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The Morning Star.

WEDNESDAY, DECEMBER 5, 1877.

WAPENTAKE.

TO ALFRED TENNYSON.

Poet! I come to touch thy lance with mine;
Not as a knight, who on the listed field
Of tournament, touched his adversary's shield
In token of defiance, but in sign
Of homage to the mastery, which is thine
In English song; nor will I keep concealed,
And voiceless as a rivulet frost-congealed,
My admiration for thy verse divine.
Not of the howling derisives of song,
Who craze the brain with their delicious
dance,
Art thou, O sweet historian of the heart!
Therefore to thee the laurel-leaves belong,
To thee our love and our allegiance,
For thy allegiance to the poet's art.

—Henry W. Longfellow.

SYMPATHY FOR THE GREEK.

BY REV. A. L. HOUGHTON.

Mr. Gladstone introduces his discussion of the "Hellenic Factor in the Eastern Question," by a reference to a then recent public meeting of ten thousand Greeks in the Pnyx at Athens. Such a meeting had not been known in the last two thousand years. It was the spontaneous expression of a people demanding civil liberty, not only for themselves, but for their race. Such popular gatherings of the Greeks were common in the days of Pericles, and for three hundred years later.

The ancient Athenian seems to have inhaled the spirit of liberty with the air he breathed. Dim tradition tells of elective kings in the earliest times of Attica, and the ordinances of Draco and the laws of Solon made the firm foundation for her future political glory. In the struggle with Persia the "self-denying, romantic, successful bravery of Athens" placed her at the head of the Ionian confederacy. The recent gathering in the Pnyx is a fresh reminder to every student of history of what the Greek has done and of what he has suffered; for that gathering was only an expression of the fondest dream of the Greek, that all the representatives of his race on both sides of the Aegean may one day regain their ancient freedom; and lovers of liberty, of art, and of letters in both hemispheres, feel a deep sympathy with that Athenian dream. In 146 B. C. the iron grip of the Roman power throttled the liberty of Greece. Her ancient glory, her supremacy in art and letters swiftly declined, and yet, intellectually, she ruled the Roman and the world for a thousand years. When Christianity appeared, the Greek language was the only fitting medium through which to express its higher teaching. Christianity owes much of its early success, on the human side, to Roman roads, and the protection of the Roman ensign; but she is equally indebted to the copiousness and flexibility of the Greek language. In its literature, and in its formulas, Christianity became a Greek religion. The creed, out of which all modern orthodox creeds have sprung, was developed in the channels of Grecian thought, and took shape from Grecian philosophy. For centuries later the Greek was the intellectual master of Europe. If the empire, of which Constantinople became the capitol, could have kept its firm balance upon Roman law and Grecian literature, it would have been the grandest and most powerful empire which the world has seen. But, when the Turk came into Europe as a robber and plunderer, he fixed his eye upon the fair city on the Bosphorus, and the fat fields which made her fair. It was like the touch of a viper. The life of Europe was poisoned by the contact, and the dream of Eastern civilization was rudely blasted. Upon the sensitive Greek it fell with peculiar force. Not only were his liberties taken away, but his master was a barbarian, and the cruel indignities to which he was subjected have no parallel in modern history. The inhuman children-tribute, the permission of which is a shame to the governments of Europe, and especially to her Christianity, could not fail to break the spirit of the Greek and increase his moral degradation. Had it not been for the occasional contact with Venice, and the aggressions of Russia, that degradation must have been complete. Where was the moral influence of the church? Alas! she was too busy with her own funds to care for outraged humanity. Dr. Pichler justly says: "Had it not been for the religious division of East and West, the Turks could never have established their dominion in Europe." The butt of this misfortune fell upon the Greek, and for centuries he has been ground down by the iron heel of the Turk. And yet in all

these years the old Grecian spirit did not die. It was kept alive in the church, and in the "Hetairia," till in 1821 it burst forth in Southern Greece with something of its old fury. Much sympathy was excited throughout Christendom, and the one thing which gives Lord Byron a place in the hearts of good men to-day, in spite of his gross vices, is his deep and almost passionate sympathy for the Greek. On the arrival of Egyptian allies, Greece sought the protection of England and cast herself imploringly at her feet. George Canning was the minister for the hour. He was not deaf to the cries of outraged humanity. He sought the co-operation of Russia. France joined. But of the allies Russia was most persistent, and the tenth article of the Russian treaty of peace, signed at Adrianople, is the real charter of Greek independence.

The revolution in Greece was emphatically the revolution of the people. Unlike most similar struggles, no leader appeared who was equal to the emergency. The first constitution was exceedingly defective; and free constitutional government in Greece did not really begin till 1862. Fifty years of freedom has doubled the population of Greece, founded eleven new cities, established twenty newspapers, and a university with twelve hundred students.

But modern Greece is only a fragment of the ancient dominion. There are millions of Greek-speaking people still held in hopeless bondage by the brutal Turk. Would it not be well for them also to throw off the Turkish yoke? It was this thought which brought together the popular assembly in the Pnyx to which Mr. Gladstone refers, and it is to-day matter of interest to philanthropists on both continents. There are many things which draw out our sympathies toward the Greek. The Greek influence upon the early history of our religion is still felt, and we recognize a sort of kinship with the men who were the first exponents of our faith, and who made the first rough casts of our creeds. As the old pagan poetry of Greece, which peopled all her hills and groves and springs with countless divinities, has sung itself into the minds of men through the literature of all ages, so the pious devotion of the Christian Greek, voicing itself alike in its "apologies" and its martyrdoms, still touches the hearts of men, and makes the cords of a pure human sympathy vibrate with a sweeter music than that of Sappho's lyre. There are some things also in the present Greek religion which afford a basis for sympathy. The Greek Church has always withstood the arrogant assumptions of the church of Rome. Indeed, she is the original protestant church, since she offered the earliest formidable resistance to papal encroachments upon the individual conscience. In her forms of worship she rejects all the images and much of the tinsel, which still disfigure the Romish churches, and bases her ritual largely on the Scriptures. Her form of baptism is immersion, and her history and traditions indicate that it has always been so since the times of the apostles. Upon the student in art or literature the Greek has a special claim for sympathy, for he has furnished the models which are still the acknowledged types of excellence, both in art and in letters. But there is a broader basis for sympathy than all these—the common love of liberty and the aspiration for independence. This aspiration is already partially realized; the hope of the Greek is for its complete consummation. The love of liberty is the same on the broad continent of America, on the narrow peninsula of Greece, and along the shores of the Levant. Those ancient, classic coasts are now awaiting the dawn of a larger liberty, and of a purer religion. We bespeak for the Greek some warm place in the heart of every Christian patriot, for the dream of reconstructed Greece, with more than the ancient freedom and a better than the ancient faith, is not a chimera; and it is quite possible that the Russian, who helped to secure the independence of southern Greece fifty years ago, may yet, on his victorious passage through the Bosphorus and the Dardanelles, open a way of freedom for all the Greeks.

THAT MISSIONARY MEETING.

BY A PASTOR.

I mean the Woman's Missionary meeting. Not a Missionary Concert, but a public meeting conducted by the women. It had been just a year since the organization of the Society in the church. Once a month—the second Sabbath in each—an hour before the appointed service for prayer, the women had met to talk about the mission work in India, and to pray God's blessing upon the labors of our Missionaries there. A public meeting had occasionally been talked of, and it was at last decided to hold an Anniversary meeting of the Society. The minister was asked if he would give up his evening meeting on the third Sabbath in Nov. to the ladies for that purpose, and he responded with a hearty "Amen;" and the work of preparation commenced. It was all new to the ladies, and the work was

pushed forward with no little trepidation and anxiety.

Assignments were made and accepted; conferences among the interested parties were held; correspondence with others possessing fresh missionary intelligence was had;—and at last the programme was all made up, and the evening came. The minister had given a "good notice," and the room was crowded. A brief praise service was conducted, until all had come in and found a place, and then the minister in a few words gave the service into the hands of the Society, and took his seat among the listeners. First, an appropriate Anthem was sung by the choir, which it had been arranged should be present to assist in the services. Then the President of the Society read selections from the Word of God and a sister offered a fervent and fitting prayer. Then followed an address by the President. This gave some account of the organization of the first Woman's Mission Society in the denomination; of the progress since made; also the necessities out of which these Societies had their origin, and the blessed work which the women of the churches had set themselves to do.

Extracts were read from the little tract entitled,—"A Plea for Zenana Women," describing what a Zenana is, as well as the peculiar and interesting work of furnishing instruction to these fifty millions of Zenana women "starving for the Word of life." This address was concluded by the reading of a most interesting and encouraging letter, addressed to the Society by Mrs. J. L. Phillips. The report of the Secretary followed. This report gave in brief an account of the work of the Society for the year, ending with this earnest appeal—"Dear Sisters of the Church: Do we remember we are not our own, but that all we have and all we are belongs to Him who has bought us with a price? Is not the cause a worthy one? Can there be any one of us who can not devote two cents a week of the Lord's money to carry to our waiting sisters in India the glad tidings of great joy which has come so freely to us? It surely seems a small part God has given us to do, compared with that of those who have left home and friends and devoted their lives to this work." After singing, a map exercise was given. Our "Missionary Map" was placed on the wall, and the geography of the country was given, with the character and number of the inhabitants; the climate, &c., was described; our Mission Stations pointed out, and the names of the Missionaries who had occupied, and who were now occupying them, were given.

This is a very meager account of an exercise of some fifteen minutes in length, which was listened to with the closest attention and interest to the end. The next on the programme was a dialogue in which several young girls took part, representing a Woman's Missionary Meeting, to which several solicitors for the Mission cause had returned from their work to make a report. This was received with much favor by the audience. This was followed by the reading of a letter from one of our returned Missionaries, which was made the text of an earnest appeal to the ladies present to aid in the work of sending the Gospel to our "benighted sisters." Remarks followed by members of the Society, the minister adding his "word," after which "The Morning light is breaking" was sung with a hearty zest, and the "benediction" closed the first public meeting of the Woman's Mission Society of the Free Baptist church. But the meeting was a success every way. "No such interesting meeting for the year," was the common testimony. The women were encouraged and made more hopeful; new names were added to the list of members; and the prospect of greater success the coming year made certain.

Now the moral of all this is: Let the Woman's Mission Societies hold more public meetings; let the pastors of the churches with which they are connected, encourage such meetings. A programme for an hour or an hour and a half is easily made out and filled. Every such meeting will prove, as the one just reported has, a special means of grace.

SOMEBODY IS DEAD.

BY REV. F. E. DAVISON.

Coming into the station of the thriving city of W—, to take the outward bound train, I stood for a moment under that vast vault of iron and glass, sheltering the tracks, looking upon the busy scene around me. Suddenly with a thrill I started from my position, for in glancing my eyes downward I saw, what before had escaped my notice, that I was standing close beside a truck, on which, half concealed by a rubber blanket, for the day was stormy, lay a coffin. It was a plain coffin, unattended, as I could see, by any person, with no ornament save the silver handles and screws; and as I looked I said, "Somebody is dead."

The door opened violently, and in rushed a couple of street Arabs, all out of breath from their run in the blustering storm. They caught sight of the truck and threw themselves upon it in delight at finding at last a resting-place. But if their en-

trance was sudden, their exit was still more hasty, as they both at the same instant caught a glimpse of the long, narrow box, and sprang for the door, which, ere it closed behind them, gave me time to hear one remark to the other, "I say, Bill, somebody's dead."

I stood a little back where I could see the effect of coming suddenly upon this vanished box with its undiscovered secret, and watched the people as they went and came.

Young ladies, with the bloom of health upon their cheeks, and flashing from their eyes, came chattering along, their merry laugh making the arches ring; when, suddenly, with a shudder, the pallor of faintness would take the place of the blush rose in their cheeks, the laugh would die upon the lip, and they would whisper each to each, under their breath, "Somebody is dead."

Strong men, with grand and steady tread, came that way, glanced for a moment at the silver-handled casket, turned sharply, and passed out the other door. The same effect was seen upon all, for even the burly, blustering truckmen, when they came to lift the burden enclosed within those boards, raised it carefully from its resting place, and in silence carried it to its position on the train.

And must we come to that narrow house, you and I, reader? The answer is only too apparent. For some of us the tree is growing that will give the boards from which to build it; yet, for some of us the casket is already finished, and waiting in the shop of the undertaker for its occupant. The silver plate is only waiting for the engraver to add the name and date.

Are you glad of this, or are you sorry? Glad, or sorry, we can not hinder our destiny. I know not the time, nor how, nor where, but this I do know: the days of our lives are being subtracted away. What a sad thing for one to be unprepared when that change comes! Oh, to be obliged to go out into an existence for which we are not ready, and to meet a judge before whom we dread to stand! "Prepare to meet thy God." Some sweet singer has put in verse my thought:

Oh! to be ready when death shall come,
Oh! to be ready to hasten home!
No earthward clinging, no lingering gaze;
No strife at parting, no sore amaze;
No chains to sever that earth hath twined,
No spell to loosen that love would bind.

No fitting shadows to dim the light
Of the angel-pinions winged for flight;
No cloud-like phantasms to fling a gloom
Twixt heaven's bright portals and earth's dark tomb.

But sweetly, gently, to pass away
From the world's dim twilight into day.

To list the music of angel lyres,
To catch the rapture of seraph fires,
To lean in trust on the risen One,
Till borne away to a fadeless throne.
Oh! to be ready when death shall come,
Oh! to be ready to hasten home."

ENGLISH CORRESPONDENCE.

CHILWELL COLLEGE, ENG., Oct. 1877.
The Church of England Congress that met at Croyden near London, in the early part of the month, is the seventh Congress that has been held. It was presided over by the Archbishop of Canterbury, and appears to have been well attended by bishops, and clergy, and moderately well attended by laymen. Canon Lightfoot preached the inaugural sermon, speaking of the agitations of our time, of the conflicting forces in the Church and the opposing forces outside, and counseling quietness and confidence, breadth of sympathy, kindness and high hope. The Archbishop of Canterbury pointed out in his opening address (which was not read but spoken without manuscript), the advantages of church congresses. Some considered them a safety-valve, and a means of compelling men clearly to define and intelligently to hold their opinions; he considered them beneficial in giving evidence of life and motion, in suggesting improvements in their methods of church-work, in setting old truth in new lights, and in expressing the living voice of the church. The three schools of thought were now all awake in the church, and large tolerance, and kindly forbearance were needed. But the prospects of the church were bright. "Look abroad," he said. "What other country in the world would you change churches with? Look at home. Which of the other denominations would you prefer to it? Look back. What age are you prepared to say it would have been more satisfactory to have lived in?" The grand old historical church, the church of Hooker, Jewel, Jeremy Taylor, Barrow, Cudworth, Warburton, Keble, Arnold, Maurice, Simeon;—the church honored by the advocacy of so many saints of God was good enough for him;—and it would go on flourishing in its Master's cause, waiting for the coming of the Lord, and would be found ready when he came.

Three subjects engaged the attention of the Congress on the first day, Mohammedanism, skepticism, and Trades' Unions. The pride of Mohammedans and their readiness to slay any one who renounced the faith were said to be the chief difficulties in the way of their reception of the gospel. Skepticism was a great fact of modern times, and admitted into good society; but still it was barren of results, all true knowledge being born of faith, and all true progress inspired by it. Christianity had in it all the good influences skeptical culture offers, and presented what skepticism did not and could not offer, the highest ideal of human excellence and the strong-

est motives to seek it. Trades' Unions were held to be in many respects a benefit to the working classes, and the clergy, it was thought, should not condemn them, but assist in guarding them from abuse and should be ready kindly to meet both masters and men as arbitrators. The church could best solve the social problem.

On the second day the Congress discussed, first the best means of producing united action and mutual toleration between the different schools of thought in the church. Canon Garbett said they needed to understand and boldly face each other's points of difference. Evangelicals accepted the teaching of the Primitive church, and value the authority of the church as the keeper and witness of God's truth as much as the High church party did; but they were only irreconcilably opposed to the introduction of medievalism and to the rejection of the word of God as the rule of faith. Canon Carter maintained that the growth of a tolerant and co-operative spirit would solve all difficulties, but that that growth was hindered by impatience, fondness for extremes, panic, undue sensitiveness to what was regarded as Romanism. The defects of Evangelicalism led to reaction, but High churchism did not lead to Rome. Canon Farrar counseled getting nearer the center, Christ, and putting in the background "the subdichotomies of their petty schisms."

He made small account of most of their differences. The speaker who followed generally claimed kindly toleration of the party opposed to them. Representative assemblies and the admission of the laity to Convocation were next discussed. The opinion seemed to prevail that the laity should be admitted to Convocation, but not to determine doctrine and ritual. Intemperance and the legislative remedies and church action by which the evil should be combated called forth cries for more legislation from some, for more church action from others. Public amusements were thought to be too little considered by the church. One speaker suggested that if the clergy went to the theaters more that would tend to cleanse and purify the stage! Another told a good story of a man who did not give up his fiddle when he became a Christian, for when he was converted his fiddle was converted with him.

The third day brought up another burning question—The re-adjustments, if any, desirable, in the relation between Church and State. The general opinion was Church and State must not be separated, but some re-adjustment of their relations was needed. Canon Gregory held that the idea entertained of the Church would determine the question. The State must not regulate doctrine and ritual, but might accept the decisions of Convocation. Canon Ryle believed that the Supreme Court of appeal must remain as now, for lawyers were better judges than ecclesiastics; but the voice of the Church must be heard by the laity sitting in Convocation. Mr. Raikes, M. P., declared the province of the Church to be conscience, no State law could bind that. Earl Nelson said the alternative was re-adjustment or disestablishment. The Bishop of Grahamstown affirmed that nothing on earth could induce him to put his neck under the yoke of such an establishment as existed in England. The position of voluntary schools under the Education Acts of 1870 and 1876 was said to be hopeful. Church schools had increased from 6,000 to 10,000, and only 379 had been transferred to School Boards. Mr. Foster, M. P., was eulogized, and it was said to be the duty of the clergy to get elected on School Boards and to secure religious instruction in Board schools. A lawyer present said, however, they must not teach dogma. So little did children understand simple precepts that after repeating "Be ye kind one to another," a boy was asked what he should do if another boy hit him. "Hit him again," was the instant response. If such a precept were not apprehended, how could theological dogmas be?

