# Vermont Watchman & State Journal.

BY J. POLAND. MONTPELIER, VT., WEDNESDAY, FEBRUARY 15, 1882. VOL. 77.—3931. NO. 19.


## Time Tables.

### Montpelier & Wells R. R. R.

Taking Effect Monday, December 5th 1881.

*Trains leave Montpelier as follows:*

Mail at 8.30 a. m., Express at 1.30 p. m., Mixed at 4.30 p. m.; arrive at Wells River at 10.20 a. m., 2.20 p. m., 7.45 p. m.

*Trains leave Wells River as follows:*

Mixed at 5.40 a. m., Accommodation at 11.00 a. m., Mail at 4.00 p. m.; arrive at Montpelier at 9.10 a. m., 12.45 p. m., 5.45 p. m.

Trains leaving Montpelier at 8.30 a. m. and 1.30 p. m. make close connections at Wells River for all points in the White Mountains; also for Boston and all intermediate points.

W. A. STOWELL, *Superintendent.*
F. W. MORSE, *General Passenger Agent.*

### Central Vermont Railroad.

Commencing Monday, January 23, 1882.

*Trains Going South will Leave Montpelier as follows:*

9.30 a. m. MAIL, from St. Albans and Burlington for Concord, Manchester, Nashua, Worcester, Lowell, Fitchburg, Boston, Springfield, New London and New York.

1 20 p. m. LIMITED EXPRESS, from Montreal, Ogdensburg and the West, for Boston, via Lowell. Drawing Room Car to Boston via Lowell.

6.55 p. m. MIXED, from St. Albans, Rutland and Burlington for Northfield.

11.10 p. m. NIGHT EXPRESS, from Montreal, Ogdensburg and the West for Boston via Lowell and Fitchburg, Springfield, New London and New York, and all points in New England. Sleeping Cars to Springfield and Boston via Lowell.

*Trains Going North and West:*

3.10 a. m. NIGHT EXPRESS, from Boston and New York for Montreal, Ogdensburg and the West. Sleeping Car to Montreal.

6.25 a. m. ACCOMMODATION, from Northfield for Burlington, Rutland, Bonsons Point and St. Johns.

10.30 a. m. LOCAL EXPRESS, from White River Junction for Burlington, St. Albans and Richford.

3.55 p. m. DAY EXPRESS. Leaves Boston via Fitchburg at 9.00 a. m., via Lowell at 8.30 a. m., New London at 5.00 a. m., Springfield at 8.00 a. m., for Burlington, St. Albans, Montreal, Ogdensburg and the West. Drawing Room Car to Montreal.

6.25 p. m. ACCOMMODATION, from White River Junction for Burlington and St. Albans.

**Trains leave for Barre** at 7.25 a. m., 12.10 p. m. and 4.20 p. m. Returning, leave Barre at 8.25 a. m., 12.50 p. m. and 5.00 p. m.

Through tickets to Chicago and all points West for sale at the principal stations.

J. W. HOBART, General Superintendent.
W. F. SMITH, General Passenger Agent.

## Educational.

### Barre Academy.

Spring Term of fourteen weeks will begin

**Thursday, March 9, 1882.**

For information or catalogues address

A. N. WHEELOCK, Principal, Barre, Vt.

### Vermont Conference Seminary

**At Montpelier, Vt.,**

is among the foremost and most progressive of its kind in New England.

**Ten Teachers, Seven Courses of Study, One Hundred Twenty-five Students**

Homelike accommodations. Healthful surroundings. Is open to both sexes. Fits for any American college, for business, or for home usefulness. Send for circular to

J. B. Southworth, Principal,
15-tf Montpelier, Vermont.

### State Normal School,

**Randolph, Vermont.**

The Spring Term opens

**Tuesday, Feb. 7th, 1882.**

For Catalogues and Circulars address the Principal,

A. W. Edson, Randolph, Vt.

## New Advertisements.

**WANTED!** A Smart YOUNG MAN as an APPRENTICE. Address, with reference, Mr. and Mrs. A. C. BRADFORD, Jackman's Block, Barre, Vt.

**YOUR NAME** WILL BE NEATLY printed on FIFTY Chromo Cards, all different, and sent post-paid for only four 2-cent stamps; six packs for twenty 2-cent stamps. Address UNION CARD CO., Montpelier, Vt.

### Hair Jewelry

Braided and mounted to order (with solid gold) by Mrs. C. M. Pray at L. B. Huntington's, School Street, Montpelier, Vermont. 12-tf

**HARLAN W. KEMP,**
**Law and Collection Office**
(With S. C. Shurtleff),
Montpelier, - - - - - - Vermont.

### For Sale!

The dwelling-house and lot on Main Street, above School Street, formerly owned by James G. French. Also very desirable building lots on Main and Barre Streets. Terms moderate. **Time and credit given.** For further particulars, apply to JAMES R. LANGDON.

