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The Morning Star.

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NO. 31.

THE MORNING STAR,

A WEEKLY RELIGIOUS NEWSPAPER,

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The Morning Star.

WEDNESDAY, JULY 31, 1878.

THE GOLDEN GATE.

Dim shadows gather quickly round, and up the misty stair they climb,
The cloudy stair that upward leads to where the closed portals shine,
Round which the kneeling spirits wait the opening of the Golden Gate.

And some with eager longing go, still pressing forward, hand in hand,
And some, with weary step and slow, look back where their Beloved stand;
Yet up the misty stair they climb, led onward by the Angel Time.

As unseen hands roll back the doors, the light that floods the very air
Is but the shadow from within of the great glory hidden there;
And morn and eve, and soon and late, the shadows pass within the gate.

As one by one they enter in, and the stern portals close once more,
The halo seems to linger round those kneeling closest to the door;
The joy that lightened from that place shines still upon the watcher's face.

The faint low echo that we hear of far-off music seems to fill
The silent air with love and fear, and the world's clamors all grow still,
Until the portals close again, and leave us tolling on in pain.

Complain not that the way is long,—what road is weary that leads there?
But let the Angel take thy hand and lead thee up the misty stair,
And then with beating heart await the opening of the Golden Gate.

—Adelaide A. Proctor.

TELLING THE TRUTH.

BY REV. C. A. RICKFORD.

No one will allow that there is anything new in the remark that inattention to small things is often the occasion of large deficiencies and the cause of sad failures; but the truth thus expressed is of vast importance in its bearing upon human morals and the formation of personal character. At least one short article, and one editorial paragraph, in the *Star* of late, have called attention to the common habit of uttering little untruths in conversation, a habit from which very many scrupulously moral and religious people seem not free, and which grows through carelessness regarding details, or that weakness which may be called the passion for exaggeration. That imaginative preacher who was justly blamed for uttering bits of "extemporized history" for the purpose of illustration, really did essentially no worse thing than do those persons who, relating in conversation a partly remembered event, draw freely on their imaginations to supply the forgotten circumstances. And essentially the same condemnation that attaches to the telling of a full-faced falsehood, is also connected with the adulteration of a truthful narrative or discourse by the introduction of such plausible exaggerations, for whatever purpose, as tend to deceive and mislead the hearer. Of course, something must be granted to the rhetorician and the caricaturist, but even they have no more moral right to be real deceivers. Something also depends upon the speaker's intentions, but the existence of an intention to convey only the truth is best proved by the utmost caution. This caution, however, needs not always to be openly expressed or ostentatiously revealed. "He talked to me with serious concern," says Boswell of Samuel Johnson, "of a certain female friend's laxity of narration and inattention to truth. 'I am as much vexed,' said he, 'at the ease with which she hears it mentioned to her, as at the thing itself.'" On another occasion, Johnson gave a very earnest recommendation of what he himself practised with the utmost conscientiousness: "I mean a strict attention to truth, even in the most minute particulars. 'Accustom your children,' says he, 'constantly to this: if a thing happens at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them; you do not know where deviation from truth will end.' Our lively hostess, whose fancy was impatient of the rein, flidgeted at this, and ventured to say, 'Nay, this is too much. If Mr. Johnson should forbid me to drink tea, I would comply, as I should feel the restraint only twice a day; but little variations in narrative must happen a thousand times a day, if one is not perpetually watching.' Johnson: 'Well, madame, and you ought to be perpetually watching. It is more from carelessness about truth than from intentional lying, that there is so much falsehood in the world.'"

VACATION CORRESPONDENCE.

WHITEFIELD, N. H., July 22, 1878.

CHANGE OF BASE.

Having spent a part of the last five watering seasons at the seaside, we decided by way of change to try some upland locality, in quest of fresh air and pure water, this latter advantage especially, as it is not always duly appreciated; for disease, if not death, often lurks in cups other than those replenished with intoxicants. While casting about in mind for such a place, we quite unexpectedly received a somewhat more than cordial invitation from the pastor of the Whitefield, N. H., church, an Alumnus of the theological school, to visit and rest in that goodly region over against the Franconia and White Mountain ranges. Of course it did not require a long time or much effort to accept, as I had long desired and intended to visit that very spot.

SNATCHES BY THE WAY.

The Grand Trunk, as all railways must that intersect the hill country, winds its way along a valley with its water streams affording many instances of pleasant scenery, made up of high hills, capped or streaked with clouds, and farm patches, and cozy habitations of men. Sometimes the valley opens into broad acres of cultivated fields and gardens, although agricultural pursuits along this route do not generally promise very encouraging results. Upon remarking to the conductor, that the dryness of the pastures, and the scanty growth of the crops, indicated the need of rain, he, showing that he knew a thing or two besides running a railroad train, somewhat dryly remarked, that they needed fertilizers even more than rain. If farmers, who ascribe their scanty crops to the weather, and bugs and one of a thousand other pestilences, instead of to their own shiftlessness, would take a hint from this, it might be of advantage to them.

MOUNTAIN SCENERY.

Coursing our way around through that portion of New Hampshire which lies at the north and west of the mountain ranges we reach this goodly village as the objective point of our journeyings at present. Here, for the first time in our route, we get a view of some of the chief heights of these celebrated mountain ranges, among which stands in peerless grandeur Mount Washington. The impression made by mountains differs from that produced by ocean scenery. The ocean when quiet is grand merely from its illimitable extent. When maddened by storm, it rages and roars, and assuming the offensive, dashes in pieces the stoutest vessels, and breaks through the best constructed embankments, both natural and artificial. While mountains stand grandly silent and motionless, seemingly conscious of inert resistibility, defiant of the shock of half a continent in motion. This illustrates an element of character than which, none is more essential to the permanence and success of both churches and states. There is often need of aggressiveness, onslaught, dash; but at times one needs but to stand, "having the loins girt about with truth, and having done all, to stand." It was the sullen, dogged imperturbability of the British column at Waterloo, that withstood the shock of the imperial guard, which went to pieces by the sheer resistance it met like a potter's vessel dashed on solid rock. Some men fight well, are splendid on a charge, but they do not stand well an onset when the enemy assumes the aggressive. We want in the churches the activity and aggressiveness of the ocean, and at the same time the firmness and inert resistance of the mountain.—J. F.

PARIS CORRESPONDENCE.

HOTEL DU LOUVRE, PARIS,
July 13, 1878.

The grand national fete of last week was the most successful event of the kind perhaps in the annals of France. If the object of the half million francs readily granted by the Chamber, and somewhat reluctantly by the Senate, was to show an auster Republic, which, through a variety of circumstances has pushed even to an extreme the avoidance of anything theatrical, could for once surpass the splendors of the old Monarchy and the pomp of the Empire, the end has been fully attained. The 30th of June was selected because it recalled no event which could hurt the susceptibilities of any French party or any foreign nation; but the success of the fete inevitably swells the prestige of the Republic, and from their own point of view Legitimists and Bonapartists can scarcely be blamed for the anger they have ill concealed at seeing the Republic borrow their most cherished engine of popularity. Still it must be allowed that the Government has done its utmost to avoid treading on their corns. The initials "R. F." (*Republique Française*) figured, indeed, on every public building, but the unveiling of Clesinger's statue of the Republic at the Exhibition was studiously inserted in the least conspicuous part of the official programme, and though the Tricolor appeared everywhere, the straightest Legitimist would thankfully accept it to-morrow as the national emblem, if the Compté de Chambord could be induced to waive his scruples. In short, the festival was so ostensibly non-political, an entertainment given in honor of the Exhibition, and with a special view to the gratification of foreign guests, that the old parties could not with any grace hold aloof altogether from the celebration, though they reduced their share in it to a minimum.

The Bois de Boulogne portion of the fete was universally proclaimed the great hit of the day. The islets on the lakes, with their fringes of footlights and their profusion of lamps arranged in the most fanciful designs were surpassingly grand; and though I have seen more elaborate fireworks, I have seen none so effective by reason of the felicity of the site. The rockets lit up the lakes and fell in spray of colored stars upon the trees, while the waters were skimmed by boats richly decked with colored lamps. The trees, moreover, not only on the islets but over a considerable area of the Bois, were lavishly hung with red paper globes containing lamps, which had a very striking effect. Coming back to the city from this scene of enchantment one was scarcely prepared to do justice to the private illuminations, brilliant as they were; but the Place de la Concorde enforced admiration so lavishly was it lit up. The Place Vendôme was also very brilliant, and the Opera and other public buildings were most effectively illuminated.

In our age when most prestiges scarcely hold water, it is remarkable that the prestige of the dancing gardens does not diminish. It must rain in torrents in order to make Mabilly empty, and even when the garden is inhabitable the covered saloons are full. Mabilly is the first word that strangers announce when they arrive in Paris. There or at the cafes chantants in the Champs Elysees you are sure to find your Canadian, American and Russian friends. Similar gardens exist in their respective countries but in their imagination the marvels of Mabilly are unequalled. It is the Paradise of the Prophet transported to the banks of the Seine. It is quite a sight for a philosopher on life to see them press open eyed and open mouthed around the quadrilles that are sheltered by the famous zinc palm trees of Mabilly behind their fan. With the hereditary curiosity of the daughters of Eve they take the liveliest pleasure in finding it abominable. Now one may find numbers of foreign ladies, some of them of high station in the world, visiting this abode of lightness on the arm of their husbands or brothers. It is strange, but if you go yourself you will find it to be true.

A curiously built locomotive attached to the Pullman Palace car and placed outside the Champ de Mars, built in the western avenue, is the object of a good deal of attention on the part of the public. This engine belongs to the Philadelphia & Reading Railroad Company, and forms part of the exhibit made by that company, with a view to opening up a European market for American anthracite coal, and by relieving the overstocked home supplies, alleviate the long continued depression and suffering in the coal trade and its kindred interests. This endeavor to find a trade with Europe is watched with the greatest interest throughout the whole coal region of Eastern Pennsylvania. Not only the destinies of the Reading Railroad Company promise to be affected by it, but every operator, miner, laborer, manufacturer and general trader in the region, if the enterprise succeeds, will see his way out of the present stagnation, which causes so much suffering in this part of the country. Some idea may be formed of the far reaching extent to which the prosperity of Eastern Pennsylvania may be affected by this undertaking when it is known that the Reading Railroad and the Coal and Iron Company together have 23,000 employees, thus making, at a fair estimate, 100,000 people dependent upon them.

The exhibit, which has been brought over in the Pottsville, one of the newest colliers of the Company, comprises samples of coal of all sizes and kinds taken from the Schuylkill collieries, from pea coal to lump size. The design of the Company is to illustrate practically the advantages of using, both for manufacturing and domestic purposes, the hard, clean coal of the United States in preference to the soft, bituminous coal of Europe, where anthracite is not found and is almost unknown.

Twelve hundred and sixty-nine Communists, who had earned indulgence by "contrition, submission and diligence," have been allowed remission or commutation of punishment in honor of the fete. Since the present Cabinet took office 890 prisoners had previously been objects of clemency, 435 of them receiving full pardon.

In the presence of a large and brilliant assembly of the scientific and fashionable society of Paris, Mr. Henry M. Stanley, the African explorer, was on Friday evening last, presented with a grand gold medal of the French Geographical Society. The ceremony took place in the Amphitheater of the Sorbonne, under the presidency of Vice-Admiral Baron de la

Roquier le Naury, Senator. Marshal Mac Mahon, President of the Republic, was represented by Commandant Baron Longsdorf, and among those present were M. de Lesseps, M. Broch, formerly Minister of Marine of Norway, and Madame Canrobert, wife of the Marshal. On his entrance to the hall Mr. Stanley was received with loud cheers.

After M. William Auher had read a report on the prizes awarded by the society, the President presented the grand gold medal to Mr. Stanley in recognition of the services rendered by him to science and humanity. In doing so the President, who spoke in good English, said it was a duty of which he was proud to be commissioned by the Geographical Society to deliver to Mr. Stanley their gold medal, the highest award of their association. In returning thanks, Mr. Stanley expressed a hope that we would soon see the time when Central Africa would be as well known as Senegal or Algeria.

LOUIS.

ROUND LAKE SUNDAY-SCHOOL ASSEMBLY.

