracy thereby materially increased. It will be completed in about six months more numbers, when the owner of it will have a kind of universal dictionary of about 2,600 pages, and containing 150,000 articles, nearly 3

News Summary.

CURRENT EVENTS.

Congressional.

(For the week ending Saturday, Nov. 17.)
In the Senate, Monday, several bills were introduced and referred. The House passed the army appropriation bill, the Clymer amendment reducing the number of enlisted men to twenty thousand, and providing for the service of four cavalry regiments on the Rio Grande, being adopted.

Tuesday, in the Senate, Mr. Chaffee, of Colorado, spoke at great length in favor of his resolution for placing the management of the Pacific railroads in the hands of the government. In the House, the navy deficiency bill was passed after protracted discussion. The debate on the specie resumption repeal act was resumed, speeches being made by Messrs. Chittenden, Morrill and Kelley.

The House bill making appropriations for the support of the army, amended in several important particulars, was reported in the Senate, Wednesday. Nearly the entire session of the House was devoted to a discussion of the resumption repeal act, speeches being made by Representatives Felton, Chittenden, Townsend, Hardenberg and others.

The Senate, passed, Thursday, without discussion, the navy deficiency bill, and also the army appropriation bill, the clause reducing the number of enlisted men to 20,000 being struck out, and an amendment adopted fixing it at 25,000. The House was occupied in discussing the bill to repeal the resumption act.

Friday's session of the Senate was almost entirely devoted to a discussion of the resolution for the appointment of a committee to investigate certain alleged discrepancies in the accounts of the Treasury department. The debate was pending at the hour of adjournment. The anti-resumption bill was further considered in the House, an evening session being held for debating the question. Speeches were made by Messrs. Garfield, Buckner, Hewitt, Hart and others. The deficiency appropriation bill was reported and referred.

The House, on Saturday, concurred in the Senate's amendment to the army appropriation bill, placing the number of enlisted men at 25,000. The Senate amendment striking out the House provision for stationing four regiments of cavalry on the Mexican frontier was also concurred in. The bill now goes to a conference committee for the arrangement of questions upon which there is still a disagreement. Mr. Stephens of Georgia, introduced a bill for the financial relief of the country and providing for the return to specie payments without disturbing the industrial and commercial interests of the country. The Paris Exposition bill was discussed in committee of the whole until the hour of adjournment.

News from the Eastern War.

The reported capture of Ezerum was not true.

The Vienna correspondent of the London Times says that it seems to be believed at Constantinople that Osman Pasha will hold out until the beginning of December. Russia is urging Serbia to co-operate in the war, in view of the operations for the relief of Plevna, which Mehmet Ali is expected to commence in the last week in November.

The important announcement is made this (Monday) morning, that Kars has fallen into the hands of the Russians. The battle is said to have lasted from eight o'clock Saturday night, until eight o'clock yesterday morning, the Turks surrendering at that hour. As no details of the engagement are given, or confirmation of the news received from other quarters, the correctness of the report is susceptible of considerable doubt. A rumor is also current in Constantinople that the Russians have made an assault on Plevna and been repulsed.

Fires, Crimes, Accidents, etc.

City Treasurer Kamens of Hoboken, N. J., has been indicted for embezzlement.

Anderson & Sons' sugar refinery at Greenock, Eng., was burned Friday. Loss, \$350,000.

William H. Howell, cashier of the First National Bank of Hightstown, N. J., has been discovered a defaulter in the sum of \$2175.

The residence of B. S. Prettyman in Pekin, Ill., was destroyed by fire on Friday. The loss was \$75,000; insurance, \$30,000.

Field & Lewis's extensive retail dry goods store in Chicago was burned Wednesday. Two persons were killed and five others injured. Property loss, upwards of \$100,000.

Newman & Capran's hardware manufacturing in Twenty-ninth street, N. Y., was burned Thursday. Loss, \$100,000.

A Prairie City (Ill.) special states that the Post-office block in that place was burned, Wednesday. Loss, \$25,000.

A nail passing through a picking machine caused the total destruction by fire of the Washine factory at Salisbury, Conn., on Saturday, involving a loss of \$25,000.

