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The Morning Star.

Volume L.

BOSTON AND CHICAGO, JULY 28, 1875.

Number 30

THE MORNING STAR,

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

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The Morning Star.

WEDNESDAY, JULY 28, 1875.

Submission.

The sparrow sits and sings;
Softly the sunset's lingering light
Lies rosy over rock and turf;
And reddens where the restless surt
Tosses on high its plumes of white.

Gently and clear the sparrow sings,
White twilight steals across the sea;
And still and bright the evening-star
Twinkles above the golden bar,
That in the west lies quietly.

Oh, steadfastly the sparrow sings,
And sweet the sound; and sweet the touch
Of wooing winds; and sweet the sight
Of happy Nature's deep delight
In her fair spring, desired so much!

But while so clear the sparrow sings,
A cry of death is in my ear;
The crashing of the riven wreck,
Breakers that sweep the shuddering deck,
And sounds of agony and fear.

How is it that the birds can sing?
Life is so full of bitter pain;
Hearts are so wrung with hopeless grief;
Woe is so long and joy so brief;
Nor shall the lost return again.

Though rapturously the sparrow sings,
No bliss of Nature can restore
The friends whose hands I clasped so warm,
Sweet souls that through the night and storm
Fled from the earth forevermore.

Yet still the sparrow sits and sings,
Till longing, mourning, sorrowing love,
Groping to find what hope may be
Within death's awful mystery,
Reaches its empty arms above.

And, listening, while the sparrow sings,
And soft the evening shadows fall,
Sees, through the crowding trees that blind,
A little light, and seems to find
And clasp God's hand, who wrought it all.
—Harper's.

New York Correspondence.

NEW YORK, July 20, 1875.

OUR SUMMER CHARITIES.

The passenger on any of the hundreds of steam ferry-boats that ply between New York and our neighboring shores, may observe, conspicuously posted, a prohibition of singing, peddling, begging and shows. He may very likely have the opportunity to observe, further, that this prohibition is past, and in fact, a dead letter. His ears are very liable to be regaled with the fiercest scolding and strumming of catgut, the harshest screams of the young vagabond street voice, and even in the impudent double-shuffle of the Water Street dance-house, executed with its filthy tottlers of overgrown boots, is a prelude and pretext for the offer of a sadly greased cap under his nose for cash contributions. Often, however, the cap goes its rounds without prelude or pretext, in unabashed beggary. Too often, also, there are not even rags or dirt to plead a miserable excuse for the demand.

The other day, I noticed a mere mite of a boy, say five years old, and well enough dressed to be a gentleman's son, with a very little neglect, who was basily pushing his little cap around the cabins of the ferry-boats. His diminutive size, and even his respectable appearance, won him many a penny from the thoughtlessly kind-hearted (especially ladies), and when he had begged of everybody on the boat, he turned aside, and with infantile simplicity in one respect, but with a pitifully old expression of eager greed in his little face, poured out and counted over his very ill-gotten little gains.

What an education, thought I, for one of the "self-made men" of the coming generation! And American good nature, that moist solvent in which the silts of society are rotting apace, not only permits and assists such self-schooling as this, it even opens schools for the same kind of education on a large and systematic scale, in cities like ours.

But in the summer it is a pleasant relief to say, we give an illustration on a very large scale of the way not to pamper beggary while meeting the mass of misery with the sweetest expression of human brotherhood. The simple, spontaneous kindness of our barge excursions for poor children, tends to benefit and humanize them, instead of promoting the degraded spirit of dependence. Would that the illustration might enlighten some of "our astonishing benevolent friends," as Carlyle calls them, to the truth that all charities that would not be pernicious, must by some means or other, be limited, as these summer charities are, to an expression of spontaneous and helpful kindness. The moment we transgress the limit of help, and proceed to a stated support, we have done a far greater harm than to have left our weaker brother to struggle on unaided. The spontaneously, too, of charity, must not be violated. Do all your giving by visitation, and allow

nobody to come for alms, whether to the almshouse, the soup-house, or the kitchen door. Don't even let them call for it by invitation, but invariably carry it to them. The last may seem an over-fine point, but it points the precise dividing line between tender charity that blesses him that gives and him that takes, and hard beggary that corrupts both.

But to our excursions. The Citizens' Committee, headed by Mr. Roosevelt, is the successor of the *Daily Times*, which introduced the excursion system four or five years ago. Last year, this committee was formed, raised its own funds, and took the new department of journalism off the hands of the editors; though not until enterprising dailies in other cities had copied successfully the lead of the New York paper. This year, the same committee is actively in the field, and will fill the dog-days with a series of joyous excursions, in which every child will have his day again.

St. John's Guild is a high-church organization of charity, taking its name and locality from one of the chapels of Trinity church. Last year, this association went into excursions, more particularly for the ailing children of the poor, with their distressed mothers, and carried over 15,000 such subjects into the fresh and stimulating sea air, to the delight of verdant groves and fields, and to one day's change of abundant and nice food. This year sees a grand advance in their system. The hull of a large steamer called the "Belle," the upper works of which had been destroyed by fire some time ago, having been purchased by or for the guild, has been rebuilt as a two-decked barge, at a cost of \$20,000, with express reference to the accommodation, nursing and feeding of the largest number of children, especially the sickly with their mothers. The hull is 200 by 40 feet, and with the whole space clear for the one purpose, the lower cabin makes an ample dining-room and kitchen for 1,000 children at once, while the main and upper decks give comfortable space for 2,500 little bodies, besides a sufficient number of little berths for such as need repose. Physicians accompany the excursions, and find enough to do in examining and prescribing for the numerous cases, and giving hygienic directions which they have the rare pleasure of hoping to see observed with some care, after the taste of wholesome regimen which the poor discouraged mothers have experienced.

The frequency of the excursions will depend on the supply of money from the charitable public. Three a week, or say twenty for the season, carrying 50,000 persons in all, would not be too much for the liberal views of the self-sacrificing workers who bear the toil. It costs about thirty cents a passenger, so that the above figure would call for \$15,000. The intermediate days will not be useless, however, as the barge at anchor in the bay or rivers makes a hospital unequalled by anything possible on land, for the person or convalescent who may be permitted to remain on board.

The Children's Summer Home of the Children's Aid Society makes a third variety of our summer charities. This plan gives several days on the sea-shore, with sea-bathing, fresh milk, green shade, and all the pleasure of a country visit, to every child. Last year a summer home was rented on Staten Island. This year, a commodious farm-house has been hired, at a rent of \$400, at Bath, Long Island, about an hour from this city by horse and steam cars. A long dining-room has been put up in addition, and the accommodations serve for 100 children at a time. There are some three acres of land, including a beautiful sandy sea-beach for bathing, which is much enjoyed by the children. Many of them receive from the salt air an invigorating impulse that will give tone to their whole lives, besides in many cases giving them their lives. The bathing is safe, as there is no surf or under-wood to reach them, and the slope of the beach deepens the water but imperceptibly for a number of rods out. The barriers thus enclose a large pond, deepening from two inches to two feet, with a floor uniform, level, soft and firm.

A fresh company of 100 goes down twice a week, and their predecessors march out of the country quarters to the cars, as the new comers march in from the cars. Exceptional cases of debility are kept as long as necessary, or are returned to the summer home again and again through the season. The place was designed primarily for the children of the Society, numerous industrial schools and lodging-houses, but many other children share its benefits. At 200 a week, 20,000 might be made to enjoy a three days' visit, in the course of the season. But this benefit, as in the other two systems, must be limited in its extent by the extent of the benevolent donations for the purpose. To support the three systems at their full capacity would require \$50,000.

V.D.

Justification.

Whensoever thou hast to do in the matter of justification, and disputest with thyself, how God is to be found, that justifieth and accepteth sinners, where and in what sort he is to be sought, then know thou that there is no other God but the man Christ Jesus. Embrace him and cleave to him with thy whole heart, setting aside all curious speculations of the divine majesty. For he that is a searcher of God's majesty shall be overwhelmed of his glory. I know by

experience what I say. Christ himself saith, "I am the way, the truth, and the life; no man cometh to the Father but by me." Therefore, besides this way, Christ, thou shalt find no other way to the Father, but wandering; no truth, but hypocrisy; no life, but eternal death. Wherefore, mark this well in the matter of justification, that when any of us shall have to wrestle with the law, sin, death, and all other evils, we must look upon no other God but only this God incarnate, and clothed with man's nature.—Luther.

Special Correspondence.

WEST HARTSWELL, Me.,

July 20, 1875.

WHERE TO GO.

The question, where shall we go, which has been agitating for the last few months families enough to make a small nation, has been settled in one case at least, for we are already gone.

HARTSWELL BY THE SEA.

A few who have tried it have expended considerable enthusiasm in representing Hartswell on the sea, 15 miles south of Brunswick, as a green spot and a quiet, unpretentious place for summer resort. It has no beach, they said, but pure air, good sailing and fishing and with all sorts of good things to eat from the sea—all of which a few days of experience shows to have been no sort of exaggeration. It was added, also, as an inducement to sensible and unpretentious people, that it is one of the places where ladies "do not dress." This isn't true. They do dress and quite becomingly, too.

NOT AN EXTENSIVE RESORT.

It is not a place of extensive resort, and largely for the reason that hitherto no steamer or car has approached it nearer than some 15 miles. Fifteen miles staging in these days is something to be frightened at. This season, however, it has connection by a steamer with Portland, which will doubtless add sensibly to its accustomed summer population.

ON THE WAY.

On the 17th inst., we left Lewiston for Hartswell by rail, by way of Portland. At first sight of the pleasantly named Hartswell we confess to a slight shudder. It is so diminutive in size and low built as compared with all our notions of ocean steamers. All this, however, passed away when we learned that she was not designed for the open sea at all. For after winding her way some fifteen or twenty miles among beautiful islands, mostly thinly inhabited, and furnishing large facilities for tenting and picnicking, we were landed on the very point of Hartswell neck, and quickly domiciled at the only public house in the place.

THE SCENERY.

And now as I glance from the window of our south-east corner room, near the time of the setting sun, the scenery is simply charming. In one direction stretches away out of sight the open sea; in most every other, there lie quietly reposing on the blue waters, islands fresh with green sward, capped with little groves, and on their sides dotted with little homes just as white as they can be.

THE SEA BREEZE, ETC.

The breath of the sea, full of healing, has already whetted the tooth for extra-service, sent the impulse of youth into the laggard footstep, and actually commenced chasing sickly languor from the cheek. It is past dispute that God made the sea, bade its freshness to quicken our tired pulse and its greatness to inspire awe and worship. This is enough now. What developments by way of observation and experience are in reserve for us, time will show. J. F.

Prevention.

BY PROF. J. J. B.

What can be done to arrest the fearfully increasing progress of vice and crime? Just penalties must be enacted and inflicted under a thorough and impartial administration of law, that crime may bear its just odium, and society feel that it has adequate protection. Of all things to be deprecated anarchy is the worst; next is despotism to which it directly leads. If our proud nation fails, and the glorious heritage of the fathers is lost, it will be through the degeneracy and corruption of their descendants. We have little to apprehend from foreign combinations, but alas for the people whose own moral stamina fails.

We may have good laws faithfully executed, without securing the needed result. Severity of law and penalty is not sufficient, as has often appeared. There have been times in England when the number of crimes made punishable by death was very great, the number of criminals executed was immense, yet crime fearfully multiplied. The gibbet, the guillotine, even the stake may almost cease to be a terror to evil doers. Of course the opposite extreme of laxity is still worse, for a nation or community without adequate laws and penalties is on the verge of dissolution.

The remedy is altogether more radical, it must penetrate to the roots of the evil, it must reach the origin. To little purpose do you employ sanitary measures in your dwellings to avoid disease, while the air is loaded with pestilence from a near fountain of miasm. The source of evil must if possible be reached and purified. So the fountains of the public morals must receive at

temptation. Criminals must be punished, but it is of still greater importance to keep criminals from being made. If children and youth can be brought up moral and virtuous, there will be no criminal class.

The most effective remedy, then, lies in the influence of education and religion. One great danger at the South arises from this cause, the lack of education and religion. Slavery denied to its wretched millions even the rudiments of learning; the mass of poor whites were equally ignorant. The shackles have fallen from the limbs, but very partially from the mind. Now with a complete social revolution, the responsibility of government rests in the hands of those utterly unqualified to exercise it. The first demand for all classes, then, is education. It is imperative and essential. Employ what other means you will, the South can never be saved without education. Without it they will go down, and perhaps drag the rest of the nation with them. There is hope for the South, if they can be supplied with good teachers, schools, especially a sound general school system.

We said education and religion. They must go together. The experiment has been often tried, anciently and in modern times, of divorcing them, of using one without the other, but always with a failure. The wrecks of nations in the past, the voice of universal history, all teach the same lesson. It is one of the most hopeful signs for our country that education was planted here, and has been chiefly sustained hitherto by Christians. So at the South, Christian teachers and missionaries are laying the foundations of education. Let us see that we have good schools at the South, and at the North too, schools pervaded and guarded by a good moral and religious influence. Despite the efforts of all opposers of the Bible and religion, we are not to give up these essential means. Thus by the divine blessing will the provisions of mental and moral culture be furnished to all; and with the least expense and most effectively will crime be repressed, and the future welfare of the people be guaranteed.

Nature Will Be Revenged.

Some of our readers must remember that a few years ago, we published an article in which we commented with some severity upon a communication which we had in hand from a gentleman who conscientiously believed that all work and no play—to the extent even of utilizing travel-time by writing for the press upon one's knees, in pencil, in the cars—is a Christian duty, and a wise method of doing "all to the glory of God." We urged the duty of rest, and even of play, as being as genuine in its claim upon the Christian whom Providence assigns to a vocation of habitual hard work, as any duty which God enjoins. The following communication, which will abundantly explain itself, we have now received from our friend who then addressed us:

Several years ago I sent you a communication upon "work." You did not publish it, but in your paper comment upon the same. The Rev. H. Clay Trumbull, of Hartford, came to my rescue at the time, and, until just now, the whole thing had passed from my mind. Let me tell you what brought it up.

Last October, when in the midst of my business, without a moment's warning, I was taken with a most singular feeling, like striking the "funny-bone" of your elbow, which extended over my whole body. A physician was immediately called, and in a short time I was able to tell him who I was, &c., for I was at the time many miles from home.

He took me in charge, and now, though six months have passed, I am almost totally helpless, just getting able to sit up and write a little.

I hasten to send you these words as they were suggested by a friend who called my mind to the former article in question; and so I will now add that I think you were quite right, and I wholly wrong. Several doctors have given me, constant attention, and for months and months I have suffered more pain than I supposed any human being could endure and live.

And now to-day I am a broken-down man, though not yet of the age to be in my prime of life, shattered in body and mind. Taste, hearing, smelling, and the power of speech, together with sight imperfect, never to be again restored in this life, and constant suffering, greater than any words can tell; and all brought on by overwork.—*Congregationalist.*

Envy.

Envy is one of the most despicable of passions. There is scarcely a crime to which it will not lead its victims. It was envy that robbed Naboth of his vineyard, and added murder to the theft. It was envy that led the guilty Absalom to desire the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings, that we learn on the highest testimony that "envy is rottenness of the bone;" it eats out all honor and manliness; it gives sleepless nights and restless days. Moreover, envy is utterly useless; it helps nobody, it effects no alteration, it wins no goal. As we read in Job, "it slayeth the silly one," and all sen-

sible people feel that there is marvelous silliness in envy.

But if the indulgence of envy does us no good, it is calculated to do other people much harm. Every passion tends to incarnation in some way. Evil emotions turn to action, and become embodied in ignoble deeds! So deceitful is envy in its operations, and so successful in its harm, that the question is asked in Scripture, "Who can stand before 'envy'?" If it undermines the very ground you are standing upon; if it breathes inuendoes against your character and reputation, which, light as air to utter, are strong as iron and sharp as steel, to do you damage. Yes; envy will depreciate the character it can not publicly defame; it will explain virtues to be vices in disguise; it will sneer with the lip and stab with the suggestion of an evil hint in your absence, whilst in your presence it will admire and applaud.

That the envious pay the penalty in their own misery does not mitigate the wrong they do to others. It does help, indeed, to vindicate the ways of God to man, as it shows us the divine hand dispensing, even in this world, to each man according to his sin! But the misery they feel does not atone for the misery they inflict. Envy is one of the basest of passions; it is the essence of devilism. By it Satan lost his seat in heaven; and by it men and women have, through the long centuries, sinned and suffered in endless ways.—*Quiver.*

Exchange Notes and Quotes.