Since my last letter the work of the Assembly has gone steadily forward with a manifest increase of interest on the part of teachers and classes. The work of the Normal class has touched important points in respect to Bible History and Chronology and the Geography of Bible Lands. It is really surprising that so much could have been done so well in so short a time. Very able lectures have been delivered on Biblical subjects by Pres. Chadbourne, of Williams College, Rev. Drs. Newman and Fowler, of New York; on topics relating to Sunday-school teaching by Rev. Edward Eggleston, of Brooklyn, Rev. Dr. Pierce, Editor of *Zion's Herald*, and Dr. Vincent; one on Bible Manners and Customs, by A. O. Van Lennep, of New York. As a relief to the severe work of the session we have had Talmage, of the Brooklyn Tabernacle, in his brilliant lecture on "The Bright Side of Things," an illustrated lecture by Frank Beard on "The Mission of Humor;" two interesting lectures on "Microscopic Wonders," finely illustrated by Prof. Starr, of New Jersey; and two by E. Warren Clarke, Esq., entitled respectively "A town in Japan," and "A town in India," both superbly illustrated by the stereopticon. The entire course of lectures has been of a very high order, not at all inferior in point of scholarly finish and solid work to the best lyceum courses, though of course, somewhat special in its character. On Thursday the 26th inst., a written examination of those studying the Normal lessons was held, at which fifty questions on the subjects studied were submitted for answers, an extended exercise in Biblical Geography was required and a scheme of Chronology was filled out with its proper dates and characters. Fifty-five ladies and gentlemen passed the examination successfully, and afterwards organized themselves into the "Round Lake Alumni Association" and henceforth the "Round Lake Assembly" may be regarded as a fixed institution, at least until some better way can be found or devised for doing the work now undertaken by these summer Normal Schools. There are many other things of which I may speak in another letter if desired.

G. C. WATERMAN.

Round Lake, July 29.

BOSNIA.

The territory of Bosnia, or Bosna, which includes Bosnia proper and Herzegovina, is, like other Turkish provinces, a valuable property rendered useless by neglect. The hills—which cover two-thirds of its surface, rising on the western border to a height of nearly 7,000 feet—abound in fine timber, and contain stores of coal, iron, and lead. Competent authorities declare that the Bosnia horses require nothing but careful breeding to make them a match for any in Eastern Europe. The small portion of the central plain which is under cultivation yields excellent wheat, maize, and hemp; and the facilities for trade are abundant were they but turned to account. But the timber is little utilized, the mines, where they are worked at all, are wholly dependent upon foreign enterprise and foreign capital; the horse-rearing is in the hands of the Turks; the little trade that exists is in those of the Jews and Armenians; and the chief manufactures of the Province, significantly enough, are fire-arms, sabers and knives. The fact is that, partly from its intractable nature and partly from its not having been annexed till 1528, Bosnia has always retained more of its original character than the other European provinces of Turkey. The great outbreak of 1851 was only an enlarged specimen of what has been going on for centuries among these steep, craggy ridges and gloomy forests. The Morlaks of Herzegovina are still as fierce and untamable as when our forefathers, the terrible "Croats" of Count Tilly, swaggered through the burning streets of Magdeburg, in 1631, with living infants on their spear-points. Out of the one and a quarter millions of

population, nearly one-third are Bosnians of the genuine breed—tenacious of their own customs, hostile to everything foreign, passionately fond of hunting, splendid horsemanship, and born robbers. But there is one infallible remedy for all the disorders of Bosnia, viz., a firm government. The strong hand of Austria will teach these desperadoes that respect for law and order which they could never have learned under the capricious tyranny of the Porte. Roads and railways will gradually extirpate brigandage, as they have already done in Italy and the Pyrenees. The quaint old capital of Bosna-Serai, ("Bosnia's Inn,") still denominated by this citadel which repulsed Prince Eugene himself in 1697, may yet become, with its central position, its population of 50,000, and its rising manufactures of jewelry and hardware, the nucleus of a flourishing traffic. Whatever may be thought of the justice of Austria's occupation of the two Provinces, there can be no question that, if resolutely carried out, it will prove an incalculable gain to both.

—N. Y. Times.

PRIDE.

Pride is a great hindrance to the cause of Christ. It rears its hydra head in many places, and attempts to retard the advance of Christian principles in innumerable ways. Its capabilities for evil are numerous, active, and powerful, and its baneful influence is felt in every part of the gospel vineyard.

Pride of birth, no matter how shallow the claim may be, keeps many from becoming Christians and members of the church, because certain persons of low degree belong to the same organization. They do not wish to meet with persons whom they esteem beneath them, socially, in the various church relations, and will neglect their own salvation, and lose the benefits of church fellowship, just for the baseless pride of undue self-esteem, and lose their precious souls, and finally receive their portion in everlasting perdition, where no favor will be shown them on account of the fortunate circumstances that gave them social prominence amongst the people of earth.

Pride of riches, office, and talents has much to do with the slow progress of the gospel of Christ, and proves to be an almost insurmountable obstacle to Christian purity, and a blameless walk before God in humbleness of spirit and a contrite heart.

May God in his mercy take away all sinful pride from the hearts of the people, and give them the spirit of Christ Jesus, that all may become servants of the true and living God.—*Baptist Messenger*.

HYMN READING.

What is the use of reading the hymn in divine service? That is a question sometimes asked in this day when "Hymnals," "Books of Praise," and "Gospel Songs" everywhere abound. Why not sing as soon as the number of the hymn is given by the minister and found by the congregation? These questions were answered in one case very aptly by one who was listening to Mr. Nettleton:

"Mr. Nettleton gave first attention to reading and praying, in their place; and because he was so careful to read impressively a familiar hymn on one occasion, at a meeting in a country church among the hills of New England, the truths of that hymn went home to the heart of a little boy among his hearers as nothing in his sermon did; and fifty years later that boy looked back over a long period of usefulness in the Christian ministry to thank God that one clergyman had felt that the reading of the hymn was the great thing in the service—while the hymn was being read."

But let every one remember that reading a hymn well does not come by nature. The man who leaves this important part of the service to the hazard of the moment without preparation, might as well sit down when he has announced the number of the hymn.—*Presbyterian*.

HELPING THE NEEDY.

We clip the following interesting account of a recently organized charity in New York, from the New York correspondence of the *Congregationalist*:

Brief allusion has been made in one of these letters to the "New York Exchange for Woman's Work." It is a plan devised by a few ladies here for doing a beautiful thing in a quiet way—the helping of respectable women pinched by the long-continued hard times, by sickness in their families, etc. This help is not in the way of charitable giving, but by opening salerooms for the display and sale of such useful or ornamental work as these women can make. The plan, though only two months old, has now so far ripened that the ladies engaged in it feel confident of success, and are giving more publicity to it. The rooms are at No. 4 East 20th Street. One lady pays the rent for a year, and others have fitted up and furnished the room for their purpose. They have already 200 subscribers at five dollars a year, have something like 400 articles on exhibition, and have made sales to an en-

couraging extent. Articles of ladies' clothing are not desired, nor to a great extent works of fine art, as these would bring the new organization into competition with others already doing successful work in these lines; but other than these, "all kinds of goods, useful and ornamental," the more skillfully and artistically made the better. These must be presented to the society by or through a manager or contributor to the funds, and a fee of ten per cent. on sales is charged. Among the articles sent in are laces and embroideries, many forms of house decoration, hanging baskets, dolls, oil and water-color pictures, etc., with some articles of jewelry, plate, china, and the like, which of course are not made by the ladies offering them, but were heirlooms that they were compelled to sell for the means of living. As might naturally be expected, the enterprise has already brought to the managers' knowledge—in no case do they reveal the identity of their clients—cases of pathetic interest. One lady who has long enjoyed the luxuries of a home of wealth and refinement, has long been spending sixteen hours out of the twenty-four in embroidering for the support of an invalid husband, herself, and their child. To such a woman, ready to work to the utmost of her ability, the opportunity to dispose of her beautiful handiwork, without publicity, is a blessing indeed. The benefits of the organization are not to be confined to this city. Goods have already been received from the Pacific Coast, the far South, and the State of Maine. Correspondents may address Mrs. B. F. Thurber, 4 East 20th St., New York.

EXCHANGE NOTES AND QUOTES.

The heart is the gate of true knowledge.—*Zion's Herald*.

When all the relics of "church and state" shall be eliminated from our political system, then the tax exemption of clergymen and of church property will disappear.—*Independent*.

One of the greatest needs of the Christian church to-day, is that more emphasis be laid upon the idea of righteousness in the lives of its members.—*Congregationalist*.

Were it not consciously weak in motive and purpose, the poetry of action would possess for us but little charm. The heroic in others would arouse small enthusiasm, were we their equals.—*Christian Intelligencer*.

One of the pressing needs of our busy men, in our large cities particularly, is more, and more persistent, recreation. It is not simply the brief summer holiday, nor even the trip to Europe when the system is almost at the point of breaking down. There is need of daily recreation—an hour when care shall be thrown to the winds, and work exchanged for play, and the bent and tense bow be unstrung. What better for this than "the children's hour"? How it will freshen the worn man, his play or his talk with his children, his getting down—no his getting up into the child's atmosphere of lightheartedness and enjoyment of the passing moment! How it will fit him for further labor when the sport is ended, and the hour of work again comes round.—*Christian Weekly*.

But we are not of those who fear that truth has fallen in the streets, or that the faith of the ministry in the word of God has grown feeble or failed. Error is so much more rampant and noisier than the truth, we are often made to believe that the world and the church both are going to perdition, but when the smoke clears away we are glad to find that few are hurt and nobody is killed. Just now the enemies of the truth are very jubilant, and the love of many has become cold; but the church moves onward in the cloud and the storm, strong in her salvation and majestic in her mission, destined to subdue the world. Christ Crucified, to the Jews a stumbling block and to the Greeks foolishness, is the wisdom of God and the power of God.—*N. Y. Observer*.

It is important that farmers of this country should be right. If property is to be assailed they hold a majority of the property. If labor is to be helped, they represent a majority of the labor. Co-operative farming is not necessarily bad; but it involves a change in the ownership of the farms which have been created by immeasurable patience and toil. Those who have laboriously created, and those who hold from them, imagine that they have some rights which the State will defend. A Socialist revolution makes war upon rents as well as upon interest; it strikes at farmers as well as bondholders.—*N. Y. Tribune*.

The Ten Commandments are equally admirable now as a code for the nursery or the Five Points; for children; and for men who in the moral life are but children. But a man may obey them all and be a rascal whom modern society would spew out of its drawing-rooms. He may not be a murderer, and may be godless; he may not take God's name in vain; and may be profane; he may not be an adulterer, and may be libidinous; he may not steal, and may be unchivalric, ungentlemanly, dishonorable, a liar and a scoundrel.—*Christian Union*.

S. S. Department.

Sabbath-School Lesson.-Aug. 11.

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

(For Questions see Lesson Papers.)

THE CENTURION'S FAITH.

GOLDEN TEXT: "According to your faith, be it unto you." Matt. 9: 29.

Luke 7: 1-10.

Notes and Hints.

"Ended all his sayings." The preceding chapter shows that the Sermon on the Mount is meant. Luke does not give so full an account of those sayings as Matthew. "Audience of the people." In the hearing of the people. "He entered into Capernaum." Matthew gives an account of the healing of a leper after Christ came down from the mount, and before he entered Capernaum. The supposed place of these sayings is a hill, called the Home of Hatin, seven miles south-west of Capernaum. "Capernaum" was situated on the shore of Lake Genesaret, near its northern boundary. It was in the neighborhood of other cities on the lake, and commanded a beautiful view of the water and the neighboring hills. During his public life, this city was the home of Jesus, so far as he had a home.

"Centurion." Commander of a company of one hundred men in the Roman army. "Servant was sick." "Sick of the palsy," says Matthew, who also says instead of "ready to die," "grievously tormented." "When he heard of Jesus." When he learned of the wonderful works which Christ did, of the wonderful words which he spoke and of the wonderful character which he possessed. "Sent unto him." Matthew says the centurion himself, came to Jesus. This variation does not essentially affect the incident. See what the account aims to teach, and both writers will be found to teach it: viz., the appeal to Christ of this Gentile, his faith, his reward by the Lord. "The elders." Distinguished men, who, with the priests and scribes, composed the Jewish council of seventy that ruled the nation in religious and civil matters; but ruled as subject to Rome. At Capernaum, the rulers were both magistrates and leaders of society. They were sent to Christ because the centurion thought they would have more influence with him.

"Besought him instantly." Earnestly. "That he was worthy." A great admission for Jews to make of a Gentile, and possibly a pagan. The Gentiles were not clean to the Jews, were not dear. Here, then, was a remarkable confession. "For he loveth our nation." This Roman loved the Jews in respect to their peculiarities. These were a high moral tone, worship of one God, the repudiation of idolatry, and religious works of unequalled character. The Roman may have become a proselyte; if not, he frankly confessed his respect for the Jews in their faith. "Built us a synagogue." The synagogue was a place of Jewish worship. That this Roman should build such a place shows that he was not a bigot, that he took an interest in the religion of the Jews, that he wished them well. He could still be a pagan and do this. His spirit is a rebuke to that class of Christians who can not tolerate other Christians of different denominations. Let uncharitable believers go to this pagan, consider his ways and be wise.