On the last day, the mutual relations of the Church and Non-conformity formed the subject of debate. Canon Curtis opened the discussion. He said the Church owed much to Dissent up to 1870, and the action of Dissent had been till then beneficial upon politics. But since then the Burials question has spoiled everything. Churchmen would never forget and only by grace could forgive Dissenters seeking to desecrate the parish churchyards by the admission of secularist funerals. Mr. T. Hughes, M. P., strongly objected to the spirit Churchmen showed on the Burial question, and recommended them rather to welcome Englishmen who came forward to share in the national burial grounds. Canon Ryle on the general subject said Churchmen should not flit with Rome; but rather be courteous to Nonconformists. Mr. Beresford Hope quickly retorted, "Don't you flit with Geneva. James II. was the great historical flit, and only the seven High Church Bishops opposed him." Lay help and the Deaconate, The Church's duty to the children of the middle and upper classes, who were not so well instructed on religious subjects as the children of the working-classes, Biblical study, observance of Sunday, and other subjects were also discussed, and the Congress closed with speeches by the Bishop of Dover and the Archbishop of Canterbury, who congratulated the assembled brethren on the harmony which had prevailed among them, and the temperate spirit in which all questions had been debated.

THOMAS GOADY.

MISSION WORK.

CONDUCTED BY REV. H. C. WATERMAN.

INTEREST IN MISSIONS.

The "Providence Journal" of October 12, 1877, made the following announcement:—"We are amazed at the widespread interest manifested in foreign missions. We every day receive calls from every part of the country for copies of the Journal containing the reports of the proceedings of the American Board. The edition is exhausted, and orders for thousands of copies remain unsatisfied. The pressure of daily business will not permit an attempt to reprint the 'Missionary Supplement.'"

A letter from Providence, October 15, states:—"I understand they printed 9,000 copies, and have received orders for from 3,000 to 4,000 since the edition was exhausted."

THE CHURCH OF GOD CAN DO IT.

We want India emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, "According to your faith be it unto you." The church of God can do it, if she be only faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the gospel among the heathen?—Selected.

The above selection brings to mind a calculation made by Rev. Dr. Treat, late Secretary of the American Board, as long ago as 1844, and quoted in one of the papers read before that body at its recent meeting, in which he undertakes to show what might be accomplished in a half century, by earnest, persistent effort. If the work could have gone on according to his estimate we should now have one preacher for every ten thousand of the heathen, and before the end of the present century, more than one for every five thousand. It would then begin to seem as if the end was nigh. But God is able to do even greater things than these. He can multiply the power of the forces at work, and so increase the harvests, that a nation shall indeed be born in a day. May we do our part steadily and faithfully, never doubting that God will add the divine blessing in due proportion, and to him shall be all the glory.

RESPECT TO CHRISTIANS.

That the Turks have an impression that Protestants are good people is quite true, and probably accounts for some of the escapes of Protestants. Mr. House tells an amusing story of a Bulgarian Protestant from Samokov, who was going over the mountains in company with a Moslem neighbor and was talking with him of religion. The Turk was interested in what he said, and an idea suddenly struck him. "Have any Moslems become Protestants?" he asked. "Yes," said the Bulgarian. "Then stop talking to me of your religion, or I'll have to become a Protestant too," said the Turk. "Stop! I tell you, I shall have to kill you if you don't stop talking!"

In another case the impression which Turks have of Protestant Christians was shown by the remark of the old Moslem, who said, when speaking about good works, "If the Protestants would only accept Mahomet they would have a much better chance of Paradise than we have."

Whether the escape of Protestants from destruction is due to the feeling illustrated in these anecdotes, or to other less visible causes, I think the fact is not to be denied, that both here and in Armenia Protestants have enjoyed special immunity while the storm of war has swept over the land.—Missionary Herald.

WORK OF THE AMERICAN BOARD.

The recent Report gives full accounts of the extensive work carried on by the Board in different parts of the world. They have seventeen missions in the following countries: in Africa, European, Western, Central and Eastern Turkey, the East Indies, China, Japan, Micronesia and Dakota Territory. They employ, at 82 stations and 534 out-stations, no less than 391 laborers sent from this country, assisted by 1,172 native helpers; they have organized 256 churches, having a membership of about 13,435, of which number nearly 2,000 were added during the past year. May God bless them abundantly and give them greater prosperity in the year to come.

ITEMS.

Bishop Crowther has returned to his mission diocese on the Niger, and will receive early next year his new steamer, to ply on the navigable part of that river. In the meantime, according to the Bishop's statistical report for 1876, published in the Church Missionary Intelligence, there are 10 native clergymen, 14 lay teachers, 206 native communicants, 693 native Christians, 172 boys and girls in school, and a total of average congregations of 969. The number of baptisms was 67, of which 49 were adults. In some parts of the field the missionaries have to contend with Mohammedanism, and in nearly the whole of it with idolatry. The converts have had to suffer considerable persecution from both. At some stations, especially at Brass, wonderful progress has been made in breaking down idol worship, the king and the chiefs at the latter station voluntarily surrendering for destruction all their idols and images.

The Evangelical Association (German Methodist) has a small mission in Japan, which costs \$6,352 a year, and has a "heathen fund," now amounting to \$26,003.

S. S. Department.

Sabbath School Lesson.—Dec. 16.

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

(For Questions see Lesson Papers.)

PAUL AT ROME.

GOLDEN TEXT: "I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ." Rom. 1:15, 16.

Acts 28:16—31.

Notes and Hints.

16. (1) Paul arrived at Rome in March, 61 A. D. He remained at Malta three months, when the centurion chartered a vessel of Alexandria, to take his whole company to Rome. The vessel gave up its passengers at Puteoli, a harbor not far from Naples, and one hundred miles from Rome. Paul was allowed to tarry seven days at Puteoli, with Christian brethren of that place. (2) From Puteoli, Paul went by land to Rome. At Appii Forum, a city fifty-six miles from Rome, Christians from the imperial city met Paul. Eight miles nearer Rome was the place called the "Three Taverns." It was, no doubt, a famous inn on the Appian way. Here, also, Paul saw brethren from Rome, and, seeing, "he thanked God and took courage." (3) At Rome Paul was, by his courteous commander, delivered over to the prefect or commander of the Pretorian guard, the guard of the Emperor. The name of this captain was, according to Tacitus, Burrhus Afranius. (4) Paul was suffered to live by himself, with a soldier that kept him. He was chained to this soldier and attended by him night and day. Probably, Luke often tarried with Paul during this period.

17—20. (1) "After three days," Paul invited the chief of the Jews to his house. He had a double object in this: to vindicate his character against charges of disloyalty to the Jewish faith; to preach Jesus as "the promise of God" to the fathers. (2) Paul explained two things to these "chief Jews": that he was delivered unto the Romans by the Jews, on account of heresy; and that he had "committed nothing" against the people or the fathers. Much that Paul spoke is, here, evidently condensed. (3) Paul says that the Jews were not willing that the verdict of the Roman tribunals, declaring him innocent and not worthy of death, should stand. They "spoke against" his escape from the penalty of death, and so compelled him to appeal unto Caesar. Then Paul adds, "Not that I have sought to accuse any nation of." Mark his magnanimity. They hungered for his blood. They demanded that he be condemned to death. He, innocent of fault, returns pity for their hatred, and refuses to accuse them of wickedness. He fulfills the law of Jesus, "love your enemies;" and could truly pray, "forgive us our debts as we forgive our debtors." (4) "For the hope of Israel I am bound with this chain." The "hope of Israel" is the hope of America, is the hope of each one of us, is Jesus; the "hope" of Israel, because the promise of God; the hope of America, because by him alone can righteousness prevail over corruption, and the republic be perpetuated. Jesus is our hope of pardon, adoption, and of endless life. Paul lifts his chain proudly, when he says, "For the hope of Israel I am bound with this chain." Strange that this world ever struggles and fights persistently against its richest blessings!

21, 22. (1) The Jews at Rome had not heard any charges brought against Paul. This is singular. The Christians at Rome were apprised of his coming, and went out sixty miles to meet him. The enemies of Paul had not communicated with the Jews at Rome, about him at all. The division of the council over the belief of Paul in the resurrection, and the defeat of the Sadducees who went to Caesarea to accuse him, may explain their neglect to forward charges to the Jews at Rome, for them to bring before the Emperor when Paul should be put on trial. Of those who came from Jerusalem to Rome, none spoke any harm of Paul. Perhaps none of those opposed to Paul had come to Rome since his appeal. Some have thought these Jews falsified the facts. (2) One thing they knew: the sect of Christians was "everywhere spoken against." The Jews who came to Rome from other cities, came with denunciations of the spreading heresy. Their synagogues were divided over the new views of the Messiah, brought in by Christians, and over the claim that Jesus was the Messiah. Hence, as wide as the spread of the gospel, was the denunciation of "this sect."

23, 24. (1) Paul, therefore, appointed a meeting with the Jews in which he would expound the new doctrine of the Messiah. Many came to it, and Paul, taking Moses and the prophets for his only authority, expounded the nature of "the kingdom of God," of which the Old Testament speaks. He testified as a witness that "the kingdom of God" was established by Jesus, and that its foundations were not of this world. (2) Remember what John the Baptist, and what the seventy preached,—"the kingdom of God is at hand." That "kingdom" Paul proved to be a spiritual kingdom, embracing all who in earth or heaven submitted to Jesus as Lord. The whole day was devoted to this discussion. (3) Remember that Paul was questioned freely by his hearers, and that they advanced all the objections to his views that they considered weighty. Hence, some believed,

and some disbelieved, what Paul said, each acting freely.

25—27. (1) The Scripture which Paul applied to these Roman Jews, shows that the number of those that believed was small. (2) The language of Paul is valuable as giving his view of the inspiration of the prophets. What Isaiah said, the Holy Ghost said through him. Paul says Isaiah "well said" those words that he quoted; for he views the nation as the same in his as in the days of Isaiah. It had lost none of its moral characteristics. What it was then, it is now, the apostle means. (3) Instead of "shall" we should read "will" in this citation. The passage is quoted from the sixth of Isaiah. The Greek translation of the Old Testament, rather than the Hebrew Testament, is quoted. The meaning is the same. The prophecy of their hearing, and not understanding, of their seeing but not perceiving, had, from the time of Isaiah, been fulfilled. Now, the nation reaped what they had sown. They had made their heart "gross" or "fat," stopped their ears and blinded their eyes, by a long course of self-will. They had not yielded to the Spirit of God, but had always resisted it. (4) Hence, we see how, in the midst of all opportunities for increase in spiritual things, we may become barren, and dead, and, to all voices of God's Spirit, insensible. Continued resistance of God hardens the heart, hard. Men are in danger who seek to avoid the influence of God's grace. Do we want God to mold us? To stifle his call, to oppose his drawings, to turn away from him, refuse to notice him, or to hearken to his appeal, as surely now results in spiritual death, as it did in the times of Paul. Notice that God appeals to all hearts, and endeavors to convert them. Sin is here likened to disease, and conversion to healing.

28. To them the new and strange sentiment is made known that the Gentiles would receive Christ, and that Christ would receive the Gentiles. The gospel of Christ is "the salvation of God." The last words of Paul, given in Acts, are in this verse. The next verse is not found in the oldest manuscripts, and hence is regarded by critics as not a part of the Scriptures.

30, 31. Two years longer Paul lived at Rome a prisoner. He improved his time in proclaiming Christ. To his house the Christians of Rome freely resorted. Here came, also, the ignorant pagan, the inquiring Jew, and men of culture, attracted by the fame of this new doctrine and its great teacher. During this period, also, Paul wrote his letters to the Colossians, to Philemon, to the Ephesians and to the Philippians. After this, the history of Paul is not known. It is probable that, when brought before Nero, the Emperor, in 63 A. D., he was acquitted and given his freedom. It is natural, then, to ask what he had been previously wishing to do, and to conjecture that now he proceeded to do it. Hence, it is thought that he visited those churches in Macedonia to which he had never before been, that he went to Spain for two years, and came back finally to Rome, where his death occurred. It is not certain, however, where, or in what year, he died. Conybeare thinks it was at Rome, in 68.

PRACTICAL LESSONS. (1) We are taught the Christian law of forgiveness of enemies, by the example of Paul. He cherished no resentment to the Jews, but a love that prayed for their conversion, and that labored for it, as well as prayed. (2) To be diligent for our Master is one of the most important duties that we, as Christians, can learn. Paul was no sooner at Rome than he began to tell the truth of Christ. He lost no time. He made no excuses for delay. (3) Consider the warning in the passage quoted from Isaiah against hardening the heart. Notice, too, the process of reaching that state, as described in the passage, and see how our best good calls on us to hearken diligently unto the Spirit of God. (4) As some believed, and some disbelieved, Paul, so it is now. Each decides for himself.

Those who are surrounded with many gospel privileges, and have no hindrances to keep them away from the house of worship and the Sunday-school, but who frequently absent themselves, will find a rebuke in the following incident given by the Rev. Isaac Emory, of Tennessee, who speaks of finding a poor cripple crawling upon his hands and knees over a mile to attend a Sunday-school held in a slab school-house. The missionary gave the poor cripple a Bible, from which he learned to love the Saviour. His eagerness to attend the school was so great that he trained a young ox, so that by his word it comes to him, allows him to mount its back, or to hitch it to a small wagon, and in this novel manner the cripple is now carried to Sunday-school. If all professed Christians would get animated with such a hungering for God's house and God's truth, what giants in the work of soul salvation they would become.—S. S. Worker.

The Watchman speaks of an elderly lady who called on the Treasurer of the Baptist Foreign Missionary Society and quietly placed in his hands a roll of bills amounting to six hundred and fifty dollars, for the general work of the mission. She declined giving her name, or receiving any thanks, merely observing that the Master would know, and it was, for his cause. And still, thanks to the growth of genuine Christian sentiment, she is only one out of many.

Communications.

A DUTY OF SOJOURNERS.

BY D. D. TAPPAN.

In Jeremiah 29: 7, the captive Jews at Babylon are instructed to seek the good of the city whither they have been carried,—its "peace," which term touches many relative duties.

With the second great commandment, and various coincident precepts in view, it can with no propriety be doubted that all who temporarily, or otherwise, make any place their abode, should, as opportunities permit, seek its well-being. This applies to Christians, and others in their vacations from wonted cares;—their visits at "watering places," and to a temporary residence of business men for business purposes; to reformers, to politicians, to literary, to other temporary assemblies; and to all men, wherever, for a longer or a shorter period, they take up their residence. Suppose it were not so, and that only stayers at home were intended, and these were required to seek the welfare of their usual abode only, then, multitudes of agents, whether for ordinary business, or philanthropy, multitudes, whose life is mostly spent on ocean, and all who for any cause lead a migratory life, and largely pupils in seminaries, are exempt, generally, from the obligation. The case is not so. Both the law and the gospel instruct us to do good, as we have opportunity, unto all men.

Visitors, recreationists and those, who come to reside in a place but briefly, as lawyers, and others during a court term; members of a legislature during its session, may naturally feel absolved from all obligation to consult the well-being of the place where they even so briefly dwell. But why should the obligations of law and the gospel be, in their case, suspended, just because they are not then at home? Has locality authority to limit eternal moral obligations?

"But the visitor and excursionist did not go abroad for work, but for rest, for relaxation from over-work," it may be; and the lawyer and legislator has left his home for absorbing labor, and how can either of these be reasonably called upon to care for the place of their temporary sojourn? It was for no such purpose that they came." True, friends, and here is just where we are wont sadly to err. We ought always to be awake to opportunities of doing good. Conscious of having been culpable herein, I would with the greater consideration and modesty, exhort my Christian brethren and sisters. I pray them to receive the kind word of exhortation.

A Christian abroad may have some special advantages for doing good. Most of us are conscious of failings, not wholly unknown to those who are well acquainted with us; which consciousness often impairs our courage in an attempt to admonish others. Hence, and for similar causes, the neglect of such attempts, or, if attempted, their superficialness, and infrequency at home. But abroad, and among strangers, though our consciousness of imperfection may be still present, its discouraging influence will probably be greatly abated. Moreover, this may be to us a new field, in which we have not made repeated unsuccessful efforts. In such circumstances, there may, ordinarily, be a freshness in our attempts, and a renewal of vigor, which, except in a time of revival, we could not call up at home. We may at home have said our things so often in the prayer meeting, or elsewhere, that they have long since lost the charm of novelty, if such charm they had to lose, and may seem commonplace to our auditors, and even be anticipated by them. And, indeed, the perpetual repetition of old saws, (which is the best that, perhaps, many feel able to do,) is neither very edifying, nor inspiring to saint or sinner. But, our story will be new to strangers,—certainly when first told. If any, to whom we thus speak are gospel-hardened, it was not under our exhortations. Reference has here been made to a single mode of doing good, but the obligation covers all practicable and judicious methods.

PROHIBITION.

BY REV. H. WHITCHER.

Any one seeing the difference between free rum, as I find it in New York, and prohibition, as I have witnessed it in Maine, will not be slow to see the benefits of one and the evils of the other. In Maine no open bars are seen anywhere, but in New York we see them everywhere, and men openly drinking the fire-water at them.

Let us see some reasons why every Christian, and every temperance person, should labor for the prohibition of the rum traffic.

1. There are 600,000 drinkers in the United States, and 60,000 die yearly. To save these thousands from these awful evils, we need to abolish the sale of rum; for, as long as rum is allowed free sale, this work of death and damnation will go on.

