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The Morning Star.

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THE KING'S MESSENGER.

He goes in silence through the crowd;
A veil is o'er his face;
Yet where but once his eyes are turn'd
There is an empty space.
The whispering throngs divide and stir—
'Tis he! 'tis the King's Messenger!

—We may perforce buy of the thought,
Or strife or ignore;
The day at last will come on us
When day will come no more:
When on the spaces of the sky
We hardly lift a wearied eye;

When rising death-mists change and blot
Familiar features near;
When we can give nor word nor sign,
Nor what they utter hear;
When mother's tears no more are shed
For little faces round the bed;

When Science folds her hands and sighs,
And can not bridge the abyss;
And that, which once seem'd life, seems
Nought.

Before the enormous This;
All days, all deeds, all passions past
Shrunk to a pin's point in the vast:—
Then face to face to meet the King
Behind his Messenger!
—O could we see that hour go by
While youthful pulses stir,
With all our future to forgive,
We scarce could bear the sight, and live!

—Thou who for us hast suffer'd death,
Remember we are men;
Thou on the right hand of the throne,
Have mercy on us then;
Thou from the King our pardon bear,
And be Thyself his Messenger.

F. T. Palgrave.

RELIGIOUS INTELLIGENCE.

There are upwards of one hundred ministers in the Church of England who are converted Jews, and there are several thousand Jews in London who have embraced Christianity.

Rev. Dr. Newman Smyth has successfully passed the ordeal of a Congregational Council at New Haven, and has been installed as pastor of the Centre Congregational church of that city.

The death is announced of Dr. Edward B. Pusey, the celebrated Romanizing episcopal clergyman of England. Born with the century, he graduated at Oxford, and became professor of Hebrew there. He never left the English Church.

The revision of Luther's Bible, of the 30 original members of the revision committee, but 14 live to see the revision completed. The work is now to be printed and submitted to the University faculties for criticism. It will probably be ready for the public in about two years.

At a meeting of the Kensington Auxiliary of the London City Mission, recently, the remarkable assertion was made by V. A. Bevan that only 2 per cent. of the workmen of London are in the habit of attending any place of worship, and that there are only 450 city missionaries engaged in house visitation and in outdoor operations all over London.

In France the Salvation Army has expanded into a salvation fleet. A cutter taking the name of "The Saviour's Bethel" has sailed down the Seine from Honfleur to Rouen. It is manned by three clergymen and a pilot, who is said to be a converted seaman. The cargo is made up of tracts and Bibles in French. As the crew are musical, they give sacred concerts at the points where they touch.

The Mohammedans in some parts of Turkey are said to be growing more and more intolerant. They throw all the obstacles they can in the way of evangelical labors. Recently the officials in Mezerbeh, near Harpoot, ordered that the bell on the school-house, which is also used as a church, should be rung no more, and that the school be closed. It is affirmed that this order came from Constantinople. The sound of Christian bells seems to be peculiarly offensive to a Moslem.

The North American Review says: "During the century just passed the population of the United States has increased eleven-fold, and churches have increased thirty-seven fold, and while a hundred years ago there was one church to every 1,700 inhabitants, there is now one to every 320." This does not afford much encouragement to Col. Ingersoll in his crusade against the God of the Bible. It looks very much as if Christianity might survive some of the quackeries which are still alive, having outgrown many of which are now dead.—Observer.

JENA AND WEIMAR.

BY PRESIDENT THOMAS GOODBY, D. D.

Nothing more impresses a stranger in Germany than the way in which the memory of her great men is cherished. Leaving Halle for the Thuringian Forest, a few days were spent in the towns or cities that lie along the northern side, Jena, Weimar, Erfurt, Eisenach. It was one long gallery filled with the names and memorials of the illustrious dead. We could not but be touched with the noble pride and piety of the modern German who will not suffer the remembrance of the great and distinguished to perish from the land of the living.

The journey from Halle to Jena is along the banks of the Saale. It was pitiful to see how heavy rains had flooded the corn-fields in the valley and how much grain uncut still stood on each side the river waiting for brighter weather. Jena stands in a valley upon which from the north-west an elevated table-land looks down, and on the east three long ridges of hills. At the ends of these hills towards Jena there is a splendid view of the town and its picturesque surroundings. On the central hill a tower has been built, but the view from it, though extensive, is not equal to that which the corner of the hill itself affords, whence the eye sweeps over the famous battle-field opposite and the long windings of the valley between.

The Schloss where Goethe devised his "Hermann and Dorothea," the most finished of his poems, is now used as a barracks for soldiers. The Black Bear Hotel stands near, where the Swiss students in search of Luther met him dressed as a knight and were questioned by him as to what Switzerland thought of the reformer. The knight drank beer with the students, paid their bill, and was known to them only by the scarcely-credited assurance of the landlord that the knight was Martin himself. Schiller's residence at Jena during the most active and fruitful period of his life is variously indicated. The garden where he wrote "Wallenstein," the greatest dramatic work, says Carlyle, of which the last century can boast, is still a garden, but the summer house has perished and a bust in inscription only mark the spot where night after night, under the still canopy of stars, "the toil-worn but devoted soul offered up the troubled moments of existence on the altar of Eternity." Goethe lived near the Botanic Garden, and the house looks pleasant and attractive still, but the chamber of an inn near the bridge shows by its tablet that there also the great poet had resided. For in his earlier years, as later, Goethe loved the flow and music of rushing waters. Walking through Jena one marks the new University, one or two old churches, two or three statues and monuments to distinguished men, but specially the number of tablets indicating where famous students or professors once lived. It would seem that almost every mighty spirit of the close of the last and the beginning of the present century studied or taught at Jena: the Schlegels and Humboldts, Eichhorn, Griesbach, Baumgarten-crusius, Fichte, Hegel, Schelling, Oken, Fries, Paulin, Tieck; and even the "god-intoxicated Novalis" has his tablet, with I know not how many beside.

Weimar, the German Athens of last century, is a small and, at first sight, not at all striking city. But its charm grows upon you as you linger in it. Here Goethe, Herder, Wieland spent the greater or more important part of their lives, and Schiller his last years. The city with its surroundings is full of rich poetic memories. My first visit was to the Museum where a fine marble sculpture of Goethe and Schiller meets you as you enter, and Cranach's oil paintings and Preller's Homeric wall-pictures are well worth seeing. Herder's statue, his dwelling-house and his grave with its simple but appropriate inscription "Light, Love, Life," next take my attention. The church in which Herder's grave is found contains a picture of the crucifixion by Cranach, in which are fine portraits of Luther, his friend, and of the artist himself. Wending my way to the Schloss, almost immediate admittance is secured, and the "Poets' chambers" are traversed with all too hasty foot. Four rooms, dedicated to the memory of the four Weimar poets, are covered with frescoes by Jager, Neher and Preller, representing the immortal works of Herder, Schiller, Goethe and Wieland. Nothing can well exceed the charm and fascination of these chambers; it is a splendid fairy world of imagination and art. Wieland's house and monument; Schiller's home with its relics; Goethe's house, where his repose was broken by the thunder of artillery at the battle of Jena and the tumult of retreating Germans and pursuing and victorious French; the Goethe-Schiller monument, representing together the majestic form of Goethe with his calm, noble aspect and the more mobile figure of his eager, restless and passionate friend; the magnificent Park with its deep, shady groves, long avenues, winding streams and luxurious glory of summer foliage; and deep in the very

heart of it, in front of an open glade and a rich meadow of green grass along whose margin flows the water of the Ilm, Goethe's famous garden house, his most loved and cherished retreat; what a memorable day it was that brought me face to face with such suggestive objects and scenes! But, most memorable of all was the visit to the Fürstengruft, the sepulchre of the Princes, the vast chamber-vault beneath the church of the Friedrichhof. Here lay great dukes and duchesses in long hexagonal coffins, three or four generations of them, a silent, solemn congregation of the dead, and amongst them, in large square oaken coffins, covered with wreaths of laurel, the noblest sleepers of them all, Goethe and Schiller, the poet of culture and the poet of humanity, alike awaiting the trumpet-call of the angel of eternal judgment! It was impossible to speak or think of anything after visiting this sacred and awful spot save of that which lies amid the infinite and august realities of the invisible world. My spirit seemed emptied of Time and filled with Eternity as I walked silently away.

ARE THERE TOO MANY MINISTERS?

BY THE REV. J. J. HALL.

At a recent sitting of the Wesleyan Conference, held at Leeds, England, it was stated that eighty young men who had passed through the colleges of that body and were ready for work, were unprovided with circuits. Or, in other words, there were no churches for them. A similar lament was heard at the Assembly of the United Methodist Free Church. The Congregational and Baptist Year-books of England reveal a like state of things in connection with these denominations there. The Episcopal church has many men who have been duly trained, and are anxious to be engaged in active ministerial service, but are losing heart and hope because they have no flock under their pastoral charge. Even Mr. Spurgeon, in the last report of his college, declared that just now he must train young men with a view to foreign, rather than home work. The cry there raised that the world is getting overstocked with ministers is piteous enough; while the fact that many who have taken their full college course can find no church desirous of their labor must be discouraging to those contemplating the ministry as their future sphere of life. The case is not nearly as bad in the United States; and yet from the many applicants for almost every vacant pulpit, and the large number of ordained men who are without any pastoral charge, we must admit there is something wrong even here. Where shall we look for an explanation of this state of things? And are we no longer to "pray the Lord of the harvest to send forth more laborers?" It can not be that there is any superabundance of the right kind of ministers. The population is increasing wonderfully, and willing hearers can nearly always be found, if the truth be faithfully proclaimed. Every indication, even in the religious world, tells of advance and of multiplied openings. And for all of these men are needed. There may be to many ministers of a certain kind. It is sometimes declared that there are too many who, having received the very kind advice of some friend, looked away from business to the theological school and the ministry of the gospel, and possessing no natural adaptation for the vocation are now trying to make ends meet from month to month, while their churches are as weak as the sermons preached to them. But the Church is not wholly free from blame in this matter, for she has yet to learn the best means of utilizing the resources at her disposal.

It seems that the question, What shall we do with these young men who are awaiting churches? called out diversified theories from those present at the Conference to which I have alluded. One speaker proposed that the eighty young men should be sent out without purse or scrip, and left to make their own way, to sink or swim, according to their ability. A rather apostolic method, when the church being few in numbers, and with but little of this world's goods had but a small, if any, responsibility in such a matter. But the president, Mr. Garrett, than whom there is no worthier person in that godly body of noble men, proposed another and a better way. In a letter to the Methodist, he says: "I should like to employ them all in evangelistic work, sending them to help weak and poor circuits, and to open spheres of labor in some of the spiritually destitute parts of the country." This would be of immense benefit to the young men, and at the same time make them a great blessing to others." To enable him to do this, the president appeals for necessary funds, and, judging of the well known liberality of the great body of Wesleyans in England, it is not likely he will appeal in vain. To us the scheme seems not only a safe, but an eminently wise one. If these eighty young men are fairly efficient, it will be of great benefit to the churches and to many needy districts if they are sent forth with the warm zeal and vigor

of their youth to help pastors already over-burdened with work, and to break up fresh ground and prepare the way for more churches. And as an additional training for their future work, such temporary occupation would be of incalculable benefit to the young men themselves, giving them, as no college training could possibly do, that knowledge of human nature and of human needs, and of life in its actual conditions without which no ministry can be a living power. This, therefore, seems for the Methodists of England a wise way to bridge over the present difficulty. But what about other denominations not so well adapted to find work for their surplus ministers? And what about the over-supply for the future? While admitting the great need of more discrimination being used in encouraging young men to commence a theological course, and believing that many persons might do far more good as laymen than they can ever accomplish in the ministry, yet many think there could be no over-supply of ministers if the words of the Saviour were heeded to "Look on the fields"—not for the best positions in a denomination, nor for a good living and an easy time in some city where the churches are not more than one third filled on the Sabbath day, but on the fields, even where there are no churches, but plenty of souls to be saved. Hardly a letter comes to us from India but what sounds the piteous cry, "more men." India, China, Japan, and even Africa are as proper "fields" upon which to look as any portion of New England. The great West calls for more laborers, and so does the South. Could men come to the work more in the spirit of Him who though so poor that "he had not where to lay his head," yet "went about doing good," and were the Church to keep back no longer from the Lord what of right belongs to his service, but use her wealth for the extension of Christ's Kingdom on the earth, the question which heads this article could never again be asked.

HILLSDALE COLLEGE AND TEMPERANCE.

The heading of this communication would be a trifle more accurate perhaps if it were "Professor Dunn and Temperance." But the professor has been so long and so closely identified with the spirit and work of Hillsdale College, that in this case it is by no means inappropriate, especially since his sentiments and opinions on this subject are shared alike by the rest of the professors, and the great body of the students.

It is generally known that an effort was made last year on the part of the temperance men and women of Michigan to induce the legislature to submit the question of a constitutional amendment to the people, and that a motion to that effect was lost by a single vote. There is little doubt, however, that during the next session, the legislature will vote to submit the question to the people, for many of the liquor dealers themselves are so confident that a majority will negative the proposed amendment that they are not likely to make a very determined opposition to its submission to the popular vote. The fact is, there are serious fears in the minds of some of the most earnest advocates of Temperance, lest the public sentiment of the State is not yet ripe for the enforcement of such an amendment, should it be obtained. The laws on the statute books, prohibiting the sale of intoxicating liquors to minors, and to all others after ten o'clock p. m., and on the Sabbath day, are little more than dead letters, in most localities. In a city not a hundred miles from Hillsdale, the police officials themselves are parties to the violation of those very laws, the enforcing of which is their duty, but those who are aroused to indignation by such a state of things are so small a minority that they can not prevent the re-nomination of those same officers in a Republican caucus.

In view of this indifference of the general public and even of the church-going class toward the whole subject of temperance, Professor Dunn, on Sabbath morning, September 24, sent around to the various pulpits of the city—as he has done more than once in previous years—a notice that in the afternoon at three o'clock he would speak in the court-house on "The Liquor Tax Law, and the Duty of Christians and Politicians in Relation to it." At the time appointed, so large an audience, composed of citizens and students, had assembled that some were obliged to stand throughout the whole address.

The professor commenced by saying that every drunkard was once a moderate drinker, and that moderate drinkers, therefore, are responsible for making the stream upon which every drunkard floats to destruction. If, then, drunkenness is an abominable evil—as all acknowledge—scarcely less so is the habit of moderate drinking. Now, an evil is made worse by making it respectable, and it is just this which the Michigan tax law does for liquor selling and so for moderate drinking. The crime of drunkard-making, the only crime taxed, has no more claim to be made thus respectable by being

classed among reputable kinds of business than the crime of thieving. Nor is there any more reason and justice in the defense of such a tax, than there would be in such a conclusion as this,—"Oh! there always have been thieves, and there always will be; it is in the very nature of men to steal, and they will steal; now let the government make something out of this propensity, so just tax them, and let them steal." But how much does the Government make out of this tax? Why, the princely sum of nine cents per head. Paltry economy! But were the saving ever so great, the State can not afford to secure its revenues from such a source. Three thousand men in our country will die to-day a drunkard's death; to-morrow, reckoning five to each family, fifteen thousand mourners will follow their remains to the grave, and with no common mourning; for a drunkard's end is not to be compared with a natural death. Can the Government afford, for nine cents a head, to continue all this and ten times greater misery? One of the worst features of this infamous license law is that it admits of no restrictions; it must be granted to the meanest man in town, provided he can pay for it, and provided, also, he can secure his bondsman, and where is the man too mean for that?

And now, what is to be done? On the way out of the difficulty four steps are to be taken. The first, the submission to the voters of the question of an amendment, is a very short one. The decision at the polls in favor of the amendment is scarcely a longer one; but the third step is a critical one, and of urgent importance, namely, the election of a legislature that will enact laws, such as will carry the amendment into effect. The final and even more critical step is the election of officers that will enforce the laws. This must not be left entirely to officers elected for other purposes as well; it must be entrusted to men held accountable for that, and for that alone. Finally, it will be a fatal mistake to rely upon any political party to effect these results. They must be brought about by the people, not by a party.

Such, in substance, are some of the points made in the address, which occupied over an hour, and which stated the matter so plainly and so forcibly that it deserves a wider hearing. SEXAH.

THE ROMAN CATHOLICS IN INDIA.

The Roman Catholics, crippled in Rome, are very active in other parts of the world. Especially is this the case in heathen lands where Protestant missions are attended with success. In Orissa, for example, the priests and nuns are displaying great activity in disseminating their delusive and destructive doctrines. Although the enemies of education, and the extinguishers of holy light in Italy and wheresoever they possess absolute power, they can, nevertheless, become the professed friends of education, and assume the form of angels of light, when, by so doing, they can accomplish their covert purposes. As educators they are now very active in India; and, professing for the diffusion of knowledge, which they hate, but really for the spread of Popery, which they desire, they are obtaining grants of money from the public treasury. That intelligent legislators and professed Protestants can be so beguiled as to encourage Popery is as surprising as it is painful; for, if history teaches anything, it teaches that Popery, in all lands, and throughout all ages, has proved itself an enemy of God, a curse to man, and a scourge to the very earth on which he treads. What is it but Popery that, at the present time, is the chief cause of trouble in Ireland? And should the people of India ever come under the power of the priests, and, in spiritual matters acknowledge an imperium in imperio, similar, if not worse, troubles may be expected in India to what are now experienced in Ireland. And yet, strange to say, not a few in high places seem blind to the teachings of history in regard to Popery, and are the abettors of a system, which, given the opportunity, would produce the same evil fruits in the future as it has done in the past. As an illustration as to the manner in which Popery works and is encouraged in India, let our readers note the following. In a private letter Dr. Buckley writes:

A few days ago we heard that the Government had sanctioned Rs 10,000 for the convent school here. It seems to me to be entirely opposed to the Rules under which grants are made for school building, but the authorities are infatuated so far as Roman Catholics are concerned. It is practically the same thing as giving the money to build a convent, because the convent and the school cannot be separated; and this is the light in which it will appear to the people, whatever special pleading may be employed. The following are the published rules of the Educational Department in relations to special building grants:

"Before a building grant is sanctioned, the site, plans, estimates, specifications, title and trust deed, must be approved by the Commissioner of the division. The trust deed must declare the building to be granted in trust for school purposes and for no other purposes whatever. It must also provide for the legal ownership of the premises, for the proper maintenance of the building, and for the inspection

and management of the school."—Gen. Bapt. Magazine.

