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The Morning Star.

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THE MORNING STAR.

A WEEKLY RELIGIOUS NEWSPAPER.

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The Morning Star.

WEDNESDAY, AUGUST 29, 1877.

OUR ELEGANT.

My future will not copy fair the past
On any leaf but heaven's. Be fully done,
Supernal Will! I would not fain be one
Who, satisfying thirst and breaking fast
Upon the fullness of the heart, at last,
Says no grace after meat. My wine has run
Indeed out of my cup, and there is none
To gather up the bread of my repast
Scattered and trampled—yet I find some good
In earth's green herbs, and streams that bubble
Clear from the darkling ground—content until
I sit with angels before better food.
Dear Christ! when thy new vintage fills my
cup,
This hand shall shake no more, nor that wine
spill.

—Elizabeth B. Browning.

FIRMNESS OF CHARACTER.

There are no qualities of mind and work, that give greater promise of success than firmness of purpose and steadiness of effort. Give to a man, possessing this element of character, an intelligent and active conscience, and he becomes the true and reliable, as well as useful man, for he acts on principle, and abides by the truth, and truth is one, and indivisible, and eternal. Such a man will always command respect even from those who dissent from the methods by which he labors for the accomplishment of the ends of life, while he secures the confidence and approval of all that agree with him in modes and measures.

This is especially true in matters of church and religion. The man who adopts a religious creed, and attaches himself to the particular church accepting that creed, honors the principles it involves, as well as the principle of associated Christian service and life, by steady work in the sphere which providence has doubtless assigned him. But there is a sentiment abroad conflicting with these elements of character, and this course of Christian life, of which I am speaking. It teaches, or rather bubbles, that it makes little difference to what Christian associations one belongs, or where he expends his life work. I am speaking of the loose, lawless liberalism of this age. Makes no difference! It does make a difference. There are such things left us even yet as principle, and conscience, and solemn obligation growing out of principle and conscience. I may be charitable towards others, excuse their errors and faults even on the ground of human imperfection, and frailty; but I can not excuse myself a hair's breadth of variation from the line of duty made clear to my own consciousness.

I have associated myself with a visible Christian church, under the sanctions of the sacred symbols of that church. That church has definite beliefs, and definite modes of carrying those beliefs into action and practical life. Now unless all this act of mine has been a pretense and a sham, I am bound to a steady and firm devotion to the interests of that church, and to the furtherance of its specific work. The very spirit and genius of the people, the whole history of the church, show that the objects and ends of Christianity are best, nay, only fully secured by community of effort, by distinctive and definite community of effort.

But this firmness of purpose and steadiness of devotion are sometimes wanting. Men have passed large portions of their lives in the service of some particular church, been prominent in all its work and service, held by it in high esteem for their work's sake; but owing to some supposed ill tendencies, or innovations in the church, they have lost sympathy with it, retained their membership, it may be, but failed to co-operate with it in its advanced and perhaps improved spheres of action. This has been true in our own denomination. The introduction of the causes of anti-slavery and temperance, of the educational and missionary enterprises as a part of our church work, has been the occasion on the part of some of coldness towards the denomination. They have lost sympathy, they have failed to co-operate with it in this higher Christian service, and so have restricted themselves to a more limited and local sphere of action. So sometimes affairs in the church have become discouraging, dissensions have arisen among brethren, there has been a want of harmony both in doctrine and effort, burdens incurred either wisely or unwisely have caused trial and embarrassment. At such times, some, through discouragement, or disaffection, have slackened their service just when it was most needed. What intensification

of folly itself it would have been to have given even the lowest command to such men in Washington's bare footed army, or even among Grant's troops in the Wilderness. I could name some, who were once prominent in the denomination, even leaders in it in their earlier days, who allowed themselves, on account of some of the considerations above named, to break harmony with it and so lost in a measure their place in the confidence and esteem of the church. Their names even I find are being forgotten, when if they had firmly maintained their devotion, and persistently prosecuted their work to the end in the denominational sphere, their names would have been coupled, even for generations to come, with Marks and Cheney and Burr and Day. Such even in human estimation are firmness of purpose and steadiness of effort.

But men have been known to change their denominational relations. With, sometimes they ought to change. Such a transfer does not even indicate fickleness, or unreliability, for it may be occasioned by adherence to conscience, and devotion to principle. Randall changed his church relations, being conscientiously converted to the doctrine of Free Salvation. Judson changed because of his fidelity to the convictions of his soul respecting the correctness of the Baptist principle. But, mark you, the steady and life long fidelity of these men to their new convictions, and signal and unwavering devotion to the interests of the people into whose denominational fellowship those convictions brought them, prove the purity of their motives, and the stability even of their Christian character.

Suppose it had been otherwise. Suppose they had abandoned their respective denominations on account of some local dissatisfaction, or supposed inadequacy of salary, or from a want of appreciation of talents of which they might have deemed themselves possessed; suppose, I say, they had been men generally of this sort, and by their own showing they are men of this sort, I venture to say, not even their names would have reached this generation.

There are spectacles we are called upon to admire, do admire. And here is one. A man in early manhood espouses the cause of God in general, and attaches himself to a branch of Zion in particular; casts in with that people a common lot; lays himself out for a life work. But changes come, some of them strange and unexpected. New enterprises claim acceptance and support. With respect to some of them he has to contend with the prejudices of his early education and possibly of his own yet unsanctified nature. But his judgment and his heart are equal to them all, provided they be right and Christian. Difficulties and embarrassments arise, calling for self-denials and sacrifices. But his soul, as is true of all great souls, rises commensurate with the dangers and difficulties interposed. Others become disheartened, and possibly desert. He never. He stands at seventy where he stood at twenty. Stands as the oak stands, defiantly grappling with its centennial winter, and rooting itself to grapple with others yet to come.—J. F.

A RELIGIOUS ILLUMINATION.

The *Congregationalist* pays its respects as follows to the recent grand illumination at Martha's Vineyard:

"In the good old days the New England Sabbath commenced with the sun-setting of Saturday. And long after the theory that holy time began then and ended at the corresponding hour of Sunday, it was felt by most good people to be a salutary and delightful custom to spend the Saturday evening, so far as possible, in rest and meditative preparation for the due hallowing of the Lord's day. All that in many places—has been changed. It has been changed at Martha's Vineyard. We notice that last Saturday evening, which signalled the closing of the protracted meetings of our Baptist brethren, and the beginning of the 'holy week' of our Methodist brethren, was devoted to a grand illumination and festival of light, 'the event of the season.' The Monday morning papers inform us that by excursion steamers on Saturday, from 12,000 to 15,000 people were added to the already large number of attendants at the 'Cottage City.' After dark for hours the air was ablaze with calcium lights, colored fires, Chinese lanterns, fire-works, and so on; a procession promenaded the principal streets, several military bands 'enlivened' the occasion with 'inspiring strains,' there was a grand illumination of hotels and cottages, and a very respectable saturnalia prevailed. Some of the extra steamers spent the rest of the night in their return trips, but most of these thousands remained on the ground; not merely hotels and cottages, but the camp-meeting tents, being 'jammed,' and the night was spent by hundreds in walking around, talking, smoking and singing, many sleeping on cottage steps, or on the ground." All this in preparation for the Sabbath, at a place purporting to be especially devoted to extraordinary efforts for the salvation of souls, and the culture of eminent holiness! And all shedding more light upon the just an-

swer to the question as to the balance of good and evil in the system behind all this, for which our Methodist brethren are responsible."

A LESSON FROM BENNINGTON.

President Bartlett, in his Battle Day oration at Bennington, thus enforced one of the lessons suggested by that famous fight:

"But Bennington teaches that the foreigner must come here to enjoy and not to destroy our institutions; as a law-abiding citizen—never as a lawless invader; he must not mistake the home of freedom for a land of license, nor think that when he has escaped the terror of the gens-de-arms abroad, he may inaugurate a reign of terror here. The communists who burned down the Tuilleries and the Hotel de Ville, can not, under the names of brotherhoods and unions, be suffered to make bonfires of our railway stations and warehouses. Hostile bands will no more be permitted to plunder our trains of merchandise than formerly to seize the stores of Bennington; and if Breyman with the best troops of Europe might not obstruct this great highway with his cannon, still less may the Finns, Losters and Zepps with ruffian hands arrest the movements of our great steam thoroughfares, and paralyze the whole business of this country. The strong arm of the nation must teach them that if they will not work, neither shall they forcibly arrest the honest work of other men. No mob, though it be 40,000 strong, shall trample on the laws and rights of 40,000,000, and one grand lesson that should signalize the opening of this new century, is that all hostile and violent demonstrations upon peaceful citizens shall be as thoroughly and summarily quelled as they were on this spot one century ago. When bands of men patrol our streets with threats in their mouths and weapons and firebrands in their hands, it is war, and they are enemies. It is no time for blank cartridges, but for point blank shot. Next, after the Riot Act and warning to disperse, comes the bayonet and the bullet, grape shot and canister."

TWO GOOD RULES FOR TO-DAY.

In that grand old Law Book of the ages—the Holy Bible—are recorded two rules which it would be well for Capital and Labor to study, in these days of uncertainty and tumult. How wise and beautiful they are:

"MASTERS, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."—Col. 4: 1.

"SERVANTS, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men."—Eph. 6: 5-7.

If, by mutual consent of employers and employes, the "labor question" were brought to the law and testimony of God for solution, a permanent settlement would soon be made. In Christianity, after all, lies the only hope of society. Men will learn it by and by.—*Evangelical Messenger*.

PUBLIC DUTY OF EDUCATED MEN.

In a recent address on "The Public Duty of Educated Men," George William Curtis gave expression to a thought which is worthy of general consideration. He said:

"Public duty in this country is not discharged, as is so often supposed, by voting. A man may vote regularly and still fail essentially of his political duty, as the Pharisee who gave tithes of all he possessed, and fasted three times in a week, yet lacked the very heart of religion. When an American citizen is content with voting merely, he consents to accept what is often a doubtful alternative. His first duty is to help shape the alternative. The citizen who supposes that he does all his duty when he votes, places a premium upon political knavery. Thieves welcome him to the polls and offer him a choice, which he has done nothing to prevent, between Jeremy Diddler and Dick Turpin. The party-cries for which he is responsible are 'Turpin and Honesty,' 'Diddler and Reform.' And within a few years, as a result of this indifference to the details of public duty, the most powerful politician in the Empire State of the Union was Jonathan Wild, the Great, the captain of a band of plunderers. I know it is said that the knaves have taken the honest men in a net, and have contrived machinery which will inevitably grind only the grist of rascals. The answer is, that when honest men did once what they ought to do always, the thieves were netted and their machine was broken. If ignorance and corruption and intrigue control the primary meeting, and manage the convention, and dictate the nomination, the fault is in the honest and intelligent work-shop and office, in the library and the parlor, in the church and the school. When they are as constant and faithful to their political rights as the slums and the grog-shops, the pool-rooms and the kennels; when the educated, industrious, temperate, thrifty citizens are

as zealous and prompt and unflinching in political activity as the ignorant and venal and mischievous; or when it is plain that they can not be roused to their duty, then, but not till then—if ignorance and corruption always carry the day—there can be no honest question that the Republic has failed. But let us not be deceived. While good men sit at home, not knowing that there is anything to be done, not caring to know; cultivating a feeling that politics are tiresome and dirty, and politicians vulgar bullies and braves; half persuaded that a republic is the contemptible rule of a mob, and secretly longing for a splendid and vigorous despotism—then remember it is not a government mastered by ignorance; it is a government betrayed by intelligence; it is not the victory of the slums; it is not that bad men are brave, but that good men are infidels and cowards."

MR. SPURGEON AT HOME.

From the *London Christian World* of August 10, we take the following sketch of Mr. Spurgeon and his annual picnic, both for the sake of giving a London estimate of the man himself, and showing how they conduct affairs of this kind in England. It may be explained that there were several other interesting speakers at the picnic besides Mr. Spurgeon:

"We are inclined to think that the pastor of the Tabernacle is still an enigma to a small minority of London editors. One of the more ambitious of the fraternity seriously informed us some time ago that the *Sword and Trowel* is edited by 'Edward J. H. Spurgeon,' and as if determined to demonstrate to all comers that his reputation does not rest on the intelligibility of his English, the same gentleman reported only last week that the popular preacher had been 'cruising on the coast' of Scotland. In point of fact, Mr. Spurgeon has been into the far north for a few days' relaxation, and, during the time, he has had some yachting, done his share of hard holiday work in preaching, and enjoyed some pleasant meetings. Unfortunately, however, the weather on the other side of the Border were an ungenial face, the inspiring beams of the sun having been, for the time being, out-matched by drizzling rain, leaden skies and chill winds. Even warm Scottish hearts and generous hospitality can not clear the skies or prevent rheumatism."

"The picnic to the students, on the day of their reassembling for the session, and formerly held in Mr. Spurgeon's private garden, has now become an annual institution. This festival was celebrated on Tuesday, under the presidency of Mr. Spurgeon, who, being in good health and spirits, was quite equal to the occasion. The company began to assemble at ten o'clock in the extremely picturesque grounds of Mr. Coventry, a member of the Society of Friends, whose homestead stands near the Wandsworth-common Station, at the end of Nightingale-lane. After luncheon the numerous company dispersed to disport themselves according to their predilections. Cricket, bowls, and other games found plenty of patronage, no restrictions being imposed by the generous Quaker host. During the morning several of the deacons, assisted by an active staff of under-handers, were engaged in preparing the dinner-tables, which, being tastefully arranged on the greensward, presented quite a wedding-breakfast-like appearance."

"The clouds which gathered during dinner, continued during the afternoon to pour down their watery contents, so that, instead of the out-door recreations being resumed, a meeting was held in the tent, a strong array of speakers being present. Indeed, in enumerating the speakers, Mr. Spurgeon said that in Dr. A. Hodge, of America, they had a vast mass of systematic theology, besides a vast cloud of witnesses from the metropolitan clergy."

"Mr. Spurgeon said he rose to welcome the new students to a session of hard work. In the past they had worked well, not one had been reported against. They had really worked better than was good for their health. It would be well if they went on to kill themselves, provided they were fifty or sixty years over it. They were welcome who came for the first time. At the Tabernacle they were a jolly set of people, not remarkable for scholarship or mock gentility; but they were genial, and the young who came among them would have their piety inflamed. They might be welcomed into the society as a lobster welcomes a new one when dropped into the boiling pot; but the beauty of it was, that when they felt the criticism of their fellows to be too hot, they could in their turn also boil others for their good. They were also glad to welcome the friends of the college who pay for their enjoyment, so that while clearing the tables, they would be likewise able to clear their friends' pockets. They were especially delighted to see Dr. Hodge, being among the unlighted fold who believe in systematic theology. He (Mr. Spurgeon) had been called the last of the Puritans, but that was an honorable title which could not be claimed—others were springing up around him. The longer he

lived the clearer did it appear that John Calvin's system was the nearest to perfection; for if all other divines stood on each other's shoulders, they would not reach up to the reformer's toes. Dr. Hodge was at home among them there, and it was to be hoped that he would look in upon them whenever he had the opportunity. Mr. Spurgeon then referred to the missionary friends from India who were among them, and hoped that the day would come when, society or no society, they would go forth to preach the gospel, and when the Church reaches its strength, every Church will become a missionary society."