"I am not worthy." Very true, and yet, not every one who asked favors of Jesus felt so; and not every one who felt this humility spoke of it so freely. It is fitting speech in the mouth of all who pray. "Let another man praise thee, not thine own mouth." "Enter under my roof." Simon did not feel so. Zachaeus did not. Jairus did not. Mary and Martha made no such confession; but this man was right. What house is pure enough for the Lord? But he is needed under our roofs, to heal, to purify, to keep the life elevated, holy, heavenly.

"Say in a word." Give the command. To whom? To all forces and powers. They all obey his voice, and not less to-day than of old. "Set under authority." "Placed under authority." The explanation that follows makes this to mean "by the authority of those above me, I am given authority over others." He meant, then, to imply that God had placed Christ in authority, just as the Roman general had him, the centurion. "I say unto one go." The discipline of the Roman army was one element of the imperial power which conquered the world. Here is an illustration of it. The centurion thought that all things would obey Christ in the same way.

"He marvelled at him." With gratification and astonishment, Christ marvelled. This man was a pagan, a Roman, ignorant of the Prophets and of Moses, yet a true child of nature. His mind was not paralyzed by prejudice, nor by his own idea of what Christ must be and do, nor by fear that Christ would not agree with some metaphysical promise of his own creed. He knew the works of Christ and believed on him for their sakes. Pharisees and scribes, with their minds full of traditions, false interpretations and other rubbish, had not this freedom. "Not in Israel." For reasons just before named. Christ comes to child-like hearts, welcomed without distrust. To hearts that, before him, do

not feel unworthy, that are wise, that know what Christ should be and do. Christ is not so readily, nor cordially welcomed. So pagans may sometimes be more ready than Israel to believe.

The lessons to be enforced are (1) that the religion of the Jews was superior to all paganism; (2) that Christians should show a charity for each other, superior to that which this pagan showed for the Jews; (3) that our privileges, our Bibles, our Sabbaths and our churches, should make faith easier to us than to any other class of men; (4) that it is the simple and childlike that enter the kingdom of God.

ENGLISH SUNDAY-SCHOOLS. It is stated by a correspondent of the *S. S. Times* that the cause of Sunday-schools is making rapid progress in the Church of England. There are now more than two hundred Church Sunday-school associations in England, each comprising ten or twenty schools, and each holding monthly or quarterly meetings for conferences, normal classes, model lessons, etc. The Institute has four deputation agents, two clergymen and two laymen, who are constantly traveling about the country, organizing schools and associations, and conducting special services and meetings for teachers and scholars, especially in those districts where the association system is still incomplete. Nearly five hundred meetings were conducted by them, or by members of the Committee during last year, one-fifth of which were in our immense metropolis, and its ever-widening suburbs. The income of the Institute last year was £15,730, being five times what it was six or seven years ago; and its publications were circulated during the year to the number of nearly a million and a half. At the recent anniversary, some seven thousand teachers assembled in St. Paul's Cathedral for the annual festival service, and about three thousand in Exeter Hall for the general meeting. Last winter normal classes were regularly held at several centers in London, being the first of the kind established, and they were attended by more than two thousand teachers.

BRINGING IT UP TO IT. The National Sunday-school Teacher says:

A negro woman in the West Indies, after dropping her own gift into the missionary collection, put a coin into the hand of her two-year-old toddler, and guided it, also, to the plate. When the collector became a little impatient at the delay caused by this, she said to him: "Hab patience, broder, I want to bring de little ting up to it." She had just the right idea. The children must be brought up to giving to the missionary cause, if they are to be generous givers to that object when they become men and women. If they are not brought up to it now, they will never come up to it then as they should. The way to reap a harvest of dollars from them by-and-by, is to reap a harvest of cents from them now.

FAILURE. The ancient monuments of the East never record the failures of the kings who erected them. The Bible is full of failures. Elijah, Jeremiah, Ezekiel, and many others. We thank God that Chrysostom, Calvin, Wesley, sometimes failed. How gracious of the King of kings, our King, to have written for us the record of his failure. His sermon was Scriptural, interesting, pungent, full of gracious words. Yet it failed to touch hearts, and only roused tempers. We should not be easily discouraged when we seem now and then to fail in our blessed employ. It is enough for the servant that he be as his master. Let us be sure that our teaching is like his, our words and tones gracious. The result belongs to him. We are content—are we not?—to suffer with him, and as he did. Failure is often the foundation of success. 'Tis worth while to stumble and be bruised, if it lead us to take more firm hold on the Almighty Hand. Failure should not discourage, but lead us to the Master.—*Ch. Union.*

SUNDAY-SCHOOL NEWS.

The Sunday-schools connected with the Presbyterian church in Canada, contributed for mission purposes, last year, the sum of \$11,586.12.

The Chinese Sunday-school of the First Congregational church, of San Francisco, lately celebrated its tenth anniversary. About two hundred and fifty Chinese were present. The Stockton Chinese school has had sixty-four scholars during the year.

The eighteenth annual convention of the Michigan State Sunday-school Association was held at Flint, in the Court Street Methodist Episcopal church, on Tuesday, Wednesday, and Thursday, June 25, 26 and 27. Among the subjects considered were, "The qualifications of the primary teacher;" "Who shall control the school?" and "The State and the Sunday-school." One session each was given to the primary department, the superintendents' department, and the Bible-class teachers' department.

The Church of the Pilgrims, Brooklyn, (the Rev. Dr. R. S. Storrs,) has begun to build a new Sunday-school building and mission chapel on Henry Street, for the work of which Mr. George A. Bell has the general superintendency. The building will be about one hundred feet square, and will seat twelve hundred persons, the school-room proper having accommodation for between five and six hundred. On the sides of this, sixteen or seventeen rooms for the larger classes are so arranged as to be separated, or thrown in with the main portion. The entire building will be well ventilated, cheerful and light. The windows are to be filled with Cathedral glass, and the walls decorated. A kitchen will be placed near the large parlor, where social gatherings can be held. The exterior is to be of Philadelphia pressed brick and Belleville stone. The Henry Street front will present a broad gabled wall broken by pilasters, and pierced by rose and lancet windows. In the center of it will rise a spacious porch. The building will cost about \$32,000.

Communications.

THE DEATH OF A THEOLOGICAL STUDENT.

BY PROF. J. A. HOWE.

In the recent death of Mr. E. H. Besse, the Theological School, at Lewiston, suffers its first bereavement. The shadow cast on our spirits by this event—and which still lingers there—was, however, due to our appreciation of his worth, and sense of loss at his removal.

Mr. Besse was twenty-seven years of age when he died. He had been out of college and in the Theological School less than a year. Fearing that he could not support his family and meet the expenses of the regular three years' course, he chose to enter the middle, instead of the junior class. While in the school and in college, he supplied the pulpits of neighboring churches.

Superior mental gifts it was evident he possessed. His powers, as the result of college discipline, were developed and trained. He learned easily. He thought well. Language lent to his thoughts its choice terms. Special aptitudes for the pursuits of the naturalist were shown by him. His mind, however, was symmetrical. The discussion of moral truths or the investigation of the great doctrines of the Scriptures awakened his eager interest.

On meeting him, a stranger would be first impressed by the sweetness of his character. It lighted up his countenance, gave delicacy to it, made it pure and winning. Genial in spirit, with a hand warm to grasp, and firm to hold his friends, he was deservedly popular and beloved.

Many natural adaptations to the ministry were in that dear life. It had, as well, the essential qualities of grace.

At the last conference meeting in the school which he attended, the fervor of his piety was noticed by all. He spoke with much originality and feeling of his faith in prayer. Those remarks were typical of his constant loyalty to Christ. They showed that his character rested on the true foundation.

Death, the great test, proved the same. With calmness and triumph he parted with his loved ones, sent messages to absent friends, bade farewell to earth, looked up and was welcomed home.

His funeral was held in the cemetery, on the first Sabbath in June. The college choir sang over his grave some of his favorite hymns; his teachers, by remarks and prayers, sought to gather up the lessons of his death.

Thus ended more than seven years of preparatory study for the ministry. For a young man to die there, so near the close of a long and faithful apprenticeship, and before entering on the calling to gain fitness for which this effort was put forth, seems, at first, an irreparable loss. But better for Mr. Besse at twenty-seven, to die there, than elsewhere. After a well-spent period of study he died, but every year of study was his gain. It bore fruit in his own being. It made him more. It added to his soul. Thus he learned the art of thinking, and acquired food for thought. The life that now is, the natural world, the whole creation opened like a book of God, before him. He saw the wonders of the universe and the adorableness of its Creator. Let us beware of counting as nothing that which enlarges manhood, and of crying out, when one dies where this brother died, as if all his years of study were lost. Lost! they are treasures laid up in the soul forever. There they yield invaluable harvests. Hence, reason and religion forbid us to lament the departure of this life, as a waste. To die where Mr. Besse died is gain.

TRUST.

BY B. F. H.

Often, when her little son has been tucked in his crib for the night, and the mother has answered questions, and listened to his imaginings till his eyelids begin to droop, and she is silently waiting for him to drop off altogether, has she heard as the last question, "are you there, mamma?" And then, being assured that she is still by—without so much as consciously saying to himself, "then nothing can harm for she will take care of me," without remembering the times when, not hearing that response, he has cried out in loneliness and terror—with a restless feeling of perfect security from all dangers, real or imagined, he falls into sweet unconsciousness. May not this represent one beautiful phase of the life of faith? Is it not just resting in the assurance that our Heavenly Parent is "there"—that nothing can come to us, that must not first pass his almighty vigilance and love,—to feel that no murmurings of an unjust conscience are preventing us from hearing, at any time, his sympathizing, "I am here my child."

Nothing makes us strong like the consciousness of the divine sympathy. It makes us earnest to give our best to each moment of life's opportunity or perplexity as it comes. And, sure, then that he takes care of results, each deed or decision, however little it be, is a block in "God's building," and however now they may seem to jostle together wrongly, and to be throwing one another into hopeless confusion, yet it is only the gathering of the materials that we see. We shall find all builded into harmony at last, and that nothing that has been given in truth and kindness can fail to fit finally to the very

place where its relations to all other things make it the best.

"WHY ART THOU CAST DOWN, O MY SOUL?"

BY MARILLA.

Fainting now? So soon cast down and despondent? Forgetting the blessedness of being owned as his child in the same exhortation which biddeth thee "not to despise the chastening of the Lord, nor faint when thou art rebuked of him?" Ah, my soul, whence this disquiet? Where now are the mountains of gladness on which thou didst rest, even when sorrows loomed around thee, because of the precious assurance of thine acceptance with God?

Can it be thou art doubting, that thou wouldest dare to doubt the kindness of the Father, because for thee the bitter part hath been appointed? Perchance even here may be solved the mystery of thy gloom-enveloped way. To thee the thought has come that this sorrow is not the chastening of the Father, hence thy rebellion against thy lot, rebellion so soon followed by doubts, darkness and desolation.

Yet, if God did not send thy sorrow, he must have permitted it, and he never would permit one wave of unnecessary trouble to pass over his beloved.

Again you think, "If I am one of the beloved, why are such punishments necessary?" Remember, "so He bringeth thee to the desired haven." Let this suffice, and pause not to ask why "so?" The Father knows why, and when the waiting time is past, thou too mayest know. Till then, trust and endure.

Has not Christ again and again shown himself nearest when the hedge about thee was thickest? Has not his arm been strongest to uphold when thy step was most feeble? I remember when the autumn storm on the mountains had risen to its height, and angry clouds came down almost to our heads, while fierce winds were moaning through the forests, and wildly rushing torrents lifted their blackened waters to our very doors; then it was that, sudden as the lightning's flash, the darkened clouds burst asunder, the glorious bow of promise spanned the mountain-tops, and the swollen stream was illumined with a light from heaven's own depths. All through the gloom and peril, the glory has been nearer than we thought. Not for an instant had it perished. It was only hidden.

So Christ may be very near, even in the clouds which oppress thee, and when for thee he sees the dawn to be better than darkness, this veil will be removed, and oh, how divinely glorious will that morn appear.

"I WAS VERY LUCKY."

BY D. D. TAPPEN.

"I was very lucky in getting in my hay before the storm."

"What do you mean by that, my friend?"

"Why don't you know! I was in good luck; i. e. it happened nicely."

"In good luck, and it happened! Please explain."

"Why, where have you been all these years, not to understand language which everybody uses?"

"Not quite everybody, my friend, but, no doubt quite too many. I haven't been out of this world since I came into it, and I know well enough what is so common. But, I don't believe in 'luck' or 'chance,' as these terms are often used."

