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The Morning Star.

Volume XLVIII.

DOVER, N. H., JULY 30, 1873.

Number 31

THE MORNING STAR A WEEKLY RELIGIOUS NEWSPAPER FOR THE FAMILY.

ISSUED BY THE
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The Morning Star.

WEDNESDAY, JULY 30, 1873.

The Love of God.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro—
Like a mother's sweet locks drooping
On the little face below—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face, bending
Down and watching us below.
And as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,
So, when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.
O great Heart of God! whose loving
Can not hindered be nor crossed;
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving
Only mothers know the cost—
Cost of love, which, all love passing,
Gave a Son to save the lost.

—Scribner's.

English Correspondence.

DERBY, ENGLAND, July 3, 1873.

The Annual Association of the New Connexion of General Baptists was held last week at Burnley in Lancashire. The neighborhood of Burnley has great historic interest to English General Baptists. The venerable founder of the New Connexion, Dan Taylor, lived a few miles from Burnley, and often preached in the towns round about as well as in Burnley itself. Birchcliffe, where was established over a hundred years since the mother-church of the General Baptists of this district, is only a little more than a dozen miles from Burnley, and in the winding valley that lies between or on the slopes of the hills are six or seven well-conditioned and prosperous General Baptist communities. In the town of Burnley two flourishing societies exist, the second springing from the first, and the first owing its origin to the visits of Dan Taylor. In the year 1779 Mr. Taylor hired a house to preach in the market-place of Burnley, even then "a town of some note in Lancashire," and obtained a license for the house from the Bishop of Chester's court.

The attendance of ministers and delegates at the association was good notwithstanding the distance of Burnley from the midland and southern districts, and the proceedings were marked by great harmony and considerable enthusiasm. The President was the Rev. S. Cox, of Nottingham, a gentleman well-known in religious literature by his admirable expositions of the Book of Ecclesiastes, of the minor Prophets, portions of the Epistle to the Corinthians, and of a long list of "misread passages" of the Old and New Testament. His inaugural address was a masterly setting forth of some of the principal doctrines of our faith in the scientific method of the time. Mr. Cox maintained that man is so constituted that he must theorize and even theologize; that theology should be as scientific in its method as science itself; that science was but a provisional reading of the facts of nature and changed with the changing time, leading now one shibboleth and now another—as of late, convulsion, continuity, evolution; that theology was but a provisional reading of the facts of religion and changed its forms and terms as rapidly as science itself; that nature did not change nor its relations to man, so neither did God change nor his relations to man, with the varying interpretations of science and theology; that our ideas of God, of Christ, of religious truth transcending human reason were yet

in accord with it and were capable of presentation in the scientific method. Examples of these points were given and enforced with much logical acumen and skill, and the whole address was pervaded by a reverential and evangelical spirit.

The devotional and early morning meetings were of the most stimulating and refreshing character. Fervent prayer was offered and papers were read on "Brotherly Love," on "Christian Fellowship," on "Love to Christ the motive-power of religious life and work." The "Letter to the Churches" called attention to the need for more efficient Lay Preachers and a greater number of them. The sermons were upon the divine origin of religion in human experience, and the indications of the fulfillment of the prophecy that to Christ "the gathering of the peoples" should be. Conspicuous in their excellence were the "Letter" of the Rev. W. Chapman on Lay Preachers, and the sermon of the Classical Tutor of the college, Rev. W. R. Stevenson, M. A., on the progress of the gospel and the worthiness of Christ to unite the nations to himself in love and adoration.

The Public Meetings showed among our young ministers a growing facility and effectiveness in platform speaking. The Home Missionary meeting was full of life and power, and the tone of the addresses indicated increasing earnestness in the work of home evangelization. The Temperance meeting was of a most lively and spirited sort, our Tetractal friends are never chilled and damped in feeling by any amount of cold water thrown upon them, they sport and play in it as their native element. The Sunday School Conference afforded an opportunity for discussion of the important questions our new education act forces upon the notice of religious teachers, and the opportunity was well employed. Our Sunday school teachers show that they are alive to the needs of the time, and fully determined, by God's grace, to meet them. The Foreign Missionary meeting was a little diverted from its legitimate purpose by the presence and speech of the great Tourist Conductor, Mr. Thomas Cook, who took us "Round the World" whence he has but just returned. But who could find fault if, for an hour and a quarter, a good General Baptist brother who had girdled the globe in his travels, discoursed at a Foreign Missionary meeting of America, of the Pacific Railroad, of the Great Salt Lake, of San Francisco, of Japan, of China, of India, of Palestine, of Greece, of Italy and Rome? Dr. Burns followed, but as he had given the story of his American Tour on a previous evening, and had preached in Burnley on the Sunday, he felt he had had a fair "in-ning" and only took us round the heads of his intended speech instead of taking us through it. We regretted the necessity for such a curtailment of his address, for there is no more powerful advocate of the Orissa Mission among us than Dr. Burns whom you have doubly honored with diplomas.

Two features of the missionary meeting were very encouraging. There is a young brother from the Chilwell College just accepted as a missionary, and he, his wife, and Mr. Thomas Bailey and his wife, will leave England for Orissa at the close of the summer; in addition to this, the Treasurer reported a balance in hand of about £200, and a legacy falling due to the society, in the course of the year, of the handsome sum of £3000 from a stranger, and another from an old friend of £1000. We are sorry that the Rev. W. Bailey is now in England in ill-health, and that the Rev. G. Taylor will not be able to return to Orissa; but we doubt not that as the Lord has sent us money he will also send us men. A small sum has been voted to sustain an evangelist in Italy in connection with Mr. Wall's labors, and it is hoped that as General Baptists we may do something in the land of the Pope without injuring our efforts in the land of Juggernaut.

Of the business transacted at the association the most important had reference to the College at Chilwell. The President, Dr. Underwood, had intimated some time since his intention to resign his office, which advancing age began to make burdensome to him. His resignation was presented to the committee at Burnley, and accepted with an expression of kindly esteem and of thankfulness for the faithful and devoted service he had rendered to the College during his Presidency of sixteen years' duration. The Classical Tutor, Rev. W. R. Stevenson, M. A., also resigned in order to leave the committee free to fill up the vacancy as they thought best. A sub-committee was appointed to suggest future arrangements. The Robert Pegg scholarships, now connected with Chilwell College, make it necessary that additional attention should be paid to the daily "grind" of the students in Classics, Mathematics and Natural Philosophy. The first and most eligible man among us to occupy the post of President is undoubtedly Rev. John Clifford of London, who has graduated in the London University in arts, in science and in laws. His appointment to the office was universally desired. But his engagements in London he considered bound him to remain, and he could not consent, much as he might take pleasure in the work, to serve the College as President. The sub-committee received his refusal with regret and turned to your correspondent, asking him to accept the nomination of the office. The earnest desire of the sub-committee prevailed with him; he was ultimately proposed and elected

in committee and in open association. The entire unanimity and heartiness of the vote made the way clear for your correspondent's acceptance of the office; and deeply as he regrets having to relinquish the pastorate of a church with whom he has worked with much joy and increasing blessing, he respectfully submits to the wish of the connection, whose best interests it is his life-long aim to promote. The new President will enter upon his duties in September next, and the former Classical Tutor will be associated with him, while the Rev. S. Cox will take the Secretarial. Six new students were admitted to the College by the annual committee at Burnley; three of the old students leave, one for mission work in India and two for churches at home. The association of 1874 is to be at Loughborough, in the very heart of the midland district.

THOMAS GOADBY.

Missionary Correspondence.

MIDNAPORE, INDIA, May 28, 1873.

By this mail I am sending you our Annual Report. The year it covers has been remarkable for several things of which I take this opportunity to speak.

1. The first death (in the field) of a missionary brother, since the Mission was organized in 1836. The graves of three missionary sisters are here, all associated with the early days of the Mission. Bro. Smith's is the only death that has occurred in our churches this year. But in this death the Lord's hand was laid very heavily upon us. When a shepherd falls the sheep suffer, and so it has been. Balasore has in former years been occupied by two missionary families. For two years Bro. Smith was alone, and now he has gone. I wish it were in my power to make our friends in America feel how significant a fact this missionary's death is. Look at the district of Balasore. It has an area of 2066 square miles, and a population of 770,232 souls. In the heart of this territory, having on an average 373 souls to a square mile, is the civil station of Balasore. There for several years our two pioneer missionaries lived and labored. The name of nearly every missionary brother is more or less closely associated with Balasore. It was there that the school for rescued Khund children was established. In its bazaar the Gospel has been preached for these many years. The native church there is the oldest in the Mission. Beside the Mission compound, in the old burying ground, are the graves of the saints. There sleep Rama of precious memory, Fakir Das the worthy deacon, Bhekar, for many years a preacher, and others. There Bro. Cooley left the mortal remains of a dear child. And now, close by the chapel rests our beloved brother Smith, who fell at his post last November. Is it the tacit understanding at home that such a station as this, the thriving business center of such a population, our first church, the strategic point for commanding and conquering a whole district for our High Captain, that Balasore is to be left without a missionary? One would have thought that when the intelligence of Bro. Smith's death reached the churches, or their representatives, the members of the F. M. Board, a council would be called at once to make provision to supply the vacant post. But so far from this we have yet to hear that the Board wishes to send a man to Balasore. A meeting was called, but alas! it was to vote that Bro. Bache, who was under appointment to return to Midnapore, could not have the privilege of finding and taking a new man for the place made vacant by Bro. Smith's death. That vote fell on our ears like a death-knell. God forgive us! But we felt spitten in the face and sore. And to this hour that cruel vote stands unrepealed. Brethren, hear the cry of perishing millions, see your soldier's new-made grave, regard a widow's tears, and send help at once to Balasore.

2. This Report carries the cheering news that eighty-five persons have been baptized during the year and received to the fellowship of our four Mission churches. In no previous year in the history of the Mission have so many been added by baptism. For how many, many years the total membership of the only two churches, Balasore and Jellapore, did not reach even this number 85. Many friends at home regard conversions as the only sign of growth. In this respect perhaps the Mission churches have not been behind those in America. The first statistical returns I made as clerk of the Bengal and Orissa Association (Orissa Quarterly Meeting, then), was in 1866. There were three churches with an aggregate membership of 112. Seven years have passed by, and we have now four churches with an aggregate membership of 363. Let us thank God and take courage! I believe still better things are in store for us, if we work on without faltering.

The readers of this Annual Report will perceive that, notwithstanding our small number of laborers, there has been real progress in the way of taking up new ground. In the department of schools there is an illustration of this. Both among Hindus and Santals more has been done this year to teach the children and youth than ever before. In my own section of the field, quite a number of new schools have been opened amongst the Santals, and I hope to open others still as soon as I can raise the funds for paying the teachers. Each of the out-stations also reports true progress.

4. Our friends will see from the pages

devoted to Donations and Subscriptions, that no small share of the sum expended for Mission schools is now raised in India. Do not think that your missionaries take simply what comes to them from the Home Treasury, and do what little they can with that, making no efforts to increase it by funds accumulated in the field. No, brethren, we all gather all we can here, and do all the good we can with it. For my forty-nine Santal-village schools, not one cent comes from across the sea, but they are sustained by a Grant-in-Aid from the Government and private subscriptions. Some boys in the Santal training school and four girls in the Home are supported by kind friends at home, but besides their help we are obliged to look elsewhere for funds to carry on the work. Lord bless such men as Adam Brown, Esq., of Woburn, N. H., who supports ten boys here, and E. W. Page, Esq., of New York city, who has two boys and three girls in our school. Could not others do something? Quite a number of good friends support each a lad in the Santal training school and we love to talk to these boys about their kind benefactors. Let others go and do likewise.

But I've said enough. Will our friends read the Report, and pray for the Mission and do more to help it? Then our next Report will be a more cheering one.

J. L. P.

The General Baptist Asso.

The one hundred and fourth anniversary of the General Baptist Association was held at Burnley in Lancashire, on June 23, and following days, this being the first occasion on which it was held at that place. About two hundred delegates were present, representing one hundred and fifty-three churches, and a membership of 21,000. The meetings commenced on Monday evening with a devotional meeting, at which Mr. Barnett delivered an address on "Brotherly Love; its model and beauty." On Tuesday morning another devotional meeting was held, at which Rev. J. Lawton spoke on "The Influence of Fellowship in the Lord." At ten o'clock, Rev. Sam'l Cox, President of the Association, delivered his inaugural address, which occupied an hour and a half. His theme was "The Inductive Method in Theology." A Vice president and assistant Secretary were then chosen; and Rev. C. Kirtland was introduced as a deputation on behalf of Baptist Irish Missions; and Rev. J. Martin from the General Baptist Assembly. In the evening the Home Missionary Meeting was held, at which we learn some excellent addresses were delivered. On Wednesday morning the devotional service was conducted by Rev. J. B. Tetley, who delivered an address on "Love to Christ—the motive power." The annual Sunday school Conference occupied two hours of the forenoon, a paper being read by Mr. J. S. Gill on "Sunday school work," and an interesting discussion following it. Rev. W. R. Stevenson then preached the first association sermon from Gen. 49:10. In the evening the Foreign Missionary Meeting was held. Two missionaries and their wives are expected to go out to Orissa in the fall; but more men are needed. The second association sermon was preached on Thursday forenoon by Rev. W. Lees, from Gal. 1:15, 16. The business of Chilwell Theological College came next in order. Rev. Dr. Underwood, who has been President of the College for the last sixteen years, resigned his office that he might resume pastoral work, and Rev. Thomas Goadby, of Derby, was unanimously elected to succeed Dr. Underwood, and though he has much to hold him at Derby, he regarded the call of his brethren as an indication of his duty, and accepted the office. The Institution is represented as in a good condition. The Circular Letter had for its theme, "Lay preachers," and the writer, Rev. W. Chapman, urged the churches to look out men for this work and train and encourage them. The letter from the Freewill Baptists was read and a reply ordered. The report of the Secretary gave a total of 162 churches in the Association, of whom 139 had made returns of a membership of more than 21,000, the baptisms during the year being 1160, and the net increase, 300. Four ministers have died, viz., Revs. J. Sutcliffe, W. Salter, J. Cookson, and R. Ingham.

ERRATA: In Star of July 23, page 234, article on "Popery and Ch. of England," column 4, line 6, for "accursedly wicked," read "assuredly wicked." Line 29, for "Ecclesiastical objections," read "Ecclesiastical Obligations."

Doing Good.

There is a book called "A Hundred Ways of Cooking Eggs," and a very clever, man or woman cook, he or she must be who could find out such a variety. Now there are many hundred ways of doing good, and if you can not find out, I could give you a receipt or two. If you have money, feed the poor and do good. If you have none, feed the sparrow in the winter, and there is something done. If you can preach, be diligent in your ministry; but they who teach babies do good as well as you. There is a sweet smell in little virtues, and I have heard choice songs from birds I could not see. If you can not place a fountain by the roadside, you may be able to mend the leaky cup out of which the traveler drinks. —*Sydney's Almanac.*

Events of the Week.

A LITTLE WAR OF RAILROADS.