### Oats for Seed!

**RUSSIAN WHITE OATS** for seed. Weigh 35 to 40 pounds to measured bushel. They are hardy, rust proof, yield twice as much, and are in every way superior to any other variety. **PRICES**—$1.50 per bushel of 32 pounds; $1 per one-half bushel; one pound by mail, prepaid, 50 cents; bags, 25 cents. I. W. LINFIELD, Braintree, Vt.

### Farm for Sale.

I offer for sale my farm situated in Orange, of about two hundred and fifty acres and known as the "Pitkin farm." It has good buildings, a good sugar place, with plenty of other wood, is well watered and is in a good state of cultivation, and plenty of apples. It is pleasantly situated near school, store, post-office and church, and is a desirable location. G. Y. BARNES.

**W. H. LOMBARD,**
Manufacturer of and dealer in
**PURE ASH LYE SOAP!**
*Leached and Unleached Ashes,*
Grease, Tallow, Scraps, Bones, etc., etc. All orders addressed to me at Montpelier Post-office will receive prompt attention. W. H. LOMBARD, Montpelier, Vt.

### AUCTION.

I will sell at public auction, on the FIRST DAY OF MARCH, 1882, the farm known as the Joseph A. Curtis farm, situated in East Warren near church, school and post-office, containing about two hundred acres of land, and will keep twenty cows and team; good buildings in fair repair, with fruit and sugar orchards; well wooded and watered, is in a good state of cultivation and is a very desirable location. For further description of said farm inquire of E. A. Eldridge, Warren, Vt. C. L. HEWITT.

PATRONIZE A HOME COMPANY!

The New England
**FIRE INSURANCE CO.**
Of Rutland, Vermont,
Is the only Stock Fire Insurance Co. in Vermont.

Joseph K. Egerton,
*Northfield, Vermont,*
Is Agent for towns in this vicinity, and will attend promptly to orders by mail or otherwise.

BOOKS AND STATIONERY!

*T. C. Phinney,*
**BOOKSELLER AND STATIONER**
would respectfully call the attention of book-buyers to the fact that he is constantly adding to his large and well-selected stock of Books, all the
**NEW AND DESIRABLE BOOKS**
of the season, thereby keeping his stock always fresh and attractive. **Large buyers, Sunday-schools and Public Libraries, furnished at special rates.**

**School Books**
of all kinds furnished to the trade at the lowest wholesale prices. **WRITING PAPERS, ENVELOPES,** and **SCHOOL** and **COUNTING HOUSE STATIONERY of every description,** selling at **lower prices** than ever before offered in this market

**Pictures, Engravings,**
**CHROMOS, PHOTOGRAPHS,** and an endless variety of **FANCY GOODS, GAMES, Croquet and Base Ball Goods,** all of which will be sold at astonishingly low prices.

☞ *Any Book you see advertised will be sent, postpaid, on receipt of price.*

T. C. PHINNEY.
State Street, - - - - - - - Montpelier, Vt.

$72 A WEEK $12 a day at home easily made. Costly outfit free. Address TRUE & CO., Augusta, Maine.

### Wei De Meyer

**WEI DE MEYER'S CATARRH Cure, a Constitutional Antidote for this terrible malady, by Absorption.**

**The most important Discovery since Vaccination. Other remedies may relieve Catarrh, this cures at any stage before consumption sets in.**

**One package generally suffices. Delivered by Druggists, or by D. B. Dewey & Co., 182 Fulton St., N. Y., $1.00 complete. Treatise and remarkable statements by the cured, mailed free.**

**Castoria**—35 doses 35 cents. A pleasant, cheap, and valuable remedy for fretful and puny children.

**CENTAUR LINIMENT**
For Sprains, Wounds, Scalds, Rheumatism, and any pain upon Man or Beast.

### TO RENT.

Rooms formerly occupied by Savings Bank and Trust Company. Pleasant and convenient for law office, dentist, or merchant tailor. L. R. HUNTINGTON,
26-tf Nos. 6 and 8 State Street, Montpelier, Vt.

### 6 and 7 Per Cent
ANNUALLY.

Good First Mortgage Notes, bearing above rates of interest, payable semi-annually and well secured, can be obtained at Montpelier, Vt., through **C. J. GLEASON,** Agent of THE AMERICAN MORTGAGE AND INVESTMENT COMPANY of Boston, Massachusetts.

