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## **The Morning Star - volume 56 number 35 - August 31, 1881**

Freewill Baptist printers

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# The Morning Star.

VOL. LVI.

THE MORNING STAR, DOVER, N. H., AUGUST 31, 1881.

NO. 35.

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

Free Will Baptist Printing Establishment,

Rev. I. D. STEWART, Publisher,

To whom all letters on business, remittances of

money, &c., should be addressed, at Dover, N. H.

All communications designed for publication

should be addressed to Editor The Morning Star,

Dover, N. H.

Terms:—\$3.00 per year, if paid strictly

in advance; \$3.50 if paid within the

first thirty days, and \$4.00 if not.

## The Morning Star.

WEDNESDAY, AUGUST 31, 1881.

### WORK AND PRAY.

Work away!  
For the Father's eye is on us,  
Neyer off, still is on us,  
Night and day!  
Pray! and work will be complete;  
Work! and prayer will be the sweeter;  
Love! and Prayer and Work the fleetest  
Will ascend upon their way!

### AN "OPEN LETTER" ON MISSIONS.

My Dear Brother:

I take this method of addressing you, because I fear your "name is Legion." I am almost ashamed of myself (and how can I help a feeling of shame for you) for assuming that there should be any necessity in this last quarter of the nineteenth century of replying to the foolish objections now and then offered against what are called foreign missions. I object to the use of the word "foreign" in this connection, for all mankind constitutes one great brotherhood, and all the world is one. However, as a matter of convenience, we will still retain this qualifying term, not forgetting that the widest sea is only a somewhat broad sheet of water across which we can speak with the utmost ease! China and Japan are nearer to us to-day than was Ohio a half century ago. "Foreign" only means across the sea; it does not mean far away, or unknown, or unknowable!

Now, my brother, I have answered your objection, current since the first revival of modern missions, that we do not know where our contributions for missionary work go. Our commerce whitens every sea and busies every mart the world over; it is impossible for me to believe that you ship goods from your manufactory to unknown lands! Trade follows swiftly in the tracks of the missionary; indeed, sometimes outstrips him. I should form a very low estimate of your business ability should I conclude that you were sending your productions away to unexplored regions. The fact is, you know where these "foreign" lands are, and what will supply their demands materially. Will you have me conclude that your only concern for these lands is that you may coax their gold away by means of your cunningly wrought fabrics? I trust you will not compel me to draw any such unpleasant inference.

But, again, you offer another stale objection that we do not know how much of the money we contribute goes for the direct object for which it was contributed. The implication is that a large—or, perhaps, the larger part of our contributions is absorbed before they reach their destination. Now, to this objection I desire to reply that any supposed foundation for it was taken out long ago, and, utterly without any foundation, it now hangs like many another bubble in mid air! I have examined the Treasurer's report of the A. B. C. F. M. (American Board) for the years 1877, 1878, 1879, and find the entire expenses of collections, salaries of officers, printing, etc., to range from a little over six to a little over seven per cent. annually. That is, of every dollar contributed six or seven cents are absorbed on the way and ninety-three or four cents reach the mission. From the report of the Baptist Mission (American Baptist Missionary Union) for 1880, I learn that a trifle more than ten per cent. is consumed by agencies, etc. In other words, nearly ninety cents out of every dollar contributed goes to the mission! Our own Financial Secretary says, in his report for 1879, "less than nine per cent. of the income" for the year was absorbed by expenses, so that "ninety-one cents on every dollar contributed has gone directly to the work." In his report for 1880, he says that the expenses of conducting the business were a trifle larger than the year before. The Financial Secretary's reports relate, however, to the financial operations of the three Societies, Foreign Mission, Home Mission and Education; I am inclined to the opinion that the relative expense of the Foreign Mission work is less than that of the Home Mission or Education Society. At all events, nine-tenths of all our contributions for India go to India; and if our contributions were not so measurably meager—\$12,000 to \$15,000 for 75,000 people—the relative cost of collection and administration would be much smaller! I have answered your objection, however, and I now proceed from this defensive attitude to one of aggression.

My dear brother: you profess to be a disciple of Jesus Christ. As his disciple you must accede to his wishes and obey his commands. I for one am quite sick of these silly and unchristian objections to the work upon which Jesus has put the sanction of his command and his approbation. You must not forget that this is not a matter of personal opinion, a question to be decided according to the dictates of worldly wisdom, for our Lord by his own direct command, spoken in his solemn last moments when his every syllable was weighted with eternal import and significance, at once and forever lifted this great work of proclaiming the gospel to all the world beyond the level of mundane thought or wisdom. Even though nine-tenths, rather than one-tenth, of your offerings were consumed in necessary expenses, you would be under no less obligation—rather under deeper obligation—to give for the foreign missionary work. It is for you prayerfully to decide what proportion of your offerings shall go for this work; but for you to say that you will not be interested in, nor contribute for it, is for you to flout your own selfish will over against the will of your Lord and Master, and refuse to obey his last command. You must not incur that risk; it is altogether too fearful. Indeed, my brother, were all the senseless objections now and then urged against this work true and forceful, it would nevertheless be our imperative duty to go right on with it!

Ours not to make reply,  
Ours not to reason why,  
Ours but to do and die—

were there any such desperate need, which I am glad to say there is not. I believe you to be a somewhat unselfish and heroic and Christlike soul; I can not believe that you would set up your own will over against the expressed will of your Lord; and, therefore, I have thus written. I am quite as firm a believer in Home Missionary work as you are; I have little doubt but that I am giving even more than you are giving for the various departments of our home work for Christ (in proportion to my income), and I would not have you ignore this work, or curtail in the least your contributions therefor; but, my beloved brother, for whom Christ died and over whom he now faithfully and lovingly watches, I most earnestly entreat of you that you take a wide look out over that field, which he himself said was the world, and that you limit your prayers and your thank-offerings only by the boundaries of this wide world wherein we dwell. I would appeal to your heart, to your conscience, to your earnest determination to follow Jesus, and to the best of your ability to do his will; and, therefore, my dear brother, I pray for you, that the mind which was in Christ Jesus, regarding the work of evangelizing the world, be in you also! I remain, as ever, sincerely and affectionately your brother and fellow-worker in the bonds of the gospel.

### "RHODE ISLAND'S IMPROVED LICENSE LAW."

"It is best that the temperance people of Rhode Island should do the best they can under the present, or any other form of law, but defend a license law? Never! NEVER! NEVER!"

With this closing paragraph of the article of Mrs. E. S. B. in the *Star* of Aug. 24, the writer has ever been in entire accord. Also, he is of the opinion that so long as the temperance people of the State have it in their power to make the present law to any extent prohibitory, they should avail themselves of all the advantages afforded. It is not wise to let the good features in this law go by default, because there are provisions in it which are objectionable. By such a course alone will temperance workers secure respect and gain confidence.—A.

### THE CONCORD SCHOOL OF PHILOSOPHY.

A correspondent of the *N. Y. Tribune* writes pleasantly of the present summer's session of the Concord School of philosophers, and we reproduce the letter:

"Saturday was the closing day of the five weeks' session of the Summer School of Philosophy here. This has been its third season, and from an almost daily visit to Hillsdale Chapel, without information from statistics, I should say that it has been more successful than last year. Its audiences have averaged larger, and if the departed of last year and year before will make a personal application of the remark, as they surely have no reason to do, they have seemed to me to be of a stronger and tougher intellectual fiber. I judge faces and craniums, but it certainly seems as if the school has had an excellent class of patronage. Fun is often made of it, and fun comes easily when a large number of men and women are doing a very unusual thing. 'What do those women know about philosophy?' is a common question. Well, perhaps three-fourths of the school, on the whole, have been women. Whenever I have counted, four-fifths have been of the

gentler sex. And of all these women, far more are school teachers than of any other one class. I am inclined to think that the unification—if a common word here may be allowed—of such women and such philosophy as is taught here will produce no cheap results in the school-rooms where these women reign and in the circles where they move. For the principles constantly maintained by the lecturers here, whoever has occupied the chair for the hour, are conservative of all that is best and stable in our society and laws, and their application to the field of education has been frequent in the discussions which have followed the lectures. Professor Harris especially, who stands among the first practical educators of the country, and who has the gift of seeing the practical turn of the underlying principles of the human mind to a greater degree than any of his associates on the faculty, lays stress often upon the effect which the principles enunciated must have upon the human mind. So, practical good result of wide benefit is possible—supposing the school teachers to have minds big enough to grasp the principles, and memories retentive enough to keep them, and wills strong enough to apply them. Most of them look as if they had. As to the men who come here, several of them are professors and instructors in colleges, or evidently recent graduates. Clergymen have formed an appreciable part of the audiences, and among the occasional listeners have been business men, some of whom seemed to take in what was said, while others winked at each other at the big words and long sentences, as if they were a mere farrago of nonsense.

"Some of the doctrines set forth gravely by the lecturers do seem somewhat ridiculous, judging by what I hear and by my own ideas also. It is an assertion of Mr. Alcott, so well known almost as to cease to excite a smile, that in sleep the soul retires from the forehead into the 'backhead,' and plays antics up and down the spine. Dr. Jones, expounding his doctrine of the immortality of the soul, that mortality is a condition of sin, and immortality is a condition of holiness, says that souls can and do pass from mortality to immortality and from immortality to mortality. Then he quotes from Plato, who seems to be absolute authority with him, the passage which says that the immortal existence must be a monotony. To escape this monotony, the immortal soul runs over for a while into the mortal state, thus making the saying, 'it's naughty, but it's nice,' both a profound philosophical truth and the expression of a deep longing of the immortal soul. Of course the doctor would not acknowledge that his doctrine goes so far, but I do not see how it stops short of that ridiculous extreme. The doctor, who is an M. D., not a D. D., also holds that as plants are largely nourished from air, so is the human body. Food does not go to build up the frame; it merely makes blood, and the blood by the lungs takes the solid material for the body from the air. Now to the average mind there is a ludicrous side to these things, although the main subject is serious enough. Both Dr. Jones and Mr. Alcott believe that the human soul has existed before the present life, a position not held by Professor Harris. But admitting these points against the school, with Dr. Jones's long words and lack of logical proof—which he especially disclaims as being out of place for those who come simply to contemplate truth—and with Mr. Alcott's speculations—which may be according to the common sense of his listeners or may not—it remains that a positive work and a most beneficial one also is being done by the school.

"Some may say that these three men I have mentioned have been made unfairly prominent. But it is not so. Dr. Jones and Professor Harris have each ten lectures in the programme—twice as many as any other—and Mr. Alcott's course of five has been upon the philosophy of life. No other lecturer with a distinctively philosophical subject has had more than one lecture, except the Rev. Dr. Kidney, of Minneapolis, who delivered three.

"Now a few words as to this positive work of the school. First of the lecturers must be put Professor Harris. His course of ten lectures has been in two parts of five each, one upon philosophic principles, with, of course, some reference to their history, and one upon Hegel's philosophy. Professor Harris is a remarkably clear, rapid and concise thinker, and his thinking is reflected in his speech. Like his associates, he is firmly grounded on the superiority of mind over matter, and believers in a blind materialism have no mercy from his logic. One is naturally governed much by his prejudices, and if a student denies the axioms of Professor Harris's philosophy—and denial, as he shows, leads his opponent into agnosticism, where he can not logically affirm anything—he (the student) will not admit the conclusions. But if one with a firm belief in the reality of the unseen above the seen, but without clear, logical perception of the necessity of such a position, wishes to have his bellegged brain cleared, few men will do the service as skillfully and satisfactorily as Professor Harris. He gets to the basis of law, civil society, the family and the Church. Doubtless many people who ridicule the school act unconsciously upon the very principles which he affirms, but a clear holding of them is a better guarantee of making no mistakes in their momentous application than a mere blind feeling of them. He clears up, he strengthens; he builds a broad foundation on which all humanity and its institutions seem to have an abiding place. He asserts the Trinity as a

philosophical doctrine, and his hearers would easily imagine him a true Orthodox. But he is a member of no Church. As to his familiarity with the history of philosophy, he is equally at home in ancient Greece, modern Germany, or the schoolmen of the Middle Ages, and he seems to put every man into his historical connection with his predecessors, contemporaries and successors. Dr. Jones and Mr. Alcott, too, whatever their peculiar side doctrines, are in accord with Professor Harris upon the main question as to the supremacy of the spiritual over the material world. Mr. Alcott, indeed, instead of making thought a function of matter, makes matter 'the precipitate of thought.' They stand upon the same philosophical basis as the Christian religion, and are all strongly opposed to those materialistic doctrines which teach that nature and man are evolved from matter by a blind working of laws without any supreme intelligence brooding over it.

"It is observed that the school has the support of the Unitarians more than of the Unitarians—the latter keeping rather shy of it, though the staunch Unitarian, Dr. Hedge, delivered one of the best written and scholarly lectures of the course. Several Episcopalian clergymen have been here, and I am told that perhaps half of the listeners are members of Orthodox evangelical churches. But the school is absolutely unsectarian, and further, unpolitical. It does not seek to attack and destroy but to build up and to give something positive and helpful notwithstanding the opinion of some worthy men that the talk is 'twaddle,' and in spite of the small number actually attending, the school has enough popular support and enough that is positive and good in it to be its own reason for being."

### SICKNESS AND DISGRACE.

All bodily ailments are more or less urgent appeals for help; nor can we doubt in what that help should consist. The more fully we understand the nature of any disease, the more clearly we see that the discovery of the cause means the discovery of the cure. Many sicknesses are caused by poisons, foisted upon the system under the name of tonic beverages or remedial drugs; the only cure is to eschew the poison. Others, by habits more or less at variance with the healthy laws of Nature; to cure such we have to reform our habits. There is nothing accidental, and rarely anything inevitable, about a disease; we can safely assume that nine out of ten complaints have been caused and can be cured by the sufferers (or their nurses) themselves. "God made man upright"; every prostrating malady is a deviation from the state of Nature. The infant "mewling and puking in its nurse's arms," is an abnormal phenomenon. Infancy should be a period of exceptional health; the young of other creatures are healthier, as well as prettier, purer, and merrier, than the adults, yet the childhood years of the human animal are the years of sorest sickness; statistics show that among the Caucasian races men of thirty have more hope to reach a good old age than a new-born child has to reach the end of its second year. The reason is this: the health theories of the average Christian man and woman are so egregiously wrong, that only the opposition of their better instincts helps them—against their conscience, as it were—to maintain the struggle for a tolerable existence with anything like success, while the helpless infant has to conform to those theories—with the above results.

"I have long ceased to doubt," says Dr. Schrod, "that, apart from the effects of wounds, the chances of health or disease are in our own hands; and, if people knew only half the facts pointing that way, they would feel ashamed to be sick, or to have sick children."—Dr. Felix L. Oswald, in *Popular Science Monthly* for September.