EXCHANGE, NOTES AND QUOTES.

Fretting and scolding are always a sign of weakness of character, and produce the fruits of weakness and inefficiency.—*Examiner & Chronicle*.

There seems to be a good prospect that the interest in temperance which has been awakened in many parts of the Middle and Western States, will spread during the coming autumn and winter.—*S. S. Times*.

Absence of religious culture and training from any college is a positive objection in the opinion of most parents who have the highest welfare of their children at heart.—*N. Y. Observer*.

The nice sinners are often the least likely to receive the gospel. Corinth was a very wicked city, Athens a very refined and cultured city, and yet Paul did more good in Corinth than in Athens.—*Church Advocate*.

Under circumstances of special adversity to the cause of Christ, or on occasions of special revival efforts, union meetings are desirable; but they are not the best instruments of Christian labor, and they seldom assist us to a true unity, which must be based on common views of divine truth.—*Watchman*.

Is it not a little singular that with all our traditional prepossession in favor of written sermons, we should feel that there is an unsuitableness about written prayers? Surely if a printed prayer be permissible, a written prayer might be more than that, since the pen is a far more truly extemporaneous instrument than the type.—*Congregationalist*.

Remaining at our post through the summer, we have had occasion again the present season, as heretofore, to know that in portions of the city it has been found very difficult to obtain ministers to visit the sick and bury the dead. We can not see how any pastor can leave his flock without making ample provision for such incidents, which are quite sure to occur during the heated term.—*Zion's Herald*.

The fact that there are ministers unemployed, and among them those who can not get work, is no proof that there are too many clergymen. While some are standing idle, there are others who are overworked, doing, perhaps, the task which should be shared among three men. Why? Because in that particular field, while there is work for three there are funds for but one.—*Church Journal*.

That there is to be a "Workingmen's Party" is beyond question. The movement has gained a considerable headway in Ohio, where it originated, and large meetings have been held in many of the principal cities. Such a party, managed by wise and prudent leaders in the true interests of the working men, would be welcomed by all classes, but the signs do not encourage such a hope.—*Christian Union*.

The zealots who thought the moment to preach Socialism was the moment when those who own and earn the least were plundering and despoiling their fellow-citizens and fellow-workmen, may take some comfort in knowing that their ideology has helped the reactionary party in France. That party certainly represents all the persons in that country who really desire to oppress labor, and their success would be a genuine misfortune to the cause of liberty.—*N. Y. Times*.

While heartily approving the enlistment of the gifts of all good men in the prosecution of Christian work among the people, and utterly repudiating the idea that the world's evangelization is restricted to any order of men in the churches, we can not refrain from expressing the conviction that it may not be prudent to encourage the efforts of certain zealous but unwise brethren, who, destitute of ability, are disposed to assume the relation of public teachers, independent of any appointment, and without any endorsement from their brethren.—*Baptist Weekly*.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

THE INDIAN REPORT.

The "Annual Report of the American Free Baptist Mission in Lower Bengal, for the year ending March, 1877," has just come to hand, giving an account of the year's work of our missionaries in that field, and a statement of the present condition of affairs at the different stations. We select some items, chiefly statistical, at this time, and shall hereafter give extracts showing more clearly the nature and difficulties of the work, and some of the successes that have attended it.

WORKERS IN THE FIELD.

At Santipore, we have Rev. J. Phillips, now in the forty-first year of his service in this work, and his wife, who has been

with him since 1840, and under their direction are five native lay preachers, two of whom are Santals.

At Jellalore the work is under the general charge of Bro. Phillips, but Miss Crawford is the only resident American missionary. She has been twenty-five years in the work, and has conducted a large Girls' Boarding School with most gratifying success. At this station we have also an ordained native preacher, Silas Curtis by name, ordained in 1848, and an efficient helper.

At Balasore there have been Rev. A. J. Marshall and wife, Mrs. Smith, one native preacher, and four native lay preachers. The return of Mrs. Smith to this country, where she will soon arrive, deprives this station of one of its most faithful laborers, who comes to America after a quarter of a century of earnest and successful toil among the heathen.

At Midnapore, the chief city of the field in which our missionaries labor, we have had at work, Rev. O. R. Bachelor and wife, Mr. R. M. Hogbin, Miss Cilley (now in this country) a part of the year, and Miss M. W. Bachelor, a daughter of the veteran missionary in charge of this station. With them have been associated three native preachers, two native lay preachers, and one independent worker.

Thus it will be seen, that after deducting absentees, we have in the field only nine American missionaries, assisted by five native preachers, eleven lay preachers, and one independent worker. Of those now in this country, three or four will probably return as soon as health and the funds of the Board will permit, and with them at least one new worker. It is hoped that both these conditions will permit them to go this fall. Brethren, ought it to be that laborers, skilled laborers, too, already ripe in experience and the knowledge of native dialects, shall stand waiting for the ingathering of funds, while the work languishes and hope begins to die in the hearts of the weary workers in that far-off land? The Lord has blessed us with precious revivals during the past year, is now blessing the land with an abundant harvest, and we ought now to pour into the empty treasuries of our Missionary Societies such a thank-offering as would make our Boards glad, and enable them to send forward all the recruits that can be used to advantage—certainly all who are now ready to go. We can do it if we will. Will we?

EXTRACTS FROM INDIAN LETTERS.

We select from a recent letter from Rev. J. Phillips, of Jellalore, several extracts of interest on important topics: METHODS OF WORK.

Various and diversified have been the means employed by these different societies to bring the gospel to bear on the minds and hearts of the 200,000,000 inhabiting this vast country. In one form or another, the three following methods have received the principal attention: viz., Preaching, Teaching, and Printing, and their necessary adjuncts. While some societies have given more prominence to the direct promulgation of the gospel by the living voice, others have expended their energies largely on schools, while others again have turned their attention mainly to translations, and the preparation of books, tracts, &c., thus supplying a large amount of work for the Press, and by means of it, a large amount of reading matter in the vernaculars of the country. It is now pretty generally conceded, that the direct preaching of the glad tidings of Salvation through a crucified Redeemer, has been more successful in gaining adherents to Christ, especially in rural districts, than any other method. At the same time, it is claimed, and apparently on very good grounds, that our best and most efficient native helpers are from the schools. Unfortunately, however, converts from Mission Schools and Colleges have not been at all numerous of late years, less so than formerly. There are stated to be at present no less than twenty-five Mission Presses operating in India. A portion of these are on a large scale, and send out a vast amount of Christian vernacular literature, year by year. This, in turn, is largely taken up and circulated over the country, by colporters and the preaching brethren, on their mission tours throughout their several districts.

A WORD OF MISSIONARIES' WIVES.

Of late years Mission organizations for the evangelization of the women of India have been greatly extended. There are now 116 lady missionaries employed as the agents of various societies in this country. To these must be added the voluntary labor, on the part of the wives and daughters of the missionaries. These, so called, "voluntary lady-workers" have nobly borne their share in the systematic effort of visiting the women of India, in their houses, in order to bring them under the elevating and saving influence of the gospel. Why the wives of missionaries should be termed "voluntary workers" any more than unmarried ladies, sent into the mission field, I am not prepared to say, unless it be the outcome of the absurd European notion that missionaries' wives are not necessarily to be counted as missionary workers at all! So far as our knowledge extends, it is, on the other hand, the rule in American missions to regard the wives of missionaries as being themselves missionaries, and in a large majority of instances, well do they deserve the appellation. The same may also be said of the wives of many English missionaries, although the rule is not, I believe, so general as with Americans. Certainly, all, both male and female, who enter the foreign field, should do so in the spirit and purpose of "voluntary workers," to the full extent of their ability. Otherwise, it would seem that they had better consult both their own comfort and the good of the mission enterprise, by remaining at home.

S. S. Department.

Sabbath School Lesson.—Sept. 9.

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

(For Questions see Lesson Papers.)

PAUL AT EPHESUS.

GOLDEN TEXT: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thess. 1:5.

Acts 19:1-13.

Notes and Hints.

1, 2. PAUL ARRIVES AT EPHESUS. (1) Paul left Corinth for Syria. He took Priscilla and Aquila with him as far as Ephesus, where he left them, and proceeded alone. From Caesarea he went to Jerusalem, thence to Antioch, thence to the churches of Galatia and Phrygia. This is called his third missionary tour. By "the upper coasts" is meant the mountainous tract of Galatia and Phrygia, across which his route to the city of Ephesus lay. (2) Apollos was an Alexandrian Jew, who had received the truth of John, had studied for himself the Old Testament, and arrived at correct ideas of the Messiah. He came, in the absence of Paul, to Ephesus, and taught in the synagogue the truth which he had discovered. But not until Priscilla and Aquila heard him, saw his imperfect knowledge of the truth, and taught him "more perfectly," did he know that Jesus was the Messiah. Accepting this great fact, he at once publicly preached Jesus, and proved his claims to the Jews. (3) Ephesus was the capital of the province of Asia. It was by location and trade the chief city of Asia Minor. It was situated on the gulf of Samos, where ships from all parts of the Mediterranean came. It was intimately connected with the countries of the interior, so that it was an emporium of every kind of trade. The temple of Diana, the theater, able to seat 50,000 persons, and the circus were three famous structures of this city. (4) Paul, in some way, here met with a few men ("about twelve") whom Luke calls "disciples," that had received the gospel only as preached by John the Baptist. They believed in the Christ that John preached, but did not know that Jesus was that Christ. They were probably strangers at Ephesus, and knew nothing of Christians. They had no connection with Apollos, else he would have taught them, after his own enlightenment, about Jesus. (5) The question "Have ye received the Holy Ghost since ye believed?" should read "Did ye receive the Holy Spirit when ye believed?" Paul refers to the supernatural gifts of the Holy Spirit. (See below, verse sixth.) By the miraculous powers of the Holy Spirit, many were convinced of the truth of Christian doctrine. We are not, then, to suppose that Paul used this question in the sense that would now be conveyed by it. (6) They showed their ignorance of Christian truth by their reply. They had not heard of the Holy Spirit. The offices or existence of the Spirit were not known to them.

3, 4. THE BAPTISM OF JOHN. (1) "Unto John's baptism" they said they were baptized. This means on their faith in the truth signified by John's baptism. Baptism was a sign of belief in the truth of John. Hence, these were disciples of John, and only so far were disciples of Christ, as John was the minister and forerunner of Christ. Luke calls them disciples because theirs was a faith in the Messiah whom John taught. (2) Paul stated the nature of John's baptism to them. He did not do it in so succinct a manner as is here recorded. Luke has written only the substance of Paul's conference with them. The apostle reminds them of the nature of John's truth. Of course they knew how John had preached, but they had not learned of any one who was the Christ. Paul, therefore, must have proved to them that Jesus was the one of whom John spake.

5-7. BAPTISM, AND THE HOLY SPIRIT. (1) They received the truth of Paul at once, and were then baptized "in the name of the Lord Jesus." Paul told them as fully of Jesus as he had, in other places, told others of him. Hence their baptism was based on knowledge of the good news and on faith in it. (2) Then they received the Holy Spirit, and the Spirit manifested its power through them. The laying on of Paul's hands was only a sign. It denoted the invocation, and imparting of the Spirit. How the Spirit of God enters the Spirit of man we do not know. We know that man can not bestow on others the Spirit. It is the gift of God. (3) When the Holy Spirit came on these disciples, they, like the Christians on the day of Pentecost, and like Christians at Corinth and other places, "spoke with tongues and prophesied." To "speak with tongues" was to speak languages unknown to the speaker. To "prophesy" was to utter the truth of God in a state of ecstasy.

8, 9. DISPUTING IN THE SYNAGOGUE. (1) For three successive months, on the Sabbath, Paul was present in the synagogue discussing with the Jews, out of the Old Testament, the Messiah. What was the Messiah to do, what to experience, of what family to come? What nature to have, what proofs of his Messiahship to show were questions which the Old Testament must settle, and were the questions over which Paul and the Jewish teachers at Ephesus disagreed. The word "disputing" might be rendered "arguing," a term that tells just what Paul did. To argue Paul added persuasion. He

drew men to the gospel; first, by convincing their understanding, next, by appeals to their conscience and heart. (2) "The things concerning the kingdom of God" were the things concerning the reign of Christ. His truth, subduing to itself the will of man is the reign of Jesus as a spiritual king. "The kingdom of God is at hand," said John, and he meant by that phrase what is here meant by it. Christian doctrine received and obeyed makes "the kingdom of God," as the words are here used. About the truth of Jesus, therefore, Paul reasoned and pleaded. (3) "Divers were hardened." This is always one effect of preaching Christ. Except those who will not let the truth into their hearts, none are hardened. God tempers and softens hard hearts; a wicked will resists God and hardens the heart. (4) Hardened hearts give signs of their condition. No heart is deadened that loves the truth. That heart is hardened that opposes the truth. These Jews "spoke evil of that way before the multitude." (5) "That way" was this new way of coming to God by faith in Jesus. He calls himself "the way" to the Father. Paul preached that all men could come through faith in Jesus to the Father. Forgiveness, acceptance and salvation, Jew or Gentile may receive, who will, by faith in Jesus, seek them of God. Hence, this "way" is opposed to the pagan and to the Jewish "way" of life. (6) Paul and the disciples went from the synagogue as no longer of the Jews. This act meant much. It was self-excommunication from the Jewish church, and it secured from the Jews hatred unto death. In this step the words of Christ about the division of a house against itself, and about his sending "not peace but a sword," were fulfilled. These separating believers went subsequently to church in the school of Tyrannus. The word for school denotes as well the place as the assemblage. In the lecture room of Tyrannus, Paul reasoned daily, as before in the synagogue. Nothing is known of Tyrannus.

10. ALL ASIA REACHED. Two years after leaving the synagogue, Paul remained at Ephesus. The relations of Ephesus to the rest of Asia were intimate. The life of the whole province so flowed in and out of this city, that the truth of Paul was carried thence widely out into the country. The word "Asia" refers to Asia Minor, of which Ephesus was the capital.