"You don't? You know I bought that place very cheap when real estate was so low here. It was sold at auction, as you will remember. Well, a day or two before the auction, I was far away, and had no prospect of getting here in season, but it happened that my business took such a turn that I got here in the nick of time, and secured the place at a great bargain. I could not afford to build then, but wanted a home very much. Now, wasn't it lucky that I got here in time?"

"Not at all."

"Well, wasn't it a happy chance?"

"No; no chance at all."

"Don't you understand that we use these terms when we mean well enough?"

Excellent people, as good as you are, use them. There is good Mrs. John Smith, I heard her say last Thursday afternoon that she had good luck in making her soap;—and Mrs. William Brown said, only yesterday, that she had good luck in churning. These are both members of your church, and good members, too."

"I know, my friend, that good people, being imperfect, say and do things that are not to be defended. I do not profess to be as good as the worthy sisters you have named; yet, perhaps, I have received more light on this matter than they. It is clear to me, since God's Word directs us to acknowledge Him in all our ways, and teaches that not a sparrow falls without him, and bids us commit all our concerns to him—that we ought not to attribute either our good or ill success in life's affairs to,—nobody knows what—but to God's Providence. The strain of Scripture is in full accord with the texts to which I have referred. But, who or what is luck, or chance? Does anything exist without a cause, aye, an intelligent cause? And, will you say that luck and chance are such? But if you don't mean anything in using such terms, why use them? Sensible people should know what they are talking about."

"Oh, well; you seem to make quite a fuss about trifles. Why, if we depart from

the usual style of speaking, and use those sanctified terms which some affect, who are so distressingly pious, such as, 'by the blessing of Providence,' and 'the Lord helping, I did so and so,' we should be laughed at by some; and we should rivet the prejudices of others against religion. Many hate nothing so much as 'cant,' and do you think it wise and right to disgust these people, and make yourself a laughing stock to the others, and tempt all of them to call you a fool?"

"I, by no means, suppose that one is to parade his piety, or use a sepulchral tone or manner in speaking of common, or religious things. True and intelligent piety is simple and natural. But it certainly does induce a suitable, and suitably full and frequent recognition of the true God. To use the heathenish terms referred to, and others like them, such as, 'I thank fortune,' 'I thank my stars,' &c., has a bad effect upon us, if we use them, and upon those who hear us. It tends to exclude just ideas of the true God from the mind, inclining us to ignore God in life's affairs, one of the most ruinous of habits, and a cause of multitude of sins. Prove to me, my friend, that this is not so, and that to use the terms referred to with disapproval, and others of the sort, is not anti-scriptural, and I will not mention the subject to you again."

WHAT IS RELIGION?

BY REV. BENJ. MOREY.

In James 1: 27 we find this, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world."

This is a text that many of us learn by heart, and often quote to our own gratification. We quote often as though that, as well as the subject matter, contained all there was to religious life. James does not say that this is all there is to religion; but in many places in his letter he intimates that there are other things to do besides visiting; yet he would not have us to be unmindful of this duty. And when we recognize the presence of God, it is pure religion. But there are many that can quote this text, yea, and visit the fatherless and widows in their afflictions, and if they find them needy will perhaps give a little something, then go home and cheat some one else out of enough to make up the gift. Are we still to understand the visit to be an act of pure and undefiled religion? Has not the virtue in the visit been deposited by the later act? We do not say that such a person may have conformed to the letter of the text, but of the spirit, the life, he knows nothing. The letter of this text points to the formal visit, the spirit of the text points to the comfort and consolation one may be able to give under the influence of the spirit of God working in your heart; and it is only thus that one can carry comfort to the mourning hearts. And it is only thus that the act is one of pure and undefiled religion, for it is only thus performed "before God and the Father," when not so performed we have not God in our hearts. The man who lives up to the letter of this text will, for a pretense, make long prayers in public, and appear to be much of a saint. Such men or women aim to serve self more than they serve God; and it is to be questioned if any act of theirs, with such motives, is to be classed as a religious act. If we get a right definition of the word religion, it signifies to rebind, or bind again. Now how can any one be said to be binding or rebinding in the harvest field, when he is only going through the motions. Such is only the shadow, and you can not base a living faith upon shadows. If, as Paul says, faith is the substance of things hoped for, the evidence of things not seen, thus faith being a substance must be shown by substantial works, that is, works of the same nature as the faith, and of that of which faith is the evidence.

We have often heard religion spoken of as a something to get, as some article of merchandise, perhaps. But is it not rather something to do? We may get the love of God in the heart by heartily and with godly sorrow repenting of our sins, and believing on the Lord Jesus Christ, but this is not getting religion, it is only getting into shape to do religiously, which we may not even attempt to do in our own name, but keep ever before us this text, "I can do all things through Christ which strengtheneth me," and this "I can of my own self do nothing."

There are many kinds of professed religion, but only one pure and undefiled religion before God and the Father upon which to base our faith in the Lord Jesus Christ, and this religion bears evidence to a living faith in the most unselfish manner, and in brotherly love. It is endowed with wisdom of the right kind as seen James 3: 17, "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Pure religion does not look upon things of a worldly nature, such as political factions, or quarrelsome church organizations, or fashionable society, or vain popularity, as anywise advantageous to a religious life, or that will enable him to serve God with any greater degree of love.

Men are writing and talking very much in these days about the necessity for a new religion, just as though God did not understand best how all men could serve him in one harmonious plan. Here lies the secret of the success of Christianity. It is the one plan of God, therefore acceptable in his sight, and therefore, when men work in harmony with that plan, they are not only accepted, but are also given the evidence of such acceptance, through the spirit of truth, which evidence manifests itself through them to the world in every form of Christian experience.

Men may philosophize upon the need of humanity, but if they produce anything that is not based upon repentance, and believing on the Lord Jesus Christ, as God's only plan of redemption, it will be a failure, as all others have been that have not been thus founded. What the world really needs, is not a new religion, but the religion of the Bible exemplified in a more Christ like manner by those who claim to be its believers. This done and the world will cease to seek after, or even desire a new religion.

"Tell me the old, old story
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love."

CHARITY.

It is not charity, nor should it be demanded of the charitable to support churches and institutions for the benefit of people who are abundantly able to pay their own pew-rents, to educate their own children, and buy their own Bibles and Testaments and papers and books. Yet these things are constantly being done. If few incomes are not sufficient, a few liberal souls must make up the deficiency. A church contribution is taken for the Bible or Tract Society, after a warm appeal from the pulpit, and then the Society is asked to donate to that very church for its Sunday-school books, equal in value to the half or perhaps to the whole of the charitable (?) contribution! And so on through the whole range of benevolences—a great many people give expecting to get back the value of their donation in some way for their own uses. These may be new revelations to some of our readers, but they can be fully substantiated by well known facts.—*Christian Intelligencer.*

TO BE NOTHING.

The *Christian Statesman* has the following very timely and truthful things to say which can not be too generally repeated:

A very popular and favorite hymn is that one which begins after this fashion:

Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet.

We do not doubt that the author of this wrote it in a spirit of deep humility and submission, desiring to be thoroughly devoted to the service of God. But we question the propriety of placing it in a collection for general use, for there are comparatively few who would sing it in just the frame of mind which inspired it. Too many people would be only too willing thus to lie—and never get up again; to be entirely emptied—and never filled up. There is a vast amount of moral laziness in the church, outside the minority who are willing to obey promptly whenever duty calls. People need stirring up, generally, and stimulated to energetic conflict with the spiritual adversaries that beset us all; and the sentiment expressed in such hymns as the one we have quoted is apt to exercise rather a soporific influence over the conscience in many cases.

ASKING FAVORS.

If you wish to be happy and independent, avoid asking favors of others so far as possible. It is more blessed to give than to receive; and though we may receive with thankfulness that which is freely offered, yet anything which approaches beggary or expectancy is quite likely to cause us sorrow. To be refused a favor is exceedingly unpleasant, and perhaps more than half the persons who ask favors, when they have done so are sorry for the act. Do what you can for yourself, and when your own efforts do not avail take your request to God in prayer. Your own credit is better than another's sumptuous meal; your dinner of herbs will taste better in your corner of the house-top, than a stalled ox eaten at a table where your welcome is not assured. The world is full of coveting, begging, and complaining, and even those who desire to give to the really needy, are perplexed lest they do harm instead of good. God never makes a mistake. What he sends to us surely we may accept with gladness, and if we carry to him the story of our needs there will be no mistake about their supply. He knows our ways and our wants. "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God."—*The Christian.*

Don't call on your pastor in the morning, unless it is absolutely necessary. When you must call, be brief in your stay. But this application will not meet the eyes of those who need it most. Alas, no! We had better put the advertisement on the front door, for there goes that bell!—*Christian Intelligencer.*

I pity the unbeliever—one whose intellect the light of revelation never penetrated; who can gaze upon the sun and moon and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance.—*Chalmers.*

What thou art in the sight of God that thou surely art.—*Thomas a Kempis.*

Selections.

THE THREE SILENCES.

Three Silences there are: the first of speech, the second of desire, the third of thought. This is the love of a Spanish monk, distraught with dreams and visions, was the first to teach.

These Silences, commingling each with each, Made up the perfect silence that he sought And prayed for, and wherein at times he caught Mysterious sounds from realms beyond our reach.

O Thou, whose daily life anticipates The life to come, and in whose thought and word The spiritual world preponderates, Hermit of Amesbury, thou, too, hast heard Voices and melodies from hence, the gates, And speaketh only when thy soul is stirred.

—Longfellow.

PERSONAL ENDOWMENT.

BY REV. J. A. LOWELL.

[An address read at the late session of the New Hampshire Yearly Meeting and published by request.]

The primary meaning of the word "educate," is to lead out of, to draw forth from. It is therefore a first inquiry, "How am I endowed?" What capabilities has the wise Creator placed within me? This questioning may well be put in the form of a self-investigation. For let one's outside helps or surrounding advantages be whatever they may, if he becomes well educated, this result will follow his own personal well-directed endeavors. Books, teachers, schools, pecuniary resources, and leisure to study, are all desirable; but they will not ensure real scholarship—a well-trained intellect. If the capabilities of the man are to be developed, unfolded, so as to be used efficiently and wisely, the man himself—his voluntary action will be the principal factor in the product.

It is manifestly suitable that what is now said should pertain to the education of the preacher, the pastor, the minister of the gospel; for our denominational Education Society has in view the training of only this class of men. Yet suggestions may be made deserving the attention of all, especially of young men, be their vocations whatever they may. The hope is cherished of saying some things fundamentally important to every one.

Now, among the fundamental agencies and methods for securing a good education, manual labor must not be omitted. The fiat of the Creator, "In the sweat of thy face shalt thou eat bread," is given to a race physically adapted to obey that fiat. The minister's muscular system is originally precisely like that of every other man. That system prepares, and is intended for, action, toil, labor, employment. And who may rationally hesitate to believe that the purpose of the wise Creator is that it should be useful employment—employment connected mediately or immediately with the bread that is eaten, and thus with the physical life, its support, its continuance; and also with the mental life and activity, which are most intimately connected with the condition of the body. It is assuredly proven by experience, that when the muscular system is properly exercised, all the powers are invigorated. The right use of the muscles gives them vigor, and there is no other way of gaining it. Is a man to walk, to speak, to study or compose, acting in either employment efficiently, muscular exercise must precede such effort. Walking or speaking is a using of muscles; and they need strength so as to respond in sustained action. Studying and composing depend upon a healthy condition of the nerves of the body. But that healthfulness comes from a healthy play of the muscular organism. Many a student, many a minister, from the violation of this primal law of his nature, as he studies and writes, hastens to the grave with speed and certainty.

It was just now intimated that, if the divine purposes should be heeded, manual labor would be useful labor; and a kind of usefulness is referred to, beyond the advantage to the body. If the farmer removes the surface rocks from his arable field, and with them erects an enclosing wall for the guarding of that field, he performs a service which is remunerative in a two-fold sense—that field is twice-planted, and this is a double stimulus for such remunerative labor. I urge that the manual effort of the young man, the scholar, the minister, be some kind of remunerative effort, some useful labor, as on the farm, in the garden, at the mechanic's bench, at the wood-pile, even with the saws, or that exceedingly health and strength favoring implement, the woodman's axe. Much is said in commendation of mere play, or recreative and amusing efforts for the student and the scholar. But most young men need the pecuniary reward of useful effort, as well as the physical effect of such effort. And the double incentive of both physical and pecuniary profit, to a wise and considerate young man, will impart to useful labor largely the quickening impulses which are claimed for the recreations of ball playing, boat rowing, and other similar kinds of pastime.