The Eastern railroad of Massachusetts, which also passes into Portsmouth, N. H., and runs its cars thence to Portland by the Portsmouth, Saco & Portland road, has for a year or two made close connections with the Me. Central at Portland, by which line it runs its cars through to Bangor, so getting a good deal of the through travel from the east, as well as the most of the through freight business. The Boston & Maine road, which now runs a well equipped and independent line from Boston to Portland, has for some time desired to also connect with the Me. Central at Portland, offering the same rates of compensation that the Eastern road has been accustomed to pay. But the Eastern now has the virtual control of the Me. Central, and not only refuses to allow any such connection, but will not even exchange tickets and freight bills with the Boston & Maine road, so that the latter can only ticket its passengers to Portland, no matter how much further east they wish to go. The great inconvenience of such an arrangement is at once seen. Passengers on the line of the B. & M. road this side of Boston, going beyond Portland, must not only change cars at the latter city, but must also be put to the trouble of getting new tickets. Last week the Boston & Maine road made a formal demand upon the Me. Central that it be allowed to connect with its rails at Portland, to send its (the B. & M.) cars east by that line and to exchange passengers and tickets with it on the same terms that it (the Me. C.) affords to the Eastern road. This the Me. C. utterly refused to do, and the B. & M. is proceeding to make the connection, which the Me. C. officers are ordered to resist at all hazards. The result is not yet apparent, but it is evident that the B. & M. road has the right of the contest. Whatever may have been its management in the past it has at least been a safe road, and for the past few years has been irresistibly gaining in public confidence. It is largely patronized because it is a safely conducted, comfortable, and beautifully located road, so far as natural scenery is concerned, and it only echoes a public demand when it asks this right from the Me. Central. As a convenience to the traveling and business public, we hope the connection will be made, and we hardly see how the courts of Maine can decide against it.

THE CARL VOGT CASE.

This case has received a good deal of public attention. The facts are these: Vogt, being a Prussian subject, is charged with committing murder, arson and robbery in Belgium, whence he escaped to the United States. Our government has no extradition treaty with Belgium, but has one with Prussia. Prussia has a law by which she tries a citizen for an offense committed outside her territory. She now asks that the United States deliver Vogt for trial in Prussia. Judge Blatchford decided that he should be returned upon the execution of the proper papers of extradition. Before issuing these the State department asked the opinion of the Attorney-General upon the claim made by Prussia. It has just been rendered, and is to the effect that Vogt shall not be delivered up to Prussia for trial. The result will doubtless be the conclusion of an extradition treaty with Belgium.

AFFAIRS IN SPAIN.

At the close of the week affairs look a little mixed in the Spanish republic. At Cartagena there has been a revolt in the navy, which arose from an outbreak in that city. Seven men-of-war, four of them being among the best in the navy, are in the hands of the insurgents, who hold complete possession of Cartagena, its forts and harbor. It is reported that a regiment sent against the rebels deserted to them, and at Vittoria seven thousand government troops are in a state of complete demoralization. The motion to censure the government for declaring the navy insurgents to be pirates was rejected in the Cortes; in consequence of which action the minority will withdraw. Several Carlist victories have been won, and the city of Igualeza has been sacked and burned. The Carlists demand of France to be recognized as belligerents, but that government affirms its neutrality.

A GREAT SCHEME.

The officers of the national observatory at Washington have undertaken a scheme, in conjunction with the Western Union Telegraph Company, to secure uniformity of time throughout the country, which seems to be demanded to regulate the running of trains, banking and mercantile institutions, &c. The plan will be to place large clocks in all the principal cities, which shall be connected by wires with a central clock in New York, this latter to be connected with the national observatory at Washington. Even between Washington and San Francisco electric transmissions can be made instantaneously, so that practically a complete uniformity of time may be obtained. It will be a great convenience, and when the scheme is perfected can hardly fail of good results.

We want an intelligent race of Christians, not an affected race of boasters of culture, mental fops, who pretend to know a great deal and know nothing.

Mission Field.

TURKEY.

The *Nonconformist*, an English Journal, thus speaks of the work of the American missionaries in Turkey during the life-time of the present generation: "Entering upon their chosen undertaking with a single false step might have been fatal to their hopes, they planted themselves at Stamboul and devoted the lives of some of their ablest men to laying the foundation of a mission whose ramifications extend over the whole empire. They translated the Scriptures, they wrote books, they composed tracts, they edited newspapers, reviews and magazines, they established Sunday schools, they poured forth a flood of truth from their printing presses, they sold, they gave, they expounded the Word, they trained, at a flourishing seminary at Bebek, numbers of young men in sound scholarship for the work of the ministry and other departments of service. . . . Up to the present time, they have established in Turkey 222 common schools, have founded 73 churches, have educated and licensed 110 pastors and teachers, have opened 200 preaching stations, have founded four theological colleges, have set up 12 girls' schools, and around these various institutions have gathered a Protestant population of over 20,000 souls. They have circulated, in the various languages of the empire, 400,000 copies of the sacred Scriptures besides 500,000 other religious and useful books. . . . and a host of college and school books. . . . The moral results of such stupendous labors are beginning to draw the favorable attention of the sultan, . . . and their intellectual influence begins to assert itself at Constantinople. On the lofty shores of the Bosphorus, precisely on the spot where the Persians passed into Europe under Darius, waves high the star-spangled banner over Robert college, a great institution for the higher education of Turks, Armenians, Jews, and Protestants alike, founded by the princely liberality of a single New York merchant whose name it bears, and accommodating 250 students, who are all taught the English language. A similar college, at Beirut, where Arabic—the language of 1,000,000,000 of mankind—is the common tongue of the institution, is occupied in spreading sound medical science and Christian knowledge over the whole of Syria; and the college of Aintab is carrying on the good work of civilization in the Turkish language over the vast extent of Karlamania and Armenia in the interior."

PERSTA.

The visit of Nassar-ed-Din, the Shah of Persia, to the English and other European courts, invests with new interest to the Christian, the spiritual condition of his subjects. The Jews and Christians under his sway number three or four hundred thousand—the Sunnites or worshippers of the sun two millions—the Shite Mohammedans, seven and a half millions. The Parsees, fire worshipping followers of Zoroaster, have greatly dwindled in Persia during the past two centuries; they have moved eastward to Bombay and its neighborhood and now compose but an insignificant portion of the Persian population.

The Shah, though the most tolerant of recent Persian monarchs, wields absolute power, so that the life and goods of every Persian are entirely at his mercy. He makes the laws, commands the army, and dispenses justice. He is the semi-divine patriarch and father of his people, his person is more sacred than that of the sultan—the blood of the prophet runs in his veins and his words are an inspiration of the great Mahomet spirit. He is said to be the most learned of living Persians, energetic in character, and possessed of unequal mental capacity, yet his manners are described as singularly mild and gentle, and Europeans who have seen him in the midst of his gorgeous court describe his bearing as graceful, dignified and tranquil. In his private life, he is abstemious and simple, and noted for his sobriety and self-control. It is hoped that his visit to Christian lands may be overruled in some way for the furtherance of Christian missions in his own dominions.

SOUTHERN INDIA—TELOOGUOS.

The late Annual Report of the Baptist Mission Union says: "God continues to smile on the mission to the Teluguos as in former years. Converts continue to multiply, and the number of baptisms has been limited not by the withdrawal of converting grace, but by the inability of the missionaries to visit the villages and examine and baptize converts. The year ending with April 1, witnessed 960 baptisms, and there are hundreds scattered over the country, who have for months stood firm in their confession of Christ against reproach and persecution, yet unbaptized, simply because the missionaries were unable to reach them, and they were prevented by their circumstances from coming into the stations."

INDIA—ASSAM.

The Report says: "On every hand the movement in Assam is advancing. The hills around Sibsong are full of inquirers, and Gohat, which has long stood fruitless, begins to vie with Gohatpara as a center for Cosare and Garo disciples. Sotoli, a young man of the Cosare tribe, after hearing one of the native preachers, begged of him a Bible that he might read the wonderful story of Christ for himself. He continued to read and pray, and at last went to the station at Gohat saying that he found in the Holy Book that those who believe in Christ must be baptized. To test his sincerity, Mrs. Scott, who was the only missionary then at the station, said to him, 'You know that if you become a Christian, your brothers and your wife will cast you off; you will lose your land, your cows, and your buffaloes, and your village people will point the finger of scorn at you; what will you do then?' His reply was 'God will be with me. I can give up my wife, and house, and lands, if necessary, but I can't give up my Saviour.' Mrs. Scott, to test him still further, told him he must go home and tell his wife and his brothers of his conversion and of his intention to be baptized as soon as Mr. Comfort, the missionary, returned to the station. He went; his brother called him a crazy fool, and told him not to come near him again; his wife declined to follow him. Promptly at the end of a week he returned to the station and was baptized. Not long afterwards, in the month of Jan., Mr. Comfort baptized twenty-six candidates, and, with six others previously baptized, constituted a church of 32 members to whom he administered the Lord's Supper."

BAPTIST MISS. UNION.

This Board has now fifteen missions under its care, 9 of which are in Asia, 5 in Europe, and 1 in Africa, comprising a membership of not less than 52,512. Of this number about 26,000 belong to their missions in Africa, 30,212 to Europe and 1,200 to Africa.

S. S. Department.

Sabbath School Lesson.—Aug. 3.

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

THE MINISTRY OF JESUS.

MATTHEW 4: 17-25.

QUESTIONS.

17. What is here said of Jesus? What time is meant? Who had preached the same? 3:2. What is meant by "kingdom of heaven is at hand"? 18. Where did Jesus walk? Whom did he see? How large is this sea? What other names has it? How were Peter and Andrew engaged? 19. What did Christ say to them? What is it to follow Christ? What to be a fisher of men? Who besides the apostles should do this work? 20. How did they heed this call? What does their example teach? 21. Whom else did Christ see? The name of the father? Who was the first? While men called "Christ" called? Why did Christ select men of lowly occupation for his apostles? Why was not Zebedee called? 22. How did they respond? What sacrifices did they make in obeying Christ? Why did they follow him? What did they expect Christ to do? 23. What would Jesus take? What did he do? What did he teach? What preach? The meaning of "the gospel of the kingdom"? How could he perform these acts of healing? 24. What is further said of him? The probable boundaries of Syria? What is meant by "possessed of devils"? Why did Jesus perform these cures? What deeper disorders can he heal? 25. Who followed him? What is meant by "Disciples"? Where was it? What good ever came to the greater part of this multitude? What must we do to make our privileges valuable to us? The meaning of "glorified God"? Mention different ways of glorifying God? Why did they glorify God? Was this remark part of their language, or a sentiment of Matthew? Is it true that God has given power to men to forgive sins? Where can all find pardon? When can any one find it? Are you a forgiven sinner?

NOTES AND HINTS.

17. The events described by John from the first chapter to the forty-third verse of the fourth chapter, must have occurred between the temptation and the time spoken of in this verse. In proof of this compare the twelfth verse in the chapter where the lesson is found with the twenty-fourth verse of the third of John. John omits, as a rule, what the biographers of Jesus narrate, and tells what they have passed by. Had he introduced this passage into his record, it would have appeared in the fourth chapter after the forty-third and before the forty-seventh verses. Christ left Nazareth and came to Capernaum for reasons described in Luke 4:14-30. "From that time" denotes from the beginning of his residence in Capernaum. Previous to this Jesus had occasionally proclaimed the word and taught the truth of God, but now he devotes his life exclusively to the interests of the kingdom of heaven. He took up the theme of John the Baptist, "repent, for the kingdom of heaven is at hand." The approach of that kingdom made repentance necessary as a preparation for it. By "the kingdom of heaven" is meant the spiritual reign of Christ, whether on earth or in heaven. The Messiah was about to introduce to men his principles of life, and his promises of redemption and of salvation. Men were to be offered of God pardon, sonship and an inheritance of purity and peace, and thus to enter on a new career of blessedness.

18. The Sea of Galilee, called also Sea of Tiberias, Lake of Genesareth, and Sea of Chinnereth, is from twelve to fourteen miles long, and six or seven wide. On the shore of this sea Jesus was walking when he saw two men, who were brothers, engaged in fishing. Their names were "Simon, called Peter," that is, a rock, also called Cephas, which means the same; Matt. 16:18; and Andrew, who had been a disciple of John the Baptist. Andrew and John were the earliest disciples of Jesus according to John 1:40.

19. The Saviour said to them, "follow me, and I will make you fishers of men." This does not record the first acquaintance of Christ with these men. They had seen, conversed with him, followed him, given him their confidence, John 2:11, and baptized in his name; but while Christ tarried in Nazareth or Capernaum, they devoted themselves to their ordinary business. This last call was to a work for life, happily termed "fishing for men."

20. On hearing again the voice of Jesus, immediately they left their business and property to obey him. So should the disciple ever respond to the voice of the Lord. When we hear the Master speak, obedience should be prompt, at the sacrifice of everything, "straightway." It is the way to make obedience easy and certain. Their instant response to Christ was the result of their faith in him as the promised Messiah. Obedience needs faith for a foundation. To go forth with Jesus on this career, of which they had glowing but erroneous conceptions, and to participate in the work of restoring the kingdom of Israel, these fishermen "left all and followed Christ."

22. James and John, like Peter and Andrew, were called of Jesus to turn from their fishing to fishing for men. James is supposed to be the elder brother because mentioned first.

These two brothers obey the call of the Master with the same promptness as Andrew and Peter, and leave "straightway" nets, boats, fish, and Zebedee their father, to go with Jesus, where they knew not, for what distinct object they could not tell, trusting only that he was the Messiah who would somehow redeem and restore Israel to her former glory. The abandonment of property was not attended in their case with complete sacrifice, for Zebedee their father, remained in charge of it. The disciples of Christ were young men. He chose the young to be his apostles, young men full of hope and energy and strength, who would survive long after the crucifixion, throw enthusiasm into their work, have an experience made up under his own eye, and a character molded by his truth.

23. Jesus "went about all Galilee." Galilee contained over four hundred towns and villages. It was a populous part of Palestine, possessed of a fertile soil, and of intelligent and brave inhabitants. Through the cities and villages of this district Jesus went "without fear of Herod," welcomed by the masses, preaching, teaching, healing, scattering sunshine wherever his presence came.

The synagogues were the Jewish meeting-houses which sprang into being without express command, in obedience to the law of nature which calls the devout together for worship. The services consisted of reading and expounding the law, exhortations, prayer. The reader stood, but when expounding, sat. Here were the religious Jews of Galilee wont to assemble for worship, and here Jesus had, from his youth, been accustomed, on the Sabbath, to be found. His presence in the synagogues of Galilee was not for silent worship, but for the explanation of the Old Testament, and the announcement of the good news of his kingdom. He taught, and preached, taught the meaning of the Old Testament, especially the prophecies concerning his advent, and taught, also, other truths relating to the welfare and peace of men; preached the fact of a kingdom not of this world, the beginning of it, the duty and privilege of all men to become citizens of it, its certain success and its endless power of life.

His preaching was most convincing, for he illustrated his precious truth by works more valuable to men than words. His holy deeds gave emphasis to his speech, and made his truth irresistible. He did not divorce theory and practice, but preached the one, and exemplified what he preached by love for men declared in "healing all manner of sickness, and all manner of diseases among the people." Much good preaching fails because the preacher shows no practical love for his flock. The Sabbath school teacher needs to copy the spirit and principle of instructing exhibited by the great Teacher.

The healing power of Christ extended his fame throughout Syria, that is, from the Mediterranean to the Euphrates, from Arabia to Mount Taurus, and as a consequence they brought to him the sick from every quarter. None were brought whom he did not heal. The lunatic, the palsied, those possessed of devils, the worst types of physical maladies were healed by him.

The "possessed of devils" were not those afflicted with mania, or melancholy, but were those who were under the influence of evil spirits. Such persons were often, perhaps always, diseased in body or mind, or both, and were subject to the excitements of foreign spirits, spirits to whom questions could be addressed, from whom answers be received, by whom sad works be wrought. These demons recognized the character of Jesus, and acknowledged his power over them. We can not attribute to disease the qualities given in the New Testament to those possessed of devils. The Scriptures recognize this to be a most grievous infirmity. It may have been induced, in every instance, by the conduct of the individual.

25. In consequence of the exercise of miraculous power, and of the benefits derived from it, Jesus was attended, when he went from place to place, by crowds of people, some of whom he had healed, others of whom sought healing for themselves or their friends, the most of whom were simply curious followers of the wonderful man before whose face disease fled away. They did not follow him without reaping some reward. Even the curious attendants on the worship in his sanctuaries, derive benefits from meeting Christ there, all unconsciously to themselves. The word *Decapolis* means ten cities, and is the name of a region included in the country of the half tribe of Manasseh. The most of these cities were east of the Jordan, and were principally settled by Gentiles.