11, 12. MIRACLES BY PAUL. (1) "God wrought special miracles by the hands of Paul." Notice, that God, not Paul, wrought the miracles. Observe the use of the word "special." It is not often descriptive of miracles. All miracles are special. The word is here used in the sense of uncommon. Perhaps, in contrast with the alleged miracles of magicians at Ephesus, the miracles of Paul are here called "special." (2) From Paul to the sick were "carried handkerchiefs and aprons for the cure of diseases." The word for "handkerchiefs" denotes a piece of linen used to wipe perspiration from the face. It is the same word as that called "napkin" in the parable of the talents, or in the account of Lazarus' burial. "Aprons" were girdles which bound the clothes about the waist. (3) We saw, in the eleventh verse, what power wrought these miracles. Handkerchiefs and aprons carried in them no efficacy. They helped the faith of the sick and their friends, and beyond that did no good. The mind is often dependent, for faith, on signs. In this case the means employed to secure healing from Paul, may be compared with the shadow of Peter, or with the hem of Christ's garment. These supernatural works gave Paul great influence among the Ephesians. He used all his gifts to advance the truth of Jesus.

PRACTICAL TRUTHS. The inquiry of Paul suggests an important question for us: "Have I received the Holy Spirit?" The evidence of the Spirit now is not in miraculous gifts, but the fruits brought forth by the life and heart. "Now the fruits of the Spirit are these: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Another lesson is, that the Holy Spirit brings positive help, that his absence is positive loss. See the difference between these disciples after they received the Spirit, and while they had "not so much as heard whether there was a Holy Spirit." The gifts they received from the Spirit were wonderful; so now are His influences on the heart. Remember how willing God is to give his Holy Spirit to them that ask him. Luke 11:13. We may learn a lesson of holy industry from Paul, now on his third missionary trip. He in the business of his Lord is never wearied nor idle. Should he be more faithful than we? Has Jesus done less for us? Notice, also, that the gospel has effects of two kinds: it saves and it hardens. Each hearer decides for himself what its effect shall be. Hence the importance of yielding to truth. Thus it will save, and only thus can it save the soul.

There are some ministers who still lament over "the decay of Bible study." Relative to a discussion on that topic, the Teachers' Mentor says: "It is our opinion that more real Bible study has been done within the last ten years, among religious people generally, than in any twenty years preceding since the settlement of this country. There are not half as many cobwebs around the grand old book as there used to be."—National Sunday-school Teacher.

Communications.

BAPTISM AND SIN.

BY REV. O. R. BAKER.

IV.

In a previous article we said that they who differ upon the design of baptism, the one affirming and the other denying that the rite must precede the pardon of sin, must also differ upon almost every essential doctrine of the Christian system. So we repeat. We would not multiply differences among professed Christians, nor magnify those which really exist, but facts should be known and can do no injustice to any one.

They who make baptism prerequisite to the pardon of sin, join issue with the Christian world besides, upon the essential human ground or condition of character.

The latter base character, good and evil, upon mental volitions alone,—upon that voluntary attitude of mind which involves the ultimate choice of right or wrong, of good or evil. This attitude of mind involves repentance on the part of sinners, for pardon, and for the acquisition of Christian character, and involves, for the maintenance of such character, faith alone. This position is supported by those texts which associate repentance, faith and love, with character and salvation, such as, "And that repentance and remission of sins be preached in his name among all nations." "He that believeth is not condemned, but he that believeth not is condemned already." "Every one that believeth is born of God." &c., &c. This position is supported, moreover, by the universal verdict of reason. Men never pass judgment upon character from outward actions alone, nor from such actions at all, only so far as they evince the attitude of the mind in the case,—the intention and object. If the character of a man were to be conditioned upon any outward action, such action, we conclude, ought to be certainly practicable, and practicable by himself alone, and not be hinged on the ability and pleasure of a second or third party, nor upon the contingency of circumstances, which can not be said of baptism.

The force of these considerations has led to singular confessions, as in the following, by A. Campbell: "I can not, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Ghost." "Should I find a Pedobaptist more intelligent in the Christian system, more spiritually minded, and more devoted to the Lord than a Baptist, I could not hesitate a moment in giving the preference of my heart to him that loveth most." "Human responsibility, in my view and doctrines, always depends upon, and is measured by human ability." "Paul's sins were really pardoned when he believed," &c.

But how theory may contradict the better judgment, and pit a man against himself, will be seen by the following, by the same author: "When Paul was immersed, it was declared and understood by the parties, that all his previous sins were washed away in the act of immersion." Again, "Peter made repentance, or reformation, and immersion equally necessary to forgiveness." "So in religion, a man may change his views of Jesus and his heart may also be changed to-ward him, but unless a change of state (by baptism) ensues, he is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment." "How far they (Pedobaptists) may be happy in the peace of God and the hope of heaven, I presume not to say; but one thing we do know, that no one can rationally and with certainty enjoy the peace of God, and the hope of heaven, but they who, intelligently and in full faith, are born of water, or immersed for the remission of their sins." "Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all pious Pedobaptists, we commend to the mercy of God."

2. The advocates of baptismal regeneration and others, differ not only upon the essential human condition of character and salvation, but also, and no less, upon the divine agency in the case.

Both agree that the Bible was given by inspiration, that Christ's mission was divine, and that God pardons sin; but one affirms, while the other denies, the fact and necessity of the influence of the Holy Spirit in conversion and sanctification. The latter make the written word itself alone sufficient, and allow the agency of the Spirit only so far as it inspired the written word. A. Campbell says: "How often do we see a whole congregation roused into certain actions, expressions of joy or sorrow, by the spirit of one man, yet no person supposes that his spirit has literally deserted his body and entered into every man and woman in the house, although it is often said, he has filled them with his spirit. But, how does the spirit located in the head of yonder little man fill all the thousands round him with joy or sadness, with fear and trembling, with zeal or indignation, as the case may be? How has it displayed such power over so many minds? By words uttered by the tongue, by ideas communicated to the minds of the hearers. In this way only can moral power be displayed." "We plead that all the converting power of the Holy Spirit, is exhibited in the divine record." "So believe I that all the influence of God's good Spirit, now felt in the way of conviction or consolation, in the four

quarters of the globe, is by the Word, written, read and heard, which is called the living oracles." "The naked Spirit of God, never has operated upon the naked spirit of man, so far as all science and all revelation teach." "Spiritual operation is a pure metaphysical dream."

No position, perhaps, of the advocates of this theory, has ever given them more disquietude than this one. It has been reluctantly taken, and well might it be, for it savors of some of the worst systems of non-Christian philosophy. But it is taken of necessity. The moment they admit and define any experience, or exhibition indicative of the presence of the Spirit, to prove sin, or to approve virtue and to evince the character, and God's pleasure and displeasure, that moment they are met with a multitude of cases, non-baptized, in which the same experiences or manifestations are found; and of persons who have been baptized, and declare to the existence of such experience prior to baptism. Affirming baptism to be for the remission of sins, they must deny any conscious, manifest operations of the Spirit, upon either saint or sinner. And so the denial is made. They often seem inclined to allow the office of the Spirit in persons after baptism: but, manifestly, if any such conscious, manifest influence is found in saints, and not in sinners, then here is a test of character to which tens of thousands will answer, who have never been baptized. Hence, in one of the foregoing quotations, we read, "So I believe, that all the influence of God's good Spirit, now felt in the way of conviction, or consolation, is by the word, written, read and heard."

Herein is found occasion for this class of theologians to deny, criticize, and ridicule the idea of any such thing as experiment in religion, a denial as unphilosophical as it is unscriptural. Do not feelings correspond, in kind, with the prevalent thinking and willing, or, in other words, with the supreme preference of the mind? And do not the supreme preferences of the Christian and sinner differ extremely? And must not their respective feelings differ correspondingly? Are there no feelings peculiar to Christians, as distinguished from those of wicked men? What of those texts which speak of the inner consciousness of God's approval, in his people? Are guilt and innocence, in experience, meaningless terms? Have the testimonies of Christians through all ages, in life and in death, been utterances of false pretense, or of wild delusion? Here we submit a quotation or two: "Men and parties often make revivals. And now we have got a class of preachers known by the title of revivalists, men well disciplined in the art and mystery of obtaining outpourings of the Spirit." "They prove the doctrine to be true by their feelings, and then they prove their feelings to be true by their doctrines. But suppose this sense or feeling of forgiveness is a delusion, what comes of the argument? We repudiate the popular notions of getting religion, and of enjoying religion."

3. Denying all Spirit influences in conversion and sanctification, leaving men to the written Word alone, together with the denial that mental conditions alone are sufficient, leads, of necessity, to views correspondingly peculiar, touching repentance, faith, conversion, regeneration, sanctification, assurance, &c.

Repentance is rendered by "reformation," and faith by "obedience," baptism understood in both. Conversion is or involves baptism, or when spoken of without reference to baptism, is merely change of views and purposes, not including in any way the pardon of sin, nor any change of character. The following quotation gives the latter sense: "These two (faith and repentance) constitute a change of heart, a mental conversion; for all believing penitents have a new heart, and are prepared for being born into the kingdom of God," by baptism. There it will be seen, conversion does not involve any change of character; and here we have an equally peculiar interpretation of "a new heart," and "a believing" person,—the whole consisting with the presence, in the same subject, of sins and condemnation, until consummated in baptism. Conversion in the full embodied sense, is given in the following: "This act is sometimes called immersion, regeneration, conversion," &c. "One reason why we would arrest the attention of the reader, to the substitution of the terms convert and conversion, for immerse and immersion in the apostolic discourses, and in the sacred writings," &c.

Regeneration, the new birth, is simply change of state, or relation, between the man and his God, but involves no inward change wrought by the Spirit of God,—involves nothing more than the natural result of a change of views and purposes. Sanctification is interpreted in the same way.

The spirit of adoption, assurance, the evidence of the new birth, and of acceptance with God, this, is no more than a man's own rational conclusion, drawn from the two facts claimed, namely, God has promised pardon and acceptance on condition of baptism in good faith, and, secondly, the subject has been baptized. Be it remembered that this theory denies the presence of any Spirit influence anywhere, from conviction to pardon, pardon itself being simply an act of God, in himself, with no corresponding effect upon the heart, by his spirit and grace.

We repeat, this theory goes further and denies any spiritual guidance or comfort of Christians even after baptism. This we are aware is sometimes de-

nied, but to little effect. 1. The sufficiency of the "word alone," to the penitent sinner, argues equal sufficiency for pardoned sinners. (2.) To acknowledge any conscious, manifest Spirit influence in baptized believers, is hazardous, since multitudes of pious people not baptized, testify to the same thing, and gives equal evidence, and since multitudes who have been baptized, testify to having experienced the same thing prior to baptism. (3.) The following is an avowed article in their system. In conversion and sanctification the Holy Spirit operates in persons only through the word of truth. 5. It follows, of course, upon the denial of spirit communications to men, that prayer for sinners, as for the guidance, comfort and support of God's people, is excluded.

Shall a penitent sinner pray for pardon? No. He can obtain this only in baptism. May he pray for light and aid, in the study of God's word, and in its applications to his own case? No. "All the influence of God's good Spirit now felt in the way of conviction, &c., is by the Word, written, heard, and read."

Shall a Christian pray for the sinner? But God's Spirit will not influence the sinner. Shall he pray for guidance, or for comfort, for himself, as for other disciples, even in deepest affliction? But "consolation" and "sanctification," no less than "conversion," are wholly without the province of the Spirit, and within that of the Word alone. So it must be, according to the theory of baptismal regeneration; for were God to appear, supernaturally to his saints, this would evince the fact of character, and the same thing appearing abundantly in persons baptized, and in baptist belief, but prior to their baptism, would overthrow the theory. There are grave practical differences likewise, between those who baptize for the remission of sin, and others. All demonstrations of penitent sinners, such as seeking light, asking prayer, statement of feelings, &c., &c., are by the former utterly discouraged. They submit no inquiries after any states of feeling, or any change of character, or experience, before baptism. The rite may be performed, of right, by any man or woman who has been himself or herself baptized. "There are no legally authorized administrations."

They disallow all who have not been baptized, whatever the proofs besides of their genuine piety.

Accepting no statement of doctrine and practice, as adopted by their body, there exists no bar to the admission of any one to membership, whatever his errors of doctrine and practice,—provided he accept the Bible, and be baptized, a church polity opposed to all law and order, excepting as it is contracted, or nullified, by the refusal of parties of any faith to identify themselves with them.

[TO BE CONTINUED.]

REV. CHARLES HURLIN.

My brother was born in London, England, May 6th, 1818. His father was a member of a Congregationalist church, and his mother was a regular attendant on public worship, so that he had the advantages of early religious training. I think he was converted when between fifteen and sixteen years of age. His associations at that time led him to unite in church fellowship with the Wesleyan Methodists, and he soon became officially connected with Sabbath-schools, and other evangelistic efforts. Wishing to be fully engaged in the vineyard of the Lord, he in 1845, offered himself and was accepted as a missionary of the London City Mission. In this service he spent seven years, devoting the whole of his time to the work, and securing the respect and attention of the people of the two districts in which he successively labored, and being blessed in the conversion of souls, and in instructing those who needed religious instruction.

Like many others who are sprinkled in infancy, he had always been taught that he had been baptized, and he supposed it was so, never having thoroughly examined the matter. But in 1851, he saw Rev. Jabez Burns, D.D., administer the ordinance of baptism, and this excited his interest, and led him to examine what the Bible taught about it. In writing to me on this subject, he said, "To get assistance in weighing the matter, I went to Barnes, who to my great surprise, argues one way and proves another." He became convinced that he had not been baptized, and writing again on the subject, he said, "The Word of God alone has guided me to this conclusion." As his wife had previously arrived at the same decision with reference to herself, they were both baptized by Dr. Burns in July, 1851.

At the beginning of 1852, the continuing pressure of City Mission work, faithfully performed, had had a serious effect upon his health, and he found it was not safe for him to continue it. He therefore resigned his office of city missionary, and embarking with his family for this country, he arrived in July of that year. He soon began to preach as opportunities occurred, and at the beginning of 1853, he received and accepted a call from the F.B. church, in Lyman, Maine, to become their pastor. He was ordained June 10th, 1853; Revs. W. H. Waldron, C. B. Mills, L. H. Witham, and W. Hurlin taking part in the services. He was afterwards pastor at Kittery, North Parsonfield, Linington and Brownfield, Me.; and Madison and Jackson, New Hampshire. At the beginning of

1876, he was invited to become pastor of the two churches at North Lawrence and Hopkinton, New York, with the understanding that he was to preach to them on alternate Sabbaths. At the end of the year the North Lawrence church closed the engagement, and this year he has preached only at Fort Jackson, where the Hopkinton church is located.