### GARFIELD ON LINCOLN.

On the morning of the first anniversary of the death of President Lincoln, Andrew Johnson, without notifying Congress, decided to observe the day by closing the Departments. Speaker Colfax heard of this only 15 minutes before the hour for Congress to assemble, and calling at once at Garfield's committee room, said to him: "I desire you to move that the House shall adjourn as a mark of respect to our martyred President. I give you just 15 minutes to prepare some suitable remarks." Garfield prepared, as the time was too short, but when the House met he made the motion, and accompanied it by an address of surprising power and eloquence. We quote the following from the conclusion:

"In the great drama of the Rebellion, there were two acts. The first was the war, with its battles, its sieges, victories and defeats, its sufferings and tears. That act was closing one year ago to-night, and just as the curtain was risen upon new events, the evil spirit of Rebellion, in the fury of despair, nerve and directed the hand of the assassin to strike down the chief character in both acts. It was no one man who killed Abraham Lincoln. It was the embodied spirit of treason and slavery, inspired with fearful and despairing hate, that struck him down in the moment of the Nation's supreme joy. Ah, sir, there are times in the history of men and Nations when they stand so near the veil that separates mortals and immortals, time from eternity, and men from their God, that they can almost hear the breathings, and feel the pulsations of the heart of

the Infinite. Through such a time, has this Nation passed. When 250,000 brave spirits passed from the field of honor through that thin veil to the presence of God, and when at last its parting folds admitted our martyred President to the company of the dead heroes of the Republic, the Nation stood so near the veil that the whispers of God were heard by the children of men. Awe-stricken by His voice, the American people knelt in tearful reverence, and made a solemn covenant with God and each other that this Nation should be saved from its enemies; that all its glories should be restored, and on the ruins of slavery and treason the temples of freedom and justice should be built and stand forever. It remains for us, consecrated by that great event, and under that covenant with God, to keep the faith, to go forward in the great work until it shall be completed. Following the lead of that great man, and obeying the high behests of God, let us remember

"He has sounded forth His trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment seat;  
Be swift my soul to answer Him, be jubilant, my feet;  
For God is marching on."

### A HOPEFUL VIEW.

Miss Frances E. Willard, President of the Woman's Christian Temperance Union, says in a recent letter:

"I hardly know how to do justice to the impression made upon my mind by Mrs. Garfield. 'Pure womanly' expresses it, if one has been so fortunately trained that the 'sweet reasonableness' of a strong mind tempered by the 'gentleness of Christ' go into the definition of that royal word 'womanly.' Looking across the wide lunch table to his wife, the President said to me: 'I can hardly believe when I see her sitting there that she who has taught Latin to my boys was learning it of me a score of years ago;' and again, 'Don't blame the dear little woman yonder, if all your hopes are not fulfilled,' and when I said we temperance women wished he would read Canon Farrar and Dr. Richardson, he replied, 'Whatever you send me I will carefully read, only if you want me to be sure to get it mail it to my wife.' Then laughingly, he said: 'When I replied to you ladies the day the Hayes portrait came, you may have thought me unsatisfactory, but I thought I would rather take the part of 'I-go-not-sir-and-went,' than 'I-go-sir-and-went-not;' and he added, 'You will respect my convictions, I am confident, whatever the result,' and I told him we certainly would, but how the gentle words of Mrs. Garfield cheered me when she said, 'I hope I shall not disappoint expectations.' So with thoughtful, friendly words the time sped on and I could not feel, looking upon the delicate, responsive face of the wife, noting the noble son's quiet attention to his mother, and the whole-hearted ways of Mollie Garfield and the boys, that here, if I had ever seen one, was the typical American home. Long may it stand upon the strong foundations of intellect and conscience, affection and religion! Long may James and Lucretia Garfield blessedly live to illustrate the poet's line:

Two heads in council,  
Two beside the hearth.

### HOME WORK.

"Make good thy centre first,  
Then strike thy circles round."

Our work for God should begin with ourselves, and then move on to those who are nearest to ourselves by nature's ties—husband or wife, brother or sister, parent or child. These should have our first consideration, and on them we should bestow our first and chief endeavors after we have looked well to ourselves. We should do our utmost to promote to the highest possible degree their temporal and their spiritual well-being. We should endeavor by the aid of God's truth and grace to win all our friends to Christ, and help them in understanding his word and acquiring his character. We should endeavor by labors, instructions, counsels, and prayers, to make our homes the brightest, holiest, and happiest places in the world. I have heard of persons who busy themselves in laboring for comparative or perfect strangers in Sunday-schools, Mission-halls and Tract-districts who never speak a word for Christ at home, and never do anything for the salvation and elevation of their friends. This is cruel and wrong. Paul says, "He that careth not for his own household hath denied the faith and is worse than an infidel." No man is divinely called to undertake any work that will necessitate his neglecting his own household. Every man is divinely commissioned to give his own family circle his first and best consideration, after looking well to himself. God refers to your homes when he says, "Son, go work to-day in my vineyard." I beseech you, therefore, to give these your first and best attention, and never rest until all your friends are safe in the arms and happy in the fold of Jesus: If you are a parent, labor earnestly and prayerfully for the present and eternal welfare of your children. If you are a young man or a young woman, then labor constantly, wisely and kindly for the comfort, the

elevation, and the salvation of your father and mother, brothers and sisters. Sow good seed in their hearts with prayers and tears; watch over it with holy anxiety, and you shall yet see your home as beautiful as the Lord's loveliest garden and as fruitful as the Lord's choicest vineyard.—Rev. John Morgan in the *Fountain*.

### THE CENSUS OF IRELAND.

The Census of Ireland shows a population of 5,159,849, being a decrease of 252,538 since 1871. The population is composed of 2,522,804 males and 2,637,035 females. The decline of the last ten years was spread over every one of the 32 counties, with three exceptions. It was greater in Ulster than elsewhere, and was greatest in Monaghan. The three counties which did not decline were—Antrim, Dublin and Kerry, one of the poorest and most remote localities. In all the others the decrease went on varying from 10.8, in all round numbers 11 per cent., in Monaghan, to 10.1 per cent. in Tipperary, 10 exactly in Carlow, 3.2 in Galway, 1.7 in Cork, and 0.7 in Mayo. It is remarkable that Carlow, the garden of Ireland, and all the other richest tracts of soil should have suffered most from depopulation.

The religious distribution of the population was made up of 3,951,888 Roman Catholics, 635,670 Church of Ireland, 485,503 Presbyterians, 47,669 Methodists, and the small balance was made of other denominations. The decrease of the Roman Catholics in the ten years was 198,979, of the Protestants 32,328, and of the Presbyterians, 12,145. There were 1,144 persons who refused to assign themselves as belonging to any form of religious belief. There are now 994,579 families in Ireland—a decrease of 73,019 whole families since 1871. The families are larger now than they were ten years ago, having an average of 5.19 persons each, whereas in 1871 the average was 5.07. During the last ten years dwelling houses have disappeared to the number of 48,619, while buildings used as accessories to farms and for business pursuits in towns have increased to the number of 15,228.

### QUOTATIONS.

He who spends money lavishly while he is in debt is doing a great wrong, and will come to grief sooner or later.—*Herald and Presbyterian*.

By various insignificant deeds do men and women constantly make proclamation to others concerning the moral texture of their souls.—*Zion's Herald*.

We feel more confidence in the piety that holds on and holds out through a period of deep spiritual declension than in that which has never borne such a test.—*Evangelical Herald*.

A man may be a very imperfect man, yet if he is honest, sincere, trying hard each day to be better, he may be a very good man, and the world will give him due credit.—*Golden Rule*.

Men who believe in honesty and purity could carry every election if they only knew their power, had faith in one another, and would combine for the general good as thoroughly as politicians do for the sake of "spoils."—*Christian Advocate*.

In the face of what has taken place in the last four weeks no one can, with the least show of reason, say that the Christian religion is not cherished by the great mass of the people of the United States as the great hope of the nation and the world.—*Presbyterian Banner*.

The condition of that man's soul in the next world is of course dependent upon the state of his soul at death, but the momentary outward act and the state of the soul are not convertible terms. "The snowball in its last roll may have caught mud, but that does not make the snowball a mud-ball. The man whose last earthly act was a sin may yet be a saint in heaven."—*Christian at Work*.

The American people can not be accused of intolerance if they refuse to regard as a virtue what the Mormon elders of 1845 agreed to stigmatize as a crime. Freeman, who is now confined at Danvers, had "a revelation from heaven" ordering him to kill his child. It was undoubtedly just as genuine as any that Joe Smith received in regard to polygamy. It is intolerance or injustice to send Freeman to the mad-house, or must not organized society interfere when men sane or insane strike a blow at its foundation? Is Guiteau to be turned over to the missionaries, or placed in a position where he can no longer point his pistol at the government?—*Christian Register*.

The language and conduct of the Sioux chiefs in regard to restoring the land of the Poncas might be taken as an example to the superior race. They were offered money by the government to give up the lands which had been assigned to them, but refused it with a touch of savage nobility. It is needless to say that this land formerly belonging to the Poncas, which has recently come into possession of the whites, has not been delivered up and is not likely to be. The Poncas have been plied to the extent of Boston eloquence, but powerful as that has been, it has not reached the effect of White Thunder's speech to Secretary Kirkwood on the offer of money: "No, my friend; that is not what I want. You told me yesterday I ought to have pity on these poor Poncas. If I have pity on them I am not going to take their money. We give them the lands they need."—*Providence (R. I.) Journal*.



## S. S. Department.

## Sunday-School Lesson.—Sept. 14.

(For Questions see Star Quarterly and Lesson Papers.)

## IDOLATRY PUNISHED.

## DAILY READINGS.

Idolatry punished. Ex. 32: 25-35.  
 Moses called to the mount. Ex. 24: 1-18.  
 The golden calf. Ex. 32: 1-25.  
 T. God encourages Moses. Ex. 33: 1-23.  
 F. Idolatry condemned. Is. 44: 6-20.  
 S. The idols of the heathen. Ps. 115: 1-18.  
 S. Idolatry to be shunned. 1 Cor. 10: 1-14.

GOLDEN TEXT:—"Little children, keep yourselves from idols."—1 John 5: 21.

Exodus 32: 25-35.

TOPICS.—Sin severely punished; Sin to be atoned for; Mercy manifested.

## Notes and Hints.

Not long after the ten commandments were given to Moses, he was called apart by Jehovah for further communion and instruction. In this experience he was detained in a retired part of the mountain for several weeks. During this long absence the people became impatient, and forgot God's promise to them and care over them. Remembering the idols they saw, and sometimes worshipped, in Egypt, they demanded of Aaron that he should make one for them to worship now. This he consented to do, and called for gifts of their golden earrings, thinking, perhaps, that they would be unwilling to give them up for such a purpose. Receiving them, he made a molten calf, which the people declared to be the god that had brought them out of Egypt. Aaron built an altar before the image, and proclaimed for the next day "a feast to the Lord." In the midst of their festivities, Moses came down from the mountain, bearing in his hand the tables of stone on which the Law was written. These, in his displeasure, he threw down and broke in pieces. After a brief interview with Aaron, he took his place in the gate, and the events of this lesson took place.

I. Sin severely punished. The Hebrews had been exposed to the corrupting influences of Egypt for a long time, and seem to have lost all sense of the sanctity and majesty of the character of Jehovah, the one living and true God. They had become accustomed to idolatry and did not regard it as a very grave sin. They had been instructed correctly by Moses, and while he was present with them to conduct their worship and to act as a mediator between them and Jehovah, they were held steadfast in their allegiance to the God of their fathers. The help and restraint of Moses's presence being removed, they quickly fell into sin. A crisis had been reached. It was necessary that they should be so taught the lesson of God's holiness that they would not soon forget it. This could be done in no way so effectually as by swift and severe punishment of the sin they had committed. And, as if to make the lesson more impressive, a portion of the people themselves were made the instruments of punishment, or the executors of the Divine sentence against those who had been the leaders in the gross sin into which they had fallen. Moses called upon all who were upon the Lord's side to come to him, and then he sent forth throughout the camp to execute the sentence pronounced against the wicked idolaters. It was a severe test of loyalty on the part of the Levites who were commissioned to do the work, and a severe punishment of the sinners themselves.

It is probable that many, awakened by the return of Moses and the stern rebukes administered by him to Aaron, were convicted of their guilt, bemoaned their sinfulness and repented of it; no doubt such sought retirement and penitently confessed their sins to God in private, and only such were slain as were boldly and openly defiant of God's law. The punishment was severe, but we can not say that it was undeserved or excessive.

II. Sin to be atoned for. Jehovah is a God of mercy as well as a God of holiness and righteousness. No sooner had the honor of his name been vindicated among the people, and punishment been inflicted upon those who had led them into grievous sin and who persisted in a rebellious spirit, than Moses undertook to make atonement for the sins of the people. He knew the greatness of their guilt and this he distinctly declared to them; he confessed it fully before God and plead most earnestly for their forgiveness. He was even willing to die himself rather than to live to see the destruction of his people. It was said of Jesus, the Christ, "He saved others; himself he can not save," and so it seems to be always; only by self-sacrifice can we be in any degree, or to any extent, saviors of others; our ability to be helpful toward the salvation of others seems to be measured by our willingness to sacrifice ourselves.

Thus Moses made atonement for the sins of the Israelites, by confession, supplication and sacrifice, without which there can be no atonement, and became a type of Him who made atonement for the sins of the whole world by giving himself as a sacrifice in his behalf, taking upon himself the penalty due to it.

III. Mercy manifested. There are certain consequences of sin which can not be escaped, however heartily and bitterly we may repent of them. The fire burns and leaves its scars behind it, and the scars remain forever an evidence of

its scorching power. So the Israelites experienced plagues and calamities on account of their sin against God. But in the midst of them all God manifested his loving kindness and tender mercy toward them. It is a tradition among the Jews that in all the calamities they have suffered there has been mixed at least an ounce of the powder of the golden calf; that is, all their sufferings, as a nation, have been more severe because of the sin of their ancestors here, but Jehovah never forsook them utterly, nor forgot his covenant with them; again and again, notwithstanding their repeated stubbornness and rebellion, they found him plenteous in mercy and rich in forgiving grace. Such is he now and such will he ever be toward those who come humbly and penitently to him for pardon of their sins.

## THOUGHTS AND APPLICATIONS.

I. Every man is on the Lord's side, or the other side.

II. The Lord's servants are sometimes called to do painful duties.

III. The Lord looks upon sin with abhorrence, but delights to forgive penitent sinners.

IV. God never forsakes his faithful servants.

## TOPICS FOR THOUGHT AND STUDY.

I. Who set up two golden calves?

II. The spirit of true consecration.

III. The need of atonement for sin.

## GLEANINGS FROM THE NOTE-MAKERS.

(From Rev. Dr. P. S. Henson.)

The Great Question. "Who is on the Lord's side?" There were two sides then; there are two sides now. The Lord required then that those who were on his side should publicly range themselves where they belonged. So he does still. This question comes to each of us. There can be no neutrality. "Where art thou?" was God's inquiry of Abram when he wished to rouse him to a realization of his perilous condition. Where art thou? is a question we ought to ring out with the utmost emphasis. In the great conflict between light and darkness, God and Satan, where do you stand?

The Great Intercessor. Very beautiful is Moses's attitude before the Lord. He stands between him and the guilty people and pleads for them. In the spirit of sublime self-sacrifice, he is ready to be personally immolated in their behalf: "Blot me, I pray thee, out of thy book." And Paul catches the divine infection when in like manner he says: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Man needs no other intercessor, whether in the person of priest, pontiff, or the Virgin Mary; for "there is one God and one Mediator between God and men, the man Christ Jesus."—Baptist Teacher.