**BOWKER'S HILL AND DRILL PHOSPHATE**
SEND FOR PAMPHLET.
This is a true bone superphosphate, and may be used on any crop, in the hill or drill or broadcast, either with or without manure, and will produce a much earlier and larger crop. In the Report of the Mass. Inspector of Fertilizers its valuation is from $3 to $10 per ton higher than other Phosphates which sell at the same price. The past year over 3000 tons were sold against 100 tons three years ago, showing that it is liked by the farmers. If there is no local agent near you, send to us.
Also for sale STOCKBRIDGE MANURES.
**BOWKER FERTILIZER CO.**
BOSTON & NEW YORK

### DIAGNOSIS

The knowledge of the signs of disease, or what ails the patient.

### THERAPEUTICS,

the Method of Treatment, to know what remedy to apply. Dr. Ira Hatch of Swanton, after years of study during an extensive practice, left the

### Febrifuge Mixture

as the result of his experience. In writing on this subject in 1880 he says: "This Febrifuge Mixture, when taken in season, has never failed to arrest the progress of Consumption. Its virtues in Croup have often been severely tested, and in no case has it failed of effecting an immediate cure. By its diaphoretic and expectorant qualities, it has proved efficacious in Asthma, etc. * * * * *

Dr. Hatch submitted his prescription to his fellow practitioners, and received, among others, the following from Dr. N. H. Hallou, St. Albans: "I have given the Febrifuge Mixture a thorough trial, and can cheerfully recommend it."

Dr. Hatch continues: "Standing indebted to it for the preservation of my own life, and having used it with unparalleled success, at the earnest solicitation of friends, as well as a desire to alleviate the miseries of the afflicted, I have been induced to give it to the public, confidently recommending it to all Diseases of the Lungs."

The fact that the medicine was discovered by a well-known regular physician who was in active practice for thirty years, ought to induce all to confide in it and give it a trial. No medicine is more strongly or more numerously endorsed. We have hundreds of letters, dating from 1841 down to the last month, confirming all these statements, and we are confident that all who use it will become its fast friends.

Trial Bottles 25 Cents.

**Dr. Hatch's Mandrake Pills** cure Biliousness, Heartburn, Constipation, and are the best family purgative. Twenty-five cents per box at the usual places.

Franklin Medicine Co.,
St. Albans, - - - - - - - - - - - Vermont.

### Vegetine!

Says a Boston physician, "has no equal as a blood purifier. Hearing of its many wonderful cures after all other remedies had failed, I visited the Laboratory, and convinced myself of its genuine merits. It is prepared from barks, roots and herbs, each of which is highly effective, and they are compounded in such a manner as to produce astonishing results."

**Vegetine**
Is the great Blood Purifier.

**Vegetine**
Will cure the worst case of Scrofula.

**Vegetine**
Is recommended by physicians and apothecaries.

**Vegetine**
Has effected some marvelous cures in cases of Cancer.

**Vegetine**
Cures the worst cases of Canker.

**Vegetine**
Meets with wonderful success in Mercurial Diseases.

**Vegetine**
Will eradicate Salt Rheum from the system.

**Vegetine**
Removes Pimples and Humors from the face.

**Vegetine**
Cures Constipation and regulates the Bowels.

**Vegetine**
Is a valuable remedy for Headache.

**Vegetine**
Will cure Dyspepsia.

**Vegetine**
Restores the entire system to a healthy condition.

**Vegetine**
Removes the cause of disease.

**Vegetine**
Relieves Faintness at the Stomach.

**Vegetine**
Cures Pains in the Back.

**Vegetine**
Effectually cures Kidney Complaint.

**Vegetine**
Is effective in its cure of Female Weakness.

**Vegetine**
Is the great remedy for General Debility.

**Vegetine**
Is acknowledged by all classes of people to be the best and almost reliable blood purifier in the world.

**Vegetine**
—PREPARED BY—
H. R. STEVENS, Boston, Mass.
Vegetine is Sold by All Druggists.

## Agricultural Department.

T. H. HOSKINS, Agricultural Editor.

### NATURE'S VOICES.

The harp at nature's advent strong
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given
By all things near and far;
The ocean looketh up to heaven
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee;
Their white locks bowing to the strand,
The priesthood of the sea.

They pour their glittering treasures forth,
Their gifts of pearl they bring;
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine,
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the mountain rill
Rise white as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

The wind with trumes of praise is loud
Or low with sobs of pain;
The thunder organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tones of Pentecost
From all its conful leaves.

The blue sky is the temple's arch,
Its transept earth and air;
The music of its starry march,
The chorus of a prayer.

So nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man. —*Whittier.*

### The Price of Land and the Value of Land.

A good many farmers have been philosophers, but not many farmers study the philosophy of their own business. One of the starting points in that is the enquiry "Has land, of itself, any money value?" and, when this is answered in the negative, as we think it must be, then comes the question "What gives to land a money value?" Still further in the investigation arises the query, "What is the relation between the money price and the money value of land?"