PRESS OPINIONS.

The people of the State of California are stirred to the heart on the question of the Sunday laws. The issue has been so made that the Christian and anti-Christian forces seem definitely arrayed against each other. We learn by private correspondence that many who have not previously been interested in politics are enlisting on the side of right and order in this campaign. One party has favored the repeal of the existing laws against Sabbath desecration. The other party as explicitly defends the regulations. "The stand worthy of being taken by the best friends of California is evident. May the spirit of sanctified patriotism rule in the elections!"—Standard.

The art of teaching is one of the fine arts. There is a style in some Sunday-schools, perhaps we might say in many, which is well illustrated by the following: "In those days came John the Baptist preaching," etc. What times were they of which the text speaks? Those days! Ah, yes, those days, those days, those days! Well, what person is spoken of in those days? John. Ah, yes, John—John—very true; remember that it was John. Well, what John was this? John the Baptist. Yes, right—John the Baptist—John the Baptist—you see that it was John the Baptist. Well, next, what did John the Baptist do? He came. True, true, he came, you see. He wasn't there, and he came there; and did he do anything else? Yes, he came preaching. That's right, preaching, preaching, preaching.—Zion's Advocate.

These days are decisive of the fate of many girls and boys whose parents ought to send them to seminary or college. Three things are worth special mention: 1st. It is often of doubtful use to send the careless and unwilling; it is never safe to keep the willing and anxious ones at home. The first class may only learn bad habits away from home; the second may lose all their life by being deprived of good education. 2d. The boy who wants to go to college may, in his disappointment, if he does not go, fall a prey to temptations of a dangerous sort during this year of mental idleness. 3d. The best place to put your money is in your children's heads and hearts. Send them to college; but do not forget their hearts in your choice of an institution of learning.—Methodist.

At this season, it is a good idea to overhaul the church machinery. Perhaps it has grown rusty from little use. A cog may be out of place, a screw loose, a joint may have started, a spring may have lost its tension. Possibly it only needs to be well oiled. Or it may have become so antiquated that the substitution of a new and improved form is necessary. But a church is sometimes very tenacious of its old instruments, and it will often insist on patching up year after year an old method instead of adopting something that is obviously better.—Chris. Register.

When one has passed to his final account, we would be the last to foreshadow the decisions of the great and final Judge. But if we judge from the published works of Mr. Emerson, and the known sayings and actions of his life, we hesitate not to say that he was rather a civilized pagan, or a devout deist than, in any sense, a Christian teacher; and that his talents were so used as to unsettle all that we revere and love as the essence of the Christian religion. It is well known that he left the ministry of the Unitarians because he scouted the sacrament of the Lord's Supper. So far as we know, he never retracted these views, and his personal influence, as well as his writings, was, to the end, substantially in accordance with them. He was every way moral, and highly cultivated, and possessed an intellect of unquestioned fertility and power; but all this was true of Theodore Parker. And if his views, as Mr. Alcott would intimate, were modified near the close of his days, it was never so known as to modify his un-Christian influence.—National Baptist.

The Catholic Review thinks that the only way to make our Public Schools really free is to permit such religious instruction in them as all denominations might prefer. It insists, however, that so far as Catholics are concerned "it is hopeless to dream of common ground in the matter of religious instruction," and, therefore, demands that special opportunities shall be given to Catholics to teach their dogmas and conduct their devotions. This privilege conceded, our contemporary intimates, Catholics would cease to be hostile to our common schools. This is certainly a natural inference from the editor's language.

"It is for the highest interest of the nation that the public schools be thrown open for Catholic and other religious instruction during certain school hours, or, if necessary, after school hours. Let those who do not wish such instruction go. Let those who wish it stay. Nobody will be hurt; but many will be improved."

If this is all that is needed to reconcile Catholics to our public school system, we can not see what they have to object to in the present arrangement. To the giving religious instruction "after school hours" no one has ever objected, and if Protestants or Catholics desire to undertake this, let them do it. Of course it could not, without great confusion, be conducted in the school-houses; but ample accommodation is afforded in the churches, and let the children be required to repair to these, "after school hours," to receive such instruction as their religious guides may deem important and proper.—Baptist Weekly.

"For my part, I am content to seek my ancestors in the garden called Eden, let others, if they choose, look for theirs in the garden called Zoological."—Dean Burdon.

"Once to every man and nation Comes the moment to decide, In the strife of truth with falsehood, For the good or evil side. Then it is the brave man chooses, While the coward stands aside, Doubting in his abject spirit, Till his Lord is crucified."

THE RIGHT ATTITUDE OF RELIGION TOWARD SCIENCE.

[A sermon preached before the Theological School of Bates College, June 26, and also at Ocean Park, Aug. 3, by Prof. H. C. Stanley, and published by request.]

"And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." This was the advice of Gamaliel to an excited assembly of Jewish rulers sitting in judgment upon the Christian religion as preached by the apostles. In their own view, the elders and judges who make up this notable council were defending sacred truth and working for the suppression of fatal heresy, but the view of Gamaliel, the wisest man among them, they were not working in the right spirit, even granting the worthiness of their purpose. They were violent, bigoted, bitter, while he advised candor and calmness, advised that this apparent heresy should have fair examination, to learn whether it was error to be condemned, or truth to be accepted. This advice of the thoughtful, candid Rabbi deserves the attention of every modern Christian. It is applicable to men, of whatever name, who are disposed to harsh judgment of other men's honest opinions. It applies to scientists who fight against religion, and equally to religionists who fight against science. It pleads in the interest of fairness and courtesy, which should mark every man who professes loyalty to the truth.

It seems to me, therefore, well fitted to introduce a discussion of The Right Attitude of Religion toward Science. I need not justify the choice of such a theme, because inquiries concerning it hold a prominent place in many thoughtful minds. There is in our day a remarkable scientific activity. Research is going on in every direction. New fields are explored in every department of learning, and old fields are re-examined with a carefulness which doubles their product. Old theories are everywhere giving way. The science of the last generation is antiquated and almost superseded. Historical questions which the past century settled are made to yield a new answer to the sharp investigation of modern scholarship. It is, by pre-eminence, an iconoclast age. The ground which thought traverses is strewn everywhere with the fragments of broken idols. One who should have slept fifty years, waking to-day, would find almost all his cherished beliefs in philosophy and politics gone like the old friends of Rip Van Winkle. In these directions there have been convulsions as great and real as those which in geological history folded the Paleozoic strata. And in religion there have been modifications of all our creeds by curtailments here and enlargements there, by a strengthening on one side and a weakening on the other, until earnest and watchful men are constrained to inquire, Where will this end? and whether, when the end comes, anything will be left which the present generation counts sacred.

In view of what Science has already done to modify Biblical interpretation and religious belief; in view of what some men who would be reputed scientists are disposed to do,—it is certainly fitting that the friends of Religion should be on the alert, that they should re-examine its foundations, should define its position and its claim, should show how firmly as yet it holds its ground against all attacks, and how evenly it marches, side by side with science, along every path of human progress. But while some are ready to leap into the "imminent breach" and defend every merest outpost and watch-station of religion, and do battle against whomsoever dares to doubt, there are others, a great multitude, who scarcely know what attitude to take toward the great army of scientific inquirers who, in every land and zone, are seeking the conquest of nature.

It is with the hope of helping to find the true way of duty some loyal souls who are confused by the noise and flashing lights of this tumultuous age, that I venture to discuss so large a theme. We who believe in the Bible and in the religion of Christ are charged with intolerance and bigotry toward those who seek truth in other fields than our own. We are told that Religion is jealous of Science, that its followers are not open to conviction of other truth, that, out of prejudice toward our own opinions, we look upon any contrary opinion as either weak or wicked. If these charges hold against any body of Christians, I do not think they are true of those who best exemplify the religion they profess. I do not think they should be true of any man who has taken upon him the name of Christ.

If the charges are true, we might answer them with counter charges of the same character against many who call themselves the friends of Science. If we admit intolerance in some who bear the Christian name, we should also find it needful to admit intolerance, not less bitter, against Christian opinions, from men who glory in rejecting the name of Christ. The Voltaires, the Paines, the Ingersolls, the Huxleys, are no more inclined to charity toward those who differ from their beliefs than the men who believe the Bible are toward those who reject its teaching. Whenever Religion has attacked Science, so called, it has usually been to repel a previous attack, or to forestall a threatened one, and partial pretended science has been as often foiled and baffled in its unreasonable attempts to overthrow or weaken true Religion, as unwise and bigoted religionists have been

in their attempts to break down the conclusions of true Science.

But it is not my purpose, to-day, to meet faultfinding with its own weapons. We have a better method. It is to see how far the faultfinding has justification; it is to find and do our own duty so that its whole justification may be taken away.

We admit that there have been times and ways in which Religion has been unjust to Science. We read with shame the history of Galileo's persecution for holding views in astronomy which are now held universally by the devout and faithless alike. We are not proud of the zeal of those godly men who counted chemistry akin to witchcraft, and pronounced the study of geology an impious presumption. There have been sins enough of this kind against the candor and caution which Gamaliel advised, abundantly to warrant inquiry. What is our duty toward the true science of to-day?

By Science, when it is mentioned in contrast with Religion, we mean a body of systematic truth discovered by men and relating to secular interests. By Religion, in contrast with Science, we mean the body of truth revealed in part from heaven, and meant to produce piety toward God, and brotherly love toward men.

Science is truth. Nothing is worthy the name which is not established. An opinion, a conjecture, a theory, backed by whatever respectable names, can not claim the courtesies due to Science. Only demonstrative truths have that right. We should bear this in mind whenever, in the name of Science, we are invited to adopt any new belief or to give up any old one. A man who can not bring every reasonable proof of his doctrine has no more right to challenge us in that name than the seven sons of Sceva had to "confute" in the name of Christ.

Toward true Science, the Science which rests back upon indubitable facts, and is built up from these by careful unprejudiced logical reasoning, the attitude of Religion, represented by its followers and teachers, should be, first of all, an attitude of confidence and of fear.

Some friends of Religion are inclined to be afraid of Science. They look with sorrow upon its advancement, as though it might one day undermine the truths of Religion and destroy its power. This fear implies a wrong view both of Religion and of Science. Each of these, so far as it is worthy, or in the end can have any power, is impregnable truth. Religion is the truth of God made known by inspiration of holy men, or revealed in each human soul, through conscience and reason. All that is essential in it, all that is valuable in it, is utter, absolute truth. Science is the truth of God planted in Nature, and discovered by human faculties of observation and reason which God gave. All that will prevail, all that will live of Science is the same unchangeable truth. There is no occasion, then, to be afraid. What can truth fear from truth? What has Alp to fear from its sister Alp, since they both tower heavenward from the same immovable everlasting foundations?

The past history of Religion in its relation to Science ought to give us confidence without the slightest change in its fundamental or characteristic teachings. It has passed through repeated overturnings of the philosophical and scientific opinions of men. Systems of astronomy and chemistry, theories of the physical forces and of mental phenomena, have risen and fallen and given place to other systems and theories, but the essential doctrines of Christianity are the same to-day as Christ and the apostles taught. Ptolemy has ceased to be a scientific authority. Hermes Trismegistus has become a myth in chemical history, but the precepts and parables of the Gospel teach sound doctrine and right conduct as fully to the nineteenth century as to the first. The downfall of Christianity has been predicted again and again by those who desired that downfall; but in spite of this, it has continued to grow, and as a system of pure teaching, and as the best way of life, it has a firmer hold upon the world to-day than ever before.

The interpretation of the Bible in a few points has changed. We do not now count the earth immovable, or believe that the sun revolves around it. But that does not diminish, at all, our confidence in the truth, or in the inspiration of the Bible. It nowhere professes to teach Science. It concerns itself with revealing God and our duty toward him. In respect to scientific subjects which it touches, it uses the language of the time, the language of the people in all times, which describes the appearance of things, and may not always fit the reality. In common speech, everywhere, the sun rises and sets, the earth is established forever, and the hills are everlasting.

If the Bible had spoken with scientific accuracy, it never would have been what it was meant to be, the book of the people. There may be changes in the interpretation of the Bible in years to come. It may be found not to contain things which we think we find in it, as the chronology of the world and a method of creation. It may be found that parts of it, which we think inspired as absolute truth of God, are simply men's interpretation of the divine teaching. But we may rest in absolute confidence that nothing in the Bible which is true will ever be removed, that, in the life recommended by the Bible, nothing which is good will ever be superseded, and that nothing which we ought to believe will ever be dis-

proved. No truth of nature or science can ever be proved so conclusively that it can overthrow a truth of morals or religion. All that can be done in this direction is to show some things untrue which some men had taken for truth, as that the hare, as stated in the Jewish law of food, chews the cud. But if these things are taken away by truth, and the truth takes their place, it will be only a sifting of the Bible to show what God put into it, and what he left to the fallibility of the human instrument. The Protestant Church has always resisted such a sifting, because it has not been able to see any reliable means of making it so that God's part of Bible could be separated from man's part. But if Science can furnish the means of absolute discrimination, the true spirit of Protestantism ought to be ready at once to lay aside from the truth every admixture of error. And when that is done, we who love the truth and love God may be assured still that, in receiving the sifted Bible, we are receiving God's full word, and are proving ourselves his true servants in serving the truth. But there are great fundamental truths of religion and the Bible so fully proved, so absolutely certified to all our hearts, that I can not imagine a weight of scientific demonstration sufficient to touch them. I hold it absolutely proved that the earth turns upon an axis and moves around the sun, but if I were compelled to choose between my belief in the facts and laws of modern astronomy, and my belief in the existence of God and our obligations toward him, I should have to say with Paul upon grounds of strictest logic, "Let God be true, and every man," Copernicus, Herschel and LaPlace with the rest, be deceivers.

But, secondly, the attitude of religion toward science should be a judicial attitude. I choose this word advisedly. Science is to have a hearing, a candid full hearing with respect to its conclusions, as in a court of law; but it is to be a hearing wherein the evidence which it has to present is to be weighed and sifted, to the utmost, by all rules of logic and principles of philosophy. And when this is done, religion is to accept or reject the conclusion, according as it is proved or fails of proof. The quality which we require in a judge is utmost candor; and religion, with respect to doctrines affecting any of its own supposed possessions, is to be such a judge. This is in accord with authoritative teaching. We are to try the spirits. We are to prove all things and hold fast that which is good. A heart open to conviction, a more than willingness to receive truth, is justly required in those who profess a religion. Love whose founder claimed to be, and was the Truth whatever the science demonstrates, so that to doubt it would be doubting the law of gravitation; so that the conclusion is supported by evidence clearly and largely superior to that which supports the belief assailed. Religion is to accept that conclusion, even though it requires the giving up of some time honored interpretation or the rewriting of our most venerable creeds.

Religion, I think, in later days, is inclined to accept proven things. I do not admit the charge of blindness or of hostility towards demonstrable truth, which is sometimes made against the church. We are loyal toward the truth. We only ask that it shall be clearly identified as the truth. And in past ages the fault of the church was not so much in rejecting proven things as in refusing Science the opportunity to bring her conclusions to the proof. A true judicial attitude corrects this fault. It gives the hearing justly demanded. But it does not, as it is not bound to, always accept the conclusion to which the so-called science of any time may come. It is to be like the refiner's fire and the chemist's balance, to try the quality and weight of each conclusion.

A distinction must be made here, between true ultimate science and the partial tentative science which sometimes claims, equal honor. There are some sciences, like Political Economy and Geology, most of whose conclusions are mere opinions. These opinions have weight according to the extent and accuracy of the knowledge by which they are formed and the soundness of the reasons which support them; but we can not call such opinions science. For that there must, at least, be unanimity among all men equally informed and equally competent. Any conclusion, unsupported by this unanimity, is not science as yet. It may become science by and by, as men see more clearly, but at present it is only what a few men take for science. Religion, in its judicial capacity, is not to scorn such tentative conclusions, but simply to dismiss the claim to recognition with the quaint old Scotch verdict of "not proven."

The doctrine of the very great antiquity of man upon the earth stands, I think, in exactly this position before the Christian world to-day. We have been told repeatedly that Science has demonstrated this doctrine. I confess there was a time when I thought it proved. But as further investigation brings out the counter evidence; as we see that beneath fossils which were claimed to be very ancient are found others which are almost modern; as we learn that the Nile delta, which, in Lyell's opinion, gave some of the most important tokens of this great antiquity, has been wholly made within the limits of Bible chronology; and as logically trained and careful men have shown some grave mistakes in the reason-

ing which supports this doctrine,—we may for the present hold fast to the belief which we can draw from the Bible. And the doctrine of evolution, in all its extreme phases, stands beside the other. So far as it touches at all our old interpretations, it is not yet proven.

In this judicial attitude, we show our fairness as truly by suspending judgment with respect to a doctrine not proved, as by receiving the evidence and accepting an established doctrine. We must be strenuous to maintain this prerogative and use it. We must require proof. An opinion in science goes for nothing; authority has no place; demonstration is everything. The ultra scientists deride us for our alleged respect to authority in Religion, and at the same time they rail upon us because we will not accept the wildest theories upon the mere authority of men ambitious of scientific notoriety.

But let none of these things move us. We are put in trust of a great legacy of precious truth; let us squander no jot of it. And if there should be some doubtful coins mingled with the treasure, let us hold them all, until we know which are the doubtful ones, and until we can replace them with something better, something which will more truly represent our Master. The truth we will accept, but conjectures which would pass for truth, inferences which lack a logical support, all hypotheses which claim the respect of established laws, all pretense in the name of science, we are bound to reject and oppose.