Many forms of pastime are especially liable to attract to inordinate muscular effort, as the game of base-ball, rowing matches, the Indian game of lacrosse, wrestling, skating, and even hunting and fishing expeditions. Whereas useful labor, being untended with the deep excitement of these and similar amusements, does not induce so surly the effort, that, being too violent and too prolonged, becomes unhealthy and injurious. Useful labor may add much needed means of support, and may be made a reliable and

important source of income. But full often mere pastime involves one in expenses such as he can ill afford, occasioning outlays of money for which there is no pecuniary return, though there may be physical advantages, if the pastime be not inordinately indulged in.

Certain amusements are too dangerous to be wisely recommended. Quite frequent injuries, sometimes maiming, and occasionally even fatal consequences, have been reported from the base ball ground. Both this game and the Indian game of lacrosse, involves exertion too violent for even the personal safety of the participants. And in some of the English student communities the game of foot ball has come to be exceedingly obnoxious for like reasons.

Whereas from useful manual labor one returns to his studies, his stated labor, with invigorated muscle, with a pecuniary compensation, and with his moral nature cheered and sweetened by contact with the purity of the natural world, and the heart rendered happy from the consciousness of such a use of the good gifts of God, as in every sense is right and profitable. It is exceedingly wise to learn from the book of nature. What frequent reference is had in the discourses of Jesus, to the common events of agricultural life. And did not his personal participation in manual toil, prepare him for speaking so pertinently and forcibly, and illustrating so wisely the truths which he would have the common people around him clearly comprehend?

And in a right education there must needs be a seeking and intermeddling with all secular knowledge, all attainable wisdom. Knowledge is the mind's aliment, its stimulus, its stock in trade,—is that upon which, and about which it employs itself. If there is thought, there must needs be somewhat to think upon. And whoever writes or speaks has need of ideas to express, has need to understand what is worth the attention of his readers, and of such as listen to his words. The sources of such knowledge are very various. Among them the newspaper and the literary magazine deserve prominent attention. It is a thing to be regretted, that a good weekly newspaper is not found in every family in the land. For if the habit be early induced, of giving a thorough perusal to a weekly paper, whether secular or religious, there follows the attainment of no meager store of useful information, upon a multitude of topics, of which every person should possess some knowledge. The history which future generations shall eagerly study is now being acted upon the busy theater of life. And are they who now live to be ignorant of these occurrences which the periodicals of every week are habitually describing? Wars are being fought. Science is making rapid strides. Invention is fruitful—eminently so—as is shown by the phonograph and the telephone. Governments are improved, and laws are perfected. The industries, the commercial enterprise of the nations, how deserving careful observation. Moral enterprises enlist, and are promoted by, men both strong in intellectual power, and wise and successful in the methods they employ. And the religious world is as wide as the habitable one, wherein truth is confronting error, and the religion of the cross multiplies its votaries, and its ambassadors, giving the most cheering indications of the hastening on of the glad period of final and universal victory.

Surely the vehicles of such intelligence must be greatly valued by him who is wise in availing himself of the means of self-instruction, and in preparing himself for beneficent action in the life that is before him.

The more elaborate and exhaustive writings of the monthly, quarterly and weekly magazines, and the volumes of the general library, occupy especial prominence, it is needless to say, among the sources and appliances of such an education as the minister of the gospel surely has need to attain. The foundation of the best secular education is laid in the common school. And to the privileges of the common school should be added those of the college, whenever such addition is practicable. Our graded schools have come to be exceedingly valuable. The mental cultivation they supply is far more to be prized as a legacy to the young, than many thousands of gold and silver. Whatever may be the cost in pains-taking and in present sacrifices on the part of parents, in giving to their offspring such culture, by all means should that solid foundation be securely laid for the lofty and generous superstructure which the study of a life-time is to build thereon. It is a legacy that abides—one impossible to be stolen, frittered away, or lost. Let the authority of the parent be sternly employed, if need be, in accomplishing this result. The business of active life does not demand that the young should enter upon its performance, until a broad and liberal mental cultivation has been attained. And the young can not afford to forego such attainment.

There remains now to be mentioned the principal, the chief agency, in a thorough Christian education, and no education is sure to be a beneficent one unless it be truly Christian. This agency is the written Word of God. Much has been said by way of explaining the sources of power, the reasons of the success of that chief of the Evangelists, D. L. Moody. Various, doubtless, are the reasons for that success. He has faith in God. He is consecrated to God. His industry and

perseverance are very noteworthy. His native mental abilities are far above the average of human beings. The gift of the Holy Spirit's power is also to be mentioned. And his skill to plan, and to give practical direction to, the evangelistic measures he supervises, and in large measure personally executes, this skill is, it may be, more wonderful than any other man's. But together with these explanations of his efficiency, there is to be noticed, his wonderful familiarity with the Word of God. And this is his testimony, that for many years, he has read and studied the Bible, and in addition only those writings which have promised to aid him in the attainment of Bible knowledge. And hence the ability he possesses to make use of the Word of God—such ability, may it not be said, is the most eminent divines of the world fail to exhibit? Now as regards the help which books give to the minister of the gospel, are we not to confess that the hidings of his power are within the lids of the Holy Bible? that the furnishings for his success are thence supplied, and that in comparison with the Bible, all other books, as useful as they are, yet must be lightly esteemed? Ministers are called to preach the Word of God—not science, not history, not human philosophies, but the word of the Lord. Therefore, in the studies of each day, the searching of this sacred Book, with severe mental application, with the aid of the Holy Spirit, with earnest prayerfulness, must be regarded as essential to the most successful preaching of the gospel of the Son of God. And the aid of commentaries deserves our notice, books which learned divines have compiled, having first employed many years in Biblical studies, devoutly striving to attain the thought, the Holy Spirit intended to convey. Such men as Albert Barnes, and our own J. J. Butler, and many others, have written what may be said to shed a flood of light upon the pages of the sacred writings. Objections have indeed been made to the employment of such aids in Bible study.

But in their use there need be no surrender of one's independence in judging the probable meaning of such passages as appear intricate or doubtful. Let the opinion of these writers be readily rejected whenever it is useful and right to discard them. But it is not simply a most reprehensible prejudice, that would reject them altogether. For how very much must the mere beginner in Bible study be able to learn from any life-long student of the Word of God. And they are such Bible students who have prepared the books of which mention is now made. And in years gone by rather than at the present time, it is believed, objections have been urged against schools for the instruction of candidates for the ministry, in Bible knowledge. But ought not such objections to be accounted as strange and unreasonable? For are not the teachers, the instructors in theological schools truly godly and devout, as well as learned men? Are they not sincerely interested, first, to learn what the Bible instructions are, and then to impart this knowledge to them whom the Holy Spirit calls, as he did apostles of the 1st century of the Christian era, to be ambassadors of the cross of Jesus Christ? Do these men not teach as well as they are able the doctrines of the Word of God, and even in the original languages in which they were written? And is it not their habitual effort to exhibit to the student of the Bible the wisest practical methods of presenting the gospel to the people to whom they may be sent by the Holy Spirit? How, it may well be asked, may this manner of effort be reasonably spoken against, at least, by Christian men? Did not Elisha of old teach in a similar way in a school of the prophets? And now is there danger that young ministers of the gospel shall be too well taught in these practical and essential matters concerning which their life work is to be continually conversant? We have, dear brethren, reason for devout thanksgiving to God that at our two principal literary institutions, instruction is received in the sacred doctrines of the Word of the Lord, also for the number of young men already sent forth, who are to-day shedding abroad among the churches the illumination of the truth that is in them. How the future brightens as we take note of their consecrated talents, their zeal and activity, and the work which the Holy Spirit is accomplishing through their agency. How very cheering to know, that at the annual Commencement occasions of these two colleges, two companies of these strong young men, by the mercy of God, came forth from the seclusion of student's labor and at once began to preach the truth which is the hope of the world. Surely, surely, a very deep and abiding sympathy with the work of our theological schools should be in all our hearts. We who are gathered here should daily ask for all necessary divine grace to rest upon both instructors and pupils, and that, called by the Holy Spirit, many other young men may yet share the incalculable great advantages of these schools. Let it be a means of promoting our personal interest in the results of introducing systematized methods of securing money for the Lord's treasury, that, besides the support of both the Foreign and Home missionary operations of our people, this also—the support and the encouragement of these schools of the Lord's chosen prophets will be secured. And let not the churches represented in this conference be chargeable with neglecting this Christian enterprise which is so fundamental to our success in doing

the work our Lord assigns us. In this Yearly Meeting, are there churches that do not aid this Society in its noble work? Are there pastors among us who heretofore have failed to present with lively interest its urgent claims? Shall not the coming year witness their taking up of this department of gospel work, in personal effort, in the prayers that shall be offered to God, and in the money that shall be contributed? Is there in this commonwealth any one of our churches, or a single pastor, who can afford to ignore, to neglect this work which the Lord has made ready for their hands?

An English poet thus advises a young man:

"Art thou to marry a wife of thy youth? She is now living on the earth. Therefore pray for her weal."

The churches of our Zion will, in coming years, be asking for pastors thoroughly furnished and prepared for the gospel ministry. How suitable that, from this day, these churches should ask continually the great Head of the church to call and endow, and send forth laborers into his vineyard; that in the coming years, there may be men to hear and respond to such requests.

Now, in brief, what are we to do, but render unto God the things that are God's. Let these bodies of ours, his own handiwork, be presented to him, to be rendered vigorous, and kept so, by useful physical labor, that there may be the largest hope of long and beneficent service such as he shall graciously ask at our hands. Let the mere child play, let the youth profit by a due amount of recreation; but when he becomes a man, let him put away childish things. The wonderful faculties of the mind, these let us devote also to God, and invigorated by study and improved by profitable reading; not of the novel, but of history, biography, the news of our times, and of whatever can aid us to render to him the service he asks. But first, and last, and chiefly, do we need in the mind and in the heart, the Word of God. Whether we be laymen or ministers, laborers with the hands or mental toilers in the field of life, let us be God's cheerful, earnest workers. So, living we shall be his, and dying, forever redeemed with Him.

MINOR SELECTIONS.

There is a test-point about you somewhere. Perhaps it is pride; you can not bear an affront; you will not confess a fault. Perhaps it is personal vanity, ready to sacrifice everything to display. Perhaps it is a sharp tongue. Perhaps it is some sensual appetite, bent on its unclean gratification. Then you are to gather up your moral forces just here, and, till that darling sin is brought under the practical law of Christ, you are shut out from Christ's kingdom.—Bishop Huntington.

I am convinced that the ministry can never have its true dignity or power till it is cut aloof from mendicancy,—till young men whose hearts are set on preaching make their way to the pulpit by the same energy and through the same difficulties which meet countless young men on their way to business and the bar.—Phillips Brooks.

Love, it has been said, descends more abundantly than it ascends. The love of parents for children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us?—Augustus Hare.

It is a great thing, when our Gethsemane hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity, but divine love for good ends working upon us.—Chapin.

How humiliating it is to find that I am pained when I learn that N or M does not like my preaching, yet am so calm when all the alphabet, for years, reject my Master's message!—Dr. J. W. Alexander.

Whoever would be sustained by the hand of God, let him constantly lean upon it; whoever would be defended by it, let him patiently repose himself under it.—Calvin.

Ministers are not like Plato and Aristotle, the originators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has revealed.—Hodge.

Faith may rise into miracles of might, as some few wise men have shown; faith may sink into credulities of weakness, as the mass of fools have witnessed.—Tupper.

God wishes to be served joyfully, and the glory of a good master is to find his servants continually happy and contented in his service.—Vacation Days.

ADVERTISEMENTS.

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AT LESS THAN COST. Owing to the late increase in the price of paper, we have decided to give up publishing Sunday-School Music Books, and will sell our entire stock at the following prices:—SONGS OF GRACE, 7 cents; PRAISE AND GLORY, 12 cents; ECHOES FROM ZION, 12 cents; SABBATH SCHOOLS, 12 cents; DIET, 12 cents; VENNY'S SONGS, Christian Melodist and Choral Hymns—Paper 6c, Brads 10c; Revival Hymns and Tune Book, Paper 4c, Boards 6c; Day School Song, Paper 12c, Boards 15c; Postage, Paper 2c, Boards 4c. Sheet Music at half price. PIANOS & ORGANS, NEW AND SECOND HAND OF FIRST-CLASS MAKERS, at great BARGAINS FOR CASH, OR INSTALMENTS. Illustrated Catalogues Mailed. A liberal discount to Teachers, Ministers, Churches, etc. HORACE WATERS & SONS, 40 East 14th St., N. Y.