It is impossible to discuss even one of these questions fully in a newspaper article. In propounding them we merely wish to suggest them to our thinking readers as subjects for reflection, and we propose only, in addition, to give a few of the results of our own thinking upon them.

It seems to us that land has no money value except as the result of human labor. But all human labor that is spent upon land does not impart value to it, and not many kinds of human labor impart more than a temporary value to it. Further, in order to impart value to land the labor of men need not necessarily be expended upon the land itself.

When the United States government offers and sells its wild land, say in Dakota, for a $1.25 an acre, this price represents the protection the government extends to the settler, and the costs attending the survey and sale. When the same government sells its alternate sections of land in a railroad grant for $2.50 per acre, the extra price represents the labor expended in the construction of the road, which has been paid for with the alternate sections reserved to the railroad company. When a settler on these public lands re-sells his claim for $5.00 an acre, the price in excess of cost represents either his own labor expended on the land, or the labor of others expended in the vicinity, or both. When a village or city springs up near a farm, and the value of the land goes up to, say, $50.00 per acre, that price represents labor done and capital expended in and about that village or city. The capital there expended represented and was the product of labor done elsewhere. And when a man buys a tract of land near a proposed town site and waits until the value goes up from $5.00 to 500.00 per acre, the last price represents partly the labor and capital expended in the town, and partly interest on the capital invested in the purchase of the tract.

When in a Vermont township half of the people conclude to emigrate to Dakota, and take what they possess of movable property and the money price of their land with them, the value of land in that township is depreciated by the withdrawal of so much labor, and of so much money representing the savings of previous labor. Value has been transfered from Vermont to Dakota, but in neither place is there any more or any less land, nor is the land any better or worse, or any more or less valuable, except as the result of the transfer of labor and the savings of labor.

So far in regard to the value of land. Now we will say a little about the price of land. When a country becomes fully populated, like England or France, for instance, and indeed over-populated so far as its food products are concerned, new elements come in to increase the price of land. There is competition between buyers until the price goes up to the point where even the most skilful farmer does not believe he can make any money at any higher price for the land. This is the condition of things in France, where the land is mostly owned by the farmers. The land is divided up into small farms, each one highly cultivated. The laws in France do not favor the engrossment of land in few hands,—a beneficent result of the French revolution. But in England, where the pressure of aristocracy has been less, and where industrial progress has furnished food to a large part of the people outside of the products of the home soil, there never has been a revolution in the interest of the common people, and the land has accumulated in a few hands. Nevertheless there, as everywhere, the value of the land has rested on the value of what it produces. The social and political importance which, in England, is attached to the possession of land (membership of the "landed aristocracy") has put up the price of land so that even in good times practical farmers could not hire it at a rent much exceeding three per cent on the cost. The aristocracy and the would-be aristocracy bid against each other for any land that came into market, until the price was so great that other investments offered a much larger income. But the loss of increase was compensated to the buyer by the increase of social and political consequence that came to him as a land owner, in a country where to be a land owner is to be a great man.

This land, when attained, is rented to practical farmers. The practical farmers, like the rest of the population, increasing in each generation, while there was no increase in the number of farms, had to bid against each other to get farms, yet could not bid above what they could make on the land, without loss leading to bankruptcy. But this competition naturally led to a great improvement in farming. The best farmer could afford to pay the highest rent, because he knew how to get the most out of the farm. Thus rents increased, doubling and even quadrupling in the last forty years, yet such was the importance attached to land-owning that the price of land went up even faster than the rental.

At last, when agricultural skill had reached its height, and the farms were all let to the best farmers at the highest rents, things came to a halt. The profits arising from increased skill on the part of the farmers had not inured to the farmers themselves. They had been obliged to give them to the landlords in increased rents, in order to hold the farms against other bidders. This was because land had become a monopoly. The unsuccessful bidders had nothing to do but emigrate to Canada, Australia, or the United States. It was hard to leave the old home and they had rather pay high rents than do it. But they had to go, and many of them now bless the day that necessity forced them off "the tight little island." Those who, by successful competition, remained in possession of the farms, managed to live along until there came on them a succession of bad seasons and the fierce competition of America. Now rents in England are down, often to less than one per cent on the cost of the land, and as many of the would-be, and a good deal of the genuine, landed aristocracy held their lands under mortgage for a part of the price, suffering is by no means limited to the farmers.