To this mixed multitude of Jews and Gentiles Jesus showed his power, love and wisdom. His works were performed, not only to relieve wretchedness of the body, but to heal the maladies of the soul. He gave to this people proofs of his goodness and his greatness, won their hearts, and mellowed the soil for the reception of truth able to make them heirs of salvation. Certainly that was a favored crowd, that was a multitude whose privileges were blessings rare and costly. Think of what they saw! Think of what they heard! To them Christ preached sermons, one of which, to excite our thankfulness and to instruct our souls, is recorded in succeeding chapters. They heard not only this but "many more." Were they not blessed? We are blessed, if not as they, as well as they. We know whom this strange being is. We understand his mission. His disciples have given us an outline of his truth. We can come by faith, into conscious nearness to him, and can live under the light of his gospel. If we treasure up our privileges, we shall not envy even the multitudes that followed Christ.

The Atmosphere of Schools.

When Christians assemble on the Sabbath to lead immortal souls from hellward paths, to Christ, they are about earnest work. Levity is shocking; and when, to the gravity of the work, we add that the word they use is God's, the presence they invoke is God's, the work they do is God's, the blessing they seek is God's, it will be plain that reverence is the fitting frame of mind; and that frame of mind is to be shown by appropriate manner. I presume there are churches in which persons are made to feel, by the entire service, that solemn affairs are in hand; that God is there of a truth. Why should not Sabbath school reverence produce the like impression? Why should the unspoken impression of a boy looking around his school be, "I guess it's not of much importance?"

In some schools there is an atmosphere of ostentation. Too much is for show. If anybody's hand does anything good, not only the other hand, but every other hand in the school, knows all about it. The little prodigies are trotted out, and put through their paces. The lesson is readily interrupted that brother Freeman may hear how the school sings its strong piece—brother Freeman being a great friend to Sabbath schools in general with no connection with any one in particular.—Selected.

Communications.

Homeward.

BY REV. J. M. W. FARNHAM.

THE BEST ROUTE.—NAPLES.

Most American travelers reach Liverpool from New York, and leave soon for the continent. Those whose circumstances permit wander around at will, and see all the interesting sights. Most go across the continent by one and return by another of the numerous routes. But how shall one on his way round the world make the most of his trip across the continent?

As we stood upon the shores of Palestine, Constantinople, Smyrna, Greece and Berlin attracted us to the right; Malta, Marseilles and Gibraltar to the left. After mature consideration we decided on a zigzag course through the center of Europe. This would permit us to see Naples with its lovely bay, Vesuvius and the buried cities at its base, Rome, Florence, Bologna and Turin, pass through Mount Cenis tunnel, cross Switzerland and Germany, and go down the Rhine. Whatever else we denied ourselves we must see this beautiful river. The direct course then is through Holland to London. But by a slight deflection we may go from Cologne through Belgium to Paris and thence to London.

The attractions of the various points were well weighed, the time and expense carefully compared, and we do not regret that the above was determined upon. The next day after passing Stromboli we reached Naples, about noon. As we entered the bay, Mount Vesuvius was nearly before us, smoking like a chimney, and the smoke, floating away on the wind, lay on the horizon like a cloud. In a few moments we entered the harbor. The city extending back over the hill, lies crescent-shaped around the bay.

Leaving the most of our baggage to be forwarded to Basle, we landed with a few pieces of hand baggage, which was readily passed by the custom house officers. Their chief meal at the Globe Hotel is in the morning, so taking a lunch, we started out sight-seeing. We secured a guide, who called for a carriage, and took us through the grotto to Patuli where St. Paul landed on his way to Rome. Here is one end of the road, and in Rome they show the other,—the very road or narrow paved path, over which they declare that Paul walked, and it may be true. Our way lay through a tunnel about half a mile in length, cut through the mountain, forming an outlet for the travel going west of Naples. It is broad enough for carriages to pass and leave room for a side-walk,—or rather foot passengers, for there is no side-walk or protection for those who walk.

The rock through which it is cut is soft tufa, and the work must have been accomplished with much more difficulty than one would naturally think. The interior is dimly lighted and though it is constantly poured a stream of donkeys, foot passengers and carriages. The little round light at the farther end constantly expanding as you approach is a curious and interesting sight.

As we returned we ascended the hill near the end of the tunnel to visit Virgil's grave.

Leaving the thoroughfare, crowded with passengers and vehicles, we got the key and a guide from a blacksmith shop, and commenced the ascent of a steep hill. The narrow path winds among fruit trees, patches of mustard and peas, just now in bloom, filling the air with fragrance.

The hill is covered with vines and fruit trees, and commands one of the finest views in this lovely region. Before us is the city and bay of Naples, with its shipping and islands, and Vesuvius, the smoke curling up and floating away in the distance. At the foot of Vesuvius is the ruins of Herculaneum buried sixty, and in some places, ninety feet below the surface, now covered with a thriving town. Sorrento lies nestled among the hills upon the east side of the bay. Every spot has its memories of events and men from Aeneas down. The beauty of the place has always made it a great resort for pleasure-seekers. Here Augustus gave his unrivaled feasts and Nero planned the murder of his mother. Here Brutus retired upon a little island after killing Caesar. In the mouth of the harbor is Capri, where Tiberius Caesar lived, when his life was no longer safe in Rome; here he indulged in all the excesses of voluptuousness and sensuality he was capable of. Here are now the remains of his baths, heathen temples and palaces, and yesterday coming into the harbor, we passed the precipice, seven hundred feet high, from which the victims of his passions were hurled into the sea.

Inspired by all this beauty, Cicero and Virgil wrote. Here Paul landed and walked over the same pavement we tread to-day, and here but a few yards from where we stand are buried the mortal remains of that prince of Latin poets, Virgil. His grave is a little over the brow of the hill, in a quiet nook; as beautiful a spot as could be selected for a poet's last resting-place.

As we stood by his grave it brought up pleasant memories of school-boy days, when his matchless poems were our text books.

The spot where Virgil rests is marked by a columbarium over a white slab. The structure is of masonry, "shattered by time and overgrown with myrtle." Upon the slab is the well known inscription:—

Mantua me genuit, Calabri rapuere, tenet nunc Parthenope. Cecili pascua, rura, duces."

Leaving this pleasant spot we retraced our steps down the hill and rode back to the town, passing the public park, which presented a gay and lively appearance. A band was playing, and the wealth and fashion of the city were gathered there, sitting in their elegant carriages, saunter-

ing along the graveled walks or sitting among the shrubbery and flowers. The park is adorned with many pieces of statuary, and the horses and carriages seemed the finest we had ever seen.

Grumblers.

We find them everywhere; in the crowded car, in the marts of business, in the family circle, anywhere, everywhere; no spot is exempt from these restless, dissatisfied, complaining spirits. To them the world is very much out of joint. Nothing goes smoothly, nothing is just right.

But of religious grumblers we would speak. Every pastor knows them well. Daguerreotypes on his mind is a vivid picture of some Bro. A. or Bro. B. who represents this class. Often these complainers are of the sanctimonious sort; an air of saintliness pervades their whole aspect. To hear them talk, one would almost expect to see the gates of Heaven opening for their reception. Indeed, Heaven seems to permeate their very being, except as is frequently the case, they feel it duty to rebuke the faults of their brethren; then the descent from Heaven to earth is rapid.

This class would make excellent soldiers on a scouting party. Active, wary, strategic, no real or fancied indiscretion of pastor or layman escapes their vigilance. Does the sermon exceed the allotted thirty minutes? Instantly they take the alarm. "What can our pastor mean? surely, the young people will never submit to this." (Query, What did the young people do in the days of our fathers, when sermons were from one to two hours in length?)

Does the minister seek to infuse a spirit of benevolence among his people?

"We fear, we fear Bro.—is going too fast. People will be driven from church if there is so much blessing." Are the sermons written? This class think extempore preaching more beneficial. Are extempore efforts the pastor's forte? They are heard lamenting that Bro.—does not spend more time in the preparation of his discourses. They are sure, had they the leisure of their pastor, nothing to do but prepare two sermons a week, attend the prayer meetings, and make the necessary parochial calls, they could preach wonderful sermons.

Is the minister a diligent student? Does he spend a part of each day digging in the mines of thought, quarrying precious gems to enrich the people of his love? They fear he is so much of a bookworm that his parish will be neglected. Is he an indefatigable pastor, spending much time in visiting and learning the wants of his people? They are sure a man who goes so often from house to house, can have very little time to devote to his sermons.

Then the prayer-meetings are seldom just right. Unless there is constant excitement, unless the interest is kept at fever heat, complaints are heard of the sad decrease of spiritual life.

Usually to these grumblers, the lightning and the thunder are all in all. The still small voice, in which God's spirit is so often heard, falls unheeded on their ear.

"Well, brother, we have had a good meeting to-night," said a pastor to one of this class, at the close of an unusually encouraging service.

"Y-e-s," was the reply, "b-u-t," with a doleful shake of the head, "so different from our former meetings; why, brother, I have seen these front seats filled with anxious inquirers."

"But," returned the pastor, "we must be thankful for the day of small things; surely it is encouraging to see our youth, members of our own families, seeking the Saviour."

"Y-e-s, but I am always fearful of these young people; there so much danger they will not persevere."

"They surely never will, unless they commence," and the weary pastor turned away chilled and disheartened. Those few words from one who should have been his helper, exhausted him more than all the labors of the day.

Oh, kind, encouraging words! They cost nothing; but they are far more precious than rubies; and yet how often they are said with a heavy heart.

Sympathy, kindness, love. This world is very beautiful; but take these three gems from it, the Tartarian shades were not more gloomy.

"I wish Bro.—was in Heaven," said a good mother in Israel. "He is nothing but a trouble to us here."

The question might arise, how one who is only a trouble to the militant church, could find an entrance to that land whose inhabitants are characterized by perfect peace and contentment. But our vision is limited. We see only the surface; and though words and actions are usually an index of the heart, they may not always be. Perchance down deep below that crust of grumbling is a vital spark, a genuine love for the Master. It may be this class to whom Beecher refers when he speaks of some, constitutionally unfitted for a spiritual life here, but whose spiritual natures will be developed in a future state. He adds, that such will but just secure an entrance into the Heavenly rest. They will have at first but a starting point.

It would seem, truly, that such characters could not receive very large rewards; for though none may merit Heaven, we are distinctly taught that the reward will be according to the work. And that these complainers do make the wheels of Zion's chariot drag heavily, none can doubt. Indeed, the mischief they accomplish is almost incalculable. They may not mean it; some of them, we doubt not, would be shocked, to be told of the harm they are doing. Yet many a church is suffering by the presence of these restless, dissatisfied, fault-finding members.

Thank God for the bright, hopeful spirits. They cheer us like the songs of the birds

in spring. The very sight of such doth good like a medicine. Are we depressed? Instinctively our hearts lighten, and the burden becomes less as we meet their cheering smile and feel the warm clasp of the hand. There is healing in their very touch.

Thank God, oh, thank God for those who see light behind the darkest cloud, who extract honey from every flower, who drop pearls at our feet, and scatter the sunshine of joy and hope as they wend their way to the city of God.

PILGRIM.

Rev. Elbridge G. Knowles.

Our departed brother, Elbridge G. Knowles, was a son of Rev. John Knowles, and a brother of Rev. John D. Knowles. He was born in Gilmanton, N. H., in 1818, and his ministerial work was all in his native state. In early life he consecrated himself to the Lord and to Christian service, and was ordained in 1844. He occupied several important fields of labor, always gave his hands and heart to the work, and was never without a charge save for a few brief intervals. His quiet spirit and retiring manners kept him from that prominence which officious men would have sought. In fact, his true worth was not known only as he was drawn out by others, or the unavoidable circumstances of his position.

As a preacher he was clear, scriptural and acceptable. In several churches his labors were blessed with revival interest, and if he knew anything of the trials connected with a removal from one field of labor to another, he bore them with becoming meekness.

He knew what it was to drink from the cup of affliction, having followed all of his little family to the grave. After passing years of loneliness he changed his family relations, and in just eight weeks from the day of his marriage, his happy bride was left a lone widow.

By an exchange of property he found it expedient to remove to Dover, where he was pleasantly located; but a severe attack of pneumonia terminated fatally on the sixth day. The gospel he had preached to others was his support in sickness, and more than once did he affirm his great confidence in prayer, and the sweet assurance that his trust in Christ had not been misplaced. And thus it is while faithful watchmen are promoted, the church is bereaved and friends are left to toil on in loneliness and sorrow; but whatever the Lord does is right, and his grace will enable us to acquiesce.

I. D. STEWART.

Rev. E. B. Rolf.

Rev. E. B. Rolf died of typhoid pneumonia, at his residence in Bristol, Ind., Nov. 16, 1872, in the 61st year of his age. He was born in Vermont, and when a youth removed with his parents to western N. Y., and settled in the town of Sodus. At the age of 19 years he embraced religion and was baptized by Rev. Samuel Wire, and joined the Sodus church, and was licensed the same day by the church to improve his gift in public.

In his 21st year he was married to Miss Emeline Pratt, with whom he lived a number of years, when she died, leaving 3 sons and 2 daughters. April 10, 1862, he was again married to Mrs. Esther P. Brown, of Bristol, Ind., where he continued to reside until called away by death.

In the year 1843 he was licensed to preach the Gospel, by the Holland Purchase Annual Conference, and July 12, 1844, he was publicly set apart to the work of the Gospel Ministry. Twenty-three years of his ministerial life were spent in the Wayne Q. M., and 21 years with the Galen and Savannah churches; for some two years after settling in Ind., he had no particular charge. Preaching occasionally, in 1865, I think, he organized a church in Porter, Cass Co., Mich., and became its pastor, which relation he sustained until removed by death.

As a preacher he was evangelical and strongly attached to the doctrines and usages of his denomination. His talents as a minister were above the average, and until the last few years of his ministry, he knew how to sympathize with those who labor hard and receive small pay. The church in Porter, have met a heavy loss, as also the Q. M., which may God sanctify to our good and lead us to trust more in him and less in finite instrumentalities.

The last few years of his life he was subject to lung difficulties, which at times laid him aside from labor and indicated to him that his stay on earth was short. His last sermon (save one) was preached at our Q. M., last Sept., from these words, "Why stand ye here all the day idle?" It was one of his best efforts. He bade us farewell as he expected in a few days to visit N. Y., to spend a few months in his old field of labor, and then return, but it proved his last effort in the Q. M., and it will be long remembered by those that heard him. The first nine days of his last sickness he was delirious, depriving his friends of conversation with him, but the doctrines he preached to others in life sustained him in dying.

His funeral services were conducted by Rev. Samuel Ketcham and the writer. In behalf of his lonely widow and fatherless children, we ask the sympathies and prayers of God's people, and may God raise up some one worthy to wear his fallen mantle and take his place in the Q. M.

JAMES ASHLEY.

Embargo on Churches.

Embargo is a prohibition of ships to leave a port. By way of accommodation, we use the word to represent the prohibition on some Freewill Baptist churches, who have resolved, as long as they have a debt, that not one dollar shall go out from their

number, for any benevolent object, even for Foreign Missions.—Have shut up their shell for self recuperation. Does the spirit of Christ approve any such embargo on his church? It is no new invention for the devil and the miser to prohibit anything to go out, but for a Christian church, it looks dark and smells strongly of the bottomless pit. Christ says, "Freely ye have received, freely give."

M. H. T.

Rev. Thomas Pratt.

This man of God died at his residence in Rushford, Alleghany Co., N. Y., June 8th, 1873. He was born in Middlebury, Mass., May 6th, 1794, and moved to Rushford in 1812. He experienced religion in 1822. His conviction of sin was poignant, and his conversion clear and Scriptural. He soon afterward connected himself with the Freewill Baptist church, of which he continued a member until his death.