And this judicial attitude regards carefully the bearings of scientific conclusions. It looks to see just what is proved, and just what of previous belief it takes away, and will not let a conclusion cover anything except its own ground, or a demonstration of one thing be put for the demonstration of another different thing. For instance, some men think that proving evolution of species proves that there is no God, or in some way makes it unnecessary to believe in one. There could not be a more unwarranted fallacy. I was told recently, by a student of science, that, in his view, proving spontaneous generation would disprove the doctrine of a supernatural Creator and of a future life. I need not say he was not in judicial attitude. Spontaneous generation is the change of dead matter having no germ of life into a living being. Religion and Science alike admit there was once such a change to people the earth. You may prove it now and show it a hundred times over, but unless from your sealed vials you can surely shut God out, I shall still believe that it is his power which makes the change whenever it is made. I should count a present miracle, what the apostles clamored for, the very manifestation of a Creator. And how the spontaneous generation of a microscopic animal, endowed with but the infinitesimal starting point of life, can break down all the hopes of men by which we look beyond the grave, is, I confess, a mystery too wonderful for me. And since the belief in the existence of such generation lingers, I shall not try to show how the doctrine of immortality might survive the shock of its discovery.

Let everything be granted respecting evolution which the most advanced scientists claim, and we could still hold the distinction made by a noted scholar of nature and the Bible, "that Science discloses simply the method of the world but not its cause, while Religion discloses its cause but not its method."

But, once more, religion should hold toward science an attitude of friendship. At heart, and in the truth of each, they are not enemies, but allies. The true scientist and the true Christian are alike seekers of the truth, lovers of the truth, conservators of the truth. They should not be ranged in two parties, except as different corps of the same army. The conflict between Religion and Science, about which one of the most learned men of our country has written a volume, never ought to have taken place, and whenever it has broken out, it is not a conflict between true Science and true Religion, but only between imperfect forms or misrepresentations of these, and sometimes only between men who have taken it upon themselves, unwarrantably, to speak both for Nature and for God. Those most deeply imbued with the spirit of Christ's gospel, are least afraid of its overthrow and most ready to welcome new indubitable truth, and the men most thoroughly representative of Science, see that it does not dishonor its author by contradicting the knowledge given by Revelation.

And both Religion and Science, at their best, seek truth for the same end—its use for the well-being of men: in part they regard different interests of men, and different worlds. But Godliness does not overlook the present, and true Science can not be wholly forgetful of the future; and whether for the present world or the world to come, they are both laboring in the service of the same humanity. They should be, then, heartiest mutual helpers. Our austere Puritan fathers believed them so. They called good learning "the handmaid of Religion" and so everywhere planted the school-house beside the church, and set the voice of the college bell "crying in the wilderness."—And Science has done much for the world, enough to merit all men's gratitude. Astronomy has not only weighed the planets and traced their courses, but has told the mariner his way upon the sea, and made shorter and safer every voyage of every ship that floats. Chemistry has

discovered new products, useful in every household. It has opened new industries which give employment and support to thousands of people. Its new processes cheapen almost every manufactured article. A single discovery, like that of Le Blanc or Bessemer, carries its fruits over the whole civilized world. Medical science, in the discovery of anesthetics, in its improved methods of surgery, in the means it has furnished of preventing and curing disease, has been a true servant of humanity, in its place and measure like him whom we call the Great Physician. We can not find a science from which there has not come something to enrich, adorn, or ameliorate human life. As co-workers, therefore, for the elevation of mankind, as twin pillars of civilization, as representatives of God's working, the one in Providence and the other in Grace, for human welfare, there can be no occasion, between Science and Religion, to bandy unseemly epithets.

It is a mistake if not worse, for devout Christians—to call the science which works so many beneficent ministries, *godless science*. There can be no such thing. Godless men may study science, and may try to read into it the theories which they wish to believe. They may try to use its discoveries as weapons with which to overthrow the religious belief of the unlearned, but it is the men, and not the science, who are in fault. It is against these godless men and their false reasonings Religion should draw blade, and not against Science which they both understand and misapply.

For if there is a God, the Creator and Ruler of the universe, the truth, true Science can not anywhere bear witness against him. It would be absurd, as we admit, to speak of godless geometry, or an atheistic multiplication table. But geology, botany and chemistry, so far as they have a claim to be called science, so far as they have a solid basis of fact to rest upon, and can support their conclusions by logical demonstration, are no more godless or atheistic than these simpler sciences which the very beginnings of scholarship accept. And the time will surely come, I trust it is not far distant, when these subtler sciences will no more stand in the way of a simple Christian faith than the mathematics does.

We must not expect every science to teach Christianity. Revelation has done that. Each science has its own field, its basis of classified facts, and its superstructure of sound principles and conclusions, with which it is specially concerned. In this view, Religion is itself a science with its own peculiar field which we do not ask any other science to occupy and which no other can trench upon, and until some science is found which disproves the existence of God, which tries to show that benevolence is a sin, that repentance for wrong doing is an injury to the soul, which tries to show that honesty and prayerfulness are vices, and that purity of heart and motive is a thing to be denounced,—until then, we may not stigmatize any science as godless.

Let Science everywhere do its proper work, let us hold it to its own professed methods of building upon a basis of absolute fact, by a process of logical consecutive reasoning, and let us be watchful to detect, and quick to expose, any departure from this method by its supporters; and then if the work and influence of Science is not identical with that of religious teaching, it will certainly be in the same direction, to bring men nearer to the truth and God.

But you may ask, Will not the religious belief of Christians, their views of the Bible, their creed, be changed by the advance and power of Science? I answer frankly, I have no doubt they will be changed, but I am sure they will not be changed by facts of science in any essential point. They have been changed already, and we all believe, not for the worse. The discoveries in astronomy, geography and physiology have changed them. But all that was true in religion a thousand years ago is true to-day, and all that is true to-day will be true a thousand years hence. What do we wish to keep in religion besides the truth? What do we wish to bring into it if not the truth? And if by the discoveries of Science, if by the new light which breaks upon the world out of the word of God or out of his works, any sentence of our religious creeds is required to be changed, we may be sure that our creeds become thereby more thoroughly imbued with the real mind of Christ.

Of any points of belief, in any of our creeds, which the most timid souls think are threatened, this can be said, We can spare them, out of our creeds if they are not true, just as we have found a way to spare the doctrine that slavery was justified by inspired teaching, just as the church, a hundred years ago, found a way to spare the doctrine that heretics must be destroyed by fire and sword. Suppose we are led, by reliable scientific investigation, to change one or two points in our belief founded on the early chapters of the Pentateuch, does that compel us to reject the inspiration of the Bible, to deny the divine authority of Christ, and to shut our hearts against the beauty of the life which he lived and which he taught us to imitate? For my part, I think it may yet be found that there is some mistake in the accepted chronology as drawn from the books of Moses. Men may have been upon the earth more than six or seven thousand years which that chronology allows. This, by some devout Christians with whom I do not quite agree, is thought

to be already conclusively proved. Let it be proved and accepted as a fact, and I can not believe that any essential part of religion requires it to be disputed. An inspiration of God in the Pentateuch would still, in my view, be as worthy of belief as the geological records themselves.

But even if all the pre-historic portion of the Bible must be given up, there is left unscathed, untouched, an immovable basis of historical fact. It is the life of a nation, a body of prophecy, a wonderful working son of God, a resurrection of Christ from the dead, a Christian church established in the face of persecution, a work done, through all the ages, for the temporal good and the salvation of men. And upon this foundation, by logical inductive reasoning of the same character and strength as that which Science relies upon in every department, a system of belief can be built up, as firmly knit as every joint, as consecutive, as rational, as that which makes the body of the best established science. Here then is a science of religious belief, founded upon facts, and built up by impregnable reasoning, which not only deserves a place with other sciences, but which by its dignity and beneficence is queen among them all, and which, as I believe, is in no more danger of being overthrown by any sister science, than geometry is in danger from chemistry.

What, then, in conclusion, is our work, and the work of all who love Religion, and who seek its honor? It is simply this, to be loyal to our religion in belief and life.

While we regard every field of research, to see that only truth in each gets the ear and the heart of men, we must give most devout and assiduous care to the watch-guard and cultivation of our own field. We have a special treasure committed, it is true, to special vessels, but in itself priceless and needful to all the world. Let us make its care, its distribution, its transmission unimpaired, the great business of our lives. We are not to dispute the truths of science, on the one hand, and on the other, we are not to substitute, anywhere, the truth of Science for the truth of the Gospel. The burden of all the messages of the church, and of Christian workers, to the world, is not geology or natural history or astronomy, but Jesus Christ and him crucified. We must re-state and re-argue the great fundamental truths of Christianity in the light of each new age. We must keep them before men's minds, and must show their reasons to every man's conviction. But, especially, we must try to bring home these truths to the heart and conscience of men. Christianity is not a science merely, but a life. It does not call upon men simply to believe, but to do. We must bring its motives into men's lives. We must lead them to seek that best of all proof of its truth and power, the proof from experience. And if through our persuasions men will take up the practical duties of Christianity and will take on the spirit of Christ, we need not fear that false science will harm them, and true science never can.

The thing we do need to fear is that men will make the teachings of Science an excuse for inattention to Christianity and, through that, for unbelief. Here is the great danger, not from attention to Science, but from neglect of Religion. There is no excuse, but men wickedly make one. The great practical truths of Christianity, the truths which impose duties, have never one of them been changed, and never can be, by anything which Science can reveal. The old gospel of the Jewish lawgiver, of the prophets, of the Messiah, the gospel requiring love to God and love to men, brings its demand to every soul, and there is no science, no research, no logic which can abate the demand one jot. We are to proclaim this demand, to enforce it, and press it upon all men's conscience, until they leave their refuge of vain excuses and seek the refuge of willing obedience.

And to the very end, it is not Science we are to fight against and fear, but it is sin, the evil in men's heart which mars the life. Toward true Science and all love of truth, our attitude should be that of entire confidence and friendliness, but toward false science which misleads men, and toward sin which enslaves them, the only possible attitude which a Christian can ever take, is that of unwavering, persistent, eternal hostility.

A clergyman had been invited to fill a vacant pulpit, and was to preach his trial sermon in anticipation of a call. At the house of a leading member, where he stopped, his host said he hoped he would avoid saying anything in his sermon to offend the Spiritualists, as there were many in the town who attended their church. Walking down street, another leading light of the church was met, who hoped he would not say anything to offend the Universalists, as many of them attended their church. Just as he was entering the pulpit, one of the deacons button-holed him and said: "The largest liquor dealer in town is here in his pew; I hope you will not find it necessary to refer to that business." The perplexed clergyman then inquired: "What will I preach about?" "Oh," said the deacon, "give it to the Jews; they haven't got a friend in town." It would be well if this experience were limited to the candidate; but, unfortunately, the settled pastor often meets with like warnings.—*Ez.*

And sure I am that it is better to be sick, providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford.*

The Morning Star.

WEDNESDAY, OCTOBER 4, 1882.

C. A. BICKFORD, Editor.
CYRUS JORDAN, Assistant Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Publisher, DORR, N. H. Contributors will please write only on one side of their paper and not fold it preparatory to mailing. They must send full name and address, not necessarily for publication. We cannot return manuscripts unless stamps are sent for that purpose. We need at least a week in which to decide whether we can use contributions of any length. We have a large corps of paid editorial and special contributors and cannot pay for articles contributed by others unless an understanding is had to that effect before publication.

A few more changes are made in the structure of the Star. The second page is cleared for the occasional publication of a sermon, as in the present number. The Mission column will hereafter appear on the same page with the Sunday-school department. Attention is called to the department headed "Correspondence," on the fourth and fifth pages, and to the note there printed. We wish to afford the amplest opportunity, consistent with the best interests of the Star on the whole, for brief and appropriate individual utterances from all parts of our wide field. The removal of the "Book Table" into another corner of our "room" will give space for sufficient matter especially appropriate to the "Family Circle" and relating to Temperance. We invite the attention of all to Professor Stanley's able presentation of a most important theme. The sermon will soon be issued from this office in pamphlet form. We hope to give next week full reports of the anniversary exercises of our benevolent societies, now in session at Great Falls.

Excitements aroused by extraneous means, fostered by appeals to passion, kept alive by unnatural and unscriptural methods, are dangerous or, at least, worthless: plants grown in hot-houses will bear neither heat nor cold!

Mr. A. covets the position and the possessions of his neighbor B.; but we very much doubt that if A. knew all that he would get by exchanging places with B., he could be induced to consent to the exchange.

A lady passing along the street was attracted to a portrait which hung in the window of a fine art store. It was a striking picture, that of a woman's face full of fine feeling, expressive of profound emotion. The observer gazed intently, became motionless, absorbed, rapt. All unconsciously to herself, but how noticeably and how naturally!—her face took on the precise look of that in the portrait. The features were indeed different, but the same subdued light of the soul, speaking through all the diverse lineaments, made the two faces, notwithstanding, wondrously alike. Upon the canvas, as into a mirror, the observer gazed intently, though only a picture was before her, by that mysterious power of sympathy which all they especially know who have passed through the same deep griefs. And what a power it is! Used for base ends it is the source of the greatest peril to the soul. Used for good ends it may draw all men into heaven.

FAITH CURES.

The subject of faith cures, as they are called, is up for general discussion. It is, indeed, fairly forced upon the attention of the public, and especially of the church, by the many remarkable cures currently reported and vouched for, and alleged to have been wrought in answer to prayer and through the exercise of faith. The publication of the Rev. Dr. A. J. Gordon's work, "The Ministry of Healing," reviewed some time ago in our columns, and the meetings of Dr. Charles Cullis at Old Orchard, have had considerable influence in calling attention to this subject. Our exchanges are giving considerable space to it. Eminent preachers are discussing it, some contending for the reality of such cures, and others questioning, doubting and even denying their occurrence, or, rather, the truthfulness of the claims in regard to their being miraculously wrought. And, finally, several articles have been sent to us for publication bearing on the subject.

We commend Dr. Gordon's book to all who desire a thorough and able presentation of the argument in support of these cures. The strongest counter statement which we have yet seen is that of the Rev. Dr. Spear, published in a late number of the Independent. Dr. Spear roughly classifies all believers in the faith-cure doctrine as follows: (1) Impostors, (2) "The Lord's silly people," and (3) "The Lord's singular people;" and adds that if we take out from the faith-cure school all persons belonging to these classes, "there will be nobody left either to preach or believe the doctrine." But, really, this is neither wise nor witty. Some of the clearest heads in the church, in all generations, have believed this doctrine; and to-day, such men as Dr. Gordon, Withrow, and many others, can hardly be fairly considered impostors, fools, or lunatics. We have said before and dare say again that no one should be regarded as the proper objects of sneers and insults for finding it somewhat difficult to understand why the miracles and supernatural gifts of the apostolic period were discontinued, nor even for positively believing that especially miracles of healing have been continued to the present hour. We do not ourselves affirm that they have. But we do not question that with a considerable degree of sanity and reason, not to mention honesty, others may do so. Let us, at least, on both sides, in a question of such delicacy, difficulty and importance as this, avoid the impeachment of each other's common sense, and the calling of hard names. The special subject we have not the time just now to discuss. But, for our part, we like the

following confession of faith which we have found in the columns of the National Baptist:

We do not believe in the existence of miracles at the present time, because we believe that miracles are designed to authenticate a new revelation. But we do believe in answers to prayer. And it appears to us that the recovery of a sick friend is a perfectly legitimate subject of prayer, of course always supposing that the prayer is offered in the spirit of humble confidence in the wisdom and goodness of God. And we believe that God is able to answer the prayer of faith for the sick, in ordinary cases, without the need of a miracle.

THE INDIA REPORT.

The "Annual Report of the American Free Baptist Mission in Southern Bengal, for the year ending March, 1882," merits an extended notice. It is in the form of a neatly printed pamphlet of more than fifty pages,—the work of the Mission press at Midnapore, which is now under the able supervision of our veteran missionary, Dr. Bachelier. It gives such a wide view of our Mission work, with statistical details and telling incidents, that it is cause for regret that a copy can not be put into the hands of every one of our pastors.

The Census of 1881 shows that the Balasore district contains 942,421, and the Midnapore district, 2,514,672 souls,—so that nearly three and one-half millions of human beings are dependent upon our Mission for the bread of life. We hope these figures may seem startling. They ought to speak to us with thrilling eloquence.

Several changes have occurred during the year among the little corps of missionaries. Mrs. Frankie Willard Lawrence died at Midnapore a year ago, after a brief illness, greatly beloved by all who knew her. Her bereaved husband, who had efficiently superintended the mission press for several years, left the field shortly after the death of his wife, and is now in this country. Mrs. H. C. Phillips, the widow of the venerated Jeremiah Phillips, and daughter, Miss Nellie M. Phillips, reached India in November, and located at Dantoon;—and, while the report was in press, that noble and heroic woman of God, Lovina Crawford, finished her work, and she was not, for God took her!

The facts of the report are grouped under eleven captions as follows: Prefatory; Stations and Workers; The Churches; Schools; Woman's Work; Medical Work; Preaching; Mission Press; Donations and Subscriptions; Church Statistics; and Educational Statistics.

We have already noted the changes among the missionaries, and the stations remain as last year. The reports from the several churches mention no striking changes. The usual amount of work has been done and some progress has been made towards self-dependence. It is especially gratifying that our missionaries recognize the importance of cultivating a self-dependent spirit on the part of the native Christians, and that they are so promptly and cheerfully taking upon themselves the responsibilities of self-support. A sadly interesting statement, in view of the great loss that has befallen the Mission, is found in the report of the Jellassore church: "Miss Crawford's school furnishes no small part of its membership, and thus the entire church is especially under her judicious management." The following sentence from the interesting report of the Bhimpore church gives us a glimpse of the great difficulties to be encountered in "making men out of the poor stuff" found in India: "I had failed to find, except in a very, very few cases any deep sense of gratitude, for favors received, or the sense of shame over wandering from the path of rectitude and duty." Here is another sentiment, in the report of the Babagadia church, that is worthy of consideration:—"We shall never have a strong and self-supporting church in India till native converts learn to endure hardness as good soldiers of Christ." That is very happily put, and we rejoice that the native churches are being hurried along in the way of self-support. We hope immediately to learn that all our native churches have native pastors of their own choice, even though they be not so well equipped as we could desire; that these pastors are entirely supported by the churches to which they minister; that, moreover, these churches are beginning to do something towards carrying the gospel to others more benighted.