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If you feel dull, drowsy, debilitated, have salivary glands, or yellowish brown spots on the face of body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternating with hot flashes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Torpid Liver, Biliousness, or some other disease of the "Liver Complaint." Only part of these symptoms are experienced. As a remedy for such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect cures, leaving the liver strengthened and healthy.

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LAWRENCEBURG, ANDERSON CO., KY. Feb. 10, 1873.

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Dr. H. James' CANNABIS INDICA, or **East India Hemp**, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of **Consumption**, **Bronchitis**, and **Asthma**. We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf, and as we have secured the services of an old and experienced chemist (said chemist being a native), we know that we have the genuine article.

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that **Cannabis Indica** will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing **Consumption**, **Bronchitis**, and **Asthma**. Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYOSO, PEMISCO, Mo., Nov. 13, 1877.

Messrs. Craddock & Co.:
GENTLEMEN:—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the **Cannabis Indica**, I had used all the medicines usually prescribed in my son's case (**CONSUMPTION**). I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the **Hemp Remedies** he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D.

LOVELACEVILLE, BALLARD CO., KY.
GENTLEMEN:—Please send me three bottles **Cannabis Indica**, box of Pills and pot of Ointment. Mother has been suffering with **BRONCHITIS** for twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief. Respectfully yours,
JANE A. ASHBROOK.

DEEP RIVER, POWERSHOCK, IOWA.
GENTLEMEN:—I have just seen your advertisement in my paper; I know all about the **Cannabis Indica**. Fifteen years ago it cured my daughter of the **ASTHMA**; she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully,
JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for **DR. JAMES' CANNABIS INDICA**, and if they fail you, send to us direct. One bottle will satisfy the most skeptical. \$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Address, CRADDOCK & CO., 1032 Race St., Philadelphia. N. B.—CIRCULARS FREE.

Pierces' Pleasant Purgative Pellets
SIZE OF PELLETS. 8000 Pellets.

Or Sugar-Coated, Concentrated, Root and Herbal Juice, Anti-Bilious Granules. THE "LITTLE GIANT" CATHARTIC, or Maltum in Parvo Physic.

The novelty of modern Medical, Chemical, and Pharmaceutical Science. No use of any longer taking the large, repulsive, and nauseous pills, composed of cheap, crude, and bulky ingredients, when we can, by a careful application of chemical science, extract all the salubrious and other medicinal properties from the most valuable roots and herbs, and concentrate them into a minute Granule, scarcely larger than a mustard seed, that can be readily swallowed by those of the most sensitive stomachs and fastidious tastes. Each little **Purgative Pellet** represents, in a most concentrated form, as much cathartic power as is embodied in any of the large pills found for sale in drug-shops. From their wonderful cathartic power, a comparison to their size, people who have not tried them are apt to suppose that they are harsh or drastic in effect; but such is not at all the case. These are active medicinal principles of which they are composed being so harmonized and modified, one by the others, as to produce a most searching and thorough, yet gentle and kindly operating, cathartic.

\$500 Reward is hereby offered by the proprietor of these Pellets, any chemist, Physician, or Analyst, will find in them any calomel or other forms of mercury, mineral poison, or injurious drug.

Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the constitution, diet, or occupation. For **Fatigue, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of the Chest, Dizziness, Sour Eructation, Bloating feeling about the Stomach, Bad taste in the mouth, Bilious attacks, Pain in region of the Kidneys, Intestinal Fever, Forebodings, take Dr. Pierce's Pleasant Purgative Pellets.** In explanation of the remedial power of my Purgative Pellets, I wish to say that their action upon the animal economy is universal, not a gland or tissue escaping their purgative influence. Age does not impair the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, and are perfectly reliable. This is not the case with pills which are put up in cheap wooden or pasteboard boxes. Recollect that for all diseases where a **Laxative** is required, **Purgative**, is indicated, these little Pellets will give the most perfect satisfaction to all who use them.

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INVALIDS' HOTEL.
The very large number of invalid people who daily visit Buffalo, from every quarter of the United States and Canada, that they may consult Dr. V. PIERCE, and the widely celebrated Faculty of Specialists in the treatment of all chronic diseases, has induced the necessity that the founder of this institution should provide a place on a grand and commodious scale for their entertainment and comfort.

ADVANTAGES OFFERED.—The Invalids' Hotel is more complete in its appointments than any similar institution in the world. The building is located in one of the most healthful and desirable portions of the city of Buffalo, and commands the view of Lake Erie, Niagara River, and the surrounding country, being situated in the park, and is surrounded by beautiful parks. The Hotel is furnished with a patent passenger elevator, to convey patients to and from the different floors, is provided with all kinds of approved baths, and has also connected with it a well-appointed gymnasium, and a large hall for the purpose of exercise.

CHRONIC DISEASES of all forms, whether requiring medical, surgical, or mechanical treatment, come within the province of our several specialties. **DISEASES OF WOMEN.**—Especially are our facilities of this infirmary of a superior order as regards the remedial means and appliances for the cure of all those chronic diseases peculiar to females. Employment, in moderation, of tonic, chemical, electro-therapeutic, and mechanical means, in many cases an invaluable auxiliary to the remedial means to which we resort, and which we have in the most complete manner, and in the most judicious manner, to the surface, general shampooing, Swedish movements, and light electrical exercises, to enliven and equalize the circulation of the blood, in the system, relieve congested parts, improve digestion, and strengthen the muscles, and with results which are equal in all cases to which these means are applicable. No experimenting is resorted to in the treatment. The most approved medicines are carefully employed, and the judicious regulation of the diet, to suit the condition of the patient, the thorough ventilation of the sleeping apartment, the cheering influence of music, social intercourse, and the use of amusement, and all those agencies which tend to arouse the mind of the patient from despondency, and thus promote recovery, are not neglected.

NERVOUS DISEASES.—Paralysis, Epilepsy (Fits), Chorea (St. Vitus's Dance), and all other nervous affections, receive the attention of an expert in this specialty, by which the greatest skill is attained and the most happy results secured.

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EYE AND EAR.—Special attention is given to the delicate operations on the eye and ear, and a distinguished oculist and aurist being under engagement to conduct this branch of the practice.

Invalids arriving in the city and desiring to consult us, should come direct to our Hotel, where they can be accommodated by carriage, omnibus, or street cars. Mr. LEE'S Omnibus Agents, on all incoming trains, can be relied upon to deliver passengers and baggage with security and dispatch.

Prepared by R. V. PIERCE, M. D., World's Dispensary and Invalids' Hotel, Buffalo, N. Y.

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Springfield and Peoria Express 8:40 a.m. 8:20 p.m.
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Duluth and Sioux City Express 8:30 p.m. 8:45 a.m.
Gliman Passenger 8:30 p.m. 8:35 a.m.
Daily Sunday Excepted.

The Morning Star.

WEDNESDAY, JULY 31, 1878.

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.

The Western Editorial Office is at 157 Dearborn St., Chicago.

The power of money is great, but it has its limits, limits which we are apt to underestimate in daily talk. Who that knows what friendship means will think of weighing the value thereof in fine gold? Take all the possessions of all the rich people in a city, and would you exchange the marvelous total for the blank that would come into your soul should that friend be no longer a friend to you? Dollars can not buy filial gratitude or parental sympathy. The desire after riches has brought out the talents and the genius of men wonderfully, but it does not induce rest of soul. From time immemorial men have tried to bring peace home to their hearts by offerings of earthly gifts, and have failed. It is without money and without price that the gifts of God are given. Heavenly treasures are for all who wish for them.

"Greater love hath no man than this, that a man lay down his life for a friend." And this love is on the earth to-day. We may not see many instances of it; perhaps, we shall be fortunate if we know of one such circumstance, but we can not lose our faith in it. In this world of moral coarseness and spiritual blindness, there are men and women who give up their lives for a friend. This love does not go about the streets crying aloud; neither can it tell itself to a near heart. It is supremely an act, and revolts from expressing itself in words. In the presence of this great love how insignificant and earthly do the common sufferings and vexations of life appear; how that egotism, which torments its possessor by constantly reminding him of the petty miseries of his life, vanishes and for a time the soul, looking upon this crowning act of human living, is lifted above itself, and feels there is a region of peace of which it knows but little.

Life would run along much more smoothly than it now does, if the habit was more general of taking people for what they are worth. We need to criticize less the special abilities of our neighbors and to emphasize less their defects. There are some who can not, to any great extent, make a success of conversing on religious subjects with persons by themselves, but can give effectual exhortations in the prayer meeting. These are not to be condemned for their lack in one direction or called hypocrites for their gifts in another. There are others who do not possess a gift for public speaking, and yet are not at a loss for ways of doing good. To give due credit to the diversity of talents in the world and to remember that the beam and the mote are of about the same size when viewed from the disinterested standpoint—this will banish that pernicious spirit which is ever on the alert to judge men, and which breeds many social troubles.

VOYAGE OF THE BARQUE AZOR.

Several months ago might have been seen, moored at one of the wharves of Boston harbor, the barque Azor. This vessel was interesting both because of her history, and of her intended voyage. She was of a handsome model, was a swift sailer, of four hundred tons, used in the fruit trade between Boston and the Azore islands, having made ninety-nine voyages across the ocean. She was now about to sail for Liberia, with a company of Negro emigrants.

The last voyage of the Azor had its origin in an extraordinary movement at Charleston, S. C., where the colored people organized, under the presidency of Rev. B. F. Porter, pastor of a colored church of that city, the "Liberia Exodus Association." This Association raised money, with which the Azor was purchased; held enthusiastic meetings, at which religious addresses were made, and hymns sung, and enlisted many colored persons into a plan for carrying civilization and the gospel to Africa.

The Azor sailed out of Charleston harbor, for Liberia, on the twenty-first of last April, having on board 260 colored emigrants. Of this number, 77 were males, 75 were females, and 152 were over twelve years of age. As many more were left for want of room, and await the next opportunity to sail for Africa. Two organized churches were on board the vessel, the "Azor African Methodist Episcopal Church," and the "Shiloh Baptist Church." As the Azor sailed forth, from her deck often arose from many voices the hymns, "The gospel ship is sailing," and "We are bound for the Promised Land."

In three days the Azor made 438 nautical miles from Charleston. In thirteen days the log registered 2,095 miles, an average of nearly seven miles an hour. About one half the emigrants could read, and about a fourth could write. Through the thoughtfulness of Rev. Thomas S. Malcom, a hundred Bibles and Testaments, and many Sunday-school books and hymn books, had been procured from generous friends for the passengers; and many would lie about the vessel reading their Bibles, and learning the hymns. Many prayer meetings and preaching services

were held, and a Sunday-school organized. It was an interesting sight, when the long cabin, with its bunks, was lighted, and around the three dim lamps was clustered a group of men, singing camp-meeting refrains, followed by prayers and exhortations.

The emigrants behaved themselves excellently. They were accommodating, obedient, and easily managed. Enthusiastic religious meetings were held every night. Most of the emigrants will make good citizens in Liberia. They do not go forth because of the speculation of men who desire to make money. They are poor people, rising from the depths of poverty, and ignorance, and slavery, who desire to gain in Africa the largest possibilities for themselves and their children.

Owing to over-crowding, the lack of a physician on board, and the breaking out of the measles, much sickness occurred, and there were twenty-three deaths.

The Azor reached Africa, touching first at Freetown, in less than one month after leaving America. Notwithstanding the loss of life, the emigrants reached Africa in good spirits, and filled with joy at entering upon their new arena of progress and prosperity.

We look upon this movement as very remarkable. For a great many years the idea of sending colored people to Liberia was developed by Colonization Societies, made up of white men. But now the colored people themselves have entered upon the plan with great enthusiasm. This remarkable movement has extended to Florida, North Carolina, Arkansas, and Texas. In New Orleans there is an organization with more than five hundred members raising money for the purpose of emigrating to Liberia.

That Africa presents an admirable field for the development of the colored race we have no doubt. The Republic of Liberia was founded in 1847. It possesses a land of fertility, stretching five hundred miles along the Atlantic ocean. About twenty thousand emigrants have gone thither from the United States. They have confronted the slave trade and paganism. They have carried civilization and evangelization. They have found a country of fertile soil, of valuable minerals, of tropical fruits, of constant summer, of beautiful landscapes, of measureless possibilities in the future. They have brought forth farms, mills, houses, towns, churches, schools, and legislatures, and a government which holds a place of honor amongst the governments of the world.

The ways of Divine Providence are full of mystery. The slave trade was abominable; slavery was wicked; yet, God, who can bring good out of evil, now permits the Negro to return from America to Africa, and to carry with him to that vast Continent the blessings of Christianity. Darkness has rested upon Africa for thousands of years. But we may fairly conclude that great changes for the better will occur upon that continent; and, in the swift march of modern events, Africa may be, comparatively, "born in a day."