The scheme of founding a National University has found a champion in the *Golden Age*. It scouts the idea that centuries are required to establish an institution in which high culture may be gained. "Surely Cornell and Michigan Universities have been manufactured by artificial processes, and are creditable to-day and improving continually. The University of Berlin is not near so old as Harvard and was built up to its present splendid height and completeness almost solely by governmental aid. We need a national university of larger proportions and on nobler plans than any educational institution should be a mere classical school for boys, nor a school of technology, but a university in the largest and best sense of the word, and so richly endowed and amply equipped in every department that it shall reflect honor on the nation that maintains it and attract the scholars of other countries to its seats and professional chairs."

"Character—Reputation" is a subject the *Christian Intelligencer* chooses for an article. "Character is what one is. Reputation is what men think us to be. And perhaps, in seventy-five cases out of a hundred what men think us to be, we really are. As our image in the glass agrees with our outward appearance, so our image in the glass of other men's minds, resembles our character. And this is wisely ordered; for there is nothing on earth which has such power over men as 'good character'; except God, there is nothing so wide-spread and lasting in its influence and so powerful in its beneficence as good character." In conclusion: "We never can become contentedly bad, until we have obliterated from our minds all thoughts of the good people among whom we have lived, and by whose goodness the coldness of our own right affections had been whilom warmed, and perhaps even melted. There is always hope of one whom we can keep with in the daily and hourly converse of the pure and good. And it is a great thing to have a good character and reputation—to be a man or woman, who daily communes with God in prayer, and who is striving to have Christ's image inscribed on the soul—to be one whose great aim in life is to honor Christ by being like Christ. Like him in spirit, like him in life."

The *Christian Era* speaks of the prevalent complaint that the missionary spirit is dying out, that workers for the Master in heathen lands are not forthcoming, neither the means of supporting them. It continues: "The romantic age of missions with its novel and stimulating incidents that exhilarated the passions of masses of people has passed away. But, and this is the question to be looked in the face—is the love for missions, begotten by a union of the passion for the souls of the unsaved and loyalty to the person and command of Christ, which form the constraining force of Christianity, dying out? Charles Francis Adams said in his address at Amherst, that we needed such revivals of religion as marked the days of Wesley and Whitefield for the political salvation of the country. But if there be indeed a decline in the missionary spirit, much more do we require a revival of religion to restore the churches to their first love for missions and to advance them unto the higher plan of a constraining principle of action, that may always be trusted to do its work continuously, harmoniously and thoroughly."

Zion's Herald thus speaks of conversion, "What a marvelous change is that which occurs in the conversion of a human soul! It is a wonderful transition from one life to another, and from one style of life to another. Even holy Scripture, the language of inspiration, is best able to de-

scribe it by metaphors and illustrations. St. Paul at one time describes it as a death and resurrection, a dying to sin and a resurrection to a life of holiness, so that, as a dead man is no longer subject to the old control of a master, he has served the penitence is no longer in the old service of sin. It is also a rising again; but it is to a new life, under a new law, and to a new service of a new master. The same apostle in several passages presents the same idea, under the figure of putting off and putting on a garment, but nowhere in more vivid terms than in writing to the Colossians of their putting off the old man and putting on the new man, with their 'deeds,' the line of thought, temper, feeling, and action which belong to each."

Events of the Week.

HEAVY RAINS IN OHIO.

Reports from the entire length of the Ohio valley show that one of the heaviest rain-falls of the season occurred there last week. It is estimated that over 10,000 acres of corn were under water. Through southern Ohio and Kentucky the streams rose very rapidly. The Kanawha river at Charleston, W. Va., rose 15 feet in twenty-four hours. Great damage to crops must necessarily result.

THE CONNECTICUT VETERANS.

A grand reunion of soldiers took place in Hartford, Conn., last week. Several thousand were present. There was a meeting of 600 Andersonville and other prisoners, and a permanent organization of the same was formed, with Captain V. B. Chamberlain, of New Britain, as president, and Ira E. Forbes, of Hartford, as secretary. An oration was delivered by Colonel Homer B. Sprague, of Brooklyn, a poem by Colonel S. B. Sumner, of Bridgeport, and interesting addresses by Governor Ingersoll, General Hawley and Chaplains Trumbull and Upson.

THE CONNECTICUT LEGISLATURE.

Both houses of the Connecticut legislature adjourned on Friday. The Senate concurred with the House in abolishing the bureau of labor statistics. Upwards of 100 public and 200 special acts have been passed. The most important appropriations which have been made are \$1,000,000 to complete the new State house, \$500,000 to the fish commission, to repair the State prison, and to the school for imbeciles; \$2800 annually for two years to Wesleyan University for purposes of an agricultural experiment station.

FIRE AT OLD ORCHARD BEACH, ME.

The New Old Orchard House, at Old Orchard Beach, Me., was burned on Wednesday evening. The alarm of fire was given at 10:12, p. m. It was remarkably fortunate as well as really wonderful that no one of the 225 boarders who occupied the building, should have escaped in safety, amid the confusion which inevitably attends such a fire. The proprietor estimates his loss at \$80,000. The total losses amount to about \$100,000. A New York family lost several thousand dollars worth of clothing and jewelry. The occupants of the lower stories saved most of their effects. The theory of many is that the fire originated from a kerosene lamp, but the most attribute it to incendiarism.

DEMOCRATIC CONVENTIONS.

On Thursday the Democratic Convention for the first Mississippi district met at Corinth, in that State, and renominated L. Q. Lamar as candidate for Congress. A resolution was unanimously adopted, "applied to the formation of parties in this State upon difference of race and color;" and calling upon all to assist in securing the "blessings of an honest and capable government;" which certainly wouldn't be a bad thing for Mississippi.—On the same day the Maryland Democracy met in State Convention in Baltimore and nominated John Lee Carroll for governor. The resolutions adopted declare the supremacy of the civil over the military authority, that the public debt should be honestly paid, that they are not in favor of a high protective tariff, that legislation should harmonize the conflicts between labor and capital, that they protest against any increase of the circulating currency and demand that measures be adopted by Congress which will result in the resumption of specie payments at the earliest possible moment, that they oppose the granting of subsidies, etc., etc.

THE INDIAN INVESTIGATING COMMISSION.

The powers of the Indian investigating commission have been extended, and they will take into consideration the entire question of frauds in the Indian departments. Chairman Fletcher of the Indian investigation commission says they will spare no pains to reach the facts, no matter if the commissioner of Indian affairs and the Secretary of the Interior were involved in the frauds. The witnesses that Professor Marsh had given to the commission were not more than twelve or fifteen, but from private information, probably from fifty to seventy-five will be called upon to testify. He was confident there was no fraud in the filling of contracts in the East. The supplies forwarded were stamped by the inspectors, and if others were substituted on the journey, or the original articles failed of delivery, the commission would ascertain those facts and place the blame where it belonged.

S. S. Department.

Sabbath School Lesson.—Aug 1.

QUESTIONS AND NOTES BY PROF. J. A. HOWE.
(For Questions see Lesson Papers.)

THE WATER OF LIFE

John 4:5-15.

GOLDEN TEXT:—Therefore with joy shall ye draw water out of the wells of salvation. Is. 12:3.

Notes and Hints.

The event to be studied in this lesson occurred as Jesus was going from Judea into Galilee. John had just been imprisoned, a fact that promised one motive for Jesus to make this journey. Besides, the attention of the Pharisees was now directed too eagerly and perhaps too maliciously to him. They heard that he made more disciples than John had been doing, and were making inquiries about him. The hour for manifesting himself to them with all his claims had not come. So to escape the Pharisees as well as Herod, he went to Galilee. Matt. 4:12; John 4:1, 3. The road to Galilee and to Cana ran through Samaria.

5, 6. JACOB'S WELL. "Then cometh he to a city of Samaria, which is called Sychar." (1) This is the same as Shechem of the Old Testament. Gen. 33:18, 19; Acts 7:16. Its modern name is Nablus. It is situated, as will be remembered, in the valley between Gerizim and Ebal. It was here that the bones of Joseph were deposited. Josh. 24:32. From this fact the tradition arose that Jacob gave the territory to Joseph. Of the gift there is no record. Jacob said to Joseph, "I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." (Gen. 48:22) and as this spot became the burial place of Joseph, it was ground enough for this tradition to be started on. (2) "Now Jacob's well was there," and is there. A well dug in the solid rock, seventy-five feet in depth, nine in diameter, near a spot supplied with natural springs that seem to render the well needless. Robinson thinks that Jacob dug the well in order to have an independent supply of water. It is situated east of Sychar, a mile and a half, by the side of the little spur projecting from the base of Mt. Gerizim. Sometimes it contains a little water, but is more often dry. By whom the well was dug, we only learn from tradition. (3) The scenery in the vicinity of Sychar is as beautiful as in any part of Syria. "The land of Syria," said Mohammed, "is beloved by Allah beyond all lands; and the part of Syria which he loveth most is the district of Jerusalem, and the place which he loveth most in the district of Jerusalem is the mountain of Nablus." (4) Jesus, therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. The sixth hour according to Jewish reckoning of time was at noon. How far Jesus had that day traveled, we have no means of knowing, but enough to make him tired. Here we find the humanity of Jesus subject to all the laws of nature. He exerts no divine power for the relief of his bodily wants. He became a man, and was affected by heat, cold, journeying and rest, as other men.

7-9. THE WOMAN OF SAMARIA. "There cometh a woman of Samaria to draw water. Jesus saith unto her, give me to drink." (1) Sychar was in Samaria, and as the hostility of the Jews was not with the Samaritans, but with the Pharisees, the incident becomes more forcible by calling this woman a Samaritan. (2) The thirst of Jesus was not feigned. He was weary, and thirsty, and so seized on his need of water to introduce his truth to the woman. It was an unusual hour for the drawing of water; hence the woman came to the well alone. (3) "For his disciples were gone into the city to buy meat." Jesus did not perform any miracle to satisfy his natural appetites. The disciples go to buy meat, he does not create meat out of stones. The word for "meat" denotes food not flesh. The city of Sychar, of course, is the one here meant. "Then saith the woman of Samaria unto him, how is it that thou, being a Jew, askest drink of me which art a woman of Samaria? for the Jews have no dealings with the Samaritans." (4) She discovers that he is a Jew, perhaps by his dress, or his dialect. Ryle thinks that we should emphasize the word "woman" to catch the force of her words. (5) The reason of the enmity of the Jews to the Samaritans, doubtless, was due to the revolt of the ten tribes. It may also have been increased by the act of the king of Assyria in mixing inhabitants of Babylon and of other places with the Samaritans, so that this ceased to be a people of pure Jews. 2 Kings 17:1, &c. This prejudice was carried so far that the Jews could not eat or drink with the Samaritans. Hence when the Saviour was called a Samaritan, as approbrious a term as the Jews had at hand was applied to him. Perhaps this act first gave rise to that accusation. (6) Jesus never respected an unrighteous prejudice. If tradition, if the customs of the day, if the teachings of the Sanhedrim were opposed to love to man, or if they oppressed man with valueless rites, or puerile prohibitions, Jesus never lent the authority of his example to reinforce them. He sets aside the enmity of years of growth, and treats the Samaritans the same as Jews. Let us beware of following in this the example of Jews, instead of the example of Jesus.

10-12. THE GIFT OF GOD NOT KNOWN. "If thou knowest the gift of God, and who it is that saith unto thee, give me to drink thou wouldest have asked of him, and he could have given thee living water." (1) The meaning of Christ, by "the gift of God," is in some doubt. It has been thought

to be "the Holy Spirit," "this gracious hour and opportunity to be blessed," "the Saviour himself the grace of God now proclaimed to men through the Gospel." It is evident, from what follows, where the same figure of a gift re-appears, that Jesus referred to "the living water" that shall be "a well of water springing up into everlasting life." (2) Two things the woman was ignorant of: of this living water which Jesus could give, of the character of him whose greater gift than hers, if she knew him, she would ask to have. She did not know that she was called to honor and distinction, by reason of the character of him who said to her "Give me to drink." (3) To do service for Jesus "is to exalt ourselves." That he condescends to request us to do him a favor, that he puts himself in our hands to be ministered unto by our love—creates our great privilege and happiest relation to him. All faithful serving by us is like giving him to drink a cup of water. Remember, in all duties, it is Christ who asks them, it is the Lord who is thus saying, "Give me to drink." If this woman had known the character of Christ, and his power to give the soul that which fills all its desires, she would have asked and received this gift. (4) Jesus assumes to be her superior, and to have power to give her "living water." Here we have a sample of Jesus' instruction of the ignorant. He often speaks of what is seen, and known, and material, as figurative of the unseen and spiritual, to which he would lead up the attention. He spoke of the leaven, of manna, of his flesh, and here, of water, in this way. (5) "The living water" to which he refers is the Holy Spirit that awakens in the soul spiritual life, helps it feed on the truth of God, and satisfies its cravings with the things of God. Living water is living peace, and satisfaction in holiness. It is the water of life because, under the influence of the Spirit, we have warm affections for God, aspirations to please and to be like God, constant choices of his society, his laws and his wishes, that is, we are alive to spiritual things. (6) The woman seems confused. No wonder. She, like other hearers of Jesus, did not catch his truth, but stumbled at the letter. By "living water" she supposed he meant some fresher, cooler, more sparkling draft out of the well. He claimed to be eminent, and that she could not question, only to ask if he pretended to be an equal with Jacob. Her words, "nothing to draw with," are, in the Greek, but one word, signifying "an instrument for drawing water," which utensil good scholars have thought to be a cup attached to a rope. "The well is deep," as we have seen. The Samaritans ever claimed to be of Jewish origin, and prided themselves on their descent from Jacob, and other of the patriarchs.

13, 14. THE WATER THAT JESUS GIVES. "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (1) Jesus makes the comparison distinct, and exalts by it both his gift and his own claim to be greater than Jacob. He does not answer, but leads higher the mind of this woman. Jesus spoke of the manna: "Your fathers did eat manna and are dead." So this water for a time satisfied, but thirst came again. The gift of Jesus satisfied forever. The Greek might have been translated "forever," or "unto eternity," instead of never. (2) The meaning of Jesus is that pardon, renewal, love for God, aspirations for holiness, attention to the will of the Spirit, and all the other results of receiving him to the heart, abide, satisfy, and increase forever in richness and fruitfulness. (3) To be in a condition where these experiences are enjoyed is to be spiritually alive; these experiences come from Christ, are to be sought of him, through faith in his truth, his offices, his character, his personal redemption and salvation. The Holy Spirit dwells in the believing heart to help it cherish and increase its affections for truth, honor, kindness, benevolence, usefulness, purity, and for every other excellence which Jesus loves and the world needs. Spiritual life springs up into these things, and lifts the soul forever towards God.

15. THE RIGHT DESIRE.—"Sir, give me this water, that I thirst not, neither come hither to draw." This is the appropriate prayer of all who know of the living water, and the prayer for all to offer in faith who study this lesson. See verse 10.

Communications.

To Supply Our Churches.

WORK FOR LAYMEN.

This is a question of great importance to us. We welcome hints and light upon it from all quarters. A correspondent, and a layman at that, sends an article on the subject which is full of useful suggestions. After speaking of a certain fastidiousness on the part of some churches to accept only an educated minister or none, and of the destitute communities adjacent to many of our churches as offering a good field for lay effort, he proceeds:

In view of this situation of things what is to be done? First, every Christian should feel that he has a part in the matter. No one is excused from the command to pray that the Lord would send forth laborers. Let every Christian also while he prays endeavor to search out such as are called to the ministry and encourage them with fervent prayer and constant effort. Thus, perhaps enough may be found to supply the new places and replenish the ranks as the veterans fall; but without prayer and untiring effort the destination may increase.

Secondly, there must be a strong and persevering effort made by all, especially

by our leading writers and men, to restore these uneducated ministers to the confidence of the churches, and cause the churches to see and feel that these men are not weak and inefficient ministers; that although not liberally educated yet they are self-made, strong Bible men, well skilled in gospel truth. If a general have the knowledge and military skill, it is of no less value whether obtained in active service, on the march, in camp, on the field of battle, or at West Point.

Our churches must employ the ministers we now have. How can we pray for more laborers, if we will not employ those already sent?

But if all our ministers were employed, we should not have enough for the work. What more can be done? I see nothing that promises as much success as a well regulated system of lay preaching.

One might ask if the Home Mission could not do this work. It can not. It has not the funds nor the men. Men called exhorters, who aim at nothing more than to lead in exhortation at social meetings, can not be of much benefit to our destitute churches. The practice and training of our own and other denominations is prejudicial to social meetings on the Sabbath. The people from habit want a pulpit discourse on Sunday. There must be regular thoughts presented and continued a sufficient length of time to gain the attention of the people, as there are but few if any Christians to assist in the services.