The flouring mill of Valentine Stocke, Nos. 2009 and 2011 Carondelet Avenue, St. Louis, was burned Wednesday. Loss, \$100,000.

The Border City mill, No. 1, at Fall River, Mass., was totally destroyed by fire on Saturday morning, involving a property loss of \$445,000, besides throwing nearly five hundred operatives out of employment.

About midnight, at Byron, Ill., a fire destroyed the stores of Thompson & Kennedy groceries and drugs; Theophrastus, dry goods; Kelsey, furniture; Hawk's printing office; Beckford's news office, and Artz, drugs. Loss, \$45,000; insurance small.

Miscellaneous—Domestic.

One soldier to 1800 citizens isn't a very extravagant allowance, and that is about the figure with an army of 25,000 men.—*Boston Herald.*

The Reading (Pa.) Savings Bank suspended payment Friday with deposits of \$1,000. Assets not given.

The Trans-Pacific Cable Company, for laying a telegraph cable from San Francisco to Japan and China, via the Hawaiian Islands, has been organized, with Leland Stanford president. The capital is \$10,000,000, in \$100 shares.

Foreign missions, city missions and the Hartford hospital each received \$5000 bequests from the late Leonard Church of that city. He was worth \$300,000, and gave away \$47,000 for public benefit.

The House Committee on Education and Labor have directed their chairman to prepare a bill reimbursing the College of Mary and William of Virginia, for the losses incurred during the war.

Secretary Sherman will soon appoint a new Chief of the Bureau of Statistics, in place of Mr. Young, whose leave practices have been shown up in the report of the special commission just published.

Miscellaneous—Foreign.

A Pole suspected of designs on the lives of the Emperor and Bismarck has been arrested in Berlin.

About 800 Russian Mennonites left Berlin on the 9th for Bremen, on their way to North America.

Barridale & Schiller, merchants of Calcutta, have failed. Their liabilities are estimated at \$1,000,000.

The British post-office authorities have concluded a contract whereby the Cunard, Inman and White Star steamships have the carriage of the mails to the United States from December 1.

At a cabinet council in Paris, Friday, the French ministers tendered their resignations, and they were accepted by President MacMahon. They were required, however, to retain their portfolios until their successors were appointed.

Personal.

Maj. Ben. Perley Poore has been chosen president of the Boston Press Club.

The Goethe Club of New York gave a reception Wednesday night to William Cullen Bryant.

Notwithstanding war and its expense, St. Petersburg has managed to give the empress, Christine Nilsson, over \$1000 a night for two months.

John Welsh, the newly-appointed minister to Great Britain, who sails on the 29th inst., will be tendered a farewell banquet by 100 leading bankers, merchants and other business men of Philadelphia.

Gen. Grant, at Paris, continued to receive many visits from illustrious personages. The Marquis de Talleyrand Perigord gives a banquet in his honor Nov. 22, and the General will dine with the Comte de Paris on the 23d. He visited the tomb of Thiers on Thursday, and placed upon it a wreath of immortelles.

This is the inscription which Mr. Ruskin placed on his father's tombstone in Crofton churchyard: "Here rests from days' weeping journey John James Ruskin, fallen in Edinburgh, May 10, 1788. He died in his home in London, March 8, 1864. He was an entirely honest merchant, and his memory is to all who keep it, dear and helpful. His son, whom he loved to the uttermost, and taught to speak the truth, says this of him."

Latest News.