(From Rev. E. R. Meredith, D. D.)

We have here a striking illustration of the power and privilege of intercessory prayer. This is the privilege of those who are the Lord's people.

All true Christians are made "priests unto God." Of these it is said, "If two of you shall agree on earth as touching anything ye shall ask, it shall be done for you of my Father in heaven." Intercession is an established principle in God's method of governing his spiritual universe.

## SUNDAY-SCHOOL NEWS AND NOTES.

The Congregationalist has this to say about home and Sunday-school instruction. It is a generally recognized principle that the latter should not supercede the former, however important it may be held to be: "There was a time, years ago, when a certain kind of Biblical and doctrinal education was generally and thoroughly given in Christian families by means of the catechism. Young people then knew something definite about the great doctrines of the gospel, even if they did not believe them, while with the majority a clear knowledge of the evangelical faith was thus acquired by which they were intelligently rooted and grounded in the truth. The Sabbath-school is now the chief substitute for this catechetical instruction; and if anything is to act as the flying artillery of the church in its aggressive work, it must be this, for it is the only means by which multitudes in the congregation, especially children and young people, can have the gospel carried to them personally and individually."

If you want a scholar to learn anything at home, out of next Sunday's lesson, be sure to tell that scholar just what you want him to learn, before he goes home this Sunday. If it is the Golden Text or the Memory Verses that you want him to memorize, say so; ask him to memorize them, and when he comes next week see to it that you know whether or not he has done as you requested. If you want him to hunt anything up out of the lesson, put him on track of it. Give him a plain question to find the answer to. Don't complain of a scholar's not studying his lesson at home, when he doesn't know what you mean by studying his lesson, and you don't know yourself.—S. S. Times.

"Church fairs and suppers hurt, rather than help, the finances of the church, in the long run," says Mr. Moody. And Dr. Pope says: "Mr. Moody is right."

John Bunyan is said to have "so stored his mind with the Scriptures, that he was literally a living concordance."—Baptist Teacher.

## Communications.

## THE RELATION OF OUR EDUCATIONAL INSTITUTIONS TO OUR DENOMINATIONAL LIFE.

(A paper read at Ocean Park, Aug. 11, by Rev. A. T. Salley.)

Among the many questions that our subject may legitimately ask, is this: "Are our institutions of learning sources of denominational strength, or weakness?"

Without discussion and without hesitancy I assert that they are indispensable elements of power and not of weakness. We most cheerfully confess, however, that piety can exist apart from extensive culture. Every age has produced many who with simple and uncultured thought have clearly and tenaciously grasped the grand essentials of revelation. Out of the humble and illiterate classes are daily springing the most perfect embodiments of faith. The Syro-phenician woman was doubtless uneducated—possibly unlettered to the last degree. But from no bosom has a richer, a grander faith flashed its heavenly light. It was as wondrous as the divine power which it evoked. In their earlier history the Jews were a nation of educational ignoramus. But in spite of their illiteracy they were made the central temple of Jehovah. Out through the corruptions and mental darkness of Judaism streamed the pure light of native piety, which, like the new light of day, fell upon the pathway of the nations, who, under a slowly unfolding providence, were moving towards a purer civilization and a purer religion. Culture is not absolutely necessary to piety. Fervent piety can exist apart from profound learning.

These thoughts may serve me from being misunderstood in what I may say in behalf of educational institutions. We must remember that an unlettered man is holy, not because of his ignorance, but in spite of it. We hear much said concerning the simplicity of faith among the lowly, as though it is the product of their ignorance. Nothing can be more mischievously false than such a sentiment. Knowledge is the sole basis of faith, and as knowledge increases, faith widens its application.

Multitudes combine profound learning with child-like piety and faith. Its simplicity remains in spite of the ignorance of youth and the learning of later life.

I shall take it for granted that our educational institutions furnish the chief sources of our secular and religious culture. That they are sources of denominational strength is evident since they help deepen piety among the masses of our people.

We must remember that the being to be apprehended and studied and obeyed is Jehovah. But while he forms the keystone of the arch which faith builds, its foundation is knowledge. Somebody or something; revelation, intuition or reason, must bring us face to face with God. As Paul walked the streets of Athens, he saw an altar inscribed "to the unknown God." It is a defective piety and a crude worship which such an imperfect knowledge of Jehovah developed, whether it be in Greece or America, in Athens or in Boston. Limitations of knowledge usually reappear in deformities of faith.

If, however, culture adds nothing to our knowledge of God, then it is valueless as a factor in a Christian civilization. If it adds nothing to our capacity to comprehend the wisdom and appreciate the goodness of God, then it is a useless adornment. If the knowledge and enlarged power which culture gives, do not open before the watchful soul avenues running back into the mysteries of nature and revealing the wondrous form of Him who stands behind all, glorious in his apparel, then it is not worth the cost of its acquisition. But this is not the nature of culture. The knowledge which even our imperfect institutions impart does all this for the Christian.

Besides unfolding directly many facts respecting the nature and government of God, it develops those powers of mind through which we grasp the higher forms of truth and realize our best conceptions of beauty and virtue. If instruction in music heightens our appreciation of melody and deepens our enjoyment of song, if skill in painting increases our love for the beautiful in nature and in art, if our knowledge of science opens to us the mysteries of law in its adaptations to human needs, why, when turned towards the character of God, will not those enlarged faculties give us a higher appreciation and truer conception of him? Of course it depends on what we make of our culture, whether it proves a blessing or a curse in man's religious life. It is like the woodman's axe; he may use it to clear him a farm or to chop off a leg, but whether properly or improperly employed, it remains an indispensable implement of husbandry, without which he could never clear away the heavy timber. Thus culture, education, or knowledge, whichever term you are pleased to employ, becomes an instrument of religious ascension to a higher plane of spiritual life. Superstition vanishes before clear and discriminating knowledge. Wherever knowledge penetrates, the beclouded systems of heathenism fall apart like disintegrating rocks. India is to-day like the site of a city swept by a hurricane, so many and so colossal are the ruins of her decaying forms of philosophy and false religion. Piety must be measurably intelligent; it must grasp the great principles of a progressive career. Our race is

capacitated for development. It ought to rise from age to age an intellectual and spiritual power, and one of the acknowledged agencies in thus lifting a world from plane to plane, is culture; just such culture as our schools impart. It is false to say that knowledge is dangerous and leads to unbelief. It is easier to make a Christian of an intelligent man than of an ignorant, and he is more reliable and consistent after conversion.

All really valuable knowledge is knowledge about God; concerning his laws, his truth, his desires, the relationships which he has established. The intenser the light which falls on nature, the more distinctly can men see behind its elaborate mechanism, the lovely face of the Creator. Is it easier for him who, ignorantly looking up into the sky, supposes the heavenly bodies to be set in a solid firmament, easier for him to grasp the thought of God's character and to love him, than for the man who sees in the moon a law-abiding satellite of the earth and in the sun the great luminary of our solar system? It is not; it can not be more natural for him to love God who knows nothing of the wondrous facts of chemistry, nothing of geologic changes, nothing of the laws of the vegetative growth, than for him who has learned to trace the Master's footsteps in nature, and to read His will in the laws that encircle Him. In whose piety do you repose the deepest trust, in that of the man who ignorantly nails a horse shoe to the lintel of his door as a charm against witches, who superstitiously sees in the approaching comet a volume of disasters and who hears in the midnight howling of a dog the voice of God announcing speedy death to some member of his family, or in that of the man who has come to understand the orderly method of God's government and to recognize his voice through, other than superstitious ways? No one believes that it is the path of ignorance which leads nearest to the eternal throne. It is certainly not very complimentary to the character of God to assert that the more we know of him, the less we shall be inclined to love him; or to affirm that an increased knowledge of him does not lead to an increased respect. Without doubt it is the highways of knowledge, through whatever departments of nature they run, that take men into the immediate presence of their God. Mathematics open to us one kingdom of God's truth, chemistry another, geography a third, astronomy a fourth; all in close juxtaposition to the realm of spiritual facts. A complete mastery of one is impossible without at least a smattering of the others. The law was given on Sinai. Geography reveals the form of the mountain and the Bible unfolds the text of the law. It won't lessen the value of the law to know something of the topography of the place where it was given. No truth when standing out boldly by itself is complete. It has relationships which must be seen and felt, relationships which illustrate or modify or beautify. The wider our knowledge therefore, the truer our faith becomes. Let secular and religious culture be diffused, it will hurt only those who would be spoiled by ignorance. Would that our educational institutions were crowded to their utmost capacity with earnest truth seekers. The higher our people rise in intelligence, the better capable will they be of appreciating our high denominational destiny. It is necessary to have leaders; but leaders are powerless unless behind them stand a people intelligent enough to sympathize with the worthiest aims and follow the best leadership. No advancement can be permanent which does not spring from the intelligence of the people. Culture will not keep piety from degenerating, but it will render it intelligent, the heart capacious, and the intellect vigorous.

But there is another reason why our educational institutions are sources of power to us. They furnish our religious teachers with the intellectual discipline demanded for their work. All must agree that it is denominationally suicidal to send our young men to schools other than our own. The function of the religious teacher is to reincarnate Christ before men and render his requirements and character and person so attractive as to win them to holiness. From the very nature of his work the preacher must combine in himself the elements both of the evangelist and of the religious instructor. He must evangelize the ungodly. He must also train his converts in holiness. The two-fold character of his work makes necessary a two-fold qualification. There must therefore be some common sources to which all may go to receive a measure of that fitness. It has long since been acknowledged that piety alone is not a sufficient qualification for many kinds of work. It must be supplemented by a native capacity or by an acquired intelligence sufficient successfully to preach and teach its principles. If the time ever existed, it has long since passed, when we can afford to send into the sacred office men who do not possess qualifications which will command respect. Ability and tact to preach and teach, acquired if not native, must accompany piety into every field of religious labor. We can not hope to reach the hearts of men unless we first win their confidence. It is an insult to send to the people as leaders and instructors, there who are less informed and less capable of leading and teaching than themselves. Society justly demand that they to whom they confide their souls highest interests, should be intelligent beyond themselves and qualified to instruct them in all the

essentials of religion. But this is not the extent of their demands. They require that the preacher be able to interest them as well. Men are sometimes too exacting. But we can hardly blame them for humbly desiring that he whom they select as their teacher and preacher, be at least tolerable. The vessels in which we carry the Gospel to men must not be allowed to create a mental nausea against the truth itself. It is puerile to point back to apostolic days and claim that the preacher of to-day needs no special educational fitness, inasmuch as the apostles were generally uncultured. The apostles at the start were men of more than average ability. They were then trained for three years by the great Teacher himself. Then as a crowning qualification, they were endowed with miraculous powers and with an unusual measure of the Spirit. Such training and such endowments must have been equal if not superior to the best theological training of to-day. In general intelligence the earlier religious teachers stood above the masses whom they sought to win to Christ. And this is one of the principles which should control in the establishment of schools. Religious instruction must keep pace with the general spirit of progress which is infusing itself into every department of life.

But we must remember that while such demands are laid on our religious teachers and preachers, the ultimate responsibility falls back upon the denomination at large. We must give our leaders opportunity to acquire their final fitness in well endowed and thoroughly equipped schools, schools in which culture is consecrated by piety. There can, of course, be no advancement in the ultimate principles of piety, but an advancing civilization ought to bring with it a higher appreciation of the spirit of religion and more efficient methods of teaching it. With an adequate mental training, religious teachers, of good natural endowments, may hope to remain in the field until late in the evening of life. As it is, no inconsiderable proportion of our ministry can not secure even starvation pastorates after they have reached the age of fifty or sixty. There rests with our people a very large responsibility. They must be made to feel that on the efficiency of our institutions of learning largely depends the efficiency of our ministry. Piety must be accompanied by a large native endowment which, of itself, can force recognition, or by culture through which minds of more limited capacities can rise to a level with the high responsibilities connected with the gospel ministry. It is not so much to meet the skepticism of the age that we need schools, for piety is a better reply to skepticism than logic, but to enable our ministry to appreciate and utilize for religious purposes all the products of an advancing Christian civilization.

Our denominational institutions also bear another relation to our people. They are lifting, not the ministry alone, but the entire denomination into respectability.

It may be a humiliating thing to do, yet we can but confess that in years past we have not commanded that public respect and consideration which we have craved. The old prejudices of the past have not yet wholly died away. They still linger and hedge up the approaches to the more conservative classes. It is a fact of frequent remark that our last churches, those that have enjoyed the ministrations of our best men, have not succeeded in drawing in freely persons of culture and wealth. We need not discuss the causes, they are palpable and numerous. We are after a remedy and that remedy lies largely in our educational institutions. The path which leads from the cross to the school must be well beaten. Our people should supply themselves and the ministry with the best educational advantages. We can and ought to educate from our midst those who by the sheer force of their moral and intellectual worth will lift us to a higher plane of social influence.

We must, however, carefully avoid putting culture in the place of piety. It would be a sad thing for our denomination ever to lose the desire to carry the Gospel to the poor. I should prefer to remain where we are, to be what we are, preachers of righteousness to the neglected of all classes, than ever to lose the humble missionary spirit of our Master. We can not afford to neglect the poor and unfortunate in our desire to win the respect of the rich and educated. Yet it sometimes happens that the so-called higher classes need the Gospel even more than the poor. We must be prepared in heart to descend into coal pits, gambling dens, and brothels even—yes to the lowest plane where moral life abounds—to rescue the perishing poor and ignorant; but prepared in intellect to force our way into the exclusive learned and wealthy classes. In short it is our duty to prepare ourselves to occupy every moral plane of human existence. While we embrace within our teachers men whose broad sympathies fit them to win the rural communities and poorer circles of life, we also wish to commend the talents of those whose equally large hearts and more highly disciplined minds enable them to break in upon the business and professional ranks. Lawyers, doctors, merchants and scientists will perish without the Gospel. We must be wise and not adopt a policy which will shut out from our communion those who can bring with them the sanctified influences of those vast forces which center in

wealth and knowledge. We can show ourselves so progressive, so appreciative of the excellences of wealth and culture and fervent piety that enterprising young men will find a congenial home among us. Our two leading colleges are Bates and Hillsdale. They are our glory. If these fail we sink. We can not long maintain that measure of respect which we now enjoy, if we do not show our appreciation of a broad culture by making these equal to the best. We have about a score of higher institutions of secular and religious culture, and every one of them is hampered; several considering the question of disbandment. It would be a blessing to us if several would die. But with many retrenchment should be fatal. Enlargement! Enlargement! should be the far-reaching cry. If we can endow our institutions with men and money until they can offer the best culture which the country affords, and all the while maintain a high standard of piety, we need have no fears for the future. As soon as our institutions are made equal to the best—returning to our bosom an ever increasing multitude of cultured young men and women, we may expect every plane of moral life and every rank of society to open its doors to our entrance. If we put into the hands of piety the instruments of knowledge, our denominational conquests will be abundant and satisfying.

## TAHANTO AND HIS TEMPERANCE PETITION.

BY FRED MYRON COLBY.