So view it from whatever stand-point we please, we see no means by which we can so effectually supply our destitute churches as by adding, to our present body of ministers, a well regulated body of lay preachers. Can the men be found? We think they can if a wise system is adopted. Men can not be expected to come up to this work, however much they love the cause of Christ, or sympathize with destitute churches, unless it is thought their labors are needed, and some system adopted and endorsed by the Q. M. Y. M., or denomination. Neither without this would the churches receive them.

To license them as other ministers are, places them before the world as ministers in full. The difference would not be understood, and to this position they do not feel called of God. Their first business being to labor on the farm, in the shop, or behind the counter, and preach occasionally, it would be unreasonable to expect those thus employed to show themselves as perfect as one whose first business is preaching the Word. Again it would serve to lower the ministry in the eyes of the world. These few might lack would detract from the whole.

Then they should be an order by themselves, under a name that would indicate their position and business. Lay Preacher, I think, is the name best adapted to this.

A word as to qualification:

1. Common sense; 2. Understand human nature; 3. Fair powers of communication; 4. Knowledge of Bible; 5. Spirit and Love of Christ.

They need not necessarily be rich or highly educated, but a baptism of the Holy Spirit would give them more power than all the wealth of Wall street, or the education of the best schools without it.

As to rank they should be second to the regular ministry. Men called of God to the full work of the ministry are the chosen ambassadors of Christ, and to them is committed more fully the word of reconciliation, and whenever lay preachers, deacons or lay members attempt to please them in a second place, they undertake to change the divine plan and can not succeed.

How then can lay preachers be made efficient? How shall it be arranged for? On the principle of common sense. Look for instance at a man farming on a large scale: His sheep count by thousands, his cattle by hundreds, horses and other animals in proportion. He has at least two shepherds, two herdsmen, two chormen. Now, one of his shepherds dies, and there is no experienced shepherd to be obtained. What does he do? Does he put an inexperienced herdsman or chormen in care of his flocks? By no means. He takes a chormen and says, "Go with that experienced shepherd and assist him in the care of the flocks;" he bids the shepherd have the care and oversight, but to rotate with the chormen. Now if this is a wise course for the owner of those flocks, would it not be wise for us to act on the same principle in feeding the flock of Christ in our destitution of shepherds? Every one must see that it is the only way to make lay preaching successful.

Take for instance the case of two or three well sustained churches, with a weak church in their vicinity. Let these pastors of the strong churches interest themselves in that church; recommend to them a lay preacher; tell them to raise what money they can; engage his services for every Sabbath (as four light blows are better than one heavy one); tell them they will render them assistance; exchange with that lay preacher each of them. They will see that they are cared for indeed.

But do you as a minister say you can not leave your people with that lay preacher? No, not if you feel the spirit of that charge given by Paul to the Elders of the church at Ephesus, "To take heed to themselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood."

With this arrangement the weak church has the advice and strength of the strong ministers; has preaching every Sabbath, and is greatly helped and encouraged; the labor of preparation on the part of lay preacher is lessened; and the strong church must be blessed when it remembers Christ saying, "It is more blessed to give than receive."

ceive." It would be in keeping with Scripture that, "We that are strong ought to bear the infirmities of the weak." In other words the strong churches ought to assist the weak ones.

"Whoso hath this world's goods and seeth his brother need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Now if the love of God dwelleth not, in the heart of the man who withholdeth temporal food, what shall be said of the strong church that withholdeth the bread of life from a weak and destitute church?

Our churches must be a common brotherhood, have a common interest in each other, all knit and banded together, standing in each other's strength, and sharing each other's weaknesses. Who fails to see glory and blessing attending such a course? When our ministers and churches stand on this gospel ground, then it will be we shall be a power for good.

With a well regulated system of lay preaching, and a disposition on the part of the churches to comply with the conditions necessary to make it successful, we should see an improvement at once, and ten years hence we should have hardly a weak church among us. All our neighborhoods would resound with prayer and praise, and sinners would flock to Christ as doves to their windows.

People on Paper.

BY UNCLE ALEX.

Is it not true, that our opinions of persons we never met are almost uniformly erroneous? One who writes readily for the periodical press, makes a clever book, saying many smart, pathetic or philanthropic things; or with covert, shrewdness, magnifies his own good purposes and benevolent efforts; nay, it is very possible, deifies himself in the estimation of distant admirers. But not unfrequently will a personal acquaintance with such authors reveal foibles of intellect, petty selfishness, narrow prejudices, or some other hateful disposition, which, like the dead fly in the ointment, defiles the odor of their character.

The exhibition of such imperfection in those we have in ideal, so sincerely respected, brings sad disappointment, and almost compels the skeptical inquiry, "Who will show us the perfect man?" But there are thoroughly good men—good in motive, if not always wise.

But the question may not be out of place here, viz.: Is it not better for those who believe themselves to have attained to perfection of Christian character, to be quite modest in affirming publicly, such a confidence? Would it not be quite as likely to be useful to others to act upon the suggestion of the wise man, "Let another praise thee, and not thine own lips?" We confess to a sort of mortification in behalf of a truly humble Christianity, when we hear persons with loud and pretentious confidence, widely proclaim their own extraordinary attainments in piety. And is it not a fact, that quite a percentage of those who adopt such a method, are the least likely to meet the true ideal of Christian perfection, under the eye of intelligent, fair, but thorough criticism? And may it not likewise be true, that the very disposition that craves publicity, may be the foible, or sin, that defiles the ointment?

But, it may be asked, should not one who believes he is sanctified, "let his light so shine before men," &c., that others "seeing the good works" may be induced to glorify God? Most certainly; but, it will be noticed, that the stress is laid upon the "good works," and not the profession.

The loud profession is what awakens our distrust, the "good work" is what affords us the evidence of genuine goodness. And, since the good works are what are so likely to be seen, it seems to be the less necessary to be flourishing notices of them before others, either in private intercourse, or on public occasions.

What has been said, does not condemn all honest, humble statements of what one may believe God has done for him, but the conduct of such as evidently cherish the vain and unchristian desire for notoriety.

Evening Conversations.

BY MARILLA.

NO. 1.

The twilight deepened into darkness, and the sweet, silent stars seemed to smile down in sympathy upon Mrs. Ford as she sat by her open window and looked out on the night, beautiful and serene. She had not called for lights, for she wanted none save God's own, and as she looked upon these glorious lamps, she lifted a prayer of thanksgiving to him who was the Light of the world, that his love was as a lamp to her soul. One glance o'er her darkened past, brought a flood of tears to her eyes, but faith gave to these tears a rainbow crown.

"O mamma, sitting alone in the shadows—Is your head no better?" exclaimed Carrie Ford bursting into her step-mother's room. "Jennie, light the lamps;" she called in the next breath; then throwing herself on a low ottoman by Mrs. Ford's side, this bright-faced, merry-hearted young lady went on.

"O dear, dear! mamma, it is too bad your poor head should have ached so to-night. Mr. Walters is not very well this evening, and Mr. Brooks, a young minister from the city, preached for him, and O you ought to have heard his sermon; it was just splendid."

"What was his subject?" asked Mrs. Ford.

"His text? Why, I don't know. I don't think I thought of that, I was so taken up with his words, they were so comforting. For some time I have been musing on accounts of my sins. I felt that I needed the grace of Christ applied particularly to my heart to save me, but now I feel quite re-

assured. I don't think I shall trouble myself any more about these great mysteries."

"Carrie, my daughter, I fear you are on dangerous ground. What could this Mr. Brooks have said to make you thus undervalue Christ's plan of salvation?"

"Oh, he said that these ideas of total depravity and change of heart were long since exploded. That, in reality, all that was necessary to constitute a change of heart, or conversion, was to think no more of the past, and live cheery, beautiful lives in the future, trusting to the God within us for direction; and thus progressing from grandeur to glory we should by and by become angels of the first magnitude. Wasn't that a beautiful thought?"

"More beautiful than true, my child."

"But, why may it not be true?"

"If this were indeed true, where would have been the necessity for God to give his only Son to die for the world?"

"Mr. Brooks says he was given for an example for us, and that it is not through his atonement that we are to be saved, but by living lovely lives. I am sure that looks much easier."

"Easier to save ourselves than to trust in Christ to save us? Oh, how quickly we should fall if we tried to do right without the grace of Christ to help us! But even if this were possible, might we not justly be reckoned among the number who 'enter not by the door into the sheep-fold, but climb up some other way?' Remember, our Saviour himself says of all such, 'The same is a thief and a robber.'"

"Well—he didn't say anything about that, but I'd like to believe just as he said, that one can be saved by being good, and doing good. And, mamma, when he was talking, I thought that perhaps you believed this yourself, although you never said it."

"I do not believe it, Carrie. How could you have such a thought when I have always endeavored to teach you the true Bible doctrine, that the only way of salvation is through Christ our blessed Saviour?"

"I know you have taught that, and yet, ever since you came to take the place of my own dear mother, your life has been one of sacrifice and self-denial. Truly, never was life more beautiful than your own."

"Do not mistake my meaning. It is impossible that a life should be too rich in good deeds, or a heart too true or self-sacrificing. Well may we give our lives for the welfare and happiness of others, but never, never should this be done in the hope of securing salvation for ourselves. A life thus passed must prove a failure. Christ alone can save us. It is because we love him, and because his commands require it, that we seek to do right. I trust you will think no more of the words you have heard to-night, however fine and attractive they may seem. I assure you they will be as nothing in the solemn day of judgment. Neither can they bear you through the trials of this life. Experience has taught me that Christ alone is able to give us rest amid the tossings of the present life. Sometime I will tell you more of this."

"Tell me now, oh, do tell me!" pleaded Carrie impulsively, then looking in Mrs. Ford's face, and seeing the lines of pain and weariness there, she said: "No, I will not ask it now. When you are better, then you will tell me. So now, good night."

When Carrie Ford was alone in her chamber that night, her musings were something like this: "How humbling it is to think I was deceived so by the lofty and glowing utterances of the speaker to-night. Why could I not see that it was just a fine address, with the true heart of God left out. After all there was more heavenly depth in mamma's few words than in all he said. Poor mamma! How I wronged her by allowing myself, for one moment, to think that she, too, believed in salvation by good works, when her every act shows that she has no thought of self, and her whole life breathes of Christ's love. When, oh, when shall I, too, be a sharer in his grace—a child of his?"

Thus with yearnings for the blessing which none but Jesus can give, and longings for the knowledge which nought but his Holy Spirit can teach, did this maiden seek rest for the night.

Possibly we may sometime record more of these evening conversations. Now we, too, will seek rest, ever remembering that Christ alone is the fountain of all true rest.

Facts for Reflection.

The following from one of our missionaries is worthy of attention. It relates to a subject which is most serious one. The future of the mission may be very readily prophesied, if we continue in the way, and the indications are hopeful if we take the course proposed.—SEC.

Forty years have passed since our mission was established in India, and during that period a faithful, telling few have accomplished a noble and self-sacrificing work. Still the work, so far as results are concerned, seems to be only in its infancy, and the question that is constantly forcing itself upon our minds is this: What can we do to give permanency and vigor to a work that may sooner or later have a completion? I say completion, because it could never have been intended by the founders of this mission that it should always be nursed, but rather, that churches having been organized, should be made self-supporting.

Before suggesting any remedy for existing evils, or plans for gaining the desired object, it is well to take a brief review of the work in reference to its present condition and future prospects.

There is no church in the mission whose numerical strength is not sufficient to be not only independent but aggressive in its operations, and yet they are so far from this, that, if the home sources were withdrawn, it is doubtful if any of them would long survive, except in name. This does not argue that the work performed has been

fruitless, nor does it follow that the conversions have not been genuine, it simply reveals the fact that there is in the membership almost a total want of that element of character which gives stability and permanency to institutions. The cause of this may appear in what follows:

From the founding of the mission, our people have labored almost exclusively among the lower classes. Schools have been established and filled with destitute children, orphans and other children, too poor to attend school unless supported by its patrons. From these have come our converts, and of these our churches are mainly composed. There is little danger of over-estimating a work which has for its object the ingathering of the poor and the abandoned, and lifting them up to the enjoyment of a home blessed with Christian influences. Further than this we can scarcely go. No amount of polishing will transform the piece of charcoal into a diamond, and the sphere of every man's usefulness is circumscribed by his own ability.

Between the high and low caste people of this country, there is so great a distinction, that they might almost be considered two distinct races. The fearful degeneracy of the one, forms a sad contrast with the eager, progressive spirit of the other. As long as our church membership is confined to these lower classes, so long will our present dilemma last. Wanting leaders, they are safe as long as they are guarded by the watchful care of a missionary band, but get into difficulty as soon as that restriction is removed.

It is necessary to break into the ranks of the higher classes, and from their numbers to bring into our churches men of intelligence, ability, influence and wealth. Take away the income derived through the agency of the mission, and the churches would be left in a state of abject poverty. The wealth of the land is in the hands of the babu class. By gaining these people we should have a membership not dependent upon us for their support.

We say then that Christian policy demands that some effort be made to enlist the sympathies and support of the higher class of natives, and one way alone gives any strong hope of success. This hope lies in the establishment of a high grade school, whose advanced classes shall be taught regularly by the missionary in charge. The method now practiced in our mission schools of having native teachers exclusively, superintended by some one who assumes no responsibility of regular classes, should never be introduced into such a school. What we want is the influence of daily contact with one whose life can not fail to impress thinking minds that our religion is not a sham purely formal in its workings.

Bazar preaching has accomplished a great work in breaking down the prejudices of the masses against Christian instruction, and zennas (teaching) is doing a similar work among the women; but neither of these add to our membership or influence. Our hope lies in the conversion of the young.

Out of a membership of over four hundred belonging to our churches, very few indeed have come to us through other sources than mission schools, and in working in similar channels lies our hope for future prosperity. I do not think that an institution of learning of a high grade would suffer from want of patronage because under the control of Christians. The desire for education in the higher ranks of society has become so great, that first-class seminaries will be patronized under whatever control they may be; and such is the native estimation of Europe on superiority, that the simple fact that the head instructor would be a foreigner, would in itself be a strong inducement to the young men to join our school. Solicitations for private instruction from promising young men, are of frequent occurrence, and invariably declined because time is too precious to devote to single pupils. If, however, a hundred such were brought together, a missionary could not employ his time more profitably than in devoting it to their instruction. Not only would such a plan furnish us with a more reliable class of Christian workers, but we should have better material out of which to supply our pulpits.

We sadly need a more thoroughly educated native ministry, and in establishing a high school, special reference should be had to the wants of young men who give promise of usefulness in this particular department of mission labor. To claim that large results might be expected to immediately follow any such undertaking would be worse than useless. In this country everything takes time. Leaders are not born, they must be made; and in working with the most promising class, it will be many years before we can fit men to take the entire responsibility of such a work. My own feelings on this subject may be expressed in these few words: That by making a strong effort for the salvation of the thinking, progressive members of Hindu society, we may labor with the sanguine expectation that coming generations will be spared the sacrifice of sending others to fill the places which we leave vacant, while, by confining our work to its present channels, we may toil just as faithfully, but without the stimulus of such a hope. What has been said is but the preface of a volume that might be written upon this subject, yet we leave it, hoping that it may not be passed by without a little consideration on the part of those who read. Let us be economical, and, as long as men are in the field, let every facility be given them for making the most of their services. To do less than this is a sin against humanity, and an injustice to those who represent over seventy thousand professed Christians in one common cause.

R. M. H.

Midnapore, June 3, 1875.

Oh, the curse of egotism, the deadly poison of self-seeking! A man is but the fraction of a man, until he goes out of himself.—Calvert.

The Morning Star.

WEDNESDAY, JULY 28, 1875.

G. F. MOSHER, Office Editor.

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

Baptism.

It is somewhat difficult to furnish a comprehensive view of the ordinance of baptism, as instituted by Christ, as practiced by the apostles, as corrupted in the latter ages, and as now existing amongst many sects. The fact that the theme is so familiar, and the sources of information so vast, makes it the more difficult to treat the subject with simplicity and brevity. A Baptist is inclined to write a volume, or at least a discourse, the moment he puts his pen to paper upon this topic. In this instance, however, we shall endeavor to avoid falling into this temptation, and will consider the subject of baptism particularly as relating to Church membership. After the consideration of this theme, we may in another article look upon the question of communion in the same light. That is, we will present and discuss the current aspects of, and real Baptist doctrine on, these questions.