A tramp fatally wounded Charles Allen, who fired on the former while he was robbing the Post-office at Grafton, O., Sunday night. The tramp escaped.—The Confederate monument at Chattanooga, Tenn., completed and ready to erect, was defaced beyond repair Saturday night, by unknown persons.—George Balk and J. Johnson, miners, were crushed to death by the falling of the roof of a portion of Diamond Mine, Seneca, Saturday.—The greatest Russian success of the war is in the capture of Kars. A Sunday evening dispatch dated Varna, Kars, says: "The fortress and city of Kars, with 300 cannons, stores, ammunition, cash, etc., have been taken by the Russians. The Turks lost 5000 killed and wounded, 10,000 prisoners and many flags. Russian loss, about 2700. The Russian soldiers made but trifling booty, and spared the civilian population, women and children. Obstructions placed on the track below Harrisburg, Va., on the Baltimore & Ohio Railroad, Saturday night, threw a train off the track, killing Thomas Chittell, engineer, and J. L. Thompson, fireman. The passengers were in the car, and were uninjured. Isaac Powell was arrested, and confessed that he stood by and saw Dewitt Eutinger place the obstructions. Eutinger was also arrested. Flinders, the object of the robbery, was in the car in hot pursuit of tramps in northern Pennsylvania.—The extensive rubber works of Candee & Co., in New Haven, Conn., were entirely destroyed by fire, Monday evening, a property loss of \$400,000, rest of the works were badly injured by jumping from the burning building. The Fort Edward Institute, at Fort Edward, N. Y., was also burned Monday night. Loss, \$125,000; insurance, \$90,000. On Monday, the Hon. Henry Wilson was nominated for the mayor of Boston, by both the Republican and Citizens committees.

EDUCATIONAL.

Whitestown Seminary.

A meeting of the alumni of the Whitestown Seminary was recently held at Utica, N. Y., to effect an organization, and to take steps to mark the completion of the first half century of its history. A constitution was adopted, and a full list of officers elected. Hon. Ellis H. Roberts, of Utica, being chosen President. An interesting feature of the occasion was an historical sketch of the institution, presented by Prof. North, of Hamilton College, from which we make extracts:

The prosperous institution now known as Whitestown Seminary has passed through singular experiences. It embodies in its present course of study the fruit of wisdom gained by costly experiments. In 1827, an institution was founded at Whitestown that was called, at first, the Oneida Academy, and afterwards, the Oneida Institute. It was established under the auspices of the Oneida Presbytery, to educate young men for the gospel ministry, but other young men of good character, on the farm or in the workshop, was required of each student at the rate of one dollar a year, three or more than four hours each day. . . . The first instructors of the Oneida Academy were George W. Gale, a graduate of Union, and Pelatiah Rawson, a graduate of Hamilton. The two students and their families were provided with food, clothing and shelter. The land was cleared, and the manual labor of the students was performed between four and six o'clock in the morning and in the afternoon. Among the products of the farm were cords of chopped wood, 50 barrels of cider, 700 bushels of corn, 400 bushels of potatoes, 100 of oats, 80 of rye, 25 of beans and 30 tons of hay. In their published appeal, the trustees commend their plan of manual labor school, on the ground that "it will preserve the health of students," "increase the number of educated men," "promote the spirit of enterprise and independence," "teach to bodily and mental energy," and "exhibit an example of industry."

Rev. Dr. P. H. Fowler's "History of Presbyterianism in the Synod of Central New York," credits Rev. Dr. George W. Gale with the original idea of the school. Gale was a Whitesboro' [old name of Whitestown]. . . . It was in 1834 that Dr. Gale removed to Western Illinois, and his place at Whitesboro' was filled by the choice of Reuben Hough. About the same time, Rev. Beriah Green, a graduate of Middlebury College, was called to the Presidency of Oneida Institute from Western Reserve College, another manual labor institution, where he had distinguished himself as professor of sacred literature.

The anti-slavery agitation that followed the coming of Beriah Green well remembered throughout Central New York. Denouncing the Oneida Presbytery as guilty of the crime of slave-holding, Beriah Green and three others withdrew from that body, and formed the Whitesboro' Association. A new Congregational church was organized at Whitesboro', with a creed fashioned by Mr. Green, and a wide gulf of alienation grew between the Oneida Institute and its original patrons. The repair of this breach appeared in a quarter and a shape most unlooked for. It was clearly in the chemical action of *Calceola*, where a third element intervenes and brings into sympathy and union two elements previously at war with each other.