Not long after his conversion he felt moved by the Holy Ghost to expound the Word and point sinners to the Lamb of God that taketh away the sin of the world. As a preacher he was able; and his presentations of Bible truth were clear, and often too powerful and forcible to be misunderstood or to be without effect. Of him it could be said most emphatically,—"The joy of the Lord was his strength." Even in old age and down to death, did he prove the power of grace to uphold and sustain.

He was strongly attached to the church of his choice, and spent the best of his days as a faithful ambassador for Christ. He had the care of several churches, and labored untiringly to build up believers in the faith and hope of the gospel.

He was elected delegate to one of the Gen. Conferences, and while engaged in deliberations with that body, as well as everywhere else, was outspoken in his condemnation against sin in all its forms, and strongly in favor of all the moral reforms that he saw beneficial to society.

A short time before his last sickness he said to the writer, that if any one had told him, when in the prime of life and enjoying so much of the presence of God, that in old age he should enjoy so much more, and have such a rich and clear experience, he could hardly have believed it. He trusted the faithfulness of his covenant-keeping God, and for about two years proved the power of God "to save to the uttermost."

His love and zeal in the work of the Lord never abated. His catholic spirit led him to labor with all denominations, and thus show that the people of God, whatever name they bore, were his people. He labored until the weary wheels stood still, then "his body with his charge laid down."

He was at church the Sabbath before his departure, and after the morning sermon, exhorted with all the power and strength of a man in the prime of life; and in the evening, took an active part in the social meeting. These were his last public efforts. The following week he was confined to his room, and it became evident that he was near his end. When asked how he felt in view of approaching dissolution, he said,—"Life's work is all done." He then repeated several times,—"Jesus, I am ready; Jesus, I am ready. Into thy hands, O Lord, I commit my soul" and ceased to live. He was followed to the grave by a large concourse of friends and acquaintances. The funeral sermon was preached in the Baptist church, by the pastor, Rev. A. V. Eddy, from Matt. 24:44.

T. B. CARLTON.

"I Can't Do without Him."

A few years ago I went some distance to see a dear Christian friend who was quite ill. After spending a few days with her, imparting what comfort I could, as I was about to take my leave, never expecting to see her again in this world, I said to her, "Jesus will be with you." Looking me in the face very earnestly, she replied, "I can't do without him."

Jesus is of more importance to every son and daughter of Adam than all things else. We can do without health and friends, and earthly comforts, but we can't do without Jesus. We need him with us in all the trials of our earthly pilgrimage. We shall need him in that solemn hour when heart and flesh fail. And when we shall stand before him in the judgment of the great day, if Christ then be against us, who can be for us? In his favor is life; and his loving-kindness is better than life.—*Christian Treasury*.

The Prayer Meeting.

The prayer meeting is not for the head, but for the heart,—it is a family gathering of the disciples, where each one comes bringing some leaf or bud of "experience," to cheer and comfort others; and the pastor is present as one of the family, a brother in the Lord, and the less of sermonizing or exhorting in the prayer meeting, the better; and in proportion as heart speaks to heart its joys and sorrows, its victories and trials, will the hour of prayer be freighted with permanent strength and joy to the church. If it is advisable to have a religious lecture during the week, then appoint an evening for this purpose, but do not kill the prayer meeting by trying to marry the two.—*Abbott E. Kirtledge*.

The policy of drawing a public revenue from the private vices of drinking and of gaming is as pernicious as it is pernicious; for temperate men drink the most, because they drink the longest; and a gamester contributes much less to the revenue than the industrious, because he is much sooner ruined. When Mandeville maintained that private vices were public benefits, he did not calculate the widely destructive influences of bad example.

The Morning Star.

WEDNESDAY, JULY 30, 1873.

GEORGE T. DAY, Editor.
G. F. MOSHER, Asst. 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.

Ups and Downs in Spain.

We now naturally look for the report of a new Ministry every Monday morning in Spain. The changes there during the last few months have been perfectly bewildering. The nation has passed in that time through the several governmental forms of monarchy, anarchy, and democracy, and now it seems bent on reversing the process, for it is as near the second condition as one could ever wish to see it.

We can hardly contemplate the situation there without a pang. That the country which has heretofore stood so high among the distinguished nations of the earth, excelling both in the arts of peace and of war, taking creditable rank in literary and artistic pursuits, encouraging religious and educational institutions, furnishing a model of good government, producing explorers who have opened up the most important portions of the earth, as chivalrous as it was brave and as brave as true men ever were,—that a nation which has made all this a part of her historic record should now be found quarrelling over a crown like hungry wolves over a carcass, is sad in the extreme.

But the very fact of the quarrel proves the existence of some of the old nobility in Spain. Bad rulers and the hosts of political banditti would have it all their own way were there no patriots to resist them. It is this resistance that mainly makes the struggle, and it stands for a hopeful sign. Look at the record that it has made within so very long time. Fifty thousand slaves in Porto Rico have been freed by legislative enactment. Four hundred thousand slaves in Cuba are much nearer the condition of free men than they were six months ago. A king has been sent home to Italy, and the President of a Republic elected in his stead. Carlist insurrections have been quelled, and a decent feeling of security on the part of citizens has been maintained through it all. Those glorious Republicans,—Castelar, Figueras, Margall and others,—who plead for freedom while Spain was yet a Monarchy and they were in a hopeless minority, have compassed their aims, in part at least, and the new condition of affairs finds them true to the pledges which they made in the old. So long as these men live, there may be a good degree of hope.

To be sure, these men seem to be partially set aside in the latest ticket, that has been made up there. This newest Ministry, for instance, has only the name of Salmeron on its roll to give it confidence in the public mind. But even this is one better than the preceding Ministry could show. Although the others are unknown men, and are called to hold positions just vacated by well-known Republicans, still the name of Salmeron as President of the council suggests a good deal in favor of the men who would elect him. He has stood firm in the breach through which the enemies of Spain seemed bent on pushing her to destruction, neither crying out with fear in the dark nor relaxing his steadiness of purpose when the light seemed to be dawning. It must be supposed that he still seeks counsel of the other men whose names have been so honorably associated with his, and that though they may be in partial retirement, they are still planning for the safety of the State.

But let us not seem to be too hopeful of the near future. We could easily believe that the folly of these last few years is about to triumph there, and Spain to become the mere football of mad political gamesters. The stability of historic times seems to be almost wholly wanting, save with only a few. The cause of education receives but little attention, and so far as the religious sentiment is concerned it is dead, as compared with that which secured for Spain a large part of her old renown. The frequent change of ministries is not the worst feature of the case. Assassins are springing up like mushrooms. Bombs are hurled about promiscuously, one even being exploded at the door of the Cortes while the last elected Ministry was holding a debate. The Carlists,—those who claim the throne for Don Carlos, an adventurous freebooter,—are raising insurrections in almost every district. Even the chances of foreign entanglements are not as remote as one could wish, for the French President has already refused a formal demand to return a prisoner who had escaped from Spain to France.

And yet, we should say that on the whole the situation is not so bad as it might be. The late battles with the Carlists have resulted disastrously for them, giving the government great advantage throughout the whole country. There seems also to be a reaction in the Cortes, in favor of moderation and quietness, as may be seen in the election of Salmeron over Margall, who, while he is a valiant Republican, is at the same time of that fierce order that is poorly calculated to soothe a vexed opposition. Transient as this tone of moderation may be, it yet speaks well for those whose triumph it represents.

Finally, Spain is in a disturbed state. That hardly needs to be said. There are bloody hands clutched at her vitals. The counsels of those who honestly seek her welfare are at variance. There is a general lack of stability among all classes. One could not possibly guess this week

what her condition will be seven days hence. It now looks as though it might be better. Still it may be much worse. It is at best a sad spectacle. The nation is wasting all her opportunities. The good that the world needs at her hands is withheld. Cuba implores her for freedom, and, aside from a few faint promises, is answered with a curse. There may be a safe way out of the present disturbed condition. If there is, for the sake of the satisfaction which we take in contemplating Spain's old record, we hope to witness and rejoice over it.

The Work of Good Templars.

We never could understand why the Order of Good Templars should veil itself in secrecy. But there are several things about it that we can understand, the chief of which is that it has been instrumental in doing a good work for temperance. And this suggests the question again, of what possible use can signs and passwords be in pushing such a work? It would seem to be so dignified a service that it could well afford to stand in the light, discarding all such adventitious aids.

But we are chiefly interested now in the report of the Order lately made at the international session in London. From that it appears that it is the largest secret pledged temperance organization in the world, having a membership of about 525,000. It is an American institution, the first lodge having been instituted only about twenty years ago in New York state, during which time it has spread over both continents and into Australia and New Zealand.

Perhaps the genuinely temperance basis on which it rests may account for its growth and work during this time. It advocates total abstinence from all intoxicating liquors as a beverage; favors no license in any form; calls for the absolute prohibition of the manufacture, importation or sale of any such liquors for beverages; seeks to create a healthy public sentiment in favor of its work; labors with individuals as well as with communities, and seeks always to make the liquor-traffic a species of out-lawry wherever it is met.

Having but little sympathy with the element of secrecy in its organization, we do have great sympathy with its practical aims, and are glad over the work that it seems to be doing. The efficacy and need of an organized movement against this great evil can not be denied. It is gradually extending its destroying influence, getting in many cases the sanction of law, controlling courts and wielding a power that may well cause alarm on the part of the friends of sobriety and order. It has already invaded the realm of politics, and has so maneuvered that a good many officers of the law, sworn to use all their influence in suppressing the traffic, simply wink at the great prevalence of the crime. After slavery, this, along with the falseness that seems to be invading public life, is the great evil that threatens the nation's safety.

The organization then has a place, and we are glad to see it doing its work so well. If it can really win a step in advance by the aid of its grips and passwords perhaps we ought not to offer serious complaints against them. But the work that it has already achieved is as nothing compared with that which it now proposes for itself,—namely, the utter destruction of the drink-traffic. Considering the hold that the traffic has upon society, the numerical strength of those engaged in it, and the money and energy that they bring to bear to defeat all measures that would oppose it, it certainly requires much pluck and a good deal of faith in the organization that would entertain hopes of its destruction.

But the Order has no feeble opinions concerning the methods of accomplishing its work. These may be gathered from the following statements taken from the Secretary's report:

It has done a good reformatory work, but that is only one part of its mission,—a greater work, practically including all the good of the other, is the destruction of the drink traffic. It is vain to rest alone on the basis of moral suasion. Preach, pray and vote against the traffic, and you have a triple force to speedily change public opinion, and the modern Templar should use the potent weapons of this advanced day—the Press, the Bible and the ballot,—where the Templars of old had the sword, the shield and the lance. In one sense the Order should be made a political institution—not to conduct the machinery of politics, for that, under governmental regulations, has its methods of action—but to thoroughly teach principles in politics as they appertain to the cause. Candidates should not be invited to join the ranks with any supposition that they may take temperance, but fall to vote for it,—that they may pray God to remove the curse, but inconsistently with their prayer aid it by indifference or absolute antagonism when they come to the exercise of rights or privileges guaranteed to them by the laws of their country. Depend upon it, we can not do too much, from this hour onward, to strengthen that pulpit or press, that speaker or writer, which manfully seeks to shape legislation to destroy the liquor traffic. Our highest aim should be to revolutionize opinion, by attacking error, entrenched though it may be in corrupt parties or time-serving presses or pulpits, and to call forth the God-fearing, the sobriety-loving, and those seeking redemption from the slavery of appetite, each and all, to a grand combined movement against their common foe, and the foe of all righteous civil government.

Any Order could not hope to talk better than this. And there is evidently something besides the spirit of talk that animates the members. If couldn't have gained a membership of a half million, including so large a proportion of distinguished and reliable citizens, and in so short a time, if it rested on any feeble basis. Its record is already such that no member need to blush in contemplating it. If now the Order will show the good sense, after working faithfully twenty years to come for this "destruction of the

drink-traffic," and finding it still unaccomplished, not to lose heart, but to fight on and keep at work, as though the redemption from rum dreg night, they will furnish still stronger evidence that they are of the stuff that true workers are made of. For we fear with trembling that '93 will be as sadly cursed by drunkenness as this present summer is.

Current Topics.

—ACCIDENT TO A VETERAN STATESMAN. Hon. John P. Hale fell in his parlor in this city, July 22, and fractured his hip. He had been for some time in feeble health, and there is no doubt just cause of alarm that the accident may terminate fatally. Although Mr. Hale has been in comparative retirement since his return from the Spanish court, yet his public service was of a nature that has given him an abiding place in the memory and affections of his countrymen. He is now in his sixty-eighth year. Three years after his graduation from Bowdoin College in 1827, he was admitted to the New Hampshire Bar, and almost immediately took a prominent place in politics. In 1832, he was member of the State legislature, and from 1834 to 1842 district attorney for the State. Then he was three years a member of Congress, again in the State legislature, one term of which he was speaker, and during that time was elected to the U. S. Senate. Excepting an interval of two years he continued a member of the Senate for sixteen years, when, in 1865, he entered upon a four years' service as U. S. Minister to Spain. The time of Mr. Hale's public life, and particularly the portion of it spent in Congress, will suggest to many the stormy career that it brought to him. His grand opposition in 1845 to the annexation of Texas as a slave State, and his brave fight in behalf of an oppressed race, when it obliged him to sacrifice position, and friendships, and almost everything but a good name, will now be recalled by thousands. But in losing a little he gained much, for there is hardly a philanthropist or patriot in the country but whose heart beats quicker at mention of his name. Their prayers will ascend with ours that his failing years may not close too suddenly.

—SEGREGATION OF THE BLACKS. The colored people seem to be quietly doing of their own accord what they have heretofore utterly refused to do at the request of various parties of whites. We refer to their occupying portions of country entirely apart from the whites. It is said that within a year more than 30,000 negroes have left the upland counties of Georgia, where the soil is comparatively poor and unproductive, for the lowlands of the Mississippi, and that the rate of this migration is constantly increasing. On the other hand the whites are leaving the sections to which the negroes come and fleeing to the hills. Large cotton and sugar plantations are being abandoned by their former owners, many of whom are dividing their estates and selling them to the negroes. So far has the movement gone that there is something like an organized effort in its behalf. Several serious motions have been made to form a new State of west Tennessee and the northern counties of Mississippi, giving over the remainder to be entirely occupied by negroes. The evils of such an undertaking hardly need to be pointed out. There is already sufficient antagonism between the whites and the blacks, especially in the South. Every movement looking to its further promotion should be discouraged instead of favored. And one must see that a movement of this kind would greatly increase the sectional and race feeling that has lately given such sad exhibitions in the South. And if that principle were adopted in relation to the colored people, why should it not also be in relation to the Irish, or Germans, or any other class of people whom Yankees might object to living among? In that case what would become of that union of sympathy and effort that have such an influence in giving success to the Republican idea? It is an unfortunate movement, as we regard it, and, whether it proceeds spontaneously or not, should be effectively hindered.

—NEWS FROM MOAB. We have several times alluded to the operations of the Palestine Exploring Expedition as calculated to reveal a good many interesting facts in connection with Old Testament history. The work is at present mainly confined to the land of Moab, and reports of progress are quite satisfactory. Lieut. Steever, who is in command of the Expedition, explains that he is about to make a formal statement of the work accomplished, and in connection therewith gives a general outline of the results of the past season's work. He says that preliminary to the special work of excavating and exploring, the Expedition has established suitable trigonometrical stations, and actually triangulated four hundred square miles, besides having almost completed the detail of the same, including the hill shading the elevation above the Dead and Mediterranean Seas. The height of all important points and elevations within the triangulation have been determined, and meteorological observations regularly taken and noted. This alone is deemed an invaluable acquisition to geographic knowledge. Every day's work has revealed ruins unknown and unmentioned by any traveler. The Bedouin tell of ruins of cities a few days' journey to the south and east, which it is impossible at this season to visit. In the department of Archeology and Biblical research the Expedition has not been less successful. Professor Paine has prepared a voluminous report identifying Nebo and Pisgah, and the locality of these places seems thus to be definitely determined. This work is carried on mainly by the benevolence of others, and those who have made contributions will be glad to hear of its success. The formal report of progress will be eagerly looked for.