One of the most interesting sections of the Report relates to the schools. It is truly said that "there is more to be hoped for in the evangelization of India, through the thorough discipline and Christian education of the children, than from any other one source." We can not dwell upon this most important work, only to note that it seems to be thoroughly done, and to promise the most gratifying results in the near future.

The work among the women of India, it seems to be increasing in interest and promise from year to year. This section contains our beloved Miss Crawford's last report, written "with great weariness." How soon thereafter did the pen fall from her hand to be no more taken up! This whole section abounds in fresh and telling incidents which show the great importance and blessed results of this great work for the women of India which only woman can do. May she who was "last at the cross and first at the sepulcher" not fail to fulfill her great mission!

The medical work during the past year, on account of the prevalence of fever, has been unusually onerous. Dr. Bachelier reports that the "usual monthly average of patients had been about two hundred and fifty." "In September and October we registered two thousand for each month, in November three thousand, in December two thousand, and in January one thousand, making ten thousand for the five months." What a record of work is that! Dr. Phillips puts in this statement, which is a further contribution towards the settlement of this question of self-support: "I have, over and over again, found it true that a patient will recover faster on medicine he has paid for, perhaps because he has more faith in it!"

Less than usual has been attempted in making preaching tours among the outlying villages, for the double reason that the workers have been too few and the demands upon them very large. Little energy or time was left for this important and hopeful kind of effort, yet much, comparatively, was accomplished.

The Mission press is rejoicing in a new and substantial building, and has accomplished a large amount of work. Ten thousand, four hundred copies of various publications have been issued from it during the year.

The churches report an addition of nineteen by baptism and twenty by letter. These additions are offset by dismissals and deaths, so that the aggregate membership remains, as last year, 545. The number of Sunday-school scholars is reported at 1247, and the native contributions amounted to 323 rupees. The total number of day pupils is reported as 2858.

We have endeavored to give a glimpse of this stirring report, for the benefit of such of our readers as will not have the privilege of reading it for themselves. We have marked many choice extracts for quotation, but find that our space is exhausted all too soon. And now, what is the lesson to us at home to be gleaned from this report? The workers over there are failing and dropping by the way. The dying Lovina Crawford wrote, and the pen almost dropped from her hand as she wrote: "We are not doing half we wish, but rejoice to know that the work will go on after we are unable to do anything." Shall we see to it that it shall go on, now that she has entered into her rest? Miss Hooper writes: "A Turkish pasha once remarked, 'When a girl has come back from the American Mission school, say not a girl, but a school, has come!' " Shall we send many educated Christian "schools" among the heathen? It is true that we have accomplished but little over there in India, yet once more in the words of our lamented Sister Crawford: "Where we once get in even the smallest end of the wedge, we hate to let it slip out."

RELIGION AND THE SCHOOLS.

It is a deplorable fact that religion does not occupy the place it should in the schools of our country. At first it had a permanent and controlling influence over them; but afterwards there was a decline, and the secular element prevailed. We do not say it is worse now than ever before; we think there has been improvement, on the whole within the last half century.

Our colleges and other seminaries are so important, and religion is so essential to their highest prosperity, that they should be guarded in this respect with the greatest vigilance. What must be the effect, not only on morals and religion but upon literature and science, to have a first class university with a low state of piety, and governed chiefly by a worldly spirit? And such there are. The unfavorable effect must be felt through every department of society. Of course, the more such institutions we have the worse the results.

On the other hand, who can compute the influence for good of a literary institution pervaded with a religious element? Thanks to God and good men, we have such institutions whose blessings are felt, and which have done much to counteract evil tendencies from opposite sources. Our great desire and labor should be to multiply such schools, and renovate the others. This is a most practical and vital work for the good of our country and the world—a work to long delayed.

Fifty years ago the present autumn, Parsonsfield Seminary, our first school, was opened. It was founded amid prayer and tears, and consecrated in faith. The blessing of God was on it, manifest in those revivals whose effects remain and ever will remain. Our people were encouraged and the work went forward. Now, we have one of the best colleges in New England; and another at the West, surpassed by but two at most in all that region. Our fifteen or twenty seminaries are scattered over the extent of the denomination. In all these schools, without exception, there has always been a good measure of piety. Not that their gracious influence has been the same to all, or constant and active in them generally as what might be desired; but it has done much for them, and through them has greatly blessed the churches and society at large.

Pray, then, for the schools, now in their opening terms. Let prayer and faithful counsel go with the youth who attend them, encourage and strengthen them in every way to combine piety and science, that from their great fountains of culture and purer streams may ever issue both of intellectual and spiritual blessing. Then will they be truly successful, and ever an increasing good to all.

Our responsibility extends also to the other seats of learning—to those having the complete natural endowments, but lacking in the spiritual element. We have a right to demand of them improvement and renovation. Also we have right to demand that the secular schools of all grades shall be set and maintained on a better moral and religious basis. It is a subject of vital importance.

THE ENGLISH IN EGYPT.

There seems to be much shifting of base in discussing the merits of the Egyptian war and in deciding whether we shall rejoice or be sad over the result. If friends of England mention the benefits of English occupation, it is objected, technically, that the English have no rights there; that they are intruders. But if England is justified technically, it is said that she is making use of a technical right to oppress a weak people. Still again, if the oppression is shown to be such as the good Samaritan inflicts upon the needy, there is a return to the technical basis.

Technically the Khedive is the ruler of Egypt, with the right to raise armies, to make non-political treaties and to control the country, with duty of paying a tribute to Turkey and the privilege of asking help of Turkey in time of need. But the right to raise armies involves the right to seek help from England, and there is no doubt that he has been very glad to seek this help and thankful to receive it at this time. It is the ruler of a country suppressing a rebellion and inviting England to aid him; therefore, technically, England's right is clear. And, moreover, the right of "control" was secured to England and France by treaty, and it is not unusual for nations to go to war to maintain their treaty rights. We wonder, therefore, at the statements that all international law is violated by this action.

The moral right to make war we do not here discuss; but that good will result to Egypt we have no doubt. It is admitted that for ages Egypt has not had a government so just and so helpful to the prosperity of the country and to the happiness of the people as that of the Khedive with the English and French control!—and there is no reason to suppose that without this control so good a government could be maintained a day. Again, it is a mistake to suppose that the people of Egypt, as we would speak of "the people," have ever wished Arabi Pasha to take the place of the Khedive. As we intimated some time ago, and recent events confirm it, the rebellion was instigated by the former official class and their natural successors, who were dissatisfied because they could not hold the offices and oppress the people with unlimited taxes collected with the stock and koorbash. Not very long ago, the best collector in Egypt was the one who could extort the most money. With the English control, all this was changed. The people were encouraged to labor and permitted to enjoy the results of labor, and just modes of government were begun to use—not perfect, perhaps, but a vast improvement on the old. The common people were quiet and happy so far as their relations to the government were concerned. The rebellion was the attempt of those who loved the old ways to resist the new and to stand up against the tide of Christian civilization flowing in.

The action of England seems meddlesome, just as does the action of the policeman who takes the drunken man by the collar and helps him to his feet and leads him home. We think little of the technical right, but more of the good to the man. So, now, we thank God that for Egypt, as we trust, there dawns a better day, when industry and virtue can be protected and a modern Christian civilization can bless the land.

NOTES.

Just now, while the Indian horizon is darkened by a few squally clouds,—the Apaches in New Mexico and Arizona, the Cheyennes near Kansas, and Red Cloud of the Pine Ridge Agency in Dakota, assuming attitudes more or less hostile,—it will be easy to get the impression that the heaven of uneasiness and hostility is pervading the whole Indian population. The truth is that the marauding disposition has been confined to exceedingly insignificant numbers, and that the percentage of outlaw classes in civilized society far exceeds the percentage of lawless Indians. For the past ten years the average of marauding Indians has been less than one out of a thousand. In the City of Brotherly Love, the number of criminals in actual confinement, Sept. 30, 1880, was 2,400, or three out of every thousand. Said Secretary Schurz in his report for 1879: "It is but just to the Indians to point out the important fact that disturbance and hostility is the exception, and peaceable conduct the rule; that a very large majority of Indian reservations are in a condition of uninterrupted quiet without the presence of coercing force, and the equally significant experience that the more civilized an Indian tribe becomes the more certainly can its peaceable and orderly conduct be depended upon." Among the 271,000 Indians reported in the United States, there are 219 churches and 30,000 members, a percentage of membership but little below that of the white population.

The Utah Commissioners are making arrangements for the holding of an election next November for a delegate to Congress. This is in accordance with the Act of March 23, 1882, under which the commission was created. It is thought that this Act will disfranchise about ten thousand Mormons because of their polygamous practices. The voting population according to election returns is about twenty-three thousand; deducting the ten thousand, there will remain thirteen thousand voters, of whom not more than five thousand are anti-Mormons. This shows that the power will still remain with the Mormons, if they choose to keep it. Doubtless the "First Presidency" is laughing in its presidential sleeve over the futile attempts of the government to put a stop to Mormonism. Meanwhile it is not very pleasant to contemplate the fact that recruits are constantly pouring into Utah from the Old World, and that these recruits are mainly from the lower classes. Six hundred and sixty-eight Mormon converts landed at New York week before last. Would it not be

well for Congress to put a check on Mormon, as well as Chinese, immigration?

It is one of the consequences of the war in Egypt that Mohammedanism is greatly weakened before aggressive and advancing Christianity. Egypt now is, and will hereafter be, more under Christian control than ever before, and more open to all the benevolent agencies of the Christian church. The Ottoman Empire has suffered another blow, and draws nearer to its ultimate overthrow. The Crescent is waning. The Cross grows brighter in the Orient. The hour is speeding on when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ. The prevalent skepticism of this age is undoubtedly one of the influences that have weakened even Islamism. From this influence Christianity will recover and go on to greater strength. But false systems want the recuperative energies that are always immanent in the truth of God.

A writer in the Atlantic for September speaks very hopefully of the work of Southern women among the ignorant classes. The work is a personal missionary work by women of leading families for the advancement of both races in their own communities. The writer says: "I have rarely found, anywhere, earnestness greater than theirs, or a clearer sense of the dangers to society from ignorance and immorality. The appalling magnitude of the evils against which they contend, and the pathetic tenderness of their means of warfare, would deeply impress any thoughtful person who could observe and measure them, as I had opportunity to do in many places." The more one studies this Southern question the more deeply is he impressed with the fact that slavery was a blighting and withering curse.

A Northern Methodist minister publishes the following card in a Birmingham, Ala., paper:

EDITORS AGE: In view of certain occurrences and a misapprehension which exists in the minds of some, I desire to make the following statement through the columns of your paper. The First Methodist Episcopal church in this city, of which I am pastor, is for white persons exclusively and colored persons are not invited or expected to attend.

Birmingham, Aug. 22, 1882.
E. H. KING.

Now, it can not be disputed that the Methodist church has a good grip upon its ministry; and, in the name of our civilization and Christian right, we ask if this offense is to pass without some ecclesiastical action?

A colored preacher down South took for his text, "We are made a spectacle unto the world," 1 Cor. 4: 9; and explained the passage to mean that Christians are the spectacles through which men of the world gaze at God and sacred things. This leads the Baptist Review to remark that "this ingenious use of the text, while foreign to its meaning, was after all, less of an accommodation than is characteristic of many better educated preachers, who presume to draw subjects from Bible phrases that are entirely opposite to their design."

The N. H. Congregational Association, at its recent session, in the adoption of a resolution introduced by President Bartlett, of Dartmouth College, recorded its earnest desire "that the ministry should wisely, practically, faithfully, affectionately present to their congregations all the great doctrines heretofore commonly known as evangelical." This is well. Loose speculation in the pulpit has wrought no small amount of mischief during the last ten or fifteen years.

We call special attention to the timely proposition of Bro. A. Losee, under "Correspondence," relating to our Foreign Mission. The hour certainly calls urgently for some such effort as this.

Correspondence.

In addition to the usual denominational matter, this department is open to brief and otherwise unobjectionable communications from all parts of our field.

Northwestern Notes.

Northwestern news is not plenty at the present time. The people are too busy gathering the harvests to give attention to other things. Even politics would have to go begging for a listening ear, were it not for the temperance tidal wave. As it is, it comes to the front and will be heard. The victory in Iowa last spring has encouraged the temperance sentiment in other Western states, and at the same time aroused the opposition almost to desperation. In some localities, the strife has been carried into business, and in social and business circles men have to choose between the trade and friendship of the saloon, and that of its opponents.

This commenced on the part of the liquor interests, and it will work their injury. It is a tyranny the people will not be content to see enforced, and woe to the saloon when the people see its true spirit and rise against it! But this conflict with beer is no child's play here. The Northwest is largely the home of the German in America, and he is not a German without his free Sunday and plenty of beer. But of the final victory there is no question. Prohibition is to triumph. It is the next great national issue. Minnesota and Wisconsin are fast hastening to join Iowa, as prohibitory States. Political parties will not long ignore this question. What can be carried in these new States can be carried in all other sections.

The harvest has been a most bountiful one. All crops are exceptionally good in almost all parts of the West. Wheat is the best for years, and even corn, that promised almost a failure up to August, has come forth with more than an average yield. With good markets and fair prices, the farmer of the frontier has reason to be grateful.

The religious outlook is at least fair. The season of worldly prosperity is not often a time of deep spiritual growth. Still, church work goes on, and the Missionary is seeking new conquests for Christ. The September Quarterly Meetings among our churches, as far as noticed, are hopeful. This month is the season for these gatherings than at any other time, unless it be in June. I am writing this while at the session of the Hennepin Q. M., waiting for the hour of meeting. It is the Q. M. with which the Minneapolis church is connected; and yet I had to come 131 miles by rail yesterday to reach this place, and other delegates

from 18 miles farther up the Mississippi River were on the train with me. The Q. M. extends at least fifty miles above Minneapolis. Think of that, you who can't get away to Q. M. in New England because it is so far off! By riding all night I shall be at home for my Sunday work, Providence permitting. The church in this place is but two years old, but the brethren have a fine chapel, a good congregation, and are a warm-hearted people. Rev. E. J. Keerville is the present pastor, and he is much beloved by his people. I visited the place and held a few meetings three years ago, in June, by the request of one family, and took in my Q. M., at Castle Rock church forty miles homeward, on my return. Bro. Haskell came, by direction of the Mission Board, in the fall following, and the church is a part of the fruit. There are many, many towns all around us where like results could be secured, and, as here, souls led to Christ. Oh, for money and men! We hope and expect the Home Mission Society and the Woman's Mission Society will do more for the great West in the year to come than ever before. The fields are white and the laborers are few.

A. A. SMITH.

Mazeppa, Minn., Sept. 22.

Mrs. J. L. Phillips's Letter.

[Read at Ocean Park instead of a paper that was expected, but which Mrs. P. was unable to prepare.]
MY DEAR MRS. HAYES:—One year ago, or nearly that, your letter concerning a Sanitarium came to hand and was hailed with delight and gratitude. The project was pronounced practicable by those who had the best possible means of knowing. But one little year has brought its sad changes in the Mission, and Darjeeling openings are not possible now. Every site, every available spot, is put far beyond the reach of our poor little unken-in debt mission. Hence, we could not draw up a plan for a house. Hence we had to say, "There is now no opening." And we said it with less sorrow than you might expect from what you have heard of our desire for this same Sanitarium, with its sublime views, and, far better still, its life-giving air. With less of sorrow I say, for something seemed to fairly thunder in our ears and hearts, "Seek ye first the kingdom of God and all these things shall be added unto you." Since coming down to the plains with renewed vigor, the cry is all the more distinct. While with unfeigned gratitude we acknowledge the wisdom and kindness that prompted you to give us the hope of a Sanitarium, and while we beg of you to let us still cherish that hope, yet we ask you to wait a little, before you draw the attention of the supporters of our Mission too strongly in that direction.

First, as a band of women who will not let go a righteous undertaking once firmly begun, will you not undertake to send us men, real men, with live, loving wives? From one end of the Mission to the other, and all along its borders, there is this very minute a crying need of help. Women have come here, and worked bravely and efficiently, and are still doing so, but more than anything else to-day we need men, and a man well married is double man in the fullest sense of the word. Who has not learned that he is worth a single one? Hence send three men and all wives to begin with.

There are a few solid facts that no one of sophistry can drive away nor conceal, — we had better stare them in the face before it is altogether too late, though we are now on the last half of the eleventh hour. First, these outstations or places that ever since we came here (nearly 30 years ago) have been presented to the home friends, time after time. While in this large circle, and nearer, are the little churches, so far apart that one man could hardly do them justice were he to give them his whole time, while now, they can receive only a monthly visit of a few hours, from one with double home work pressing upon him constantly. Again, and nearer still, are our principal ports. The Bacheliers and Marshalls finish their last decade in less than a year. The Bacheliers must have a furlough. Mr. Marshall has now been prostrated with fever more than a month, and in brief, ten years in the heart of the tropics, and in the heart of health-bloom, is quite enough to sap the very life blood out of both soul and body. . . . For the sake of the cause, and for the sake of those, both here and at home, who love it, and work for it, more attention should be paid to the health of missionaries, and a better policy should be adopted by which they may not mentally starve. A Sanitarium, or its equivalent, is a most desirable object in the direction of the former, the health-preserving; but this dark land has little spiritual or mental food to offer, and ten years is as long as one can profitably stay here at one time.

With the blessed hills all around, and above me, I wrote you, as best I could, of Darjeeling and its glories. Now keep in mind that the half can never be told, and send us three men and their wives, and then see if some kind hearts are not moved. . . . to build a Sanitarium for them, where they can now and then catch a breath of life and invigoration with which to do their work. During the last year, three of our number have left us, and the thought that five more must soon go makes us forget everything else. And well nigh in despair, we turn to the Woman's Board, and ask you to send us help and that at once. . . . And where are the names of those ready to come? There are young men—you will find them—who would gladly come. I beg of you, let your best efforts go to send us men. Meantime, keep the Sanitarium in view for the new comers. We are ready to say with our beloved Miss Crawford, "the plains are large places to work on. We'll take mountains by and by." Worse than the heat and fever are closed schools and broken churches. Send us strong hands and wise loving hearts to save the young all about us, who may make such shining lights in this darkness—and then build the Sanitarium to help those following us to do better and faster work. Should there be an opening or piece of land, not beyond our mission purse, you shall hear of it, and that at once, or should you receive money for that, do keep it. All things are possible with the Lord. But your first work is to send us efficient men.