2. There are 140,000 rum shops open day and night, making drunkards, causing crime, and creating paupers, and even damning souls. We should demand the universal prohibition of the sale of rum in order to close all these pits of hell, and stay this work of death. For until we do it, this work of Satan will go on.

3. There are 320,000 men in various ways connected with rum-making and selling, and if this business of ruin was

prohibited, these men might become engaged in some profitable employment, to bless, and not curse mankind.

4. There are 2,000,000 moderate rum drinkers in our nation, and from this school of drunkenness come 60,000 drunkards annually to fill the places of the number that die. In no other way can these moderate drinkers be saved from culminating into drunkards only by putting this traffic under the ban of crime and punishment.

5. There are 3,000,000 innocent, suffering women in consequence of rum drinking, many of whom will be crushed into an untimely grave, with broken hearts, because their husbands, fathers, brothers and sons drink rum. Prohibit the rum trade and most of these women can be saved.

6. The enormous sum of 600,000,000 dollars (six hundred millions) is expended in the U. S. annually in rum drinking;—now let the rum traffic be prohibited, and most of this great expense may be saved.

7. And now, lastly, we should prohibit the rum traffic because rum drinking makes three-fourths of all our paupers, criminals, and dependent orphans; and these expenses we have to pay, at an annual cost of \$178,000,000! Universal prohibition would relieve us from the most of these terrible miseries, and these intolerable burdens. And I see no way of saving one-half of the reformed men, and Morphy converts, from a relapse into rum drinking, unless we prohibit rum selling.

HOW SHALL CHRISTIANS VOTE?

BY ALBERT CHASE.

How shall Christians vote? is a question, which, while it is very important, is at the same time too lightly regarded by many Christian men. The simple fact that to such is delegated the power to decide the issues which are presented to communities, or the nation, should be of itself of sufficient importance to command our most careful and earnest attention. And in view of the additional fact, that there will and do arise questions which seriously affect both the present and future happiness and welfare of ourselves and those of our fellows, we ought as prudent men, cherishing a desire to establish right principles, to study well the matter in all its bearings. I know that it is urged by some, that anything within the range of politics, is without the range of religion; that the Christian man can not enter the political arena, and long maintain his Christian character. But a little inquiry will, I think, reveal the fact, that this sentiment is borrowed from that class who would be only too glad to exclude Christianity from everything. Surely, if men acting in accordance with the principles of Christianity, act prudently and conscientiously, then it is eminently proper for them to make themselves thoroughly conversant with politics; to become factors in community that shall be felt. For in a land with a government like ours, where the voice of one individual may turn the scale for or against any measure, we become morally responsible for the triumph of political wrong over political right, when we shrink from exercising the powers and privileges granted us.

In no other direction, to my mind, is there such pressing need, just now, of a lively conception of our relations as citizens, as in the struggle against the great evil of intemperance; and the followers of Christ, everywhere, need to be aroused from their indifference with regard to this question. A very great victory has been won, in bringing the mass of Christian people to look upon intemperance as a great wrong, thus stamping upon it the seal of public disapproval. The fruits of this are seen in the appeals that are coming up hither and thither, for the enactment of more stringent prohibitory laws. The government of this question, in nearly all the States, is practically placed in the hands of the voter. The State governments, not caring to shoulder the responsibility of total prohibition, rest the case in the hands of the people, giving to the citizens of the towns and villages, throughout the land, the privilege of granting license, if they wish it sold in their midst. Here comes in the responsibility of Christians. It is idle to say that prohibitory laws limit personal freedom. Are men deprived of their rights when we restrain them from the cup, which, if indulged, will destroy them, physically, mentally, financially, socially and morally? Is it an advantage to a community to accept an increased revenue, to the amount of a few hundred dollars, at a cost of as many thousand, paid to the dramseller, to enable him to pay the license? to say nothing of the shame and agony brought to the households of that community? Is it controlling an evil, to license it; to make it legal, to sanction it by the united voice of that community?

But, were all those propositions true, are they sufficient to justify the Christian in voting for the license of the sale of intoxicating drinks? Will God hold him guiltless, who aids the murderer in his fiendish work? Will he wink at the action of him who, in the presence of all the world, has pledged himself to wage war against sin, and then, by the only means at his command as a citizen, invites into community persons to steal away his neighbor's manhood, the bread of his neighbor's family, the safety of the community, the love and fear of God? Christian voters, be careful.

RELIGION VS. EDUCATION.

VII.

BY J. W. BARKER.

OF THE SOCIAL MAN.

He who ignores or shuns human society is either a culprit or a misanthrope. It is no virtue to shut ourselves away from the world, and hold communion only with ourselves. We shall rise no higher in the spirit life. The soul will take no broader range. Seclusion is, by no means, alone in the direct pathway to the heavenly paradise. We may go through the gay world to glory. I think those who have endeavored to gain near and certain views of the saints' rest, by locking from the heart and life all human association, have been most signally disappointed.

The fact is, there is a social side to our nature. It needs culture. To refuse this demand is to deny the right of true education. There never was a graver mistake than to suppose we can earn a true and certain passport to the glory of the next world by refusing association with this. The man or woman who refuses the privileges of church association and church organization, because there are some in the church who may not come up to the established standard, will be no better Christian, and probably do far less good in the world. If you are purer and better than the church, your union with it can not make you any less pure, and it may make the church better. These "independent Christians" who hold themselves above and beyond the influence of Christian association, are most woefully deceived. If you were not endowed with social powers, if God had not given you a special work in society, you might be excused. But every power of your being is laid under tribute, and you can not be released from the obligation. As a member of society, you are held responsible, so far as you may exert an influence for the happiness of your fellow.

We were intended for society work. Our standing in the church, moreover, can not release us from the obligations we bear to society in general. What are Christian people to do in regard to the customs and habits of society? How are they to treat the very many associations for pleasure or culture existing everywhere? These are questions of some importance. Wholesale and indiscriminate denunciation is unwise and injurious. The habits and customs of society assume a moral character only when they have a direct bearing upon the usefulness and happiness of its members. Hence, the importance of deciding this question first. The act of eating meat can have no moral character. But Paul, who had a most tender regard for the feelings of others, makes the remarkable assertion, "If eating meat cause my brother to offend, I will eat no flesh while the world standeth." To him the eating of meat became a serious moral question. The offense of a fellow Christian, was a much graver consideration than the eating of meat. Very many Christians are much less careful than Paul in this regard. They will say, "My brother has no business to be offended at things such as these. I will not humor his caprice." There is, at least a show of consistency in this. Who made one the judge of the other in these minor matters? I have no business to be offended, at the harmless habits and customs of those whose manner of living has been different from mine. I know that this question of amusements in society has puzzled and perplexed ministers and members of Christian churches. It has worried many a tender and careful soul, until those higher and nobler views of the Christian life have well nigh been lost sight of. Amusements are profitable. They are demanded in all departments of society, as a means of complete culture. They are a special means of social elevation. It is not the purpose of this article to commend or condemn any special form or kind of amusement existing in society. This, however, may be regarded as a general rule, wherever any kind of amusement does not promote our general welfare, or when it seems to injure our usefulness in the society among which our lot be cast, it had better be abandoned. Usefulness first, amusement, afterwards. "Becoming all things to all men" implies no compromise with wrong doing. It simply means conforming to those customs of society which have, of themselves, no moral character, for the sake of better reaching the interests and hearts of the people. In the simple matter of dress, it would seem that each person has the positive right to follow his own taste and desires. If he wishes to dress in the style of the fathers of the past century, shall he not be permitted to gratify his wishes? If the lady has a special style of her own (a very unusual occurrence), may she not adopt it? The same general rule applies here. If a peculiar and unequal style of costume makes you injuriously singular, it were far better to dress in "style." Nothing is usually gained by a marked eccentricity of character in any direction. Mind, there is a wide difference between eccentricity and individualism. The one is comely like, the other the brilliancy and constancy of some individual star. But the societies in the church and out of it are a puzzle to many. In the church, we have the "Young Men's Christian Association," the "Young Ladies' Circle," the "Christian Mothers' Association," the "Youthful Praying Band," the "Cordon of Temperance," the "Juvenile Temperance Society" and perhaps many others. Out of

church, societies and "Clubs" are numerous indeed. "Odd Fellows," "Masons," "Ancient Workmen," "Reform Clubs," "Good Templars," "Sons of Rebecca," "Good Samaritans," "Royal Templars," these and many others abound in every town and city of the land. We are not disposed to criticize the aims and purposes of these Associations; they are ostensibly for the benefit and elevation of mankind. Neither will we call in question the "secrecy" attending the operation of many of them. Some of them demand high and far reaching obligation. But there is not a purpose claimed by any of these societies, which is not embraced in the grand groundwork of the Christian theory. When extra societies are demanded for doing the work properly belonging to Christian church obligation, it indicates a defect in Christian education. It may be regarded as certain, when a member of a Christian church seeks other and different methods for accomplishing the grand purposes of his faith, than the church offers, he has not fully apprehended the liberty and light of Christian enterprise, or the church is running on the narrow gauge of selfishness and worldly glory.

A PRAYER.

BY J. G. HARVEY.

Thou Son of God, Heaven's chosen one,
Who came as Saviour of all men;
Be thou by day our "Rising Sun,"
By night our "Star of Bethlehem."

Thine all protecting power we seek;
Without thine aid we live in vain;
Mortals on earth, frail, timid, weak,
Immortals we with Thee would reign.

Weary, we come to Thee for rest,
Be Thou our Helper, Saviour, Guide,
Oh, lean upon thy breast,
With Thee, in God, may we abide.

This earthly house must be dissolved,
Crumbled in dust, returned to earth,
Let not the soul be thus involved,
Denied in heaven a second birth.

By faith we live, in prayer we move,
Seeking the "kingdom of our God,"
Oh, deign to bless us from above,
And lead us unto Thee, O Lord.

REV. WILLIAM PURINTON.

Rev. Wm. Purinton died Jan. 14th, aged 48. He was a son of Rev. Stephen Purinton, of Litchfield, Me. He professed religion when about 19 years of age, and was baptized by Rev. N. Purinton. Although nearly blind from his youth, yet he was very active in the religion of Jesus Christ. His piety was uniform and unobscured. He traveled in many counties of the eastern part of Maine, and received ordination at the hands of the Christian Order. He labored faithfully for the Master until failing health obliged him to return to his father's house. As the hour of his departure approached, his faith was strong in God, and his prospects of a blessed immortality made his exit one of peace and triumph.

E. PURINTON.

CHURCH TEMPERANCE WORK.

A large part of the effective temperance work which is being done at the present time is by earnest, devoted Christian men and women, but very largely outside and independent of the respective churches of which they are members. Without detracting anything from their present useful labors, why should they not do yet more for the righteous cause of temperance in their official and denominational relations as members and officers of Christian churches? If churches may properly organize to promote home and foreign missions, why not for special temperance work? No one will deny that strong drink is a chief, if not the chief, obstacle in the way of the progress of the Christian church. If churches may properly organize for the distribution of the Bible and other religious publications, for the quickening of religious interest, the conversion of sinners, and the salvation of men, why not also a Christian temperance literature, which shall both prevent the young from entering upon evil courses and rescue erring men from the perilous pathway of drinking and inebriety?—Nat. Tem. Ad.

CHOOSE WELL.

Never marry a man who has only his love for you to recommend him. That is very fascinating, but it does not make the man. If he is not otherwise what he should be, you will never be happy. The most perfect man who did not love you should never be your husband; but though marriage without love is terrible, love only will not do. If this man is dishonorable to other men, or mean, or given to any vice, the time will come when you will either loathe him or sink to his level. It is hard to remember, amidst kisses and praises, that there is anything else in the world to be done or thought of but love-making; but the days of life are many, and the husband must be a guide to be trusted,—a companion, a friend, as well as a lover. Many a girl has married a man whom she knew to be anything but good, "because he loved her so." And the flame has died out on the hearthstone of home before long, and beside it she has seen sitting one that she could never hope would lead her heavenward,—one who, if he followed her as a wife should, would guide her steps to perdition. Marriage is a solemn thing,—a choice for life; be careful in the choosing.—Selected.

The surest way of being deceived is to think yourself cleverer and more cunning than any body else.—Rochefoucauld.

Selections.

THE NEW HEAVEN.

My God, I rather look to Thee
Than to these fancies fond,
And wait till thou reveal to me
That fair and far Beyond.

In Thee my powers, my treasures live,
To Thee my life must tend,
Giving Thyself, Thou all dost give,
O soul-sufficing Friend!

And wherefore should I seek above
Thy City in the sky?
Since firm in faith, and deep in love,
Its broad foundations lie;

Since in a life of peace and prayer,
Nor known on earth, nor praised,
By humblest toil, by ceaseless care
Its holy towers are raised.

Where faith the soul hath purified,
And penitence hath shriven,
And truth is crowned and glorified,
There—only there—is heaven.

—Ella Scudder.

YE ARE MY WITNESSES.

A witness is a person that gives testimony. Witness in Greek is *martys* or *martir*, and signifies one who gives testimony to the truth at the expense of life. Witnessing was one great object of Christ's mission into the world. Long before he was born Isaiah prophesied of Christ, "I have given him for a Witness unto the people." In the Revelation he is called "the Faithful Witness." To Pilate he said: "For this came I into the world, and for this cause came I into the world, that I should bear witness unto the truth." As a witness, he testified the will of God faithfully, plainly and fully, so far as necessary to the salvation of men. He was a faithful witness, not only because he revealed the will of God for our salvation and bare record of the truth before Pilate, but also because he sealed it with his blood; he died and was a martyr to the truth. This Jesus hath God raised up, whereof we are witnesses, says Paul. As he was a witness of his own doctrines and missions, Christians are "his witnesses of these things." As God gave him for a witness, so are his followers witnesses unto the people among whom they live. Of them God says, "Ye are my witnesses." One distinctive, important, and permanent object of the church of Christ in this world is witness-bearing; that she should bear witness unto the truth. The witness is sworn "to tell the truth, the whole truth, and nothing but the truth." This is the testimony the church should give for Christ's truth. But she can not do of herself. She needs light to know the whole truth. She needs help to enable her to declare it. God has promised this help. He says, "I will give power unto my two witnesses." While promising help to those who will witness for him, God threatens with his dire vengeance false witnesses and perjured persons. "I will be a swift witness against such swearers." Witnesses are sworn to tell the truth under penalty of perjury. What a dread punishment do they risk who are false witnesses of God! The church of Christ is as distinctly called to witness for his truth and against whatever even opposes that truth as she is to labor for the conversion of souls or the edification of saints. "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The gospel is to lift its testimony, through the preaching of the living ministry, as a witness against all the moral evil of all nations, before Christ come again. Having obtained help of God, Christians are to continue to this day witnessing both in small and great. They must speak that they know and testify that they have seen of Christ, though men receive not their testimony, and even though, like the martyrs of the revelation, they be beheaded for the witness of Jesus and for the Word of God.

Witnesses are sometimes afraid to tell the whole truth in human courts lest they should incur the displeasure of those against whom they might testify. The fear of man bringeth a snare, and they are caught in the evil net of suppressing important testimony which the court and jury should hear. So far as they do so they are false witnesses. Just so with the church and the individual Christian. Both should let the light of their testimony shine before men and witness against all wrong-doing, as well as for its opposite.

—Lutheran Standard.

PERSONAL RESPONSIBILITY.

From a lecture lately delivered on this subject to the students of Hillsdale College, by the lady Principal, we make a few simple extracts:

Of all the pestilential scourges which afflict society, those persons whose conversation and remarks are constantly tending to lower the standard of morals and behavior among young people, are the most to be dreaded. It does not mend the matter but makes it all the worse, that these persons are very often good and well-meaning, and entirely innocent of any intention to do harm, and would feel exceedingly hurt and abused, if told they had done so. They are benevolently disposed, and, wishing to look indulgently on the thoughtless errors of the young, they do not always wisely discriminate, or consider how much their words may mean, or what they are trying to excuse. These people will tell you that such and such a thing would be right, but you can't get young people to do it. This is a false and pernicious statement. A young man or woman worthy of the name will do what is right if it is shown to them. It is wrong and hurtful to expect too little of anybody. Men and women, boys and girls will do and will be just about what we let them know we expect them to do and be. If we set up for them a low standard, it will be partly our fault if they do not go higher. If we expect them to be petty and narrow, malicious, spiteful and revengeful, it is very likely they will be so. "You can't put old heads on young shoulders," is one of the popular remarks most fallaciously applied. No, you can not, or at least, you ought not to be able to do it. Maturity will be just exactly that for which youth has prepared the way. The chances are one that the good-for-nothing in early life will be worse than good-for-nothing when time shall have silvered his hair. It is mistaken kindness for society to cover up or excuse even the beginnings of a lapse from decency. It is worse than a mistake (pronouncing judgment according to the result). Let every individual who desires to see a strong, pure race of men and women coming upon the stage

discard those trite phrases offered so glibly and good naturedly in apology for acts that are morally wrong and low. Let stern disapprobation and disgust teach the lesson that it is not a smart or witty or excusable thing to belittle one's manhood by flippancy, trickery, profanity, licentiousness or drunkenness and their kindred vices. Let it be uncompromisingly taught that for what he does and is the boy or man will be personally responsible in this world and the next, and that no balancing with precedent and custom and popular sayings will be admitted when the scales shall be adjusted and the weights shall be taken. Let society open its eyes to its duty and these miserable imitations of boys and men will, to a large extent, disappear from the face of the earth.

I have said that education in the family and in the school, has a great work to do in establishing correct ideas of personal responsibility. If the student does not learn before his school-days are ended, he is very likely never to do it, and he loses much in failing to become what he might otherwise have been.

For trying and proving the stuff that people are made of, I have sometimes thought there is no life like that of the student. . . . As you stand or fall here, so will you do when student life shall have been replaced by larger interests and wider spheres. The character a man takes on before he graduates is pretty sure to be his through life. One argument that the emissaries of the evil one will always use with you, will be that if you do not comply with their wishes, you will lose your influence. That is utterly false. On the contrary, by resisting their wishes you will gain a great and broad influence as one who is fearless in doing what he believes to be right. Did you yield, you would indeed lose your influence and be secretly despised by those who made you their tool.