—AN UNEQUALLED PIECE OF VILLAINY. Perhaps we might qualify the adjective, but so deliberate and dastardly a piece of villainy as that perpetrated on the Rock Island railroad Monday night of last week seems to be almost without an equal. Some desperadoes, thinking that a certain express train carried a large amount of treasure, threw the cars from the track in a dangerous place and then with revolvers and knives attacked the passengers and completed their scheme of robbery. But they seemed bent on terrifying rather than killing, and fortunately only the engineer was killed outright. And the thieves also missed their booty, for it had gone through safely on a previous train. Finding themselves baffled they hastily gathered what plunder they could and left. Persistent efforts are being made to capture the villains, but thus far there is no clew to them. The scene of the outrage was near Adair, Iowa.

—THE LATE CASE OF OFFICIAL NEGLIGENCE. According to the best information, the Inman steamer City of Washington was wrecked through the sheer faithlessness of the Captain. That appeared in the investigation at Halifax, which resulted in the temporary suspension of the Captain from command. But still farther evidence in the same direction, and more conclusive, is borne in a lecture by Rev. John Gray, of London, an intelligent gentleman, who was a passenger on the steamer and carefully noted the conduct of the officers. From his testimony it seems that the Captain hardly presented himself during the whole voyage, and that the sub-officers acted like men who were glad to be rid of any authoritative inspection. These are grave charges. Of course they do not claim so much attention as they would if the accident had resulted as disastrously as that of the recent Atlantic. But while the great tide of travel continues in motion, and the chances are that we may almost any day fall under the care of just such officers, it ought to awake sufficient interest on the part of the public to bring carrying companies to the sense of their duties in the case.

—THE GREAT WORK IN HAWAII. Any one who reads Charles Nordhoff's article on the Sandwich Islands in *Harper's Magazine* for August, must be impressed anew by the great wonder of the work that has been accomplished there. It was in 1820 that the first missionaries were sent to those islands to redeem the people from the gross superstition and heathenism in which they dwelt. Thirty-three years afterwards the missionaries were recalled, the islands being pronounced Christianized, and to-day the inhabitants are probably the most generally educated of any people in the world. They have an excellent system of schools, at which attendance is compulsory, and the result is that there is scarcely a man, woman or child in the whole kingdom but can both read and write. All the town and many country localities possess substantial stone or framed churches; and the islands support a missionary society which in turn sends the Gospel by native missionaries to others who are destitute of it. All this was accomplished by a slight effort on the part of the American churches, it having taken less than one million dollars and only about thirty years of effort to accomplish it. It may be an old story, this account of the wonderful work there, but it is one that will well bear repeating.

Denominational News and Notes.

Bates College.

FORWARD! is the word of the Lord to the Free Baptist Israel to-day, and any man that brings any other message must not be acknowledged as a true prophet of the Lord. Let the past be the past. In it are the things behind, to be forgotten. The future is ours. In it are the things before, unto which we are to reach, the mark toward which we are to press. Let the dead bury their dead. We of this age will follow Christ, in the bright opening of his providences. Let old plans, yours or mine, reader, if not right ones, be dashed to pieces. Let new plans grow out of providences and necessities—out of things that seem the wisest to be done. Let our laymen and our ministers—old men and young men—our women and all, from the west and from the east, sit down, as it were, and take counsel together, every one bringing his gift as the Lord has prospered her or him, and not only Bates College, but all our interests will be saved, and the denomination be fifty per cent. stronger when we rise up than when we sat down.

Mr. Bates has spoken frankly on matters relating to the College. I thank him for thus speaking. The editor of the *Star* has spoken as frankly. I thank him for his brave and noble utterances. His article has the old ring to it, like the *Star* speaking for liberty and equal rights forty years ago.

And now, as the editor calls me out in his recent article, and as in a private note he wishes me to "be free" to speak, I will answer to the call, and speak, I trust, as frankly as Mr. Bates and himself have spoken. But I have no desire to trespass upon the columns of the *Star*, or to have articles on other important subjects set aside for articles on the College—so I will take time, and speak in the following order: First, I will ask the editor to publish the chapter of the College. Then, as my sermon at the late Commencement has not been reported in the *Star*, I will forward for publication a leaf or two from it as bearing upon the subject especially under consideration; and I know I shall be pardoned for so doing. Then there shall follow three or four short articles in as many weeks. I hope others, also, will take up their pens, and have a word to say at such a time as this, when so much is at stake. If not too long, it seems to me that a reasonable space in the *Star* can not, for a month or two, be better occupied than by articles relating to Bates Col.

lege. So far as I represent the College, I have nothing to conceal. I want those who give to it to know just what they are doing. Let the whole question be fully understood, and let the College stand or fall on its merits.

The watchword at Commencement (I did not give it) was—the condition of Mr. Bates's subscription must be met in thirty days. But I see this can not be done. I wish it could have been. So I bow to the inevitable, praying God to spare the lives of those from whom the College is hoping for so much. But I will say what I think can be done. If all those persons who are friendly to the College will prove that they are friendly by a gift to it, be it ever so small,—a dollar only, or a dime—twenty-five thousand dollars can be raised by the first of October next. Then, if the Education Society shall take the work of raising \$25,000 on its hands, being responsible for the interest until they raise the principal, our work will be done, and the time for Mr. Wood to enter upon his will have come. Mr. Wood said to me a day or two since: "It is going to be hard work for me to raise \$50,000 in Boston." But I understand him so well that I am confident he will be successful. With Mr. Bates before him in the sum of one hundred thousand dollars, and our denomination following on in the sum of fifty thousand more, his success I regard as sure, and I shall hope that by the first of January, 1874, the subscription will be completed, and the question of the permanent existence of Bates College, settled once and forever. But if the Education Society shall decline to subscribe \$25,000, of course longer time will be required—but the work of meeting the condition of Mr. Bates's pledge will be carried forward in any event,—and may God, to whom all the glory shall be, make the result in the end truly glorious.

O. B. C.

Home Mission Chit-Chat.

The last session of the Grand River Q. M. was held in the city of Lansing, and though held in the busy season of the year, was well attended. The best of union prevailed, and the meeting was one of profit. The Rev. F. W. Straight preached an excellent sermon, and though he is advanced in years, we did not notice but his sermon was as able and interesting as when we listened to him years ago. He is as ever deeply engaged in building up churches, and in doing it so that they shall be permanent. His long experience in the work is of great worth to the laborers at the present time. Bro. Straight does not propose to be "laid on the shelf," until his Master calls for him.

An interesting social meeting was held on Sabbath afternoon, after which the Lord's supper was administered. In the evening Rev. I. B. Smith preached an interesting sermon. The collection for Missions was large, giving cheerfully, amounting to some over \$130.00. We have ever found it to be true that the Q. M. or church that gave liberally for Missions would be blessed, and the brethren rejoice in the fullness of the Gospel. The brethren of this Q. M. have a large and promising field to cultivate, and the ministers are doing what they can to aid in a fruitful harvest.

The church in the city of Jackson, Mich., is at work vigorously in the erection of their new house of worship. It is being built of brick, 40 by 70 feet, with vestry on the first floor, the audience room on the second floor, with two towers, modern style of architecture and improvements. When completed it will be one of the most beautiful houses we have. The few sacrificing brethren are doing a great work, in building a house that will be a credit to the denomination, and the friends in every part of the state should help them by their money, prayers, and words of encouragement. We have scarcely a church in a city in the state, and but a few in villages, and this effort to build in Jackson must not prove a failure; help must be given promptly and liberally. Is there a Freewill Baptist in the state that will not give something to aid in building a church in this important city? Let us build a first class church in this city, and pay for it, and then build one in Detroit and pay for that, and so patiently and perseveringly work on until we shall have a church in every city and village in the state.

Rev. C. B. Smith, a graduate of Hillsdale College, has accepted a call to the church in Pike, N. Y. A. H. CHASE, Cor. Sec.

The Woman's Board of Missions.

A WORD IN ITS BEHALF.

The editorial article, entitled "A triumph and a Danger," in the *Star* of June 16, should be universally read, and seriously pondered. We may indeed rejoice in view of the prevailing high tide of interest in our Foreign Mission work; it is well, also, that we be thus reminded that feeling, however deep and strong, will not float a missionary to foreign shores, nor the breath of speech, however eloquent, wait him support when once he is there. Still, as incentive and inspiration to action, general and methodical, these are mighty helpers, without which a few strong arms might toil long and strenuously in vain. It is, therefore, of no small importance that we make this auspicious hour a season of practical and general activity, that our good emotions may not evaporate, but crystallize into principle, which shall henceforth appear in the energy and method of our missionary efforts.

My dear sisters, will you suffer another word of exhortation? For do we not all need a mutual arousing, to move heart-enlisting, sacrificing endeavor to help in fulfilling the desire of our Lord, that his salvation may reach the ends of the earth? Have we yet a clear perception of our personal responsibility to obey the command laid on his lips, "Go ye into all the world and preach the gospel to every creature"? "If ye love me ye will keep my commandments." Let us deeply question ourselves, not in lightness but with bowed heads

and contrite hearts. Do our consciences demand better proof of our love?

Our sisters across the seas, millions and millions of them, have never heard of Jesus. The doors of their long closed homes are now thrown open to receive, from the lips of women only, Christian instruction. God is raising up among us, devoted young ladies who are ready to go forth, bearing the precious message. Shall we not make a more unanimous effort to speed them on their way? Several such devoted ladies are already in the field, shall we not cheer them with our sympathy and substantial aid? The cheerful promptness with which the ladies in many of our churches have organized societies, auxiliary to the Woman's Board of Missions, is most promising. More and more will be enlisted in proportion as those already interested are intelligently active in the holy cause.

My dear sisters, if you have not already organized an auxiliary in your church, do you not think the Lord Jesus will be honored and pleased if you at once engage in the work? While you are thus sowing seed for a glorious future harvest, you will be stimulating others by your good example, and the money you devote in this way is treasure laid up in Heaven. If your church is weak and small, while yet you would gladly have some part in this Christian work, remember it is to such helpers as you that the Lord looks with special regard. The mite you sacrifice and give, if cheerfully given, he may so bless and multiply, that it shall be found, in the end, that you gave "more than they all." Let us not forget that Jesus has not changed since he looked on while they cast into the treasury.

A great deal may be expected from our young ladies—the dear girls in our congregations. Their warm-hearted earnestness, when once enlisted in a good cause, will make them invaluable coadjutors. And the congregation must be poor that has not one or two girls who would need no further argument than the bare presentation of our object to engage their efficient aid. Try it in your congregation, and you will see how cheerfully almost every girl will find a way to economize or to earn at least two cents a week for the sake of sending to heathen girls the blessings she enjoys.

The *Star* of June 25 contains a simple constitution for auxiliaries. And in association of youth, remitting annually not less than five dollars to the treasury of the Woman's Board of Missions, may very properly constitute a "Mission Circle." Every such circle should be designated by an appropriate name, as The Cheerful Workers, The Mite Gatherers—and should have a secretary and treasurer to whom due acknowledgment can be returned by the Sec. It is desired that every auxiliary or circle should report to the Home Secretary, Mrs. Lyman Jordan, Lewiston, Me., its organization and numbers, stating what amount, however small, it may be expected to send to the treasurer, Miss Laura Demerit, Dover, N. H., before the 10 of Sept. next. It is very desirable that this matter should receive immediate attention, in order that the Executive Board may know to what extent it may assume responsibilities in the extended mission work now contemplated. A. C. HAYES, Cor. Sec. W. B. M.

Foreign Missions.

The following has just been received at this office, and I send it for publication, hoping that eighteen more will come forward and accept the offer recently made by a brother in Maine:

"Bro. LIBBY:—I notice that a friend of missions in Maine has agreed to give \$25 per month for four months to Foreign Missions if 19 more will join him. This I regard as too good an offer to pass unaccepted, and therefore inclose a check for \$25.00 for July, to be followed by three more of same amount if the other eighteen, men or women, are found. I am looking after some two or three who will I think do the same thing.

"Yours Truly, . . ."

As stated above, this is too good an offer to be lost. If accepted and taken it insures to the Foreign Mission Society two thousand dollars extra in four months. This would relieve the Society very much and help to carry forward the work now entered upon.

Are there not eighteen others who will accept this offer, and do service to Christ and souls just now? What is done should be done at once, or in a few weeks.

C. O. LIBBY, Cor. Sec.

Dover, July 25, 1873.

Iowa Northern Yearly Meeting.

The sixteenth session of the Iowa Northern Yearly Meeting convened with the Free Baptist church in Waterloo, June 6th, 1873. Rev. N. W. Bixby was chosen Moderator. The attendance was small, the Root River Quarterly Meeting not being represented. Appropriate committees were appointed, to whom was referred the subject of Missions, Education, Temperance, Sabbath schools, and various other interests represented in conference.

Committee on Resolutions reported the following, which were unanimously adopted:

IN MEMORIAM.

Whereas, God in his providence has called two of our aged ministers, Rev. E. Harvey from Delaware and Clayton Q. M., and Rev. A. Loomis of the Cedar Valley Q. M., from labor to reward since our last session, therefore,

Resolved, 1. That we meekly submit to the divine will and receive the admonition to be also ready when the Master shall call for us.

2. That we will cherish the memory of those departed servants of the Lord, that we will imitate their virtues and their faithfulness and pray the Lord to send forth more laborers into his harvest.

PUBLICATIONS.

Resolved, 1. That we recognize the *Morning Star* as our denominational paper, and as the profits are used for the benefits of our

Poetry.

The Friend's Burial.

My thoughts are all in yonder town,
Where, wept by many tears,
To-day my mother's friend lies down
The burden of her years.

True as in life, no poor disguise
Of death with her is seen,
And on her simple casket lies
No wreath of bloom and green.

Oh, not for her the florist's art,
The mocking weeds of woe,
But blessings of the voiceless heart,
The love that passeth show!

Yet all about the softening air
Of new-born sweetness tells,
And the ungarmented flowers wear
The tints of ocean shells.

The old, assuring miracle
Is fresh as heretofore;
And earth takes up its parable
Of life from death once more.

Here, organ swell and church bell toll
Methinks but discord were,
The prayerful silence of the soul
Is best befitting her.

No sound should break the quietude
Alone of wind and sky—
O wandering wind in Seabrook wood,
Breathe but a half-heard sigh!

Sing softly, spring-bird, for her sake,
And thou, not distant sea,
Lapse lightly as if Jesus spake,
And thou wert Gail!

For all her quiet life flowed on
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless ways they go.

From her loved place of prayer I see
The plain-robed mourners pass,
With slow feet treading reverently
The graveyard's springing grass.

Make room, O mourning ones, for me,
Where, like the friends of Paul,
That you no more her face shall see
You sorrow most of all.

Her path shall brighten more and more
Unto the perfect day;
She can not fail of peace who bore
Such peace with her away.

O sweet, calm face that seemed to wear
The look of sins forgiven!
O voice of prayer that seemed to hear
Our own needs up to heaven!

How revert in our midst she stood,
Or knelt in grateful prayer!
What grace of Christian womanhood
Was in her household ways!

For still her holy living meant
No duty left undone;
The heavenly and the human bent
Their kindred loves in one.

And if her life small leisure found
For feasting ear and eye,
And pleasure, on her daily round,
She passed unpausing by.

Yet with her went a secret sense
Of all things sweet and fair,
And beauty's gracious providence
Refreshed her unaware.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

An inborn charm of graciousness
Made sweet her smile and tone,
And glorified her form and dress
With beauty not its own.