In a late number of the *Star* an account was given of Little Turtle's talk with John Adams and the chief's petition to prohibit rum selling to his nation, concluding with the statement that this was the first temperance petition presented in this country. With due credit to the perception and humanity of the famous Miami warrior, we are yet forced to disclaim all statements purporting that he was the first individual to advocate prohibition in this country. This honor belongs indeed to an Indian, but not to the Miami chieftain. A hundred years before Little Turtle's time the sagamore of an eastern tribe, living mostly within our own State, presented a similar petition to the Massachusetts authorities under which New Hampshire then resided. The name of this chief was Tahanto.

Tahanto was head sachem of the Piscataquis, and sagamore of all that region now embraced in Strafford county, New Hampshire, and York county in Maine. Four hundred warriors responded to his battle cry, but he paid tribute to the Penobscots, and his great models, holding aloof from all the border warfare and cultivating friendship with the English. We know scarcely more than this of him, however, and that he was an earnest opposer of the rum traffic among his people.

In 1668 an Englishman by the name of Thomas Dickinson was murdered at Cohasset, now Dover, by a drunken Indian. As soon as he was notified, Governor Bellingham of Massachusetts sent an agent into New Hampshire to inquire into the affair. Thomas Hinckman, the agent, repaired to the fort of Major Waldron, and sat on the case. Evidence was taken from both the Indians and the whites. From the testimony, it appeared that the Indian had obtained his liquor of one Peter Coffin, and while frenzied by its influence had perpetrated the deed of blood. The murderer confessed his guilt, at the same saying that he was much sorry, and that he had not done it had he not been drunk. When told that he must die for his crime, the Indian answered that he was willing to, and again declared that he was sorry he had killed the Englishman. He was condemned to be shot, and the sentence was executed the next day at noon. The savage died unrepentant.

On this occasion Tahanto appeared. He had seen the terrible effects of the freewater upon the Indians, and he now petitioned, "That if the whites had liquor to sell they should pour it upon the ground, for it would make the Indians all one Devil." The acute chief saw that if liquor was continued to be dealt out to his tribes he would soon be the sachem of a nation without warriors, for the Indians were sure to commit some violent act under its influence, and the penalty of such a deed at an English court would be death. Therefore the demand for a prohibition of its sale. Tahanto also made a move to have the man who sold the Indian the drink brought to punishment as an abettor of the crime. To tempt the rude, simple chief of the forest to exchange all his wealth for rum, and if he committed crime under its influence to sit in judgment upon him and punish him to the utmost rigor of the law, and not to punish those who tempted him, was manifestly unjust, and thus Tahanto regarded it. Through his endeavors it was subsequently proven that the chief blame of the affair rested on Peter Coffin, who finding how things had turned against him, cast himself upon the justice of the court and was condemned to pay a fine of fifty pounds. The petition of the chief made in so manly a manner had its influence upon the Massachusetts court, and a manifesto was issued making it subject to fine if a white man sold a drop of liquor to an Indian, which, however, was allowed to become obsolete in following years. After this Tahanto suddenly disappears. But he had performed his mission and it was a noble one. He left no disciples to carry the good work forward, and it was not until more than a hundred years afterwards that Little Turtle, picking up the fallen mantle of the sagacious Piscataqua, threw his influence against the satanic evil of the liquor traffic. For many years the names of these two famous Indians stood alone in the list of temperance reformers, no white man being advanced enough to recognize the merits of such a position.

In honor of Tahanto, for his noble hearted remonstrance against the rum traffic, the first temperance society organized in our State, at Concord, took the name of Tahanto Lodge. The venerable George Kent has celebrated his fame in rhyme, a glowing tribute to the old chief's sagacity and justice.







## The Morning Star.

WEDNESDAY, AUGUST 31, 1881.

G. F. MOSHER, Editor.

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## LIFE OR DEATH?

It is possible that, when this reaches its readers, through a merciful Providence the President may be still living. It is possible that he may be restored to health, and that he may again perform the functions of the Executive of this nation. There seemed to be no such possibility as this, humanly speaking, through the closing days of last week, and it is only since Sunday morning that a faint glimmer of hope has dawned. Through Friday and Saturday the prospect grew hourly more discouraging. Evidences of blood-poisoning were unmistakable. The patient was in a high fever. The pulse fluctuated between 118 and 130, the temperature was abnormally high, his mind occasionally wandered, and his strength gradually failed. All through the land people were sadly waiting, hoping almost against hope, and hourly expecting to hear the tolling of the bells that should announce the dreaded fact.

That was the situation on Saturday evening, and probably ninety-nine hundredths of the people rather expected the announcement of his death on Sunday morning than of the slightly favorable symptom which came in its place. It seemed as though the prayers of the people were being heard. The Sabbath was indeed a day of earnest prayer. It seemed to human judgment as though the President ought to live—as though his Christian example in that high office would be of far greater service for truth and right than his death could be. But that was only the human way of feeling. The Allwise Father would not err in any event, and along with the prayer for his life, so natural in the case of a man so widely beloved, there was also the prayer of a higher and nobler faith, "Thy will, O God, be done."

And still to human judgment there seemed to be almost no rational hope of the President's recovery. His strength was wasted by eight weeks of constant suffering. The nourishment which he has been able to assimilate has barely sufficed to repair the waste of the wound. The fever, the poisoned blood, the weak body—all were against him, but the calm, patient, noble courage with which he has fought for life from the first. "You have one chance in a hundred to recover," they told him when he was first shot. "Then," said he, "I will take that chance." "Nothing but a miracle can save him," said one of the attending physicians to Mrs. Garfield last Friday. "Then," said that splendid woman, "a miracle will be wrought and he will be saved." That has been the atmosphere of the President's sick-chamber. But it is important to notice that this has not been the courage of mere bravado, but the courage born of a recognition of the power of God and of hope in his loving kindness. And so, come life or death, years of service for this country or of speedy death from that coward's bullet, the President's example of Christian faith and courage and hope, has already been of inestimable worth throughout many lands.

## MORE DYNAMITE.

According to reports, O'Donovan Rossa and some others of his clique held an Irish council in New York on Sunday the 21st instant, preliminary to a "union gathering" of Irishmen announced to be held on Monday the 29th, at which the proceedings of the former convention would be ratified by the "Irish Revolutionary Brotherhood," the "Skirmishers" and the "Friendly Sons of St. Patrick." A proclamation purporting to have been issued by the Sunday conclave is published, in which the Irish race all over the world is advised to wreak vengeance upon England for not giving Ireland independence, and proposing to begin a promiscuous warfare, by destroying English merchant vessels everywhere so that the shipping merchants and insurance companies in England may be forced to petition Mr. Gladstone to reconsider the Irish question. The proclamation goes so far as to warn all peaceable people not to patronize ships that sail under the British flag after the first of September.

While there is no cause for alarm to the British government in the bragadoes of these fanatics, their proceedings and utterances do, unfortunately, produce legitimate fruit in stimulating human fiends, of whom there is no lack in this or any country, and who delight most of all in the destruction of life and property, to perform their diabolical work. Except the authors of this last "proclamation" to the Irish race are unreservedly held up to public execration, we may expect just such crimes as those threatened to follow, while the perpetrators may in reality be as innocent of the motive to free Ireland from oppression as Giteau was of the purpose to fulfill a pretended commission from God to kill President Garfield.

It is to be hoped, however, that these secret conclaves and their infernal

schemes will receive so wide-spread and unqualified denunciation, that fanatics shall be deterred, by fear, from the deeds to which they stimulate. But if, as a natural consequence, the threats are carried into execution by other hands than those of the originators or of their emissaries, some means ought to be devised whereby the prime instigators might be held responsible and punished according to the seriousness of the results.

As for the address of warning, it was at first supposed to have been concocted by enemies of the Irish agitators, to bring them into disrepute; but the *Pilot*, an Irish paper in Boston, treats the matter as though it was genuine, at the same time warning Rossa and his companions that if they want to blow up ships they ought to take their headquarters out of the country. If any of them attempt to put their diabolical threats into execution, says the *Advertiser*, a way of dealing with their headquarters will be found which will save them any further trouble.

## PROVIDENCE.

The belief in an overruling power and supervision has prevailed among all nations. Whether called fate, destiny, nature or by any other name, it marks the same general idea, though never clearly defined. Arowed atheists have held to some abstraction in place of God, and even Epicurus did not believe in absolute chance. Some have denied the existence of mind, others of matter and many confounded or ignored the distinction of mind and matter, but no one ever really supposed such a world as this possible without a directing force.

Christianity furnishes the only adequate conception of the doctrine. He who believes in God must believe in his providence, for without it he would not be God. The Scriptures teach that he is the creator, preserver and governor of all things. His universal supervision and rule are no indefinite or blind abstraction, but the exercise of his infinite attributes. He notes the sparrow's fall, he numbers the hairs of our heads, he rules the world and all worlds. Nothing so great as to be above, or so small as to escape his inspection.

The subject is one often involved in mystery to us, whose views are so limited and partial. We know scarcely any thing fully. The most familiar objects and processes are involved in mysteries which we can not comprehend. How then can we fathom the infinite, and find out the Almighty to perfection? Were it otherwise there would be no progression in knowledge.

We are amazed at the forms which unbelief and sin often assume. How many live as though there were no law, justice or retribution, and seem to be unchecked in their presumption. We are ready to say, How can such things be allowed under the administration of infinite wisdom and goodness? Jonah and Job are not the only ones who have nearly sunk in despondency. But they obtained light and assurance, and so may others. Be patient and wait. Things which at one time appeared wholly dark and inscrutable—even unjust and wrong, have subsequently been seen to be clear, consistent and right.

Let any one of long experience survey carefully the course of his own life, and he will find that many of its mysteries have cleared up, and much light has been cast on all. So with the history of ages and nations; the more we know of them the clearer apprehension we have of the government of goodness and equity. But if the experience of the brief years of our earthly probation, and the course of a few thousand years of this world's direction, afford so much evidence to verify the teachings of revelation; we can afford to be patient and submissive.

The doctrine of providence is a very practical one. While entirely consistent with that of our own freedom and responsibility, it should teach us the necessity of faithfulness in all our relations and duties. God does the best possible with and for us, but our highest good can never be secured without our co-operation. When we have done our part well, whatever the circumstances, we may have implicit confidence, that all things work together for our good, and right will triumph.

## CREDULITY AND CUPIDITY.

Discussing the subject of the late notorious swindling concern in Boston called the "Ladies' Deposit Bank," the *Popular Science Monthly* makes the credulity of the sufferers accountable for all such impostures and cheats, and proposes scientific education as a remedy for that condition of mind. It defines:

Credulity is easy belief, and the correction of it is, of course, hardness of belief. The credulous person is careless of evidence and is, therefore, readily duped; the only remedy for this is doubt, distrust, an appreciation of the importance of evidence, and a trained capacity to judge of it. It is necessary that this state of suspicion and questioning become a habit of the mind, and the sifting of evidence in practical affairs a distinct branch of mental cultivation. To escape the evil effects of credulity it is needful that disbelief as an attitude of mind be encouraged as a virtue. The resistance to evidence must be active and vigorous until it is proved to be not spurious and illusive, but sound and valid. Our current culture is here profoundly at fault. Literary education, as such, does not favor this habit of mind; scientific education properly pursued leads to it necessarily. Literature flourished in its highest forms in the ages of credulity, while modern science only arose with the growth of the spirit of doubt. Training in the methods of scientific study

seems therefore, to us, the only adequate remedy for that laxity of thinking and dull credulity of the popular mind in which widespread deceptions and impostures have their origin.

While recognizing the truth of the assertions that credulity is too prevalent, that it naturally leads to such results as those pointed out and that the methods of scientific study would produce a most valuable effect upon the mind in resisting or removing that tendency, we are nevertheless, not prepared to endorse all that is said above. We admit that in a sense it is well to "prove all things;" and we admit that modern science is decidedly doubtful, both in methods and in character.

But we are inclined to believe that the trouble in this matter of impostures lies more in the heart than in the head—that cupidity on the part of the victims, as well as with the swindler, has more to do with the success of frauds than credulity has. The inordinate desire for gain is the great underlying cause of the majority of public wrongs, in this country especially. Money-making has become so great a passion with the American people that men—and must we say it?—women too, apply themselves to the study of how they may escape the laws of equity, and this to such an extent that swindling itself is reduced to a science. It is a game of give and take, the avaricious speculator being willing to risk his money, and with it his reputation, and even his soul, in the hands of a known rogue, trusting to the chances of his own superior smartness to win ultimately. Speculation is a prevalent and contagious mania that knows no limit. What difference is there, indeed, between the gambling of men as carried on between speculators and unprincipled brokers and that of women carried on in the form of a so-called "bank" which takes Miss Depositor B's money to pay Mrs. Depositor A nearly one hundred per cent. "interest"?

This cupidity, this insatiable greed for the almighty dollar, is what leads men, and women, to deal out alcoholic poison in such proportions as shall allow its users to live until despoiled of all their earthly possessions, and then stand complacently by and see their souls go down to hell. It is the great danger which threatens the ruin of our nation!

## OUR PUBLICATIONS.

We invite attention to the list of books, papers, &c., under the head of Publications on the third page of this paper. The *Morning Star* ought to be in every family that is associated with us in Christian work and worship. Other papers may be better for Episcopalians, Congregationalists, Presbyterians, Baptists and Methodists, because they help in their special and general work. But for Freewill Baptists, the *Morning Star* is better than the best of all other papers. If we pretend to work and worship together, how can we do so successfully unless we understand each other and the varied wants of our work? No Methodist, Baptist or other paper will tell us of our missionaries in India, or those with feeble churches, and new interests at home. No other paper is identified with our work, understands the spirit of our people, or is in sympathy with us, consequently can not help us as the *Star* can.

If we hope to accomplish anything as a denomination we must work understandingly and together, and the *Star* is the only means of our communication with each other.

The Sunday-school papers train the young, in our work at home and abroad, as they never would be informed without the *Little Star* and *Myrtle*.

Our books are as good as any others of their kind; indeed, for us they are better than any others. The volume of Sermons, Centennial Records, History, Spiritual Songs, &c., &c., are among the very best books of the kind in any market, and ought to be liberally patronized. The *Register* and Year Book contains more Freewill Baptist information for ten cents, than can be found between any other two covers. But if we do not help ourselves, who will be expected to help us? We have no right to expect that either God or man will do it. It is admitted that imperfections exist in our publications, but no such imperfections as should exclude them from our confidence and encouragement. They are only such as are found in some form in all human productions. We will only say in addition, look over the list, speak a kind word in commendation, and send in your orders.

## A COUPLE OF STRIKING EXTRACTS.

Some of the most notorious criminals have shown themselves in the last few years, in this country and in Europe, and in a large majority of cases they have been found to be of the class represented by prominent atheists and materialists. The *New York Post* calls attention to this matter in these words:

A careful survey of the murders, suicides and other great felonies committed in the chief cities of the United States during the last ten years shows that a heavy fraction of the perpetrators were atheists and free thinkers. These unhappy persons, persuaded that life is the be-all and end-all, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in penalties for sins committed in this life to be exacted in a future one.

These words do not overstate the case, and a full revelation of all the facts pertinent to it would doubtless astonish all but the most indifferent.

Pointing in the same direction is a closing paragraph in Hon. Geo. R. Wendling's oration on Robert Ingersoll, which we find in the *Watchman*, as follows:

"The most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago, at the bar of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests and policemen, to throngs of men and women, 'I am a Bob Ingersoll man'—and every man and woman in the land believed him!"