For some months, my brother's health has not been so good as formerly; but he was unremitting in his pastoral labors; frequently walking long distances when he thought duty called him, and there is no doubt that he went beyond his strength. He had made arrangements to go to the Adirondack on July 31st, but on the 30th he became seriously sick, grew worse rapidly, and died Aug. 10th. The doctors say that his disease was torpidity of the liver, and derangement of the stomach. The disease affected his mind, so that while he was conscious to the last, he was throughout his sickness, dull and listless, and there is very little "dying testimony." But he has always been known as "a faithful pastor, and an earnest Christian," and hence dying testimony is not needed. He loved to preach the gospel of our Lord Jesus Christ, and he was very anxious for the salvation of souls. He preached his last sermon on July 29th, from Rom. 8:32; and it is spoken of, as being peculiarly impressive, and as having attracted much attention at the time of its delivery.

The funeral services were held on Sabbath day, Aug. 12th. Rev. S. Short, (Methodist), a neighbor and intimate friend, preached from 2 Timothy, 4:6, 7; and Revs. R. Parks, J. Sweet, and C. Goodwin took part in the services. There were also present, Rev. J. B. Collins, F. B.; Rev. J. F. Brown, Methodist, and Rev. Beach, Congregationalist. My brother was respected in all the places where he labored, and was esteemed by his brethren in the ministry. God blessed his labors and souls were converted through his instrumentality. The members of the church and congregation at Fort Jackson seem unanimous in their appreciation of his labors, and in their estimate of a great loss to them in his removal. His age was 59 years, 3 months, and 5 days. He leaves a widow and five children, the oldest, a daughter, being in Kansas. WM. HURLIN.

A MOTHER'S GRAVE.

BY REV. M. C. HENDERSON.

The grave of my mother is on an elevation that overlooks a beautiful village where many an hour was spent in study and recreation; in days of boyhood. A marble slab marks the place where we laid her to rest, nearly a score of years ago. Occasionally, during these years have we stood by her grave, while precious remembrances have crowded upon our mind, and the sweet hope of meeting again cheered our sad heart. Our hands may be full of labor, our hearts burdened with care and the responsibilities of life, and our home far away, but a mother's grave, with all the hallowed associations clustering around, can never be forgotten. The grave of a mother is indeed a sacred spot. It may be retired from the noise of business, and unnoticed by the stranger, but to our hearts how dear. The love we bear to a mother, is not measured by years, is not annihilated by distance, nor forgotten when she sleeps in dust. Marks of age may appear in our homes, and on our persons, but the memory of a mother is more enduring than time itself. Who has stood by the grave of a mother and not remembered her pleasant smiles, kind words, earnest prayer, and assurance expressed in a dying hour. Many years may have passed, memory may be treacherous in other things, but will reproduce with freshness the impressions once made by a mother's influence. Why may we not linger where rests all that was earthly of a sainted mother? It may have a restraining influence upon the wayward, prove a valuable incentive to increased faithfulness, encourage hope in the hour of depression, and give fresh inspiration in Christian life.

There are beautiful teachings of spiritual truths brought out, or at all events suggested, by many of the discoveries of modern science. While the wild theories of some of the atheistic naturalists are deserving of only contempt, the facts which are brought out by the studies of such men, as well as by those of reverent Christian scientists, are worthy of the close attention of every lover of God and of his works.—S. S. Times.

Strip us, O Lord, of every proud thought; fill us with patient tenderness for others, seeing that we also are in the same case before thee; and make us ready to help and quick to forgive. And then fix every grace, compose every fear, by a steady trust in thine eternal realities, behind the changes of time and the delusions of men. Thou art our Rock; we rest on Thee.—Martineau.

Bad men see themselves reflected back upon themselves wherever they go. They people the world with a progeny of their own imagination, of their suspicions and disappointments; they begin life maintaining that money is the chief, the only good, and they end it by proclaiming the hollowness even of this; idolaters, they beat their idols. If God be not in man's thoughts, the world he lives in is a world without God. And what a world is that! Surely unbelief, if nothing more, is wretchedness.—Dr. Buxington.

The Morning Star.

WEDNESDAY, AUGUST 29, 1877.

G. F. MOSHER, Editor.

A. H. Huling, Western 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.

"He who knows no language but his own knows very little of that" is a saying to which some one has given currency in trying to set forth the value of an acquaintance with other languages than one's own. So he who has witnessed only one manifestation of truth, may have but a partial knowledge even of that truth, and still less of truth itself. The widest experience makes the wisest souls.

It is an almost universal habit to take ostentatious professions at a discount. Even among the Mohammedans there is a saying to the effect that "If thy neighbor has made one pilgrimage to Mecca, avoid him; if two, do not speak to him; but if three, move out of the same street." This prevailing sentiment is perhaps natural enough. It is a quite common experience that those lives that have the most truth in them move along with the least bluster and parade.

There is many a man who has read with profit many wholesome books, that have derived their only worth directly from the Bible, who would scorn, alas! to read the Bible itself or admit that he ever received any benefit from it. That only illustrates how wide and manifold is the ministry of God's Word. There are multitudes of books whose only wisdom and morality have come directly from the Book itself. It is these, constantly working their way, and the multitudes of lives inspired to noble service by its teachings, at every point serving the world and making it better, both in heathen and in Christian lands, that should be included in the estimate of the influence of the Bible in the world.

These pastors who have been seeking rest in whatever place—we are glad that they are about to return to their flocks. We trust that they bring back sturdier nerves and more courageous spirits, and minds and bodies eager for better service. We wish that they might each determine to undertake more and better work—at least better work—than they have before accomplished. We know of no other way in which the progress that is desirable in all good things can be made. If every pastor this coming year would do his best, and if every parish would sustain and help him in doing it, what glorious results might not be accomplished by the time the next vacation season approaches!

Do the thousands of persons, young and old, who have recently professed religion, realize that they are now passing through the formative period of their Christian life? It may also be the critical period with them. If they make the mistake of supposing that church membership, and the Christian name—these and nothing more—are going to save them, the spirit and substance have already begun to ooze out of their religion. We pray that they may be saved from any such error. Of course we would insist on church membership, and the usual forms like that. But unless with these there be the active, earnest, striving spirit; unless there is daily Christian work, and a steady renewal and increase of Christian experience, these mere forms are but a deception and mockery. Let it be impressed on the mind of every new disciple that it is only as the affections and the sympathies and the faith are kept in constant exercise, by steadily doing the Master's work among men, that there can be any real advancement in Christian life.

The frequent change of pastors that may be witnessed in many churches is not by any means an unmixed good, if it be a good at all. An esteemed correspondent has had his attention called to the matter, as it exists in our own denomination, and he writes as follows about it:

We humbly trust that the too frequent change of pastors in our denomination will be carefully avoided. No pastor should move except on a prearranged, mutual and deliberate consideration by pastor and people. A careful investigation of this subject will show that the churches which sustain long pastorates are usually blessed with the most healthy growth, and do the most good. Changes should not take place, unless for some good reason they are demanded.

That is doubtless the experience of all candid persons who have given the subject proper consideration. Persistent and faithful work, learning the people and holding their highest interests at heart, will, as a rule, crown any pastorate with blessing. We wish that more such pastorates might exist in all the denominations.

We sat before the chaplain at Bennington on Battle Day, a veritable descendant of the "fighting parson" from Berkshire, and heard him "read his sermon from a manuscript, with careful attention to rhetorical effect," and should hardly have thought of its having been unusual or inappropriate but for the remarks about it since by many journals who only knew the fact without having heard the prayer. It was a reverent,

becoming address to the Almighty, containing all the elements of a prayer—adoration, supplication, thanksgiving, confession—appropriate to the occasion, delivered in a humble, proper fashion—all but the reading, and now why was it any the less an acceptable prayer because it was read? The fact that it was framed in the chaplain's study and read before the audience, did that deprive it of its spirit? To us who listened, it was a grand, true prayer, and we heard no criticism of its manner of delivery by those who were brought under its influence. But it is proper to discuss the merits of written prayers. The discussion is doubtless prompted by the true feeling that a prayer is a piece of heart work, and should therefore approach as near as possible to being spontaneous and spiritual, instead of being a merely intellectual effort. It is a hopeful sign, that so strong a feeling exists in favor of the real heart supplication. At the same time we have not been able to agree that that was not in every sense a true and acceptable prayer that was read at Bennington.

MISSIONARY PREPARATION.

One of the best articles in the current *Bibliotheca Sacra* is that discussing the mental and spiritual preparation needed for missionary work. Especial reference is had to the foreign field. The time has fortunately gone by when every person who happens to want to go out as a missionary can be accepted. A good deal of truth bearing on this point was contained in the remark of a former South Sea Islander missionary: "A man who takes the sentimental view of coconuts and coral islands is, of course, worse than useless; a man possessed of the idea that he is making a sacrifice will never do; a man who thinks any kind of [missionary] work beneath a gentleman will simply be in the way."

We are rapidly getting away from that old, bad opinion that "anybody will do to teach a child." It is the person who can best grasp the subject as a whole that can the most successfully teach its rudiments.

This is especially true of missionary work. Its value depends in great measure on the character of the missionaries themselves. No great work for humanity has ever been accomplished without a high type of excellence in the immediate workers. There must at least be the high ideal, although it may be beckoning to heights that may never be trod. Body, soul and spirit must be inspired with the dignity and need of the work in order to best accomplish it. This is the idea that is steadily taking a larger and firmer place in the missionary mind. We are glad to see it. Think about it as we may, we shall get in the true way of missionary progress only as we give proper attention to the employment of gentle, refined, cultured and at the same time strong men and women to lead in the work.

But the culture must not be special or narrow. It must first of all be spiritual. Of course the work itself tends to the advancement and enriching of the spirit. But the day is at hand when candidates for the foreign field must either show the possession of that culture or the spirit that will readily acquire it. They must be especially inclined to seek the lowly. Christ built up his religion on that practice. That has been the mainspring in all the great religious movements. Each has won its way in proportion as it has sought and sympathized with the lower and less fortunate classes. Technically, it is to the degraded portion of the human family that the missionary is sent. There can be no disputing the need that he be especially qualified for that service.

But while the heathen may be degraded they are not intellectually dull. Hence the great need of mental culture. The missionary meets sharp, shrewd questioners, able disputants, hosts that are too well versed in the doctrines of their religion to be put off with a weak or inadequate explanation. We hope to see the day when every candidate for the foreign field shall first be required to take a course of study embracing the geography, ethnical history, social conditions, religious belief and superstitions of the people among whom he proposes to labor. Many discreditably failures could thus be avoided.

The missionary should be a person of strong faith. That was the secret of Paul's success. It was this that enabled him to overlook the barriers that opposed, to brave all dangers, to be "ready to preach the gospel at Rome also." It should be no less a qualification to-day. How else shall a person contemplate the obstacles to be overcome—the dangers of bad climate, the want of money, the ignorance of language and habits of the heathen, the probable physical suffering and deprivations of all sorts? Surely, there is much to be overcome. There is no disputing the need of faith.

And the faith should be of that unwavering sort that amounts to loyalty. Home and friends and family must be left. Loyalty to Christ must enable one to do it all. And then the years of work without apparent results! At such times one's faith must be the spring of action. Henry Martyn had labored for years in India and Persia without apparent results, but nevertheless he could write: "How easy for God to do it; and it shall be done in due time; and even if I never should see a native converted, God may design by my patience and continuance in the work to encourage future missionaries." There is not one of our missionaries in India but could tell in burning words the need of just such loyal faith as that.

We commend these things to the attention of those who may be contemplating missionary work. It is a cause that can not be permitted to suffer at the hands of incompetent agents. It is the great work of the Christian church to-day. As Max Müller said in his famous missionary lecture: "The Christian religion . . . would cease to exist if it ceased to be missionary."

These things have been suggested by the article referred to. They by no means comprise the whole of the necessary qualifications of the missionary. His moral culture should keep pace with his spiritual and intellectual. His convictions should be intelligent and strong. The duty of moral obligation should be fearlessly preached. Mere religious doctrine is by no means the thing to be chiefly taught. The great moral code, especially in view of the hollowness of the mere religions which the missionary is called to combat, should be presented as the very spirit of the new life to which he would direct his hearers.

There is a growing interest in these things. The church is demanding that its missionaries be of that high type of moral and spiritual excellence that has already characterized the martyrs of the cause. And the condition of the heathen world demands it. Learned Hindus are investigating Christianity, and paying closer attention to the teaching of its missionaries. The inference is plain. Let no person be sent out as a missionary who does not combine in himself the greatest possible number of the qualities that Paul commended to the Philippians: "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things," and exemplify them in the life.

CHRISTIANITY IN INDIA.

There are cheering signs of progress in missionary work in India. From nearly every station there come reports of a gradual change in the attitude of the Hindus towards Christianity. Our own missionaries in Lower Bengal bear witness to this change. In the last annual report of the Mission, just received, the veteran missionary of the Santipore station says:

Well do we recollect the time when missionaries were hooted in the streets, and greeted to vigorous sounds of "Hurrah, hurrah, hurrah-bol" (terms of insult). Our books were often refused as a gift, or taken and returned to us, or in some instances, taken and torn up before our eyes, and thrown on the ground. Fierce disputants were ready with subtle arguments to repel our message, and defend the gods of the land. All this is now changed. A kind and friendly reception now awaits us wherever we go, especially from the better classes, while the baser sort cease to cause disturbance. It can be fairly said, that the common people hear us gladly.

And not only the common people but the higher castes are steadily changing their bearing toward the missionaries and their teaching. The report to which we have alluded makes frequent mention of this. It is a hopeful sign. Public sentiment in India, as elsewhere, is a good deal controlled by the opinions of those in high social positions. And in the same line of testimony is the statement of a prominent educated Hindu, not yet a Christian, who, being asked what he believed would be the future religion of the Hindus, admitted the difficulty of answering the question, but added: "It is impossible for the Hindus to remain idolaters. Atheism could never satisfy a people for any considerable length of time. I have little hope of Brahminism. Its votaries are already very much divided amongst themselves. I myself could be a Christian, if I could believe in the divinity of Christ."

This is the kind of fruit that is waiting the reaper's hand. There is no reasonable doubt that hosts there who hold opinions like this man's could have their doubts removed, and be brought into the Christian fold if the work of preaching the gospel were adequately done. But the need is not that the missionaries already in the field do more, for they are now greatly overworked; but that they be reinforced with able and competent helpers. Brethren in the home churches, precious souls in India are waiting for the means that you are able to furnish to instruct and enlighten them concerning the great truths of Christianity.