Our Lord instituted the ordinance of Christian baptism when he gave the commission, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We say that Christian baptism was thus instituted; for proselyte baptism, and John's baptism, previously existed. The teaching and the example of Christ show us what baptism is, and who are the proper subjects. Christ himself was baptized in the river Jordan. By the terms of the commission, he shows that faith is prerequisite to baptism,—"He that believeth, and is baptized, shall be saved." This baptism is to be administered in the name of the Father, the Son, and the Holy Ghost. Therefore, baptism is a positive institution, and a specific rite. It is positive, in that the duty to practice it arises entirely from the command of Christ. It is specific, in that in a ceremonial sense there can be but one baptism. Hence, baptism requires faith by the candidate, immersion in the act, and the pronounced formula of the Trinity by the administrator.

The apostles administered the baptism instituted by Christ. That baptism was immersion. The very word used, *Baptizo*, proves this; for, upon examining the meaning of this Greek word, as used in the New Testament, the Septuagint, the Apocrypha, and the Greek classics, we find that the primary meaning of the word is to dip. The translations of both ancient and modern versions, and the testimony of the most eminent biblical scholars, pedo-baptist as well as baptist, show that an entire immersion belongs to the nature of baptism; that this is the meaning of the word. The figurative use of baptism, as mentioned in the New Testament, by which it becomes a sign of burial to sin and resurrection to holiness, shows, as well as the literal meaning of the word, that the candidate in the apostolic church was put under the water, and raised out of it again.

This apostolic practice was universal for more than two centuries. This is shown by an appeal to the writings of the fathers; by the structure of ancient baptisteries; by the ritual regulations for the administration of the ordinance; and by the continued practice of the Greek and Oriental churches. Those passages in writers of the second century, which have sometimes been brought forward to show that infants were then baptized, are found, upon a strict examination, not to refer to such a practice; for neither Justin nor Irenaeus speak of it, as is maintained even by many eminent pedo-baptist theologians, while Tertullian mentions it only as a pernicious innovation. In the third century, however, the condition of the church became corrupt; and it was in that portion of the church, the African, most corrupted by ambition and luxury, that infant baptism was first discovered. Yet, of the seven fathers of this century, only two, Cyprian and Origen, afford evidence of the existence of infant baptism. Error is apt to extend with a rapidity proportioned to the ignorance which surrounds it; and, in accordance with this tendency, the African churches constituted the locality where infant baptism made its first appearance. During the third century this practice is not heard of in the Greek, the Latin, or the heretical churches as they were called, but is confined to Africa. One finds no earlier mention of infant baptism in the councils than in the council of Carthage. Yet, this innovation once started made rapid progress, together with other errors of doctrine and practice, as that of infant communion, and sprinkling or pouring for immersion.

The ideas of baptism as existing amongst many sects are very various. The Greek church retains immersion, but requires three immersions, and has adopted infant baptism. The Latin church has abandoned immersion and taken infant baptism. The Protestant sects are divided in practice. Some require three immersions; some one immersion; some either immersion, or sprinkling, or pouring; and some no water baptism at all. Our only sure guide, therefore, is to appeal to the teaching of the New Testament; for, where so many voices speak to us with conflicting utterances, we are distracted by a confusion of tongues not less than that of Babel, and turn to the sure word of prophecy of the Holy Scripture for a voice clear and distinct directing us in the way of truth.

Infant baptism became prevalent long before the practice of immersion was abandoned. In the sixth century infant baptism had become general, but the practice of im-

mersion continued until the thirteenth century. Gregory, the Great, prescribed triple immersion, a method alluded to by Tertullian as existing in his day. In the western churches immersion was never renounced by any canon; yet, in practice, aspersion became general in the west in the thirteenth century. Thomas Aquinas said, when this practice began to be introduced, "It is safer to baptize by immersion, because this is the general practice." Chevalier Bunsen himself a pedo-baptist, a scholar of profound research, declares that he was not able to discover any trace of infant baptism so early as the beginning of the third century, or any other mode of administering the ordinance than the immersion of the body in water. Dr. Neander, the learned church historian, endorsed an article written by Prof. Jacobi of the University of Berlin, saying that infant baptism was established neither by Christ nor the apostles, but that, both in a dogmatic and historical point of view, it is evident that baptism was meant only for those who are capable of comprehending the word preached, and of being connected to Christ by an act of their own will.

We learn, therefore, from Scripture, and are confirmed in this view by the testimony of history and of theologians, that the true purpose of baptism is not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. Hence, we judge that no one can be a member of the church but by his own free act and deed, expressing his solemn vow in the presence of God and men, and professing Christ in baptism. This is a confession of Christian faith. The keeping of this vow is the condition of continuing in the church. Apostasy from this vow entails repentance or ex-communication. By this vow the candidate promises to live for the time to come to God and not to the world. This vow is of the most solemn kind. It is for life and for death.

Bunsen said, "The Baptists have restored adult baptism." We think they have done more than this. They have preserved not only the Scriptural baptism, both as to the mode and the subject; but they have kept alive, in the midst of intense emphasis put upon councils and creeds by other religious bodies, a profound dependence upon the plain teaching of the Bible. This has logically led to pronounced individualism, to emancipation from the yoke of ecclesiastical despotism, and to large liberty of conscience. We may say, the Baptists have restored soul-liberty. With these principles, derived from the Scriptures, and approved by the experience of centuries, a splendid mission in the world has been accomplished by that brotherhood of Christians called Baptists.

Family Religion.

There is what may be termed individual religion, and there is also what may be designated as church religion. We use these expressions in no derogative sense, for both of these things are excellent in their respective places. We wish, however, to speak of family religion as distinguished from both.

Religion and the family are both of divine origin. They are also peculiarly adapted to each other. The former especially finds its home in the latter. With how great pleasure do we read of the patriarchs of old gathering their families around them and offering sacrifices unto the Lord. The teachings of Moses respecting the religious training of children were explicit, while the words of Joshua, "As for me and my house, we will serve the Lord," are full of significance. In all ages those families have been most signally blessed of God, in which religion has been the most prominent. While this is so, it is evident that family religion does not receive the attention to which it is justly entitled. Sad to observe its neglect, let us observe some of the particulars, in respect to which greater prominence should be given to it.

Far too many professedly Christian families are destitute of all religious forms and ceremonies. As far as appearances are concerned, they have no religion. The first reformatory step to be taken by such families is to give religion some recognition. The form, however, of this recognition will be modified by attending circumstances, but the spirit prompting some recognition should always be the same. If the heads of the family are pious, a household altar should be erected at once, and prayer and praise should daily ascend to the Giver of all good. The duty in such cases is imperative, and those who find it in their hearts to devise ways and means to escape from it have occasion to distrust their complete consecration to God and his service. If, however, only a part of the family, as for instance the mother, or some of the children, are professing Christians, the obligation to maintain family worship may not be always binding. But the obligation to have religion recognized in some way is not diminished. In such cases, a fitting recognition may be given to religion, by setting apart a certain hour of the day for reading the Scriptures, meditation and secret prayer. Even some way more demonstrative may not be inappropriate. Almost anything is preferable to an entire want of recognition of God and his claims. The difference between the character of a family in which religion is recognized and one in which it is not, is often marked. The quality of their religious culture is far different, and the influences which go out from them is also far different.

Religion should also be made a subject of conversation in the family. In some families in which worship is formally maintained, it is to be feared that but little is said between the members in reference to their individual religious experiences. Far too little religious instruction is also given to the younger members of the household. So great is the deficiency in these particulars, it is too frequently the cases that husband

and wives and parents know far more of the spiritual exercises and wants of those residing at a distance than of those partaking of the bounties of the great Giver from the same table and kneeling at the same altar. This should not be so. Experimental religion is a subject by no means too sacred to have a place in the conversation of members of the same household. There is no good reason why there should not be among them the same ease and familiarity in conversing respecting the interests of the soul, of priceless value, as there is in the more common and ordinary affairs of life. Certainly nothing can be of greater concern to those who are bound together by the strong ties of kindred and affection than to have the assurance that they are to remain an unbroken band hereafter. Why then do we witness so much delicacy and reserve? Is it owing to education, habit, or to something even more formidable?

This leads us to remark that religion should be exemplified in the family. A failure to do this is doubtless the secret of the failure, in many instances, in those particulars already considered. If the course pursued by the individual in his daily life is inconsistent and wrong, none are more likely to discover it than those with whom he constantly mingles. Indeed, it is more difficult to act the hypocrite at home than elsewhere. But little is consequently said upon the subject of religion in the family, and but little is mutually known of the state of the individual piety of its members. Family worship soon becomes less attractive, and the way is prepared for it to be eventually wholly neglected. We say, then, let religion be exemplified in the family. That such may be the case, each member must regulate all his acts, even the most trivial, upon Christian principles. They must be prompted by heartfelt sincerity. Our piety should be of such a strong and deep-seated character, that close and constant inspection of it should increase confidence in it. Home should never be the place of showing the worst side but rather the best side of our natures. Indeed, if religion is exemplified at home, but few fears need be entertained that it will not be abroad. As pure streams flow from pure fountains, so do hallowed, ennobling and restraining influences go forth from homes where the presence of God perpetually abides.

We have thus far presented the foreground of the picture. There is also a rich and variegated background which should not escape notice. A truly Christian home is in itself vocal. Its language is, "God is here revered." It says this in its furnishings, which are not necessarily scanty nor needlessly expensive; in the pictures and mottoes which adorn its walls, which point from the lower to the higher; in its books and papers, which are among its best educators, in things pertaining to both God and man, and in the guests there welcomed and in the themes there discussed, which partake of the character of the companionships and the interchange of thought which will be mingled in and enjoyed in the Father's house of many mansions. The voice which emanates from a truly Christian home is clear, decisive and unmistakable. Let such a voice be heard from the homes of all.

A revival of family religion is necessary not only to promote the happiness and well-being of families, but also in view of the relations which they sustain to the Sabbath school, the church and the state. As the result of God-fearing families, we may have strong and influential churches, and our country may be regenerated and saved. In the great reformatory work now demanded the axe needs to be laid at the root of the tree. Let this first institution which God established be regenerated and saved, and all else will be saved.

The Revival Spirit.

We have received, with great pleasure, the announcements made from time to time of the labor and success of Moody and Sankey in Great Britain. Wherever they have been, thousands have been hung on their lips, the indifferent have been aroused, hardened offenders have been reformed, and in every way God has prospered their mission. The masses have flocked to their standard, also those in high station, hundreds of ministers of all denominations have co-operated. Some for a time decided, others were puzzled, but the truth has signally triumphed; all feel that a good work has been wrought, and part with the evangelists with regret.

Now that they return to resume labor at home the occasion allows some remarks, not only with reference to them, but of others like them reaping in the vast harvest of souls. While Moody and Sankey were proclaiming the message of grace in Ireland and England, Varley came to New York and was very successful in inviting sinners to the Saviour; as Hammond, Earl and others in various parts, have been gathering sheaves to the Master. Much has been said and written of the secret of their success. None of these men are renowned orators, or sermonizers, or theologians; the truths they proclaim are not original or novel, the methods they employ are not extraordinary. Yet they are abundantly blessed in their labors.

These, among other things, are evident in regard to them. They are men of deep piety—religion is their theme, their life, their love. They preach, pray, talk, sing out of hearts deeply imbued with the spirit of God, and enriched with experience of his grace. Religion is to them a reality in all its parts and aspects, its truth, excellence, divinity are unquestioned; its commands are authoritative, its precepts practical, its promises unbounded, precious, and sure. They speak what they know, and testify what they have seen, all backed and enforced by the Word of God.

They take it for granted that their fellow-men are like themselves, believing in religion and feeling the need of it. There are

obstacles in the way, numerous and varied, but never insurmountable. No one need to cast himself away, for all may be saved. Often those apparently the farthest off and most hopeless are nearest the kingdom. Jesus came to save the lost, the lowest, the vilest; the door is still open, and the arms of mercy extended. Now is the accepted time, and why will ye die? This is the message of peace and love sounding down through the ages; millions have heard the joyful sound, accepted and found salvation. How great the company of the redeemed, already crossed to the shining shore, and how joyfully will they welcome their former companions. Earth and heaven are very near each other; true, a dark river flows between; but with the love of God supporting it, becomes, in the language of Payson, but an insignificant rill, with all its bright and beautiful beyond. How precious the believer's hope, how strong his foundation.

Not that these evangelists are all who proclaim with faithfulness the gospel message. Evidences to the contrary abound on every hand. It is sadly true, however, that there is a deficiency among professed ministers and churches. There is a lack of purity, simplicity, fervency, trust, hope, singleness of purpose. Too much is done to please the ear and gratify the mind of man. Too much effort to be esteemed orators, philosophers, to gain favor and position; too little anxiety to know what people think of Christ, and too much to know what they think of us.

We all need the spirit of revival. We all, more or less confess our need of it. Why, then, so many churches but just holding their own, why so many wasted and dying, why the sanctuary so thin, and such multitudes neglecting the means of grace? It is not the fault of Christ or the gospel, or that those around us are worse or more hopeless than others. The way is open to us all alike, we may all share the same spirit of revival. No ministers, no Christians are proscribed. The voice of God to one is his voice to all.

Two Books.

"Smith's Dictionary of the Bible," and the "Life and Epistles of St. Paul," by Conybeare and Howson, are standard works and ought to be in every family. Each book contains a thousand pages, and the retail price of each is \$4.50. The publishers have made to us such liberal offers that we propose to help our patrons to these books on the following very low terms:—We will send either one of the above named books, and the *Morning Star* one year, with postage paid on both, to any subscriber who has paid, or will pay, all arrears, and will send us \$1.60. The same offer applies to persons who do not now take the *Star*. To any one who will pay for the *Star* four years in advance, (\$10), we will send either book without charge.

These offers are good for two months.

Current Topics.

—MID-SUMMER. We are in the midst of another summer; a season when many overworked brains are seeking rest and recuperation. Much is said and written as to the best ways of spending a vacation. Some seek the primeval forests, some the seashore, some the mountain tops, and some become the denizens of other cities called summer resorts. But one and all we would bid them remember that as no two summers ever immediately succeed each other, but change is the law of the seasons; so they will do well to look within and see what tendencies in thought they have been especially inclined to follow during the year's work. It will doubtless be a pleasant surprise to many to find that the other side will assume a freshness and piquancy akin to which is the welcome they gladly bestow upon the ever-recurring seasons. Emerson likens soul-growth to the spiral. In this figure we may discern a beautiful symbol of progress—continually returning to previous points of outlook, but each revolution bringing one to a higher standpoint.

—LADY JANE FRANKLIN. The death of Lady Jane Franklin on the 18th inst., recalls the many years during which she was compelled to wait in suspense as to the fate of her husband, Sir John Franklin. For nearly fourteen years her tenacious hope that he was alive stimulated her to use her own means and enlist the support of her country and government to find and rescue him. This influence crossed the Atlantic and found a marked expression in the expedition Mr. Grinnell fitted up and sent in search of the lost explorer. In 1859 McClintock's expedition discovered unlooked proofs of the death of Sir John in the barren fields of the north. The American people have always evinced a deep sympathy for Lady Jane, a large portion of whose life was passed in unusual sadness.

—THE PRESS IN CHINA. The beginnings of a free press in China indicate unmistakable signs of the foothold, however crude and insignificant at first, that western civilization has taken upon the soil of that land. Nothing embodies the spirit of the age with us more than the newspaper. And it is not unwarrantable to regard it as but in the commencement of a destined career of great power in Europe and America. So it is with deep interest that we mark the first steps of this civilizing agent in a country where the dried up conservatism of ages has bound the free activities of the mind and deadened the living energies of the soul. It is easy to see how a newspaper may come into favor with those who frequent the tea-shops and other places of resort where gossip is interchanged. And this, we are told, is the fact. The press of Hong Kong and Shanghai are steadily

gaining ground. A newspaper has been started in Foochow, the capital of the province, which shows the growing need thus early evinced by the people for this species of cheap literature. But if the press is to be one of the means for quickening China into new life, and not at the same time of driving her into political and religious anarchy, it will require the light of the Gospel, and valiant defenders of the Cross, to lead the natives to recognize the source of all light and truth, and put their trust in the Saviour, who is the way to all true civilization.