The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

—Atlantic Monthly.

The Family Circle.

Amusements in the Country.

BY MRS. V. G. RANNEY.

CHAPTER II.

THE SNAILS AND YOUNG CATERPILLARS.

Ten days after the butterfly's eggs had been placed in the jar, Mrs. Cramer and the children came in from a walk in the meadow. "O grandmother!" cried Ralph, "we have found the most curious things."

"What now?" replied grandmother, looking up from the pie which she was making.

"We have found some shells, and I want the children to observe the little animals which live in them," said Mrs. Cramer.

"Shells? I never saw any there were shells about here. I never saw any, and I have lived here forty years."

"Yes, mother, we have found four kinds of shells, and they are all very pretty."

"You do beat all for finding things," said the grandmother, placing the pie in the oven, and putting on her glasses to look at the shells. "They are very curious, and I suppose God likes to have us get acquainted with his works; but then, I never have any time. If there is nothing else to do, there is always a basket of stockings to mend."

"You have worked with God, mother. Your labor has fed the hungry, clothed the destitute, and comforted the sick; perhaps that is a higher mission than studying his works."

"Let the children learn all they can," said the old lady, smiling. "The more they understand of the work of God, the better and the easier will they do their own, if they work with him."

Mrs. Cramer had placed the snails, which she had brought home in her handkerchief, in the wash bowl. One kind was very small, and Ralph, looking at them carefully, said, "I don't believe there is anything alive in these little specks." She laid several of them on a green leaf, and placed the magnifying glass over them.

"Look at them now," she said.

"Hurrah! little white trumpets, with lines as fine as hair drawn around them; and here are the little fellows that live in them popping their heads in and out."

"Do let me look," cried Mary. "Oh, yes, there they are, with horns on their queer little heads, which keep nodding all about as if they were trying to see where they are. And the shells, how pretty they are, so thin, and clear, and delicately tinted!"

The grandmother looked at them with wonder and delight.

"Truly," she said, "the Lord has made a beautiful house for this little creature; strange that I never noticed it before."

"What is its name, mamma?" asked Mary.

"This is the Helix Pulehella. Pulehella means pretty, and Helix, that the shell is coiled. These shells are very common, and any one may find them who will take the trouble to turn over the bits of wood or bark which lie half embedded in the ground, in cool, damp places."

"Look here, mamma," cried Ralph, calling her attention to the wash bowl. "This fellow is inclined to travel. He has crawled to the rim of the bowl, and seems to be considering what he shall do next."

"He is getting out of his shell," said Mary. "He is so far out that I am sure he can never get back. We can keep it, and let him go back to the woods and get another."

"Touch it, and see what it will do," Mary touched its head with a stick, and in an instant, it disappeared in its shell.

"You see, my dear, the good Maker has not forgotten to provide the means of protection even to this little creature. It can not run like a mouse, nor fly like a bird, but it has strong muscles by which it pulls itself back into its shell when it is alarmed."

"What is the name of this one, mamma?" "This yellow brown shell, with a white tip and six whorls, is Helix Albulabris. The little creature is coming out of its house again, and now we will look at it through the magnifying glass. Notice the fine lines which curve round the whorls. No human skill could have made them so perfect. Look carefully and tell me if you can see its eyes."

"It hasn't any eyes," said Ralph. "It is too little to have eyes."

"You are quite mistaken. It has eyes as perfect and as wonderful as your own. It has a mouth, and tongue, and teeth, and lungs by which it breathes the air; and so had the little ones you just examined. Look again for the eyes."

"There are four horns on its head,—two long ones and two short ones. In the tops of the long horns there are glittering specks."

"Those are the eyes, my dear; and you see the wisdom and goodness of this arrangement, which enables it to see equally well in every direction."

"But I should think they would get hurt, mounted up so high," said Ralph.

"I will touch one of these tentacles, or horns, as you call them, and you will see what protection the Creator has given them." She touched one, and in went the eyes, and down went the tentacles in a twinkling.

The children shouted, and grandmother said, reverently, "Wonderful are the works of the Lord."

"And what is still more wonderful," continued Mrs. Cramer, "if these tentacles should be broken off, the animal would not be always blind, for new ones would grow out in a few days. This little snail bears in every part of its wonderful organization the impress of infinite goodness and wisdom. It tells us that He who guides the stars in their course, and controls the mighty forces of nature, does not forget the humblest of his works. Now, Mary, if you will bring the jar, we will see if anything has happened to the butterfly's eggs."

The jar was brought, and they looked in.

"O mamma!" said Ralph, "the eggs are gone, and there are three little worms on the leaf."

"Yes, my child, the eggs have hatched, and these little caterpillars have come from them."

"Ah, then they were not butterfly's eggs?"

"Yes, they were, and these caterpillars will be changed to beautiful butterflies one of these days."

"Oh, how can it ever be?"

"As I told you, you must watch, and wait, and you will see; but meanwhile you must bring a few stalks of the asclepias every day, and put them in the jar, for these little creatures are great eaters, and they will grow fast."

The children were pleased with their task, and every day, for twenty days, they brought the caterpillars food, and watched their growth. At the end of that time they had become about two inches long. Their bodies were divided into twelve rings or segments, each ring marked with stripes of yellow, black, and white. Their heads were covered with horny plates, and their strong jaws moved from side to side. In watching them, Ralph and Mary had quite overcome the repugnance which most people feel for "crawling worms."

On the twentieth day, they noticed that the caterpillars did not eat, and the next morning they were surprised to find them suspended from the stalks of asclepias, hanging by their last pairs of legs, with their heads down and curled under. They ran for their mother, crying, "Come and see what ails our caterpillars." She looked at them and said, "Their caterpillar life is ended, and now you will see a wonderful change in a few hours. Put them away now, but this afternoon we will watch them."

The children watched them pretty closely all day, but there they hung as if they were dead, till about five o'clock in the after-

noon when one of them began to wriggle and jerk, and presently the skin burst open on the back, near the head, and a singular looking object, of a pale green color, pushed itself out. It had neither head nor feet, but it moved rapidly, and soon threw off the caterpillar's skin. Then it attached itself by a little shining point to a knot of silk, which the caterpillar had spun and suspended from the stem of the asclepias.

This was a very interesting time for the children. The other caterpillars were passing through the same change and they watched them with delight and astonishment.

"The caterpillars," said Mrs. Cramer, "are called the larvae of the butterfly, this is the chrysalis. You see now it has attached itself to the silk, which was prepared for this very purpose, it looks something like a worm. The upper portion of it is ringed, and you observe the segments begin to contract. We must watch closely for an hour or two."

They did watch, for every minute made an interesting change; and at the end of two hours, three of the most beautiful casquets hung from the stems. They were of a delicate green color, with bands of black and gold near the upper end, and dots of gold, which glittered like jewels, all over them.

The grandmother came to look at them. She hadn't been able to overcome her aversion to the caterpillars, and she looked at this sudden and beautiful transformation with wonder. "I have seen those nasty striped caterpillars very often," she said, "but I never saw one get into such a pretty shape before."

"They are going to be something still prettier, mother," said Mrs. Cramer. "These dainty casquets hold the embryos of winged beauties. We will put the jar away now, and wait, while the unseen and marvelous agencies which God has set in motion will work a transformation which human ingenuity and wisdom can never imitate or even comprehend."

In the next chapter I will tell you what came of the chrysalides.

"Just Going To."

"Now, mother, isn't Hal too provoking? He promised to take me strawberrying with him, and now he's gone and left me," cried Jessie, winking back her tears.

"Our Hal broken his promise?" Her mother looked as if she could hardly believe it.

"Why no, mother, I suppose not exactly. You see, he said I might go, if I would be ready at two o'clock, and I was just going to put on my things, when he started off just as hard as he could run. There he is now, a long way down the other side of the common," she added, with a little sob.

"And it is quarter past two. Why didn't you get ready in time?"

"I didn't think it was so late; besides, I was just going to as soon as I finished doll's apron. But Hal said the rest were waiting, and he could not stop another minute."

"And you don't blame him, Jessie? He had no right to keep the other children waiting, any more than you had to keep him. I am sorry you have lost your afternoon's pleasure just because you were behind the time, but you can do nothing now but make the best of it, and learn that while you are 'just going,' your chance may be just gone."

Jessie drew a deep sigh, and sat down to console herself with a book.

By-and-by her mother put down her work-basket, and went up to her room, saying, "Jessie, dear, look to the baby, and don't let him go out of your sight."

"Yes, mother, I'll watch him. Here, Birdie, come and see what Jessie has got."

Baby took the china doll she gave him, tasted her head, patted the floor with it, shook it as a cat would a mouse, and then crept off on an exploring expedition. Presently Jessie heard a crash and a cry that made her heart beat fast. She rushed into the next room, and there sat baby Dick on the floor, covered with bits of broken glass, and a little stream of blood running down his white forehead. He had pulled over and broken a vase on his own head. His screams soon brought their mother, and while she was bathing the wound, Jessie stood by, saying, "I was just going after him, when I heard him cry. Poor little Dick!"

"If you had only gone, Jessie, instead of meaning to go," was the sober answer, "he would have been saved this sad wound."

When Jessie's mother went up to bed with her that night, she asked, "Has this been a pleasant day to my little girl?"

"No, mother, it has been the worst kind of a day. In the first place I was late at school this morning, and that put me out of humor for the whole forenoon; then I couldn't go with Hal; and, worst of all, poor baby got hurt. Hasn't it been a day of misfortunes?"

"And every one of them has happened because you were 'just going to do,' instead of doing it."

Jessie unlaced her boots in silence. At last she said, "But I never mean to be late."

"Of course you don't. But the mischief is, my dear child, that you feel as if it were all well enough so long as you were just going to do your duty. That is a great mistake; 'just going to,' amounts to nothing. Do it; don't stop to do it," and Mrs. Richmond spoke so earnestly that Jessie looked up in her face and said,

"Why, mother, what makes you care so much about it? Do you think I am so very bad?"

Her mother took her in her arms, and answered, "I am sick at heart, Jessie, because I am afraid 'just going' will spoil your whole life. It cheats you of your pleasures, and hinders you from your duties; and sometimes, Jessie, I am fearfully afraid when my darling comes to heaven's gate at last, and her Father asks, 'My child, did you give your heart to me down on the

earth?' my poor child will have to say, 'O Lord, I always meant it: I was just going to when the angel of death took me away.' Then he would have to say, 'Unhappy as ye did it not—depart!'"

The last words sank to a whisper, and Jessie felt hot tears dropping on her head. She sank on her knees and prayed earnestly, "O Lord Jesus, please cure me of my naughty faults. Make me do right the first minute, without waiting to be 'just going to.' Dear Heavenly Father, take my heart now, for Christ's sake. Amen."

Benny's Story.

"There was once a little boy named Jack. He lived in the country. His father kept horses, and cows, and pigs, and ducks, and chickens. Jack liked to feed the hens and ducks, and he could ride on a horse without any saddle. He had some little rabbits, and his father gave him a speckled hen for his own, and Jack used to take good care of her. One day he went out, and six pretty yellow chicks were running after the old speckled hen. Jack was proud enough then; and he made a coop for his chickens, and he took good care to feed them."

"One morning he could find only five of his yellow chicks, and the old hen clucked, and made a great fuss at the loss of her chick. The next morning there were only four chicks, and the poor old hen was almost wild with grief. Then Jack knew that some animal must be eating up his chicks; and he thought he would make a trap, and see if he could not catch the thief."

"So he dug a deep hole in front of the hen-coop, and put in the hole a tub, and filled it with water, and then covered over the hole with sticks, and at last put over all a great many leaves, so that no one could see there was any hole there."

"Now this was quite a nice trap for such a little boy as Jack to invent. He knew that any animal as heavy as a cat, or a fox, who might be eating up his chicks, would break through the sticks, and fall into the water; but the little chicks could run over it with safety, for they were so light, and the old hen he would keep in the coop."

"Jack got up very early the next morning, and ran out to see his trap, and there, diving around in the water, nearly drowned, was a sly fox."

"I am very sorry for you, old fox," said Jack; "but you will have to die, if you will be so wicked as to eat my chicks."

"Jack ran for his father, and he soon came out and made an end of old Reynard; and Jack did not lose any more of his yellow chicks; they all grew into speckled hens, and afterward had many yellow chicks running after them."

"That is a splendid story!" said Eddy. "I wish I had been there with my gun! Wouldn't I have shot that old fox dead?"

"I dare not,"

A group of boys stood on the walk before a fine large dog steeple pelting each other with snow-balls. In an unlucky moment, the youngest sent his spinning through the frosty air against the large plate glass of the druggist's window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes gazing at the mischief he had wrought.

"Won't old Kendrick be mad? Run, Ned! we won't tell. Run quick!"

"I can't," he gasped.

"Run, I tell you! he's coming! Coward! Why don't you run? I guess he wouldn't catch me!"

"No, I can't run!" he faltered.

"Little fool! he'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the older boy.

The door opened; an angry face appeared. "Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted as no one answered.

The trembling, shrinking boy drew near; the little, delicate-looking culprit faced the angry man and in tones of truth replied, "I did it, sir."

"And you dare to tell me of it?"

"I dare not deny it, sir; I dare not tell a lie."

The reply was unexpected. The stern man paused; he saw the pale cheek, the frightened eyes, wherein the soul of truth and true courage shone, and his heart was touched.

"Come here, sir; what's your name?"

"Edward Howe, sir. Oh! what can I do to pay you? I'll do anything, only don't make my mother pay it, sir!"

"Will you shovel my walk when the next snow falls?"

Ned's face was radiant as he answered, "All winter, sir, I'll do it every time, and more too, sir, I'll do anything."

"Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls, be sure you come to me."

Moltke's history of the late war in Europe shows that even in 1869 every preparation had been made for war. The routes for the different troops and their places of assembly had all been planned out, the force of the enemy had been calculated, and the very orders calling out the men had been drawn up and signed, only the date being left out.

The Saturday Review reckons the art of writing prayers among the lost arts. It says that this art existed only for a few years in the middle of the sixteenth century in England. Since then it has been on the decline. It is true that no supplications framed of late years, and in print, are equal to those ancient prayers of the church.

Men are too prone to view their own errors and failings with indulgence, whilst they visit those of others with unsparring apprehension.

Literary Review.

WIT AND WISDOM OF GEORGE ELIOT. Boston: Roberts Brothers, 1873. 16mo, pp. 260. Sold by E. J. Lane & Co.

There are few authors from whom so many gems of thought and speech can be safely quoted in brief paragraphs as from George Eliot. When considered in their connections, they of course impress one more strongly than when standing isolated as they are forced to do in this volume. But every reader discovers that she is now and then giving expression to single thoughts that carry an immense amount of meaning,—starting a truth or a principle of the widest application, cutting to the very core of life, embodying the results of long and patient processes of study, separating by a sharp analysis the permanent and essential from the temporary and contingent, and seeming to solve problems with which strong thinkers have long been busy and baffled. Her insight seems to act like a flash of lightning; her analysis seems trustworthy and final; many of her aphorisms appear to be the very quintessence of philosophy wisdom embodied in language, that shows us the climax of literary art. She so abounds in single sentences or brief paragraphs which set forth her marvelous wit or her rare wisdom, that no volume of the size of this could contain more than a small part of the admirable things that are scattered over the pages of her works, and almost every careful and appreciative reader will be sure to miss many marked passages, and wonder how they could have been overlooked. But the fact is, one is forced to take up with a part of her choice things instead of appropriating the whole. And the selections have been made with care and judgment. There is not one but deserves its place in this exquisite little volume, and the book, taken as a whole, is a choice casket crowded with the rarest treasures. The arrangement of the material is very admirable, and the indexing all that could be desired. We are impressed anew by the wondrous mental wealth of the woman, and have abundant reason to thank both the compiler and the publisher for having exhibited it in so admirable a way.