We commend these two paragraphs to the careful consideration of all Christians and patriots.

## CURRENT TOPICS.

—The fierceness of the persecution of the Jews in Germany seems to have subsided there, but it has flamed up savagely in Russia. The fight against these people seems to be endless and confined to no country. In Russia they are not mischievous, but on the contrary are good citizens, minding their own business and making money. But the end is not yet. One result at least will be emigration of many of these people into the United States, societies having been already formed here to aid them to find employment. In Germany, taking advantage of the lull in the hostile acts towards them, many Jews are seeking legal redress for the abuse which they have suffered.

—A Kansas paper speaks from the heart of two or three incidents in the President's Washington life, and which bind the affections of all people to him and his family in enduring bonds. The Garfield legend, it says, sure to cluster and grow around the story of his life, whether it ends now or when he is old in years and of longer honors, will gather about him as his mother's son. Their relations will be remembered and told and made the foundation of tale and story and picture when other events are the dry dust of forgotten politics. The son's kiss, inauguration day, the heart-broken cry of the mother over "my baby," when the strong man, high in place, was shot down, the solitary letter which the weak fingers of the President found strength to write in the weary weeks of illness—these are the things for which the man and the mother will be remembered. Linked to an emotion and a memory which comes home to the hearts and bosoms of men and women, the lasting remembrance of President Garfield will rest secure.

—The published report of the General Baptist Missionary Society, which was presented at the annual meeting held in Norwich, England, and which we have just received, is very interesting reading. It comprises a historical sketch of the Society's mission in the province of Orissa, India (established sixty years ago), and is illustrated by a language map of India and a map of the mission field. The report shows that the Society has, during the sixty years, sent out fifty-six missionaries, and baptized 1795 converts; has now 17 English missionaries (male and female), 20 native ministers, 5 ministerial students, 14 mission stations, 13 mission chapels, 9 mission churches, 1073 church members, and a native Christian community of 2882 persons. The receipts the past year amounted to £7,966, 8s., 7d., of which sum £3,629, 12s., 4d., was received in India; the disbursements exceeded receipts by £522. Attention is called to this deficit and to the fact that nearly one-fourth of the churches of the denomination send no contributions whatever towards the funds of the Society. Three members of the present mission circle at Cuttack, Mr. and Mrs. W. Brooks and Mrs. (Rev.) W. Miller, have recently completed forty years' work there. During last year the additions to the church membership of the mission numbered 184, including 105 by baptism; net increase, 80. The Society has also a mission in Rome, under the charge of the Rev. H. N. Shaw and a native minister. A church of eighteen members was organized in that city on Good Friday, 1881.

—The *Boston Advertiser* calls attention to one of the most interesting features of the President's case, so far as it relates to the stability of the Nation, which we are not likely to describe better than by reproducing its own words:

It is a powerful testimony to the strength and stability of our government that its constitutional sovereign can be struck down by an assassin without causing a jar or a tremor in any part of the mighty system. To the people the shock is terrible, and the long suspense between life and death imposes a strain which it is very hard to bear. Party divisions and sectional lines make no difference in the depth and sincerity of grief with which the President's peril and suffering are regarded. But the government is the same strong fortress as before; and not a voice is heard from ocean to ocean raising a whisper against it. It seems, indeed, as if in this time of great national sensitiveness, of which mischief and discontent might, under some circumstances, have taken dangerous advantage, the affairs of the country, within and without, as affecting the public sense of order and security, were never more peaceful or serene. It is a cause of profound gratitude, and a compensation for great calamity.

—Some reasons why Unitarianism does not prosper any more than it does may be gathered from this paragraph which we take from an article in the *Christian Register*:

There is hope for Unitarianism only in its becoming popular, in its becoming the

religion of the people. Its doctrines are simple enough, its theory of religion is plain enough, its moral ideal is comprehensible enough for this purpose. There is no lack here. Its lack is in enthusiasm, sympathy with mankind, depth of spiritual conviction. If these could be gained, it might take a much larger hold upon the life of the American people. There is a place for it, a work for it to do, a demand for the word of life it has to utter. It ought not to throw away its opportunity in the name of culture, or neglect its mission for fear of lowering its standard of literary attainments. It is not too much culture which makes Unitarianism unpopular.

We would hardly have suspected that want of "sympathy with mankind" would have been an admitted lack in Unitarianism. We had supposed that its chief strength lay in just that quality of human sympathy.

—REV. DR. CUTLER utters some wholesome words on the cost of serving Christ, which we commend to the consideration of all who would be his disciples:

If you expect to follow Christ, you must deny your selfishness and take up every cross that Christ appoints. Count the cost. The simple inexorable rule is: "Give up nothing that is innocent and right, but give up everything that is wrong." You now love to have your own way, you must consent gladly to let God have his way. You have favorite pleasures that are sinful. Find a higher pleasure in abandoning them. Count the cost of quitting profitable sins. Count the cost of some sneers, of a great many hard knocks, and of still more hard work. Count the cost of a noble, prayerful, unselfish, godly life. It will cost dearly; but thanks to God, it pays.

A GENERAL CONFERENCE. "What will constitute a General Conference?" We are asked to answer this question, and the source from which the inquiry comes, leaves no doubt of its application to a Freewill Baptist body. We have one General Conference, embracing the entire denomination and its organized relations, and we do not understand how any men, desirous of working with their brethren, can proceed in the organization of another within our borders. If an organization extending over a certain locality is desirable, it should have a local name rather than general one, unless it is designed to be in opposition to the one already in the field.

NEXT Sunday will witness the communion service in many churches. In approaching the table let the believer try to see his Lord's body and blood in the simple symbols which are before him. Not as the papist sees them, however, as being actually in the bread and wine, but only as suggested by those memorials. These are intended to operate on his faith through the senses. Reminded by them of his beloved Master's sufferings, his humility deepened, his love intensified, his hope brightened, his joy made exultant, and his offering of self-consecration repeated. There is no surer sign of spiritual declension than for one to pass unmoved, wholly unaffected, through the solemnities of the sacramental service. On the other hand, one's susceptibility to the spiritual element embodied therein is a test of the vigor of one's spiritual life.

## BRIEF NOTES.

"Every new disclosure," says the *Watchman*, "as concerns Mrs. Garfield, but the more transfigures her in the eye of the nation."

We have received a sample copy of the *National Liberator*, a very neat and readable prohibition paper published in Chicago, which takes the religious press to task for having too little to say in behalf of prohibition. The *Liberator* won't be likely to err in that direction.

Elder James White, founder of the sect of Seventh Day Adventists, died at Battle Creek, Mich., of malarial fever, on Saturday last. It is said that he was a direct descendant of Peregrine White, the first child born in the Puritan colony that came over in the *Mayflower*.

The divorce cases before the Chicago courts for the year just ended averaged more than two a day. In the month of October alone there were ninety-three. Chicago has long presented a good field for the operations of the Anti-divorce League.

The fact that the English language is fast supplanting the very numerous languages and dialects in India has an important bearing on missionary work in that land. This is the case chiefly among the young. From 8,000 to 10,000 candidates are annually examined at the three great universities of India, and English is the chief language employed. It is said that there are 243 spoken languages in India, and, including different dialects, 549.

"The ups and downs of fortune," says the *Illustrated Christian Weekly*, "are illustrated in the story that Henry Murat, 'Count of Colorado,' at one time a millionaire and a leader of fashion in the West, and who spent \$60,000 in one visit to Europe, slept recently on the floor of a barber's shop in Denver because the proprietor could not find him a heart to eject the now shattered old man."

The wretched and unsatisfactory work that is made in trying to get through the summer comfortably leads the *Christian Register* to remark that "there ought to be a school of summer philosophy, as well as a summer school of philosophy; for we have the word of the Dean of the Concord School that philosophy is only the 'art and made of life.' It is worth thinking out, and doing in the best way, wherever our lot is cast, and whatever may be our condition."

An experiment in teaching grammar is to be tried in the Cincinnati public schools, where its technical study is to be abolished from all the grades up to the Fourth Reader, and elementary lessons in English for home and school use substituted. Superintendent Pease says that he believes the time which has been devoted to grammar in the first five years of school has been practically wasted. One hour a week is to be given to literature in the schools, and a system of letter writing will be introduced in the two higher grades of the intermediate department.

It was a lucky hit for Capt. C. A. Cook, of Brownsville, O., when he slapped the face of

one Morrison on hearing him say that he wished the President would die. Capt. Cook was arrested and fined for the assault, but his friends started a penny subscription for his benefit, and from the proceeds he has paid his fine and costs, amounting to \$32; has put \$450 in the bank and is about to receive a gold watch costing \$170; and still the subscriptions are coming in. But all these comfortable items are as nothing compared to the future which his admiring friends are preparing for him. He has already declined a nomination to the State Senate and refused to be a candidate for County Treasurer, pointing out with excellent sense and discrimination his unfitness for those positions, and now there is a well-supported movement on foot to secure his appointment as postmaster of Newark, Ohio. Capt. Cook's act may be one of the ways in which the country can consistently show its abhorrence of Giteau's deed.

## Denominational News.

## Foreign Mission Remittance.

The Foreign Mission accounts for the year closing this month will be kept open a week or two in the hope that all friends of the cause will make a special effort to make up the closing remittance of the year which will be due the 25th inst.

E. N. FERNALD.

Lewiston, Me., Aug. 22.

## Anthony Hall and other Home Mission Affairs.

The liberality of one man and woman among our people made the beginning of Anthony Hall possible. The generosity of our people generally is the one thing that can make its completion certain.

The Roger Williams church, of which Brother and Sister Anthony are members, has already contributed \$1,000 towards the enterprise in addition to their subscription of \$5,000; i. e., \$6,000 has been given by one church. Now how long ought the rest of us to be in raising the other \$4,000? Certainly not a month. The time of the condition on which Bro. A's subscription is payable in full will expire Sept. 1. A good response has been made the past few weeks to Bro. Stewart's excellent suggestion in the *Star* of July 20th, as appears by the spicy correspondence Bro. Brackett prints in last week's *Star*. The work waits for nothing but money. In a little while, if the money is not forthcoming, students, hungering for an education, will be waiting for the building. The question of the number of students at Harper's Ferry is mainly a question of the capacity of the accommodations. All the buildings that will be built on Camp Hill will be filled with eager youth long denied educational privileges. To help this good cause along will be helping them to what is above price, helping our common country in the education of one of the most prominent factors of our population, and helping ourselves in the return of "good measure pressed down and shaken together and running over" into our hearts. Who will furnish the next batch of cheering correspondence for the *Star* on this subject? Funds may be sent to me or Bro. Curtis or Bro. Brackett, and the sooner it is sent the sooner will we all rejoice together over a noble undertaking finished.

With reference to other Home Mission matters the condition of the Treasury is most unwelcome, and of the mission fields where appropriations are still unpaid, it is in some cases pitiable. Only a fraction of each quarter's appropriation for the year has been paid when it was due. The year closes with this month. The next payment will be due Sept. 1. The Treasury is almost empty! Shall we repudiate the payment of the appropriations made with so much enthusiasm one year ago? That is the practical question to be settled in a few days. The accounts will be kept open a week or more after the year closes, that every dollar possible may be available. Let the response to this call be prompt, liberal and decisive. E. N. FERNALD.

Lewiston, Me., Aug. 22.

## Sunday-school Reports.

Attention is hereby called to the importance of filling and forwarding at once to the Corresponding Secretary the blank Sunday-school reports which are sent to all S. S. Superintendents in the denomination.

If any superintendent fail to receive one of the blanks and will notify the subscriber it will be forwarded at once. Will not every Sup't this year take the trouble to report his school?

It is worth while for a few to report as in years past, it is for all.

It is to be hoped that all the following questions will be faithfully answered:—

At what hour in the day is your Sabbath-School held?

How much time is devoted to the session?

How much time is devoted to the study of the lesson?

Is your pastor actively engaged in the Sabbath-School work?

Do you sustain a teachers' meeting?

If so, how often is it held?

If not, why not?

Do you make use of the Temperance pledge in your school?

How many in your school between sixteen and twenty-one years of age?

Does your school furnish teachers with helps for study of the lesson?

If so, what helps are furnished?

Do you use the uniform lessons?

What books or lesson leaves do you use?

Do you have Sabbath-School concerts?

If so, how often?

Does your school observe the second Sabbath in June as children's day?

What would add most to the efficiency of your school?

We ask also that pastors of churches, and clerks of Quarterly and Yearly meetings send to the Secretary a general report of the condition and needs of the Sunday-Schools in the bodies which they represent. This would give us something of interest to report from the different







## Poetry.

## IS IT WORTH WHILE?

Is it worth while that we jostle a brother,  
Bearing his load on the rough road of life?  
Is it worth while that we jeer at each other,  
In blackness of heart, that we war to the knife?  
God pity us all in our pitiful strife.

God pity us all as we jostle each other;  
God pardon us all for the triumphs we feel  
When a fellow goes down nath his load on  
the heather,  
Pierced to the heart: Words are keener than  
steel.

And mightier far for woe than for weal.  
Were it not well in this brief little journey,  
On over the isthmus, down into the tide,  
We give him a fish instead of a serpent,  
Ere folding his hands to be and abide  
Forever and aye in dust at his side?

Look at the roses saluting each other;  
Look at the birds all at peace on the plain;  
Man, and man only, makes war on his brother,  
And laughs in his heart at his peril and pain.  
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble  
Some poor fellow down into the dust?  
God pity us all! Time too soon will tumble  
All of us together, like leaves in a gust,  
Humbled, indeed, down into the dust.

—Joaquin Miller.

## TO MY DOG "BLANCO."

My dear, dumb friend, low lying there,  
A willing vassal at my feet,  
Glad partner of my home and fare,  
My shadow in the street.

I look into your great brown eyes,  
Where love and loyal homage shine,  
And wonder where the difference lies  
Between your soul and mine!

For all of good that I have found  
Within myself or human kind,  
Hath royally informed and crowned  
Your gentle heart and mind.

I scan the whole broad earth around  
For that one heart which, leal and true,  
Bears friendship without end or bound,  
And find the prize in you.

I trust you as I trust the stars;  
Nor cruel loss, nor scoff of pride,  
Nor beggary, nor dungeon-bars,  
Can move you from my side!

As patient under injury  
As any Christian saint of old,  
As gentle as a lamb with me,  
But with your brothers bold;

More playful than a frolic boy,  
More watchful than a sentinel,  
By day and night your constant joy  
To guard and please me well.

I clasp your head upon my breast—  
The while you whine and lick my hand—  
And thus our friendship is confessed,  
And thus we understand!

Ah, Blanco! did I worship God  
As truly as you worship me,  
Or follow where my Master trod  
With your humility;

Did I sit fondly at his feet,  
As you, dear Blanco, sit at mine,  
And watch him with a love as sweet,  
My life would grow divine!

—J. G. Holland.

## Family Circle.

## MRS. LONGMAN'S SURPRISE PARTY.

There had been a long spell of rainy weather. For six days the sun had not shown a glimpse of himself, and everything, out of doors and in, wore a look of clammy despondency. Moreover, Mrs. Longman was having one of her gloomy spells, and was looking at all created things, herself included, through the bluest kind of spectacles.