Our Mission.

No one can read Dr. J. L. Phillips's last letter in the Star, or Mrs. Hill's solemn appeal in the same issue, without feeling somewhat moved. My mind has been running up and down every line of possible resource hitherto untried, to see how this pressing need may be met, and I am reminded of a report of a benevolent institution which I read some time ago. In this report there were gifts of jewelry acknowledged, the sale of which brought a good sum into the treasury. Now, am I fanatical

Family Circle.

SKY-CLEARING.

BY A. W. A.

When the sky with scudding clouds is dark,
When nature fretful seems and sulky,
The wind, we say, will drive away
The vexing clouds and leave the day
Without a canopy so bulky.

When the wind with quickened breath doth
flow,
And angry seems, impulsive striving,
Like fable old by Æsop told,
To make the traveler's cloak unfold—
His efforts end alone in striving.

Then the clouds are driven, but not dispelled;
Existing still, they flock to other places.
A chance to bring, the only thing
Is sunshine, and the clouds take wing;
They vanish quite and leave no traces.

When a soul is sad, with gloom o'er-cast,
His sky to clear, bright kindness muster;
A cheerful word, whenever heard,
The heart doth touch;—emotion stirred,
Then victory's won, but not by bluster.

TO-DAY.

Why do we tune our hearts to sorrow
When all around is bright and gay,
And let the gloom of some to-morrow
Eclipse the gladness of to-day?

When Summer's sun is on us shining,
And flooding all the land with light,
Why do we waste our time repining,
That near and nearer creeps the night?

We teach ourselves with scornful sadness
That it is vain to seek for bliss—
There is no time for glee and gladness
In such a weary world as this.

The snare of doubting thoughts has caught us,
And we to grim forebodings yield,
And fail to learn the lesson taught us
By all the "lilies of the field."

They take no thought for each to-morrow,
They never dream of doubt or sin,
They fear no dim forthcoming sorrow,
They toil not, neither do they spin."

Yet still they tell the same old story
To us who crave in vain for ease,
That "Solomon in all his glory
Was not arrayed like one of these."

—Sunday Magazine.

A SISTER'S INFLUENCE.

BY CECIL EARLE.

"Halloo, Roy!" called a voice, as he was hurrying up the street one morning. "I say," continued the speaker, as he overtook Roy, "where do you keep yourself evenings? I haven't seen any thing of you for a week."

"At home, of course, Will, where all good boys should be."

"Oh, how good I'm getting to be! Mamma keeps me tied to her apron string to keep me out of mischief," said Will mockingly.

Roy's face flushed, but he did not answer; so Will continued, "I suppose it's a nice place to be, but I'd rather have my liberty, and I always will have it, too. Won't you have a cigar?" he asked, after they had walked on in silence for a few minutes.

"No, thank you; I don't care for any."

"What! not have a cigar? why, Roy, what's the matter?"

"Nothing; only I promised my sister that I wouldn't smoke cigars."

"Why! how good the baby is! Perhaps you promised your sister that you wouldn't be out after dark, for fear you might take cold. Say, Roy, did you?"

"No, I didn't promise her any thing of the sort."

"Didn't you? Well then, you did promise her that you wouldn't be in my company. It's no use for you to deny it; for I know it's so; so own up like a man, and say you did."

Roy felt like knocking the fellow over, but restrained himself, and answered quietly, "Yes, I did; and I'll keep my word, too."

"Now that's too bad, for we are going to have some rare sport to-night, and want you to join us. We're going!"

"No, Will; I cannot join in any of your pranks. My time is otherwise occupied," and Roy walked away, leaving Will with his mouth and eyes wide open with astonishment.

Could this be Roy Lynton whom he had been in the habit of making do whatever he pleased by a few words of ridicule? What could have changed him so much in so short a time?

It had cost Roy quite an effort to speak and act as he did, and had it not been for his promise to Mabel, it is to be feared he would have spoken very differently. But he prided himself on always keeping his word; so when Mabel secured his promise not to smoke cigars, nor to be in Will Mason's company, she felt sure he would keep it.

Roy continued to spend his evenings at home. Indeed, Mabel succeeded in making them so pleasant that he preferred home to any other place. They continued their reading, spending an hour and a half each evening, then devoting the rest of it to music, games, or conversation, to suit their various fancies. After a time they adopted the plan of taking turns in providing entertainments for the remainder of the evening, after the reading had ended. This proved to be an excellent plan, for it gave each one a chance to do the things which he or she preferred.

"Oh, Mabel! have you heard what happened last night?" asked Roy one morning in early winter, running breathlessly into the parlor, where Mabel was busily engaged in dusting and putting the room in order.

"Why no; how could I, when I haven't been out of the house this morning?" she answered, laughing merrily.

"Well," began Roy, "you know Mike Ryan, who lives about a mile out of the village?"

"Yes; but what has he to do with what happened last night?"

"Have patience, my dear sister, and you shall soon know. He is in the habit of spending his evenings at Rollin's saloon, and when he goes home he is usually rather tipsy. Last night he started for home at a late hour. As he was going along, the snow suddenly gave way beneath him, and he fell into a pit several feet deep, breaking his leg, and otherwise injuring him. He was quite drunk, but the fall sobered him instantly. As he lay there groaning, and trying to rise, he heard voices approaching. They came nearer, till at last he was able to recognize them and understand what they said."

"Wasn't it fun, though, to see him throw up his arms, when he fell, and call on the saints for protection? Will Mason was saying."

"I wonder if the fellow is hurt? Probably he is soberer now than he has been for a week. Let's ask him how he feels." This was said by Sam Berry.

So they called, "Halloo! Who's that groaning? Any one hurt?"

"Help me out of this hole. I'm most killed," answered Mike.

This frightened them, and they quickly descended, and helped him to his feet; but he couldn't walk, so they were obliged to get a sled and draw him home. He sent them for a doctor, to whom he told his story, and this morning they were arrested."

"But I don't understand, Roy, how he came to get such a fall, or how the pit came there."

"You remember that place where the great show bank was last winter? Well, it's there now. They dug the snow away, making a large pit, then covered it with slender sticks that would not bear a man's weight, then covered them lightly with snow, and when Mike stepped on the place, it gave way and he had a fall."

"Oh, Mabel," Roy continued, after a short pause, "supposing I had been with them! I'm afraid I might, if you had not kept me away from Will's influence. He was fast gaining an influence over me, and it was very hard at first for me to stand his ridicule. Only think! I might have been under arrest now. This will be a lasting lesson to me, I hope."

TOWARDS THE NORTH POLE.

BY G. B. G.

The first northern voyages were made by the Venetian navigators, who went as far as Labrador. Then the Cabots penetrated Davis Strait, which led to the hope of a northwest passage. Next followed the brothers Cortesal, and after them Sir Hugh Willoughby, in search of the Indian passage. He was driven back from Nova Zembla by ice. In 1576-78, Frobiisher made his three voyages and discovered Hudson Bay. Two years later Davis made more important accessions to a knowledge of the Polar seas, and passed the strait bearing his name. Among the many voyages made by Danes, French, Dutch and English in the succeeding fifty years, Hudson's penetrating to latitude 75 degrees was the most notable. The expeditions of this century are familiar to all. Of them the one under Dr. Kane reached latitude 82 degrees 27 minutes, the farthest point gained up to that time in that route; but President's Land, which he reported, was a myth, and the open sea, which some of his men testified to, was not there when the English under Capt. Nares went beyond it sixty miles. The Polar, under Captain Hall, reached 81 degrees 38 minutes, and Captain Hall by a sledge journey made 82 degrees 16 minutes. If the North Pole is ever reached, and in all probability it will be, the gates to its admission will be found north of Europe, where the Swedish navigators have been investigating.

It is many years since Captain John Symmes, the author of the theory known under the title of "Symmes's Hole," died, but it seems that his son inherited his belief, and in an Ohio lecture he has explained to some of the present generation the long shelved idea.

Captain Symmes lived and died in the belief that the earth was hollow, its crust being about one thousand miles thick, and that it was possible to sail into the interior space by the way of the open sea at the North Pole. He held that this interior surface was inhabited, and gave an ingenious explanation of the manner in which heat and light were imparted. His son, who has given renewed publicity to this theory, spoke with sorrow of the fact that the Polar turned back when within one day's sail of the open sea. Doubtless few will consider it worth the while to spend much money to prove the correctness or falsity of the "Symmes's Hole" idea, but such things tickle the imagination into dreaming of the possibilities of that expanse beyond the ken of dwellers on the upper crust of the earth, and we hope some Yankee will be the happy explorer to settle the nature of that warm northern ocean.

E. Lempster, N. H.

God feeds the wild flowers on the lonely mountain side without the help of man, and they are as fresh and lovely as those that are daily watched over in our gardens. So God can feed his own planted ones without the help of man, by the sweetly falling dew of his Spirit.

THE RELIGIOUS VIEWS OF OUR PRESIDENTS.

Washington, as is well known, was an Episcopalian, that being the prevailing church among the Virginia planters of the last century, and, in fact, from the first settlement of the State. When scarcely twenty-one, he was almost unanimously elected one of the vestrymen of the Episcopal church near Alexandria, and he ever afterward was devoted to his church.

John Adams, as is equally well known, was a decided Unitarian. Speaking of his religious character, his grandson, Charles Francis Adams, says: "Rejecting, with the independent spirit which in early life had driven him from the ministry, the prominent doctrines of Calvinism, the trinity, the atonement and election, he was content to settle down upon the Sermon on the Mount as a perfect code presented to man by a mortal teacher. Further he declined to analyze the mysterious nature of his mission. In this faith he lived with uninterrupted severity, and in it he died with perfect resignation."

Mr. Jefferson may be classed as a Unitarian. It was, and still is, common among his political and religious opponents to call him "an infidel." Sixty to eighty years ago Unitarians of the most exemplary lives frequently had the same opprobrious epithet applied to them. In a letter to a Quaker friend, dated September 13th, 1823, Mr. Jefferson said: "Of all the systems of morality, ancient or modern, which have come under my observation, none appears to me so pure as that of Jesus. He who follows that steadily need not, I think, be uneasy, although he cannot comprehend the subtleties and mysteries erected on his doctrines by those who, calling themselves His special followers and favorites, would make Him come into the world to lay snares for all understandings but theirs. Their metaphysical heads usurping the judgement-seat of God denounce as His enemies all who cannot perceive the geometrical logic of Euclid in the demonstrations of St. Athanasius, that three are one, and one three."

Mr. Jefferson's immediate successors—Presidents Madison and Monroe—were probably Episcopalian, possibly tinged with the theology of Jefferson, their friend and idol.

John Quincy Adams was a decided Unitarian, and one of the earliest supporters of the Unitarian Church at Washington. (Mr. John C. Calhoun's name appears next to that of Mr. Adams on the list of original subscribers. Whatever may be thought of Mr. Calhoun's political views, his personal character was never impeached. Mr. Adams appears to have regarded him highly.) The *Unitarian Review* contains the following extracts from the journal that Mr. Adams kept till within a few months of his death: "Tuesday, April 12th, 1812: The trinity, the divinity of Christ, the whole doctrine of atonement, the immaculate conception of Jesus, and a devil maintaining war against Omnipotence, appear to me all as contrary to human reason as the real presence of the Eucharist." April 18th, 1829: "Walked to the Presbyterian Church; heard a stranger, from John's 9. It is painful to me to hear a Calvinist preach from this text, and to witness the solemn and fervent sincerity with which they pour out absurdity and nonsense."

President Jackson was a staunch Presbyterian, certainly believing in the "Church militant." He was one of the most positive characters in politics and theology, in American history. He did not join the Church and become a communicant till after he had retired from public life.

President Van Buren belonged to the Dutch Reformed Church, that denomination being the prevailing one at Kinderhook, as well as in the neighboring Dutch villages on the Hudson River, near Albany, where he passed his early life.

Mr. Fillmore was a leading member of the Unitarian Church at Buffalo, and at Washington during his official life.

President Harrison in early life belonged to an Episcopal church in Cincinnati, of which he was a vestryman more than fifty years ago. After removing to North Bend he worshipped at the Rev. Mr. Safford's Presbyterian church at Cleveland, near by. In his inaugural speech, March 4th, 1841, he said "he deemed the occasion a fitting one for the announcement of his belief in the divine origin and obligations of the Christian religion." He was an educated gentleman, of excellent personal character, and a thoroughly honest patriot of the old school.

John Tyler and General Taylor were probably Episcopalian.

President Polk was a Presbyterian.

President Pierce belonged to the Orthodox wing of the Congregationalists. When in Washington he worshipped in the little Presbyterian church in the rear of Willard's Hotel, of which it was afterward an adjunct, and used as a hall for concerts, lectures, etc.

President Buchanan worshipped at the same church as Mr. Pierce.

President Lincoln's family worshipped at the New York Avenue Presbyterian Church, but he entertained the most liberal religious views himself. Like his Secretary of State, Mr. Seward, he was a great admirer of Theodore Parker, who corresponded much with Mr. Seward, and some with Mr. Lincoln, in 1850-1860. Many of the thoughts of Mr. Parker can be found in the writings of Lincoln and Seward. The identity between the clear, transparent style of Mr. Parker and that of Mr. Lincoln was noticed before the

latter was president. In Mr. Lincoln's Gettysburg speech, which has been read with admiration wherever the English language is spoken, the expression, "A government for the people, by the people," etc., was a thought of Mr. Parker's, which occurs in his "Experience as a Minister," page 99: "Freedom, which leads at once to Industrial Democracy, respect for labor, government over all, by all, for the sake of all," etc. Mr. Lincoln was very friendly to the Rev. William H. Channing, and expressed much satisfaction at his being settled over the Unitarian Society in Washington; and when the church was closed and used as a hospital during the war in 1864, he appointed Mr. Channing a chaplain in the army.

Of Andrew Johnson, accounts are various. He has been classed as a Lutheran, a Methodist and as a Campbellite, the latter sect being numerous in the South-western States. Perhaps he changed his religious views as easily as he did his political. The Rev. Mr. Power, pastor of the Disciples' Church in Washington, however, speaks of Mr. Johnson as having been certainly of the Campbellite persuasion, and that he was at one time his (Mr. Power's) parishioner.

General Grant was a regular attendant at the Rev. Mr. Newman's Metropolitan Methodist Church at Washington, to the building of which he subscribed liberally, besides giving five hundred dollars (in the name of Mrs. Grant) toward the purchase of a chime of bells.

Mr. Hayes was a Methodist, and worshipped at the Foundry Church, near the White House, in preference, for some reason, to accepting an invitation to occupy the "President's pew" at the Metropolitan Church, where, as well as at St. John's Episcopal Church, a few has always been set apart for the Presidents. Mr. Garfield, as is well known, was a member of the Disciples or Christian Church.

Mr. Arthur is an Episcopalian and worshipped at St. John's, a little Episcopal Church near the Executive Mansion, where many high public functionaries have always attended.

Of all the Presidents, Washington, John Adams, John Quincy Adams and Garfield are said to have been the only communicants. Probably General Harrison, if he had lived, would have been one.

Mr. Seward, near the close of his life, remarked, "After all the abuse heaped upon our various Presidents, there never was one who would not have been received as a member into any one of our Churches."—Sunday Magazine.

MRS. ARCHER'S MISSION.

"Oh dear!" sighed Mrs. Archer dolefully over her dainty crocheting.

"What's up now?" asked brother Jack, looking up from his evening paper.

"Why, nothing—only Miss Damon has been here. She is going clear out West on a sort of mission, you know, and she is so full of work and plans that it makes me feel so insignificant, so utterly useless; and I don't want to be useless, Jack. I used to think I would so like to go as a missionary. It would make life worth living if one could be the means of saving even one poor soul. But there were Philip and the children. And now they're gone, there's you left. I do not see how I can go."

Brother Jack furtively brushed away two big tears that would come in spite of him, muttered something about having caught a sudden cold, and then, a moment or two afterward, dropped his paper, exclaimed briskly: "Why not kill two birds with one stone—do your missionary work, and take care of me too?"

"But, Jack, you would not want to go?"

"Oh, no; bless your heart, no; I'm satisfied where I am; but it's my opinion that if you are in earnest you can find enough genuine missionary work on this side of the globe as well as the other."

Mrs. Archer dropped her work, and drew her low chair close beside her brother's. "Please tell me what you mean, Jack," she said wistfully. "I am in earnest, I think."

"Well, I was thinking of one thing, at the store, yesterday. There's young Graham, one of the under clerks, just in from the country. I'm not very much mistaken, he's going down hill. Cheap boarding-houses are not very pleasant places to spend long evenings in, and so he is drifting into bad company—and ways, too; he's no friends in the city, you see. Denholm is in the same situation. In fact, there's half a dozen at least, just in our store, Nell, and I presume each one of them knows another half dozen like himself that is drifting down hill because no one stretches out a kind, helpful hand, and lends them a bit of a happy home fireside to keep them pure and true."

"Would they come here, do you suppose? Could I make it pleasant and home-like for them, and so keep them away from those places? O Jack, do you think I could?"

"Well, well, little woman!" laughed Jack, half at the deluge of questions, and more than half in delight at the look of eager interest on his sister's wan, sad face. "Yes; first, I think all they need is an invitation; secondly, I know you would make it pleasant and home-like; and thirdly, I've no doubt it would save them, for they are not bad yet, only drifting that way, because it's the easiest way to drift, and they do not see the danger." There was a little stir the next day when Mrs. Archer, in her deep mourn-

ing robes, came into the store. Somehow no one quite knew how, but very easily and naturally, she obtained an introduction to Graham. Just as easily and naturally, she found, in the five minutes' conversation at his desk, that he was a stranger in the city.

"Lonely?" "Yes, he was," he frankly admitted. "Boarding-houses weren't homes, by any means."

"Would he not come up and see her some evening—say this very night—and tell her about his home? She used to live in just such a pleasant little village. And would not Mr. Denholm like to see Jack's new Western views? He had some fine ones."