In America we have been slowly working along in as close imitation of our English forefathers as was possible in a country where there is yet an excess of land over population. All the laws relating to land (with a few slight exceptions) have been transferred from England to America, and they only fail to work out the same result because of the abundance of land. Everything is "all cocked and primed" for a landed aristocracy, but the time has not quite come when the gun can be fired. Meanwhile other ways of becoming millionaires, under the favor of good old English law, have attracted the attention and the means of our "smart men," and the results are to be seen in our Astors, Vanderbilts, Goulds and thousands of the money-kings. At present their attention is directed to railroading, and their surplus is invested in city real estate, in banking, in the bonds—national, state, and corporate which we so willingly vote to issue—and in farm mortgages all over the land. Controlling the highways and the currency of the country, those men are rapidly aggregating to themselves all the wealth of the nation. When all the available settling land is taken up they will have us "corralled," and then an era of foreclosure, and presto! behold a "Greater Britain" on the American continent. What will our ancestors, and all that are coming still, have gained by leaving Europe when, by bringing with them European laws and institutions, they but fasten European tyranny upon the coming generations.

There is hardly a possibility of salvation from these impending dangers. What is needed is a fundamental change in our laws. But we choose lawyers to make our laws and govern us, and the lawyers know very well which side their bread is buttered on. We pay them a small salary to see that our rights are legally protected, and the millionaires pay them ten times as much to deliver us over into their hands. There are some good and patriotic lawyers. There are even a few in congress, and in the state legislatures. They all know the way things are leading, but where do we hear the voice of any raised in the interest of the people?

Yet such is our admiration for "smartness" that, like the frogs in the fable, we all prefer King Stork to King Log. We adore our millionaires and our venal legislators, even while they devour us.

There seems to be but one hope and that lies in the fact that the people begin to dread debt. If we can now have an era of debt paying, we may throw off the grip that is upon us. If we will pay the national and all public debts, liquidate our individual debts and make no more, we may even go on under the laws as they are with little harm. But if we can be coaxed and flattered and deceived into continuing and increasing the sum of indebtedness, we are simply taking the path backward from American liberty to European serfdom.

### The Right Sort of a President.

The letter of Paul A. Chadbourne to the trustees of the Massachusetts Agricultural College, in reply to their request that he would accept the presidency of that institution, is a very frank and out spoken document. Mr. Chadbourne says:

I am a citizen, and exercise my rights and express my convictions on politics and religion in all places, and no official position must interfere with my full freedom in this respect. While I am receiving pay from any institution I never again wish to solicit funds for it, except so far as I can do it by commending the institution by its efficiency, and showing it to be worthy of help. I do not wish to become an agent solicitor of funds from the legislature or individuals. I can never again become connected with an institution in which trustees or patrons insist that young men should be kept to be reformed, or that they are to be tolerated in rowdyism and lawlessness. No man should enter college till he is old enough to know what he goes there for, and he should not be kept there a single day after he forgets his duty as a citizen of the commonwealth that is educating him, or fails to profit by the advantages given him. I do not believe in tolerating or ignoring the follies and vices of young men. I have been compelled to do this to some extent in the past in deference to custom. I will have no hand in tolerating such evils in time to come, wherever my lot may be cast. Order and quiet, sacred regard for every penny of property and all the rights of others should be required of every student of every college, especially of one belonging to the state which has reform schools in other places. I should want an advance all along the line especially an attempt made to secure one student—a picked man and pledged farmer—from every agricultural society in the state, a student selected in part from the land given by the state to the society. Let each society give a yearly premium for a man, for the best young farmer.

The greatest evil in our colleges is that they are filled up with rich men's rowdy sons, who are allowed by the managers to misbehave themselves in all sorts of shameful ways, to impose upon other students who are there on business, and to lead away into mischief and sin the sons of men who are depriving themselves of comforts in their old age that these sons may be educated. It is considered a drawing card by most of the colleges that rich men send their sons there, and as these gilded youths prefer the colleges which will permit them to study little and misconduct themselves much, there is a competition between the college authorities in the matter of lenity where severity should exist. Another evil thing about our colleges is that the more richly they are endowed the more it costs to get an education there. The poor colleges give the best education for the least money, as a rule. It seems to us that free colleges controlled by the state must in time take the place of the old-fashioned institutions, a few of which may be preserved as curiosities and for the use of the aristocracy of our democratic republic. It is now about as much as a poor boy's life is worth to go to one of these "leading colleges." Within a few months one boy's eyes were put out by a hazing party. And more recently several students were absolutely abducted and carried away by a party of their mates. It is almost a daily matter to see reports of the rowdyism and ruffianism of college students, and this seems especially true of eastern colleges. Therefore Mr. Chadbourne's letter comes like a whiff of clear air across a mephitic swamp. We will all pray for more like it.

I SHOULD as soon think of swimming across Charles River when I wish to go to Boston as of reading all my books in originals when I have them rendered for me in my mother tongue.—*Emerson.*

## Moral and Religious.

For the Vermont Watchman.