Mrs. Longman was by nature not a bad tempered woman; on the contrary, she possessed many noble and commendable qualities; but her spirits were not equable; she would have her gloomy attacks, which, had there been any apparent cause, might have been looked upon in the light of an affliction worthy of sympathy; but as it was, even the most lenient of her friends characterized them by the name of "dumps," which, though Webster condemns it as not being an "elegant" word, was, in their opinion, quite good enough to express the state of her case.

The short November day was drawing to a close, and although the little gilt clock on the mantle had proclaimed it to be four o'clock, it was getting too dark for Mrs. Longman to sew any longer upon the little cloth suits she was languidly mending, so, laying them aside, she wandered aimlessly into the kitchen, where Bridget was folding the newly-ironed clothes from the rack by the glowing grate.

"Mr. Longman will not be at home until late this evening, Bridget," said she. "Business will detain him down town, so you may just set up anything for the children; I do not feel as though I could eat anything; everything tastes alike to me and nothing tastes right."

What the reply would have been will never be known, for at that moment there came a resounding knock upon the alley gate, and throwing an old shawl over her head Bridget hastily responded to the call.

"It is two boys, ma'am," she said, returning almost immediately, "and they have come to a party here."

"A party?" echoed Mrs. Longman in astonishment. "Who in the world told them there was a party here?"

"I don't know ma'am. I will go and ask them," said the willing maid, who apparently would rather have got wet than not.

"Bring them in out of the rain, Bridget," called Mrs. Longman from the door,

"until we find out what it means. Of course," she thought to herself, "it is a mistake, but what possessed them to come to the alley gate?"

Bridget came in followed by the boys, who had been in the meantime joined by a third, and who, notwithstanding the soaking rain, were not as wet as might have been supposed, owing to their having pieces of oil-cloth about them, which upon inspection proved to be old carriage curtains sewed together, while the last arrival sported a gentleman's old swallow-tailed dress coat, which made a useful, if not a very handsome overcoat for the festive-seeking lad. They did not appear to think it was expected of them to remove their dripping hats, but stood eyeing the good fire and Mrs. Longman, with complacent smiles.

"You say you came to a party," said the lady; "have not you made a mistake?"

"Oh, no, ma'am, this is the place your boys told us; we went to the front of the house and took the number as soon as we sold out our papers, and here it is," said he of the swallow-tail, taking a scrap of the margin of a newspaper from his pocket, and showing the number, sure enough, in figures of magnificent proportions.

Mrs. Longman was bewildered. "You say as soon as you sold out your papers. What do you mean?"

"Why, you see we are newsboys, ma'am, every one of us; and we 'dailies' could get off earlier; but the *Evening Telegram* and the *Bulletin* and the *Herald* and the *News* will be along as soon as they can hire somebody to 'cry' for them, and they are going to pay them with something from the party, if you please, ma'am," with an air of cheerful confidence.

Mrs. Longman could not restrain a smile.

"Go to the attic, Bridget, and call the children down," said she. "Take off your wraps, boys, and dry your feet, and we will see what can be done."

Bridget soon returned with the delinquents.

"Boys, how did you happen to invite company without telling me, so that I could be prepared for them?" said their mother, gently, but gravely.

"Why, we did tell, mamma, don't you remember? We told you that Mr. Reisinger told our class last Sunday that we were not doing as much good in the world if we invited boys to a feast who had plenty to eat and to wear, and who could invite us in return, but he said we ought to invite the poor boys to whom such things were a treat. He said Jesus loved the lame and the blind, and if we wished to be like him we must do as he did. So Johnny and I told all the newsboys we met, to come to a party here to-night and to bring all the lame and blind boys they could find. Don't you remember now, mamma?"

Poor Mrs. Longman remembered with a pang, that she had seen so wrapped up in her own gloomy and selfish thoughts the past week that she had paid but little attention to her boys in any way, and she reflected, "Shall I let the good seed sown by a stranger in the hearts of my children perish for want of care from their mother? Will I let my own selfish ease rob these poor boys of a pleasure which might always be a pleasant remembrance to them? No, I will rouse myself and make the best of it."

Bridget, in the meantime, had been summoned again to the alley gate, and had rescued two more guests, one a pale little cripple on crutches, carefully sheltered from the rain by the *Evening Bulletin*, who had not only succeeded in obtaining a substitute, but had borrowed an umbrella; which umbrella had seen its best days, to be sure, being minus two stays and patched with a different color, but demoralized as it was, it did not prevent the guest it sheltered from being joyfully welcomed by their compatriots already under shelter. The crippled boy in particular was warmly welcomed by Mrs. Longman, whose heart went out in sympathy to suffering in any form. She had just been upon the point of proposing that the boys should, until supper was ready, adjourn to the attic which, like the rest of the house was warm and comfortable, but out of consideration for the lame boy, she changed her plans and sent two of the guests with her sons to bring down such playthings as they desired into the parlor, in which with her usual good sense she had nothing too fine for use. The boys were scarcely ensconced in the parlor, when a ring of the bell drew them all scampering to the hall door, where stood three boys, one of whom, the *Evening News*, was spokesman.

"I hope you will excuse us, ma'am, for not coming to the alley gate this evening," said he bowing over the heads of the boys to Mrs. Longman, who was coming to see what this method of announcement might portend, "but Buddy here," pointing to one of his followers, "is blind, and I thought you would not mind us coming to the front door; and I could not find a lame boy," continued he, apologetically, to the Longman boys, "so I brought the charcoal man's boy, who is deaf and dumb."

Mrs. Longman escorted them to the kitchen to remove their wet wrappings, and to dry their shoes, and then took them to the parlor, where the other guests were sitting rather silently gazing at the parlor and its contents, which, though to some persons it might have been considered plain, was to the boys a scene of unaccustomed luxury; then she went back to

the kitchen to hold council with Bridget in regard to that all-important event of the evening supper.

"What in the world will we get, Bridget?" said she. "There are eight of them in there besides our own, which makes ten, and there may be as many more for all I know, and it is too wet to go out for anything."

"The easiest thing in the world, ma'am. I have been considering the same while you were in the parlor. There's the chickens in the yard, that you were fattening for Thanksgiving; nothing in the world would be suitable than them."

"But that would be only one kind of meat, Bridget, and perhaps some of them do not eat chicken; and now that they are here, I would like them all to be satisfied."

"Trust me for that, ma'am. I never saw a boy yet that could not eat his weight in chicken, only give him the time. I will go immediately and tell the fowls their presence is wanted at a party, and the kettle is singing as though it expected a broth of a time."

"And I will make a lot of biscuits," said Mrs. Longman, "and while you are cooking the chickens, will set the table."

"An' if you please, ma'am, while the flour and other things are around, I will make a lot of my gingercakes; for next to chicken stew with oceans of gravy, there's nothing a boy likes better than hot ginger cakes."

"Oh, Bridget, you are so thoughtful," said Mrs. Longman, and somehow her heart began to grow lighter, and with a cripple and a mute in the next room, she began to realize that she had much for which to be thankful.

Several new additions were made to the company in the parlor, and by the time the supper was smoking upon the table, the mirth was growing "fast and furious."

The boys were almost dazzled by the brilliancy of the dining-room; the glitter of china and glass and silver under the strong gas light. Mrs. Longman had exerted herself to make it a feast indeed to those who so seldom fared except upon the coarsest viands, and her table showed no lack of dainty preserved fruits, jellies, and all the little knick-knacks which she could muster on such short notice. She knew that boys leading the out-door, active life of the majority of the guests, were not troubled with "nerves," so coffee the richest, and tea the purest, graced the board, while the perfume of the baking gingerbread floated through the open kitchen door, where Bridget, in the goodness of her heart, was importing a choice stock of horses, cows, and other animals for each and all of the guests, cut from the luscious gingerbread.

Mrs. Longman took quiet observation of the whole company while helping them, and she observed one puzzle for which, in her own mind, she could find no solution; and that was, that the blind boy had carefully laid his pieces of poultry aside.

"Here is one exception to Bridget's rule," she thought to herself. "Do you not like chicken, my boy?" she inquired.

"Yes, ma'am, I love it," he replied with emphasis, "but—" and he hesitated, his pale face grew flushed.

A moment or so after, he slipped from his chair, and with the unerring accuracy with which the blind calculate distances, he came to Mrs. Longman and said, "Please, ma'am, may I touch your face?"

"Certainly, dear," she replied.

Very gently and speedily the little soft hand of the blind boy examined each feature, and then, apparently satisfied, he whispered: "I would like to take it to Nancy, she is so good to me; she is sick and can not get good things to eat."

Quick tears of sympathy filled Mrs. Longman's eyes. Truly she was receiving many lessons this evening. She was giving, but it was being returned to her a hundred fold. She kissed the boy, and whispered in return, "You are a noble little boy to remember others; eat all you wish, I will see that your friend has some also."

After supper was over, the table cleared away, and the other boys deep in the enjoyment of games, in which he could take but little part, Mrs. Longman and the blind boy had a long and confidential conversation. She gathered from his earnest lips, that even the poor in purse can be rich in spirit; that the milk of human kindness sometimes made fertile hearts which had never known anything but stern, unrelenting poverty. The one he called Nancy had received him from the bedside of his dying mother, and although she had to work early and late to support her own helpless ones, she was to the best of her poor ability faithfully fulfilling her promise.

The Longmans were not rich, but Mrs. Longman sadly compared her own selfish life with its means of doing good with that of the poor woman, whose opportunities were so few, and yet whose life was a continued sacrifice of self for others. Mrs. Longman was a Sabbath-school teacher and her conscience had many times reproved her that she had not gone into the by-ways to bring children under the influence of the gospel. Here was her opportunity, and she resolved to seize it. She argued with herself as to the propriety of using a temporal inducement for spiritual end, and her conscience upon reflection approved.

In the meantime, Mr. Longman came home, and the cheerful smile upon his wife's lips, so different from what he was expecting, delighted him, and he gave the boys an even more cordial greeting

than was his wont. When his wife had informed him how it all came about he resolved to do his part toward giving them a good time, so sent an abundant order for apples and the beloved peanuts, the delight of the newsboy's heart, and told them to help themselves, which they did to a man.

Mrs. Longman, with Bridget's assistance, spent the balance of the evening making packages for the boys, to take home with them, and the substitutes were not forgotten. With her husband's approval, she made a proposition to the boys at the close of the evening, and that was, that they should all come one evening in every month and take supper with her boys, providing that all who could go to some Sunday-school would do so. To her glad surprise the most of them agreed to the arrangement, and those who held back she found upon inquiry were constrained to object on the score of clothing, a want which she engaged to supply. She went further than that. She exerted herself to obtain admission for the blind boy into an institution for the blind, and after each of the monthly parties she paid him a visit, taking his share of the good things; always accompanied by her own sons, and sometimes by the *Evening Telegram*, *Bulletin*, or one of the dailies; and one of the most useful lessons which Mrs. Longman received from her surprise party was this: "There is no surer remedy for low spirits than doing good to others."—Selected.

## AMONG THE ROCKS.

It was one of those glorious afternoons only known in mountainous regions, where the sun gilds the mountain peaks and occasionally finding his way between them floods the valleys with a golden light. Norman Howard, poet and painter, had wandered out alone to gain a point in an old mountain road where he imagined he could obtain just the particular sunset effect he longed for. He had been warned that the road he wished to take had long since been condemned as unsafe, but he was young and venturesome and heeded not the warning voices of the inhabitants of the valley, and when he had found the view he sought, he felt himself repaid for the trip, for never before had such a glorious scene presented itself to his vision.

Norman Howard was no atheist, and yet he had never, in all his intense love for the beauties of nature, recognized or acknowledged the existence of nature's God. He had given no thought to the First Cause of all that called out his admiration and love of the beautiful. It was there for him to see and make use of, that was all.

On this particular afternoon, he gazed on the glorified scene with a feeling never before experienced. Involuntarily he bared his head, as though from a feeling of awe caused by a something he could not understand, and so absorbed did he become in the change of scene, as the sun gradually sank lower and lower and the shadows lengthened, that he forgot his immediate surroundings until startled by a noise above his head. Looking up suddenly, he saw a huge boulder that had become detached from the rocks forcing its way down among the trees to the spot where he was standing.

It was but the work of an instant to step aside, but alas! that one step from the beaten track hurled him over into what had seemed a bottomless abyss. He had time for but one thought, which was that in an instant he would be in eternity. But to his surprise he was conscious when his body ceased to fall, for instead of going down to certain death, he had been caught on a projecting point of rock partially covered with moss. He was alive, but so bruised and injured that it seemed to him only a prolongation of the death-agony.

Great drops of sweat were wrung from him by his anguish of body and mind. Alone, suffering and dying, no one to hear if he should call out and no one to see his form lying there all bruised and mangled when his soul had left it for—what?

He began to feel as though he should lose his reason if he could not do something, and he tried, but could not raise himself. As he fell back he groaned aloud. To die thus alone at night, with only the birds of the air for attendants, was horrible.

Suddenly a text that had hung on the wall of his mother's room during his boyhood came before him, and seemed to be written in letters of fire on the rocks about him, "Thou God seest me!"

A strange, new hope sprang up in his heart, and he cried aloud in his misery, "Thou God, who seest me, have mercy and save me from this horrible death."

Again he cried aloud, using the same language, and the Father, ever ready to hear and answer prayer, did hear and answer this one. He had put strong and brave men among those mountains and valleys, who, seeing that the stranger did not heed their warning, had watched him, seen his fall, and were ready to risk their own lives to save his.

And they did save him, though he was a cripple for life; but that life was devoted to the Master's cause ever after. The pictures he painted spoke of the beauties of nature as they had never spoken before; the verses he wrote told of nature's God, the friend of all who would go to him, and his life was so simple and beautiful that rich and poor alike went to him for advice and sympathy, and none of those who visited his studio failed to notice the sketch he had made of himself as he lay on that terrible evening among the rocks, whereon in letters of gold were the words—"Thou God seest me."—*Watchman*.

## Literary Review.

## MINOR NOTICES.

The September *Atlantic* contains three new chapters of Mr. Howells's new serial story, "Dr. Breen's Practice," which can not fail to be read with great zest and enjoyment. A noteworthy article is that by Mr. E. L. Godkin, "The Attempt on the President's Life," which discusses with thoughtfulness and ability the motives and object of the assassination, and derives from the fearful act a thoroughly logical and impressive lesson upon the necessity for change in the mode of appointment of officers. It is an article which deserves the widest and most careful reading. John Fiske continues his instructive and engaging series of psychological articles with one entitled "Koscheel the Deathless, or the Diffusion of Fairy Tales." The second part of Mary Hall-ock Foote's story, "In Exile," confirms the exceedingly pleasant impressions which the first part made, and proves her to have as great skill in writing as in art. H. H. continues her unusually interesting series of Norway articles with an essay on "The Katrina Saga," which is part story, part essay, and part poetry, all thoroughly delightful. All housekeepers will be interested in the very charming, if possibly Utopian, sketch of "Housekeeping Hereafter," by James V. Sears. J. Brander Matthews, who always writes of theatrical matters with so much intelligence, discusses the "Dramas of the Elder Dumas." Rev. Wm. Chauncy Langdon contributes a paper deserving much attention among Harvard graduates and well-wishers on the "Future of Harvard Divinity School." Dr. Holmes contributes the Phi Beta Kappa poem which he recently read at Harvard; and Miss Edith M. Thomas, one of the most promising of the new contributors to the *Atlantic*, has an attractive poem entitled "Harvest Noon." The remainder of the magazine contains notices of some of the most important new books, an unusually interesting and varied Contributor's Club, and a running discussion of the books of the month. A thoroughly good number of this standard magazine.—Boston: Houghton, Mifflin & Co.