Messrs. Holt & Williams, New York, send us still another of their Leisure Hour Series of volumes, which wears the same unique, cool and tasteful aspect as its predecessors of the same family, and offers equally pleasant reading for the heated summer days. It is Ivan Turgeneff who comes forward this time in a tale called DIMITRI RODINE, reprinted from Every Saturday, for whose pages it was especially translated. The author always writes with a brain and a purpose, and he does not put his reputation in jeopardy in this new volume. It is easy reading, a little sensational indeed, plot and incident being so managed as to keep the interest up to almost the point of intensity from the first. The series is gaining popularity, which is no matter of surprise.

THE ORGAN AT HOME. A Collection of New and Standard Music, by the best composers. For Reed Organs and Melodeons. Boston & New York: Ditson & Co. quarto, pp. 180.

To say that this is by far the most extensive, the most varied, the completest and the best collection of music for the use of ordinary musicians who use the organ or the melodeon at home, is to speak in very moderate terms. To say very inadequate terms. Nothing previously published has approached it in excellence and adaptation. Most of the airs, sacred and secular, military and operatic, which have gained an almost universal popularity, are here so arranged as to be especially fitted for the organ, and yet many of them are almost equally well adapted to the piano. Besides these, there are a goodly number of more recent compositions whose merits entitle them to the places of honor which are here assigned them. The work shows everywhere the results of skillful pruning and effective condensation, so that about 200 pieces are crowded within less than that number of pages; and yet the musical type is both bold and open. That must be a peculiar taste which fails to be gratified at least by a considerable fraction of these compositions, and he must be an unsatisfactory customer who fails to congratulate himself on obtaining so much material for so moderate an outlay.

FOURTEEN WEEKS IN CHEMISTRY. By J. Dorman Steele. New York & Chicago: A. S. Barnes & Co. 1873. 12mo, pp. 301.

The value and adaptation of Prof. Steele's text-books in several departments of Natural Science, have been proved beyond question by a wide and careful use in the school-room. His chemistry has been generally and strongly commended by teachers, as being clear in statement, philosophical in plan, and illustrating the happy medium between the mere outline and the exhaustive treatise. A revised edition, now before us, with what is largely a new nomenclature that will be recognized as a real improvement, will present fresh claims to confidence and commendation.

NEW ENGLAND: A Hand-Book for Travelers. A Guide to the chief cities and popular resorts of New England, and its scenery and historic attractions; with the western and northern border, from New York to Quebec. With six maps and eleven plans. Boston: James R. Osgood & Co. 1873. 16mo, pp. 400. Sold by E. J. Lane & Co.

We have nothing but commendation for this volume, whether considered in respect to its object, its general plan, or the method in which the plan has been worked out in its details. Very likely some things have received a larger relative attention than they are entitled to, while others drop into a place which unduly subordinates them. Here a commendable paragraph will be pronounced too tame and brief, while there another will be complained of for its excess of panegyric, and a query be raised, whether the compiler did not get some sort of a fee for his highly-wrought compliment, and did not indulge his spite, and so "damn with faint praise," because the expected favors were not forthcoming. All that is to be expected, and no book could be written that satisfied all the least biased estimates,—much less one that pleased every envious or exacting or interested critic. But, in the main, we are both surprised and pleased at the thoroughness, the justice, the appreciative discrimination, and the good judgment and skill with which the work of furnishing a cheap, handy and well-organized exhaustive Guide to tourists in New England has been done. It can have no rival, and it will need no very important supplement or revision for some time to come. Tourists will find it almost a *raison de vivre*,—a thing to be studied before the trunk or valise is packed that it may aid in fixing upon the tour, and to be constantly referred to afterwards, as an interpreter of whatever needs to be learned of the country that is traversed.

Another thing in the same line, though having more local bearings, appears in FAXON'S ILLUSTRATED HAND-BOOK OF TRAVEL, by the Fitchburg, Rutland and Saratoga Railway line, to Saratoga, Lakes George and Champlain, the Adirondacks, Niagara Falls, Montreal, Quebec, the White Mountains, and Lakes Memphramagog and Winnepesaukee. Its 200 pages abound in information for the tourist, in maps, illustrations, statistics, all of which are offered in a convenient form and at a small cost. C. A. Faxon, Boston, is the Publisher, and his work will gain for him both patronage and thanks.

From the Lutheran Publication Society, Phila., we have received a box of books for the little people, done up in 24mo. size, having 64 pages each, and well filled with stories, hymns, pictures, &c. They are known as the HERALD PICTURE BOOKS, and their titles are as follows: The Humming Bird; Remember the Poor; The Shepherd's Song; Spring Flowers; Come with Us; David the Shepherd.

Pamphlets, Magazines, &c.

THE ATLANTIC MONTHLY makes a very early appearance, and offers us a table of contents as follows: The Art of being President; Without Herd; Honest John; On an Intaglio Head of Minerva; Summer; The Humper; The Summer's Journey of a Naturalist; Question; Roman Rides; Poor Mario; A Glance of Contemporary Art in Europe; The Frontiers of Youth; Miss Helen; "Modern Diabolism"; The Social Experiment at New Harmony; Recent Literature; Art; Music; Politics. It is a good number for the hot weather,—not without strength, and yet mainly offering that which can be read easily and with exhilaration. Mr. Parson's installment of the Life of Jefferson is devoted to the Art of being President, as that art is happily illustrated in Mr. Jefferson's career while in the White House, and the case is very admirably and instructively set forth, spiced with anecdotes, keen in its allusions, and at times pungent with quiet sarcasm. Boteson's Norse Romance and Shaler's Journey of a Naturalist go on very pleasantly. Henry James discusses in a very suggestive way Modern Diabolism, in a review of Williamson's recent volume; and Robert Dale Owen, in spite of verbiage and episodes that sometimes tire, has given us one of the most welcome of his autobiographical chapters, in his description of the Social Experiment at New Harmony. There is but a single topic discussed under the head of Politics, and that is General Butler's Designs and Prospects, as a candidate for the office of Governor of Mass. This is outspoken, severe, exhorting, even, but it seems to us just and timely. The Atlantic properly regards itself as having something to do with the honor and good name of the Old Bay State, and its statements, its protest and its plea deserve attention and will get it. The briefer and lighter papers are commendable.—Boston: James R. Osgood & Co.

SCRIBNER'S MONTHLY has gained a hold of the best class of the reading public, and the attachments it has inspired and the topics it has awakened redound greatly to its credit. It lacks no element adequate to make it in the best sense popular. Its illustrations are often exquisite, and their quantity is scarcely less noticeable than their quality, while the subjects of them are generally chosen with the true taste which seems to be all-pervading. Bret Harte begins, and in a very promising way, a serial called An Episode of Fiddletown. Dr. Holland's story is growing to be one of exceptional interest and power, and the old writers and the new unite to make this monthly a real feast of fat things. The contents of the August number are thus given: Nantucket; Normandy Picturesque; The Canopus Stone; The Blue Bird; Modern Skepticism; An Episode of Fiddletown; The Law of Death; Mount Etna; Enough; Arthur Bonycastle; Beyond the Portals; Pandits; My Day in the Wilderness; My Knee Buckles; Fred, Trover's Little Iron-Clad; Modern Notes; Topics of the Time; The Old Cabinet; A Spiritual Song; Culture and Progress; Elections.—New York: Scribner & Co.

THE GALAXY is planned and served up to be read. Its

News Summary.

MISCELLANEOUS.

Ex-Governor Anthony Colby, of New Hampshire, died on Sunday evening, at New London.

The last remnant of the Apaches in northern Arizona has been captured.

A duel with rapers was fought by two Frenchmen near Wilkesbarre, Pa., Tuesday. One was wounded, but the duel is to be renewed as soon as he recovers.

A murder in a hay field at Linden, Union county, N. J., was committed Monday, one man killing another with a pitchfork.

The villains who wrecked and robbed the train on the Rock Island Railroad have not been detected, though parties are scouring the vicinity in every direction and heavy rewards are offered.

Forty-five of the one hundred and fifty new locomotives ordered for the Grand Trunk Railway Company are building at Baltimore.

The opinion of Attorney-General Williams in the Vogt case, which was sent to the State department Tuesday, is that the German government can not rightfully demand the surrender of Vogt under the treaty of June 16, 1852.

The wheat harvest of Minnesota has begun, and it is estimated that if circumstances favor, the State can export 30,000,000 bushels.

President Grant and family go down to Augusta, Me., to visit Spencer Blaine on the fifth of August, and remain there several days. The visit is to be altogether of an informal character.

Three men were killed and four or five other persons injured by a boiler explosion near Rushville, Ind., Wednesday.

The Attorney-General has refused to recommend a pardon in the case of James Pickett of Idaho, sentenced to be hung in that Territory on Thursday for killing an Indian woman.

A great scheme to secure uniformity of time throughout the country has been undertaken by the officers of the national observatory, at Washington, in conjunction with the Western Union Telegraph Company.

The cholera has caused a panic in Louisiana, a place in northern Missouri, and hundreds of citizens were preparing to leave.

The belief is very general that a disturbance of some kind has occurred on the Texas frontier, but Mackenzie is reported to be safe.

United States Land Commissioner Drummond has nearly completed an article disproving the statement recently published, claiming that the grants of lands already made will wholly absorb the entire arable portion of lands yet undisposed of, and that, as a matter of fact, the public domain of the United States has been exhausted.

The oldest man in Illinois, Mr. Parling Planc of Belvidere, died the other day. His age was 107. He was an Englishman, and came to the United States in 1836. His wife, who survives him, is 97 years old. They have had 23 children, have never quarreled, and always been hale and hearty.

Very extensive preparations are being made in Elmira, N. Y., for the meeting of the National Educational Association, to be held there on the 5th, 6th and 7th of August. From communications received from nearly every State, it would appear there will be a great crowd.

An attempt was made to throw a passenger train from the track of the Ohio and Mississippi Railroad, near North Vernon, Indiana, Thursday night, but it failed and the perpetrator was captured. He proved to be a farmer who took this means to revenge himself for the loss of a fence set on fire by a locomotive spark.

A great conflagration occurred at Baltimore, Friday, extending over about thirteen acres, bounded by Howard, Lexington, Liberty and Mulberry streets. The Maryland Academy and other handsome edifices were burned, but most of the buildings destroyed were of an inferior class and the loss is comparatively small, being set at half a million dollars.

One of the outlaws belonging to the MODOC gang fatally shot a deputy sheriff in Texas on Thursday night. The court has adjourned, and mounted men are pursuing the party.

Information of a terrible tragedy is received through the Creek agency of Indian territory. A prominent and wealthy man named Barrett hunted down an Indian named Josiah Gray, with whom he had quarreled, and first dangerously wounded him, and afterwards with others made an attack upon him, killed him, and also wounded his brother. Thereupon Barrett's place was attacked by about a hundred of the Indians, and he and his brother were killed, and he was tried, condemned, and shot dead.

An application has been made for the pardon of young Walworth.

Catherine Schuyler was killed by her husband in a New York tenement house during a quarrel on Saturday evening. The murderer was arrested.

The steamer Jennie Howell sunk in the Ohio River at Curlew Point, Saturday, and four persons were drowned.

Heavy and destructive storms are reported in various places. The most serious occurred on Saturday evening in Penobscot county, Me., where a tornado caused much damage and a terrible accident, blowing a gap in a bridge at Old Town through which a locomotive with five men plunged into a river. One of the men, the engineer, was killed, but the others escaped almost unhurt. At Mason City, Mo., on Friday, several buildings, the Masonic Temple among them, were blown down and three lives lost.

FOREIGN.

Prince Frederick Charles of Germany has tendered to Marshal Bazaine evidence in his favor on his trial for the surrender of Metz. The marshal however declined.

It is officially announced that the insurgents in the State of Jalisco, Mexico, have been completely defeated, and that their leader, Losada, is captured.

Advices from Montevideo state that the reported capture of Parana proves false.

A cable dispatch says that M. de Lesseps, who built the Suez Canal, as the agent of the Khedive, now proposes to build a railway from Russia to British India, as the agent of Russia.

The Emperor of Austria will go to St. Petersburg in the autumn. The visit is regarded by the press as of deep political significance.

In the French Assembly, Wednesday, an excited debate took place on a bill which was finally adopted, empowering the permanent committee which sits during the recess to prosecute "insulters" of the Assembly. The Germans evacuated Metz Wednesday, and will soon leave Nancy, when Verdun will be the only occupied district.

The American department of the Vienna exhibition was visited Tuesday by the emperor of Austria, and His Imperial Majesty was pleased to say that for improvements in inventions and new inventions since the last exposition, Austria is without comparison in the entire building.

Five men were killed and several injured by a

fire-lamp explosion in a Belgian coal mine Friday.

The treaty between Russia and Khiva has been signed. Khiva pays two million rubles and abolishes capital punishment, and Russia guarantees the independence of the Khanate.

The Spanish rebels at Cartagena threaten to retaliate on the German shipping and consul at that port for the capture of the Vigilante. General Contreras, the commander at Cartagena, declares himself president of Murcia.

It is reported from Carlist sources that the minority of the Spanish Cortes intend to secede and establish a separate government at Cartagena. A Madrid despatch announces the capture of the insurgent man-of-war Vigilante by a German frigate, and the offer of the German ambassador to restore the vessel to the government.

Despatches from the United States legation at Montevideo, dated May 10, contain previous reports of a civil war along the Parana and Paraguay rivers, and recommend that naval vessels be detailed to cruise in the vicinity to protect American citizens and property. Up to June 14 there had been no severe fighting.

Paragraphs.

About fifty plumes a week go out of Chicago.

Florida has just sent out fifty tons of sponges.

A single flash of lightning killed twenty-six sheep in Michigan.

The hay crop in Oregon this year is the heaviest ever known here.

A Brooklyn woman advertises to write letters in eight different hands.

A ton of hay sells in Buffalo for twice as much as a ton of corn.

Laurel Thompson has completed the model of his colossal statue of General Scott. It will be cast in bronze, and set up in Washington.

It is said that Paul Morphy is going to the Vienna Exposition to play chess.

A daring boy swam across the Niagara River at the foot of the falls last week.

Six Japanese students, including H. Okamoto of Bridgeport, Conn., have been recalled by their government, for what reason they do not know.

When Jefferson Davis was in St. Louis, recently, he was serenaded by a number of his former slaves.

Cincinnati is debating the question of the establishment of a zoological and botanical garden, for the instruction and amusement of its citizens. The project is urged on the ground that it will add greatly to the attractions of the city, and that the zoological department may be made a means of preserving many specimens of animals, birds and reptiles from the west, which are fast becoming extinct, as population extends in that direction.

Last year the forests of Wisconsin, Michigan and Minnesota produced over eight hundred million feet of lumber, which was sent to the Mississippi or the lakes. This large product, if shipped by railway, would require fifty thousand trains, of at least fifteen cars each, so that rafting has to be continued to the exclusion of railway transportation. The prairie sent to the Mississippi River floats down that stream, which is intersected by various railways, which bring grain and live stock from the interior, and carry back lumber. It costs about twenty-five cents a thousand feet for each hundred miles to float a thousand feet down the river, and logs in the rafts vary in value from ten to fifteen dollars per thousand. On the railways the average freight is four dollars a thousand for each hundred miles.

Karl Blind is writing a history of the republican party in England, which is published hebdomadally in the *Leipziger*.

It is proposed to call a little island near the Isle of Man the Isle of Woman.

"Australia is rising out of the sea at the rate of sixteen feet in one hundred years."

President MacMahon smokes upward of thirty cigars a day.

Verdi is composing a requiem to be played upon the first anniversary of Manzoni's death.

The Emperor of China in two official edicts announces the degradation and punishment of the chief of the eunuchs for "handling the dishes carelessly," and of the chief of the stables for "not being punctual," and having his beasts in bad condition."