In 1841, the Free Will Baptists opened a denominational school in the village of Clinton. Here they had purchased the large building previously occupied by Rev. Hiram H. Kellogg's Domestic Seminary for Young Ladies. This was called the Clinton Seminary. Its principal was Rev. John W. Butler, now Professor of sacred literature in Hillsdale College, in Michigan. One of its prominent teachers was Daniel S. Heffron, afterwards superintendent of schools in Utah.

The Clinton Seminary was a vigorous, enterprising school. It grew apace, and when strained for room in its original quarters, its removal to the Oneida Institute buildings, and its adoption of a new name began the fourth chapter in the eventful and tangled history of what is now honored far and near as the Whitestown Seminary.

The changes that have marked the beginnings of Whitestown Seminary have removed its original and conspicuous features, but the career of increasing usefulness in the classic village, where it is now fostered and fostered source of culture and thrift. Not less than a thousand young men and young women have been helped to a higher ideal of manhood and womanhood by the discipline and culture of Whitestown Seminary. Among the causes of its present prosperity, none are more familiar and conspicuous than the high scholarship, Christian activity and heroic permanency of its board of instructors. Principal Gardner has kept his post of duty, through sunshine and gloom, and his high position as a well-known associate have shared deeply in his spirit of unselfish consecration to a good work. Wm. D. Walcott's example of munificence has inspired others. With the grace of charity, and the love of the truth, and the fact that such an institution should have its history and its half century.

Rural and Domestic.

HABIT AND HEALTH.

A story is related of a worthy tradesman in the butchering line of business, who, having amassed a considerable fortune by means of a snug family trade in Shoreditch, disposed of his shop, and retired with his family to a villa residence at Clapham. But somehow the luxury of idleness did not agree with him, neither did the brisk air of Clapham-common agree with his health as did the more substantial atmosphere of the back end of Bishopsgate. He grew so dull and morose that his friends were alarmed, and a temporary migration to Margate was resolved on. It was at the height of the season, and the select watering-place in question was crowded with a mixed company of visitors, including butchers, both retired and still on active service, and for a time Mr. Shortribb quite recovered his spirits. But on returning to Clapham his spirits sank again so rapidly that it seemed not improbable that he would terminate his career in melancholy madness. At last, one day, he amazed his wife by announcing his determination to return to Margate for a few weeks, alone. He felt sure, he said, that although it was now the depth of winter, the sea breezes would revive him; and he moreover promised to return to Clapham at the end of each week, and pass Sunday with his family. He went, and lo! the very first week saw a change in him that was almost miraculous. His eye was brighter, his flesh firmer; there were even indications of a return of that rosy hue to which his cheeks had long been strangers. Another week, and he returned fresher than ever. Still another, and he was the Shortribb of old, with a jovial laugh, a ready joke, and an appetite he seemed to have lost irretrievably when he quitted Shoreditch. Still, he expressed no desire to settle down once more at Clapham. He pleaded for another week, and yet one more, until his wife, with a fond woman's foolish misgivings, began to suspect that possibly there might be something more in it than appeared on the surface. The next time that her husband, gay and cheerful, set out with his bag on Monday morning, she, well, there is no use in mincing the matter,—she caused him to be watched. And with a most astonishing result. It was all a subterfuge as to Shortribb going to Margate. He had never, during the whole period since his health and spirits began to improve so astonishingly, been further than Camden-town. There, at the shop of a trust-worthy brother butcher, sworn to secrecy, he had passed the pleasant time, busy with knife and steel from Monday morning until Saturday night.—*All the Year Round.*

USES OF SALT FOR CATTLE.

As a lotion for bruises, whether caused by the harness, by blows, kicks or otherwise, the saturated solution of salt applied two or three times a day leaves little to be desired. Sprains of the muscles, tendons or joints may be successfully treated in the same manner, or, when practicable, a cloth wet with the solution may be kept constantly applied. It may also be used in cases of lymphangitis, infiltrations, dropsical swellings and many skin diseases. A weaker solution, consisting of a teaspoonful of salt to a glass of water, has been found exceedingly useful in superficial inflammation of the eye.