### EARTH'S WEARY ONES.

BY MRS. S. E. GRAHAM CLARK.

So many come to us—ourselves so weary—
To rest the burdens that they cannot bear;
We weep their woes, we for ourselves so fearless,
And hopeless quite for self tid them not fear.

They never dream our hearts to theirs vibrate
Because a kindred pain we may have borne;
How can they know the lips their hope awaking
Have ceased forever their own pangs to mourn.

Ah, me, how many, many weep in sadness!
How many, many loiters toil in pain!
How few the hearts that chime to perfect gladness,
That echo back joy's rapturous refrain.

How many, weary-worn at life's beginning,
Look sadly forth into the coming years;
How many bear time's stealthy steps advancing,
Unmoved to mirth or sadness, smiles or tears.

Our hearts, our burdened hearts, forget their sorrows,
Would bear them gladly did no other weep,
Or if our pangs, from out the darkness, garnered
A harvest sweet for other hearts to reap.

But oh, to see the tears we cannot banish!
To hear the sighs we cannot hush to rest!
To feel the haunting fears, yet be so powerless
To still the anguish of a single breast!

This, this is poverty indeed, out-crying
All other needs our lives have ever known;
Cheap had we thought the gift, however purchased,
That taught sick hearts forgetfulness to moan.

Giver of burdens, helpful, never weary,
With sympathetic heart attuned to ours,
We bring, with gratitude, to thee these earth-worn,
And thank thee for thy woe-bought, woe-worth powers!

By thy lone hours of sorrow in the garden,
By thy sad death upon the cruel tree,—
Born of a woman's pangs, O thou, our kinsman,
We beg thee woo these stricken hearts to thee.

### Circular and Onward Movement.

We are told by astronomers that our planetary system has two movements; one circular, by which the motions return upon themselves; and the other onward in infinite space. By the first of these, the system is maintained as a system. The circling bodies composing it now approach each other, and now recede, till they return to their first position, thus perpetuating, from age to age, the mystic dance of the heavens. Of these movements those that are circular can be calculated, and in regard to them the astronomer, relying upon the stability of the order of nature, may say "That which hath been is now, and that which is to be hath already been." But the onward movement cannot be calculated. By that the whole system, the sun and all his train of planets and secondaries and comets, is moving on in space, perhaps in a right line, perhaps around some center at an inconceivable distance; and of this movement, its object and its limit, we know nothing. We have no data for calculation, and the mighty secret must rest with God till he shall please to reveal it.

Not unlike these are the two great movements of human life. There is a succession of events, making up much of what we call life, constantly beginning, never ending, which is repeated over and over every generation. There is also a progressive movement, both of the individual and of the race, which does not return upon itself, the objects and limits of which are known to men only as it has pleased God to reveal them. It is with this latter movement that man is connected as responsible under the moral and permanent government of God. That which is once past here, is fixed forever, and God requireth it. It is only as we keep in view these two movements, that we have a key to the apparently discrepant assertions of the wise man. Now we hear him say that "all things come alike to all;" and that "there is one event to the righteous and the wicked." And so, for the most part, there is in the circular movement. But again we hear him say, "I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked." And so it always is with the onward movement.

Looking at the circular movement, permanent indeed in its successions, yet so transient for the individual, Solomon speaks of all things as "vanity and vexation of spirit," and "full of labor." And regarding life in this aspect, how striking are the emblems chosen by him to represent it. He compares it to the sun that "ariseth, and goeth down, and hasteth again to the place where he arose;" to the wind "that goeth toward the south, and turneth about unto the north, that whirleth about continually, and returneth again according to its circuits;" to the rivers that "are taken from the sea, and return again to the place whence they arose." But not so does he speak when he surveys the whole of life. Looking also at the onward movement and its issues, he condenses all wisdom into one brief utterance, and says, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." "God requireth that which is past."

It is the glory of Christianity, and a demonstration of its truth, that it so brings these two movements into harmony, that, while it presents in the strongest possible light the vanity of passing objects and scenes considered as an end, it does not lessen our interest and activity in them. Not only does Christianity make the most of the two movements in their result—so that we gain our lives by losing them—it also makes the most of them as they call forth our energies, so that we become more active in the duties of time—as we care less for its objects. It makes us more "diligent in business," as we become "fervent in spirit, serving the Lord." It is thus that all human employments may become equal in the sight of God, for he regards them as there is manifested through them a purpose and temper that conspire with the onward movement of his moral government. Whatever stands related to that, and as it stands thus related, has grandeur in it. What man is this who is so earnestly at work in the very humble employment of making a fine powder still more fine by constant attrition? It is Michael Angelo, grinding the paints with which he is to paint for eternity. The humble things must be done; the paints must be ground; but they will be ground all the better if we feel that we are to paint for eternity with them. There are duties toward God, indispensable, the highest of all, but they can never be acceptably performed in the willful disregard or neglect of any duty toward man. You are never to forget that the best preparation for heaven is in that character which will fit you for the greatest usefulness on earth.—*Mark Hopkins, D.D.*