It was not much—perhaps hardly any one would think of calling it missionary work; just a fine pleasant evening by a home fireside. And yet the two invited guests, who received at the close of the evening a cordial invitation to come freely and bring any friends they pleased, as to their own homes, went forth with a strong sense of purification, and better fitted to meet life's temptations. There had been nothing said, but the purity of the home fireside had given them an unconquerable aversion to the haunts they had frequented of late. And Helen Archer had found her mission without going to China or Japan.

"I'm lending a hand up," she thought. "It's just as noble and grand here as it would be there," thought Jack, looking on.—Christian Intelligencer.

YOUNG MARRIED PEOPLE.

There is no epoch in American life which is fraught with so much solicitude and responsibility as the hour when vows are spoken and faith plighted and the twin become one—one in sentiment, one in purpose, one in all that pertains to life.

At this juncture, one of the most serious mistakes is made not unfrequently. Instead of going forth with the blessings of friends, and at the high tide of conjugal affection, to a home of their own, they foolishly seek quarters at some public boarding house or hotel. It is all meant in kindness, we admit, but it is nevertheless a grievous error.

The new-made wife, if she be a true woman, does not ask for a life of idleness. She would much prefer making a home of her own attractive, even if it should be a rented one, than to sit with folded hands waiting for her lord. Her ready wit and willing hand would rather be preparing some surprise that would awaken pleasure in the heart of him with whom she has coupled his destiny. And this would only beget within him a strong desire to render home as attractive and lovable as his means would allow and his affections dictate.

It is an absolute unkindness to the young wife to deprive her of the pleasures of early housekeeping, and to doom her to a life of idleness in a crowded boarding house. The danger lies in want of healthy duties to perform. Idleness is no more a woman's normal sphere than a man's.—Selected.

HOW CAN THE BLIND SEE?

A company of blind men sat talking together, seeming well satisfied with their discourse.

"The world is square," said one.

"No doubt," said another.

"And grass—let me consider—grass is red," said a third.

"Certainly," cried a fourth.

"And there is darkness always," said a fifth.

"There can be no question about that," chimed in a sixth.

And so they went on, making wonderful mistakes, and agreeing with one another most cordially.

But, suddenly, one of them gained his sight, and he saw that the world was round, the grass was green, and that it was light wherever the sun shone. So he ran to tell his friends.

"Oh, sirs, we were in a strange mistake when we settled all those things, I assure you! It arose from our being blind. I can see now, and wish you to profit by my experience."

"Do but hear him!" said one.

"Ha, ha, ha!" laughed another.

"Conceited knave!" cried a third.

"Impudent impostor!" said a fourth.

"Poor deluded fellow!" said a fifth.

"All cant!" said a sixth.

"Would you believe it?" said the astonished man to one who, like himself, could see.

"Believe it!" was the answer. "Certainly, I expected no other. If you want them to believe you, you must see about getting them eyes for themselves. They can't see out of yours. You forget what you were when you were blind."

Selected.

"DON'T WORK FOR ANYBODY."

How that phrase can mean the same as "works for everybody," is more than one understands, until a reference to the duties and all-day cares of a housewife and mother explains the paradox. The *Women's Journal* says: "A little boy, on his way to build fires and sweep offices in Boston, while the stars were yet in the sky, told the writer: 'My mother gets me up, builds the fire and gets my breakfast and sends me off. Then she gets my father up and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; and then she and the baby have their breakfast.'

"How old is the baby?" I asked.

"Oh, she is 'most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get two dollars a week, and my father gets two dollars a day."

"How much does your mother get?" With a bewildered look, he said "Mother! Why, she don't work for anybody."

"I thought you said she worked for all of you."

"Oh yes, for us she does. But there ain't any money into it."

This wife of a day laborer represents a large class of hard-working women. There is more than one "labor of love" that draws no pay—in cash—but mankind would be a much meaner race if all such labor were turned into a hireling's task. The true wife and mother could not respect herself if all her service at home were counted at a price and settled for in days' or week's wages."

Temperance.

PROHIBITION IN NEW HAMPSHIRE.

BY ARTHUR B. COTTON.

We boast of the unlimited acreage of the public domain; of the unshackled freedom of trade; of enlarged facilities for travel and the communication of thought; of the rapid extinguishment of national liabilities; of free labor, human equality and popular education. Last year we raised over two and one-half billion bushels of cereals and mined seventy million dollars of the precious metals. Yet, in face of this apparent prosperity, a cancer is eating at the heart of our country with restless energy. War, famine and pestilence with their carnage, suffering and frightful mortality entail less misery upon humanity than intemperance and its train of associated ills. It is an evil which has its dead in every graveyard; which has its inmates in every mad-house; which has its infirm in every hospital; which has its pauper in every almshouse; which has its criminals in all penitentiaries; which numbers its suicides by thousands; and which has had its condemned on every gallows. These are some of the bitter grapes suspended on this perilous vine.

I proceed to arraign the alcoholic traffic for reducing 200,000 persons to the work-house yearly, and I also arraign it for incarcerating 100,000 in the penitentiary. I arraign it for making 600,000 drunkards yearly, and I also arraign it for carrying 60,000 souls to premature graves. I am prepared to say that it causes nine-tenths of all crimes in the United States. It is needless to dwell on facts so obvious in a Christian newspaper.

The adoption of a proper remedy for a given evil depends upon a correct ascertainment of its extent. For a remedy some say license. Such should be of fanatics. Others say constitutional prohibition. Such should be called down. If we would save succeeding generations from the curse from which we are suffering, if we would build fewer jails and work-houses, we should unite in lending our support to this sovereign measure of relief. Sound morals underlie good government; just and equal laws flow from moral legislators, whence the happiness of a people. The control law of progress is preservative additions. It is the imperative duty of government to protect itself from internal destructive agencies. We should for the present operate through the old parties; but we should act with concert and organization. It is useless to dwell longer upon facts and sentiment. It is time for an advance against the enemy. The ballot is the proper weapon for American freedom to use. Public opinion is right for a change. Noble young Kansas, first to bleed for liberty, is foremost to adopt constitutional prohibition. Iowa, too, has wheeled magnificently into the line and added itself to the temperance column.

Let not the old Granite State, whose traditions on the subject are glorious, be far in the rear. Men of New Hampshire, on no conceivable consideration vote for a party candidate who is given to drink, or who is not a steadfast believer in prohibitory legislation. More prohibitionists are needed in Congress to co-operate with our own Blair, and Dingley of Maine. It is only by reiterated endeavor and continuing agitation that great movements have been accomplished. Ours can be no exception. Weary not, then, in well-doing. Through the medium of the press, we must constantly hurl philippics at the common enemy. Let every pulpit become a Sinai, thunderous and alarmed, and from every cross-road school-house in the State influences should proceed to checkmate and destroy the iniquitous traffic.

Sir Garnet Wolseley is another of the travelers in the East who manage to get along without wine-drinking. Judging from the tone of his dispatches, and from the work he has dispatched, he has not felt any lack of spirits while adhering to his practice as a total abstainer. There is no place in this world where wine is so safe a beverage as water, to an old resident or sojourner. It is appetite, not hygiene, that makes wine so popular abroad or at home.—Sunday School Times.

Mr. Blaine says: "Intemperance has steadily decreased in the State since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine."

It is said there are 70,000,000 gallons of whisky in bond in the State of Kentucky, which represents the destruction of 26,000,000 bushels of corn.

Book Table.

THE OCTOBER MAGAZINES.

The leading magazines for October are particularly noticeable not only for the wide variety of their contents, but also for several very readable articles which they contain. Harper's has eighteen contributions that together make a number of unusual excellence. In fact, it might be difficult for any one to suggest—if the first illustrated paper, which is thin padding, were left out—how the magazine could be made up any better to meet the taste of the miscellaneous public. Of the illustrated papers one by Colonel Higginson, entitled "The Spanish Discoverers," is the most important. One on "Medical Education in New York," with portraits of a few of the leading physicians, and another concerning the interior decorations of "Certain New York Houses" will, however, probably attract the most readers. The first is by W. H. Rideing and the second by Mrs. M. E. W. Sherwood. Both articles are excellently illustrated. Another attractively illustrated paper is the first of a series on "Southern California," by W. H. Bishop, which would be better adapted to a magazine if the author observed and gathered his material with a view to literary treatment rather than for the presenting of a mere journalistic statement of facts. Together with these papers, the other chief contributions are a well-written biographical sketch of the late D. G. Rossetti, by Miss Mary Robinson, a young English writer; a suggestive article entitled "The Railway Invasion of Mexico," by John Bigelow, pointing out the physical, social, and political features of Mexico, and the probable results of American investments in that country; and, thirdly, a capital short story—"Passages from the Journal of a social worker," by Margaret Floyd. As magazine stories go, this is among the best in the way of freshness and artistic finish that the magazine has contained lately.

The reader who turns from Harper's to The Century will not be able, we fancy, to decide which is the better number. All that we have said in commendation of the former may be heartily repeated of the latter. Pictorially the number is superb, and the frontispiece portrait of Abraham Lincoln, by Cole, is a very notable engraving—wonderfully faithful and vivid. It seems to us that none of the many excellent portraits which the magazine has contained have equaled the great merit this possesses. As to the twenty-three contributions, they compose a miscellany that the magazine rarely equals. The contribution which occupies the first place is a profusely illustrated sketch of "Life in a Mexican Street" that is as well written as it is illustrated. A description of the Corcoran Gallery of Art and its pictures, by S. G. W. Benjamin; an account of the negotiations for the Obelisk now in Central Park; and a descriptive paper on Quebec, entitled "The Gibraltar of America," are the other leading articles accompanied by pictures. Each and all of these are entertaining. The most noticeable articles without illustrations are a third paper on "The New North-West," by Mrs. E. V. Smalley, which contains an interesting narrative of the writer's travels among the Rocky Mountains; and an intelligent and comprehensive consideration respecting "The Growth of the United States," by Francis A. Walker, superintendent of the last census. The short story of the number, "Five Hundred Dollars," by C. H. White, is rather dull and prosy. It is much inferior in character, construction, and effect to the previous stories by this author, who appears to have received a warm welcome by the editor. The chief poem in length and merit is by Professor Boyesen, and is entitled "The Minstrel at Castle Garden." Finally, we must not forget to mention that the serial, "A Modern Instance," by Mr. Howells, is concluded with the present installment. A great deal can be said of this novel. There is as much difference between it and all of Mr. Howells's other novels as there always is between any work that displays the power of real genius and those that retain only the impress of neat, discriminating talent and culture. It is a story that reflects, like a polished mirror, the life that a vast majority of married people in all grades of society are enduring, especially in this country where marriage and divorce are both easily arranged, and the moral effect of so strong and dramatic a presentation can not fail of making a deep impression on any reader. The strong characterization, the grouping and construction that produce just the dramatic sequence desired,—in fact, the vivid reality of the entire story told by the skill of a great artist. Further criticism we must defer till the appearance of the story in book form.

In The Atlantic, Mr. Hardy's rather unsatisfactory serial, "Two On a Tower," still occupies the first place. Next in order, is a scholarly sketch of a ramble "Among the Sabine Hills," by Harriet W. Preston; then a graphic poem by Whittier describing a storm on Lake Asquam; and following this a long, dry paper entitled "An English Interpreter," by Horace E. Scudder, giving an account of Frederic James Shields, the English painter, and his pictorial presentation of the Te Deum Laudamus on the chancel windows of Eaton Hall Chapel, at Chester. The two most readable contributions are Mr. F. H. Cushing's second paper on "The Nation of the Willows," and the continuation of "Studies in the South," by an anonymous contributor. These are capital magazine papers, and together with Mr. Whittier's poem and three other poems of much merit—"Cicada," by John McCarty Pleasant; "Fallow," by Lucy Larcom; and "Pilgrim's Isle," by T. W. Parsons—make the number one that is well worth obtaining. The story, "And Mrs. Somersham," is flimsy and interesting; and seems to us that a long article concerning "University Administration" would be more in place in a strictly educational periodical.

Of the six papers in The North American Review, the leading one, "The Coming Revolution in England," by an English contributor, H. M. Hyndman, is the most noticeable. Though the writer's conclusions from the signs of the times that a revolution is close at hand in England are not likely to prove convincing; his observations and statements are worthy of consideration by the reader who watches with interest what is taking place abroad. A sensible contribution of "The Morally Objectionable in Literature," by O. B. Frothingham; a concise account of "Recent Discoveries at Troy," by Dr. Schliemann; and some suggestions respecting the protection of forests, by Prof. Charles S. Sargent, are among the remaining contributions to this number.

The Popular Science Monthly contains a portrait of Virchow, the eminent physiologist, and a variety of instructive papers on various subjects, scientific and otherwise, chief among which are those entitled, "Massage: A mode of Application and Effects," which

is an account by Dr. Douglas Graham of a combined operation of rubbing and kneading the body as an aid to the cure of disease; "The Progress of American Mineralogy," by Prof. G. J. Brush; "Physiologic Curiosities," by Dr. Felix L. Oswald; and a reprint from an English magazine of a recent lecture by Matthew Arnold on "Science and Literature," in which that writer deplores what he considers the crusade of science against literature.

The present number of The Electric contains all the notable papers that have recently appeared in any of the English monthlies. Among other papers, "Some Impressions of the United States," by E. A. Freeman; "Personal Recollections about Garibaldi," by Karl Blind; an account of the Salvation Army in England; "An American View of Ireland," by E. L. Godkin; and the lecture by Matthew Arnold, mentioned in the preceding paragraph.

The October number of The Magazine of Art, published by Cassell, Petter, Galpin, & Co., New York, contains as frontispiece an excellent full-page engraving of a picture by Boughton, hung in the Corcoran Art Gallery in Washington, entitled "The Her Presumptive," and also a full-page engraving of a bronze statue, "Teucer," by Thoyseroff, which attracted some attention the present year at the Royal Academy. The other pictures that embellish the number on almost every page are likewise, for the most part, choice work of the engraver. The principal articles that they accompany are: "The Normanton Hogarth," by Austin Dobson; "Some Original Ceramics," by Cosmo Markhouse; "After the Herring," by Aaron Watson; "Art in the Garden," and a notice of pictures recently exhibited in London. Both the artistic and the literary features of this publication will be found attractive and instructive by all who care to know what is being accomplished by English artists.

The American Agriculturist comes out for October in a new dress of type and with an appearance much improved. It has a new cover, is printed on superior paper, and the engravings are more carefully executed than formerly. To those who always welcome its appearance each month, it will be more attractive than ever; and those interested in agriculture, who do not now subscribe for it, will be more likely to do so.

The Wide Awake opens with a dainty drawing by Miss McDermott, designed as a frontispiece for a fanciful story by Susan Hale, entitled "The Hope Works." Many other excellent short stories make this number a very entertaining one. Edward Everett Hale, "the political editor of the Wide Awake," sends from Spain a very clear explanation of the Egyptian question. The first of the set of Old Time Papers, by Luther Whitney, appears in this number; it is called "A Suit of Home-spun." As usual, there are many pleasant poems in this number: The Chautauque Reading Course for the second year begins with Miss Harris's "Little Biographies of Pleasant Authors for Young Folks." The initial paper being a very tempting one concerning Sir Walter Scott. Prof. Sargent of Harvard College begins a series of Health and Strength papers for the boys. There are also other valuable and new features.

One of the best things in the line of magazine engravings we have seen for some time is the frontispiece to the St. Nicholas. It is entitled "When we were boys," and represents two old heads in an orchard recalling from the scenes of fifty years ago occurrences of their frolicsome childhood. The whole number is a strikingly rich one, and to be appreciated needs only to be seen. It concludes the second part of the ninth volume.

LITERARY NOTES.

A volume of essays on American poets has just been published in Leipzig. Its author, Rudolph Doehn, gives great praise Poe.

The Bookseller of London declares that Americans have "shown much sense and dignity" in buying only twenty-six copies of Gulliver's book.

Mrs. Ole Bull has just returned from Norway with much fresh and important material for the "Life of Ole Bull," which she is preparing.

The holiday edition of Aldrich's complete Poems will appear early in October. It will have a new steel portrait of Mr. Aldrich, unusually fine illustrations, a novel style of binding, and can not fail to be a very attractive gift-book.

Miss Elizabeth Stuart Phelps spends her summers at East Gloucester, Mass. She is now reading the proofs of "Doctor Zay," her latest work, and many think her best, which will be published early in October, by Houghton, Mifflin & Co.

Longfellow, it is reported, was never fully satisfied with his tragedy of "Michael Angelo," which is shortly to be published. The Boston correspondent of The American Bookeller says that the poet conceived the idea of writing the tragedy eight years ago, on the occasion of the fourth centennial of the sculptor's birth.

The activity in the publishing line this season in Boston is something remarkable. Of the books to be brought out, a large proportion are new creations, and of the remainder of one-half comprise reproductions of foreign literature. "Trade orders" are coming in a rush, showing that the booksellers are anticipating a heavy business and that money is going to be spent lavishly.

In an autobiography of the late Senator Hill, found among his papers, he thus refers to his college career: "I promised my father that all my college expenses of any kind should not exceed \$300 per annum. I promised my mother I would take the first honor in my class. I redeemed this promise. The proudest day of my life was when I wrote to my parents that I had taken the first honor of my class."

Messrs. Cassell, Petter, Galpin, & Co., of New York, have in press, "The Early Days of Christianity," by Canon Farrar, which completes his important series on the early church, commencing with the "Life of Christ," and the "Life and Works of St. Paul." Two vols., price \$5.00. Cheaper edition in one volume, with notes, \$2.00. Also "The Harmony of the Bible with Science," by Samuel Kimball Ph. D., price, \$3.00. Complete catalogue of publications now ready.

The very beautiful and wonderfully cheap edition of "Green's Large History of the English People," which is published by the Useful Knowledge Publishing Co., New York, is most deservedly finding a place in thousands of home libraries. No history is better worthy of a place in even the smallest library, and, though formerly published by the Harpers at \$10, it is now easily within

the reach of any one, the price varying in the several forms, from \$1.00 in one volume, octavo, cloth binding, to \$2.50 in 5 vols., Elzevir edition, half Russia binding. It also forms a part of the Cyclopaedia of History which is publishing by the same house.