Internally, its local stimulating effect may be turned to advantage in irregular and poor appetite, in colic from indigestion in the horse, in chronic indigestion of cattle, and in those cases of depraved appetite in which animals eat earth, lick walls, &c. The dose for such purposes may be one or two ounces for horses, two to four ounces for cattle, one-fourth to one-half ounce for sheep, given either dry or dissolved in a small quantity of water. In cases of torpidity of the large intestines of the horse, of constipation, of stercoral pellets, or of colic arising from these causes, as well as in diseases of the nervous centers in which a revulsive effect is desired, a solution of salt may be injected into the bowels, or two handfuls of salt placed as far forward as the arm will reach in those organs. In a few hours the irritative action of the salt will generally cause contraction of the intestines and expulsion of their contents. Salt is also believed to prevent the production of intestinal worms and in some cases to remove them. It has also been used with good effects, in about the doses already mentioned, in anthrax (black tongue, black putrid, &c.), in blood poisoning from putrid absorption, in gangrene, bronchitis, distemper of horses and rot in sheep. It is also a favorite remedy for founder with many horsemen, but is greatly inferior to aloes, sulphate of soda, or nitrate of potassa.

Finally, as a purgative for ruminating animals, salt is believed by many to be the most valuable agent at our command. It is more prompt and powerful than the other saline purgatives; it produces intense thirst, causing the animal to drink large quantities of liquids, and this is of the greatest benefit in many of the diseases of these animals particularly in impaction of the stomach, constipation, &c. Bland liquids, such as decoction of carrots, whitened with flour are preferable to water alone, but when these are not at hand, water, slightly warmed, and whitened with flour, answers every purpose. Under no circumstances must the animal be deprived of drink after receiving a purgative dose of salt; for, aside from the cruelty of such a privation, it would probably produce unfavorable results. The dose of salt when given as a purgative is from one-half to one and a half pounds for cattle, and from one to three ounces for sheep. Instead of using salt alone as a purgative, it is advisable to combine it with other purgative and laxative agents. Thus a ser-

vicable purgative for a cow may be made by dissolving three-fourths of a pound each of salt and Epsom or Glauber salts in three quarts of warm water, to which two ounces of ginger and a pint of molasses have been added. Such a dose will generally act in about fifteen hours.—*D. E. Salmon, in Country Gentleman.*

THIS AND THAT.

TO REMOVE WARTS. *Hall's Journal of Health* says that to dip a stick, the size of a knitting-needle into muriatic acid and touch the top of the wart, night and morning, with what adheres to the stick, will effect a painless cure. Buy a small quantity in a glass-stoppered bottle, keep out of the way of children, of your clothes and skin, and you are safe in using it.

GLYCERINE FOR OIL STONES. About every one has more or less use for an oil stone, but in these days a good oil is hard to obtain, and kerosene is often used instead. This is a bad plan, for, although it makes the steel "take hold," it ruins the stone. Glycerine is much better, does not dry on the stone, and is easily washed off when dirty. Use soap or soda water and clean the stone with, and if treated in this way, it can be kept bright for a long time with the grit unimpaired.

TO MAKE LINEN LOOK NEW. To make collars and cuffs look white and glossy as when new, proceed as follows:—When thoroughly washed, put them in a basin of boiling water covered with a cloth, and let them remain a few minutes; then pour some cold water over them and dry them thoroughly. Mix blue starch with cold water very smoothly by means of a spoon; when of the consistency of cream, add boiling water afterward and borax prepared beforehand by dissolving it in hot water and then allowing to become cold. Plunge each article separately into the hot starch, then fold it in a cloth and pass it through the wringer. When dry, starch again with cold white starch made as the blue, but without using hot water, keep the articles damp for an hour, then iron, passing the iron over them several times; afterward use the polishing iron.—*N. Y. Tribune.*

TAR WATER FOR INSECTS. For the last five years I have not lost a cucumber or melon, vine or cabbage plant. Get a barrel, with a few gallons of gas tar in it; pour water on the tar; always have it ready when needed, and when the bugs appear give them a liberal drink of the tar-water from a garden sprinkler, or otherwise, and if the rain washes it off and they return, repeat the dose. It will also destroy the Colorado potato beetle, and frighten the old long potato bug worse than a threshing with a brush. Five years ago this summer, both kinds appeared on my late potatoes, and I watered with the tar-water. The next day all Colorado beetles had not been well protected from the sprinkling were dead, and the others, though their name was legion, were all gone, and I have never seen one of them on the farm since. I am aware that many will look upon this with indifference, because it is so cheap and simple a remedy. Such should always feel both their own and their neighbors' bugs, as they frequently do.—*Chicago Tribune.*

Be careful how your Insurance Policies are worded. Patronize the office in Lowell's Block.