The series of events occurring throughout our country last summer must have aroused every thoughtful person to the fact that there are apparently thousands of otherwise intelligent people in the land who do not comprehend the absolute necessity that every good citizen should feel that he has a personal responsibility about maintaining uncompromisingly and unflinchingly the authority of law. In every city, in every community, there is a worthless and wicked element which in ordinary and quiet times is kept in check by terror of the civil law. Let the strong arm of the law once be rendered powerless, no matter how, whether by the act of well-meaning men who falsely imagine they are taking the proper way to correct an abuse from which they are suffering, or by the act of villains who fully intend all the harm they are perpetrating, and this worthless and wicked element rushes from its lurking places, more ferocious and more pitiless than the savage beasts of the jungle, and commences to tear and rend its prey. A school is but a community, and like other communities, it is made up of all the different elements. Every good citizen of a school community should feel that he is personally responsible for its order, for if, for any reason, the authority of law were here destroyed, the comfort and safety of each member of the community would be destroyed likewise.

—The claims of your Alma Mater upon her children are strong and real. She has done and is doing her best for you, and she has a right to ask that you shall go in and out before her as children loyal and obedient, as men and women whose words and deeds are prompted by a determination to be true to all the conditions of a noble manhood and womanhood.

THE IDEAL TRUTH.

According to the way of the world, we judge a man by his quickness of thought, by his acuteness of skill, by his control over matter and over men, by his physical and intellectual power upon material things; and that is a fair judgment in the outward sphere; but the trouble is that we stop there without considering that there is a better man, a lordlier man, in him than that—or ought to be. The outward man is the servant of time. The words and the man of affection, the man of emotion, the man of will, the man of thought. The thinking element that is in a man is mightier than that part of him which simply runs to uses in the economy of society. The man of immortality, the mind, should be aroused and should grow strong, and should become brighter within; but it too often is deformed, and lies like a half-idiot dwarf in the bodies of men. "The inward man perishes while the outward man grows fat day by day," would be the world's utterance, inverting the text of the apostle; whereas the ideal truth is that while the outward man of time and accidents is thrown down and imprisoned, it comes to pass that through its exercises and experiences the inward man is being built with loftier purposes, with a better will, with nobler attainments, and with a hope that pierces into the cloud of death, and reigns triumphant in the great realm beyond.

Now, our Master himself declared—and most solemn is the declaration—that when death has screened us, "the last shall be first and the first shall be last." We are all living by the measurement of the eye and the ear and the hand; but God does not so measure or register; and there is many and many a man who walks inconspicuous, an object of pity among men, but who has God's sweetest angels around him, whose thoughts, whose purposes, whose aspirations glance into the very heavens; while the men whom we follow, whom the papers trumpet, and who fill the great round of observation, are barren of angels, and are of little interest in the heavenly land, for any sounds which they produce there.—H. W. Beecher.

TEMPERANCE.

THE STATE'S DUTY TO THE INEBRIATE. The superintendent of the Appleton Temporary Home, at Needham, Mass., D. Banks McKenzie, addressed the words to the Massachusetts Legislature, last spring:

Gentlemen of the Massachusetts Legislature: As may be known to your honorable body, it is now more than four years since I first engaged in the work of reforming inebriates, and during that time, hundreds of cases have come under my care, both at Boston where the Appleton Home was at first located, and at Needham where it is now.

I assume, therefore, that I have a right to speak for the class of unfortunates for whom I labor, and to give the results of

my observations and experience, as to the best means to help them, and, if possible, rescue them from the bondage which is making paupers and nuisances of them, that they may once more take the place which is their birthright, in society and among their friends.

As I understand it, in the light of the Christian civilization of this nineteenth century, the design of punishment is two-fold—to avenge the majesty of offended justice, and to reform the offender.

Here it is, I think, that the penal institutions of our good old Commonwealth are sadly deficient. Take the city of Boston for instance: A man is arrested for a simple drunk, taken to the station-house, then to the Municipal Court, and fined three dollars and costs—some seven dollars in all—to stand committed to the House of Industry until paid. If he has any friends, and can in any way raise the amount, the fine will be paid, but the man goes out of the Court with his bones aching, and his head aching as the result of his debauch and of the uncomfortable night he has spent in his cell at the station-house, and in nine cases out of ten, the very first thing he will do, will be to go for a gin-shop, and in a few days he will be arrested again, until he becomes a regular repeater, and having worn out everybody's patience, he is sent to the House of Industry as a common drunkard. In the meantime, his mother or his wife, who, perhaps, have strained every nerve to pay his repeated fines, are in straightened circumstances, often in actual want of the necessities of life. Well, what will be the result of his sojourn at the House of Industry? Is it not a fact, that the last remains of manhood there might be in him, have been taken away? His associates are not only men like himself, but often worse, and at the end of his time, he will be set at liberty, debased in his own estimation, and with no prospects before him, except to seek forgetfulness in drink, be again arrested, and so on to the end of the dark chapter.

Now, in my experience with these men, I have usually found that when the manhood had not been entirely crushed out of them, they were not insensible to the influences of sympathy, and through its gentle ministrations, they could usually be saved. In fact, the cases in which I have been most successful, have been those in which the man, though he was having one more chance, one more opportunity to redeem what he had lost, and become a man once more. Many a man I could show you to-day, both sober and industrious, who came to me in rags and all unconverted by a debauch upon which he entered the very day he left Deer Island, where he had served repeated sentences.

It is no use to disguise it, so long as the drunkard thinks he can drink to intoxication and still be respectable, his chances of reformation are very small indeed, but when once he has come to himself, as he will under the right kind of influences, and sees himself just as others see him, a common drunkard and a nuisance—he is very likely to make one more mighty effort toward liberty and a better life.

What is wanted, therefore, is to give those men the chance to make the effort. Suppose, for instance, when a man comes before the Municipal Court, that the judge, who usually is a good dispenser of character, should say to him,—"The sentence of the court is three dollars and costs, or thirty days at Deer Island, but I am willing to give you a chance to do better than you have, and I propose to put you on probation for thirty days, on condition that you spend that time at such a place, or under so-and-so's care." The man is sent to me at Needham, for instance. He comes to me with the full understanding that he has made himself a law-breaker, and that unless he observes the rules of the Institution, I shall surrender him to serve his sentence. I give the proper attention to his physical needs, and by throwing the proper influences around him, I strengthen his moral as well as his physical nature. His higher appetites are developed, and at the end of thirty days you will find him quite a different man, both physically and mentally.

Gentlemen, I know whereof I speak! The Appleton Home at Needham, of which I am the Superintendent, and with which I have been connected ever since the day of its opening in Boston, occupies one of the most favorable locations for the work it aims at doing, to be found anywhere within easy reach of Boston. The buildings are handsome and spacious, with room for a large number of inmates, a handsome chapel, a well-stocked library, a convenient barn, and a well-furnished gymnasium and bowling alley. The grounds comprise over eight acres of first-class land, which can be put under high cultivation and rendered very productive. Now, my intention has always been to give to the men under my care, both recreation and work as a means of reform, and this I have been able to do to some extent during the summer months, although for want of funds it has not been carried to such an extent as I would like. For the winter, I have wanted to put up work-shops, where sewing machines could be run on coarse work by the inmates, furnishing them for a few hours each day, an employment both light and remunerative.

For, gentlemen, I am satisfied, as any one must be who gives the matter a few moments' consideration, that this idea of work is the true secret of success in reformatory institutions for inebriates. Without it I would not give a penny for all your asylums and homes, no matter where located, how handsome and convenient their buildings are, or who is at the head of them. After the inmate of such an institution has got over the effects of his debauch, he thinks he is all right; he becomes uneasy, and if allowed to remain entirely idle, his mind goes back to his old spree, and desire for drink seizes upon him once more, not to leave him again until it has mastered him and caused him to fall. Such a man may sometimes be all right so long as temptation is kept out of the way, but the moment he is exposed to it, he has no strength to resist, and he falls in spite of all you can do to keep him up. If, on the contrary, he has every day a few hours of healthy labor to perform, both his body and his mind grow vigorous, and he becomes fitted once more to discharge aright the duties of life.

Yet with all this, let me say right here, that I would not have you understand that our Institution is, or is meant to be, a kind of work-house. No, nothing like it, for we want the men to feel that their work, which occupies only a few hours

of each day, is more a recreation and employment than a labor, thus rendering it a thing which they will do both willingly and cheerfully. To this we add lectures and literary entertainments, elevating in their tendencies, and sound moral and religious influences; for, after all, my observation and experience have convinced me long since that while we strengthen both body and mind by such means as lie within our power, the soul needs a higher help, even that divine assistance which religion alone can give.

Gentlemen, these things I am speaking of are not mere experiments with me; they are facts, established and proven by actual occurrences, and if you will take the trouble to visit me at Needham, I shall show you not only that inebriates can be reformed by the means I have spoken of, but that they are actually reformed, as an abundance of examples will prove, by just such means, at the Appleton Home. In view, therefore, not of my theories, but of the incontrovertible facts by which I support them, I appeal to you, the rulers and law-makers of our good old Commonwealth, and I ask,—"Is the State, through you, doing her duty to that large class of men for whom I am speaking to-day? and as things now are, instead of helping them to lead better lives, are you not rendering such a thing as reformation an impossibility to them?"

I plead in their behalf, who can not plead for themselves, the mothers, the sisters, the wives, the children of the men you are degrading by your present system,—yes, I plead for those men themselves, the much-despised and readily-overlooked common drunkard. "You have made us what we are," they say to you. "By sending us to Houses of Industry and places of correction, thus forcing upon us associations with petty thieves and common broilers, you have degraded us more and more, until, finding that you and everybody else had lost confidence in us, we lost confidence in ourselves. We love our mothers, our sisters, our children, our wives,—all we ask is a chance to redeem the past under favorable circumstances, that we may be no longer outcasts, but men once more." And, gentlemen, to give point to my plea, I have, with your permission, a proposition to make. There is the Appleton Home, in Needham. With small means it has done a work of reformation second to none, by any institution of its kind anywhere. Now give us the means, and we will engage to take care of your drunkards, and use the instrumentalities I have mentioned for their reformation. Vote the Appleton Home as a yearly appropriation, such in amount as shall in your wisdom seem to you best, then give to the Justices of your Municipal Courts directions to send such men as their judgment tells them to be susceptible of reformation, and every individual shall have a fair trial under the most favorable circumstances. We do not propose to surrender our Institution to the State; we simply ask the State to aid us, as we would ask any individual, for the sake of those we strive to help, and so far as any men whom your Courts send under the supervision of your State Board of Charities, and will report to your Honorable Body every year, as to the work we have done, and the result we have accomplished.

May I not indulge the hope that your Honorable Body will give this subject, I am painfully conscious of having handled all too imperfectly, the consideration the interests involved so well deserve?

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The Morning Star.

WEDNESDAY, DECEMBER 5, 1877.

G. F. MOSHER, Editor.

A. H. HALL, Western Editor.

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

The important work of alleviating the condition of the worthy poor depends in great measure for its success upon the gifts of the benevolent. In every city it is inevitable that many persons will be found who deserve the benefits of such gifts. Fortune, or health, or friends, or all, have forsaken them, and their needs are real and pressing. We wish to ask for such the sympathy and help of those who have an abundance of temporal blessings. Winter is approaching, the season in which the wolf at the door is never fiercer. It is painful to note, especially on Thanksgiving week, that several of the worthy missions in different cities are reporting an empty treasury, and that two or three of them are, therefore, closing up their work. Now is the season, of the whole year, when such work ought to find ample means at its disposal. Be merciful, as you hope to obtain mercy.

On the one hand, it should not be thought remarkable, considering the promises of God, that the inhabitants of more than 300 of the Polynesian islands have been brought to Christianity in the last fifty years, or that so many thousands in the East have forsaken paganism for the true religion. But on the other hand, it should be reckoned for a great deal. Every one of these cases is proof that the promises will be kept, and that the hope of the realization of the missionary idea is not a vain one. Many toilers may die without seeing this glory of God, but their faithful work is like the seed from which a precious harvest shall spring. Let us, therefore, think of the work not as one in which so little has been accomplished during all this long century, but as one in which, considering all the obstacles to be overcome, there has really been great progress.

"The careless voting of American cities," says Joseph Cook, "when attempts are made to avoid the execution of the law, is something that ought to make the statues of the fathers here in Boston leap from their pedestals." The true patriot's ideal, when every man of intelligence, to say nothing of "the masses," shall vote according to the dictates of an enlightened conscience—will that ideal ever be realized? Much may be done to bring it about,—indeed, the main hope of bringing it about is by proper instruction in the family and the church, and especially by a correct example in voting on the part of the parent and the Christian. A great obstacle in the way of an approach to pure voting appears in the striking similarity between the way in which professed Christians vote and the way in which politicians vote. The moral principle that will not stand straight at the ballot boxes too limp to be of much practical worth.

As a means both of spiritual growth and of temporal prosperity there are few graces more profitable for the church to practice than that of cordial and courteous attention to strangers. The editor of a New York daily has lately made a practical test of the custom of the city churches in this respect, by sending a force of reporters to attend their worship and report treatment. In only four out of twenty churches did the reporters receive anything like—now you thought we were going to say decent attention. On the contrary, these visitors were received with proper courtesy in nearly every case. And if the truth were fairly told, we suppose that, notwithstanding the great complaint made about the want of attention generally shown strangers in city churches, the actual record, if visitors were not disposed to be fastidious or sensitive, would be quite as favorable for the churches. But a few observations grew out of this experiment of the New York editor, the principal one being worth heeding, whatever may be the relative practice of the churches. It is this:

The churches where the greatest spirit of exclusiveness prevails are those which have the most meager congregations. People don't go a second time to a place where they are sure to be snubbed or insulted, if they can help it. On the other hand, the churches where a cordial welcome was extended to all comers were filled to overflowing. This fact carries its own lesson with it, and needs no moralizing to make its meaning plain. If any church is troubled because it has small congregations, wouldn't it do well to ask if it has not itself chiefly to blame?

"The temperance work in this city," says the *Christian Union*, "seems to be progressing favorably, and, thanks in great measure to Dr. Crosby's society, with fewer of the unhealthy features which too often characterize such reforms. The liquor dealers are being gradually forced to procure hotel licenses, and that at least is a step toward law and order. Of course, there will be constant evasion of the law, which will be matter for future consideration; but if the hosts of bucket shops are driven out of business the community will be better off and safer. Even the grandees among the restaurateurs have been driven to opening hotels within the meaning of the law."

DISMISSING PASTORS.

Occasionally it becomes necessary for a church to change pastors. The pastor it has may lack some essential qualification for the place. Possibly he may be wanting in that degree of devotion and fidelity to the flock needed for even tolerable success. But such changes are often attended with dissatisfaction and trouble. Sometimes the pastor feels aggrieved and injured. At other times, a portion of the church will do something more than disapprove of the action of the majority, and so there arise divisions and wranglings.

Now these unpleasant consequences, in not a few cases, result not so much from the act of a pastor's dismissal, as from the manner in which it is brought about. He may be ignorant of any serious dissatisfaction with his labor, may even be laying plans for future work, with the hope of larger results; when he suddenly learns from the officers of the church, or from the action of the church itself, that his services are no longer needed, and that he must gather up his household effects, and find a home in some other, and perhaps distant, part of the land. Is it to be wondered at, that a great sorrow falls on an entire household, and that there should be a feeling that wrong has been done?

This sort of procedure is illustrated by a recent occurrence, though an extreme one, that happened in a Baptist church in California. Although we have previously referred to this case, its outlines may be repeated so as to bring in contrast the wrong and the right way of accomplishing the same result. A pastor at a large meeting of his parish, upon reading divers notices handed him, fell upon one the purport of which was to call a meeting, "to consider the expediency of dispensing with the services of the present pastor, for the furtherance of the prosperity of the church and the exaltation of the cause of Christ." This was the first intimation the pastor had had of any dissatisfaction in his congregation, and of course, he was, as is natural, very much surprised and grieved. His wife, who was present, fainted on the spot, which, under the circumstances, was a very proper thing for her to do.

It will be safe to say, that generally in cases of imprudences of this kind, nothing wrong is intended, but they result from a misapprehension of the proprieties to be observed in such matters, or from the delicacy attending the breaking of so unwelcome news, especially in case of a good and sensitive man. On the other hand, it is clear, that when there exists a dissatisfaction, which threatens the disruption of the pastoral relations, the incumbent should be timely and frankly informed of the condition of affairs, so that he may adjust himself to it, either by removing objections, if that be possible, or by resignation, so that he may not seem to be violently and unceremoniously thrown out of his place.

Of this we have a pleasing and suggestive illustration, in the case of another Baptist church, located in the State of Massachusetts.

A pastor had rendered a somewhat long and successful pastoral service, but the impression at length became general, that the full prosperity of the church required a change. An aged deacon visited him, and frankly stated to him the condition of affairs, as they existed; that his labors had been blessed to them as a church and society, and had not failed of appreciation. But it was thought that, under existing circumstances, the church would prosper better under the labors of some other man, and that he himself might be more useful elsewhere.

What could he say but this, which he in substance said: "I do not wish to force myself on an unwilling church. After taking the matter into consideration, should it seem best, I will in due time tender my resignation." This he did, and it was accepted. But so judiciously, kindly and even Christianly was the matter managed on both sides, that when we happened in the place some six or eight months after, we found him still supplying the church, as it had not yet found a new pastor to its mind.

Never, whether it be a church dealing with a pastor, or trustees with a teacher, or a corporation with an agent, indefinitely employed, should a forced and unceremonious dismissal be resorted to, except as a punishment for palpable dereliction of duty, or a forfeiture of Christian or moral character.

THE GOSPEL OF HOPE.