—MR. PLIMSOLL WITHDRAWS. An exciting scene occurred in the British House of Commons on Thursday afternoon. Mr. Disraeli announced that the government abandoned the merchants shipping bill for the session. Whereupon Mr. Plimsoll, M. P. for Derby, violently attacked the government, declaring that the consequence of the abandonment of the bill would be the destruction of thousands of lives. He became so excited, using extraordinary epithets, stamping his feet, etc., that he was ordered to withdraw by the speaker, which he did, "shaking his fists at the government benches." It will be remembered that Mr. Plimsoll issued a pamphlet some time since exposing the hardships which the English seaman was compelled to undergo, also the fact that very many lives were lost because of the avarice of the ship-owners who sent out unseaworthy vessels. These facts and statistics drew upon him the attacks of a wealthy and influential class, the fight with whom he carries on with courage, if not always mindful of due moderation. But we can forgive a man for becoming excited who is plainly at work in a humane cause.

GREEN MOUNTAIN SEMINARY. The notice of this institution was received too late to find an insertion in the accustomed place. We learn that Miss Lizzie Colley is Principal, with four assistants. The fall term of twelve weeks commences August 31. For further information, Rev. L. Sargent, Waterbury Center, Vt., may be addressed. We are glad to find that all due preparations have been made for a prosperous term, and have no doubt but a goodly number of students will avail themselves of the privileges afforded by this excellent institution.

Western Department.

Rev. A. H. Hulme, Manager.
56 Madison St., Chicago, Ill.

Notes on Current Events.

THE MORMONS AND JUSTICE. As we write, the trial of one John D. Lee, as a participant in the famous Mountain Meadow massacre of 1857, is in progress in the United States Courts at Beaver, Utah. Many of our readers will remember with sickening horror the circumstances of that terrible occurrence eighteen years ago, by which an entire train of emigrants, passing through the southern part of Utah, and numbering 140 souls, was captured and all, indiscriminately, men, women and children, murdered. Not one escaped; but on a rude stone, now marking the locality, one of the number, who it seems survived his companions for a time, carved the words: "Vengeance is mine: I will repay, saith the Lord."

The trial of Lee, who will probably turn State's evidence, is only designed as the key to unlock the mystery and discover the other and more guilty of the murders, of whom Brigham Young and the Mormon elders were the moving spirits. The massacre was committed ostensibly by Indians, but really by the "Danites"—the robber band acting under orders from the head of the "Church." Over a hundred witnesses have been summoned, and it looks as if the secrets of this dark deed are about to be uncovered. Let us hope that the sword of justice, so long sheathed, may be a swift minister of doom to these murderers and adulterers.

A NOBLE WORK. The Young Men's Christian Association of this city has for some time performed a much needed work among the various hospitals. Over 2,500 persons enter these hospitals every year, out of which there are about 150 deaths. For three years the Association's missionary, Mr. Norton, has held religious services each Sunday afternoon, the singing being furnished by the different church choirs. During the week the patients have been visited at their bedsides, conversed with on religious subjects, and supplied, so far as possible, with books, papers and magazines. During the present summer a successful effort has been made to supply flowers and furnish fruit, jellies, etc., so much needed in many cases among the sick. The ladies have responded, so far, nobly to the appeal, and weekly a meeting is held, at the rooms of the Association, visiting committees, appointed, and a distribution for the various hospitals takes place. Already hanging baskets filled with flowers have been hung in the wards of the various hospitals to cheer and bless. Though much has been done, much more needs to be done, and the Association now gives the opportunity to all to help in the good work by asking contributions of anything which may be helpful in its prosecution. "Inasmuch as ye have done it unto the least of these little ones, ye have done it unto me."

METHODIST CHARITY. We have been both astonished and pained at the appearance of a paragraph recently in the *California Christian Advocate*, referring to immersion as baptism. The *St. Louis Advocate*, puzzled severely to account for so many of the colored people of the South being Baptists, made a frantic attempt to solve the problem by making a colored Methodist sister say: "Oh, dese darkey sinners, dey is none ob dem able to 'list de fas'ness ob a public baptizin'."

Our California contemporary quotes the paragraph containing the above, and then says: "That is the truth in a nut shell. The public demonstration usually attending immersion ceremonies, fascinates white people as well as colored. If immersions were private we doubt if there would be one-half as many as now yearly occur. Poor, weak and fallible men and women love to be heroes and heroines—the observed of all observers! Not one in ten of those who are immersed has an intelligent reason for the dipping mode in baptism."

It is difficult, really, to say which most we deplore in the foregoing, our brother's want of logic, or his want of charity. The point sought to be made about the publicity of the ordinance is so fine that we have not been able to see it, even with Whately's Logic and the light from the luminous columns of the *Advocate* before and around us. Sprinkling is not only quite as ostentatiously performed as immersion, but not unfrequently becomes a "public demonstration" in more senses than one. In cases of very young children, for instance, we have known of oral demonstrations during the ceremony calculated to make the not over appreciative subject the "observed of all observers."

The last sentence of the paragraph above quoted reveals a familiarity with the mental capacity and condition of the million or so of people who have been immersed which is truly astounding, else we are left to the conclusion that the writer is sadly lacking in both courtesy and candor.

AN UNFORTUNATE STRIFE. The University of Chicago is just now occupying an unenviable position before the public. With good buildings, an admirable location, and the entire Baptist denomination in the West at its back, it ought, seemingly, to be one of the most influential and successful of institutions. Though under Baptist management, it has, heretofore, enjoyed a large degree of the interest and patronage of the community in general, as the denominational feature has not been made prominent.

Dr. Burroughs had for some time been at the head of the institution until something more than a year ago, at which time Rev. Dr. Moss, a well-known and able educator from Pennsylvania, was elected to the Presidency, and Dr. Burroughs made Chancellor. For some time previous to this, two parties had existed, and the university was of course fast declining through this division. Its friends brought about the change above referred to as a compromise, and the public during the past year had settled down to a degree of confidence in its success and the wisdom of its managers. An attempt was unexpectedly made, however, at a recent meeting of the trustees, to vacate the office of Chancellor, and thus get rid of Dr. Burroughs altogether. The meeting adjourned, a full board convened, and at this meeting, instead of dismissing the Chancellor, the office of President was vacated by a surprisingly large majority!

In the meantime, the press, and the public generally, express emphatic displeasure at such a state of affairs. It is to be hoped, certainly, that wise counsels will prevail, and party feeling and personal prejudice give way to harmonious and successful effort among its managers.

DIVINITY AND MILLINERY. However remote from each other these two subjects might at first thought seem to be, they are very closely related, nevertheless, according to the board of trustees of an Episcopal Theological Seminary in New York. They have solemnly decided that "persons on whom degrees in divinity have been conferred will be empowered to wear a hood!"

Commenting on this, our neighbor, the *Advance*, tersely says: "By all means, let these 'Divinity' doctors be also 'empowered' to wear stuck in their hoods a full length peacock's feather. Doubtless there are even in republican America plenty of clerical persons who fancy just such gewgaws of childish conceits and vanities. But we are constrained to hope that, with the general increase of common sense their number will grow beautifully less. Let us leave the adoration of trinkets to barbarians."

Denominational News and Notes.

Anniversary at New Hampton.

The exercises of the fifty-second anniversary of the New Hampton Literary Institution commenced Monday evening, June 28, by a lecture before the Young Men's Christian Association, by Rev. J. E. Dame, of Lowell, Mass. His introduction to the lecture was very ingenious and beautiful, and when it closed with the announcement that the lecture would be upon Temperance, a feeling of disappointment seemed to be manifested by the audience. But this was only momentary, for the speaker immediately commenced a thoroughly prepared, well digested lecture which was highly appreciated by all who heard it. It was full of important information, culled by appropriate illustrations, strengthened by frequent quotations, and delivered without any reliance to manuscript.

Tuesday and Wednesday were devoted mostly to the examinations of classes which were highly creditable to students and teachers. In several classes there were written examinations. In Greek, Latin, Geology and Trigonometry there were prizes for written examinations.

Tuesday evening there were prize declamations by the Middle and Junior classes. The speaking was good, better than usual, showing careful training, and good ability. The prizes were awarded, as follows: 1st prize, Geo. S. Hoyt; 2d, A. S. Hazleton; honorable mention, 1st, W. T. Perkins; 2d, H. S. Snow.

The meeting of the corporation and the several meetings of the Trustees were very harmonious. Resolutions were adopted in

Poetry.

One Flight.

I wished for the wings of a bird to fly
Into the blue heights of the sky.
Sudden I sprang from the scented grass;
I saw tall trees like flower stalks pass.
The clouds above me greater grew
That had scarcely before obscured the blue.
Then lost I seemed in a great gray mist
No light to look to, no sound to list.
Up and up, till the wide, wide sky
Burst like an ocean on my eye.
I stared my flying and hung a-poise;
No echo reached me of earthly noise.
I hung over the head of the cloud below,
Soft as a hilltop heaped with snow.
I gazed on the blue heights ever free,
And left for a moment I was free.
I was free to fly where I would in space;
My thoughts were free from the world's worn
face.
A moment the thought of freedom won
Thrilled me; I turned to greet the sun.
Ah! like a great red ball he lay
Hard at the hencourt gate of day.
Even as I gazed the portal opened,
And fainter and fainter the great rays sloped.
He was gone, and a fear came over me;
I thought no more of the joy to be free.
But I thought of the night, of the dark and the
chill,
Of the long slow hours, the voiceless still.
Above was the desert sky unknown;
Below cloud-seas; here was I alone.
Lonely I felt, as when children wake
In the night, and cry for the terror's sake.
And I cared no more for the wings to be free,
So that the dear earth I might see.
Downward, downward now closed the cloud,
Glimmering and chill as a dead man's shroud.
An hour or a moment—'Tis the earth lay bare,
In the white moon's rising radiance fair.
A world of shadows with nothing clear;
A world of darkness, but all how dear.
Downward, downward, the moon on the vale,
Gleams bright, in a light in a window pale.
I touched the ground, its scent I knew;
I kissed each grass—bent damp with dew.
My wings were gone, I was free no more;
But gone were the vain things felt before.
And I knelt, while my thanks went up to God,
For the love that binds man to the sod.
—Spectator.

Fern Folk.

In the woods all Winter,
'Neath the covered deep,
Curled up in a bunch,
We lie asleep.
You'd never guess, if you didn't know,
How warm 'tis under the snow.
We're nestled in so cozy,
We slumber so sound
In this dark bedroom
Under ground.
'Tis a puzzle fresh from Spring to Fall
How we ever woke up at all.
But in April, somehow,
The sun's hot eye
Into our quilt
Began to pry;
He raveled it cleverly, flake by flake,
And when he is done we're awake.
So, then, in a lazy
Blend sort of way
We presently reach
Out into day,
Up through the mold on chubby wrists,
Poking our pale-green lists.
We unclasp our fingers,
We clinched so tight,
We stretch and we spread
With all our might.
Shower and sunshine, winds and dew,
They fuddle and feed us too.
Oh! isn't it jolly
To sniff the air,
And of what's going on
To get our share?
We shouldn't have slept so well, I fear,
Had we dreamt of the fun up here.
At last one morning
With a leap comes June,
But not for us.
A second too soon;
We're ready, with on the stemlets lithe,
To toss her a courtesy blithe.
Through the long, sweet Summer
Our lush fronds grow,
The web brown spores
Maturing slow,
Never a blossom—but then that bliss
We don't know enough to miss.
By and by, of a sudden,
One Autumn day,
Our ringlets we find
Are turning gray,
And chill airs whisper: Time for bed!
Better get there, Silver head!
So 'tis on with night-gown,
And on with cap,
While we nestle snug
For the winter's nap.
Shivering, ere to sleep we go:
"Come quick and cover us, snow!"
—Independent.

The Family Circle.

Deceitfulness of Appearances.

Mr. Tibbins wishes that his experience in making New Year's calls may be made useful as an illustration of the deceitfulness of appearances. He is one of the gentlemen who do not keep dogs, although he lives in the country, and who declines social visits to persons who do. Mr. Tibbins is, however, just and impartial. "My friends," he says, "shall not complain of any obscurity in my conduct. I simply offer them the alternative, me or your dog; not both. If your tastes and preferences

are such that you will have large or small animals lying within your gates, yelling and growling at every person who enters, smelling at ankles, and producing lively apprehensions which are not in the least allayed by calling the beast a 'poor fellow' and remarking that he was never known to bite—if," says Mr. Tibbins to his friends, "these are your preferences, we will not quarrel. I respect your idiosyncrasies, and I beg you to respect mine, while I embrace this occasion to mention that among the most prominent of mine is an indisposition to have my ankles smelted at by dogs of any breed or of any size, whether they are poor fellows or not, and an insuperable disgust with the barking of beasts when I go to make a social call. That it is very selfish in you or in any person to subject his friends to such ordeals, I do not say. That I leave entirely to your own judgment, only remarking that although black snakes and green snakes are not venomous reptiles, and are probably 'poor fellows,' I do not think that those who delight in having them coiling and gliding about their parlors ought to be vexed with their neighbors for not calling. The line must be drawn somewhere," says Mr. Tibbins. "You may not draw it at dogs."

When, therefore, you stroll about the delightful country in his neighborhood, and mark the abodes of the rich and the great, and say to him, "That is a charming place," Mr. Tibbins answers, "Yes; he has dogs; I never go there." Mr. Tibbins was naturally very much exhilarated by the hydrophobia excitement last summer, and hoped at one time that the public feeling might be carefully kindled to a general crusade against dogs. "I lately read in Mr. Warner's letters from the Nile," he said, "of an African king who had never seen a horse until Col. Long came riding into his capital. Think, O my friend, of some happy island-valley of Avilion, where never dog barked loudly nor was ever seen!" Of course so severe a taste as Tibbins' in a world so largely canine produces inconvenience, as a dislike of butter in a society which holds to a natural and necessary relation between bread and butter will often expose the dissenter to difficulty. Such a man, in a crowded and elegant assembly, who at supper has incautiously blithely a heavily buttered sandwich, in the midst of a bout of badinage with youth and beauty, understands the emotion of those who, with Mr. Tibbins, dislike to have their ankles smelted at by dogs, yet who suddenly, within a neighbor's grounds and far from help, perceive that a dog is actually engaged in that office.

But Mr. Tibbins went out merrily upon New Year's morning, resolved at least to pay one visit, long neglected, to a neighbor who had become his neighbor the summer before, who had given no signs of dogs, and who, as Tibbins assured himself, was much too sensible a man to suffer them about his house or grounds. Our friend began the day prosperously, finding everybody cordial and gay, and doing, as he thought, his full share towards the enlightenment of each call. At last he came to the new neighbor's, and went humming gayly up the neat plank walk from the gate, then turning briskly around the house, putting it, as it were, between himself and retreat, he was advancing rapidly toward the front-door, when he suddenly stopped, with a sickening sense of betrayal, as it were, in the house of a friend; for directly before him, within easy spring, so to speak, lay a large dog upon the door-mat, and upon perceiving him, Mr. Tibbins, as if upon tiptoe for silence, reconnoitered the situation. To advance and ring the bell was simple madness, for the dog would of course awake the moment a foot struck the step, and in the confusion of sudden awakening and of close quarters with an intruder he would probably be very reckless and sanguinary, and not in the least amenable to the "poor fellow" blandishment. Mr. Tibbins, therefore, without moving, looked at the windows, hoping to see somebody looking out whom he might with beaming pantomime summon to the door, and so save himself the contact which seemed to be inevitable. But there was no one looking out, and the closed window seemed to him to stare with blank indifference, so that he says he had had before no idea how cruel windows can be. It then occurred to him that if he could open communications with the kitchen, and entice some maid or man to the door without ringing, the difficulty would disappear, because the maid or man would pacify the dog. But to reach the kitchen required a lateral movement which would leave the enemy directly across his line of retreat. Moreover, any movement whatever exposed Mr. Tibbins to the risk of making a noise, which would arouse the foe and precipitate the engagement. He therefore maintained his position, looking hopefully toward the kitchen, but, seeing no one, he reluctantly held a further council with himself.

The obvious heroic course was to step upon the piazza and ring the bell. But he saw, again, that it was impossible to touch the bell without bringing himself close to the dog who would then, of course, awake and snap immediately at the nearest object, which would be Tibbins' leg. And what was the possible use of heroism under such circumstances? He might as well advance and kick the dog. But was the dog a-leep? was he not dead? was he not—why shouldn't he be—a stuffed dog, an old family favorite, perhaps, now placed upon his familiar resting spot as his own monument? This thought cleared the prospect for a moment; but instant gloom shut in again, as Mr. Tibbins saw a slight breathing motion, and perceived that the beast still lived. One of the advantages or misfortunes of a New Year's Day in the country, according to the point of view, is the infrequency of visitors. To my friend this infrequency seemed to be, upon this occasion, a misfortune. Had there only been a merry

group turning the corner at the moment, he would have joyously joined it, and so long as he could see other legs between himself and the enemy his soul would have been at rest.