The Belgian government has recently ordered securely-locked letter-boxes to be placed in all the public asylums of the country, public or private, in positions where they will be easily accessible to all the inmates. They are designed to allow complaints and suggestions to be made to the authorities in a way independent of any of the officers or attendants. The complaints made are investigated, and if any one asserts that he is sane, he is ordered to be examined by medical experts.

According to the Melbourne Age, a bushranger, who was killed some years ago in an attempt to escape arrest, is asserted by another bushranger, Power, who is now in prison, to have been no less notorious a person than Arthur Orton, although he went by the name of Cosgrove.

The poet Manzoni left a great mass of notes for a projected history of the French revolution, which he intended to draw into parallel with the Italian revolution of 1848. Manzoni was very fastidious about his style, and would pass whole days in seeking for a word or form of expression which would best render his meaning.

The London Daily Telegraph has received another communication from Mr. George Smith, the Assured explorer, who on the morning of the 16th of March rode into the ruins of Babylon. "Babylon is slowly disappearing," writes Mr. Smith; "you may see portions of it every day loaded on donkeys and brought into the town of Hilla; but if it is such a vast area that it will take centuries to remove the remains."

It is stated in the London Daily News, that the experiment of light cables to the United States will shortly be practically tested, arrangements to enable Mr. H. Highton to lay a cable across the Atlantic being in active progress. Mr. Highton's cable is not to cost above £400,000, and if it is successfully laid, despatches between Europe and this country may in future cost less in pence than they now do in shillings.

In a paper on "Tea considered as a Cause of National Demoralization," Matthew Browne invites the attention of pathologists, psychologists, reformers and legislators to this great question: "While we have been turning our eyes," he says, "upon the more obvious and vulgar evils attendant upon the free use of alcohol, we have been overlooking the insidious action of a bland and peaceful liquid which has been sapping the foundations of manhood and honesty. Alcohol sends a few to the jail or to the mad-house. But tea acts through the nervous system, upon the conscience, and turns us into a nation of sneaks."

When the Shah of Persia arrived at Moscow he wore a gala dress estimated at two millions, consisting of dark coat and pants, with the familiar Persian head dress, profusely ornamented with diamonds. The coat did not show the gold embroidery of his suite, but was covered with unusually large diamonds and rubies; the bouillon of the epaulettes were also entirely composed of diamonds.

Rural and Domestic.

Fashions of Wedding Cake.

The bride and bridegroom of ancient Rome tasted a cake made of flour, salt, and water, in the presence of the High Priest and at least ten witnesses. At this ceremony the Roman bride held in her left hand three wheat-ears. The cake referred to was made of corn flour, and was sometimes broken over the head of the bride. Corn, the symbol of plentifulness, has had a long reign at marriage festivals. For many years English gaily appeared at the church-porch, followed by a train of damsels each carrying corn in some form—coronals of corn-ears, whole grains, or small fragments of broken biscuit or cake made from it.

It was the custom to drop the corn upon the head of the bride upon her return from church. As a matter of course, the kernels fell to the ground, and were eagerly sought for by her friends or were distributed among the uninvited spectators.

Now and then a custom that we have associated only with the civilized world appears to us with odd significance when practiced among the "savages."

The Iroquois have at the wedding ceremony a cake called "sagette," which the bride offers to her husband. He receives it and shares it with her. Even the Fiji Islanders have a similar custom; and, in one form or another, the wedding cake is met with to-day even among the hill tribes of India.

The progress of the wedding-cake from the simple grains of corn to the elaborate loaves that are prepared in the simplest home in anticipation of a wedding at the present time is both interesting and curious. The Chinese custom of pouring rice over the head of a bride is but another working out of the same idea. Indeed, Mr. Moncreux Conway states that he was present at a marriage, not long since, in England where the bride and groom were prosperous Londoners, when rice was poured over the bride's head.

In time, some daring innovator, whose name is lost in the greatness of his achievement, proposed that the uncooked wheat and corn should go out of fashion, and that large, thin, dry biscuit should be substituted. These biscuits were broken over the bride's head, and the fragments were gathered from the ground and distributed among the bystanders. Great opposition was made by conservative souls to the new fashion. They declared that the unprepared kernels were much nicer than the fifty cakes. To this day, in Scotland, an oatmeal-cake is broken by the first bridesmaid and the groom's best man over the head of the bride at the door of the first house she enters upon her return from the celebration of her marriage.

The next substitute for the fifty-biscuit was nicely made of sugar, eggs, milk, spices, and currants. These cakes were called buns, were small and rectangular, and were furnished not only by the family of the bride, but by the guests, who arrive with packets of them in their hands. Some of these cakes were thrown over the bride's head as she re-crossed the threshold of the house where the feast was to be on her return from the marriage ceremony. On the festivity that followed an old-time wedding, and which lasted a week or ten days, it was considered the proper thing to do to offer pieces of the cakes that had been so tossed to the bride that she might squeeze them through her ring, which bits of cake were carefully preserved to be dreamed over. Poor folk, who thronged the house begging for money, were certain to receive their portion of the cakes. The groom and his bride at the wedding feast. Some one has told the story of a wedding wherein the new husband and wife kissed one another over the mound of cakes before them at the close of the repast. During the period of the Commonwealth, the large plate of square blocks of cakes was everywhere in England placed before the bride.

After a few years the wedding-cakes were covered with almond-paste or coated with comfits. The next great advance, the art of inclosing a number of these was at last accomplished; the pile of solid squares was covered with frosting, and adorned on its top with toys and devices figurative of the occasion for which it had been made. This massive cake was held over the bride's head. The frosting was easily broken, and the cakes tumbled about her head and ears. In some instances, two cakes were prepared, one for the due observance of the old-time custom, the other to be put upon the table at the wedding-banquet. Smollett, in his "Expeditious of Humphrey Clinker," described how Mrs. Tabitha Lismahago's wedding-cake was broken over her head and its pieces given to her friends, who imagined that to eat one of the fragments would surely, if the eater were unmarried, bring in the vision of a dream, the face of the destined wife or husband.

It is said that even yet in a north country yeoman's parlor, on occasion of the marriage of a daughter, it is not unusual to break a monstrous, costly cake over the bride's head; while in Yorkshire it is still the fashion, at the moment when the bride is returned to her father's house, for a kinsman to throw from an upper window over her head a plate containing a few square pieces of cake, for the purpose of learning whether her future life will be wretched or happy.

Emigrants' Home.

Nebraska men talk about the Emigrants' Home at the Burlington and Missouri River Railroad station, in Lincoln, as a new thing under the sun. Yet Solomon was right in saying there is no such new thing. Analogous establishments abroad, and may be traced back a thousand years.

In Hamburg, traveling workmen live in lodging houses, called "Herbergen," or harbors, belonging to their various trades, and are furnished with the loan of such tools as they need. But they pay the cost of whatever is furnished them; while, in Lincoln, shelter and lodging-rooms are free, answering to the negro's definition of grace, as "something for nothing."

Herbergen, or industrial caravansaries, each serving as a house of call or labor mart, still survive in Russia also. But the best counterpart of the Nebraska Emigrants' home are in Switzerland. At Olten, Stanz, Bern, and throughout the canton of Neuchâtel, itinerant workmen find beds or other accommodations, free of charge.

Moreover, the "Hospices" scattered over the passes of the Alps, open their doors and tables to all comers. The writer has himself been entertained in more than one of them, on the St. Bernard (Great and Little), St. Gothard, &c. No payment is expected from the poor, but other people are led carefully to the contribution box in the chapel.

All these European homes of hospitality deserve the highest praise. The difference between them and that in Lincoln is this: that they all send forth their guests to toil on the same low level as before, while the Lincoln home is a stepping-stone to a higher plane. It was, last year, a refuge for hundreds of new immigrants till they could command higher

wages than they had ever earned, and for hundreds more till they secured homesteads, which raised them into the class of landlords and lords of the land. The Alpine establishments are obsolete and ready to vanish away, as having outlived their usefulness; but, beyond the Missouri is still in its cradle, but is yearly doubling its development.

All of them are as suns to guide, gladden and save; but, in spite of astronomy, the grand sun is setting in the East and rising in the West. Helped on their way by the sister Reception Houses in Burlington and Lincoln, 4,325 farmers have bought 478,988 acres of railroad land before New Year's, 1873, on ten years' credit, six per cent. interest, and contracts made since that date, paying nothing of the principal till the end of the fourth year.

Destruction of Timber.

In New York some of the newspapers are exhibiting much solitude about the destruction of timber, not because it enhances the price of the article, but on account of the effect it has on navigable streams. The forests of the Adirondack region are especially pointed out as woods that ought to be preserved. If their destruction goes on, it is anticipated that the result will be the drying up of the lakes and springs of that region, and the conversion of the Hudson river into a shallow torrent. New York thus seems prospective peril of commerce from afar. These dangers are, of course, remote, but they are not so much exaggerated as they seem. All over the country our people, in their restless activity in "clearing away the forest," have been most reckless and wasteful of the rich bounty of nature to the United States. Timber is rapidly becoming scarce and dear, but still the devastation goes on. And increasing scarcity with enhanced cost are not the only bad results, as the foregoing observations point out. Mill streams, dry up; springs fail; local climates become changed; and the character of the vegetation in some instances is revolutionized. The subject demands the attention of all public authorities having jurisdiction of it.—*Leader*.

Stock Raising in Nebraska.

About the 20th of March, I took the train from two on an afternoon. Leaving this city at five o'clock on Saturday, I should ordinarily have reached that Queen of the Great Lakes at three o'clock on the next afternoon. But on arriving at the Missouri I found it impossible to cross, for according to the local phrase it was "gorged with ice." It was as if a glacier had rushed down from an Alpine ravine and blocked up the track along a Swiss valley. Such an iceberg had not been seen there before during this season, and it was next day swept down the river.

Meanwhile, however, several cars, filled with cattle and hogs for Chicago, were sent back 25 miles to Ashland to spend the night in the yard where they had been kept through the winter. I went with them in order to inspect the Nebraska style of stock fattening.

One yard I visited is on a neck of land between two rivers, one fresh and one salt, so that no salt is needed for the stock. The only shelter was a close fence four feet high on one side, and hay cribs on another, which broke the force of the wind. Though the winter had been the severest ever known, the cattle were in good condition, and none of them had died. They had no covering whatever overhead.

The food of the stock was mainly Indian corn, each ear cut into three pieces, and shoveled from a wagon into huge troughs scattered here and there in the yard. Wild hay in the side cribs was always within reach, and some of the corn cobs and all was ground in a horse mill into coarse meal.

The hay cost only the cutting, being free for the farmer's use. The corn was raised close at hand, ninety bushels and upward on a single acre, and partly bought at 15 cents a bushel.

The cattle were Texas—had been driven last year 1,200 miles from the far south-west. The first cost was \$12 per head, and \$6 more for driving to the yard. Five dollars more will pay passage to Chicago. The last lot of a hundred sent from this yard sold for four and a half cents, or more than fifty dollars for each beef.

No business is growing faster in Nebraska than stock-raising. None will pay better. Indian corn is too bulky for distant transport. It needs a condenser. What it needs it finds in cattle and hogs. Hog-skin and cow-hide make the best bags—bags that hold ten times more than canvas bags of the same size.

Ashland is a new town, on the Burlington Route, from the Mississippi River to Ft. Kearney and twenty-five miles west of Plattsmouth. In that land-district over 25,000 home-owners and pre-emptors have filed claims at the United States office in Lincoln, and about 3,000 have bought B. & M. Railroad land on ten years' credit and 6 per cent. interest. On land contracts since 1872, nothing of the principal is payable till the end of four years.

Rules for Bathing.

1. Never bathe soon after eating. 2. Never bathe in full sun or go into the sun less than three hours after a full meal. 3. The best time for bathing is an hour or two before breakfast, or as long before dinner. Never eat soon after bathing. 4. Those who bathe in the evening should not remain long in the water. 5. Be sure that the body is uniformly warm at the time of bathing. 6. Never go into the water in a state of fatigue. 7. Never bathe when the respiration and circulation are disturbed in consequence of violent exercise or any other cause. 8. Perspiration is no objection to going into cold water, provided the action of the heart and the breathing are not disturbed, and the system not in a state of fatigue. 10. After bathing keep the body comfortably warm by fire or exercise, and do not expose to draught of cold air.

Science of Health.

Tilled and Untilled Lands.

A lady having two lovers, accepted the one who was poor but smart, rather than the other who was rich but an imbecile. When asked the reason of her choice she said: "A man who is poor may get over it; but if one is a natural fool he never can get over it."

She is a good model for a farmer. Let him prefer a Nebraska farm, for its capabilities though unimproved, rather than improved but infertile land further East. Nebraska land has no defects which it can not soon get over. But this is more than can be said of the sterile regions, where the characteristics are stumps, stones, swamps, and swamps, as well as soil on which one may sow a bushel and reap only a peck. No making a silk purse out of a sow's ear.

Better a fortune in than with a man or farm. The one must grow, the other may dwindle. No think 5,000 farm hunters who have bought railroad land of the Burlington and Missouri River Railroad. Many of them have little or no capital, but they pay nothing but six per cent. interest for two or four years, and then the principal in seven installments.

Harvesting has commenced in the West, and the wheat-crops are said to be yielding well. Corn is also in good condition.

Take Time for Meals.

Dr. Derby states that the average time occupied in the process of taking food in Massachusetts does not exceed from twelve to fifteen minutes for each meal. Such haste is injurious to health for many reasons. The process of digestion begins in the mouth with the action of the teeth, and through excitement of the salivary glands by the presence of food. Unless saliva is abundantly mingled with the latter, the first act of digestion is obstructed and Nature's plan is changed. This fluid not only lubricates but acts chemically in the mouth, if a reasonable time be given it, upon all the starchy elements which make up the bulk of what we eat. Eating in haste, a great deal of air is swallowed. Air is to a certain extent always entangled in the saliva and assists digestion, but when "wads" of food succeed each other very rapidly, they seem to act like pistons in the tube leading from the back of the throat, and drive before and between them to the stomach such amounts of air as to distend that organ and impede its functions. Another effect of eating in this way is that the masses of food, imperfectly mixed with saliva, become impacted in the esophagus, checking its muscular action, which is obviously intended to propel only one piece at a time. This embarrassment is overcome by taking at one gulp as much fluid as the mouth will hold, thus distending the elastic tube and washing the obstructed food into the stomach. All this is unnatural and can hardly fail to work mischief.

The Use of Tea and Coffee.

Dr. Derby, in a recent report, says:—Both tea and coffee have properties which are universally recognized as valuable. Without being nutritive, they sustain nutrition by limiting the body's waste and by promoting the absorption of animal food. Their healthfulness depends on the amount taken and the times when taken. They enliven and inspirit the weary body, and supplement, as it were, nutritious food.

There is nothing simpler than to make good tea and coffee, but nine persons out of ten are unable to do it. Neither should, under any circumstances, be boiled. Tea should be prepared by placing the leaves in a well warmed (scalded out) tea pot, pouring directly boiling water directly upon them, and drinking the fresh infusion almost immediately. If left stewing on a fire, the aromatic qualities are boiled away, and there remains a concentrated decoction of thebaine and the astrigent matters with which it is combined. Such tea is intoxicating, produces nervousness and fretful temper, and, as the author remarks, often underlies much domestic unhappiness. Coffee may be prepared either by beating up the ground, fresh berries with the white of an egg, adding boiling water and standing it of the range for a short time, where it can not boil, or on the French plan, which is better, by simply pouring the water through the very finely ground beans once or twice. Coffee boiled to death loses all its aromatic and healthful principle, the caffeine; a strong decoction of tannin is principally the result, which is both indigestible and harmful. Best tea, Dr. Derby considers is better than either tea or coffee, the pure meat being better for the purpose than any of the extracts sold.

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