The hopeful tone of the report at hand ought to assure those who may be in danger of faltering in missionary work. Says the conductor of the mission press at Midapore:

The progress of Christianity in India we still believe to be more clearly indicated by the modifying influence which it exerts upon public sentiment. This influence is constant and resistless. Slowly but surely it is working out the grand problem of national redemption. Idolatry is no less certainly growing weaker and more contemptible day by day. Its end must come, and Christ's reign be established.

These testimonies from laborers in the field, only a few of the large number that could be gathered, should encourage the home churches to renew their zeal. We have been told very many things contrary to the sentiment of these extracts. The enemy of Foreign Missions, and especially of our own denominational work abroad, has been busily sowing his seed. It is the old story of the devil working on one side to pull down the church while its friends are working on the other side to build it up.

We have gathered these few expressions made by intelligent and reliable persons, to show that the good work of Christian-

izing India is making progress. Will our own people consent to have no part in this work? At Bennington two weeks ago they were the proud heroes of the day who, when the blessings of civil liberty and a Republican government were extolled, could count their own ancestors in the ranks of Stark's valiant band. Here is a mightier contest, and the interests involved are infinitely greater. When the victory has been gained, as the signs all indicate that it eventually will be, can we bear the reproach and condemnation of having borne no helping hand?

THE "MINISTER'S MANUAL."

This little book of about one hundred pages is now in press, and will be ready for delivery by the middle of September. It is published at the request of the last General Conference, and is designed as an assistant to the pastor, and not as his guide. The book is divided into five parts, as follows:

Part I, of fifty pages, contains Scripture Selections, arranged for the Sick Room, The House of Death, Funerals, At the Grave, Ordination, Dedication, Rededication, Church Organization, Baptism, Lord's Supper, Foreign Missions, Home Missions, Sabbath-schools, Temperance, Education, Conference, Thanksgiving, Fast and Watchwords. At the close of the selections on each of the above subjects are references to other scriptures.

Part II gives an "Order of Exercises." It proposes an order for Church Organization, Church Meetings, Annual Church Meetings, Quarterly and Yearly Meetings, Ordination, Dedication, the Sabbath-School Anniversary and the Missionary Concert. The remarks on most of these subjects will be found profitable.

Part III gives a variety of Formulas, such as a Certificate of License, of Ordination, Letter of Dismissal, of Commendation, Notice of Appointment, Call of a Council, Minutes of a Council, Church Record, and Marriage Ceremony.

Part IV contains Suggestions. They are on the following subjects: Personal, Pastor's Record, Reception of Members, Prayer Meetings, Baptism, Memorial Service (Lord's Supper), Church Business and Discipline.

Part V is devoted to Rules of Order in deliberative bodies. They cover the ground of Organization, Official Duties, Business, Motions, Committees and Miscellany. Quite a number of pages are given to this subject, taking Cushing, Robert, and "Warrington" as authority, and it is believed that in fullness, arrangement and clearness, it greatly surpasses any similar work now before the public.

The "Manual" will be bound in cloth and sold at 60 cents per volume; in flexible leather covers, 75 cents; gilt edge, extra, \$1.00. Postage, 3 cents. Send in your orders, and receive a book that no minister can afford to be without, and one that most active church members ought to possess.

CURRENT TOPICS.

The *Watchman* has been giving some attention to the practice of different churches uniting in revival work, and noting the results. It finds many things to commend in the practice, and approvingly mentions the Moody and Sankey meetings, but it concludes, on the whole, that "churches do better to perform their own work without a union with others," and has a doubt whether even "such immense gatherings as those of the Tabernacle, grand as have been their results, are normal methods of reaching the impenitent." But if the impenitent are reached, and saved, is it best to be too particular about the methods? Those meetings, and others like them, ought to be judged by their results. If these are permanent, and we believe that there are comparatively as many permanent converts made in these larger union gatherings as in the smaller single meetings—then it ought to be no very difficult matter to decide whether "union meetings" are advisable or not. There is a difference between a church's doing "its own work" in the ordinary way, and uniting with others to promote the higher work of the Spirit in saving souls. And we have known of no more successful methods of promoting this work of the Spirit than that of the wisely conducted union revival meetings. Our contemporary owns that "after the meetings of Messrs. Moody and Sankey, in Philadelphia, one of the most popular of the Baptist pastors of the city expressed the conviction that comparatively few of the converts united with our churches there. The same thing was remarked in New York, and, we believe, in Chicago."

That the various branches of the Baptist family are drawing nearer to each other there can be no doubt. It may be a long time before they become one in an organic way, but it is encouraging to know that the unfortunate barriers of the past are gradually disappearing. New evidence of this comes to us from the columns of two influential papers belonging to the Disciples. From the advent of Alexander Campbell it has very generally been conceded that one of the insurmountable obstacles separating this people from any of the other Baptist bodies was to be found in the alleged practice of baptizing without requiring evidence of previous genuine regeneration. In a recent number of the *Christian Standard*, the editor touches this point as follows:

The Scriptures clearly require "repentance toward God and faith toward our Lord Jesus Christ," antecedently to baptism. Without these, there is no scriptural

baptism. Of course, then, any one who has authority to baptize has authority to ascertain whether there is reasonable evidence of faith and repentance.

The writer very properly holds that ordinarily the question of sincerity need not be raised, and refers to the apostolic practice of receiving candidates on the simple profession of their faith, etc., and then continues:

There are cases in which there is reasonable doubt as to the faith and repentance of the person offering himself. These doubts may arise from the previous life of the candidate, from his known ignorance of religious truth, or from something in his present conduct. No difference from what source they arise, if they are reasonable doubts, it is right to delay the baptism until they are removed. If any one asks for authority, it is involved in the authority to require faith and repentance before baptism.

Touche the question of insisting on the importance of faith and repentance, the *Record and Evangelist* also says: "We believe that no people on earth urge more strongly than ourselves that these be genuine and heart-felt. We urge that they shall reach so deep as to seize the whole being and become powers to move the subject to a new life of obedience to the will of Christ."

We are glad to welcome these orthodox utterances to our columns.

The people of the great North-west will be glad to learn that the plans for the Chicago Industrial Exposition this year are on a larger scale and better perfected than heretofore. One of the attractive and useful features is that of various rare kinds of machinery in actual operation. This has heretofore been the case with a certain class of heavy manufacture, but this year fine textile fabrics, silks, etc., will be produced under the eye of the spectator after the manner of the Philadelphia Exhibition of last year. The Art Gallery will form a prominent feature, representing the best work of the best artists East and West. Such artists as Eastman Johnson, De Haas, the two Beards, Bigelow and Elkins have contributed to the collection, of which there are over 500 pieces, including some rare water colors and crayons. The Exposition opens Aug. 29, and closes Oct. 13, giving six weeks instead of four, as heretofore.

The benefits which the public have derived from the competition that has existed between the Western Union and Atlantic & Pacific telegraph lines are doubtless at an end. Terms of consolidation have been agreed upon between the companies, and we shall soon return to the usual exorbitant rates. It is a misfortune that an instrument of so great public convenience as the telegraph should be held above the means of so great a portion of the public. Put England under the telegraph tariff that exists in this country, and there would be a rebellion at once.

It is stated, on what seems excellent authority, that over seven thousand applications are on file in Washington for appointments to the various consulates. When it is remembered that a majority of these consulates pay the incumbent but little if anything above the cost of living, while some of them pay much less, some idea may be formed of the popular mania for office holding. As a rule, men with sufficient ability to creditably represent the Government abroad can, if they will, occupy much more desirable positions at home. Apropos of this subject, we are glad to note the many position taken by the editor of the *Pittsburg Christian Advocate* (a near relative of Vice President Wheeler), who, in replying to a friend concerning the rumor that he had accepted a foreign appointment, said:

We cleave to the old-fashioned notion that there is no honor equal to that of preaching the gospel of Christ. We have no sore throat or sore heart to lead us to forsake the calling that has been a joy to us, to engage in the patent medicine business, or insurance, or office-hunting. We intend to stand by our guns to the last.

MISSION WORK. Our readers have doubtless observed that we have for several weeks conducted a department of missionary work on the first page of this paper. We propose to continue it for a while—just how long will depend on the interest and profit that our readers seem to get out of it. It is our intention to put into it all the intelligence concerning our own missionary and benevolent work, at home and abroad, and occasional articles and paragraphs concerning the same work among other denominations of Christians. The management of the department is put into competent hands, and we will thank our friends who will send us matter adapted to it.

BRIEF NOTES.

It is still an open question, so far as the papers are concerned, whether Mrs. Livermore is a Universalist or a Baptist.

Mr. Moody said the other day that if he had but one more sermon to preach in the world it should be to parents on the importance of the right bringing up of children, "for on that the future glory of the church depends."

At Bloomington, Ill., are the headquarters of an organization known as the "Western Holiness Association." There has long been a supposition that all Christian churches are associations for the promotion of holiness of the New Testament order. From what we learn of this special holiness association, we conclude that it is really an association for the promotion of self-righteousness.

In quoting from Dr. Atwater's editorial on "the higher life" in the inside of this paper we do not by any means wish to be understood as endorsing all of the opinions advanced. Christianity itself would go overboard if judged only by the lapses of some of its professors. Pearl Smith is not the whole of "the higher life" movement.

The example of the President of Bates College in giving all his property to the college to help fulfill the conditions on which a large sum of money is promised to the institution, ought

to stir every friend of education among us to do his utmost in the same direction.

The *Sunday-school Times* has become the property of Rev. H. Clay Trumbull and John D. Wattles, who have for two years been associated with Mr. Wanamaker in its ownership and management. The readers of the *Times* already know how excellent a Sunday-school paper it has become under its present editorial management, and we have no doubt that it will continue to keep its honored place.

"The President's visit," says a New Hampshire correspondent of the *Boston Journal*, "has set the politicians in the Republican party to thinking, and they evidently begin to feel that President Hayes is going to carry the people with him in his efforts to restore peace and prosperity to the nation." We have no doubt of it. The politicians are playing a losing game in attempting to oppose a policy of peace. The people are level-headed.

There is a good deal of helpfulness in the suggestion of the *Illustrated Christian Weekly* that "the secret of all cheerful useful life is found in putting a measure of imagination into it. Think all the time what it is for; how finely it will end; how well it looks; and remember who loves us and cares for us to the end."

Denominational News.

Harper's Ferry Hall.

Now is the time to work earnestly, faithfully and hopefully, with the assurance of success if we do not get weary in well-doing. I like the plan of asking the Sunday-schools to build the Girls' Hall. Some are responding nobly, but others are waiting for a more convenient season, or think, because their school is small or poor, they may be excused altogether. Dear friends, let me talk to you once more about this Shenandoah Mission work, and listen as kindly as when we were struggling to build those first churches at Charlestown, Martinsburg and Shepherdstown. How we worked, and how God blessed us! Little by little they went up till ready for service, and every board paid for. Once my faith faltered, but little brown-faced baby Jamie brought his precious penny and said, "Miss Anne, dat is to build our church." From that hour the work went on. The men, after a hard day's work, went down the Potomac with boats, by moonlight, and brought the sand. I found a woman, 70 years old, trying to wash some clothes a cold winter's day, and asked why she did it. She answered, joyfully, "Laws, Honey! Ise tryin' to get a little more money for the church." She had given \$5 already. This is the spirit we want to put into our work, and then failure will have no part in our programme, for "Where there is a will there is a way." When we had done all we could, I went and told Jesus, and the needed aid never failed to come. Once a letter from Bro. Stewart, with money, said it was handed him by a friend, a stranger to me, saying he had an impression he must send it for Miss Dudley's work, and added, "Ask her if she is praying for money." A direct answer to prayer.

Let us have faith in God, and arise and build. Let the workers at Harper's Ferry take courage, and the friends of Jesus everywhere, in all our Sunday-schools and churches "lift" a little, and "lift" now, and the Girls' Hall will go up so soon and so easy it will not hinder our other work, and will stand a living monument to freedom and Christian civilization, when every one who put a brick in its wall has passed away from earth to reap joyfully in heaven what was sown in tears and self-denial here. This year many teachers and scholars will finish their work for Jesus, and since we can not tell which of us the Master will call first, let us work while the day lasts. Fires and floods can't reach the treasures in heaven.

It is more blessed to give than to receive. Try it and see! It is a wonderful truth. "Our young people never enjoyed anything more than making that barrel of quilts for your mission," wrote a dear sister from Garland, Me. If our Sunday-schools build that hall, it will be a precious lesson in Christian benevolence for each child, that will be a life-long blessing. I think it was in 1857, Dr. Cheney asked the Sunday-schools for a "Dollar Offering." It came, and Parker Hall went up, and where is the man or woman who does not look back with pleasure, and feel glad he helped build Bates College? Little George put in a dollar. A year or two after, his father brought him to the city and asked him what he cared most to see. "The Seminary I helped build." He was delighted, and unwilling to return home, but wanted to stay and go to school. His father left him. Little George could hardly reach the black-board, but few students of twice his years could excel him in his studies. He became a Christian, and was one of the first graduates of Bates College. He entered the ministry and is an earnest worker, whom many of us know and esteem. But for that dollar he might have been plodding the furrows of his father's farm a life-time. Who can measure the influence of that single dollar? It was the ransom price of many souls. Parents, give your children a dollar, more or less, for Storer College. As years pass and riches increase, they will remember the poor, follow Christ, and meet you in heaven. I have thousands of dollars for collection still in my hand, in notes and pledges to Storer College, that were given in good faith, we must believe, but they have not been redeemed. Will not each one who may see this notice, write to me or Bro. Brackett at once, and tell us what you will do about your note or pledge? The sums are not large,

Poetry.

THE BALD-HEADED TYRANT.

Oh! the quietest home on earth had I,
No thought of trouble, no hint of care;
Like a dream of pleasure the days fled by,
And Peace had folded her pinions there.
But one day there joined in our household
A bald-headed tyrant from No-man's-land.
Oh, the despot came in the dead of night,
And no one ventured to ask him why;
Like slaves we trembled before his might,
Our hearts stood still when we heard him cry:
For never a soul could his power withstand,
That bald-headed tyrant from No-man's-land.
He ordered us here and he sent us there—
Through never a word could his small lips
speak—
With his toothless gums and his vacant stare,
And his helpless limbs so frail and weak,
Till I cried in a voice of stern command:
"Go up thou bald-headed from No-man's-land!"
But his abject slaves they turned on me;
Like the bears in the Scripture, they'd rend
me there.
The white they worshiped with bended knee
This ruthless wretch with the missing hair;
For he rules them all with relentless hand,
This bald-headed tyrant from No-man's-land.
Then I searched for help in every clime,
For peace had fled from my dwelling now,
Till I finally thought of old Father Time,
And low before him I made my bow.
"Wilt thou deliver me out of his hand,
This bald-headed tyrant from No-man's-land?"
Old Time he looked with a puzzled stare,
And a smile came over his features grim.
"I'll take the tyrant under my care:
Watch what my hour-glass does to him,
The veriest humbug that ever was planned
Is this bald-headed from No-man's-land."
Old Time is doing his work full well—
Much less of might does the tyrant wield;
But, ah! with sorrow my heart will swell
And sad tears fall as I see him yield.
Could I stay the touch of that shriveled hand,
I would keep the tyrant from No-man's-land.
For the loss of Peace I have ceased to care;
Like other vassals, I've learned, forsooth,
To love the wretch who forgot his hair
And hurried along without a tooth,
And he rules me too with his tiny hand,
This bald-headed tyrant from No-man's-land.
Mary E. Vandyne, in Harper's Magazine.