The *International Review* for September has eight articles of interest and value. Mr. Alexander Bliss writes upon "Naturalization," a theme rapidly assuming proportions of vital interest, in view of the great stream of emigrants constantly arriving in this country. Mr. Wm. J. Armstrong contributes a very readable sketch of "Spain of To-day," which gives a good idea of the political progress of that land since Queen Isabella abdicated the throne in 1868. Mr. John Codman writes of "Mormonism." "The Difficulties of Prison Reform" are treated by Mr. A. S. Myrick, who has made the subject a special study for several years, and knows how to tell what he has learned in an explicit and entertaining manner. Mr. Henry C. Adams discusses the "Payment of Public Debts," and concludes that future issues of bonds should be so drawn that the government will have full control over them, and a sufficient amount be each year redeemable to consume the treasury surplus devoted to debt-payment. "The Endowment of Colleges," by Rev. Charles F. Thwing, gives some very interesting facts relative to the value of college property and productive funds, income, scholarship endowments, etc. "Baron Bettino Ricasoli," the Italian statesman, and one of Victor Emmanuel's staunchest supporters, is made the subject of a critical and biographical sketch by Mr. Wm. Chauncy Langdon. The number closes with the first installment of a series of studies of "Victor Hugo," by Auguste Laugel.—New York: A. S. Barnes & Co.

The *North American Review* for September opens with a profoundly philosophical article on "The Church, the State, and the School," by Prof. William T. Harris. M. J. Savage treats of "Natural Ethics," showing that the principles of morality are rooted in man's nature, and are the products of evolution; consequently, that they are not affected by the vicissitudes of dogma or religious creeds. The Hon. John A. Kasson gives a history of the "Monroe Declaration," and proves that the credit of formulating that cardinal doctrine of American statesmanship is due to John Quincy Adams. The Rev. Edward Everett Hale writes of the Taxation of Church Property. He would have all churches taxed, in form, but would exempt in practice those which by their charitable work help to lighten the public burdens. The other articles in this number of the *Review* are "Jewish Ostracism in America," by Nina Morais; "The Decay of New England Thought," by Rev. Julius H. Ward; "Ghost Seel," by Prof. F. H. Hedge; and "Facitious History," by Rossett Johnson. The latter article is a scathing criticism of Jefferson Davis's recently published historical memoir.—New York: "The North American Review."

Harper's Magazine for September is an unusually attractive and entertaining number. It opens with two exquisite engravings; the frontispiece—a full-page illustration, by Abbey of one of Herrick's poems—engraved by Smilgh and French; the other an engraving by Cole, of Mrs. Jessie Curtis Shepherd's beautiful drawing illustrating a poem by H. H., entitled "The Little Kings and Queens." Then we have an interesting, breezy article, by W. H. Rideing, entitled "The English at the Seaside," describing several famous watering-places—Southport, Brighton, Hastings, and Margate—with twelve illustrations by G. S. Reinhardt. Another summer article of remarkable interest is Mr. E. H. Ropes's on "The Thousand Islands." The subject has the enchantments of Lotus Land; and among the illustrations is an excellent portrait of Dr. J. G. Holland, engraved by Cole. The association of President Garfield with Williams College adds a timely interest to Mr. N. H. Egles-ton's article, "An Old Fort and What Came of it." Among the illustrations is a remarkably fine portrait of Dr. Mark Hopkins, engraved by Kruehl. "The Girls' Sketching Camp," by Olive Thorne Miller, is an amusing record of a vacation spent by some young lady artists of New York in Maine during the last season. It is characteristically illustrated by W. A. Rogers and Douglas Valk. Three illustrated poems in this number—"To-morrow at Ten, a Newport Lullaby," "The Widow Leeks Son Will," and "On Star Island"—are also happily suited to the midsummer season; so too one of the short stories, "At Deacon Twombly's," by the author of "Gemini." W. H. Beard contributes another of his "Artist's Reminiscences," entitled "Adoniram Algeroy," a humorous sketch, illustrated by his own drawing. Prof. Herbert Tuttle, in his "The German Empire," makes clear and interesting a subject upon which the thoughts of the majority of American readers are confused,

if not altogether vague. It is an admirable paper. Most readers will be surprised by the startling revelations made in a paper by E. S. Atwater, entitled "The Wheat Fields of the Northwest." According to this writer's estimate, Lord Beaconsfield was not an untrustworthy prophet when, in 1870, he predicted that supremacy as a grain-growing country would soon be attained by Canada. The statements made in Mr. Atwater's article will command universal attention, from the importance of the subject. Besides the brilliant serial novels by Thomas Hardy and Miss Constance Fenimore Woolson, and the Short story already mentioned, there is a brief story contributed by Annie Howells Frechette, entitled "The Chances of War, and How One of them was Missed." A poem, entitled "The Chamber of Silence," by Julia C. R. Dorr, is worthy of note. The Editor's Easy Chair and other departments are fully supplied with interesting and timely matter.—New York: Harper & Brothers.

The version of Abraham Lincoln's famous Gettysburg speech printed in *St. Nicholas* for last June raised a newspaper discussion of the correctness of its wording. It has since been shown that several forms of the speech exist. First comes the draft written before-hand by Mr. Lincoln; in the delivery of the speech, however, he made a few slight variations from the draft, and thus gave rise to the stenographically reported versions, published soon afterwards in the newspapers; the other and last form is that which he himself perfected, and copied in his own handwriting for the Soldiers' and Sailors' Fair at Baltimore in 1864. This last version—undoubtedly the one he would wish posterity to consider authentic—is given, in *fac-simile*, in the September number of *St. Nicholas*.

The National Temperance Society (New York) publishes *The New House and Its Battlement*, an address by Rev. Joseph Cook before the British National Temperance League. He considers the question of civil liberty under republican institutions, where the ballot is given to ignorant and intemperate people, and shows that the proper battlement to be placed around the roof of the new house which we are building in these modern days is found in the temperance cause. The address contains the following sentence, over which there is just now considerable criticism in certain quarters: "I think it is beyond dispute among the scholars of the first rank that at the Passover the wine used was non-intoxicating, and that our Lord instituted the Supper with such wine."

The same society publishes a recent address entitled *Abolish License* by H. H. W. Hibbard, D. D., of Pennsylvania; and a valuable paper upon the use of *Alcoholic Liquors in Medical Practice*, by N. S. Davis, M. D., LL. D., of Chicago, prepared for the late National Temperance Convention. It is shown that immense harm is produced by the indiscriminate prescription of alcoholic liquors, and that the skillful physician can accomplish the same useful purposes in all cases by other and less dangerous agents without recourse to alcohol.

## LITERARY NOTES.

(From the New York Tribune.)

A new study of the character and writings of the poet Burns will be published in Brooklyn in October. It is by Mr. Andrew McLean, who will maintain that Burns was not only the greatest poet born in the eighteenth century but also "one of the best of men."

Mr. Oscar Browning lays down Mr. Oscar Wilde's new book of poems "In the conviction that England is enriched with a new poet." He admits, however, that the richness is potential, like that of a green banana picked untimely for instance, and that, for the present, England must "be charitable and patient."

The boys of Edinburgh Academy on July 22 gave a representation of the "Antigone" of Sophocles, with the music of Mendelssohn. The last and possibly the first performance of this Greek play in Scotland was given about thirty-six years ago, when the title role was assumed by Miss Helen Faucit.

"Spain and the Spaniards," by that clever Italian traveler, Edmondo de Amicis, which is said to be as brightly written as his "Holland," and more richly illustrated, will be published in this country early in the autumn by G. P. Putnam's Sons. The same firm has in hand three other books of travel: "Norsk, Lapp and Finn," by Francis Vincent, Jr., author of "The Land of the White Elephant;" "A Scandinavian Summer," by Kate C. Tyler, a new writer; and "Cuban Sketches," by James W. Steele.

Fords, Howard & Hurlbert are temporarily withholding their "American Version" of the Revised New Testament, so that Dr. Hitchcock may correct errors that crept into the first cast. The legal advisers of the Universities of Oxford and Cambridge announce in *The Academy* that if this edition is offered for sale in England they will take steps to restrain an infringement of the rights of their clients. *The Academy* had previously said: "We apprehend that no copyright would be violated by its introduction into this country." It now adds: "In the interests of the public we can only repeat our regret that the American text of the Revised Version is not available to English readers."

An officer in the office of the Massachusetts Secretary of State has in his possession a relic of William Penn which is described thus by *The Boston Journal*: "It is a volume, in the original binding which it had in the library of Penn in England, entitled 'A Serious Apology for the Principles and Practices of the People called Quakers against the Malicious Aspersions, Malignant Doctrines and Horrid Blasphemies of Thomas Fenner and Timothy Taylor in the book entitled Quakerism Anatomized and Confuted; divided into two parts, by George Whitehead and William Penn.' The title page bears the date 1671. Opposite the title page are the Penn arms, including a lion rampant and a helmet at the top, and the motto 'Dum Clavum tenemus' at the bottom, the whole surrounded by an elaborate border, underneath which is printed 'William Penn, Esq., Proprietor of Pennsylvania, 1703.' There is also a printed slip with the following: 'Wm. Penn, Serious Apology, with Second Part, 4to; original binding; London, 1678. Penn's own copy, with his bookplate, purchased at the sale of the Penn Collection in London.' The book is dedicated to the Kings, Lieutenant-General and General Governor and Council of Ireland. The first part, which is written jointly by Whitehead and Penn, contains chapters on The Denomination of Quakers, the Trinity, Justification, Purification and kindred topics. The second part, entirely by Penn, has essays on Family Duties, Policy of Church and Government, and accounts of persecutions suffered by certain Quakers. The singularity of the latter is in the use of red ink to indicate the passages thought to be most striking, the type and color reminding one of the rubrics in a ritual or missal. This quaint little volume is in a fair state of preservation, and is said to be the only one of the kind in existence."



## The Morning Star.

WEDNESDAY, AUGUST 31, 1881.

## THURINGIAN PEASANTRY.

Dr. Fairbairn, in the *Contemporary Review*, gives a very interesting sketch of a German village in Thuringia, the region made memorable in the life of Martin Luther.

In comparing and contrasting the case of the Thuringian peasant with that of his Irish brother, it is not possible to ignore one great difference—the permanent and abiding influence of the Reformation. It would be untrue to say that the religious belief of the Thuringian peasant impresses a stranger as being a very prominent element in his character. That which is commonly taken as the easiest and most open test of religious fervor, the attendance at church, varies very much in accordance with the weather, and is small if the weatherwise think it desirable to hurry on the gathering of the harvest. The character of the Sunday service, too, does not imply any great intensity of emotional religion, nor a very deep or wide acquaintance with theological doctrine on the part of the priest or people. In many of the details of the service, the bowing to the crucifix, the crossing himself by the minister, and the intoned prayers, the stranger is reminded of the Roman Church, or of its Anglican imitators; but the general effect of the demeanor of the people, the slow and deliberate congregational singing of many hymns, and the extempore or carefully-read sermon, occupying half the time of the entire service, is much more akin to that of a Presbyterian kirk in a Highland glen. The social influence, however, of the weekly gathering is great, and of a very different character from that exerted by the confessional, and the priesthood of the Roman communion. The Lutheran minister is a man among his fellow-men, a messenger of God possibly in some sense, but in no way a vicar of God on earth with power to bind or to loose. His words and acts are freely and fully commented on and criticized, and though among the flock there is much ignorance and imperfect knowledge, it is far from degenerating into the credulous awe of the Breton peasant woman toward her priest.

The Sunday morning service is the best time for seeing the picturesque costumes of the villagers. Before the hour of service arrives, groups of men, women and children assemble in the churchyard, the girls having for the most part no covering to their heads save such as is afforded by their own abundant hair, tightly plaited in coils round their heads. The elder women wear a more elaborate head-dress, composed apparently of broad silk ribbons, so arranged as to stand up over the forehead in a sort of tiara, while down the back the ends hang in four long broad streamers. All the women wear, even in the hottest weather, great cloaks of divers patterns and colors, very full all around, and plaited round the neck, somewhat after the manner of an Elizabethan ruff. As each woman wears from three to five or more thick skirts, this cloak over all, the apparent dimensions of a Thuringian peasant rival those of our ladies in the days of crinolines. The men have for the most part given up their old peasant costume and adopted the hideous garments of civilization, and, apparently conscious of their want of picturesque, sink into the background. Presently the bell begins to ring, and woman and children stream into the ground-floor of the church. Men and boys are relegated to the three rows of galleries which, one over another, line the wall of the church up to the very ceiling. The bell stops, the organ begins to play, and the precursor starts a tune which is at once taken up by the people, who sing slowly and solemnly one of their old German hymns. During the singing the minister enters, and as soon as the hymn is done reads the prayers. These consist of a few general prayers, similar to those in the English prayer-book, with a few responses from the congregation, and the collect, epistle, and gospel for the day. Then there is more singing, during which the minister goes out; and when the hymn is finished, reappears in a different gown, ascends the pulpit and delivers a discourse which is usually an amplification and dilation of the Gospel for the day. Then another hymn, the benediction, and then yet another hymn, during the singing of which the minister retires, and the people follow his example as they list. The whole service usually occupies about an hour or less. For the rest of the day the natives work in the fields, stroll about the village, or sit in the *Restaurants* and drink beer and schnapps.

It may be that the religion, whose chief public formal expression we have thus sketched, is not of very great value as a motive force in the upward direction. But there is this to be said for it, that it does not tend in the downward direction. As far as it goes it does encourage thrift and industry, and gives no sanction of religious virtue to the mediocrity and the laziness which are elevated into saintly attributes in Roman Catholic countries.

## TUNIS.

Occupying the central position of North Africa is a small country bearing the above name. For upward of three centuries Tunis has been subject to the Turkish sultan and governed by an officer styled the Bey. Adjoining it on the west is the French Province of Algeria. For several years past private companies of Frenchmen under grants obtained from the bey of Tunis have been gaining a foothold on Tunisian territory. Railroads have been built and certain exclusive commercial privileges granted to these French citizens. A strip of the Atlas mountains separates Algeria from Tunis. The Tunisian side of this mountain range is inhabited by a tribe of herdsmen and farmers called the Kroumirs. Between this tribe and the French colonists disputes culminating in deadly border forays have occurred. Under pretext of chastising the Kroumirs, French soldiers crossed the frontier and invaded Tunisian territory. The bey is said to have expressed not only a readiness to punish this tribe himself, but to have sent an army against it which inflicted summary chastisement for its depredations upon the Algerians—depredations into which it is alleged they were artfully decoyed by quarrels purposely fomented by the French. But France, under pretext of protecting French interest in Tunis, pro-

ceeded early in the present year to take possession of Tunisian ports and to occupy the country with a large military force. Notwithstanding the protests of the bey of Tunis and his appeals to European powers for their interference, the French troops continued their advance during the early spring months toward the capital of Tunis itself and on the 12th of May compelled the bey to sign a treaty with France, under the terms of which Tunis becomes to all intents and purposes a French colony. The advance of the French and the surrender of the bey was the signal for revolt among the Arab tribes and communities, and the European settlers in inland localities have either fled to the protection of the guns of the European powers or have been massacred. The dissatisfaction extends to the tribes of Algeria and also to the neighboring province of Tripoli—lying between Tunis and Egypt. The distance from Tunis to Italy seems but a step. The latter power is immensely disgruntled by the action of France, who has evidently entered Tunis to stay.