### Children in Church.

Do not the parents of our congregation leave the matter of their children's attendance upon church too much to the children themselves? A great deal of ridicule is cast upon the strictness of some rigid disciplinarians; but is it not true that much of the robust and manly nature of practical religion is due to this very strictness in religious discipline? That moral character that gives backbone to many men in places of public trust and power is attributable to the training which compelled their attendance upon the services of God's house, and the general observance of the Sabbath. To permit children to go to church when and where they please is a sure evidence of weak parental government. And such strictness, while it may be regarded as irksome at first, will after awhile become the habit of your child's life, and redound to his or her eternal good. Parents cannot expect these good results to appear unless they themselves set the example by being as regular as clock-work themselves. Your pastor is always glad to see the young people in the church. Please see that they come regularly and sit with you. If you are divided on these great matters on earth, how can you expect to be united in another world! Exercise your parental control in bringing about this most important end. It may be that upon this work, well performed on your part, will depend the salvation of your child.—*Rev. W. W. Herberton.*

### Religious Life.

At the late Congregational Union Dr. Allen said that the future would be with the church which had in it the greatest moral forces, and the greatest moral forces were those that most powerfully affected the conscience and the religious heart of man. He contended that history and almost every variety of religious experience warranted the affirmation that no theological ideas were comparable in fitness and power to those significantly termed evangelical; and that, as a historical fact, no church repudiating those ideas had developed either strength or permanence. Where was the Rationalistic church to be found that was either historic, powerful or missionary? Just in proportion as evangelical ideas had struck deep roots in human nature, they had inspired a pitiful, self-sacrificing, aggressive zeal. As soon as any church rid itself of the "mythology of the Christ"—rejected, that is, the great theological beliefs of his incarnation, his atonement, his resurrection, from the dead—it was emasculated as a moral force. The church of living, assimilating, aggressive, religious men degenerated into a coterie of men learnedly holding theological opinions which were, for the most part, negations.

### The Straight Way.

Once a union meeting for prayer was held in an interior city of the state of New York—we may as well say it was Schenectady—and the chapel was crowded. Finally, in response to a call for five-minute addresses a good brother arose—such brothers somehow always are excessively good—and "went" for orthodox doctrine on everlasting punishment. There was a future punishment—he admitted that—and would even call it by the old name, hell. But there was a door to it that could be opened; there was time and no opportunity for repentance; there was restoration to happiness for all the citizens of Inferno. Then he cited chapter and verse, and wound up by a challenge to any other to disprove what he had said, or to prove the correctness of the orthodox position. Then followed a period of silence. Finally, old Dr. Nott, then past four-score, bent with age, and his hair as white as the snow, rose and slowly and deliberately said: "The brother who last spoke told us of a way to heaven that leads through hell. Those that want to try the road to heaven via hell may take it if they choose; but as for me, I am going to heaven by the direct road, and I advise others to take that road too. Let us pray."—*Christian at Work.*

### Apology-Making.

Dr. Franklin, we are told, once had a servant who was never in the wrong. At last, the devices to which the servant resorted to cover up his deficiencies became too much for the philosopher. "My good friend," was his final reply, "you and I must part. I never knew a man who was good at an excuse who was good at anything else." There is a great danger lest the servants of the Most High should resort to a similar system of evasion in the discharge of their duties to him. We confess with our lips, it is true, penitently enough; but when our hearts move forward to follow our tongue, it is under the cover of some dextrous apology. Our "good" acts as we call them, are often mere shields to cover our bad. We may have some darling lust to gratify. We ponder over it, but before we invite it into our hearts, we cover it up with an act of spiritual obedience. The lust may be avarice. We may have a short but questionable way of making a large sum of money. The way we excuse ourselves for yielding is by a calculation of the degree in which we will be able to do good with the money when obtained. Then, when the act is consummated, comes the excuse—"I had at least the good of the church in view."

### Spurgeon on Communion.

Mr. Spurgeon, the noted English Baptist preacher, says: "There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and and sit down with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart, fervently, and I am not separated from them. The pulse of Christ is communion; and woe to the church that seeks to cure the ills of Christ's church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ. I should think myself grossly in fault, if at the foot of these stairs I should meet a truly converted child of God, who called himself a primitive Methodist, or a Wesleyan, or a Churchman or an Independent, and I should say, 'No, sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you.' I should then think the text would bear very hard on me, 'These are they who separate themselves, sensual, not having the spirit.'"