ONE OR TWO THINGS.

Life's battles, hopes, fears, ambitions, aspirations, all depend upon, and draw their varied energy from, one or two things. In fact, we are put in this world to fight one or two things, or to work for one or two things.

There are more kinds of sin than one cares to enumerate; yet we each find that the most of them do not tempt us unless we seek the temptation, that the most of them can be overcome with the merest wish to do so; while the one or two besetting sins are the torment and misery of our lives. We fight gloriously against a host of evils within and without, but this special thorn in the flesh, this special and peculiar temptation is associated in our minds with a very commonplace sort of fighting, and with a result too often anything but glorious.

There are many prizes to be won, honors of wealth, and social position, and culture, and all the different abilities and accomplishments of life, yet any one individual has a desire for only one or two of them. He may imagine that he would like many of them, that it is his aim to be versatile, but in reality his heart is set on one or two objects only, and it is only for this one or two that he is resolved to fight and watch and pray, to work assiduously and wait patiently.

The sorrows of men multiply as one thinks of them until the heart is made faint with heaviness, yet there are only one or two that come home to each heart. The same event may happen to different persons; to some coming as a severe affliction, and to others as but a passing shadow.

Thus, while selfishness is at large among men, it is only one or two special objects that we hug closely to our hearts. We try to be unselfish in every other respect and to make ourselves believe that we can not be justly called selfish in holding to this simple point. So we try and cloak this idol with heavenly attributes and adorn it with choice virtues and make of it an image of unselfish devotion, and thus let the heart most willingly become blind to its true nature.

So we close as we began, by repeating that the Lord has given each but one or two things to work for and one or two things to fight against, an object of hope or fear is near us to teach the calmness of patience in the waiting and the sweetness of thankofferings in the enjoying.

Let it be added, that it is in regard to these one or two things that there is dan-

ger. We presume to know, not only what we want now, but what we shall want by-and-by, and fashioning our ideal for the future forget that when that future comes we may have been so changed that we shall not then need what we had deemed to be just the thing desired. The character is not formed and matured according to the rules of men. A moment may do as much towards ripening it in some cases as it requires years to do in other instances.

Yet there must be some safe way for us to decide whether the object sought is the right one. Perhaps the secret of it may be found in the simple question: Are we willing to give it up to the Lord? What we are willing to give up to the Lord and yet not give it up ourselves, has not that proved itself acceptable?

SHALL MURDERERS BE PUNISHED?

With the exception of a few weak and impracticable sentimentalists, public opinion has long been pronounced in favor of some severe punishment for murder, the capital crime against God and man. A great many good people have, however, persistently and even eloquently held with Lord Byron that hanging is about the worst use which can be made of a man, and have advocated life imprisonment instead. In several States this idea has prevailed and capital punishment has been abolished. Under the test of actual experiment, for some years, however, public opinion on this question has swung slowly, but decidedly back to the old conviction, that capital punishment is the only adequate one for capital crime, and the death penalty has pretty generally been restored.

We are all familiar with the leading argument of the opponents of the death penalty, that society is quite as well protected by the perpetual confinement of the criminal as by the taking of his life, while the individual is at the same time afforded generous space for repentance and reformation. It has even been contended that the terror inspired by life imprisonment in the mind of the would-be murderer is as great as that of prospective hanging. Submitted to the test of experience, it is found that both these arguments are fallacious and are only fine spun theories, nothing more. Murderers, as a rule, are men destitute of that moral sense which responds to good motives, possessed of brutal instincts and consumed by depraved passions, which drive them in the line of their inclinations until confronted by obstacles which meet them on the plane of their low, brutal lives. The fear of the avenging noose awaiting him in mid-air, is more potent to deter the murderer than a thousand moral lectures, or the prospect of an uncertain imprisonment.

Just how uncertain such a punishment is, is better understood by the criminal classes than by the public at large. As a timely contribution to this subject, the Chicago *Inter-Ocean* has recently published some elaborate and reliable statistics which show that in Illinois for twenty years past the punishment of murderers by imprisonment, has been not only a failure, but a disgraceful farce. The figures tell the story that of over three hundred convictions, ninety of which were for life, less than half remain in prison, and these mainly recent convictions, nearly all of the remainder have been pardoned out, and among them nearly fifty of those sentenced for life. The actual average term of imprisonment is shown by the record to be, about three and a half years. We can scarcely suppose this to be an exceptional record, but believe that investigation would reveal a similar condition of affairs in other States.

Comment seems superfluous, further than to deepen the growing conviction that for deliberate murder, the punishment must be "short, sharp and decisive," and that this wholesale abuse of the pardoning power must find somehow at the hands of an intelligent people an effective and speedy check.

A SABBATH IN NEW YORK.

Most of the large churches in New York and Brooklyn are either closed for the hot season, or procure a supply of their pulpits so as to allow their pastors a vacation. The day we were there was the last before this change, so we used the opportunity to hear one of the most popular preachers. It is more than twenty years since we enjoyed the same privilege. It is a privilege indeed to worship with the great congregation of earnest auditors. But twenty years have left their impress both on minister and people—more than on most. With many, protracted labor and trial refine, elevate, mature, but not always. Sometimes they leave scars, and show in some respects a retrograde tendency. The fault might be in us, or in some temporary circumstances; but there was not evidently a change for the better. We came away edified and benefited, but not to the degree that we were twenty years ago.

In the evening we repaired to the F. Baptist church on 25th St. between 6th and 7th avenues. It was gratifying to find a large and well appearing church edifice, well filled for a warm summer evening. The sermon by the pastor, Rev. N. L. Rowell, was one of much merit—scriptural, instructive, timely and impressive. The people showed that they were devout and earnest worshippers, and rarely have we enjoyed a better service. It was a great pleasure at the close to take by hand this beloved pastor, and a good number of his excellent members, and with

them to spend a season in social converse, visiting the vestry, Sabbath-school and other rooms. To find such a church in one of the best locations in the city, with a large organ, well furnished throughout, and free from debt, was surely an occasion of no little gratification. This band of Christians richly deserve their success.

They began very small, have struggled with numerous obstacles, but have been throughout firm, faithful, self-sacrificing and persevering. Frequently changing their location as circumstances required, generally for the better, prudent and judicious, availing themselves of favorable opportunities, worshipping at one time in a hall, at another in a hired church, or with some other congregation, at another time purchasing, then selling when it was deemed best, they have been able steadily to improve their circumstances until the present favored hour. Now there are very few churches in the denomination in a better condition on the whole. We have occasionally enjoyed the privilege of meeting with them, so as to know their history through their various changes, and we can truly rejoice with them for what the Lord has wrought among them and by their hand. They have been richly blessed in the past, and we doubt not but a store of blessing is in reserve for them in the future. May God bless them abundantly.

In many respects the New York church may be well pronounced a model church. They have had ever the spirit of prayer. Whatever their prospects or discouragements the prayer meeting has been steadily maintained and interesting. With them the spirit of prayer has never flagged. The Sabbath-school has constantly received large attention, always having a very high place. The pulpit has been well supplied. They have not sought for sensational or eccentric preachers, but men of sound minds and sound faith, earnest, constant workers, spiritual and devoted. In this way they have made steady progress, have enjoyed numerous revivals, and gathered durable fruits. They have labored in the interest of no clique or party, class or interest, but sought the good of all. None are too high or low, rich or poor, learned or illiterate to receive their cordial sympathy. They have had an open hand of charity at home and abroad, so that few churches of their means have done more. God enrich and enlarge the New York church, and raise up many like it all over the land.—J. J. B.

CURRENT TOPICS.

PRESIDENT SEELYE, of the Smith College for women, at Northampton, Mass., read a paper on the aims and successes of that institution, before the recent meeting of the Regents in Albany, N. Y. Among the conclusions which he reaches is that preparatory and collegiate classes can not be united in one institution without injury to both; that the history of Smith College, has demonstrated that a female college, no more than a male, is obliged to do both preparatory and collegiate work; that women can be highly educated, not only without injury, but with benefit, to health; that it is the testimony of Professors from male institutions who have frequently given instructions to their classes, that the girls study better than the boys, and that the average of scholarship is higher; that there seems to be as varied abilities as among boys, and that the higher mathematics and Greek, so far from being too difficult for the feminine mind, are sought after and studied with an avidity which does not characterize the usual college boy; and that co-education is fast proving itself a failure. At this rate, the time is not far distant when it will require eminently heroic qualities for one to say a word in behalf of college boys, that they do not belong to a lower species than their sisters, etc. But Mr. Seelye does admit in a brief sentence that the present high rank of the abilities of the Smith College young ladies "may perhaps be attributed to the select character of the students." We do not look for a fair judgment of the mooted question of the respective mental abilities of the sexes in regard to higher education, until there are almost as many young women as young men pursuing a collegiate course.

THE National Council of American Hebrews which met recently at Milwaukee, to form a union of all the various congregations East and West, was of more than ordinary importance. The leading objects sought by the council were three, as follows: (1) The establishment of institutions for instruction in Hebrew literature and theology, including numerous local preparatory schools wherever needed. (2) The establishment of fraternal relations with kindred organizations in different countries, and the extension of influence and means for their protection and elevation. (3) To provide systematically and comprehensively for the religious instruction of the young, somewhat after the manner of the Christian Sunday-school, save that the Old Testament Scriptures alone will be used and the tenets of Judaism of course taught. Some interesting statistics were given, showing 223 organized congregations, with 12,000 members, and about that number of children under instruction. These figures, however, give, it is claimed, only a partial estimate of the regularly organized congregations, which is doubtless true. The whole number of Jews in the United States is given as 250,000. On the whole, the prospects of this peculiar people are brightening marvelously

everywhere. With wealth and influence, and absolute religious freedom in America, and with the results of the late war in Europe all in their favor, working toward social elevation and religious liberty, the Jews may well look hopefully on the future.

A BILL for the severe punishment of tramps has passed the New Hampshire Legislature. It provides for their punishment by imprisonment from fifteen months to five years, the former penalty being provided for any person proved to be a tramp. No wonder that a Boston paper predicts an influx of these vagrants into Massachusetts. Probably, Massachusetts will not be the only State which will furnish a refuge for these outcasts. The law makers of New Hampshire have not suffered the hot days and nights of this session to pass over them in vain, if the effects of this piece of legislation but half realize the anticipations of its advocates.

SPEAKING of the right of the Orangemen to parade in the streets of Montreal the *Independent* fully commits itself to the doctrine that "if such processions are allowed by law to any class of the people, then they should be allowed and protected in respect to all classes behaving themselves peaceably." It winds up the paragraph with this vigorous sentiment, none too vigorous for the case, however: "When a mob undertakes to rule, there is but one course to be pursued; and that is to give it fair notice, and, unless it heeds the notice, then to give it a plenty of 'grape and canister.' Society should shoot down a persistent rioter with as little hesitation as it would shoot a mad dog."

THERE are certain persons who are throwing out hints as to the need of a strong government, of an "iron man at the head of affairs," and so on. Repudiation, Communism and Southernism are all exaggerated so as to make it seem all the more necessary to have a man of stubborn energy for President. And all this talk, of course, is made by people desirous of seeing General Grant again in the White House. But all these people fail to state, even if they recognize the truth, pointed out by the New York Times, that "a strong government as the reflection of the character and will of the President implies usurpation, or it is meaningless."

WHATEVER may be thought of Professor Huxley's theological notions, it must be admitted that he is a keen and interested observer of modern educational methods, in regard to which he says:

The educational abomination of desolation of the present day is the stimulating of young people to work at high pressure by incessant competitive examinations. Some wise man (who probably was not an early riser) has said of early risers in general that they are conceited all the forenoon and stupid all the afternoon. Now, whether this is true of early risers, in the common acceptance of the word, or not, I will not pretend to say; but it is too often true of the unhappy children who are forced to rise too early in their classes; they are conceited all the forenoon of life, and stupid all its afternoon.

WITH all their advantages, there is one lamentable influence which emanates from our system of public education, especially in the most systematically graded schools of our cities, and that is, in the language of the N. Y. Observer, that "children who have had a course of lessons in these studies are not willing to go from school to making baskets or brooms." It also says:

There is no sphere of honest labor that is not respectable. And if the children of the people are not forced by hot-house education into seeking employment in spheres which are thought to be more genteel than such as are called menial, thousands who are now struggling or starving for want of adequate employment would be earning a sure and respectable support in an honest employment.

BRIEF NOTES.

The London *Saturday Review* doubtless thinks of itself as doing a clever thing in calling George Francis Train the "most American of Americans."

The humane sentiment is attributed to the Emperor William, that he thinks that imprisonment for life is sufficient punishment for his would-be assassins.