In sickness, in want, in misfortune, in misery of mind or body, in days of spiritual gloom, as well as in times of prosperity that does not satisfy, and of plenty that yet leaves the soul desolate—in all the relations of life, hope is the saving element. "The miserable have no other medicine, but only hope." Hope is the physician's chief ally. Hope furnished the capital for a Suez Canal and a Pacific Railroad. The great movers of moral and religious truths have in their darkest hours fed on hope.

But there are hopes and hopes, and there is no hope. The drunkard may have a hope of transient enjoyment or satisfaction, so may the profligate, so may the thief over the prospective use of his sin-begotten gains, so may the politician, looking forward to an office gained through boughten votes, and so may the ambitious, who, to gratify themselves, cause misery to their neighbors. It is needless to repeat that these hopes are transient. Not only this, but every one of

them leads into the wide avenue at the farther end of which there is no hope. There is no hope to the sensualist while in the pursuit of his vicious course. The swindlers in insurance companies have no hope in the spiritual outcome of their "irregularities." The Magdalen sees no hope at the end of the road she is traversing. But there is a positive sequel to these courses. It is despair.

Nor is the want of hope confined to the classes commonly called vicious. The shadows of despair threaten every life.

Hopes are delusive. It is Feltham who says: "How many would die did not hope sustain them! How many have died by hoping too much!" Another fact must enter, not only as a neutralizing, but also as an overcoming element to the danger of hoping. It is the gospel of hope, which is born of faith in the promises of the Bible. The machine of hope may run safely and smoothly if we have faith as a balance wheel.

True hopes are all inseparably bound up with that greatest hope of mankind, that of immortality. Grasping this unseen and eternal principle, the pauper is on his way to his throne in the heavens, and the king on the throne is on the way to possessions which shall satisfy his soul. No one is so low, degraded, vicious, unfortunate, but he may take hold of the hither end of this line, and by following it through the labyrinthine paths of earthly life shall in the end reach the land of his inheritance. "From the lowest depths," says Carlyle, "there is a path to the loftiest light."

The religion of humanity is a religion of despair; the religion for humanity is one of hope. And Christ brought this truth into the daylight and emphasized it all through his ministry. The one lost sheep was not to despair, for the Master would leave the ninety and nine and go in search of it. He came to give hope to sinners; those who by sinning had forfeited hope.

To hope is to look up to the purity of the heavens, and not to keep the eyes on the filthy earth through which one has wallowed. There is a difference as wide as that between life and death, between looking at the faintest breach of the clouds yonder, and of gazing on the blackness of darkness behind one. Onward, upward and lend a helping hand, is a motto worthy of daily repetition.

In as far as we follow Christ, will our hopes work out their own good. The object sought may not be realized, and yet a more hidden meaning reveals the fact that it will be realized. From the very nature of things must it not be so? Dr. Johnson once said: "Hope is indeed very fallacious and promises what it seldom gives; but its promises are more valuable than the gifts of fortune, and it seldom frustrates us without assuring us of recompensing the delay by a greater bounty." Emerson has abbreviated this sentiment: "No hope so bright but it is the beginning of its own fulfillment."

CURRENT TOPICS.

—THE New Haven School Board has before it a report of a Sub-committee appointed to consider the subject of excluding the Bible and all religious exercises from the High School. The report is in favor of exclusion, and when it was presented it is said that a lively discussion ensued, some of the Board, including General Francis Walker, urging the abolition of these exercises in all the schools, on account of the disorder attending them, which made them merely a farce. That is the last and most ridiculous excuse offered in that line. What will more effectually intrench the disorderly spirit in the schools than the absence of religious restraints? The final decision of the Board will be awaited with considerable interest.

—THE relations of Jenkinson and Thornhill in the "Vicar of Wakefield" are in some respects much like those between the Republicans in the Senate and the two Carpet-baggers who have lately betrayed them. Any party that attempts to keep itself in power by purchasing such men deserves to be forsaken by them at the critical moment. That is in general terms. We do not say that either Patterson and Conover first acted with the Republicans from selfish reasons, or that they now act with their opponents with the hope of gain. It is notorious, however, that the best portion of the Republican party was long ago disgusted at the material with which the party kept its majority in Congress, and they are now quite ready to have the question so clearly presented, whether the carpet-bag element in politics has not been a real source of weakness to the party that has welcomed and upheld it. The passions of men, their cupidity, and their love of place and gain, can never be safely relied upon as elements of strength.

—A Minnesota physician has undertaken to prove, by personal demonstration, that the 40 days' fast in the wilderness was not beyond the compass of average human endurance. He subsisted for 42 days on cold water, and after the first week, is said to have found existence under these conditions to be not only endurable, but enjoyable. If it was merely an experiment, one would like to know what was gained by it. It is possible that the Doctor is a grim materialist, and meant to somehow buttress up Mark Twain's old Sea Captain who removed the marvellous element from the scene between Moses and the gods of Baal on the Mount by insisting that it was petroleum instead of water that was poured on the altar.

—FOR the credit of the Naval service and for the sake of the many bereaved families, the particulars of the recent painful wreck of the *Huron* should be thoroughly investigated. If it has been through anybody's inefficiency or carelessness in either allowing an unseaworthy boat to be under sailing orders, or in sending her to sea in the face of all the danger signals that were flying, or in allowing her to go so far from her course that she was apparently needlessly sacrificed, the truth should be known if for no other reason than to make such calamities less frequent in the future. Thus far, reports are contradictory. There is the painful fact that a hundred brave men have perished, but whether by somebody's blunder or net is at present unrevealed. But in recalling this disaster we ought in fairness to keep in mind the efficiency and faithfulness that have always characterized the management of the naval service.

BRIEF NOTES.

The *Sunday-school Times* for Dec. 1 contains three appropriate Christmas exercises.

We really wish that the final decision of the Philadelphia Permanent Exhibition managers to close its buildings on Sunday might, in its operation, prove financially profitable to them.

Prof. Edgren, who is in charge of the Scandinavian department of the Baptist Theological Seminary in Chicago, has just commenced the publication of a monthly, called the *Evangelisk Tidskrift*. It is printed in the Swedish language. There are several Scandinavian students in the seminary.

According to the N. W. *Christian Advocate*, the average gain in membership of all the M. E. churches in the Chicago district has been 354 each year for the past seven years. As the average annual membership for that period is little less than 7,200, it will be seen that the average increase has been about 5 per cent. annually.

The stereoscopic views of Hillsdale College that have lately been printed give the alumni and friends of that institution an opportunity to purchase a desirable souvenir. Views of the different buildings may be obtained, and of the whole in a group. They are all finely finished, judging from samples on our table, and are furnished marvelously cheap—that is, 3 for 25 cents, 4 for 35 cents, and 5 for 45 cents.

The sixth annual report of the Maine Free-will Baptist Home Missionary Society states that the Society is doing a good local work, and calls for more effort the coming year. At the last annual meeting it was voted to discontinue the arrangement with the Parent Home Missionary Society by which one-fourth of the funds go out of the State.

Wide Awake closes its fifth volume and the year in a way that will make it difficult for its old friends to part from it. It has steadily gained in favor among the young people from its commencement, and is now equal to the best. The December number is full of good and useful and sprightly things, and although it brings the close of one of its serials that have been great favorites, it at the same time announces a tempting programme for the coming year. Two dollars will secure it for a year to any address. Boston: D. Lothrop & Co.

Liberal Offers!!

Now is the time to work for an increased circulation of the *Morning Star*. Please read the following offers:

All new subscribers, paying for one year, shall have their paper to Jan. 1, 1879.

To every old subscriber, who will pay all arrearsages for his *Star*, and two years in advance (\$5.00), or will pay for his own *Star* one year in advance (\$2.50), and at the same time send pay for a new subscriber one year in advance (\$2.50), we will send a copy of the *Life of Rev. George T. Day*, or a copy of the book entitled "Open Communion or Close Communion."

The postage on each book thus obtained will be ten cents extra.

The same premium will also be given for every new subscriber paid for one year in advance (\$2.50) by any person who has already paid for his own *Star* one year in advance; and also to every new subscriber who will send his own name and pay for one year in advance (\$2.50). Postage, ten cents extra.

The Establishment has also offered, on a slip sent in the *Star* (and we here repeat the offer), that any subscriber who has paid or will pay all arrearsages shall have his own paper and one for a new subscriber one year, for \$4.00 in advance.

Clubs of six or more, one-third being new subscribers, can have the *Star* at \$2.00 each, strictly in advance.

The offer of "Day's Memoir," or of "Open Communion or Close Communion," and the *Star*, is liberal indeed.

A more liberal offer than the above can not be asked for, unless the one asking it should wish the Establishment to become bankrupt. Those who have said, "put the *Star* at \$2.00 a year and we will double our list of subscribers," now have an opportunity to see what can be done.

We will furnish the *Star*, to those who have paid all arrearsages, and will order these other publications, at the following rates:

STAR and "Wide Awake" (the popular new juvenile magazine).....	\$4.00
"and "Harper's Magazine,".....	5.80
"and "Arthur's Home Magazine".....	4.60
"and "Scribner's Monthly".....	5.75
"and "New England Farmer".....	4.75
"and "Smith's Bible Dictionary".....	4.60
"and "Life and Epistles of Paul".....	3.80
"and "Critical Greek and English Concordance".....	3.85
"and "Fruit Recorder and Cottage Gardener".....	3.20
"and "The Christian".....	3.20
"and "National Temperance Advocate".....	3.25
"and "National Sunday-School Teacher".....	3.60
"two years and "Memoir of Rev. Geo. T. Day," (old subscribers).....	5.10
"one year and "Memoir of Rev. Geo. T. Day," (new subscribers).....	2.60

Denominational News.

The Closing Address.

I am glad that the "Address" of Dr. Cheney, at the close of the Conference at Fairport, is printed in pamphlet form, and will be sent to any one on payment of postage.

It was listened to with great satisfaction at the time, and its modest and yet positive statement of what we are denominationally, what we have done, what we mean to be and do, through God's blessing, make its publication in this form, very timely. It is just the tract we want to circulate among the people in all our churches.

When I listened to it, at the time it was pronounced before the Conference, it seemed like a bugle call to the work God has appointed us as a people to do, and just fitted to infuse life and purpose into our plans. I can not forget how some of its sentences thrilled me, and others as well, as they were listened to in that closing hour of our Conference work:

As a Christian denomination, "we are a necessity, as really as if we were a larger religious body. Perhaps a greater necessity,—God knows. We are a necessity in the sisterhood of religious peoples, just as Rhode Island and Delaware, though smaller than New York and Virginia, are necessities in the sisterhood of States. . . . And so we say to our brethren of the larger religious bodies here and now, as those who are speaking for thousands and tens of thousands of men and women, in the North and South, in the West and East, and for millions over the seas, that we believe it will add to the glory of Christ on earth and in heaven, that we go right on with our work."

In another place, disclaiming the responsibility of separation in the Baptist family, "naturally belonging together," yet "organically working apart," we find this language—to which let all the people say "Amen":—"Let our brethren of the Baptist body hold up the banner of restricted communion, if this be their pleasure. . . . But we shall hold up the banner, the 'little' banner, be it called, of free communion; the banner on which is written: 'The Lord Father sets the table and welcomes all the children to it.' And which of the two shall be struck in the good time coming, we will leave for the Great Captain of our salvation to decide!"

I repeat the hope that this little tract of four pages may be circulated in all our churches. Our ministers could not do a better thing than to put a copy into every family in their parish. Send for it, brethren; it costs but two cents per dozen copies. Let us give it as wide a circulation as it deserves.

C. F. PENNEY.

Augusta, Me., Nov. 29.

The Boxes and Barrels!

I refer to those who were hoping to fill with clothing, Sabbath-school books (with bindings!) and papers, for the work of missions in the Shenandoah Valley, West Va. It is a little late, it is true; but better now than never. Already the merciless frost comes creeping into your dwellings; and the chilly winds pierce you, if thinly clad, and remind you of what may be your cheerful duty to the poor and suffering ones. I will not attempt to tell you how much many here need help! Examples are not wanting, you say, at home. Well, I don't doubt that. I only wish we had enough for all, both at home and abroad. Will it not be fair to divide your donations,—in aiding the needy at home, and sending something in this direction, also? Only one barrel has reached us, the present fall.

Harper's Ferry, Nov. 23, 1877.

A. H. MORRELL.

Michigan Y. M. Home Mission.

There is no more encouraging field to build up churches of our denomination than in Michigan; the whole of the northern part of the State is emphatically a mission field. We have but a very few churches in villages and cities. It is a disgrace to us, as a people, that we have done so little in the years past to establish churches in prominent places. We

can never prosper until we change our policy of doing nothing to work and benevolence for church extension. We are convinced that the laity will do something when the pastor does his duty. The little that has been done for H. M. in this State has been blessed abundantly. No officer has any pay for his services; all of the money donated will go to aid the weak and destitute churches. Forty cents for each resident member of the several churches is apportioned for 1878. Money should be sent to the Treasurer, Rev. L. B. Potter, Lansing, Mich.

Hillsdale, Mich.

A. H. CHASE, Cor. Sec.

Hillsdale College.

Our correspondent at Hillsdale writes as follows:

The term just closed has been, in every respect, one of the most successful terms in the history of the college. With an attendance considerably larger than at any time since the old buildings were burned, and with an increased hopefulness infused into every Department, there has been an unprecedented amount of genuine hard study on the part of the students, and unremitting labor on the part of the Faculty. It is to be doubted if there can be found a more hard-working, earnest and devoted set of teachers than is found in Hillsdale college, from the President to the end of the list. Too much can not be said in commendation of the fidelity, the loyalty, and the manly and womanly bearing, of the nearly three hundred students who have been connected with the college during the past term. There has been no case of discipline.

Judge Mills, the new Treasurer, is proving, as was expected, a valuable acquisition to the strength and efficiency of the college. In the discharge of the important duties of his position, he enjoys the full confidence of the students, the Faculty and the Trustees. We know how to appreciate such an officer.

Ministers and Churches.

We learn that the meeting-house at South Limington, Me., is undergoing extensive repairs.

On the last Sunday in November, Rev. L. A. Lang, who is now laboring with the Barrington (N. H.) F. B. church, baptized six persons.

GILBERT'S MILLS, N. Y. During the past few weeks the Lord has graciously revived his work in this place, and the good work is still in progress. About forty precious souls have sought and found the Saviour the one altogether lovely and the chief among ten thousand. This work has been accomplished under the labors of Bro. Grant, evangelist of the M. E. church, in connection with Mr. R. Grant, preacher in charge of this circuit. The converts are almost entirely young people, among whom are scholars of the F. B. Sunday-school.

J. WILKES.

FROM a communication received from Rev. Willis Palmer, we learn that he is permanently located in the W. Va. Association, all the churches of which he has visited, and his hopes as to their future are quite sanguine. He finds a F. B. sentiment in places where he has been called to preach, and where we have no organized interest. At one of these (Gladesville) they promise thirty members for the organization of a church. Bro. P. intends to visit them for this purpose before long. He is also of the opinion that two or three other churches can be organized this winter. At Laurel Run a neat and comfortable house of worship has just been finished and is partly paid for. He speaks in very high terms of Prof. Colgrove, President of W. Va. College, and of the work done by the institution. A little financial aid from brethren of other States, Bro. Palmer writes, would be highly appreciated and judiciously used. At least they appeal to the sympathies and prayers of their friends.

REV. G. DONNOCKER writes:—"When I went to General Conference, I stopped and preached some eight times, evenings and Sundays, to the Warsaw (N. Y.) church. They had not had any preaching by our ministers for several years, nor any regular meetings. They concluded to report themselves to the Q. M. by delegates, and the Q. M. has voted to hold a three days meeting with them, commencing Dec. 14, at 11 A. M. I hope that there will be a good attendance, and the meeting result in great good to the church and community. After I reached home I went to Otto to resume meetings I had previously commenced in that place, and found the interest still progressing. After a few more meetings it seemed to break out anew. Several persons, heads of families, who had been in a backslidden state for many years, came out in humble confessions to God and their children. Several sinners were also hopefully converted, and a good interest still exists. We have organized a branch to the Ashford church, which we are hoping will prove a blessing to the latter, as it has been in a low state for several years."

WESTERN.

REV. A. A. SMITH, of Hillsdale, Mich., is still on the sick list, having preached but once since the General Conference. There are signs of improvement, however, and it is hoped that he will ere long be in active duty again.

Our Work in Central Ohio.

The October session of Seneca Q. M., held with South Bloom church, was a meeting of deep interest. The delegations from the churches were large. Evidently the membership of this body have not suffered their interest in Quarterly Meeting work to die out through that neglect and indifference which mark the decay of so many similar associations. This Q. M. has a membership of four churches only, which are small, and yet they are doing more for missions than the larger Quarterly Meetings of the State. This is to be attributed to the fact that they have a well organized Woman's Mission Society, which is pushing its work with a most commendable energy and zeal. The work of church extension in the State, is also liberally supported here.

A number of the brethren have given their notes of fifty dollars each to the State Assn. Endowment Fund; and when appealed to in behalf of the church building in Springfield, they responded in money and pledges to the amount of eighty-five dollars. Their pastor, Rev. J. B. Lash, leads his people in all this noble work for the Master.

Poetry.

THE MODEL CHURCH.

Well, wife, I've found the model church! I worshipped there to-day;
It made me think of good old times, before my hairs were gray.
The meetin'-house was finer built than they were years ago;
But then I found, when I went in, 'twas built for show.

The sexton didn't seat me 'way back by the door;
He knew that I was old and deaf, as well as old and poor.
He must have been a Christian, for he led me boldly through
The long aisle of that pleasant church to find a pleasant pew.

I wish you'd heard the singing—it had the old-time ring—
The preacher said with trumpet voice, "Let all the people sing;"
The tune was "Coronation," and the music upwards rolled
Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away, my spirit caught the fire,
I joined my feeble, trembling voice with that melodious choir,
And sang, as in my youthful days, "Let angels prostrate fall,
Bring forth the royal diadem and crown Him Lord of all."