### Is It So?

We heard recently a wise and experienced pastor say that in his judgment the great evil in our churches, the explanation of the spiritual dearth over which we mourn, is the decline of household piety. The family altar is neglected, no blessing is asked upon food, the religious education of the children is relegated to other than parental hands—this is no unfair characterization of many nominally Christian families. We fear that this portraiture is a true one. But without troubling ourselves to decide whether it is true or not as concerns the community in general, we certainly can say how it is as regards our own family. "Is mine a pious household?" Each one can ask himself that question. If we must sadly confess that it is not, then let us see to it at once that the right change be made. If we can honestly say that it is, nevertheless there is much that may be done to increase its holiness. O, that a vastly increased number of homes among us were households of piety! But the matter, under God, lies in the hands of the individual members of these families. —*Illustrated Christian Weekly.*

### "My Lips Shall Praise Thee, O God!"

There are schools in which deaf mutes are taught articulation and lip-reading. In the one at Mystic River, Connecticut, an affecting incident occurred in connection with this mastery of vocal speech by a young lady who had graduated from one of the deaf mute institutions conducted upon the usual plan. One day, greatly agitated, she came to her teacher with something written upon her slate, which she asked him to correct. It proved to be the Lord's Prayer put into the language of articulation. Perceiving her emotion the teacher could scarcely restrain his own tears as he corrected some unimportant errors of pronunciation and returned it. The next morning she came exultingly to him, exclaiming, "I prayed last night for the first time in my life with my voice!" Neither she nor her teacher could restrain their feelings at this triumphant announcement. He ventured to ask her if she had ever prayed before, and she replied, "O, yes, I have *thought* my prayers, but I never *spoke* them before."—*Selected.*

### All in Christ.

We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle of evil in "pieces," so to speak. But when God comes to deal with us he takes purity and goodness and holiness as a whole, and by putting the inspiration of childhood to God and the hope of eternal life into our lives, he sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was you will be temperate, you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.—*Dr. John Hall.*

### The Great Salvation.

The greatness of the salvation offered in the gospel is of that very sort that the neglect of it logically necessitates damnation. For if God has, as it were, exhausted all his infinite resources, and infinitely surpassed all our own conceptions; if in the way of argument he has given every conceivable exposition; if in the way of persuasion he has used every conceivable appeal of tenderness and love; if in the way of alarm and warning he has arrayed before us every conceivable terror, then what more is there to wait for—what more for which to hope? How can we escape if we neglect so great a salvation?—*Stuart Robinson.*

## The Home Circle.

For the Vermont Watchman.

### THOSE SILVER LOCKS.

Over by the window sitting,
Do I see my mother dear,
Always busy, knitting, knitting,
In the sunlight, warm and clear.
How the busy hands are flying—
Hands so withered, pale and thin;
As if to pause for even a moment
Would surely be a deadly sin.

Just above the hands so restless
Bends the face, so pure and pale,
With a look of patient sadness
Overthrown it, like a veil,
And above the forehead wrinkled
Is the crown of silvery hair
Drawn in bands all smooth and silky
Just above the brow so fair.

Oh those locks, all satin, silvery,
How I love their silken sheen;
How they gleam and how they glisten
When the sun comes in between.
Her hair was auburn once, she tells me,
Like my sister's, far away.
What was mother's like, I wonder,
In her distant girlhood's day?

She was not fair like me, I'm sure,
For I am my father's girl.
Where mine is blonde, her hair was darker,
Without a frizz or crimp or curl.
And she was a country maiden,
While a village girl am I.
But who knows where I may wander
In the far-off by-and-by?

Did she ever think, I wonder,
Of when her hair would silver grow?
Did she ever dream and ponder
Of times when it would be like snow?
Did she aught imagine ever
Of the trials, the deep, stern test,
That her auburn head should silver
Ere she lay down, at last, to rest?

Mother dear, O mother dearest,
When my hair shall as silver be,
May it crown a head as noble,
And a face from sin as free,
As thy hair, so silvery, silken,
After long years, crowns to-day;
And that I may live as nobly
As the prayer I ever pray.

### Our Winter Birds.

Our winter birds—what are they? Snow birds and the snowy owl, these make up, perhaps, the winter ornithology of the popular mind; but, in truth, we have more friends about us than these winter visitors. First, there are the friends who stay by us the year round—technically "permanent residents." Many more birds than is commonly known or suspected abide or wander near us through seasons of snow and cold, when, living shrinkingly ourselves in the luxury of an artificial atmosphere, and looking out shudderingly through our frosted windows, we may almost instinctively think of outdoor life as quite impracticable for any creature who does not possess, by nature or by art, a fur co