Family Circle.

THAT CLERK.

"Only think of it! A clerk! A sales-
woman!"
"It seems to me I'd have worked my
fingers to the bone in some other way,
before I would have come to that," said
Lizzie Doyle, going to the mirror and
re-adjusting a twenty-dollar hat.
"So would I. But then, what could
she do?"
"At least, she might have made herself
a little less public. If there's anything I
despise, it is these saleswomen!"
"So do I. How much better it would
have been to have gone into dress-mak-
ing, or millinery, or something of that
sort. But to stand behind a counter like
a man!"
"Papa always did like those Stanleys,"
said Lizzie Doyle, petulantly.
"Yes, we all liked them well enough
until Mr. Stanley failed, didn't we?"
"No, not I, for one. Laura was always
too independent in her notions. Don't
you remember how hard she studied at
school? It does seem as if she foresaw
her father's failure."
"I wonder she didn't try for some bet-
ter position then. She is surely capable
of being something better than a shop-
girl."
"Oh, I believe papa intends to promote
her when Mr. Jobley goes West. She
will then take Mr. Jobley's place as junior
bookkeeper. Think of that for a woman!"
"That will be better than selling goods.
I don't see how she can do that, with her
refined tastes. Why don't she give les-
sons, I wonder? It might not bring her
in quite so much money, but it would be
a deal nicer."
"Yes; and then we could recognize
her," said Lizzie Doyle.
"That's what I was coming to," was
the quick reply of her companion, a small,
sallow-faced girl, elaborately trimmed
and flounced. "How are we to treat her
now? We have been great friends, you
know—that is, when she was in our set,"
she added, seeing Lizzie's brow darken.
"I'll tell you how I shall treat her,
responded Lizzie, slowly drawing on a
pair of perfumed, three-button kid gloves;
"precisely as I treat all of papa's clerks.
And I should like to see any of them pre-
sume!"
"Oh, but Laura won't presume! You
needn't be afraid of that; she's too
proud."
"She must be," said Lizzie, sneeringly,
"to take that position! I shall not notice
her."
"But how can you help it when, you go
to the store or to church? She sits so
near to you, you know."
"Of course she'll give up that pew.
She can't afford that."
"That's precisely what she does not
mean to do. I heard her say that the
family must economize somewhere else,
and keep the pew. Her mother is hard
of hearing, and could not enjoy the service
further back. The children, too, must go
to church. That is the last thing, she
said, one ought to give up. I heard her
say this to your father last Sunday."
"How provoking," said Lizzie impa-
tiently. "She will be always in our
faces. But I shall have nothing to do
with her. I know what it's for, the artful
minx! It's to keep near us. She knows
she has got into papa's good graces; and

Al, too, admires her. I don't see what
there is, though, to admire. She's very
plain."
"Laura is no beauty," was the reply,
"but I don't think she's so very plain.
She certainly has lowered herself, though,
by going into a store." And thereupon
the two girls went out for their walk.
It was near twilight of that same day
when Laura Stanley walked briskly home
and entered the neat, two-story house
to which her mother had lately removed
such of her household effects as had been
spared by the auctioneer.
"This is really pleasant," she said,
sinking into a chair that had been drawn
near to the glowing grate. "I had no
idea, mother, that you would so soon
make the house so homelike and com-
fortable."
"Are you very tired, my dear?" asked
her mother, a pretty, refined looking
woman, as she helped her daughter to take
off her cloak and hat.
"Rather, but I like the business; and
it's a fine place for the study of charac-
ter," she added, with a curl of the lip
which her mother noticed.
"I wish you had chosen something else,
my dear. I was sure your feelings would
be hurt."
"I don't wish so," said Laura, briskly.
"There is nothing else would have
brought a salary at once, and as for my
feelings, it don't hurt me a bit to find out
the hollowness of society. I used to
wonder what certain persons would be to
me if I were not the rich Harvey Stanley's
daughter, and now I know. It's a
knowledge worth gaining."
"O yes! and it's amusing when they
come upon me suddenly. Oh!—it's—
Really—is this Miss Stanley? And
sometimes up go the eyeglasses! Then I
feel—well, as if I should like to freeze
somebody, if I could, for a minute."
"Others see me and make believe they
are examining goods; so absorbed are
they that they go clear by me without
looking up, and pass out in the same way.
But such slighted don't trouble me. I find
out how much true friendship is worth,
and who, out of all the seeming ladies I
have been in the habit of meeting are
true, and who are false."
"Then you meet some who are true?"
"Yes, indeed! Judge Agate's wife,
who always seemed to me so proud and
distant, came up to me with a glowing
face and fairly congratulated me. She
did it like a lady, too, and like a friend."
There was nothing patronizing about
her. And there were several others to
whom I know my position makes no
difference. They prize me for what I am.
Yet what a price to pay for learning the
value of true friendship!" added Laura,
with a deep sigh.
"I met Aggie Doyle to-day, and she
wouldn't speak to me," said Alice, Laura's
sister, who had come into the room and
overheard the last remark. "Why
shouldn't she speak to me, I wonder?"
"Because your sister is a clerk in her
father's store," said Laura, somewhat
bitterly.
"That's no reason why she should treat
me so," the child replied.
"Of course it is not; nor is it any rea-
son why Lizzie, her eldest sister, should
utterly ignore me. I always liked her so
much, too. But to-day she came into the
store and passed me with such a sweep-
ing glance, after I had prepared a smile
and a welcome for her. Mr. Doyle has
been so kind since papa's death that I
looked for better treatment from Lizzie.
That, I confess, has wounded me; and I
shall have to meet her so often!"
"But never mind. I must remember
my place," she added, rather bitterly. "I
have to work for my living now—but I
will be proud of it! Good-by, old life of
laziness! Good-by, old worthless
friends! Your coldness can not hurt the
real me; it is only the worthless young
lady of fashion who feels it, and she is
slowly departing this life."
So saying, she sat down gaily to the
tea-table, and soon forgot all about the
tear and the slights of the day.
"Have you filled out all your invita-
tions?" asked Lizzie's eldest brother, one
of the firm of Doyle & Co., some days
after the preceding conversation took
place.
Lizzie was arranging a hundred or
more tiny, cream-colored envelopes,
which she tied together with some pretty,
bright-hued ribbons.
"I believe so," she replied with a smile.
I have asked every young lady of my
acquaintance, and I think our party will
be the finest of the season—if papa will
only have the carpets taken up in the
west rooms and the floors chalked. Rut-
ger will do them for fifty dollars, and you
have no idea how beautifully he works!"
"I think father will not refuse you
that," her brother replied. "I'll speak
to him about it."
"Oh, thank you, Al! Then I'm sure he
will have it done. I have asked him for
so many things that I was almost afraid
to ask for more."
"By-the-way, have you invited Miss
Laura Stanley?" her brother asked, as he
was going out.
"Of course not!" said Lizzie, with as-
sured emphasis.
"Of course not? And pray why not?"
he asked, standing still.
"Why, Al, what an idea! She wouldn't
expect it. Our shop-girl! Father's
clerk! I wouldn't have her for the
world!"
"Then if you are sure she wouldn't
come, you might have sent her an invita-
tion out of compliment," her brother
replied.

"I don't consider her an acquaintance,"
said Lizzie, loftily; and Al walked out of
the room with an abrupt shrug of the
shoulders.
Presently her father came in.
"Lizzie," he said, "I particularly wish
you to send a note of invitation to Miss
Laura Stanley."
"Papa, you don't mean it!" exclaimed
Lizzie, chagrined.
"Indeed, I do mean it. What, slight
the daughter of one of my most cherished
friends, because she has come down in the
world in a money point of view! I should
despise myself for it."
"But, papa, she won't come," said Lizzie.
"Never mind whether she will come or
not. Write an invitation. I will take it
to her."
Lizzie sat down, pale and angry, to
write the note. After all her boasting of
having "cut the Stanleys," it was very
hard to be obliged to invite Laura. Her
cheeks grew hot, as she indited the polite
little missive, while she remembered the
many times she had openly ignored her to
whom it was addressed. She would have
disobeyed had she dared—would even
have withheld the note after it was writ-
ten, had her father not stood by to take it
himself. It was indeed humiliating.
Later, her brother Al came to her.
"I should like an invitation, Lizzie, for
a young lady of my acquaintance," he
said in a quiet voice.
"Who is she?"
"The young lady whom I have asked
to be my wife," he said, smiling.
"O Al, of course you shall have it! I
am to have a sister then? I'm so glad!
What is her name? Is she in the city?
Will she be sure to come? I'm sure I
can't think of anybody!" And then she
paused, puzzled at his shrewd smile.
"Do I know her?" she asked.
"You used to," he answered. "It is
Miss Laura Stanley."
"O Al!"
She sank down, covering her face with
her hands.
"I was afraid she might feel the slight
so keenly," he said, softly, "that I hur-
ried matters a little. So you need not be
afraid now that she will not come. Will
you not prepare an invitation?"
"I have. Papa has carried it to her.
But O, Al, a clerk!"
"A noble woman," said her brother,
"who dares face the sneers of 'her set,'
and take an honest position for the sake
of those who are dependent upon her,
rather than white about her former digni-
ty, and live upon charity! I wish there
were more like her."
So Lizzie was forced, for once in her
life, to eat humble-pie.—*Youth's Compa-*
nion.

HOW JACK FOUND A FATHER.

Little Jack Kent had never known the
pleasures of a bright nursery, full of sun-
shine and toys. He had never known a
mother's tender love or a proud father's
care; for his mother had died soon after
his birth, and his only home was a dark
and dirty cellar and out of this he was
kicked one cold night by the landlord, who
told him that his father had been nearly
drowned the day before, and he must find
another home.
Poor little Jack—he was only ten years
old, and not a bad boy considering how
he had grown up—this was early for him
to be turned out into the world on his
own resources; but he had, as the boys
say, "plenty of pluck," and his first
thought was to find his father, if he were
still alive, and see him once more; for
though he had been a hard father and gave
him more cuffs and curses than kind
words, he was, after all, his father, and
the only friend he had in the world.
It was with some difficulty that he dis-
covered where they had carried the dying
man; and, when he at last reached the
rough bedside, he found he was too late,
and threw himself on the floor with a sad
cry of "Father, father." His childish
voice seemed to rouse the poor man, for
he turned his head, opened his eyes, and
saw slowly, and with great difficulty, "I
haven't been much of a father to you, my
boy; if your mother had lived, it might
have been different—try to find out about
her God, poor little chap! He will take
care of you,"—and then poor Jack was
fatherless; he knew nothing of the
"Father of the fatherless;" he turned and
went away, a desolate child indeed.
But he was not one to despair; he knew
an empty house where he had often slept
before, and there he crept, determined in
the morning to begin life as a newsboy;
he had a few shillings some one had found
in his father's pocket. But his last thought
ere he fell asleep was about his father's
dying words: "Try and find out about
your mother's God." Jack had often heard
that name, but always taken in vain.
"How could he take care of me?—but I
must try and find him," he whispered to
himself.
We can not follow Jack through the
daily events of the weeks that followed.
He made enough by selling papers to keep
himself from starving; and, as it was not
yet the depth of winter, managed to sleep
without freezing in his empty house. But
God had not forgotten him; before we
call he is ready to answer, and he was
preparing a way in which Jack might find
him—indeed, "He is not far from any one
of us" at any time.
It was one bright Sunday afternoon
and Jack was sitting on the curb-stone,
warming himself in the sunshine, when a
pleasant-looking young lady passed by
and gave him, with a kind word, a card;
on it was a picture of Christ blessing little

children, and below, a verse. Jack knew
a few words, and he spelled: "G-o-d,
God," and started to his feet, looking
eagerly round for the young lady, but she
had passed into one of the houses; he
glanced back at his card and said to him-
self: "Can this be a picture of God? I
will ask her if she comes back; she must
know him, or she would not have a card
with his name on it."
So when Grace Marvin came out from
seeing a sick child (one of her Sunday-
school class), she was met by an eager
little face and voice and this strange ques-
tion: "Oh, ma'am! do you know God,
and where I can find him?" She did
know God, through his dear Son, our
Saviour, and, like all who truly love him,
it was a joy to her to tell others the story.
So, regardless of the passers-by, she sat
down on the step, and drawing the boy to
her side, she told him the simple truth in
words suited to his ignorant mind. Poor
Jack was rather disappointed at first, of
course; he could not understand the great
fatherhood of God, nor the constant love
and care, but hoped in his desolate little
heart for some one friend that he might
turn to for love and protection; but this
the good God was about to give him too,
for Grace, guessing his thoughts, asked
him to come and see her the next even-
ing; and so bused herself, that when he
came, he found something more than the
warm welcome and the hot supper which
he had first. She had secured a bed for
him in the "Newsboys' Lodging House,"
and a suit of half-worn clothes; and be-
fore he left her, she knelt down with him
and taught him a simple prayer. I think
Jack then first began to know God a lit-
tle.—*N. Y. Observer.*

MR. TOMPKIN'S SMALL STORY.