I tell you, wife, it did me good to sing that hymn once more,
I felt like some wrecked mariner who gets a glimpse of shore,
I almost want to lay aside this weather-beaten form
And anchor in the blessed port forever from the storm.

The preacher! Well, I can't just tell all that the preacher said;
I know it wasn't written, I know it wasn't read;
He hadn't time to read, for the lightning of his eye
Went passing 'long from pew to pew, nor passed a sinner by.

The sermon wasn't flowery, 'twas simple gospel truth,
It fitted poor old men like me, it fitted hopeful youth.
'Twas full of consolation for weary hearts that bleed,
'Twas full of invitations to Christ—and not to creed.

The preacher made sin hideous in Gentiles and in Jews;
He shot the golden sentences straight at the finest pews.
And, though I can't see very well, I saw the falling tear
That told me hell was someway off, and heaven very near.

How swift the golden moments fled within that holy place!
How brightly beamed the light of heaven from every happy face!
Again I longed for that sweet time when friend shall meet with friend,
When congregations ne'er break up and Sabbaths have no end.

I hope to meet that minister, the congregation, too,
In the dear home beyond the skies, that shines from heaven's blue,
I doubt not I'll remember, beyond life's evening gray,
The face of God's dear servant who preached His Word to-day.

Dear wife, the fight will soon be fought, the victory be won,
The shining goal is just ahead, the race is nearly run.
O'er the river we are nearin'; they are throngin' to the shore
To shout our safe arrival where the weary weep no more.

—Anonymous.

Family Circle.

JACK SPROUT'S CONVERSION.

Jack Sprout swore a terrible oath. In fact, he swore quite a number of oaths, for he was very angry. It was nothing wonderful for Jack Sprout to swear, even in the presence of his wife, for he was sadly given to the habit of profane language. And yet Jack was a good husband, an indulgent father, an industrious man, an accommodating neighbor, and he possessed many other excellences of character which might have made him a valuable member of society, had it not been for certain loose habits which had marked his course from childhood. His parents had been careless and profane before him; his father had been a tough, rough customer; so Jack naturally enough came up in the same track. But he was good looking, and kind hearted, and genial, and social, and so he had gained for a wife one of the very best maidens of our town, as well as one of the handsomest.

Master Freddy Sprout, aged five years, stood by his mother's side, with a sadly begrimed and tear-streaked face, and his story, that Solomon Gordon had whipped him with a stick, and the boy's legs still bore a few slight tokens of the castigation. Two other boys had come home with Master Freddy, and their testimony corroborated that which the sufferer had given. Freddy, with some of his playmates, had been throwing stones at Mr. Gordon's dog, and one of the missiles hurled by Freddy had hit the animal and caused him to howl with pain. Of course the stone thrown by such a tiny hand could not have inflicted much injury upon the brute; but Solomon Gordon loved his dog, and when he saw what had been done, he caught Master Freddy and gave him a thrashing; for he it was known that Solomon Gordon was just such another man as Jack Sprout—warm hearted, generous and neighborly; but rough, undisciplined, strong-willed, and impulsive.

Jack Sprout put on his hat and prepared to sally forth. His lips were pale and tightly compressed, and the huge muscles on his arms worked like bundles of rope.

"Dear Jack," pleaded his wife, "don't go out now."
"Let me alone, Abby. No man shall strike a child of mine without having a chance to strike me. I shall go and see Sol. Gordon, and I'll give him such a licking as he won't forget in a hurry!" And Jack closed the sentence with a terrible oath.

"No—no, Jack—don't go. What good will it do? Wait until you are more cool."
"Pshaw! Go away, Abby. There is not power enough on earth to save Sol. Gordon from a drugging; and I'll give it to him before the sun goes down!"

And as Jack Sprout looked at that moment he gave awful evidence that he was able to make good his word; for a more magnificent structure of frame-work and muscle was not to be found in the town.

"Dear Jack," cried the wife, taking her husband by the arm, "oh, do listen to me one moment. Freddy is not much hurt; and he ought not to have thrown stones at Gordon's dog. You know both Solomon and his family set everything by his dog, and he would not bark at the boys if they did not plague him. If you go and find Gordon as you are now, you will only make matters worse. Oh, I wish you would drop it."

Jack only shook his head and smiled one of those smiles which are so terrible upon the face of an angry man.

"Oh, Jack, if you would only try the effect of kindness upon Solomon. He is a good man at heart!"

Jack interrupted his wife with a derisive sneer.

"Don't laugh at me, Jack. I tell you it would be better to do so than to resort to blows. If you were attacked, I would not blame you for fighting to protect yourself, but this is not a case that calls for your strength and muscle. There is a higher and nobler strength than you can use now."

"Oh ho!" uttered Jack, "you are preaching. You are giving me some of your Sabbath-school lessons. But I don't want 'em. You may experience religion as much as you please; but you mustn't preach stuff to me."

"Jack," spoke his wife with a stern solemnity, "have I been any worse since I have begun to have an interest in religious things?"

"No, Abby—you were good always." He had sworn that he would thrash Solomon Gordon, and he would keep his word. His temper was at the boiling point, and he was fairly aching to get his hands upon the man who had dared to strike his boy; for Freddy was his pet, and every blow that had been laid upon the child's body had been a mark of fire upon his own heart. So he put his wife away from him, and hurried from the house, slamming the door after him.

Away went Jack Sprout with rapid, heavy strides; and had Solomon Gordon fallen in his way just then, he would most assuredly have been severely beaten; for though Solomon was a strong, bold man, yet Jack was a very Hercules.

But Jack was destined to get pretty thoroughly cooled off before he met the object of his wrath. As he approached the bridge that spanned the river just below the fall, he heard loud cries of alarm, and upon hurrying forward he found that a boy had fallen from one of the projecting timbers into the water. He looked over the railing to the little fellow just coming to the surface of the foaming flood—a curly-headed boy, just about the age of his own darling Freddy—stretching forth his tiny arms in an agony of despair. It was a terrible place, that seething, roaring pool; the waters of the great river came pouring down from a high dam; but Jack did not hesitate; he forgot his enemy—forgot everything but the danger of the little one—and only stopped to kick off his boots, and, throwing aside his coat, he leaped down into the angry flood. He caught the boy in his arms, and then struck out for the shore. It was a mighty conflict, but the strong man persevered. More than once those who had gathered upon the rocks had reason to fear that neither the man nor the child would come forth alive, but Jack held his own against the mad torrent, and finally reached the shore, where many hundreds were ready to help him. As for himself, a few minutes rest so far restored him that he was able to walk; and he had sustained no injury save a few trifling bruises. And as for the boy, he had come forth in safety, for Jack had held him above the water during all the time of his struggle.

And when Jack Sprout had regained his breath, and was able to speak, he looked to see the boy he had saved, and he saw that it was Andy Gordon, a bright-eyed, curly-haired, red-faced boy, not a year older than was his son Freddy.

"Where's papa?" asked the dripping child.
"He is coming," answered some one in the crowd.

Jack looked up and saw Solomon Gordon coming—Solomon, pale and terror-stricken—and with all possible haste he seized his coat and boots and hurried away. He could not meet Solomon Gordon then.

"Mercy! what is it Jack?"
Mrs. Sprout was alarmed. Her husband was dripping wet, his step tottering, his breathing was labored, and there was

a livid mark upon his forehead as though he had received a heavy blow.

"It is nothing, Abby."
"Has Solomon—"
"Pshaw! Dye think Solomon Gordon could have done this? I have been in the river. A little boy had fallen from the bridge right into the floods beneath the falls. I jumped in and brought him out."

"Alive?"
"Yes, alive and unhurt," replied Jack.
"Oh, thank God! Whose child was it, Jack?"

"Don't stop to ask questions now, Abby, but bring me a cup of hot, strong tea, while I get on some dry clothes. My soul! I think I had a narrow dodge of it."

Jack put on some dry garments, and when he had rested awhile, he drank his tea, and in the course of an hour all traces of exhaustion had passed away.

"I tell you, Abby, I have had a good many tough jobs in my day, but I never had one like that before. A weaker man than I could never bring out that child alive."

"Oh, how grand it is, Jack, to use one's strength in such a cause. But whose child was it? Do you know?"

Before Jack could answer, the outer door was unceremoniously opened, and Solomon Gordon entered the apartment. Abby shrank back in alarm when she saw how pale and excited the man looked, and how he trembled, for she did not notice the moist, brimming light that shone in his swollen eyes.

"Jack," spoke the new comer, in a gasping manner, at the same time holding out both of his hands. He choked and stammered, but presently gained strength to add, "Oh, my God! what can I say! Jack! Jack!"

Here the stout man broke fairly down, and burst into tears.

Jack, almost as much affected as was his visitor, arose and took the extended hand.

"Never mind, Sol. It's all right."
"No, no," cried Gordon. "It isn't all right. It can't be right. Oh, what can I do? Jack, if I could only go back to where I was this morning! My God! I beat your child for a trifling thing, and you have saved mine from a terrible death, saved him almost at the expense of your own life. Kill me if you will. Beat me, Jack. Do anything you like, only forgive me, so that this saving act of yours shall be always like a heap of coals upon my head."

And with a sudden impulse—under the influence of an emotion such as one never before experienced, Jack Sprout said: "Solomon, I tell you it's all right. You have no more reason to thank God that I saved your child than I have. When I went forth from my house I was full of wrath and madness, and curses were upon my lips and in my heart. I would have sought such revenge as the wild beast seeks. Is it not better that I found your little Andy in the flood; and is it not better that my great strength was used in saving his life? I forgive you, Sol., from the bottom of my heart. And now I say, it's all right."

And so was cemented a friendship holy and lasting.

Seeming slight perturbations in the current of men's life sometimes works marvelous changes for good or for ill. "Abby," said Jack Sprout—it was late in the evening and they had been sitting for some time without speaking—"I believe I am converted. Saul of Tarsus that you read to Freddy about last Sunday, was not more suddenly brought to light than I have been. Really and truly there is more virtue in kindness than in enmity, it blesses everything and everybody. He who bestows it is as much blessed as he who receives it."

And then the wife, with her arm placed gently around her husband's neck, kindly said:

"Dear Jack, wouldn't we both be happier if we would try by the blessed rules laid down by our Saviour?"—Selected.

KATHERINE'S FIRST SACRIFICE.

Little Katherine sat in the pew alone. The chip that which her mother had woven as best she could, had slipped back on her shoulders as she sat leaning forward, with her small chin resting on her hand and her eyes on the preacher.

Nobody would have guessed but that she knew the sermon by heart, so well had she seemed to listen; and, indeed, she could have told a great deal of it, but she was a little body and there were many parts she did not understand. Besides, strange as it might seem, she had something to trouble her busy mind; indeed, the whole service through she had been halting and wavering between two opinions.

Nobody would have dreamed of it, but the more she tried to listen the more the conflict went on—the more she wavered and hesitated. A stray glance toward a small coin in her hand would, alone, have given a clue to the direction of her troubled thoughts.

It was a little silver bit, one of the valuables she had hoarded among the old scraps of things in her treasure box—the most valued of them all. But she had nothing to drop in the treasury she had come to think was the treasury of the Lord—nothing but the one coin looked at and kept so long. This she had resolved to give up, and with a fluttering little heart had taken it from her box and carried it in the pew door without a thought of turning back; but the time of the service was long and the little treasure grew dear each moment that she had it, and

before she was aware she was debating earnestly with herself whether to part with it after all.

When would such luck fall to her again? How empty would the crevice be at home; how strange she would feel when she was no longer rich; and besides it was such a bit of a thing, would the great, far-away Eye ever see it after all? And she would take a tiny glance, to see if it, was still there. A sorry conflict she had of it and preaching time never seemed so wondrously long. How her heart quickened and fluttered as she heard at last the jingle of coin and knew that her turn was coming—that she must either give or keep.

"There'll be plenty," she thought; "nobody dreams about mine, and the great folks are dropping in enough to build a church—don't I hear it ring? He won't see mine;" but a still, small voice seemed to be saying: "He sees the smallest reed hidden in the brook, and knows the evil and good thoughts hidden within the heart, and he will see and remember the smallest gift for his name's sake." In a minute more the little coin was dropped among the treasures of the great folks and slipped down out of sight among the larger coin, and Katherine leaned forward again, with her chin resting on her hand, and sat thinking; but they were light thoughts this time, like the sweet, soft breathing of the air after the restlessness of a storm. Then she felt and knew that He saw and that her treasure was safer than it had been before.—*Observer.*

GIVE YOURSELF.

Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times. I had no time to indulge in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel, my grown-up daughter a lovely Christian woman. I have plenty of time now to rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could, myself."

CAST A LINE FOR YOURSELF.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish, he sighed:

"If, now, I had these, I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other.

"Only tend this line till I come back. I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile, the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfill my promise from the fish you have caught, to teach you, whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."—*Rural Home.*

"I've got orders, positive orders—not to go there—orders that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon.

"Come, don't be so womanish—come along like a man," shouted the youths.

"No, I can't break orders," said John. "What special orders have you got? Come, show them to us, if you can. Show us your orders."

John took a neat wallet from his pocket, and pulled out a neatly folded paper.

"It's here," he said, unfolding the paper, and showing it to the boys.

They looked and read aloud:

"Enter not into the path of the wicked man. Avoid it; pass not by it; turn from it, and pass away."

"Now," said John, "you see my orders forbid me going with you. They are God's orders, and by his help I don't mean to break them."

An old gamekeeper, named John, kept a tame starling, which could talk a little. When, for instance, the gamekeeper said, "Where are you, Bob?" the starling answered, "Here I am."

Charles, the neighbor's son, took great delight in the bird, and often came to see it.

Literary Review.

THE NEW ENGLAND MINISTRY SIXTY YEARS AGO.

New England clergymen a half century ago—they were more theologians than clergymen. Perhaps it would be more exact to say that in their theological character they came nearer the true standard of the Christian clergyman than very many who occupy that office to-day. Theology was their food and drink. They read it, preached it, talked it at social visits, and discussed it at ministerial associations—just as the Hartford ministers' meeting came near doing a week or two since. But they did this, not so much for the sake of disputation, as for the sake of getting at the exact idea of the Bible, sifting out the chaff of opinion and getting at the kernel of truth. Thus they were earnest, thoughtful, dignified men, not always "smart," as the term is used, but eminently Christian, both in profession and in life. A revival of some of the characteristics of that past generation of clergymen would be an excellent thing for the theology of to-day.

Lee & Shepard (Boston) have just published a volume which revives the memory and influence and also describes the habits and methods of these clerical forefathers. It is a MEMOIR OF JOHN WOODBRIDGE, D. D., a worthy descendant of the old non-conformist stock of England, and a light among such men as Dr. Worcester, Lyman Beecher, Nettleton, Payson and the like. The volume shows how zealous, faithful and active those clergymen were; how theologically sound their churches were and why; and how wonderful revivals of grace frequently attended their ministry.

But these are only incidental features of the book, which is from first to last a memoir of one man who shared the characteristics of all of these. Dr. Woodbridge was a metaphysician as well as theologian, and the questions that were agitated during his time, and in which he took an active part, were well calculated to exhibit him at his best. Among these questions were those which grew out of the "Hodgean departure" from Puritan principles and practices, the Unitarian defection, the doctrine of Universalism, of "Perfectionism," and the "Novelties" of Dr. N. W. Taylor. Thus the volume sketches some of the important periods of New England theology, and avails at once above the character of a merely biographical sketch. We should think that both pastors and theologians would enjoy reading it, for while it deals with topics that the latter might like to review, it also describes the habits and methods with which the former might profitably be familiar. It is a crown 8vo. volume of 473 pages. (\$2.00).

REBECCA, OR A WOMAN'S SECRET.

By Mrs. Caroline F. Corbin. Chicago: Jansen, McClurg & Co. 12mo. pp. 388. (\$1.50).

This is a story with a "mission," designed, as the author says, "to serve a single purpose for the present day and generation." The successive pages introduce us to a variety of characters who move as factors in the solution of the social problem which the story so graphically presents. The characters are for the most part very cleverly drawn, and the reader finds himself at a loss to determine whether most to admire the pure-minded, but terribly wronged heroine, Rebecca, the quaint, strong-souled, great-hearted Dr. Gaines, or the chivalric, constant and justly triumphant Abram Gladstone. The story is designed to awaken more general recognition of the social wrongs of woman and to suggest a remedy. There are some strong dramatic descriptions in the book, the style is easy and graceful, and will be able to hold the reader's attention unflinchingly to the end. As a whole, the book is one to commend, and will materially tend to awaken the attention and strengthen the conscience of the public on an important subject. Much as we like the book, however, we cannot forbear the remark that the retention of the last chapter both mars the symmetry, and awakens the general effort sought to be produced—a defect easily to be remedied in future editions, which may be found necessary.

OUR COMMON INSECTS.

A Popular account of the Insects of our Fields, Forests, Gardens and Houses. Illustrated with 4 plates, and 208 woodcuts. By A. S. Packard, Jr., author of "Half-hours with Insects," "Guide to the Study of Insects," etc. Boston: Estes & Lauriat. 12mo. pp. 225. (\$1.50).

This volume is a reprint of a series of essays which appeared in the *American Naturalist*. The type in which it is printed will be an objection to its use, either as a text-book or for popular reading. We wish that so much valuable information might be presented in a more attractive form, but perhaps the interest of the subjects discussed will enable one to overcome this disadvantage. The introductory chapter explains what an insect is, and teaches how insects walk and fly; also the senses of insects, and how insects grow. The subjects of some of the chapters are Bees, Beneficial Insects, Injurious Insects, Moths, Silk Worms, Mosquitoes, Flies, Parasites, Hints on the Annihilation of insects, and Insect Calendar. The book throughout shows studied research and observation, and advances a number of theories and opinions founded upon the author's own experience.