The best man wins sooner or later, and so does the best journal. "Andrews' Bazar" has won from the start. It fills a special place in the family, and so fills it that a successful competitor has not appeared. Every lady should have it. W. R. Andrews, Cincinnati.

NATURE'S REMEDY.
VEGETINE
THE GREAT BLOOD PURIFIER

KIDNEY COMPLAINTS.—In diseases of the kidneys the VEGETINE gives immediate relief. It has never failed to cure when it is taken regularly, and directions followed. In many cases it may take several bottles, especially cases of long standing. It acts directly upon the secretions, cleansing and strengthening, removing all obstructions and impurities. A great many can testify to the long standing efficacy of this medicine. It is a safe remedy, even after trying many of the known remedies which are said to be ex-pensively for this disease.

Vegetine is Sold by all Druggists.

Markets.

BUTTER, CHEESE, AND EGGS.

Reported by HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and eggs, beans, dried fruits, &c., Cellar No. 9 Quincy Market, Boston.

BUTTER.

The receipts for the week have been 16,418 packages, including 1,375 boxes and 12,778 tubs, against 11,177 packages for the corresponding week last year, and 9,286 in 1876. Total receipts since Jan. 1, 1877, 503,119 packages against 483,443 packages for the same time last year. Exports for the week 319 packages.

There has been no improvement in the demand for butter during the week. Even the finest grades have not been in active request, and a dull and unsatisfactory tone runs through the whole market. Strictly fine lots of Franklin County, Vermont, still command \$7 to 7½, and some fancy sections go a little higher, but \$2½ is as much as the market will bear for the bulk of the receipts of fair dairy makes. Choice Northern and Western creameries are in limited supply and steady at 30 to 32½ per pound. Most of the stock here consists of fair to choice New York and Vermont dairies, summer and fall make, and is to 25¢ will cover the bulk of the sales. We hear of an occasional sale at 24 to 25¢, but 24¢ is an outside price. It is very difficult to find buyers for the medium grades of butter, and for the time being quotations are about nominal. Choice Western dairy packed is in light receipt and steady at 20 to 25¢ per pound, but in demand are not Western for plentiful and very slow sale at 14 to 17¢ per pound. We quote:

Creameries	28 @ 33
Fine fall dairy lots	20 @ 24
Good to choice	20 @ 24
Common to fair	14 @ 18
Bakers	
Fancy Creameries	25 @ 30
Good to choice	20 @ 24
Fair to good	15 @ 17
Common	12 @ 14
Western	

CHEESE.

The receipts for the week have been 4,732 boxes, for the same time last year, and 3,285 boxes. These seem to be a little steadier tone in the market at the close, but buyers have been operating cautiously during the last week and last week's receipts have been maintained. For the best Northern factory 1½¢ is all that we can quote in lots to the trade, and sales of good marks have been made at 1½ to 1½¢ per pound. Choice Western dairy packed is in light receipt and steady at 20 to 25¢ per pound, but in demand are not Western for plentiful and very slow sale at 14 to 17¢ per pound. We quote:

NEW CHEESE.

Choice factory	12 1/2 @ 13
Fair to good	12 @ 12 1/2
Common	10 @ 11
Choice Western	12 1/2 @ 13
Common to good	10 @ 11

There has been a steady demand for Eggs, and good lots of Northern and Eastern command full prices. Western are in large receipt, and being mostly of poor quality, are hard to sell. Sales of fresh Eastern have been made at 24¢, and the market closes quiet. Fresh Northern command 25¢ but state lots will not bring over 24¢. For the best Western 24¢ is an outside price, and ordinary grades are at 21 to 23¢. We quote:

Eastern	24 @ 25
Northern	24 @ 25
Western	21 @ 24
P. E. Island	24 @ 25
Limited	24 @ 25

BEANS.