But his position was peculiarly solitary; nor did any other visitor appear, and Mr. Tibbins remained for some time motionless, regarding the situation. There was no sign of relief. As no visitor came to go in, so none came out. No friendly face shone at the windows—no helping hand opened the door. At any moment the dog might open his eyes, and in that case, he would certainly not be content with a survey of the situation. Mr. Tibbins, who is no mean classic, remembered Xenophon and various other great and renowned commanders who retired in good order and not in the least demoralized, and reflecting that the sage truly defined prudence as the crown of wisdom, he gently turned, and careful by no rude noise to disturb the peaceful slumbers of an innocent animal which, some poets have suggested, might properly share our heaven, he tiptoed quietly around the house, and rapidly descending the plank walk, firmly closed the gate behind him, and felt his heart swelling with gratitude for a great mercy.

A few days afterward he met his neighbor, and said to him that he had designed to call upon him on New Year's Day, but that he had discovered a dog in the path, and as he never called where dogs are kept, he had been compelled to lose the pleasure of a visit. He then told the story of his attempt, in the midst of which the neighbor broke into the most prolonged and immoderate laughter, and when Mr. Tibbins had ended, said to him, "My dear Sir, that dog is immemorably old and superannuated, and he is blind and deaf and toothless."

"Indeed!" replied Mr. Tibbins, "but he might not have been."—Harper's Magazine.

Tom.

Nobody can find a use for Tom; he is crude, noisy, malapropos in the house, or the woods or the street; the one limb of the social body awkward and ill-set; the uncouth molecule for which even Tyndall could find no work in nature. Out of doors Tom is as sure a barfanger of a row or a fight, as a cough is of consumption; in doors he stamps out carpets, breaks china, leaves the print of his paws on the walls. He land before him may be an Eden of bric-a-brac, but behind him will be a howling wilderness. In literature nobody found a place for him, but great-hearted, gentle Thackeray, who loved and made much of the lad. His sister, a sweet Christian girl, who teaches the little wretches in a mission school with enthusiasm, endures Tom, with patient resignation. They are picturesque through dirt and misery; but what can you make of a creature who mimics your singing of *Ah non giunge* (and cleverly too), or thumps you on the back with "Give us the Mulligan Guards, Nancy!" Percy, a brilliant young lawyer, marked in society for his fine aesthetic taste, does not endure Tom. He holds him an unmanly creature, with neither heart nor brains. His father, out of regard to his corns, holds him at arms length, and mentions him only to grumble at his shoe and tailor bills. Percy had been head of his class in school—a career and distinction waited for him, but what can be done with this dull, lazy fellow? Even his mother, since he put on trousers for knickerbockers, has unconsciously drawn away from the boy; she is a lovely, gentle mother too; when he was a baby lying on her breast, he was a part of herself, a good deal dearer than herself. But this half-man, half-child, with all his strange developments of cruelty and roughness, thoughts and ways which are alien to her own, appalls and perplexes her. If she is a coarse woman, she nags and scolds him incessantly; if she be of gentle breeding, she quietly leaves him to himself. At school, Tom herds with the undistinguished rabble. There are certain pale, broad-browed youths who carry off the prizes at every exhibition day, and certain other broad-shouldered, ruddy fellows who are masters on the ball ground, but there are one or two hundred Toms remarkable in neither brain nor body; they are neither head nor foot of the roll; the masters hear their halting lessons drowsily; they are worn out with a surfeit of commonplace boy. Meanwhile nobody remembers that Tom is Tom to himself—the only hero he knows in the world—the one being whose pleasure, hurts and chances for to-morrow he considers night after night, and day after day. You think that his mind is full of the chunk of cake he is munching, or the licking he means to give Joe Peters. But the boy knows quite well how he stands in life; he sees all the impatient looks, feels the act in every angry word. He sees with a keen insight how he is somehow outside of the world of other people; grown men and women have their place and work outlined and clear; his future and capability are all vague—a mere nothing which nobody concerns himself much about. There is a certain immortal charm about the baby Tot. She brought the glory with her when she "came from God, who is her home." Tom himself has her reverence and a passionate love for the little thing; it brings the tears to his eyes when she hugs or kisses him, or when he sees her watching at the window for him. But the charm and glamor were worn off him long ago; even his mother does not see it now. He does not know what can be the matter with him; he does not know why, when he would be graceful and manly like Percy, he is only piggyish and ridiculous; he does not understand why the problems which come by nature to other fellows make his heavy brain ache. The dullest, roughest Tom does not want to be dull or rough. He is in the groping, transition state, when he can not appear the child he was or the man he will be; he perpetually essays to be something, to stand firmly

somewhere in the world—is by turns humble and conceited, God knows, how bitter the consciousness of his inferiority is to the lad, how often he would like to go back to lay his head on his mother's breast, or say his baby prayers at her knee, if he could only know that she felt just the same to him as long ago. But now, as he stands at the parting of the ways for his whole life, he is left alone; mother and God seem far from him. Must we spend all our good fellowship on the man? All our tenderness on the baby? Have we nothing for Tom?—New York Tribune.

Neddy's Sand-bank.

On lovely summer afternoons, when the sky is blue, and the sea is blue, I take my books or work, and go out to sit under a great oak tree that stands at the top of a sand-bank, which slopes gently down to a broad, white beach.

This sand-bank is a wonderful place for the children. Every fine day Neddy takes his box of playthings, and marches off to the sand-bank; and I think, as I kiss his dear, rosy cheeks, what a nice, clean boy he is in his linen blouse, broad-brimmed hat with blue ribbons, white stockings, and neat buttoned boots. He returns, after a few hours, looking like a little savage.

"Just fit to go into the wash tub!" Dinah says, and she is right.

What do they play on the sand-bank? I will tell you what they did yesterday, while I sat under the oak tree and worked, and listened to their prattle.

"Let's build cities to-day," said Tommy Abbott.

"Oh, yes!" said Jamie Newton.

"I will build Boston," chimed in Neddy;

"I don't know much about other places."

After each had selected a city to build, they were silent for some time. But by and by Neddy looked up, and called to me, "Oh, do come down here, mamma, and see my Boston!" So I climbed down the bank to visit his city. He had scooped a hole in the sand, lined it with clay, filled it with sea-water, and stocked it with his shining tin fish. Of course I knew at once that this was the pond on Boston Common.

Jamie Newton, who studies geography, and knows all about great cities every where, made a model Philadelphia, with its long, wide streets. Jamie's streets were so clean, and so beautifully shaded with sprigs of evergreen, that Mary Whitman said her greenest doll, Arabella Rosetta, should take a nice ride through them. So Rosetta set up in her carriage, and one tucked the crimson Afghan about her dainty feet, while another opened her very best sky-blue parasol, (for Rosetta is particular about her complexion), and Mary put on her hat with the blue plumes and pink roses, smoothed down her flounces, and said, "Be a good girl, Rosy. Don't stay out after dark, for the dew will spoil your clothes."

By and by it grew late. The sun sank down into the sea; while the moon, broad and full, rose from behind the hill; and I said, "Come, Neddy, we must run home to tea."

But Tommy Abbott, who had built a most wonderful Chicago, begged for a match to burn his city with. So the children gathered a heap of sticks and dry leaves; and Tommy set fire to the pile, and up and away flamed the beautiful city. Then we all went up to the hotel together, and very soon tea was ready; and it was a wonderful thing to see how the children disposed of bread and milk, baked sweet apples, and gingerbread.

After we went up to our room, I wrote this story, and read it to Neddy. How his eyes sparkled with delight! "It's just as true as I live, every word of it," he said, as I finished.

"But, mamma, you forgot little Rose Ellsworth's town. She made a real hill, and covered it with grass, and dotted it all over with violets; and Daisy lent her a cow from her 'Noah's Ark'; and we made it stand up under a tree, and if it had only whisked its tail, it would have looked almost alive."

"I think, mamma," he continued, "that Rose is the nicest little girl here. I've painted her picture in my album."

So I was not surprised, while looking over Neddy's pictures, to see that he had wasted a great deal of paint in trying to display Rose's pink cheeks and lovely golden hair. He had painted her cheeks redder than the reddest cherries you ever saw.—The Nursery.

Trust in Our Father.

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry, now."

"Never mind," said Johnny, in a sweet, happy voice, "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart! "Father knows how much I can carry." No grumbling, no discontent, but a sweet trust in our Father's love and care that we will not be overburdened. Our Heavenly Father never lays a burden upon us that we can not bear. So we will trust him, as little Johnny did his father.

A minister sat in his study busily engaged in preparing his Sunday sermon, when his little boy toddled into the room, and holding up his pinched finger, said, with an expression of suffering, "Look, papa! how I hurt it." The father, interrupted in the middle of a sentence, glanced hastily at him, and, with just the slightest touch of impatience, said, "I can't help it, Sonny."

The little fellow's eyes grew bigger, and, as he turned to go out, he said in a low voice, "Yes, you could; you might have said, 'Oa!'"

Literary Review.

A SUMMER PASTIME: Sabbath Discourses, and Morning Service of Prayer, at the "Twin Mountain House," White Mountains, N. H., during the summer of 1874, by Edward W. Beecher. Phonographically reported by T. J. Ellwood. New York: J. B. Ford & Co. 1875. 8vo, pp. 231. Price, \$1.50.

This volume comprises the five sermons which Mr. Beecher preached last summer at the Twin Mountain House. They are characterized by that vivid imagination, rich and glowing utterance, and familiarity not only with the workings of the spirit and the teachings of the Bible, but with the great variety of human experience which has made his preaching so popular and effective. "What is Religion?" "Christian Sympathy," "Luminous Hours," "Law and Liberty," "As a Little Child,"—these are the subjects of the discourses, and each one of them has a wealth of beauty and consolation in it. The last sermon but one closes as follows:

"Oh, how narrow our views are of the power of Religion in the soul of man! Do you tell me that religion is failing because you see how bad a war is waged in the street where the dealers in the business drive men hither and thither? Do you tell me that religion is failing because men in public and political life gain their positions through cunning and craft, and that only here and there one endures? Go with me to those places where the shadows that work grief and sorrow beat down on the household; go with me to the all-patient mother's side; go with me to her who is stripped of everything in life but her hope in God, and who is servant of all the neighborhood; go with me among the humble, and among the weak who shall inherit the earth, and you will find that there is a school where God by the Holy Ghost, compels such obedience to the great law of love that persons rise up in simplicity and meekness, kings, priests, and nobles, having the liberty of the realm, and do what they have a mind to because their whole soul has a mind to do the things which the law requires, and which God loves. Such is the liberty that makes men free. He that is of concord with those motions and throbs of the divine heart that send currents of light through the universe is narrowing and dwarfing himself. Only a full man who is a man in Christ Jesus."

The volume also comprises the services of morning prayer, which Mr. Beecher conducted each morning in the hotel parlors. These consist of Bible lessons, with the free comments made upon them by Mr. Beecher, and the prayers that he offered. Very many valuable and cheering as well as practical truths were brought out in these comments. The volume is prefaced by an excellent photograph of Mr. Beecher, by Rockwood.

DOING AND DREAMING. By Edward Garrett, author of "Premiums Paid to Experience," "Occupations of a Retired Life," &c. By Still Waters, etc. New York: Dodd & Mead. 1875. 12mo, pp. 300. Price, \$1.25.

If one can endure all the dying and melancholy in this story it will be found quite a striking one. It opens with the death of a woman's child, and of her husband who died of cholera at sea about the same time, and then goes on to tell the lives of the two orphans thus left, and who went to live with their grandmother in "Denner Corner." They were a brother and sister. Finally the brother became engaged, went abroad and died, and left his affianced to care for a brother who became blind and composed "a musical monument" to her dead lover. The sister, who probably died when her time came, grew into a kind of meditating, ascetic maiden lady, and thus helped to keep up the mournful and gloomy character of the book. But there is some good instruction in it. It is well written, reminding one remotely of the style of Mr. Charles, author of the "Schonberg-Cotta Family."

Mr. John Hemmenway, of Brighton, Me., has compiled a volume of brief utterances, sentiments, texts, &c., on the subject of "Peace and War." It being his object to prepare a list of daily reading on that topic. He shows familiarity with what has been said and written on his chosen theme, and has made a book which is quite as good as its title is unpretentious. The price by mail is 75 cents, to be had of Daniel Hill, New Vienna, O.

Quarterlies and Magazines.

The Presbyterian Quarterly for July presents a variety of contents, the papers being mainly of a solid and thoughtful character. Dr. C. B. Welch, of Union College, contributes the first article, dealing with the modern theory of forces. In a former article Dr. Welch examined this theory in the light of its own definitions, finding them, he says, to be confused and contradictory. In the present article he examines the theory in reference to life and mind, and in the light of consciousness, reason and revelation, finding in it only "the depth of woe, the climax of horror!" The papers are a valuable contribution to the discussion that is being held upon the general subject—"Reason and Redemption" is the subject of a thoughtful article by Prof. Alexander, of Union Theological Seminary, it being mainly a review of a work on that subject by R. B. White, D. D. The main idea advanced is that redemption is the necessary complement of reason, and the author devotes himself to a lengthy consideration of the term rationalism, showing its tendencies and its faults. Deism, Atheism, and several other isms are duly considered, and the consciousness of the Christian evidences plainly set forth. "The Indian Question" gets careful attention, the writer claiming that intemperance and those diseases which are the results of licentiousness, together with other civilized diseases, like measles, &c., are the cause of a great part of the decay of the tribes. He urges that the Indians be kept on reservations, since the work of Christianizing them could thus be made more effective. The writer believes that the church, rather than the government, is best fitted to deal with and benefit the tribes. The remaining articles, each of which is creditable to the excellent periodical in which it appears, are "Studies in the Gospels: Luke the Gospel for the Greeks," "The Progress and Prospects of Oriental Discovery," a translation from the *Revue des deux Mondes*, entitled, "Morality and Free Thought," "Exposition of John 21:15-17," "Our Industrial and Financial Situation," which is editorial, "The General Assembly," and the matter under the usual departments.

The North American Review, notwithstanding its venerable age, is still as vigorous as ever. It does not follow the habit of the magazines and attempt a "summer" number, but keeps to its old purpose of grappling tough and living questions without fear or favor—unless they deserve favor. The first article, by Mr. Henry Reed, an able western journalist, discusses the attempts lately made by several of the states either to amend their constitutions or to form new ones. The author mentions some of the evils which the framers of the constitutions tried to avoid, the remedies proposed or adopted, and then discusses the general scope and functions of written constitutions, referring more directly to the reforms that might and might not be attempted in changing them. It is a valuable article for all students of politics. It is followed by a paper on "Geographical and Geological Surveys," by Prof. J. D. Whitney, which is the first of a series that the author will contribute to this quarterly. The present paper relates to the nature of geographical surveys, citing several of the most important ones heretofore undertaken in this country. It rather states premises than otherwise, and the author will enter more fully into the elaboration and illustration of his subject in future articles.

ture articles. Professor Todhunter's educational works are reviewed by Chauncey Wright, and in a way that implies that Mr. Todhunter's views are not always the best.—The Ring Character" is the subject, treated by Mr. C. F. Winkate in the third of his papers on the late career of corruption in New York city. Then follows a critical review of certain literary works of Paterson, and Burckhardt, by Sarah B. Wister, and a good many pages of excellent criticisms and reviews of current literature.

In order to call attention to the current periodicals in this issue we are obliged to do it briefly. The mental fare that they offer is very tempting, as the following tables of contents will show:

ATLANTIC MONTHLY. Aug., 1875. Contents: "Under the Great Elm," poem, read at Cambridge on the Hundredth Anniversary of Washington's taking command of the American army, 3d July, 1775, by James Russell Lowell; "Old Cambridge," poem at the dinner in Memorial Hall, July 3d, 1875, by Oliver Wendell Holmes; "Old Woman's Gospel," the first of a series of delightful autobiographical papers by Mrs. Frances Anne Kemble; "Autumn Days in Weimar," a charming account of social life in the German capital by Bayard Taylor; "Old Times on the Mississippi," another and still amusing chapter on Pilot Life, by Mark Twain; "The Creed of Free Trade," a simple statement of the creed of free trade, as viewed from an American standpoint, by David A. Wells; "Roderick Hudson," the seventh chapter of this delightful story, by Henry James, Jr.; "John Quincy Adams," William Everett; "The Longest Death Watch," Mrs. S. M. B. Platt; "A Roadside Romance," G. P. Lathrop; "Victor Hugo," T. S. Perry; "Ten Days' Sport on Salmon Rivers," Deane Sage; "The Old Lobsterman," J. T. Trowbridge; "Song," Celia Thaxter. The departments of Recent Literature, Art, and Music, are exceedingly interesting, and the number, as a whole, is one that everybody will want to read.