THE GIANT KILLER; or, the Battle which all must Fight.

By A. L. O. E. author of "Claremont Tales," "Indian Stories," "Eden in England," etc. New York: Robert Carter & Brothers. 12mo. pp. 185-195.

Good books are always new. Hence this reprint, with 1878 on the title-page. But what a wonderful personage was the old giant-killer! How the stories about him banish childhood troubles! And we are not sure but some of the most entertaining passages of Pilgrim's Progress are the narratives of Christian's encounter with giants. A. L. O. E. has here taken advantage of the love of allegory, with the design of inducing children to think. The story represents a minister's family in England. Two boys are sent to the family to be educated, and in association with the minister's well-taught sons and daughters, all the children develop traits of character which give his good wife uneasiness. In the half hour which she spends with her family before dinner, she entertains them with amusing stories. These, woven into this volume, are allegories of the Giants' Sloth, Selfishness, Untruth, Hate, Pride and Fair Gratitude. Fides is the Conqueror. All ages will be interested in the stories, and they will furnish good family reading for Sunday afternoon. The sequel, bound in the same volume, drops the allegorical style, presenting the reader with simple sketches of home trials.

It is speaking moderately to say that *St. Nicholas* for December is a fairly superb number. The young people will hardly recognize its new dress at first sight, but they will soon find that the old friend is there, after all. The new cover, which is the best thing in its way that we have seen, is by Walter Crane, the

English artist, and designer of the famous "Baby's Opera." Of the prospective demand for this number one may judge by the fact that 100,000 copies have been issued. In addition to its artistic attractions, it contains poems by Henry W. Longfellow and William Cullen Bryant; a fine hitherto unpublished sketch of Boy Life, by the late Theodore Winthrop; and a short story by the author of "Alice in Wonderland;" a new fairy story, "Sweet Marjoram Day," by Frank R. Stockton; "The Peterkins' Charades," by Lucretia P. Hale; a poetical riddle by Dr. J. G. Holland, and a comparison between the manners of young folks in old times and nowadays, by Gail Hamilton. There is also the beginning of the new serial by Miss Alcott, entitled "Under the Lilacs," with illustrations by Mary Halleot Foote; a portrait of Miss Alcott, with a sketch of her life; several poems by two little American girls; a Play, and a Christmas Carol (set to music); and a half dozen short stories.—New York: Scribner & Co.

Scribner's Monthly, December, 1877. Contents:—"The Wooden Age," illustrated, Charles D. Robinson; "The Thoroughbred Horse," (illus.) George E. Waring, Jr.; "Ants," (illus.) Mrs. S. B. Herrick; "The Way," William S. Shurtleff; "From the Atlantic to the Andes," (illus.) Henry Eckford; "Rox," II., (illus.) Edward Eggleston; "After Many Days," a Study of Keats"—I., R. H. Stoddard; "Some Precepts for Slanderers," C. H. Tauxe; "Lost," Edward Bellamy; "Dickens," Edgar Fawcett; "American Oyster Culture," (illus.) James Richardson; "Sonnet," Susan M. Spalding; "His Inheritance," V., Adeline Traflet; "Off Rough Point," Emma Lazarus; "Reminiscences from a Public Life," Robert L. Owen; "Mars and his Moons," (illus.) E. W. Sturdy; "Hesperus," Charles DeKay; "Topics of the Times," "The Old Cabinet," "Home and Society," "Culture and Progress," "The World's Work," "Brice-Brace," (illus.)—New York: Scribner & Co.

Elocution Simplified is the title of a volume recently published by Lee & Shepard (Boston), which will be found a valuable aid to students of the science. An introduction on the value of learning how to read well is contributed by George M. Baker, and there is an appendix on lisping, stammering, stuttering, and other defects of speech, with some rules for avoiding them. All the range of vocal gymnastics is illustrated and described in the book, while the art of gesture receives careful attention. It is issued as a companion to the "Reading Club" series. (50 cents).

From the press of L. H. Frank & Co. (32 1-2 Bowery, N. Y.), we have a pamphlet containing two tracts by Rev. Dr. Isidor Kalisch, the learned Hebrew. One gives a brief account of the *Talmud*, which is largely defensive and illustrated by extracts. The other is a translation of the *Sephar Yezirah*, with the accompanying Hebrew, which is believed to be the earliest philosophical book written in the Hebrew language. It undertakes to present a theory of the creation, which is highly mystical, and also to give the origin and organization of language. It is printed and reads from back to front, in true Hebrew style.

The Berlin & Yeddo Chromo Company, New York city, furnish unique and beautiful designs in colors for the decoration of pottery, all kinds of wooden cases, napkin rings, and work baskets, articles in ivory, bone, pearl, glass, papier-mache, leather, pasteboard, and nearly all hard surfaces. The designs are in imitation of oriental work, and very many of them are exquisitely beautiful. Catalogues will be furnished on application to the company, P. O. box 5268.

The initial number for January of *The Primary Teachers' Monthly* is before us, and is a very attractive candidate for the favor of the Sunday-school public. As its name indicates, it is designed as an aid to all teachers of primary classes, but will prove equally helpful, no doubt, to parents and all who in any way have in hand the instruction of the little ones. Mrs. W. F. Crafts, so widely known to the Sunday-school public, is the editor, and Fairbanks & Co., Chicago, the publishers. (Single subscriptions, 50 cts.; clubs, 50 cts.)

The convenient and useful diaries for Sunday-school teachers and superintendents, published by the Adams, Blackmer & Lyon Company, of Chicago, are now considered among the essentials of the Sunday-school worker's outfit. They are mechanically handsome, and contain much information, both of a general and of a specific character, that will make them really serviceable. The diaries for 1878 are now ready.

The National S. S. Teacher, for December, closes a very successful year. During the last six months, it has been very much improved. The number of helps it contains for teachers and superintendents is quite numerous. The expositions of the lessons in it are always full, able, and helpful. Chicago: Adams, Blackmer & Lyon Pub. Co.

The National Temperance Almanac for 1878 contains a large variety of interesting statistics, bearing on the work, and not a little choice reading. It is a wholesome temperance document to circulate.

The Sunday Magazine for December (Frank Leslie, New York) contains one hundred and twenty-five quarto pages, filled with a great variety of religious, miscellaneous and family reading. "Gleanings from the Life of David," with its illustrations, is an interesting article, but perhaps no more so than a score of others in the number.

See that the little folks have *The Nursery* for next year. Boston: John L. Shoresy, 36 Bromfield St.

Wm. B. Mucklow (New York) will publish immediately after the holidays a new work by Rev. Dr. Deems, entitled "Weights and Wings and Other Things." The same publisher announces for issue on Dec. 1, "Masks and Faces; or an Appeal for Fidelity in Friendship," by S. H. Tyng, Jr., D. D.; and "Henri; or the Little Savoyard in Paris," by Mrs. Lizzie P. Lewis. The latter is a book for boys.

Moody's Child Stories is the title of an attractive volume of 180 pages, octavo size, edited by Rev. J. B. McClure, who compiled "Moody's Anecdotes" so well and favorably known. The numerous stories and incidents of childhood as related by Mr. Moody in his revival work, have been collected and appropriately arranged in this book, which is also embellished by plentiful illustrations. The book is attractive alike to young and old, both in its outward appearance and inward substance. Published by Rhodes & McClurg, Chicago. (\$1.00).

News Summary.

CURRENT EVENTS.

(For the week ending Saturday, Dec. 1.)

MONDAY. The struggle for the control of the Senate began at 10 o'clock, Edmunds leading the Republican side and Thurman the Democratic. Patterson and Conover attempted their own defense, but failed to place themselves in a more favorable light. Edmunds proposed, as an amendment to the resolution, to bring the Butler case directly before the Senate, a resolution for an investigation of the alleged corrupt bargain under which Patterson and Conover are acting, but it was lost. Conover voting against it and Patterson abstaining, and the Republicans then began work to extend the session until noon. Patterson's threats to vote against Kellogg in retaliation for his treatment by the Republicans.

TUESDAY. The Senate continued in session all Monday night and until four o'clock Tuesday afternoon, when the Republicans, yielding to the inevitable, permitted a vote on the resolution taking Butler's case from the Committee on elections. The resolution was carried, of course, but the case went over under the rules, by the objection of Senator Edmunds, until Wednesday. In the House, Mr. Morrison of Illinois spoke briefly on the currency question, and a motion to print 10,000 copies of the testimony taken before the monetary commission was rejected. Several bills were introduced and referred, and an adjournment taken until Friday.

WEDNESDAY. The Republicans succeeded in the Senate, with the assistance of Conover's vote, in obtaining precedence for the Kellogg case over that of Butler, and a motion to proceed with its consideration was carried by the casting vote of the Vice-President. Thurman raised the point that the Vice-President had no right to vote in such a case, but the point was not sustained. Unsuccessful attempts were made to substitute the names of Butler and of Estis for Kellogg, and a debate was then begun on a proposition to recommit the Kellogg case to the committee on elections, in the midst of which the Senate adjourned.

THURSDAY. Nothing was accomplished in the Senate, and the speeches of the Senators showed that they were weary and not pleased at the manner in which they were passing the day.

FRIDAY. The Senatorial struggle, so far as Kellogg and Butler are concerned, was terminated at 3 o'clock this morning, both these contestants being seated, the former by a vote of 30 to 28 and the latter 29 to 28, Patterson and Conover voting in the affirmative in both cases. After the resolution of Mr. Sausbury to recommit the Kellogg case to the elections committee had been defeated by the casting vote of the Vice-President, discussion followed, lasting until 1:30 o'clock this morning, when, on motion of Mr. Edmunds, a vote was taken with the above results. The Paris Exposition bill with all the Senate amendments, except the one increasing the appropriation from \$150,000 to \$175,000, was passed by the Senate.

SATURDAY. In the Senate, the deficiency bill, appropriating \$1,094,525 was passed without discussion. The elections committee reported in favor of seating J. B. Estis (Dem.) as Senator from Louisiana for the term ending in 1879. A minority report is to be submitted hereafter. The House appropriated a generous sum of money for the survivors of the Huron disaster, and also for the widows and orphans of the lost. A general amnesty bill was introduced and defeated, 99 to 53, not two-thirds voting in the affirmative.

Personal.

The Hon. John Welsh sailed for England on Saturday.

Senator Blaine, accompanied by his wife, left Augusta, Me., for Washington on Friday.

Gen. Grant is having his portrait painted in Paris by Mr. Healy, the successful American artist.

George Macdonald, the novelist, has been awarded a pension of \$500 a year on the British Civil List.

The President and Mrs. Hayes, though they often receive invitations to the Washington theaters, regularly decline them.

The Spanish Minister in Washington has rented for \$4,000 the Stewart mansion, which has hitherto been offered at an annual rent of \$15,000.

The Rome correspondent of the Times says it is doubted at the Vatican whether the Pope will ever again move from his bed. He looks well when recumbent, but when an attempt was made to dress him it was discovered he could not sit upright.

Mrs. John C. Green of New York has deposited with the Philadelphia Trust Safe Deposit and Insurance Company the sum of \$100,000 in trust for the American Sunday-school Union. The interest of this sum will be expended annually, to be devoted in part to the missionary and benevolent work of the American Sunday-school Union, and in part to the development of a Sunday-school literature of high merit.

The Message.

The principal points embraced in the President's message to Congress on Monday, consist in a justification of his action in withdrawing the troops from the South, and point out the beneficial effects of the Southern policy adopted by the administration. An unequivocal position in favor of specie resumption under the present law is assumed. He favors a double standard, but does not favor the unlimited legal-tender quality of the silver dollar. The President regards the national debt as contracted in gold, and that it should be paid in gold, and interest in that coin or its full equivalent. He does not believe that silver should be received for customs. He would not give the silver dollar any higher place than that occupied by national bank paper. He desires silver for subsidiary coin, but with limited legal tender. The civil-service reform policy enunciated in the inaugural is reaffirmed and the Mexican question discussed with firmness. The rights of American citizens will be protected everywhere, with vigor, but in no aggressive spirit. The Indian problem is treated at considerable length, and a wise and humane course toward the savages recommended. Other topics of minor importance are treated in a judicious and comprehensive manner.

Political.

Ex-Congressman John B. Hawley, of Illinois, is to succeed Governor McCormick as Assistant Secretary of the Treasury.

The Senate Committee have decided to report adversely on the President's nominations for New York Custom-house officers.

Ex-Gov. Allen, of Ohio, has withdrawn from the contest for United States Senator as Matthews' successor, and recommends Gen. Morgan for the position.

There was no choice for mayor at the election in Providence, R. I., Tuesday, the Democratic and seaters of United States Senator as Matthews' successor, and recommends Gen. Morgan for the position.

The South Carolina legislative investigating committee made a report on the Patterson scandal bribery case, Wednesday, the evidence disclosing that large sums of money were expended by Patterson in securing his election.

Fires, Crimes, Accidents, etc.

At Washington, the hotel, grand stand, forty-five stables and a quantity of fencing at the Washington Driving Park, at Bennington's Station, owned by P. P. Hill, have been burned. The police succeeded in saving nineteen stables. Damage, \$25,000; insured partly.

R. Whitaker's cotton mill, one of the largest in Oldham, England, containing 50,000 spindles, was burned on Thursday. Loss, \$1,000,000. Many persons are thrown out of employment.

The steamer C. H. Northam, owned by the New Haven Steamboat Company, was burned at her dock in New York, Tuesday, entailing a loss of \$175,000, on which there is an insurance of \$120,000. Three colored seamen were burned to death.

A terrific explosion occurred about two o'clock, Wednesday morning, at 524 Second avenue, N. Y., and shook the neighborhood for blocks. The ground floor of the house contained a safe in which were \$800 worth of securities and jewelry. The explosion was caused by burglars, who let fall a vial of dynamite. The burglars, Peter Woods and English Tom, have since been arrested. The latter lost one of his fingers from the explosion.

Miscellaneous—Domestic.

Mrs. Elizabeth Allen, aged 105 years, 5 months and 6 days, died in Charleston, R. I., on Wednesday.

The Cleveland Herald was sold, Wednesday, for \$100,000 to ex-Congressman Parsons and Colonel W. P. Fogg, of Cleveland.

Seventeen hundred of the Sioux Indians, now on their way from the Red Cloud agency to the Missouri river, have stamped and gone on the war-path.

The citizens of Alabama, Mississippi and Louisiana have petitioned Congress to send a commission to investigate the log question, and the conduct of the government agent at Pascagoula.

Four hundred thousand dollars' worth of property was destroyed by the recent flood in Hardy Co., W. Va. The cattle are suffering and hundreds of farms are ruined.

Samuel Bowles, editor of Springfield "Republican," who has been ill for several weeks, suffered an attack of paralysis of the brain on Saturday morning, and is reported in a dying condition.

Robert L. Case, president of the Security Life Insurance Company, of New York, was Tuesday sentenced to five years in the State prison for forging a false return to the superintendent of insurance.

On and after Dec. 15, a light will be shown from the new structure recently erected on Middle Ground, Straford Shoals, Long Island Sound. A fog bell, struck by machinery, will be sounded during thick weather, giving three blows in quick succession every thirty seconds. The Straford Point lightship will be discontinued.

Miscellaneous—Foreign.

The Italian Chamber has abolished capital punishment.

The London Times states that the distress among the mining population of Cornwall has become so great as to require an organized charitable movement for their relief.

Lord Derby told a political delegation Wednesday that the British government had no intention of departing from its policy of neutrality in the Russo-Turkish war.

Germany has informed Switzerland that, subject to ratification by the German parliament, it will contribute the further sum of two million dollars toward the St. Gothard Railway.

A Bucharest correspondent reports that a general bombardment of Plevna was begun on Thursday, and that a great panic exists at Sophia. The inhabitants are fleeing in all directions.

Latest News.

The Pope was insensible three hours, Sunday morning. This symptom is not new but the fit was unusually prolonged. The inflammation of his legs is rising above the knees. Moody and Sankey commenced their labors in Providence Sunday. At 8 A. M., Music Hall was crowded with 2500 persons. At 3:30 P. M., Music Hall was again filled, and crowded over meetings into two churches. In the evening the crowd was so great around Music Hall as to crowd the horse cars off the track, and considerable persons injury and loss of clothing resulted from the crush of the people. Three churches were filled with the overflow from the hall. Exercises will be held two or three times daily for three weeks. A dispatch from Utica, N. B., says it was 12 degrees below zero at 3 o'clock Sunday morning, milder at noon. A meeting of 1500 merchants and manufacturers of Paris Sunday drew up an address, appealing to the patriotism of President MacMahon to yield to the wishes of the majority in view of the threatened ruin to trade and in the interest of the international Exhibition. A letter from U. Krantz, Chief Commissioner of the Exhibition, was read, denying that the Exhibition would be delayed a single day whatever might happen.

EDUCATIONAL.

The Pike (N. Y.) Seminary Annual takes the place of the catalogue issued by most institutions of learning, giving the lists of classes and other general information.

The N. Y. Tribune says that the higher education of women at Cambridge (Eng.) prospers. Some new rooms have been added to Newham Hall, and a new house has been opened, called Norwich House, which is already full. More than sixty students are thus pursuing their work under the care of the Cambridge Association. The new buildings at Girton College are also filled. Each of the twenty-five districts of the Sandwich Islands has its own school board. The school income of the Kingdom last year was \$47,000, and its expenses about \$35,000. The salaries of the Philadelphia teachers have been reduced ten per cent. This makes a saving of \$126,374 on the yearly estimate.

The Flood at Harper's Ferry.

A correspondent writes as follows concerning the recent flood at Harper's Ferry:

On Saturday, Nov. 24, the Harper's Ferry people were notified by telegram of the fearful freshet in the rivers some seventy or eighty miles above; and, with the terrible incidents of 1870 in remembrance, were prompted to some precautionary measures before the dense darkness of Saturday night came on. All of the families on Mill Island, and others on the streets near the river, found it necessary to leave their residences during the early part of the night. Sabbath morning manifested the wisdom of these measures; for the Island bridge for carriages had passed away, and three of the railroad bridges, beginning with the one crossing the canal from the east within the distance of one mile. The water was fully up to the old marks of 1870.