The market sustains a firm tone on Beans, and receipts are still as fast as they come to hand. Buyers, however, confine their operations to small lots for immediate use, as they have no confidence in present prices. The market for Lima beans has been at \$3 20 to \$3 25 per bu. Pea rice at \$2 25 to \$2 75 per bu for choice, with some extra a little higher. Yellow Eyes, \$1 50 to \$1 75, light supply, and prices are higher, with sales at \$3 20 and \$3 40 per bu. We quote:

Pea, Northern H P per bu	\$2 25 to 2 75
Do Western H P	\$2 00 to 2 25
Do common	\$2 00 to 2 25
Medium, choice	\$2 20 to 2 25
Do common	\$1 50 to 1 75
Yellow Eyes	\$2 30 to 2 40
Red Kidneys	\$2 25 to 2 40

POND'S EXTRACT.

POND'S EXTRACT.

The People's Remedy.

The Universal Pain Extractor.

Note: Ask for Pond's Extract.

Take no other.

"Hear, for I will speak of excellent things."

POND'S EXTRACT.—The great Vegetable Pain Destroyer. Has been in use over thirty years, and for cleanliness and prompt curative virtues cannot be excelled.

CHILDREN. No family can afford to be without Pond's Extract. Accidents, Bruises, Contusions, Cuts, Sprains, are relieved almost instantly by its application. Promptly relieves pain of Burns, Scalds, Eruptions, Chafings, Old Sores, Boils, Felons, Corns, etc. Arrests inflammation, reduces swelling, stops bleeding, removes discoloration and heals rapidly.

LADIES find it their best friend. It assuages the pain to which they are peculiarly subject—namely, neuralgia and pressure in the head, nausea, vertigo, &c. It promptly ameliorates and permanently cures all kinds of inflammations and ulcerations.

HEMORRHOIDS or PILES find in this the only immediate relief and ultimate cure. No case, however chronic or obstinate can long resist its restorative power.

KIDNEY DISEASES. It is the only cure permanent.

BLEEDING from any cause. For this it is a specific. It has saved hundreds of lives when all other remedies failed to arrest bleeding from nose, stomach, lungs, &c.

TOOTHACHE. Earsache, Neuralgia, and Rheumatism, are all alike relieved, and often permanently cured.

PHYSICIANS of all schools who are acquainted with Pond's Extract of Witch Hazel recommend it in their practice. It is a preparation of commendation from hundreds of Physicians, many of whom order it for use in their own families. In addition to the foregoing, they order its use for Swellings of all kinds, Quinsy, Sore Throat, Inflamed Throat, simple and chronic, Stomachic, Hemorrhoids, Scalds, Eruptions, Chafings, Old Sores, Boils, Felons, Corns, etc. Arrests inflammation, reduces swelling, stops bleeding, removes discoloration and heals rapidly.

TOILET USE. Removes Soreness, Roughness, and Smarting; breaks Out Eruptions and Pimples. It refreshes, invigorates and refines, while wonderfully improving the complexion.

TO FARMERS. Pond's Extract. No Stock Breeder, no Live Stock owner can afford to be without it. It is used by all the leading Veterinaries, Street Railroads and other Horsemen in New York City. It has no equal for Sprains, Bruises, Swellings, Cuts, Lacerations, Bleeding, Pains, Rheumatism, Colic, Diarrhea, Chills, Colds, &c. Its range of action is wider than any other preparation of its kind. It is invaluable in every Farm-house as well as in every household. Let it be tried once, and you will never be without it.

CAUTION! Pond's Extract has been imitated. The genuine article has the words "Pond's Extract" blown in the glass of the bottle. It is prepared by the only persons living who ever knew how to prepare it properly. Refuse all other preparations of "Witch Hazel." This is the only article used by Physicians, and in the hospitals of this country and Europe.

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