A recently published Directory contains the statement that over \$70,000, or £14,000 sterling, were expended on the production of one of the special season numbers of the London Graphic, and although the author adds that "America to-day stands without a peer in the delicate finish of her illustrations, &c.," it is doubtful whether any proprietor in any country has expended so vast a sum on the publication of one single issue; of a number subsequent to the one before referred to, over 520,000 copies were issued, and the number was out of print in a few days. More than 160 tons of paper were consumed, and the total cost of production was \$85,000; and the pages if put end to end would have made an unbroken line of paper reaching from London to New York.

Miscellany.

STUDIES IN THE SOUTH.

Many curious traits appear in the character of the negroes under the influence of the new conditions of life, or survive as products of the old order, not yet outgrown. They have sometimes made amusing changes in their names, by way of meeting the requirements of their new estate of freedom, or as a tribute to the dignity with which they now feel themselves invested. Thus Romeo Jones of the old time now signs his name Romey O. Jones; Pericles Smith writes himself down Perry Cles Smith; and a boy who was always known as Polly's Jim, having learned to read the New Testament, is now Mr. Apollos James. They still feel great pride in having belonged to rich and important families when they were slaves. One might almost as well give a Southern white man the lie as to accuse a negro of having been the slave of "low down," or "common," white people. "Never had nothin' to do with po' white folks" is the universal asseveration.

Two young negroes in one of the larger Southern cities were quarreling, not long ago, and when passion rose to its highest pitch one of them asserted that the man to whom the other had belonged in infancy was "only a half-strain,"—a half-strain being a man not of full blood or social rank, an inferior person, a kind of social half-breed, merely hanging on to the skirts of the true aristocracy. This was a mortal insult, and it was answered by a stab, which was meant to be a death-blow. The wound was a serious one, and things looked very dark for the champion of his former master's dignity. But the gentleman heard of it, and came from a distant part of the State to assist the negro; and by employing able counsel, and exerting himself in many ways, succeeded in having the culprit "let off" with very moderate punishment.

It is almost impossible to meet with a negro who will admit that he ever belonged to an unkind or cruel master. They nearly always speak of their former owners in most affectionate terms. The virtues of obedience and loyalty seem to be natural to the negroes, and it is easy to see that many of them sadly miss and need the control of somebody stronger than themselves. They may rise to the height of their freedom in the future, but at present it is often an oppression to them. Many of them, however, greatly enjoy doing as they please. They like to spend money, and "to have things like white folks." The houses of the prosperous negroes are kept very neat inside. The women are not afraid nor ashamed of work. Sometimes the kitchen is on the second floor, and the labor of carrying all the wood and water up-stairs is cheerfully undergone, in order to maintain the lower room in state as a parlor. Negroes in good circumstances often feel much satisfaction in paying extravagant prices for showy articles, and I suppose they are the most easily cheated people in the world. In many of their houses there is a profusion of pictures and other ornaments on the walls, and the taste of the negro shows already that he is "a man and a brother."—October Atlantic.

THE SPIDER AS AN AERONAUT.

Mr. Seth Green recently narrated from his own observation how a spider constructs a balloon. If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit marvelous intelligence by his plans of escape. At first, he will spin a web several inches long and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course this plan proves a failure, but the spider is not discouraged. He waits until the wind changes, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried. But neither the resources nor the reasoning powers of the spider are exhausted. He climbs to the top of the pole and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him, as men often do, but he fastens it to a guy-rope, the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into his aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of bearing him away. He often finds that he has made it too small, in which case he hauls it down, takes it all apart and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy-rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined. Mr. Green stated that he had repeatedly witnessed such actions by spiders, and that he feels convinced that it is reason with which the Creator of all things endowed the animals, that enables them to free themselves from their prison.—Rochester Democrat.

"Magnificent promises sometimes end in paltry performance." A magnificent example to this is found in Kidney-Wort which invariably performs even more cures than it promises. Here is a single instance: "Mother has recovered, wrote an Illinois girl to her Eastern relatives. 'She took biters for a long time but without any good. So when she heard of the virtues of Kidney-Wort she got a box and it has completely cured her liver complaint.'"

Obituaries.

Particular Notice. Obituaries must be brief and for the public. For the excess over one hundred words, and for those sent by persons who do not patronize the Star, it is expected that cash will accompany the copy at the rate of four cents per line of eight words. Verses are inadmissible.

Richardson.—Died in Liberty, Penn., Sept. 16, Ernest C. Richardson, only son of David and Lina Richardson, aged 6 years, 2 months and 23 days. Thoughtful and kind beyond his years, faithful in the Sunday-school, many had become attached to little "Erny." In death he lifted up his hands and said, "I am going home."

Fox.—Mary H. Fox died in Milton, N. H., Aug. 6, aged 67 years and 6 months. Sister Fox embraced Christ more than 40 years ago, and from that time until called to her reward, her life was a life of trust in her Saviour. Of a quiet and retiring nature, her aim was to live at peace with all, avoiding even the appearance of evil. Thus when called, she was ready to depart and be with Christ, which is far better than to leave many friends to mourn, but not as those without hope.

H. P. MANSON.

Marsh.—Sophia B. Tufts, wife of Daniel Marsh, died of apoplexy in Bolton, Mass., Aug. 12, aged 55 years. Mrs. M. was born in Farmington, Me., and at the age of 15 went to Nashua, N. H., where for several years she was connected with the P. B. interest. Both herself and husband were baptized in Lowell by Rev. A. K. Moulton. Some 25 years ago she moved to Clinton, Mass., and with her husband became connected with the O. B. Baptist church of which she was a worthy member at the time of her death. Although separated from the people of her choice, she did not forget them, but was ever a reader of the Star and a thorough Episcopalian. When able to attend the Sabbath she seldom vacated. She was honest, industrious, true, a faithful wife, a loving mother, a warm friend. She is missed in her home, in the church and Sabbath-school, and by friends who loved her. To her memory it is but a fitting tribute to say, "She hath done what she could." Passionately fond of flowers, she was gone to that land where flowers never fade, where the eye never grows dim, or the mental faculties weaken. Her loving Father has taken her from a world of sorrow, to dwell in Paradise, and while she sings the songs of the redeemed, and walks the streets of the golden city, friends mourn not without hope, knowing that their loss is her gain. "God's finger touched her and she sleeps." Her funeral was attended on the 14th, her pastor, Rev. F. C. M. Bowers, officiating, assisted by Rev. A. Randlett of Dunstable.

Howland.—Mrs. Sophronia Howland of Waterville, Me., died Sept. 11, aged 70 years. Sister H. experienced religion fifty years ago this fall under the labors of Rev. Mr. Whitcomb. She was baptized by him and received to the membership of the F. B. church in Waterville, of which she remained a faithful member until removed to the home beyond the river. Sister H. was anxious at first to live to see the church of her choice built up; but when it became apparent that the Master was calling her up higher, she calmly resigned all into his hands and patiently waited for the hour of release to come. A few hours before she died, I asked her if it was well with her. Her reply was, "Yes, all is well; I am ready." In the death of Sister H. her husband loses a faithful and devoted wife, the family a loving and kind mother, the neighbors a true friend, and the church one of its best members. We believe our loss is her gain.

C. H. HOAG.

Dow.—Flora A. daughter of Luther and Lavinia Dow, died in Albany, Vt., Sept. 16, aged 23 years. She was born in Albany, where she lived out her short life, one worthy of imitation. She was converted under the labors of Mr. C. E. Griffin, and united with the F. B. church in the year 1876. She remained a worthy member of this church until she was called by her Master to join the church triumphant. She leaves father, mother, brothers, sisters, and a large circle of friends to mourn their loss. She suffered much for three years with that dread disease consumption. When death came, it found her calm and anxious to depart, and with a triumphant and regular discharge.

Crumb.—Died in Pleasant Valley, Mower Co., Minn., Juliette, consort of Ebenezer Crumb, in the 65th year of her age, after a most distressing but short sickness. The deceased was a woman of uncommon excellence of moral character as evidenced by the deep feeling manifested by the circle of neighbors and relatives assembled for the funeral at the place of worship. She with her companion settled in Minn. when it was a territory. She was here for some time, and during that time having lost three sons in the great Rebellion; but she bore all these trials with apparent resignation. She gave directions for her funeral, and met the last enemy with heroic fortitude, calm and unflinching. Her death was a sound of brazen trumpet of strong lunged cherub shall arouse the long sleepers into life, daylight, and immortality; when through Jesus' Grace we hope to meet again the faithful companion and mother, not with form and fashion like Christ's most glorious body. The funeral was attended at the residence by Rev. Silas Gaskill, where tears falling freely from his eyes, including those unused to weep, told silently, but not less eloquently, how strongly the deceased dwelt in the hearts of all.

SILAS GASKILL.

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional dusky patches of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a grinding noise in the stomach; at others, entire sensation of the stomach; occasional gurgling noise; flatulency; violent pains throughout the abdomen; bowels irregular, at times constive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine tinged with red; respiration occasionally difficult and accompanied by hiccup; cough sometimes dry and grinding of the teeth; temper variable, but generally irritable.

Whenever the above symptoms are found to exist,

DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

In buying Vermifuge be sure you get the genuine DR. C. McLANE'S VERMIFUGE, manufactured by Fleming Bros., 24 Wood Street, Pittsburgh, Pa. The market is full of counterfeits. With be light if it has the nature of Fleming Bros. and C. McLane.

If your storekeeper does not have the genuine, please refer to us. We will send you a three cent stamp for a handsome advertising card.

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KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER.

It has specific action on this most important organ, enabling it to throw off torpidity and inflammation, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge.

Malaria. If you are suffering from malarial fever, or chills, or ague, or any of the kind, you will surely relieve and quickly cure.

In the Spring to cleanse the system, every one should take a thorough course of it.

SOLD BY DRUGGISTS. Price \$1.

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform. For sale by Grocers and Provision Dealers. 23 North Second Street, Philadelphia, Pa.

S. M. PETTINGILL & CO., 37 Park Street, New York, are our Agents, and are authorized to contract for advertising at our lowest rates.

The Gorham Plate

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SILVERSMITHS, should not be confounded with the ordinary Britannia or soft metal, as it is not intended for competition with such ware, but it is offered as being the BEST PLATED WARE made in this country and fully the equal of any produced in the world, being made of hard metal (Nickel Silver), hard soldered at every joint, and very heavily plated with pure Silver, while the finish is equal to that of their Solid Silver, and the same care is taken in the designs for the Gorham Plate, although the same patterns are never repeated in both.

This Ware is now placed on the market at much less price than formerly, while the quality is strictly maintained.

For sale by Jewelers throughout the U. S.

PARKER'S HAIR BALM.

A perfect dressing color, cleanses, softens, and restores color to the hair. Restores color to the hair. Restores color to the hair.

All Farmers, Mothers, Business men, Mechanics, &c., who are tired out by work or worry, and whose miserable condition is caused by Dyspepsia, Rheumatism, Neuralgia, Bowel, Kidney or Liver Complaints, you can be invigorated and cured by using.

PARKER'S GINGER TONIC

If you are wasting away with Consumption, Age, or any disease or weakness, you will find Parker's Tonic a highly invigorating medicine that never disappoints. None genuine without signature of H. S. & C. Co., 100, & 111, at 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 78

News Summary.

AT HOME.

TUESDAY, SEPT. 26.—The sugar refinery of Havermay & Co., of Philadelphia, was burned yesterday; loss, \$1,000,000. A railway accident occurred near Point Lick, Ky., in which three men were killed, three fatally hurt and seven injured. By the falling of a gallery in the Pittsburg, Pa., Exposition building last night seven persons were injured, two fatally. The Western Hardware Company, of Atchison, Kan., has failed; liabilities, \$250,000.

WEDNESDAY, SEPT. 27.—A slight earthquake shock, lasting about fifteen seconds, is experienced in St. Louis. Shocks are also felt at Springfield and Centralia, Ill.—Sixty new cases of yellow fever are reported at Pensacola and six deaths.—A Mrs. Bush and her five children are swept away by a flood near Heathsville, Va., and drowned.

THURSDAY, SEPT. 28.—A building on Wallace street, Philadelphia, undermined by the recent rains, falls, seriously injuring several persons.—The Young Republican Club of Brooklyn, N. Y., condemns the method pursued in nominating Messrs. Folger and Carpenter. The other nominations of the convention are endorsed.

FRIDAY, SEPT. 29.—There have been 120 business failures throughout the country during the past seven days. Vicksburg and New Orleans, La., are destroyed by fire, the property loss aggregating \$150,000.—A car falls through a draw of the International Bridge at Buffalo; two persons are killed and several injured.

SATURDAY, SEPT. 30.—The steamer R. E. Lee, which ran between Vicksburg and New Orleans, is burned near Point Pleasant, La., and twenty-one lives are thought to be lost.

MONDAY, OCT. 2.—It is estimated that the reduction in national debt for the month of Sept. will be about \$1,000,000.—The express car on the Atchison, Topeka & Santa Fe Railroad was robbed of \$5,000 one mile west of Granada, Colorado, on Saturday night, by train robbers.

ABROAD.

TUESDAY, SEPT. 26.—The Khedive, accompanied by his Ministry, went to Cairo yesterday; he met with a cordial reception on the part of the natives; the streets were filled with British troops.—Baron Pacha is entrusted by the Khedive with reorganizing the Egyptian army, and he has accepted the task.

WEDNESDAY, SEPT. 27.—The Khedive signs decrees providing for the trial of rebels before a court-martial.—The great powers expect that England will shortly solicit an expression of their views on Egyptian affairs.

THURSDAY, SEPT. 28.—Riots take place in some towns in Upper Egypt where officials have undertaken to enforce demonstrations of loyalty to the Khedive.—An ammunition train explodes at Cairo, Egypt, and it is feared that several British soldiers and natives are buried in the debris. The loss of property is estimated at \$100,000.—The Post Office at Great Britain for reestablishing order in Egypt.

FRIDAY, SEPT. 29.—Henry Edmond Knight has been elected Lord Mayor of London.—A feeling of security prevails in Egypt.

SATURDAY, SEPT. 30.—The British troops in Cairo are reviewed.—Eight persons are arrested for extending the conflagration in Cairo.

MONDAY, OCT. 2.—A severe hurricane prevailed in Ireland yesterday, much damage resulting at various places.—A royal commission has been sent to Pressburg, Hungary, with unlimited powers, to suppress the anti-Jewish riots there.

Personal.

Mr. Robert Browning and his sister have been staying at village of St. Pierre, high up among the peaks of the Vosges, under the shadow of the monastery of the Grand Chartreuse. They are to spend the winter there, and then to Italy, to spend a month at Ischia.

George Graham, the noted English temperance advocate, lectured in St. Louis recently. He expects to spend some time in this country, lecturing in the principal cities.

Mr. Herbert Spencer spent a week quietly in Washington, seeing few callers, but going about much. He spent some hours at Mount Vernon.

Frederick Woehler, the eminent German chemist, is dead.

Miscellaneous.

The Illinois corn crop has been injured by frost.

Captain J. W. Collins, of Gloucester, Mass., reports the discovery of a new food fish.

The jail at Detroit City, Minn., has been burned and a convict killed.

It is a significant fact that the only soldiers in Arab's army who showed any courage were negroes.

Two more of the crew of the Arctic steamer Jeannette have arrived at St. Petersburg.

A member of the national board of health states that the yellow fever at the South is now under control.

The Mormons having failed to hold an election in Utah last August, Governor Murray appointed officers to fill the vacancies. In obedience to the orders of the Mormon leaders the polygamist office-holders claim that no vacancies exist, and refuse to surrender the records and places now held by them to the governor's appointees. Legal proceedings to compel obedience have been instituted by the governor.

Secretary Chandler has appointed a board of naval officers to investigate the circumstances of the loss of the Arctic steamer Jeannette, and the first meeting of the board will be held at the Navy department in Washington on the 3d.

A party of Frenchmen were attacked by brigands in Tunis recently and a bloody fight followed.

The Prussian government favors the construction of a canal for connecting the North Sea with the Baltic.

The Egyptian refugees at Marseilles, France, are to be sent back to Egypt.

The small-pox is spreading at Cape Town, South Africa.

An American schooner was captured recently by Nicaraguan revolutionists; the schooner, however, was recaptured, and the rebels were imprisoned.

The czar is said to have been crowned secretly during his recent visit to Moscow.

The Gross receipts of the Post-Office department for the past fiscal year were \$41,263,857, an increase of \$5,047,305 over 1881.

Hundreds of wealthy land owners have been reduced to poverty by the recent floods in Tyrol.

In Egypt.

As we anticipated, the time since the battle at Tel-el-Kebir has been spent by the English in occupying the country and receiving the submission of Egyptian officers and men. The policy of retaining only the officers and allowing the men to go to their homes, remains unaltered. The policy of the officers, even the leaders, are receiving—so different from Egyptian cruelty must tend to lessen their hostility. There is reason for thinking that the end has come without any great loss of life or destruction of property. Cairo is safe, and the museum at Bulak across the Nile, where are stored the choice relics of the past, remains unharmed. The common people are returning to their homes and the country is settling down again to its ordinary condition. Only the scars of the war remain. Some disorder and plundering will continue until the government shall become more fully organized. But the end of the conflict has come, and happily it has come very soon. Judicial tribunals and international conferences must not finish the work.

Never interrupt any conversation with a hacking cough; it creates a bad impression. Better invest a quarter of a dollar in a bottle of Dr. Bull's Cough Syrup and cure it.

Educational.

Hillsdale Notes.

The whole number of students now present in all the departments of the College is 303. The pulpit of the college church will be supplied during the coming year by members of the faculty; President Durgin preaching half the time, Judge Mills and Professor Copp the other half.

On Sept. 16, a select chorus from the Christian Association gave a "Jubilee" in the chapel, followed by a social gathering and refreshments. The net proceeds, which were over \$32, are to be the Association's wedding gift to Miss Mary Colden and bride.

The Society presidents for the current term are as follows: Theological Society, O. L. Waller of Ohio; Amphictyony, C. H. Pierce of Hillsdale; Alpha Kappa Phi, H. A. Myers of Penn.; Germania Society, Miss Sadie Parker of Hillsdale; Literary Union, Miss Ella J. Ball of New York; the latter, however, resigned and Miss Mary Mills of H. was elected in her place.