Passing down in sight of the depot and bridge over the Potomac, it could be seen that the water nearly touched the flooring of this iron structure, as well as the summits of the trestle work of the Railroad passing westward over the "water power." Picnic Island was submerged; an occurrence never before known to any person here. The Railroad public-house was deserted, and the basement stories of many of the stores were filled with muddy water. Boats were circulating freely in the streets. The picket fence in front of the post-office was nearly covered with the water. The damage to property will be considerable, and many poor families must suffer. Happily, unlike the disaster of 1870, no lives have been sacrificed. At that time some forty perished.

In the light of this calamity, our friends will see a strong additional reason for sending us clothing for the needy. Both white and colored suffer together.

No meetings could be held on the Sabbath until night, since hundreds from all quarters were flocking to witness the disaster. Indeed, the mighty waters seemed to preach a most affecting sermon. "Thy way is in the sea, and thy path in the great waters."—A. H. M.

Rural and Domestic.

THE BREAD WE EAT.

In the use of flour for making bread, the eye is gratified at the sacrifice of the most nutritious elements. Custom and pride insist upon white bread. The finer the flour is dressed the whiter the bread that it produces; yet in fine flour there is an exclusion of everything except the strictly farinaceous central part of the grain, and this contains the least amount of nitrogenous matter. A coarser flour, though yielding a bread less white, is far better adapted to meet the requirements of those who subsist upon it. Medium wheat usually yields from seventy-two to eighty per cent. of good flour, and from five to ten per cent. of bran. The amount of gluten in flour ranges from eight to fifteen per cent. the average being about eleven. While one thousand parts of fine flour contain but seventeen parts of nitrogenous matter and seven parts mineral, seconds and coarse flours contain twenty-two to twenty-four parts of nitrogen and twenty to forty parts of mineral matter; hence the great loss by insisting upon the use of fine white flour. The starch and sugar in wheat flour amount to about seventy per cent. and the fat to two per cent. The proportion of gluten diminishes towards the center of the seed, from which it follows that the part of the grain nearest the husk is most nutritious, so far, at least, as bone-forming and flesh-forming materials are concerned.

The wheat grain is, in reality, a fruit consisting of a seed and its coverings. All the middle part of the grain is occupied by large, thin cells, full of a powdery substance, which contains nearly all the starch of the wheat. Outside the central starchy mass is a single row of squarish cells, filled with a yellowish material, very rich in nitrogenous, that is, flesh-forming matter. Beyond this again there are six thin coats or coverings, containing much mineral matter, both of potash and phosphate. The outermost coat is of but little value. The mill products of these coverings of the seed are peculiarly rich in nutrients, and fine flour is robbed of a large percentage of valuable and nutritious food. Middlings not only contain more fibrine and mineral matter than fine flour, but also more fat. The fibrous matter or outer coat, which is indigestible, forms one-sixth of the bran, but not one-hundredth of the fine flour. Wheat contains the greatest quantity of gluten and the smallest of starch; rye, a medium proportion of both, while in barley, oats and corn the largest proportion of starch and the smallest of gluten are to be found. In practice, 100 pounds of flour will make from 133 to 137 pounds of bread, a good average being 136 pounds; hence, a barrel of 196 pounds should yield 266 one-pound loaves; but the arts of the baker increase this quantity by hardening the gluten with a little alum or sulphate of copper, or by means of a gummy mixture of boiled rice.

One hundred pounds of flour contain of dry material eighty-four pounds and of natural water sixteen pounds, while one hundred and fifty pounds of bread would contain, in addition to the eighty-four pounds dry substance and the sixteen of natural water, fifty pounds of added water. Loaves of bread become lighter in weight by baking, because during the process a large quantity of water is driven off, and yet the reason why bread, which contains fully forty per cent. of water after baking, retains so much of this liquid, is because during the baking the starch is converted into gum, which holds water more strongly than starch does; and also because the gluten of flour, when once thoroughly wet, is very difficult to dry again, forming a tenacious coating round every hollow cell in the bread, retaining the gas and water. Again, the dry crust which forms round the bread in baking is nearly impervious to water, and prevents the moisture within from escaping.

New bread is much less digestible than stale bread, since it is its lightness or porosity which gives it bread its property of easy digestibility, and with stale bread its firmness and friability allow this porosity to be maintained during the process of eating; while on the other hand the softness of new bread renders it difficult of mastication, and at the same time favors its clogging into a heavy, close and pasty mass which renders it difficult of digestion. It is a mistake to suppose that bread becomes stale because it dries, through losing water. Stale bread is scarcely drier than fresh; in five days fresh bread loses one-hundredth part only of its amount of water, and it will become stale even if kept in a moist atmosphere. The staleness of bread arises from some peculiar change which its atoms undergo, and which is again disturbed by the re-application of heat. Thus toasting bread makes it moist except upon the surface, and stale bread may be freshened by being again put into the oven or heated for a short time in a close vessel. In conclusion it should be borne in mind that the seconds of flour, or that which does not contain the larger flakes of bran, which latter are really indigestible, combines much of the gluten and fat of the bran without its indigestible cellular matter, and produces very healthy and nourishing bread. Persons who find coarse bran bread too stimulating, need not eat it at every meal, but taken once or twice a week, even, it forms an agreeable change; and all such individuals as are under the influence of the enforced economies of the times, aside from any hygienic advantages, should fully understand that the use of fine flour alone is an extravagant luxury and that portion which they decline to consume is at once the most economical and nutritious of the wheat grain.—American Cultivator.

Patronize the Insurance office, Lowell's Block, Dover, N. H.

VERMIN ON POULTRY.

John E. Roberts, in the Southern Poultry Journal, says:

Many fanciers use the carbolic or (carbulated) powder, in order to rid their fowls of lice and mites. It is considered the very best of remedies. My plan is one which, I think, is used by no other breeder; has never failed me in completely ridding my fowls of every insect, and has demonstrated to me its infallibility. It is simply the use of oil of sassafras mixed with sweet oil. To one ounce of oil of sassafras put five or six of sweet oil, and apply a small quantity to different parts of the body of the fowl, selecting those points where the vermin would be most apt to hide.

In applying the preparation, I fill with it a small oil-can, so that I can force out as much or as little of the oil as I wish. A very small bit can be made to go a great way, for one drop can be rubbed over two or three inches of space, and is no more trouble to apply than the various insect powders. I use sweet oil because of its curative powers, but any kind of grease, no matter what, will do to mix with the oil of sassafras. The oil of sassafras is the eradicator, the other oil merely the vehicle. I believe common sassafras tea would be wonderfully efficacious.

Make it in a large pot; then, after allowing it to cool, dip the fowls in bodily. In one second the lice will be dead, and in ten seconds the fowl will be perfectly dry, if placed in the sunshine. It is hard to form an idea of the magical effect produced by the oil of sassafras. I have never tried the remedy in greater proportion than that mentioned (one to five or six), but believe that it would be equally good if composed of one ounce of oil of sassafras to ten or twelve of any other oil or grease.

THIS AND THAT.

TO FATTEN STEERS. To fatten a steer in the shortest time, he should be fed frequently. Three times a day is not enough. Five times is better. A change of food and small quantities given often will fatten most rapidly. For instance, at five o'clock in the morning give hay and chopped roots; at eight, some meal, and then a little hay left in the rack; at noon, some chopped roots sprinkled with meal or oil-cake; at 4 P. M., some meal, and at night, some chopped hay and roots, mixed with a little meal. If the whole day's rations are thus divided, it will be found that more food will be eaten, and digested, and turned into flesh and fat. An animal will fatten much better if cleaned up in the morning and not disturbed again, except to be fed and watered, until next morning.

It is said that Chinamen who have resided in California, having learned to prefer wheat to rice, have, on their return to their native land, increased the taste for and cultivation of wheat in China. They cultivate so much more closely than we that forty bushels to the acre is about the lowest yield, and this pays well at twenty-five cents a bushel, delivered at Hong Kong. Their sweep of country adapted to wheat, exceeds that of the Pacific slope ten-fold and their cost of labor is seventy-five per cent. less. As a competitor of California, China may very shortly become formidable.—Am. Cultivator.

A DISCOVERY BY A FRENCH CHEMIST. It has been discovered by a French chemist that the flesh of animals which are killed in the latter part of the night will keep much longer without salting than it will when they are killed in the day time. This proves that the flesh is better fitted for keeping when the life and blood are taken from the animal at the time the temperature is the lowest and respiration is the least active. Hence the reason that the flesh from animals that have been highly heated or hard driven will scarcely keep at all.

TO FRESHEN PAINT. Tea leaves may be saved from the table for a few days, and when sufficient are collected, steep, and use this tea to wash all varnished paint. It removes spots and gives a fresher, newer appearance than when soap and water is used. For white paint take up a small quantity of whitening on a damp piece of old white fannel, and rub over the surface lightly, and it will leave the paint remarkably bright and new.—N. Y. Herald.

If a gentleman can not do without his morning paper, no more can a lady do without her fashion journal. If the one is not only a matter of news to him, the other is not only that to her, but a practical economy in time and money. "Andrews' Bazar" is more than entertaining—it is useful, as ladies alone can appreciate. Send ten cents for sample copy to W. R. Andrews, Cincinnati.

Keep's Custom Shirts made to measure. The very best, 6 for \$9, delivered free everywhere. Keep's Patent Family-Made Dress Shirts. The very best, 6 for \$7, delivered free everywhere. An elegant set of Gold-plated collar and sleeve Buttons given with each half dozen Keep's shirts. Samples and full directions mailed free to any address.

Merchandise supplied at a small commission on cost.

Trade circulars mailed free on application. Keep Manufacturing Co., 165 Mercer St., N. Y. 5317

A CARD.

The Great South American Remedy for all special diseases, discovered in the great valley of the Amazon, as a restorer of the nervous and vital forces, its success is marvelous. The recipe will be furnished free of charge. For circular giving full information, send self-addressed envelope to Rev. JOSEPH T. INMAN, Station D, Bible House, N. Y. 194

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3000 FREE SAMPLES to be given to men, women and children in search of honorable and profitable work. P. MORRIS, Chicago. 1349

WALLACE HECKMAN, ATTORNEY AT LAW, 170 State St., CHICAGO, ILL. Collections, Titles, &c., attended to. 1249

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, strengthening, removing all obstructions and impurities. Great many can testify to cases of long standing having been perfectly cured by the VEGETINE, even after trying many of the known remedies which are said to be expressly for this disease.

Vegetine is Sold by All Druggists.

Markets.

BUTTER, CHEESE, AND EGGS. Saturday, Nov. 10. Reporters HILTON BROS. & CO., Commission Merchants, and dealers in butter, cheese and eggs, beans, dried apples, &c. Cellar No. 3 Quincy Market, Boston.

BUTTER. The receipts of Butter for the week have been, 11,000 packages, including 600 boxes and 10 1/2 bbls. Against 11,000 packages for the corresponding week last year and 8,138 in 1875. Total receipts since first of January, 331,300 packages. There has been a very light trade the past week and prices of low and medium grades still tend in favor of buyers. After passing strictly fine lots it is difficult to give an accurate quotation, as the bulk of the stock is held for any reasonable bid, and forced sales could not be made except at very low figures. For good to choice New York and Vermont dairies 24c is an extreme price, and 20 to 22c cover the bulk of the sales, with some fair lots offering at 18 to 19c per pound. Fine full lots of Vermont are scarce and still command 27 to 28c per pound, and creameries run up to 30 and 32c per pound. A few choice consignments of Western dairy packed arrive at about 20c and 24c, but the bulk of the Western Butter is of an undesirable quality and sells slowly at 12 to 15c per pound. We quote:

Creameries.....25 to 33
Fine full dairy lots.....27 to 28
Good to choice.....20 to 24
Common to fair.....14 to 18
Bakers.....12 to 15
Fancy Creameries.....28 to 33
Choice dairy packed.....20 to 24
Fair to good.....13 to 17
Common.....10 to 12
Western.....12 to 15

CHEESE.

The receipts for the week have been 751 boxes. Exports for the same time have been 119 boxes. There has been no material change in prices during the week. The demand has been moderate, with sales in lots as quoted by the trade at 12 1/2 to 13c for choice Western and Northern factory, but 12 1/2c is still an extreme price for fancy marks, and few buyers willing to give over 12c to 25c per dozen. Strictly choice Western command 24c, but most of the sales have been at 21 to 23c per dozen. Mixed Eggs are hard to sell at 15 to 16c per dozen. We quote:

Choice factory.....12 1/2 to 13 1/2
Fair to good.....11 to 12 1/2
Common.....9 to 10
Choice Western.....24 to 25
Common to good.....21 to 23

EGGS.

The market has ruled steadily for fresh Eastern, which have been in demand at 26c per dozen. Most of the Northern receipts are more or less water and can not be quoted at over 24c per dozen. Strictly choice Western command 24c, but most of the sales have been at 21 to 23c per dozen. Mixed Eggs are hard to sell at 15 to 16c per dozen. We quote:

Eastern.....25 to 26
Northern.....24 to 25
Western.....21 to 23
P. M. Island.....20 to 22
Lined.....15 to 19

BEANS.

Receipts are larger and prices are not sustained. Choice beans are easier, with sales at \$2 1/2 to \$2 3/4 per bu. Peas have been selling at \$2 1/2 to \$2 3/4 per bu., and extra lots a little higher. Yellow Eyes continue quite scarce and readily command \$2 50 per bu. We quote:

Peas, Northern H P per bu.....\$2 25 to 2 35
Do Western H P.....\$2 20 to 2 30
Common.....\$2 10 to 2 20
Medium, choice.....\$2 15 to 2 20
Do.....common to good.....\$1 50 to 1 75
Yellow Eyes.....\$2 25 to 2 40
Red Kidneys.....\$2 25 to 2 40

PEAS.

The market has been quite, with sales in small lots. We quote:

Choice, Canada, per bu.....15 to 16
Common do.....14 to 15
Green Peas.....13 to 14

POULTRY.

There has been a large supply of Poultry and trade has not come up to expectation for Thanksgiving. The best Turkeys have been selling at 14 to 16c for choice and 10 to 12c for fair to good. Geese have been quiet at 9 to 10c. The indications are that a large quantity will be carried over and the market close dull, with 15c as an extreme price for the best lot of 15c per lb.

FRESH MEATS.

The market is quiet, and only the best Beef commands full prices. Lamb and Mutton continue at low prices.

HAY AND STRAW.

Under the influence of light receipts the market shows a firmer tendency, but not notably higher. Choice Eastern and Western are in demand at 18 to 20c per ton, and at the close some receivers are asking a higher range. Fine and medium grades are selling more freely at 16 to 18c per ton. Choice Eye Straw is in good demand at \$15 to \$18 per ton.

Gold opened at 1-03.

BOSTON WHOLESALE PRICES. For the week ending Nov. 30, 1877.

CANDLES. Bank do.....40 to 43
Eng. in oil.....1 to 1 1/2
Andalouxy.....1 1/2 to 1 3/4
Do. in oil.....7 1/2 to 8
Anthracite, \$2000 box.....74 to 8
Zinc, White.....7 1/2 to 8
F. Ch. No. 1 dry 8 1/2 to 9
Do. in oil.....10 1/2 to 11 1/2
Am. No. 1 dry 10 1/2 to 11 1/2
Putty, in bulk 9 to 10
Mineral Paints.....25 to 26
Varnishes.....14 to 16
Glue.....14 to 16

COAL. Canal.....16 to 18
Cumberland 4 50 to 5 25
Anthracite, \$2000 box.....74 to 8
Zinc, White.....7 1/2 to 8
F. Ch. No. 1 dry 8 1/2 to 9
Do. in oil.....10 1/2 to 11 1/2
Am. No. 1 dry 10 1/2 to 11 1/2
Putty, in bulk 9 to 10
Mineral Paints.....25 to 26
Varnishes.....14 to 16
Glue.....14 to 16

COTTON. Upland, Gulf.....10 to 10 1/2
Ordinary.....10 1/2 to 10 3/4
Gd. Ordinary.....10 3/4 to 10 1/2
Low Mid.....11 to 11 1/2
Middle.....11 1/2 to 11 3/4
Gd. Middle.....11 3/4 to 11 1/2

DOMESTICS. Sheetings and Shirtings.....5 to 6
Heavy 4-4.....8 to 9
Medium 4-4.....6 to 7
Dress, brown, 3/4 bush.....8 1/2 to 9
Print Cloths.....3 1/2 to 3 3/4
Cotton Flannels.....6 to 7
Denims.....5 to 6

FISH. Cod, Prge, qtl 4 00 to 5 50
Gd. Ord. 3 00 to 3 50
Haddock.....1 12 to 1 25
Pollock.....1 50 to 2 00
Mackerel, by 8 00 to 1 00
Shrimp, 6 00 to 6 50
Alewives.....5 50 to 6 00
Salmon.....1 00 to 1 10
No. 1, bbl.....10 to 12
Herring, scaled, box 15 to 16
Pickled, bbl.....2 75 to 3 00
FLOUR AND MEAL. Western sup. 4 50 to 5 75
Com. extra 5 25 to 5 75
Wisconsin.....5 00 to 5 50
Com. to choice 6 00 to 9 50
Michigan and Ohio.....5 00 to 5 50
Choice ext. 6 75 to 7 75
St. Louis ext. 7 00 to 8 25
Southern ext. 7 00 to 8 50
Rye Flour.....4 50 to 5 00
Buckwheat do.....3 00 to 3 10
Com. Meal.....2 50 to 3 00
Oat Meal.....2 00 to 2 50
Oil Cake, 7 ton.....6 00 to 6 50

FRUIT. Almonds.....21 to 23
Soft shell.....16 to 18
Citron.....10