SCRIBNER'S MONTHLY. Aug., 1875. Contents: "A Farmer's Vacation," V. Old Jersey, George E. Waring, Jr.; "A Middy in Manila," "The Stone Period of the Antilles," J. B. Holder; "A Mussel Shell," poem, Celia Thaxter; "The Story of Seven Oaks," J. G. Holland; "Compensation," poem, John G. Sax; "A Word of Encouragement for Timid Linguists," John Arbuckle; "Education and Free Thought," George F. Magona; "Lee," F. H. Forbes; "The Mysterious Island," Part II, Chap. XII., adapted from Jules Verne; "Unsaid," poem, A. R.; "Along the Seine," Albert Rhodes; "How to Treat the Indians," L. Edwin Dudley; "An Englewood Mystery," A. P. C.; "To Hope," poem, John Vance Cheney; "Madame Deleuense," George W. Cable; "The Awakening," poem, Paul H. Haygar; "Topics of the Time," "The Old Cabinet," "Home and Society," "Culture and Progress," "The World's Work," "Bric-a-brac," "The World's Work," "Bric-a-brac."

LITTON'S MAGAZINE. Aug., 1875. Contents: Two Weeks in the Carlist Country; Quaint Craft; Why Mr. Morrison got a Bad Servant; Scenes in the World; The Modern Constitutions of France; Frau Sommer's Pleasure-trip; A Dalmatian's Life; Camp-Fire Lyrics; The Vigilants' Mistake; Maine de Biran; Satyr and Sylvan Boy; An Artist's Love; A Year Ago; Ancient Italian Jewels; Our Monthly Gossip; Literature of the Day.

THE CATHOLIC WORLD. August, 1875. Contents: The Persecution in Switzerland; Collin Flowers (poetry); Are You My Wife? Space; A Fragment; Art and Science (poetry); The Roman Ritual and Its Chant; Dr. Draper; Daniel O'Connell; Ultramaria; Maria Immaculata of Bourbon; Notre Dame de Lourdes; The House of John of Arc; Sonnet; Dominique de Guerges; the Avenger of the Huguenots in Florida; A Catholic; The Ladder of Life; New Publications.

SCRIBNER'S ILLUSTRATED MAGAZINE FOR BOYS AND GIRLS. August, 1875. Contents: Frontispiece; The Pine-Stick Doll; The Faint Flower; The Cruise of the "Crucio"; Dick's Spiritual Help; Mr. Bull-Frog's Party; One of the Wonders of Colorado; Eight Cousins; Jingle; Umbrellas; The Wishing-Stone and How It Was Lost; Birdie's Secret; The Sea-Weed Album; A Boarding-School in 1570; The Young Surveyor; How the Noses Did It; A Gunpowder Party; "Clickens"; A Curious Bonquet; Jonah; Jingle; Jack-in-the-Pulpit; The Letter Box; Bird Defenders; The Riddle Box.

Notes.

Elgar A. Poe is at last to have a monument in Westminster Cemetery, Baltimore.

Dr. Joseph F. Thompson will give a course of lectures on American topics in Berlin next winter.

A fac-simile edition of the first edition of Bunyan's Pilgrim's Progress is to be published in England.

Mr. William D. Howell's new story will not travel abroad for a theme, but deals with life at some of our own summer resorts.

The Harper's have remitted \$5,000 to the heirs of David Livingstone as royalty on this sale of his "Last Journals," which is certainly better than outright literary piracy.

Charles Sumner once remarked that "men seldom make but one exhaustive speech—the others become more or less modifications of it. That on the 'Grandeur of Nations' was my speech."

Mrs. Bateman has become the owner of the exclusive right to perform Mr. Tennyson's dramas during five years, both in England and America.

The principal editorial work on the Nation, it is said, is now done by Mr. Arthur Sedgewick, and Mr. Wendell Phillips Garrison. Mr. Godkin has removed from New York to Cambridge, Mass.; and it is intimated, a professorship is there awaiting him.

The remains of the original manuscript of Webster's Dictionary are said to be in the possession of Henry Wadsworth, of Gloucester, Wis. Much of it was distributed page by page to autograph hunters.

Victor Hugo is about to publish his political memoirs in three volumes, entitled respectively, "Before Exile," "During Exile," and "After Exile," and an introduction to the work has just appeared in Paris in pamphlet form, with the title, "Le Droit de la Loi."

Miss Baile, the author, on a visit to Abbeville, expressed a wish to see Melrose Abbey by moonlight, and thus realize the admirable poetic description, with which she was familiar. Sir Walter ordered the carriage, and handing her into it said, "When you return from the Abbey, you will have the advantage over me; for although I have often seen Melrose I have never seen it by moonlight."

It appears from information obtained through the American publishers of the uniform edition, that there exists material for three more volumes of the works of John Stuart Mill. The collection of correspondence mentioned by the [Athenaeum] is one; the others, as they will be issued in England, will make a fourth volume of "Disquisitions and Discussions," chiefly collected from the quarterlies; and there will be a separate publication on "Socialism." The American edition of the "Disquisitions and Discussions," published by Henry Holt & Co., is already much more comprehensive than the English, and is in four volumes. The newly collected papers will probably be re-arranged here as two further volumes, of which the first will be ready next month.

Don Carlos

Duchess of Parma, whom he married in February, 1867, and by whom he has two daughters and a son, the eldest daughter, Infanta Blanca, being five years old, and the youngest, Infanta Elvira, two years. His son, Infante Jaime-Charles, who according to his parent's belief, will have some day to play the *role* of Charles VIII., was born on the 27th of June, 1870.

Rest.

ing. The only healthful rest, as long as our physical and mental constitution remains as it is, is to be busy. Men of force and industry will everywhere tell you, "It is the hardest thing in the world to do nothing." No mortal man was ever made to be a loafer, to be a miserable drone. The

Fishing.

One of Life's Sorrows.

The Postal Card.

A New Style of Sleeping-Car.

Our kinder human impulses are but shadows of emotions far nobler, purer, higher, which were from the beginning, and which shall endure when time shall be no more.—*Horace Greeley.*

The Eye.

became conscious his head was in a friend's lap. His first words were, "Who struck me?"

Concerning the financial matters of certain gentlemen connected prominently with the leading journals of New York, a New York man, writing to the *Chicago Times*, says: Mr. Bennett believes the editorials ought to be forcible, and with this view he has engaged Ivory Chamberlain, John Russell Young, Charles Nordhoff and John D. Stockton to write for it, at figures ranging from \$4000 to \$7000 per year. Stockton is understood to have \$4000, Young \$6000, Nordhoff and Chamberlain \$7000 each, Connery, the managing editor, \$6000, and several others from \$500 to \$3000. Of the gentlemen connected with the *Tribune*, Mr. Whitelaw Reid gets \$13,000 per annum, although he has no editorial disposition in advancing rates. Of the editorial writers, John R. G. Hazard, Reid's lieutenant, musical critic likewise, receives, it is said, \$7,280 (\$140 a week). Isaac H. Bromley, \$6,500 (\$125 a week), and John Hay the same. The irregular contributors to the fourth page, who perform other duties, get from \$70 to \$75 a week. John Cleveland, financial editor, has \$75; William F. Shanks, city editor, has \$70; Caldwell, night editor, has \$70; Hunt, miscellaneous writer, \$60; Wyckoff, \$60; William Winter, dramatic writer, \$50, and others subordinates exclusive of reporters, from \$35 to \$50 a week. Within five years *Tribune* compensation has been doubled.

Obituaries.

Mrs. RUTH W., widow of the late Rev. Hille
Brackett, died in Charleston, Vr., June 16, 1878,
aged 70 years. She leaves to mourn their loss
two children,—a son and daughter. At the time
of her death and burial, the daughter was in the
Bermudas caring for a sick husband. Sister
was a Christian. Her dying request was: "Tell
George and Mary to seek the Lord." The sym-
pathies of the community are with the bereaved.

J. GRANVILLE.

GEORGE C. CURTIS died in Dexter, June 1875, aged 28 years and 9 months. He patiently endured his long sickness, and calmly made arrangements for his funeral, selecting the text wished preached from. The large circle of mourners and neighbors showed by their hearty

CHURCH ORGANS

Board for clubs, either for ladies or gentlemen, from \$1.50 to \$2.00 per week. Board in families, including rooms, etc., from \$2.50 to \$3.50 per week. For further particulars, address the Secretary
C. A. FARWELL,
Pittsfield, Me.

BUSINESS CARDS, &c.,
done at the Morning Star Steam Job Print-
ing House, Dover, N. H.

Job Work! Bill Head,
BUSINESS CARDS, &c.,
done at the Morning Star Steam Job Print-
ing House, Dover, N. H.

News Summary.

DOMESTIC.

The English commission breed ground, Thursday, to begin their buildings for the Centennial, being the first foreign nation. The Japanese will soon begin their buildings.

Private information, says a Cincinnati despatch, states that a post will be established in the Black Hills, probably with two companies of Infantry and one of cavalry. The location has not yet been decided upon.

General Garfield is seriously ill in Washington. The second installment of the Farragut prize-money is to be distributed immediately.

There are still about 900 very important cases yet to be acted upon by the Alabama claims commission, and it is said a further grant of time will be asked of Congress.

The recent heavy rain-falls in Ohio have done nearly \$20,000 damage to property.

Philadelphia has raised \$5,000 for free excursions for poor children.

Gen. McClellan, who has been spending the winter upon the Upper Nile, will return home this month.

Chicago claims that ten millions of dollars will be expended in constructing 300 buildings in that city this summer.

Seven hundred and forty converts to Mormonism landed at Castle Garden on the 14th inst., from the steamer Idaho.

The Old Dutch church, New York, the block bounded by Nassau, William, Fulton and Ann streets, including the rooms where the daily prayer meetings were held, was leased recently for a term of sixty-three years.

The population of Minneapolis, Minn., has increased 80 per cent. in five years.

A jury has given the Boston and Maine Railroad Company \$200,000 damages from the town of Cape Elizabeth, on account of the laying off of a street across a deep cut, which necessitated the building of an expensive bridge by the railroad company.

The Hon. Frank Jones, member of Congress elect from the first district of New Hampshire, has designated Arthur F. Sashorn of Brookfield, in Carroll county, as a candidate for a cadetship at Military Academy, at West Point.

The other morning it was found that the axes of a whole train of cars on the Boston, Clinton and Fitchburg road had been raised up, and the railroad metal boxes extracted therefrom. It is a question with the police and railroad officials whether the work was done by Pittsburgh or at South Framingham.

A bronze statue of Dr. Horace Wells, the discoverer of anaesthesia, was yesterday placed upon the park in Hartford, Conn. It was executed by T. H. Bartlett, sculptor, by the orders of the State of Connecticut and city of Hartford.

Forty-nine persons were more or less seriously burned by the explosion of inflammable fluid at Newark, Ohio, on Thursday, while testing a patent fire extinguisher, and one has since died.

An Erie Railway locomotive exploded Friday evening, killing three men.

Five men were killed by a boiler explosion in a paper mill at Iowa City, Thursday night.

The National Bank of Winthrop, Me., and the Winthrop Savings Bank were entered early Friday morning and robbed of a considerable sum. The burglars, in blowing open the safe, badly damaged the building, and mutilated a quantity of bills and other valuables. Four men have been arrested on suspicion.

The condition of spring and winter wheat throughout the country, as shown by the returns to the department of agriculture, indicates about 82 per cent. of an average crop.

The government has purchased and commissioned a light-draft steamer for service in the Rio Grande against marauders from Mexico, and one or two others will be fitted out for the same purpose.

Evidence of the highest importance was elicited, Friday, at the trial of the perpetrators of the Mountain Meadow massacre, a former bishop of the church turning State's evidence and exposing the whole affair, giving the names of the directors of the butchery and proving Brigham Young to be at least an accessory.

A very rich sulphur mine has been discovered in Nevada. It is said that a large number of teams can be loaded by shoveling the sulphur directly into the wagons from the surface, and that it can be hauled to the railroad, for \$12 per ton.

Of the twenty-five commodores now in the United States navy, not one of them has served less than thirty years, while the longest term of service extends over forty-two years.

The highest taxed property in Boston, is the small piece of land at the corner (apothecary store) of Washington and Winter streets, which pays \$105 per square foot.

All the scholars attending school in one district in New Durham, Mass., are, with a single exception, the children of Samuel Langley, who has a family of fourteen, the eldest being 18 years old. Mrs. Langley, the mother, is 36 years old.

Mr. William M. Everts has, it is said, bought a commanding site on the bank on the Connecticut River, overlooking the village of Windsor, and is to erect there a fine house for his future summer home.

The Postmaster-General has selected a new mail route, shortening the time between New York and Chicago twenty-six hours.

The Fall River weavers, held a meeting, on Saturday evening. The general feeling seems to be in favor of suspension rather than reduction.

FOREIGN.

A despatch from Madrid says that the constitutional committee, by a vote of 26 against 7, rejected the amendment to the new constitution in opposition to the principle of religious liberty.

The annual revenue to the English government from the cultivation and manufacture of opium in India, is between £6,000,000 and £7,000,000.

A \$41,000 obelisk is to mark the grave of a New Zealand chief who died in 1840.

Sweden has no national debt, and its surplus revenue last year amounted to nineteen millions of dollars.

The new buildings which are now in course of erection, at Montreal, are estimated to cost \$4,500,000.

London, the wealthiest city in the world, is just organizing its first safe deposit company.

The Louvre has bought for 12,000 francs, the statue of the Virgin recently discovered at Tournai.

Mr. Jones, Minister to Belgium, has resigned on account of ill health.

The river Neve, England, has overflowed its banks, and thousands of acres of grazing land are submerged, depriving three thousand cattle of pasture.

The rise was so rapid that residents along the river barely escaped with their lives.

A Berlin despatch indicates that Germany will be largely represented at the Centennial exhibition in Philadelphia. An imperial commission has been appointed to obtain more room for the German department.

The Rev. Athanasius Coquerel, is dead.

Paragraphs.

When is coffee like the earth? When it is ground.

The Astor Library in New York city contains now 150,306 volumes.

Nast is to give illustrated lectures again next winter.

New York city street car companies employ nearly 11,000 horses.

Dickens asked at a seance, "Are you the spirit of Lindley Murray?" The spirit answered, "I am."

Philadelphia has 3,000 professed beggars, whose gains average more than \$5.00 per day.

New York pays her Supreme Court judges \$17,500 per year each.

The deepest mining shaft in the world is located near Charleroi, in Belgium, and is 2,820 feet deep.

Mr. James R. Osgood spends the summer at Kittery Point, Me.

The question of starting a Methodist paper in Philadelphia is agitating the preachers of that city.

Paganini's violin is carefully preserved in a glass case in the municipal palace of Genoa.

The Molybdenum is the euphonious title of a new pleasure steamer recently launched on a lake in Maine.

A Frenchman has discovered a way of manufacturing glass which will stand a severe blow without breaking.

It was Sydney Smith who retorted upon some one who had called him an every-day man. "Well, if I am an every-day man you are a weak one."

A new design for postal cards has been adopted. It will be printed in black upon "eau de Nil" green card-boards.

Take away my first letter, take away my second letter, take away all my letters, and I am still the same—The postman.

It was a keen-witted post-office clerk who decided that a letter directed to "Exeter, New Hampshire," should be sent to Exeter, New Hampshire.

Santa Anna is seventy-seven years old, but is still erect and slender, and his black hair and eyes yet preserve their original brilliancy.

A little girl, after noticing for some time the glittering gold stopping in her aunt's front teeth, exclaimed, "Aunt Mary, I wish I had copper-tooth teeth like yours."

The quantity of iron to be used in the Centennial buildings will aggregate about 6,000 tons, of which more than four-fifths will be wrought.

A young man, "illiterate but polite," on being invited to attend a wedding, sent a note in response, saying, "I regret that circumstances repugnant to the acquiescence will prevent my acceptance of the invite."

Woodcock, Vt., boasts of a youth, 19 years old, who is six feet eight inches high, weighs over 200 pounds and is still growing.

In the English language, the letter which oftenest occurs is a. Next comes in succession: o, d, h, n, t, u, y, c, f, l, m, b, p, q, z.

"That man," said a wag, "came to this city forty years ago, purchased a basket, and commenced gathering rags. How much do you suppose he is worth now?" "We gave it up," "Nothing," he continued, "and he owes for the basket."