There was once a hen who talked about
another hen in a not very good way, and
in not at all a friendly way. The hen she
talked about was named Phe-ndy Alome.
Her own name was Teedla Toodlum.
They both belonged to a flock of white
hens which lived in the far-away country
of Chickskumetourkornio.
Now, the one that was named Teedla
Toodlum went around among the other
hens, making fun of Phe-ndy Alome, on
account of her having a speckled feather
in her wing. She told them not to go
with Phe-ndy Alome, or scratch up
worms with her, or anything, because she
had that speckled feather in her wing.
One of the hens that Teedla Toodlum
talked to in this way was deaf, and there-
fore could not hear very well. She had
become deaf in consequence of not mind-
ing her mother. It happened in this way:
A tall Shanghai roost-cook crowed close
to her ear, when she was quite small;
when, in fact, she was just hatched out of
her shell. She had a number of brothers
and sisters who came out at almost the
same time. The Shanghai stood very
near, and in such a way that his throat
came close to the nest, and he crowed
there. The chicks wanted to put their
heads out from under their mother, and
see who was making such a noise. Their
mother said:
"No, no—no! Keep under! You
might be made deaf! I've heard of such
a thing happening."
But one of the chicks did put her head
out, and close to the Shanghai's wide-
open throat, too! and when he was crow-
ing terribly!
Then her mother said:
"Now I shall punish you! I shall prick
you with my pin-feathers!"
And the chick was pricked, and she be-
came deaf besides; so that when she grew
up, she hardly could hear herself cackle.
And this was the reason she could not
understand very well, when the hen nam-
ed Teedla Toodlum was telling the others
that the hen named Phe-ndy Alome had
a speckled feather in her wing.
One day, the hen named Teedla Tood-
lum scratched a hole in the sand, beneath
a bramble-bush, and sat down there, where
it was cool. And while she was sitting
there, a cow came along at the other side
of the bramble-bush, with a load of "pas-
sengers" on her back. The cows in the
country of Chickskumetourkornio per-
mit the hens to ride on their backs, and
when a great many are on, they step care-
fully, so as not to shake them off. In
frosty weather they allow them to get up
themselves, but in warm weather, the cows
who have cold feet fly up and push off the
others who have been there long enough.
The cow passed along at the other side
of the bush, and by slipping one foot into
a deep hole which was hidden with grass,
and therefore could not be seen; upset the
whole load of passengers. She then walked
on; but the passengers staid there, and
had a little talk together—after their own
fashion, of course. The deaf one happen-
ed to be among them, and after a while,
seeing that the others were having great
sport, she wanted to know what it was all
about. Upon this, the others—those of
them who could stop laughing—raised
their voices, and all began at once to try
to make her understand. And this is
what they said:
"Think of that goose of a hen, Teedla
Toodlum, telling us not to go with Phe-
ndy Alome, because Phe-ndy Alome has a
speckled feather in her wing, when, at
the same time, Teedla Toodlum has two
speckled feathers in her own wing, but
doesn't know it!"
Teedla Toodlum was listening, and
heard rather more than was pleasant to
hear. She looked through the bramble
bush and saw them. Some had their
heads thrown back, laughing; some were
holding on to their sides, each with one
claw; and some were stretching their
necks forward, trying to make the deaf
one understand, while the deaf one held
her claw to her ear, in order to hear the
better.
"Ah! I feel ashamed!" said Teedla
Toodlum to herself. "I see, now, that
one should never speak of the speckled
feathers one sees in others, since one can
never be sure that one has not speckled
feathers one's self!"—*Mrs. Abby Morton
Diaz, in St. Nicholas for August.*

Literary Review.

Pamphlets, Magazines, Etc.

The following table of contents will attract
the attention of many readers to the July
number of the *Presbyterian Quarterly* and
Princeton Review, where the articles may be
found: "The Higher Life, and Christian Per-
fection," by Lyman H. Atwater; "The Great
Messianic Prophecy," by Wolcott Calkins, Buf-
falo, N. Y.; "The Law Passing Away, not by
Destruction but by Fulfillment," by Prof. Ad-
dison Ballard, Lafayette College; "Presby-
terianism on the Frontiers," by Rev. Joseph F.
Tuttle, Presb. Wabash College; "Total De-
pravity," by Henry A. Nelson, D.D., Geneva,
N. Y.; "The Malay Archipelago," by Rev. J.
K. Wight, New Hamburg, N. Y.; "A Jewish
Prayer Book," by Rev. D. W. Fisher, D.D.,
Wheeling, W. Va.; "What is Truth?" by
Prof. Jacob Cooper, D.C.L., Rutgers College;
"The General Assembly;" "Contemporary
Literature."
It will be seen that the articles are not only
of a denominational but of a general and val-
uable character. The editor treats of the doc-
trine of the higher Christian life in a candid and
devout spirit, taking as a basis of his article
several books and other productions from the
pens of those prominently connected with the
movement in that direction. But Dr. Atwater
does not admit all that the "Perfectionists"
claim. "It is too true," he says, "that far
few attain this blessed estate [of possible and
desirable Christian attainment] than might be
looked for in a normal condition of the church;"
but "this perfectionism [claimed and advocat-
ed by those holding the doctrine of 'sinless
perfection'] is defined and vindicated in differ-
ent and often inconsistent ways by its advo-
cates. It is apt to run into some form of
Quietism, or Mysticism, or Antinomianism, or
licentiousness, while a large portion of those
embracing some form of it give every sign of
leading holy lives." Dr. Atwater believes in
sinless perfection, or full salvation, in Christ.
"But it is only in part or in its beginnings
here, . . . the soul is to be made perfect . . .
at death." He adds:
No passage of Scripture can prove sinless
perfection in this life, which is indisputably
addressed and applied to those who are con-
fessedly imperfect or defiled with any remainder
of sin. But the great majority of professing
Christians, whom perfectionists allow to be
real Christians according to the judgment of
charity on the one hand, and to be imperfect
in holiness on the other, are addressed or re-
ferred to nearly if not quite all the passages
habitually quoted as proving sinless perfection
in this life. Thus, the passage 1 John 3:9:
"Whosoever is born of God doth not commit
sin, for his seed remaineth in him, and he
can not because he is born of God," and other
less emphatic declarations in the context, must
be so interpreted as to be true, whatever else
they may signify, of all Christian people—all
who are "born of God." But confessedly the
most of these come short of the sinless per-
fection claimed for a few. The sense in which
"can not sin, because the seed of grace and
holiness remaineth in them," is that they can
not sin prevaricatingly, persistently, with full
purpose of soul, or without resistance and re-
pentance. They can not sin in such wise that
"sin shall have dominion over them," or that
holiness shall not be the ascendant, and in-
creasingly ascendancy principle within them.
This is the sense in which the verse is abso-
lutely complete and exterminating.
And after a full and critical consideration of
the claims and doctrine of the perfectionists,
he reaches, among others, these conclusions,
of the soundness of which we do not pretend
to judge, only to remark that we ought to be
careful against judging all the advocates of a
doctrine guilty of the same sins that some of
its leaders have been detected in:
It can not be denied that while many persons
of sweet and unpretending spirit are allured
into these Higher Life circles for reasons al-
ready stated, the system tends to nourish a
spirit of Pharisaism and uncharitableness. It
does so, as its professors assume a superiority
to ordinary Christians; they are perfect, while
the church as a whole is imperfect, or if not
this, they are leading a higher Christian life
than the average. Many of their adherents
assume what most of their arguments imply,
that those not entirely sanctified are not reg-
istered, and, therefore, if professing Christians,
are hypocrites. The very gathering into sepa-
rate meetings, called "holiness meetings," or
"higher life meetings," is an assumption of
superiority—may, it implies that the ordinary
meetings and services of the church are not
thus in the interest of holiness, which is to
impeach their Christian character. This ap-
pears clearly, I think, for I am bold to say
that it can not, as a whole, and exceptions
aside, be otherwise than divisive, denunciat-
ory and censorious. What the ultimate issue
of all this must be, that on the whole it must
be disastrous to religion, all history and reason
prove.
It can not be denied that the Antinomian
feature of this system has strong logical and
practical affinities for licentiousness; men
esteem themselves perfect are apt to make
themselves, their own subjective exercises, ex-
periences, judgments, desires, and appetites,
the measure and standard of perfection; to
make these the rule and measure of rectitude,
rather than the rule and measure of rectitude
as God's word; or rather to construe
them as God's voice and word, speaking in
and through them. They have often main-
tained that as Christ was living within them,
their desires and words and deeds were Christ's.
This, of course, is the extreme of fanatical
and blasphemous Antinomian pride and licentious-
ness. It goes to seed in Oneida communities.
Mr. Finney says (Autobiography, p. 84) that
about the time he commenced preaching the
perfection of grace, it came to be agitated in the
Antinomian sense of the term, a good deal at New
Haven, Albany, and somewhat in New
York City, and that he could not accept these
views. History shows their melancholy course
and results. But there are other and higher
forms of making our subjective feeling the
standard of truth and holiness, besides the
low form above noted. It often de-
velopes in simple mysticism, in which the feel-
ing of the subject, devout and elevated though
it be, still becomes a law unto itself, and the
law and testimony above it are despised and
the testimony. Against all this we
can not too sedulously guard. Nor do we
think it wrong or uncharitable in this con-
nection to refer to the career of Mr. Pennell
Smith, who has been so conspicuous in Higher
Life leadership.
New York: J. M. Sherwood, 21 Barclay St.

Mr. Charles Hale, who was the United States
Consul in Egypt, who caught Surra, has a
paper on "Consular Service and Society in
Egypt." Mr. Howells and Mr. Aldrich both
add to the richness and raciness of the number,
and the poetry is quite up to the *Atlantic*
standard. There are some amusing passages
in the Contributors' Club, and several reviews
of new books. H. O. Houghton & Co., Bos-
ton.
In the September *Scribner* Dr. Holland ap-
pears to have deserted the Editorial sanctum for
a seat by cool waters and in shady groves. He
gives himself to summer dreams, now reveal-
ing to his readers airy pictures of the Hudson,
then of Trenton Falls and an artistic landlord,
there, and then of the Thousand Islands in the
St. Lawrence. Happy man. But the maga-
zine itself shows no lack of care and provision.
It has eight illustrated papers, and the usual va-
riety of poetry, fiction and description. Besides
the regular installment of Nicholas Minturn,
which will end next month, there is a season-
able story, "Hooking Water-melons," by Ed-
ward Bellamy; the second part of "His Inher-
itance," the new novel by Miss Tawdon; and
another story by Mrs. Burnett, author of
"That Lass o' Lowrie's," entitled "Loducky,"
with North Carolina scenery and dialect.
Other papers in this number are "A Russian
Funeral," by Eugene Schuyler; "Hints on
the Use and Care of the Eyes," by Dr. Burnett,
the oculist; and a paper on "College Instruc-
tion," by Charles F. Thwing, who gives some
interesting comparisons of instruction in lead-
ing American colleges. New York: Scribner
& Co.
If the young people dislike to leave the
pleasures of vacation to enter upon the new
school year they may console themselves in
having so pleasant a companion as *St. Nicho-*
las to take along with them. The September
number is full of vivacious, sparkling and
profitable things. Both those who have play-
ed in Central Park and those who have not
will enjoy the illustrated article on that sub-
ject. George MacDonald carries an admirable
lesson through a charming story of Scottish
Shepherd life which he contributes, and Mr.
Howard Pyle, in both the text and silhouette
illustrations of "Drummer Fritz and His Ex-
ploits" treats the youngsters to a rare and joy-
ful feast of extravagant adventure. Prof. Proctor's
article on the Stars are continued, and all
the departments of the magazine are well sus-
tained. New York: Scribner & Co.
We have often spoken appreciatively of the
Nursery, and we can do no less than that of
the September number. Mr. Shorey evidently
knows what the juveniles need to interest and
profit them, and he combines these quali-
ties in each number of his magazine. Boston:
John L. Shorey.
An interesting pamphlet, bearing on the ser-
pent and Siva worship and the general mytho-
logy of Central America and the Oriental
Countries, and discussing the origin of serpent
worship, is issued by J. W. Bouton, New York.
The researches and observations of travelers
have added much to the knowledge of serpent
worship, so that it is rising above the mere
level of an old superstition and taking rank as
a well-defined and clearly outlined system of
religious worship. The pamphlet before us is
a valuable contribution to the general subject,
and if one reads it with a level head and with
a care as to what he accepts as truth, much in-
terest and profit may be derived from it.
The chief article in the September *Wide-
Awake* is the twelfth number in the Poets'
Homes series, the subject of the present sketch
being Mr. R. H. Stoddard. An interesting ac-
count of the poet's early life is given, as well
as a readable narrative of his later career. The
portraits add to the interest of the sketch. The
full page illustration accompanying Mrs. Platt's
poem, "Passing the Gypsy Camp," is spirited
and well executed. Following this is an ac-
count of "Katie's Adventures," a long and
good story by Mrs. Ella Rodman Church.
"Child Marion" is as interesting as ever; this
time, the motif of "Uncle Will," she
sings in the streets of the Austrian Capital
while Harry stands on his head and passes
around his cap for pennies. "Solomon's Seal,"
the serial by Sophie May, has developed much
interest. Mrs. Thayer has a charming story of
"My Summer Boarder," and there are many
more attractions for the young folks, poetical,
pictorial, musical and enigmatical, chief among
them being the ninth "Adventure of Millades
Peterkin Paul," by John Brownjohn. Boston:
D. Lothrop and Co.
We have received a very unique little book
called "Zion's Bank," from a boy printer, A.
W. Fairbanks, Chicago. It is less than two
inches square and has thirty pages, put together
in a neat and attractive style. "Zion's Bank"
is a religious ballad which many old people
will remember as associated with youthful
days.
From the same source we have received a
package of 25 card-board book-marks, each
with a Scripture text in colors, and with a neat
gold border, for twenty cents a package.
Frank Leslie's *Sunday Magazine* (New York)
is in advance of all the others as to time of pub-
lication, the September number having been
published three weeks at hand. Dr. Deems suc-
ceeds in each number with a great variety of pic-
tures, excellent reading, but the wretched pic-
tures that are put into the magazine hinder its
popular progress.
Perhaps it was Judge Hilton's hotel order
that suggested to Henry Ward Beecher his ser-
mon on "Jew and Gentile," now published in
a pamphlet form. At any rate, the sermon is a
statement of the remarkable historical posi-
tion held by the Jews, and a manly rebuke of
the mean spirit which even now lingers to per-
secute and ostracize them. "Christian Union"
Print, 27 Park Place, N. Y.
We are in receipt of two of Loring's (Bos-
ton) "Tales of the Day," one entitled "Two
Kisses," and the other, "A Beautiful Edith,
the Child-Woman." They are both wholesome
and sensible stories, notwithstanding the sen-
timental title of at least one of them. Each is
an English society novel, the latter dealing
principally with the higher classes and the
former with the "upper middle" English cir-
cles. The style of each is crisp and sparkling,
and there is enough of love, adventure and
romance in them to meet the demand of most
summer readers. Paper, 50 cents each.
W. W. Simkins publishes at Pella, Iowa,
two pamphlets, one a criticism on "Ingersoll's
Notions of the Gods and the Bible," in which
this infidel orator gets ungenerally treated;
and one on "Spiritualism," which aims
to show the source and channels of the
heresy. Mr. Simkins evidently does not be-
lieve very strongly either in Ingersoll or Spirit-
ualism.

News Summary.