President Durgin spent the first Saturday and Sunday of the term at the meeting of the Ohio Free Baptist Association at Rio Grande, and Prof. Dunn expects to be present at the meeting of the Northwestern Association held at Rock, Wis., during the present week. Judge Mills has been absent from the Treasurer's office for several days, on his annual visit to the Corporators' meeting at the Star office.

The chair of Ecclesiastical History, in the Theological School, is now occupied by the Rev. Addison Jones, a member of the Central Association, from Hamlet, Chatauque Co., N. Y. Prof. Jones is a graduate of Dickinson College, and of Rochester Theological Seminary. He was once pastor of a Baptist church in San Francisco, but after the famous controversy on the open communion question, in which he took a prominent part with Dr. Sawtelle, he became pastor of the Free Baptist church at Marion, Ohio. He has since been connected with the University of Chicago, having been at the head of the preparatory department there, and is a man of scholarly tastes and habits.

Bates Theological School.

Mr. Musgrove, who supplies the church at Greene, is having a vacation. Mr. Minard of the Senior class, who has care of the church at Gardner, has also been supplying the Free Baptist church at Halliwell. Mr. Chubbuck, who supplies the church at Richmond, has been supplying the church at Richmond. The church is enjoying a healthful Christian growth. Of the Middle class, Mr. Lowden preached at North New Portland, Sunday, Sept. 24; Mr. Ridenour, at North New Portland, Sept. 25; Mr. Smith at South Lewiston, and Mr. Crowell, at So. Brunswick. This labor of supply is in addition to that of the regular study in the school.

There are now six students in the Junior class and more are expected.

Bates College Notes.

Mr. J. C. Perkins, of the class of '82, has accepted the position of Principal of the Lebanon Academy, W. Lebanon, Me. Nearly all the students who have been employed at summer resorts during the summer have returned. The indications are very prosperous this fall. Members are being received at every meeting from the freshman class to make up the loss made by the exit of the class of '82.

The college Christian Association has been very busy this fall in repairing and refurbishing their room in Parker Hall. Everything has been done to make it attractive and inviting. A movement is now on foot to purchase an organ for the use of the Association. The Christian Association of Bates was never better than today.

Science and Art.

Prof. Stanley, in his excellent sermon, tells us that there is no real conflict between Science and Religion. There cannot be. The author of each is the same. One of the apparent conflicts is in regard to the antiquity of man. Science is far from settled on this point; and Bible chronology is not settled. Chronologists, taking the Bible and such other helps as are available, make a difference in time from Adam to David. The Bible does not profess to teach chronology, and there may be breaks in the record given us. True faith rests in the view that when Revelation and Nature are rightly interpreted, entire harmony will be found between the revealed Word and Science. It has been thought that in the "Carson Footprints" evidence is found of the very remote antiquity of man.

Prof. Joseph Le Conte, of the University of California, a man of great learning and candor, has studied these fossil footprints and has read a paper on the results before the San Francisco Academy of Sciences. We give below Prof. Le Conte's report which appeared in the San Francisco Bulletin.

The investigations of Professor Le Conte lead him to believe that the footprints are preserved in or near flood deposits, and mark the site of the mouth of an ancient river. The evidence as to the age of the strata was too slight to arrive at any definite conclusion, but the mammal tracks and the prints of human feet, if such they are, he believed were of the quaternary period, but at all events were not earlier than the upper pleistocene period. In the quarry at Carson where the tracks were discovered, many fossil remains have been found. Among these are fragments of the tusks and molars of an elephant and the bones and teeth of two species of horse. During the quaternary period, the great ice sheet extended over the American continent, and in several portions of the yard of the Prison at Carson were elephant tracks. The impressions, two inches deep, were irregular and uncertain in outline. A blackish line described the peculiarities of the tracks. The distance between the tracks was from one to two feet. The tracks were made by the feet of the animal, and there are several peculiarities which raise a doubt as to their origin. Professor Le Conte described the peculiarities of the tracks, referring especially to the great size of the impressions and to the wide straddle. He thought that the great size of the tracks could be due only to some sort of covering for the feet, in case they were made by modern man. Pre-historic man was no larger than modern man. The theory that the feet were shod with sandals was discussed, but the most serious difficulty, he thought, was the wide straddle, the distance between the tracks. This peculiarity in the tracks could hardly be reconciled with the theory that the impressions were made by human feet, and the alternative theory, that they were made by an animal, is difficult to establish. In this view, the tracks were made by a large, clumsy-footed animal, and the large track would be a double track of the feet on each side. This would account for the irregular shape of the tracks. He said that if it be asked why animal made the tracks, he must confess, he said, that he did not know. The two animals which came into his mind were the bear and the extinct giant ground sloth or mylodon; but here there were objections. He had looked in vain for indications of toe marks, or claw marks, in the soft mud. Still, it must be remembered that there could be found no toe marks in the elephant tracks. He had looked for indications of double tracks, and he imagined that he saw some; but again, neither could they be found in the elephant tracks, except in one recently uncovered. The only answer to these objections seems to be the clogging of the feet by mud. Professor Le Conte intimated that the fair, impartial mind should await more evidence before coming to a final decision regarding the origin of the tracks.

The Washington sculptor, Clark Mills, has been stricken with paralysis, and recovery is very doubtful.

The Cruls comet is now visible in the morning without a glass. Look eastward, between 4 and 5 o'clock is the best time to see this brilliant comet.

If darkness indeed be next to Godliness, we know of no one that is doing more.

It was James F. Pyle, through the introduction of his Pearline.

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Farm and Home.

OLD FARMER'S DITTY.

In summer days I till the ground,
And tug and toil and get my bread—
No interval can there be found
Between my labor and my bed.
My wife declines to knit by night,
And I to read by candle light.

But when the south receives the sun,
Beyond the equinoctial line—
When all my summer work is done,
Substantial pleasures then are mine,
Then Jane begins to knit at night,
And I to read by candle light.

I'm then content and never sigh,
Nor fly from home some bliss to find;
And Jane is pleased as well as I,
It so completely feasts her mind,
To sit her down to knit at night,
And hear me read by candle light.

For when I read she always hears,
And what she hears she tries to say;
When taught to her obscure appear,
Then I explain it, if I can.
Oh, how she loves to knit by night,
And hear me read by candle light.

But when she drops a stitch and gapes,
Soon gapes again she does her head,
I close my book, and nod, perhaps
'Tis time, my dear, to go to bed.
So knit again to-morrow night,
And hear me read by candle light.

GOOD WATER FOR THE STOCK.

Pure water and an abundance of it is one of the essentials of every good farm. This water should be at or near the barn or barnyard. During the summer months when the farm stock is in the pastures with green fodder, the water supply does not seem to be of so great importance. A good stream may be all that is necessary, even if it is situated a half mile from the farm buildings; but in winter supply close at hand is of great value. Barnyard wells are convenient but are seldom receptacles of pure water. The water too frequently would serve a better purpose if used as a fertilizer upon the land than given to the animals. Far superior to the well water is that of some springs which is brought to various places in and around the farm buildings from a neighboring hill-side. There are very many places where pipes can be laid and the very best of water brought in to supply the wants of the stock. There is a great loss sustained by farmers in giving, or allowing their stock to seek and drink water that is at the point of freezing. It not only kills the system, but requires a large amount of food to bring it to blood heat. Spring water though cool is not ice cold. Before the winter sets in, and the stock are all in their quarters, every one should see that his water supply is what it should be for the comfort and health of his animals, and the profit which comes with such thoughtfulness.—*American Agriculturist.*

GERANIUMS FOR WINTER.

A correspondent of the *American Rural Home*, writing on this subject, says: "Almost all plants, to have them do well in winter, must have special treatment during the winter months. Not all the varieties are good winter-bloomers, but some kinds are. The specially recommended for that purpose. Plants lifted from the garden which have grown to a considerable size will disappoint you by taking a long time to recover from the effects of lifting, if they do at all. It is better to take young plants this month. Then we have blossoms in November and all during the winter, until time to turn them out in the garden in the spring for summer blooming. You want young, healthy plants to begin with, which set in pots at a small size, say two or three inches, not seasonally, but always on the next size, none of the large plants. This course may make a great trouble for drying out where there is no greenhouse for the small pots, but a shallow box to set them into with moss or sand packed around them and kept damp will prevent all this trouble. The effect of the foregoing treatment is to obtain stocky plants and to prevent premature blooming. Good winter-bloomers Geraniums can only be obtained in this way. Make the last lifting of the plants for the largest-sized plants, the others in the months following. Scarcely require larger pots than the other colors. Pink, salmon, and white thrive in a somewhat contracted space. Pinch out all flower-buds, until the plants are taken in for winter. Of all the Geraniums, be sure and have some of the scented-leaved ones. They are everybody's pets, thrifty growers, and never bothered by insects of any description. The common Rose, large Rose, Skeleton-leaved, and little Pea, are my choice. I have often been asked why Geraniums do not bloom in winter. In some cases out of ten, I find the trouble is a want of stimulants. A Geranium will grow on earth and water alone, but will bloom well. Soap-suds is splendid for all house-plants. Soak the pots once a week in soap-suds; the dirtier the suds are the better. Drain and rinse off with clean water and note the results."

Referring to grape vine cuttings, Farm & Garden says: "As soon as the vines are dropped all leaves and the wood has thoroughly ripened and hardened, enough of the surplus growth of the vine should be cut off to supply next season's 'cuttings.' These 'cuttings' should be made as soon as pruned from the vine, making three-eyed cuttings, and leaving about an inch and a half of extra wood above and about an inch below the upper and lower eyes, to prevent shriveling and drying out. Tie in bundles of one hundred, label properly, and then pack in a box in sand in the cellar. As soon as the ground can be properly prepared in the spring, the 'cuttings' should be carefully planted."

APPLE SHORT-CAKE.—Make a short-cake as usual, with a tablespoonful of sugar added. When baked, break open or cut with a hot knife, and spread with nice fresh butter, then with thick sauce made of stewed sour apples well sweetened. Put together again, and set in the oven five or ten minutes. Serve with cream and sugar.

GINGER COOKIES.—One cup of butter, one cup of sugar, one cup of molasses, one teaspoonful of saleratus dissolved in three tablespoonfuls of water, one teaspoonful of ginger. Roll as soft as possible and bake quickly.

TOAST WATER.—Cut a slice of stale bread, cut off the crust and toast it quite brown; while hot pour over half a pint of boiling water; cover tightly and when cool remove the bread.

TO CLARIFY BEER DRIPPING.—Put the dripping into a basin, pour over it some boiling water, and stir it round with a silver spoon; set to cool, and then remove the dripping from the sediment, and put it into basins or jars for use in a cool place. Clarified dripping may be used for frying and basting everything except game or poultry, as well as for pies, etc.

HELEN CAKE.—One cup of butter, two cups of sugar, one cup of sweet milk, three cups of flour, four eggs, two teaspoonfuls of cream of tartar, and one teaspoonful of soda. When ready for the oven, sprinkle half a cup of sugar over the top. Flavor with vanilla.

THIS AND THAT.

Light itself is a great corrective. A thousand wrongs and abuses that are grown in darkness disappear like one and all before the light of day.—*James A. Garfield.*

Wheat Bitters have received the endorsements of medical men of the highest standing. These can be shown.

To have a true idea of man or of life one must have a good idea of the brain of suicide, or on the door-sill of insanity, at least once.—*Taine.*

There is more strength restoring power in a bottle of Parker's Ginger Tonic than in a bushel of malt or a gallon of milk. This explains why invalids find it such a wonderful invigorant for mind and body. See other columns.

The handle of the ax is the enemy of its kind.
Tomb.

Genera is decided to be the healthiest of the large cities of Europe.

Make your old things look like new by using the Diamond Dyes, and you will be happy. Any of the fashionable colors for 10 cents.

One pound of learning requires ten pounds of common sense to apply it.—*Persian.*

Mental depression, weakness of the muscular system, general ill-health, benefited by using Brown's Iron Bitters.

The Prince of Wales has ridiculed the pointed shoes worn from the beginning, and will not wear them, and hence it is said they are going out of fashion.

Many Miserable People drag themselves about with falling strength, feeling that they are sinking into their graves, when Parker's Ginger Tonic would begin with the first dose, to bring vitality and strength back to them.—*Sun.*

Pray to God, but continue to row to the shore.—*Russian.*

[Saville Daily News.]
TERRIBLE.
Such is the term Mr. C. W. Purcell, of the National Stock Yards, Chicago, Ill., applies to his suffering. He says: "I feel, I wish to speak a word of praise for St. Jacob's Oil. I suffered with a pain in my shoulder and arm for some six months and the pain was terrible. One bottle of St. Jacob's Oil, however, cured me thoroughly."

The Mohammedan Canal was cut in 1810 by order of Mehemet Ali, 250,000 men, women and children being compelled to work upon it for a year. No tools were furnished, no wages were given, very little food was provided for the work people, the lash was freely used when they lagged, and 23,000 of them died.

Explains Itself.
Special Telegram.
Great Valley, N. Y.—Having sold your medicines for the past two and a half years can cheerfully recommend all of the specially selected Mandrake Bitters, as I have sold several gross of them, and in every instance wherever I have recommended any one to try a bottle they have come back after a single teaspoonful of this Bitters in my own family and find them all excellent family remedies.

Price 25 cts. per bottle.
Suzar to the amount of 250,000,000 pounds is produced annually in the United States, while we consume 2,000,000,000, or more than eight times the amount of our production.

QUERQU'S COD LIVER OIL JELLY.
Approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, acrofula and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUCK, 288 Pearl St., New York.

The Markets.
Boston Produce Report.
Reported by HILTON BROS. & CO., Commission Merchants, dealers in butter, cheese and eggs, beans, dried apples, &c. Collar No. 3, Quincy Market, Boston.

BOSTON, Saturday Morning, Sept. 30, 1882.
FLOUR.
Western superfine..... 3 75 @ 4 00
Common extras..... 3 50 @ 3 75
Wisconsin..... 3 50 @ 3 75
Minnesota, bakers..... 3 50 @ 3 75
Minnesota and Wisconsin, patents..... 3 75 @ 4 00

WINTER WHEATS.
Patents, choice..... 6 75 @ 7 00
Patents, common to good..... 6 00 @ 6 50
N. Y. and Mich. roller straights..... 5 75 @ 6 00
Michigan, choice..... 5 75 @ 6 00
Ohio..... 5 50 @ 5 75
Indiana..... 5 50 @ 5 75
Ohio & Indiana roller straights..... 5 50 @ 5 75
Illinois..... 5 50 @ 5 75
St. Louis..... 5 50 @ 5 75
Corn Meal & bbl..... 3 40 @ 3 45
Rye Flour..... 3 40 @ 3 45
Oat Meal, com. to good West..... 6 00 @ 6 25
Oat Meal, fancy brands..... 6 25 @ 6 50
Rye. The market is dull for this article and prices are nominal. We quote as at 8 o'clock.

FEED. The market is rather dull for Feed of all kinds. There have been sales of Shorts at 8 1/2 @ 8 1/4; Fine Feed and Middlings from 8 1/2 @ 8 1/4; Cotton Seed Meal is scarce and prices are nominal.

BUTTER. Creamery, fine fresh made, 1/2 lb..... 30 @ 31
Do, good to choice..... 27 @ 28
Do, fair..... 24 @ 25
Dairy, Franklin Co., the fresh..... 28 @ 29
Do, N. Y. & Vt. choice..... 25 @ 26
Do, do, fair to good..... 21 @ 22
Do, do, common..... 18 @ 20

CHEESE. Creamery, fine fresh made..... 29 @ 30
Do, good to choice..... 25 @ 26
Do, common to fair..... 20 @ 21
Dairy, choice..... 17 @ 18
Ladle packed, choice June..... 19 @ 20
Do, do, fair to good..... 16 @ 17
Do, do, common..... 15 @ 16

NEW CHEESE.
N. Y. choice, 1/2 lb..... 11 1/2 @ 12
Vermont, choice..... 11 1/2 @ 12
Northern Fair to good..... 11 @ 11 1/2
Do, common..... 10 @ 11
Western, choice..... 11 @ 11 1/2
Do, fair to good..... 10 @ 11
Do, common..... 9 @ 10
Eggs. Eastern, 1/2 doz, 25 @ 25 1/2; N. Y. and Vermont, 24 @ 25; Aroostook County 21 @ 24 1/2; Northern 21; P. E. Island and Nova Scotia 25 @ 30; Western 22 @ 24.

BRANS. Peas, Northern, H. P., 1/2 lb, 30 @ 30 1/2; Peas, N. Y. H. P., common to good 29 @ 30; Peas, choice 28 @ 29; Medium, choice screened 23 @ 24; Medium, common to good 20 @ 22; Yellow Eyes, improved 30 @ 31; Yellow Eyes, choice late 32 @ 33; Yellow Eyes, common 30 @ 32; Red Kidneys, 25 @ 26.

PEAS. Canada, choice 1/2 lb 25 @ 26; Canada, common 1/2 lb 24 @ 25; Green Peas, Northern 31 @ 32.

POTATOES. Northern, 1/2 lb, 70 @ 80; Eastern 75 @ 85; Sweet Potatoes 2 1/2 @ 3; 20.

HAY AND STRAW. Northern and Eastern—Choice new, 15 @ 16; Good, 14 @ 15; Choice old, 13 @ 14; Good, 12 @ 13; Swale Hay, 8 @ 9; Straw choice 15 @ 16; Rye Straw common to good 13 @ 14; Oak Straw 12 @ 13.

FEED. There is little change in prices. The stock continues light, and we notice further sales of extra prime at 21; and good at 19 1/2; and Boston 18 1/2 @ 19; Western 18 @ 19 1/2.

LARD. The market continues steady with a fair demand. Sales at 12 1/2 @ 13 @ 1/2.

SMOKED HAMS. Prices continue steady at 14 1/2 @ 15 @ 1/2, with a fair demand.

JAMES F. PYLE'S

THE BEST THING KNOWN

WASHING AND BLEACHING

In Hard or Soft Hot or Cold Water.

Saves Labor, Time, and SOAP AMAZINGLY.

It is the only safe labor-saving compound, and always bears the above symbol, and name of JAMES F. PYLE,