There is living in East Machias, N. Y., a child who has two parents, two grandfathers, two grandmothers, two great-grandfathers, two great-grandmothers, and one great-great-grandmother, the latter being 72 years old, all living within the limits of the town.

The Northern Pacific Railroad, with all its property and franchises, is to be sold at auction under decree of Court, August 2, in New York city, for the benefit of the first bondholders.

The general body of bondholders have united in a plan for protecting their interests, by causing the Road and property to be bid in for them by a Bondholders' Committee, selected for the purpose. This committee consists of Johnston Livingston, of New York, Frederick Billings, of Vermont, George Stark, of Massachusetts, J. K. Moorhead and J. N. Hutchinson, of Pennsylvania, and Jno. M. Denison, of Maryland. The plan of purchase and re-organization represented by this committee, has been unanimously approved by a general meeting of the bondholders. All bondholders, who wish to share in the benefits of the plan or desire information, should immediately address The Purchasing Committee, N. P. R. R., at 23 Fifth Avenue, New York.

Educational.

Prof. Huxley has 350 students in the Edinburgh University.

Wooster University of Ohio, lately graduated 21 students. The degree of LL. D. was bestowed on Prof. Moses Colt Tyler, of Michigan University.

Chun Lung, a Chinese youth, is a bright freshman at Yale.

The oldest living graduate of Bowdoin College is Seth Storer of Scarborough, Me., the class of 1806.

Rev. C. D. Helmer of the Union Park Congregational church, Chicago, declines in a characteristic letter, the degree of "D. D." recently bestowed by Beloit College.

The Norwegian Lutherans of the Northwest contemplate the founding of a theological seminary in Chicago. It is thought that Chicago will become the great center of the Lutheran Church for the north-western states.

Rev. Dr. MacDill, D. D., has been chosen to the newly created professorship of metaphysics, logic, and political economy of Monmouth College, Ill. He is the author of a valuable book, "The Bible a Miracle."

A Hebrew college is to be inaugurated in October next at Cincinnati.

Drawing has been introduced in the schools of all the cities and in some of the smaller towns of Connecticut.

Owens College, Manchester, England, has received \$75,000 as a first installment of a legacy bequeathed by Charles Clifton, an American engineer, born in Yorkshire.

Rev. Dr. C. N. Sim has been elected president of Illinois Wesleyan University, vice Dr. Falkows, resigned.

President Barnard of Columbia College, is to succeed the late Professor Winlock of Harvard, as chairman of the commission created by Congress to make tests with a view of ascertaining causes of steam boiler explosions.

Rev. Dr. John Hall is to deliver a course of lectures to the theological students on Sunday school work, and conducting Bible classes. Heretofore it has had no place in the Seminary course. The same feature is introduced at Princeton.

The Methodist of Indiana purpose to hold a grand educational reunion at Indianapolis, Sept. 14. It will be in the interest of Indiana Asbury University, Greentown, Ind.

The new library building at Brown University is to be fire-proof, capable of holding one hundred and fifty thousand volumes. Its cost will not exceed \$80,000, in addition to the lot, which, with the building, is the gift of Mr. Brown.

A summer school at Penikese, limited to a few of the best students in natural history connected with the college, will probably be established in 1876; but it is doubted whether a school of the present scope of Penikese can be run as very largely extended.

Prof. Ward, of Syracuse University, has just come into possession of what is pronounced a veritable American crocodile, a reptile whose existence in this country has long been in dispute. The specimen was shot in Florida last winter, and measures fourteen feet in length.

Rural and Domestic.

Canned Food.

The rapid development of the canned food business shows that the article must meet a great popular need; a need, indeed, not very complimentary to the industry of cooking accomplishments of our fair citizens. To open a can, pour out a certain quantity of the contents, add the requisite proportion of water, and give the compound the necessary amount of boiling or simmering, is so easy, and demands so little exertion or culinary ability, that it is no marvel such a labor-saving device has been so widely patronized. It is estimated that the canned goods business of the United States now amounts to about \$30,000,000 annually, and it is constantly growing.

Originally but a few articles were put up in this way, where, for the most part, fruits or "preserves" now the list of canned goods embraces fish, flesh and fowl, fruit, vegetables and berries, in fact, almost everything that constitutes human food. Among the fruits are peach, pineapple, strawberry, blue-berry, thimbleberry, pear, apricot, common apples and quince. Of vegetables, are beans, peas, sweet corn, tomatoes, pumpkins, asparagus and succotash. Of meats, are beef, veal, mutton, chicken, turkey, goose and ham. Of fish, mackerel, halibut, salmon, codfish, haddock, trout, lobsters, oysters and clams. Besides these are various kinds of soups, such as mock turtle, oxtail, chicken, vegetable, mulligatawny, tomato and pea; also minced meat for pies, sausage meat, venison and tripe. This is a pretty liberal bill of fare, especially when we include the devoted entremets which have been more recently added, and which embrace ham, tongue, lobster, turkey and chicken.

To give some idea of the business done in this line, we may state that one establishment alone in this city sold last year 7,500 dozen cans of tomatoes, 3,000 of peaches, 2,500 of corn, 1,100 of peas, 600 of blue-berries, 100 of succotash, 50 of quince, besides large quantities of beef-soup, oxtail, mock-turtle, pea, and chicken, salmon, sardines, &c. To these may be added condensed milk and coffee in no small quantities. It is evident, when we take into account all the other grocery stores of the city, that the trade must be enormous, and big sums of money must change hands in the various processes and movements of the goods. Probably as many as two hundred millions of cans are annually put up in the United States, a large proportion of which are used for sea-stores, and exported to all parts of the world. Just at this season the demand is active for pickles, yachting, pleasure and excursion parties, and for persons going out of town, being just the kind of things where the requisite facilities for cooking are unavailable.

The packers of canned goods have just closed the first session of their National Association in Philadelphia, where they adjusted many of their difficulties, which will be of great advantage not only to the trade but to the public in general, who so largely invest in their productions.

—Boston Commercial Bulletin.

Standing Water on the Fields.

During the spring thaws and heavy rains, the farmer has an excellent opportunity to ascertain where surface ditches or under-drains are most needed. Thousands of acres of winter grains are destroyed every year for the want of a little attention to the opening of ditches, and when the water is upon the fields, one can see exactly where to dig, and how deep to dig. If it is not convenient to do the ditching now, let stakes be driven in depressions in the grain fields as marks for future work in this direction. If farmers would look over their grain fields and notice the killed-out sprouts, measuring each and deducting them from the sum total of the acres producing a good yield, they would discover one cause of the average light return per acre. We frequently hear farmers say that winter wheat was pretty good on the whole, but badly killed in the spots. Now, in nine cases out of ten, these unproductive spots are where water remains late in the spring, or after heavy rains in summer. It is a waste of time and seed to plow and sow such land with winter grain; still, thousands do it year after year without ever attempting to remedy the evil. In many instances the cost of making permanent drains that would effectually prevent losses from the cause named, would not cost one-half the value of a single crop. But men are prone not to count a thing lost until it has once been in their possession; hence the indifference to preventing the destruction of growing grain which, in fact, is as much of a loss as though a man had burned up the same amount of bank notes. If every farmer could be made to look at all the little failures as direct losses of cash, they would be more careful to avoid them.—Selected.

Washing Muslin Dresses.

Muslin dresses, even of the most delicate color, can be cleaned in ten minutes or a quarter of an hour, without losing their color. Mix half a pound of soap in a gallon of water, empty it in a washing-tub; place near two other large tubs of clean water, and stir into one a quart of bran. Put the muslin in the soap, turn it over and knead it in a few minutes; squeeze it out well, but do not wring it lest it get torn; rinse it about quickly in the bran for a couple of minutes. Rinse again well for a couple of minutes in clean water. Squeeze out dry, and hang it between two lines. A clear, dry day should be chosen to wash muslin dresses. Half a dozen may be done in this way in half an hour. The last-rinsed may be prepared in the same way as the rinses for woolen fabrics. A colored pattern on a white ground must not be blue. The bran may here be dispensed with. When the dress is dry, make the starch; for a colored muslin, white starch, and unbleached, but made with boiling water, is best for muslin dresses. Stir the starch with the end of a wax candle; dip the dress; hang it again to dry. When dry, rinse it quickly and thoroughly in clean water; hang it to dry again; sprinkle and roll it up; afterwards iron it with very hot irons. Hot irons keep the starch stiff. This rinsing after starching is called clear starching; none of the stiffness is removed in this way. The advantage of this, if colored, the process is so rapid that there is not time for the colors to run. Secondly, the fabric is not rubbed, and therefore not stained and worn out. Thirdly, the process saves nearly all labor, and is so quickly done that any lady may manage it for herself in the absence of a laundry-maid or a lady's maid.—Household Guide.

A premium will be given to every farmer in Cherokee, Georgia and Alabama counties, Ga., at the fair this fall, who will furnish satisfactory evidence that he has not bought any iron product this year for the use of his family and stock.

American iron is selling at Walsworthhampton, England, at \$35 per ton.

Hints and Recipes.

A simple mode of keeping butter in warm weather is to set over the dish containing it a large flower pot or unglazed earthenware crock, inverted. Wrap a wet cloth around the covering vessel, and place the whole where there is a draft of air.

A strong tea made of quassia, sweetened with molasses, will kill flies. It is said, too, that horses washed with the same tea will not be disturbed by the pests. It can be bought at any drug store, and is worth trying if it will at all abate the fly nuisance.

To pickle eggs, boil the eggs hard, remove the shells, and cover the eggs with vinegar in which blood has been pickled. For a picnic these are very nice and showy.

The Rural New Yorker says that salt water has been highly recommended for a weakness of the eyes. Opening the eyes and submerging them in clean salt water has been found beneficial to those whose eye-sight begins to fail.

A sure cure for itchy poisoning, says a correspondent of the Country Gentleman, is calamine, commonly called "touch-me-not." Its botanical name is *Impatiens fulva*. It commonly grows where the ivy does. Bruise the leaves and apply the juice. It never is known to fail when thoroughly applied.

A simple and pleasant remedy to cure hoarseness is furnished by beating up the white of one egg, adding to it the juice of one lemon, and sweetening with white sugar to taste. Take a tea-spoonful from time to time. It has been taken effectually to cure the ailment.

The Leveleve Journal says that the best time to cut timber is in the summer, when in full leaf, allowing the top to remain undisturbed until the leaves dry. The tree being cut, the leaves still draw sap from it to keep them from wilting, and continue the process till the tree is nearly absorbed of sap, and consequently well advanced towards seasoning. Then it should be peeled and the seasoning completed. By this method the sap is quickly and thoroughly removed from the tree, and the timber will resist decay much longer, and make better lumber.

The New York Times give this recipe for removing mildew: Make a very weak solution of chloride of lime in water (about a heaped-up tea-spoonful to a quart of water), strain it carefully, and dip the spot on the garment into it; if the mildew does not disappear immediately, lay it in the sun for a few minutes, or dip it again into the lime-water. The work is effectually and speedily done, and the chloride of lime neither rots the cloth nor removes delicate colors, when sufficiently diluted, and the articles rinsed afterwards in clean water.

The different preparation for staining wood, can be made according to the following directions: A green stain—Take three parts strong vinegar, four ounces best verdigris ground fine, one-half ounce sap green; thoroughly mix these ingredients. A purple stain—Take one pound of chipped logwood, three quarts water, four ounces pearlash, and two ounces powdered indigo. A cherry stain—Take three quarts rain water, four ounces anatto; boil in a copper kettle till the anatto is dissolved, then put in a piece of potash the size of a walnut. Keep the mixture over the fire half an hour longer, and then it may be bottled for use. A mahogany stain—Wash the wood with diluted nitric acid (ten parts of water to one of nitric acid). For rosewood, glaze the same with carmine or Munich lake. Asphaltum, thinned with turpentine, forms an excellent mahogany color for new work. A blue stain—Dissolve copper filings in aquafortis; brush the wood with it, and then go over the work with a hot solution of pearlash (two ounces to one pint of water) till it assumes a perfectly blue color.

Items.

There are over forty Granges in Washington Territory.

Woolen cloth was introduced into England in 1191.

An oyster measuring twenty-two by ten inches has been found at Greenwich, Conn.

It is stated that one Parisian milliner uses 40,000 humming birds every season.

The New Orleans Picayune puts the incoming cotton crop at three million six hundred and fifty thousand bales.

The crop of melons in Florida is unprecedented. A recent letter says 200,000 can be furnished in ten days.

It is estimated that the quantity of lobsters taken in the Canadian fisheries amounts to about 8,000,000 cans annually.

It is estimated that there are over 600 tons of old rubber shoes manufactured into car springs in Boston annually.

Over 800,000 bales of cotton are consumed annually in New England factories, but only 150,000 bales are bought and sold in Boston.

Potato bugs are said to be so thick in Oneida, N. Y., that the farmers talk of plowing under their potatoes without making the effort to exterminate the bugs.

The Mennonites own about 150,000 acres of land along the line of the Atchison, Topeka, and Santa Fe Railroad and have brought some \$2,000,000 in gold into the country.

The Connecticut lobster fishermen want the state legislature to let them catch lobsters eight inches long, instead of ten inches, as prescribed by the existing law.

The Hon. Mr. Gladstone, ex-Premier of England, while on a recent visit to Nottingham Park, felled a tree five feet in circumference, occupying three-quarters of an hour in the labor. He used an American ax.

James Holden of Buffalo, N. Y., is most likely the champion onion raiser of this country. His average crop is 7,000 bushels, of which number he usually stores 3,000 bushels over the winter.

In an ordinary three-story brick house thirty thousand gallons of water are absorbed by the brick and mortar in the construction; and this immense quantity must all or nearly all be got rid of before they are safe as dwellings.

In Jersey City, Brooklyn, and New York alone are 600,000 people crowded into tenement houses, often forty or fifty families living in one tenement. There are 170,000 people living in 2,700 tenements.

The United States Commissioner of Agriculture says that Pennsylvania comes nearer being self-sustaining than any of the older States of large population. She raises nearly everything, and her manufacturing and mining districts are her markets.

The occupants of 600 shanties along the lines of New York railroads make a living by planting corn and potatoes between the rails and fences. It is said that 9,000 are cultivated in this way.

In Europe the coal areas in square miles stand approximately thus: Great Britain, 6,500; France, 1,600; Saarbrücken, 900; Belgium, 500; Bohemia, 400; Westphalia, 350; Spain, 200; Ireland, 150; Russia, 100. The British Possessions occupy 7,000 of the United States, 200,000. The world's yield of coal is about 300,000,000 tons annually.

The Parisians devour 1,000,000 bushels of apples every winter. An eminent French physician thinks the decrease of dyspepsia and bilious affections in Paris is owing to the increased consumption of this fruit, which he maintains is an admirable prophylactic and tonic, and has a very nourishing and easily digested article of food.

Tomato culture has been an important feature of farming in New Jersey for several years past, owing principally to such large quantities being used by the canning factories; but we have been informed by reliable parties that the demand for packing, the coming season, is likely to be very greatly diminished, there being so large a stock of the canned goods yet in the hands of the manufacturers and dealers, which are being sold at much less than their cost. The estimate of canned tomatoes on hand in Philadelphia alone was recently 200,000 cases of two dozen each, or four million eight hundred thousand cans.

Markets.

BOSTON WHOLESALE PRICES.

For the week ending July 21, 1875.

CANDLES.

Molds..... 12 @ 13
Sperm..... 20 @ 20

COAL.

Cannel..... 22 @ 24
Fiction..... 9 @ 9

COFFEE.

Java..... 28 @ 30
St. Domingo..... 19 @ 20

COTTON.

Ordinary..... 12 @ 13
Good Ordinary..... 14 @ 15

DOMESTICS.

Sheetings and Shirtings..... 10 @ 11
No. 1..... 10 @ 11

PAINTS.

Lead, Red Am..... 8 @ 9
Am. dist. pure..... 8 @ 9

PETROLEUM.

Crude..... 10 @ 11
Kerosene..... 10 @ 11

FLOUR AND MEAL.

St. Louis, ext. 0 @ 0
Medium..... 0 @ 0

FRUIT.

Almonds..... 21 @ 22
Soft Shell..... 21 @ 22

GRAIN.

Wheat, west..... 11 @ 12
Rye..... 10 @ 11

HIDES AND SKINS.

Calcutta Cow..... 14 @ 15
Slaughter..... 14 @ 15

IRON.

Clear Pine..... 22 @ 23
Coarse do..... 18 @ 19

LEATHER.

Old..... 10 @ 11
Sole..... 21 @ 22

WOL.