Political.

Five State conventions have been called in Massachusetts.

The Georgia constitutional convention has decided to leave the location of the capital to the decision of the people, separate from the constitution.

Colonel A. C. Noyes is nominated State treasurer by the Pennsylvania Democrats.

The Democrats of Ohio, Thursday evening, opened the campaign in that State by a public meeting at Columbus. The Hon. George H. Pendleton and Gen. Ewing made speeches, discussing the labor and financial questions, and replying to the opinions expressed in the late speech of Secretary Sherman.

Governors Matthews, of West Virginia, and Carroll, of Maryland, both telegraphed to the Secretary of War on Wednesday that the presence of United States troops in that State had been ordered their removal from the line of the Baltimore & Ohio Railway.

The Georgia State treasurer, under a decision of the attorney general, was not to advance to the constitutional convention any more money than was appropriated by the Legislature.

The convention passed an ordinance authorizing the President to borrow money to defray the expenses of the convention, to be repaid by the next General Assembly, upon which General Tombs loaned the convention \$25,000.

Fires, Crimes, Accidents, &c.

A portion of the Marietta (Ga.) paper mills was burned on Friday. Loss, \$12,000.

The hotel at Yellow Sulphur Springs, Va., was burned on Saturday. Loss, \$10,000.

Wm. C. Hotchkiss of Yale College was drowned at West Haven, Conn., Wednesday. A fire Wednesday night destroyed Spout and Freighters' warehouse at Harper's Ferry, Iowa. Loss, \$20,000; insurance, \$15,000.

The steam-planing-mill of Hubbard Brothers, at Middletown, Ct., was destroyed by fire on Wednesday. Loss, \$12,000; insurance, \$8,000.

William Roach fatally shot Patrick Burke during a quarrel on Saturday night in Philadelphia, Penn., in which the latter attempted to rob him.

At Casser, Ill., the dry goods store of J. J. Long and the stock of wagons and buggies of William Shute were burned on Tuesday. Loss, \$10,000, partially insured.

At Rochester, N. Y., Thursday, Bush's cooper warehouse was burned. It was a three-story building, valued at \$10,000; insurance, \$5,000.

The large planing mills of Miller & Kratz, and buildings attached, at Akron, O., with a large amount of lumber, were burned Wednesday. Loss, \$20,000 to \$25,000; insurance, \$10,000.

Two spans of the Missouri-river bridge at Council Bluffs, Iowa, were struck by a cyclone and carried away on Saturday night. The loss will reach \$250,000, and travel will be temporarily interrupted.

The covered bridge spanning the Tuscarora river south of New Philadelphia, Pa., was burned on Saturday. It was a three-span, double truss bridge, 325 feet long. Loss, \$40,000; insured in Hartford for \$4,000.

The city hall at Oakland, California, was burned on Saturday night. All the important documents and records were saved, and the prisoners removed to the county jail, none escaping. It is supposed to have been incendiary. The hall was built eight years ago, costing \$60,000. Loss total, \$100,000.

On Saturday night a serious accident occurred to a passenger train on the New London and Northern Railroad, eight miles north of New London, Conn., by which the engine, tender and baggage car were thrown off the track.

The house of Chauncey K. Dunlop and his sister Miriam, at Westfield, Mass., were robbed of seven thousand to eight thousand dollars in money and certificates of deposit. Six thousand two hundred dollars in the Watertown Bank deposit certificates, on which payment is stopped. About \$1800 worth of watches and jewelry were also taken.

News from the Eastern War.

The intelligence from Bulgaria, Monday morning, although important, is unusually conflicting. That a desperate struggle has taken place in the Shabla Pass there can no longer be doubted. The victory, however, is claimed by both of the belligerents. A Russian bulletin from Gorny-student, Sunday, affirms that a battle raged with terrible violence on Saturday, many powerful Turkish attacks being repulsed.

On the other hand, an Adrianople despatch says news has been received there that Sultan Pasha has captured the three principal forces held by the Russians, and was attacking Gabrova. The Paris Temps claims to be in possession of intelligence confirmatory of this report. The Russians admit that they were compelled to retire after defeating the Turkish attack on Agashan, Thursday morning. The Turks have concentrated at this point, and are throwing up strong intrenchments.

An Erzeroum despatch says a five hours' engagement occurred at Kurn-Kara and Weznik on Friday. The Russians being forced to retreat. The Turks claim to have killed 4000 in killed and wounded during the fight. Muktar Pasha telegraphs that his forces have carried the Kilizlepe heights, the Russians being routed along the whole line. The Turkish loss was 12,000 in killed and wounded.

It is reported that the Turks now have 50,000 men at Rasgrad, Suleiman and Osman pashas command 40,000 each, and at Plevna and Lomskas there are 100,000 more. Opposed to this combined strength of 180,000 men, they are confronted by 200,000 Russians.

Miscellaneous-Domestic.

Twelve women are post-mistresses in Schuylkill county, Penn.

The recent rains in California have greatly improved the crop prospects.

The Waltham watch factory has resumed work with 850 hands, after two months of idleness.

Of the 80,249 children in San Francisco under seventeen years of age, only 3,705 are foreigners.

A general strike is threatened in the bituminous coal regions of western Pennsylvania, Ohio, West Virginia and other States.

The horse which General Sherman rode on his famous "March to the Sea" is now owned and carefully cared for by Colonel Woods of Portland, Oregon.

The soldiers' monument at the Soldiers' Home at Dayton, O., will be unveiled on Wednesday, the 1st of September. President Hayes promises that he will be in attendance and will unveil the statue. The statue represents the volunteer soldier on guard, and is nine feet six inches high.

Dr. Roth, of Danvers, an old citizen, died recently from starvation, caused by ossification of the gullet, a disease entirely novel to doctors in that locality. The entire interior of the esophagus became solid bone.

Chamner Rose, who died recently at Terre Haute, Ind., left the bulk of his property to the Rose Polytechnic Institute, to which he had in his life time given \$500,000. He also left to the Vice Orphan's Home \$175,000 additional, and \$70,000 for the establishment of a free medical dispensary. His various benefactions during his lifetime amounted to \$2,000,000. He left about \$500,000.

Personal.

Bayard Taylor is at Newport.

Jay Gould was once a country editor.

Annie Louise Cary is on her way to California.

The physicians pronounce Senator Morton out of danger.

Vice-President Wheeler is at the Twin Mountain House.

Glasgow is to present Gen. Grant with the freedom of the city.

Rev. S. W. Wells edits the Woman's Journal while Lucy Stone and her husband are electing in Colorado.

The house where William H. Seward was born, in Freetown, N. Y., is occupied by a fashionable dressmaker. It is old, but well preserved.

Mrs. Rose Terry Cooke is writing up the scenery about Westbury, Conn., and she has sent an artist to make illustrative sketches for her.

The Queen of England's maids of honor are all daughters of earls. They receive a salary of \$2000 and a \$5000 gift when they select as their future husbands. T. Barnum of Bridgeport, Conn., had calls for one hundred lectures in London at £50 (\$250) per day, each, and could have given 500 if he had remained.

Charles Francis Adams is reported to have real estate worth \$1,410,476, personal property to the extent of \$184,165, and resident bank shares worth \$149,904; a total valuation of \$2,544,545, a decrease of \$402,685 from last year.

The President and Mrs. Hayes are formally to be invited by the Trappist community of Gethsemane Abbey during their journey in Kentucky. No woman except the wife of the nation's ruler is likely to access the walls of the monastery. There are many beautiful works of art in the Abbey.

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Rural and Domestic.

JAPANESE MUSHROOM CULTURE.

The mushroom is gradually leaving its position as a luxury; and if the interest, which has been manifested in its cultivation in this country and in England of late years, continues, we may look to see the fungus as plentiful and as cheap in our markets as any other vegetable now in common use. Dried mushrooms, we learn, already constitute an important staple of Japanese and Chinese trade.

The best of the edible species of mushrooms of these countries are known as "matsutake" and "shu-take." The difficulties attendant on preserving the former kind almost exclude them from the market for export; for not only do they decompose very rapidly, but even when successfully dried they are nearly tasteless, and in their raw state, when they are dried they have an extremely fine flavor.

The quantity that grows naturally on the decayed roots or cut stumps of the shu tree is not sufficient to meet the demand felt for them, consequently much skill has been brought to bear on their cultivation, notably by cutting off the trunks of the shu and forcing the growth of the mushroom on them.

The shu tree grows abundantly in warm places having a south-easterly aspect; it attains to a height of about eighteen or nineteen feet. It has a long, narrow leaf, thin and stiff, the front surface of a deep green color, the back of a brownish tint and glazed. The tree is an evergreen, the fruit (acorn) small, with a rough cupule. The acorns are steamed and eaten. The wood of the tree is used in the making of boats' oars, also for fuel and charcoal.

Another oak, the kashiwa, from which mushrooms are obtained, is also plentiful in warm localities, and attains to a height of thirty or forty feet. The leaves are used in cookery, and the wood is in great demand for divining sticks, for which it is considered the best. The donagi, another species, is to be found all over the country; it grows to about eighteen or nineteen feet, has thick branches and dense foliage; the leaf is slightly oval and wrinkled. The fruit (acorn), after being pounded and steeped in water, is made into dumplings and eaten in this form.

The wood is much used for boat-making and also for carts. Mushrooms are obtained from any of the above in the following manner: About the beginning of autumn the trunk, about five or six inches in diameter, of any one of these trees, is selected and cut up into lengths of four or five feet; each piece is then split down lengthwise into four; and on the outer bark slight incisions are either made at once with a hatchet or the cut logs are left till the following spring, and then deep wounds seven or eight inches long are incised on them. Assuming the first course to have been pursued, the logs, after having received several slight incisions, are placed in a wood or grove, where they can get the full benefit of the air and heat. In about three years they will be tolerably rotten in parts. After the more rotten parts are removed, they are placed against a rack in a slanting position, and about the middle of the ensuing spring the mushrooms will come forth in abundance. They are then gathered. The logs are, however, still kept, and are submitted to the following process: Every morning they are put in water, where they remain till afternoon, when they are taken out, laid lengthwise on the ground and beaten with a mallet. They are then ranged on end in the same slanting position as before, and in two or three days mushrooms will again make their appearance in plenty.

In Yenshin, the custom is to beat the logs so heavily that the wood swells, and this induces mushrooms of more than ordinarily large growth. If the logs are beaten gently, a greater number of small-sized mushrooms grow up in succession. In places where there is a scarcity of water, rain water should be kept for steeping the logs in. There is yet another plan. The cut logs are at once buried in the earth, and in a year's time are dug out and beaten in the same manner as above described. The mushrooms thus grown are stored in a barn on shelves ranged along three sides, with braziers lighted under them. Afterwards they are placed in small boxes, the bottoms of which are lined either with straw or bamboo mats. These boxes are then ranged on the shelves and all approaches carefully closed. An even degree of warmth is thus diffused. The boxes ranged on the upper or lower tiers are constantly changed, so that the logs of each are thoroughly dried. Another mode of drying is to string the mushrooms on thin strips of bamboo, which are piled together near the brazier; the heat is well kept in by inverting a closely woven basket over them. Dried mushrooms are much esteemed in China, and they are also largely consumed by Japanese, either as a dish by themselves or as a condiment with other dishes. Dried mushrooms retain their flavor for a great length of time, and thus bear transport to any distance very well. Scientific American.

The receipts for the week have been 4,577 boxes. Exports for the same time, 1,439 boxes. The market is quiet, and the leading markets prices must be quoted in per pound higher than last week, though it has been very hard to get buyers' views up to the extreme point. Sales of fine grades of Western dimes have been at 10 to 10 1/2 per pound, and at the close none of the best cheese received can be bought quite so low as 10 to 10 1/2 per pound. The quality of the receipts has improved, and the indications are that the present advance was sustained for the best August and September makes. We quote:

Choice factory..... 10 1/2 @ 11
Fair to good..... 9 @ 10
Common..... 8 @ 9
Choice Western..... 10 1/2 @ 11
Common to good..... 9 @ 10

There is a little better demand for fresh lots of choice factory, but the whole stock is still on the market and hard to sell at any reasonable price. Sales of fresh Eastern have been made at 10 to 10 1/2 per pound, and at the close none of the best cheese received can be bought quite so low as 10 to 10 1/2 per pound. The quality of the receipts has improved, and the indications are that the present advance was sustained for the best August and September makes. We quote:

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then start them, a few or many at a time, as you may desire.—Y. Y. Herald.

BUTTER. Fruit butter may be made in the country very easily and cheaply. The same purpose that sugar subserves in the manufactories may be accomplished there by the use of cider. When apples are ripe make say three barrels of cider. Then pare and core four bushels of apples. Then boil down the three barrels of cider to one and a half, in which place the four bushels of apples. Pour on to the apples from the cider enough to answer the purpose, and fire up. As the cider boils away, add more and more, until it is all used up and the contents of the kettle brought down to a proper consistency, of which one must be a judge. A little practice will make one perfect in this process. This is for apples. It will apply equally as well to any other kind of fruit from which it is practicable to obtain the juice as one would from apples.—American Grocer.

ITEMS.

The United States annually ships over 100,000 boxes of clothes pins to England.

Potatoes are selling at 35 cents a bushel in southern Berkshire, Mass.

A careful estimate of the hay crop of New Hampshire puts it at 660,265 tons below that of 1876, worth over \$6,500,000.

The Central factory at Barre, Mass., has made a 1000 pound cheese from one day's milk receipts, or 9200 pounds, and it is to go in next month's cattle-show.

The Mystic Conn., farmers have raised 25,000 bushels of tomatoes for the canning factory, and are going into business still more extensively next year.

Frederick Billings of Woodstock, Vt., is having pretty hard luck as a farmer. His best horse was found dead in his stable not long ago; later a strange dog killed his \$300 imported buck "Royal George;" and this week his beautiful heifer, imported from Jersey at a cost of \$500 was found with her neck broken in the pasture.

A swarm of bees escaped from a hive in a commune of the Aube, France, and established itself in a letter box. When the postman went to the box the next morning the bees rushed out of the slit and so blinded him that he could not insert his key. The bees had to be smoked out before the letters could be removed.

The N. H. State board of agriculture, are to hold some 30 meetings in the various counties through the fall and winter, beginning at the agricultural college farm in October.

The secretary is to collect specimens for the museum and to obtain assistance of paris models of the various fruits in the state.

A rare combination of instructive, interesting, practical and useful matter is found in "Andrew's Bazar." No department is neglected or poorly attended to, and any department renders the journal worthy a place in the family. Send W. R. Andrews, Cincinnati, ten cents for sample copy.

Markets.

BUTTER, CHEESE, AND EGGS.

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