## DEATH OF A TYRANT.

As Robespierre was taken to the guillotine, throngs crowded about the cart to see the fallen tyrant, and the gendarmes pointed him out with their swords. He was pursued by the howling mob, who had formerly yelled as fiercely at his victims, and now charged him with blood of them all. Troops of women who had danced at the death of those that he had sent to the scaffold, now danced the Carmagnole round the cart as it passed before the house of Duval, where he had lived. A woman, breaking from the crowd, rushed close to him, exclaiming, "Murderer of all my kindred, your agony fills me with transport! Descend to perdition, pursued by the curses of every mother in France!" When they reached the place of execution, Robespierre was first shown to the people, and then laid down on the scaffold with the bloody and nearly dead bodies of his brother and Henriot. The batch consisted of twenty-one, and Robespierre was executed last of all. When he was raised up to be led to the guillotine he represented a most guilty figure, his sky-blue coat covered with blood and dirt, his stockings slipped down about his heels, his face livid as death, and tied up in a bandage. The executioner plucked the bandage away, and let the jaw fall. He gave a dreadful yell, which struck every heart with horror, and the next moment was put under the axe. Samson held up the hideous head to the people, who shouted with delight and then went away singing. One poor man, as he gazed on that head, said, "Robespierre, you said true—there is a God!"—Selected.

## EDUCATIONAL.

Corporal punishment in schools has been forbidden in France.

There are 585 Chinese children in the San Francisco public schools.

The Dartmouth summer school of science recently opened, is considered successful.

The Prince of Wales has accepted the office of President of the City and Guilds of London Institute for Technical Education.

The Pennsylvania Legislature has passed a bill prohibiting discrimination on account of color in the public schools of the State.

There are forty-two women now studying medicine at the Faculty of Paris, three being American, eighteen English, eleven French and ten Russian.

Mr. George I. Seney of New York has donated another \$20,000 to the Wesleyan Female College at Macon, Ga., making \$70,000 that he has bestowed on that institution.

Mr. E. N. Blake has promised to give \$30,000 towards endowing the Baptist Theological Seminary at Morgan Park, near Chicago, provided that \$45,000 more be raised before a certain time.

The system of practice-teaching is pursued in the Indianapolis Normal School as well as in that at Worcester, Mass. Graduates are given the work of regular teachers in the schools for five months.

Twenty-three Indian youths, inmates of the Hampton, Va., Institute, are residing with Massachusetts farmers for the summer. The young people are praised for their civilized appearance and demeanor.

A number of teachers' Institutes have lately been held in West Virginia, and teachers and citizens alike showed an enthusiastic desire to learn new methods. High schools are increasing in the State.

The agent of the Peabody Fund has agreed to give every year \$6,000 toward the maintenance of a Normal College, for both sexes, in Georgia, on condition that the Legislature will appropriate a similar sum.

Girton and Newnham, the young women's colleges at Cambridge, England, are full of pupils, and the authorities have more applications for admission than they can accept. The students go in carriages to the University lectures.

Maj. Gen. Haven, Chief Signal Officer, has sent a circular letter to the Presidents of Colleges in the United States with the object of inspiring an interest among young college men, especially among such as have scientific training and taste, which may incline some of them to enter the signal service of the United States government.

In Russia hitherto, as, indeed, at all universities except those of the old English type, the students have lived in private houses as each pleased. A scheme is now taking shape to provide for them common lodging-houses.

It is proposed to establish in Boston vacation schools for the benefit of those children who can't go into the country and who have no home comforts or pleasures to keep them off the streets. The idea of the founders is to make the schools pleasant places where the children will be amused and kept from harm, being taught meanwhile some useful things not taught in the public schools.

The French Government has organized a commission to cultivate the sense of beauty in the young. Its president proposes to erect school-buildings at once elegant and appropriate, to decorate the larger colleges with beautiful friezes, and to ornament the bedrooms of the boys with tapestries and hollograves of the best masters. He wishes also to establish in each *lycee* a small and attractive museum.

## Relief From Neuralgia.

A gentleman who had suffered from a severe attack of Neuralgia, writes: "I had not had Compound Oxygen to resort to the last six days, and I would have given it up long ago, but found by increasing times of inhalation, a prompt remedy." Treatise on "Compound Oxygen" sent free. Drs. Starkey and Paine, 100 and 111 Girard Street, Philadelphia, Pa.

## Obituaries.

PARTICULAR NOTICE. Obituaries should be brief and for the public. For the excess over ONE HUNDRED WORDS, and for those sent by persons who do not pay for the privilege, the publisher is but just that CASH should accompany the copy at the rate of FOUR CENTS PER LINE of eight words. VERSES are inadmissible.

MRS. BETSEY RICKER, widow of Phineas Ricker, died in Waterbury, Me., July 31, aged 89 years, 9 months and 9 days. She was born in the town of Kennebunkport, but after marriage moved to Waterbury, Me. She passed the remainder of her days, greatly beloved by all who knew her. She had been a member of the Congregational church of Lyman for nearly sixty years and well did she honor her profession by a careful Christian life and faithfulness and fidelity to the church of her early choice. It may be truthfully said of this dear departed sister that "She lived for others," and a poor suffering child of humanity has been made better and happier by her kind words and acts; but she now "rests from her labors and her works do follow her." Many are the friends who mourn her departure, but they are comforted with the blessed hope that she is now in heaven. Services at the funeral conducted by Rev. Geo. F. Tewksbury assisted by Rev. J. S. Potter and the writer. B. D. NEWELL.

POLLY, wife of Ira Whitman, of Scottsborough, passed to the higher life Aug. 2, aged 78 years. Sister Whitman's early home was in Madison Co., N. Y. In 1823 her father removed to Livingston Co., N. Y. Fifty-three years ago, under the labors of David Marks and others, she embraced the Christian religion; was baptized in Canebas lake, by Rev. Smith Rogers, and united with a F. B. church that was organized by Rev. David Marks in the town of Genesee, which afterwards lost its viability. But our dear sister always kept a good church standing, and the church in Scottsborough feels that it has lost one of its best members. She was the pastor's friend, and her home was a place where many of God's dear servants have been sheltered and made to feel a hearty welcome. She was more than willing to share any burden of the church. She was sick but a short time, but was a great sufferer. Every thing was done for her that kind hands could do, and she died as easy and peacefully as one falling asleep. She leaves an aged companion in feeble health, a daughter in Michigan and a daughter at home to care for her father. Funeral at Scottsborough; sermon by the writer; text, Ps. 71:9. For more than thirty years the deceased was a faithful reader of *The Morning Star* and next to her Bible the *Star* was the dearest. WM. WALKER.

ANN BROWN was born in Dover, England, in 1806; was married at 21 to John Young, and they sailed to America in 1831, and settled in Quebec. In 1838 they removed to Michigan and settled in Lapeer Co. She was converted to God in the same year and joined the F. B. church in North Branch. She was subsequently elected a member of the Eastern Ch. of Christ. In 1876 she removed to Coral and joined the M. E. church where she remained an earnest member till her death on June 23, 1881. She was a great sufferer for many years but always maintained an ardent hope, and was very patient during her extreme suffering. She leaves a son and daughter and a large circle of friends to mourn their loss. A. M. S.

MARIA, wife of Dea. Rufus Lyke and daughter of Asa and Clarissa Wheeler, died in Wyndham Center, July 25, aged 51 years. This death seems like a double bereavement to the sorrowing family, for only a few weeks before the deceased followed her mother to the grave. Mrs. L. was a worthy and consistent member of the F. B. church, and will be greatly missed, as she was ever found in the hour of need pertaining to the cause of Christ. She leaves a husband and ten children, who will miss her tender care and loving counsel. Her funeral was held on the 28th inst. and was a most impressive one. God's consolation direct all things well. We can look forward to a meeting in heaven, feeling that Mother's hand beckons us on in the narrow way which leads to life eternal.

SARAH, wife of Thomas Allen, died in Warren, April 9, 1881, aged 38 years. She had long since enlisted on the Lord's side, and her faithful, exemplary life shed abroad an influence which will long be felt in the hearts of those who knew her best. Always in readiness to attend to the sick and comfort the dying, most benevolent to the poor, a kind neighbor, affectionate wife and mother, she endeavored to do all in her power to glorify God in the community. She was greatly missed in the community. She dearly loved her children to the Sabbath-school and during her sickness expressed a desire that they—especially little Willie—might be taken to Sabbath-school the following summer. At the call of death she was peacefully resigned and willing to go, leaving her children in the hands of Him who had always cared for her. "She hath done what she could."

CLARISSA, wife of Asa Wheeler, died in Wyndham Center, July 5, aged 71 years. She had for many years been a member of the F. B. church, was consistent in all her efforts, and ever ready to speak a word for Jesus. Although old and feeble, she was full of life, and spoke in the covenant meeting. The children and aged companion are assured of our prayerful sympathy in this their deep affliction. The pearly gates have admitted another weary pilgrim into the Kingdom of glory, prepared for the people of God. J. H. G.

DRA. LEMUEL MORRILL died in Buxton, Me., July 24, aged 72 years and 10 months. When 18 years of age he professed faith in Christ and was baptized by Rev. Andrew Hobson and united with the F. Baptist church in Buxton, and ever after maintained a life of integrity and uprightness. During the past 21 years he was a member of the 2d F. B. church in Buxton. In his protracted sickness (cancerous tumor) he was never known to murmur, but patiently waited. Just before his departure he said to a neighbor, "I think I am about ready to enter upon my rest." In all the relations of life—as husband, father, brother and friend, he lived above reproach. He has left to mourn, a wife (formerly Susan D. Mills) and four children—one daughter (wife of Rev. F. C. Hadden), and three sons. Words used at the funeral (Acts 1:24). "He was a good man." C. BEAN.

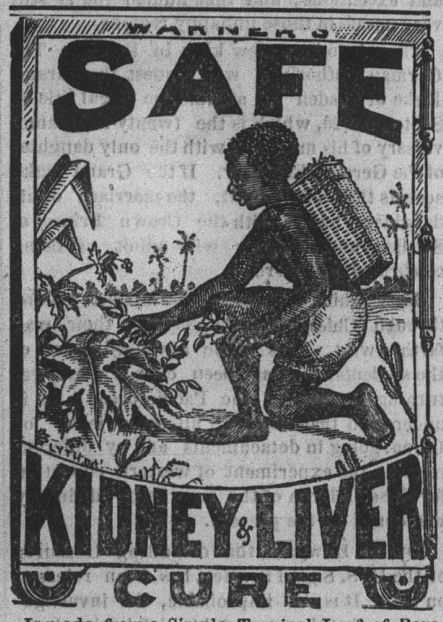
GEORGE M., wife of Edgar S. Otis, died at Strafford New Lake, Aug. 4, aged 29 years, 9 months, 6 days. She died the death of the righteous; her days were peace. She loved her Saviour, and found him a sure support in death. Trueful in the relations of life, she lived loved and died lamented. Her disease was consumption, which she bore with great fortitude. She leaves a kind husband, three lovely children, father and mother and other relatives to mourn their loss. This is the second time death has visited the home this year and taken loved ones. The 30th of May her sister passed away with the same disease. May they who remain be sustained in this great affliction, and by-and-by meet the loved lost ones where parting will be unknown. H. F. YOUNG.

MISS MARY NORTON died in Castleton Township, Barry Co., Mich., July 24, in the 32d year of her age. In 1875 she removed from her early home in Leslie, Mich., to this place, where in the following year she sought and found the Saviour precious to her believing soul. Her health had been poor for two years before her death, which necessitated her stay at home much of the time, thus depriving her of many privileges of association among her friends. Yet she submitted to her condition with Christian fortitude and meekness; for she was a devoted Christian, kind and loving wife and affectionate mother, and was respected by all who knew her. She sank at last into the embrace of death with the blessed assurance of a part in the first resurrection. She leaves a companion and three dear children, with many friends, to mourn their loss. May grace sanctify this deep affliction to the living, that they may be prepared for the final great where there will be no more separation. Funeral services

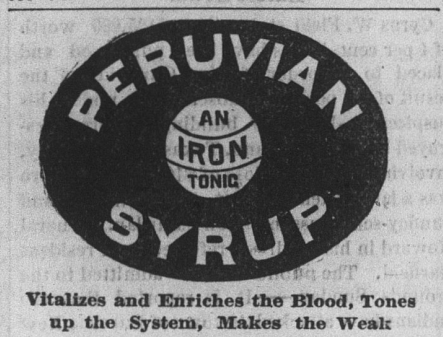
in Leslie, Mich., where words of comfort were spoken by the writer from Rev. 14:13. F. R. RANDALL.

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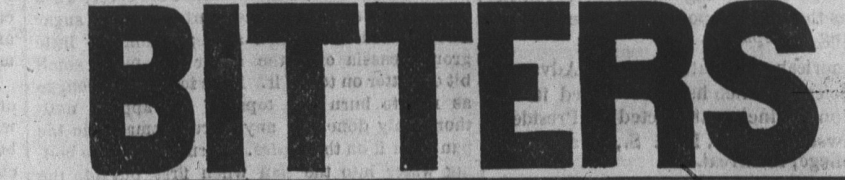


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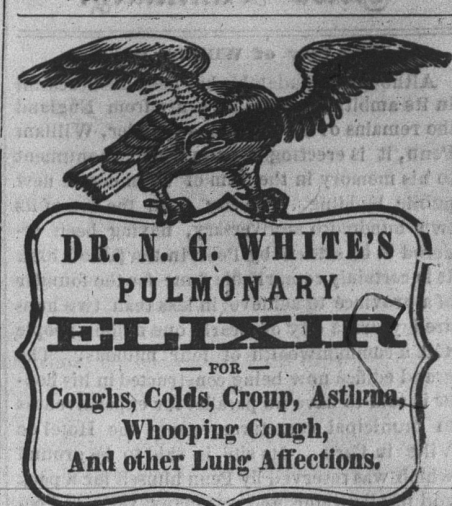
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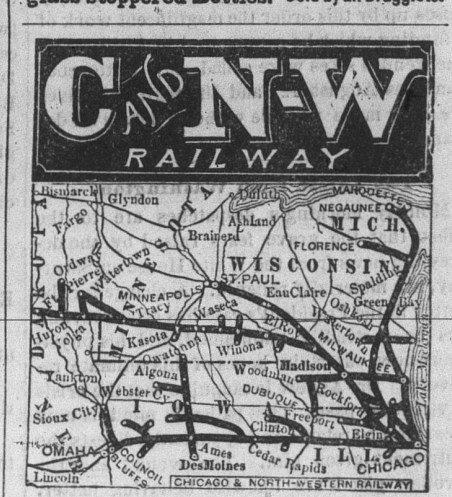
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