The women have not got through talking about Judge Hilton and the defunct Woman's Hotel. "No room," says the *Woman's World*, "for bird-cages or flowers, but plenty for rum and tobacco."

It is reported that President Hayes has agents in California collecting facts which shall aid him in the study of the Chinese problem in America, and that there is a probability of his making of the question a special message on the reassembling of Congress.

It is just possible that these vigorous appeals for unity in action which some of the champions of the Democratic party have been making in the South of late, are suggested by the fact that that party in the South shows signs of falling to pieces of its own weight.

The "Six Companies" of San Francisco state authoritatively that during the past two years the deaths and departures of the Chinese have exceeded by about 500 the accessions. The entire number of Chinese on the Pacific coast as registered by the "Six Companies" is only 65,000.

King Humbert, of Italy, does not seem inclined to conciliate the Pope very much. An order has been issued to the officers of the army who have been married according to the rites of the Catholic church that they must be married according to the requirements of the civil law. This forces on the soldiers a choice between the Pope and their king.

A writer in the *Nat. Tem. Advocate* claims that one of the best means for purifying our politics is to carry temperance into it, that

"an issue like temperance, practically carrying moral life into political society, is of priceless value and should be gladly seized by every lover of his country, if only from patriotic motives."

The editor of *Sunday Afternoon* has a frank way of putting things. Witness this: "If the pilgrimage to America of the Rev. George Muller should have the effect to increase the number of those weak-headed people who are disposed to rely upon faith rather than upon work for their daily bread, there will be good reason for wishing that the Rev. George Muller had staid at home."

Mormonism will scarcely die a natural death judging from the recruits constantly added to its ranks from the Old World. Recently there passed through Chicago twenty car-loads of Mormon proselytes, bound for Utah. They were mostly simple-minded Swedes, but of the hardy peasant class which perpetuates itself. Isn't it about time for the Government to "regulate" this abomination?

Our Chicago Baptist neighbor, the *Standard*, inaugurates this week a "new departure." It will take a week's "vacation," and during August duplicate the "experiment." It says that editors and compositors need a little breathing spell as well as ministers, and that subscribers ought to accord them that privilege. If this experiment proves successful the number of imitators another summer will be a sight to behold.

Several homes for working girls are contemplated in London. One has already been opened under very encouraging auspices. Working girls between the ages of thirteen and eighteen, who have no parents or friends in London with whom they can reside, are boarded for 4 shillings 6 pence per week. This looks more like business in the philanthropic way than did Judge Hilton's exploits in the woman's hotel management.

The *Alliance*, our bright Chicago contemporary, has met with a change of management, if not a change of heart. Henry L. Shepard, late of the *Golden Rule*, and Willard Smith, of the *Chicago Railway Review*, have become associated in its ownership. The immediate management will be committed to Mr. Shepard. Important additions are to be made to the editorial and contributing staff, and under its able and experienced managers a successful future seems fully assured.

ERROR IN THE REGISTER. The Register for this year gives the days of the week wrong in the month of August. The first day should be Thursday, and every day named should be put back one line. The mistake was in the copy furnished us.

Denominational News.

New Hampton Institution.

The following is the report of the Examining Committee to the Trustees of the New Hampton Institution:

Your Committee have attended to their duty and would report that they found the teachers capable and faithful, while the students gave proof of hard work and successful results. The classes in Greek and the more advanced classes in Latin, under Mr. Moulton, showed evidence of thorough drill, accuracy and commendable progress. The primary class in Latin, under Miss Rowe, and the classes in French and German, under Miss Butts, were very creditable to their teachers. In view of the fact that the Continental pronunciation of Latin is becoming general in our Colleges, and of its real merits, we would suggest whether it be not advisable for your teachers to adopt it so far as regards future classes.

The classes in moral philosophy, under Miss Rowe, and natural philosophy, under Mr. Sanborn, exhibited not only a critical knowledge of the text books but also of the practical bearings of the various truths taught upon the living problems of mind and matter. The classes in botany, under Miss Rowe, and geology, under Mr. Moulton, went beyond the words and pictures of the books, showing a scientific acquaintance with the flowers of the field and the rocks of the hills.

The classes in arithmetic, algebra and geometry, under Mr. Flanders and Miss Butts, appeared well, answering practical questions by the Committee and readily solving problems not found in their books.

The classes in analysis, under Miss Rowe, and telegraphy, under Mr. Sanborn, did good work and will be able to put in practice in real life what they have learned at school. The class in surveying, under Mr. Flanders, deserves especial commendation. For thoroughness in general principles, for practical acquaintance with field work, for accuracy and beauty of diagrams, the class stands pre-eminent.

Your Committee were much pleased with the appearance of the Commercial College. The questions in book-keeping, single and double Entry, relating to all the more important and difficult principles of transacting business and keeping accounts, were prepared by a member of the Examining Committee. The answers which were in waiting satisfied us that Prof. Meservey and his assistants are masters of their profession, and that they are doing a most valuable work for the young men under their instruction. Facilities for real practice in telegraphy, wholesale trades and banking, place the work of this department immeasurably ahead of anything done in this line by an ordinary high school or academy. Not New Hampton alone but the State has reason to be proud of the Commercial College. We esteem the Institution fortunate in having so accomplished a teacher in penmanship. We consider the superior penmanship as seen in all the departments of the school due in no small degree to the successful efforts of Mr. Roberts.

We take pleasure in recording our approval of the manly bearing and urbane deportment of the students without a sin-

at home.
E & CO.,
ly5

Poetry.

A SONG OF DAYS.

Weep as if you thought of laughter!
Smile as tears were coming after!
Marry your pleasures with your woes,
And think life's green well worth its rose.

No sorrow will your heart betide
Without a comfort by its side;
The sun may sleep in his sea-bed,
But you have starlight overhead.

Trust not to joy. The rose of June,
When opened wide, will wither soon;
Italian days without twilight
Will turn them suddenly to night.

Joy, most changeable of all things,
Flits away on rainbow wings,
And when they look the gayest, know
It is that they are spread to go.

—Mrs. Browning.

NOT DEAD.

BY MRS. AUGUSTA C. B. PUTNAM.

Not as of yore we meet, we meet to-day;
A friend and leader from our midst is gone;
How strange it seems that he has passed away,
And still with us life's busy cares roll on.

It must be so;—the warrior in the strife
May mourn at will when he is wounded
sore,
But we poor victims of the ills of life
Must cover up our wounds and smile once
more.

As bridegroom sometimes steals away his
bride,
Fearing a mother's or a sister's woe,
So death, who knew how we should miss our
guide,
Stole softly on him when we did not know.

To paint a picture of that sudden woe
Too pale are any colors I can blend,
Nor is there need, O friends! the tale ye know,
The deathly faintness and the sudden end.

Not from his home his spirit passed away,
Call it not bitter fate with moan and sigh;
His home was in the people's hearts,—and
say
Was it not fitting in their midst to die?

To die?—he is not dead—the well-known
smile,
The eyes wherein we loved to look have
fled;
We see his face no more, yet all the while
Our hearts rebel and say, "He is not dead."

The work he loved so well must still go on;
The school he counted as his dearest pride,
The church that mourns a long tried leader
gone,
Must grow in strength as if he had not died.

O wife and children whom his heart held dear!
O people dwelling in our godly town!
The path of duty lies before you clear;
Finish the work his hands so late laid down.

Family Circle.

IRISH LEGENDS.

BY V. G. RAMSEY.

I.

FINMACAUL, THE GIANT.

"And was there ever such children?"
said Mary, the Irish nurse. "Always
wanting stories, the darlings,—and what
shall the story be about to-night?"
"About giants," cried Robbie. "Pinkie
had fairy stories last night, and now it is
my turn to choose."

"Is it about giants, my honey?" said
Mary, with a good-natured smile. "Ah
well, my blessed mother used to tell us
the loveliest stories about giants, when
we were little children, my brother Jamie
and myself. She would sit at her wheel
and spin the beautiful linen thread, from
which the fine lace is made, such as
Pinkie has on her apron; and while the
wheel went round, whizzing, whizzing,
and the thread grew on the spindle, she
told us wonderful stories of the banshees,
the goblins, the fairies, and the giants
that once dwelt in the land."

"I want to hear about the banshees,"
said Pinkie.

"Now hush," cried Robbie, "I choose
to hear about giants at this time. To-
morrow night you may have banshees if
you please."

"Now be quiet, will you," said Mary,
"and I will tell you about the great giant
Finmacaul, who they say was once the
great king that ruled over Ireland and
Scotland."

"Was he as big as Goliath?" asked
Pinkie.

"As big as Goliath! bless your soul,
my honey, Goliath might have kept house
in one of Finmacaul's boots, and had
plenty of room for all his kindred."

"Was he so big he could touch the
stars?" inquired Robbie.

"I should think he might, surely, for
his legs and his arms were very long.
My mother's cottage, the very blessed
place where I was born, was on the shore
of Lake Glendalough, and there is a
mountain on the north, and a mountain
on the south. One day, it happened that
a giant from Sweden named Thor, and
another from Scotland, named Ossian,
came to pay Finmacaul a visit. He sat
on the northern mountain, for that
was his throne, and a green on the side
of the lake was his footstool. When he
was disposed to bathe his feet in the
ocean, which was not more than ten
miles away, he could just stretch out his
legs, and dip them in the waves. But I
was telling you, Thor and Ossian came
to visit him, and they sat down on the
mountain to the south. For a while they
talked in a very friendly way, but when
Thor to show how strong he was, seized
his hammer, and struck a neighboring
hill, breaking it into two, just as you
would crack a nut—many are the times
I have climbed among the rocks, which
you might see were rent apart, for the
great craggy sides just fitted to each
other—then Finmacaul was angry, and

challenged Thor to a duel. Thor said
he was quite ready to fight, for though
he was not so large as Finmacaul, he
was a very brave and warlike giant.
Finmacaul fancied to have a drink before
the battle, so he drew his bottle from his
pocket. Not wishing to be impolite,
he said, "Wilt thou have a drop too?"
and Thor said, "I thank your honor, I
will most gladly." Then he took the
bottle, but he was an awkward fellow,
and let it fall. It broke in the valley be-
tween the mountains, and that was the
origin of Lake Glendalough."

"Pshaw!" said Robbie, "I don't be-
lieve that breaking a giant's bottle would
make a lake."

"I am only telling you, what my bless-
ed mother told me," replied Mary. "She
said there was a beautiful village in the
valley, that was overflowed, and all the
poor people perished."

"But did the giants fight?" asked
Pinkie.

"Oh, no, they did not fight, for when
they saw all the dead people floating in
the lake, they were sorry they had quar-
reled; and they went to work to give
them decent burial. Thor made the
hearses, Finmacaul dug the graves, and
Ossian sang over them, so the three
giants were reconciled to each other. If
you were at Lake Glendalough, they
would show you the mounds on the side
of the mountain where these people were
buried."

"You have heard of the Giant's cause-
way?"

"Oh, yes," replied Robbie. "I heard
papa talking with Mr. White, who has
just returned from Europe, about it."

"When you go to Europe you will not
fail to visit this great wonder. Travel-
ers are never weary of admiring it.
They will tell you there, that this was
the work of Finmacaul, and that, like
Lake Glendalough, it was also caused by
a quarrel. There was a Scottish giant
named Fingal, who in some way had
given Finmacaul offence, and he sent
him a challenge to fight a duel, and asked
him where the combat should be."

"I will come over to Ireland and fight
thee with pleasure," replied Fingal. "I
only am sorry that I must cross the water,
as wet feet give me a cold, and cough."

"We will put off the battle a week,"
said Finmacaul, "and I will build you a
bridge, so you shall not wet your
feet."

He went to work immediately, with
the help of Shyla, his wife. They went
in search of huge rocks which he hewed
into columns, and set in their places
where they stand to this day. One day
Shyla had filled her apron with rocks,
and was wading out into the sea, to carry
them to her husband, when her apron
gave way and her burden slipped out at
her feet, forming the island Rathlin.
Finmacaul was angry, and scolded her,
and when she returned to Coleraine, she
wept so much that there was a great
flood, and if he had not comforted her,
and stopped her tears, it is believed all
Ireland would have been overflowed."

"That is a big, big story," said Pinkie,
"bigger than the broken bottle that made
a lake. I wish I could see Mr. Finma-
caul and his wife; but did he fight with
Fingal?"

"Yes, darling, at the end of the week,
the causeway was finished from Ireland
to Scotland, and Fingal came over with-
out wetting his feet. He was very brave,
and confident of success, and he brought
his four sons with him that they might
witness his victory; but Finmacaul just
struck him one blow with his great fist,
and he fell down dead. His four sons
were so filled with horror and amaze-
ment, that they were turned into pillars
of stone, and there, their feet in the sea,
and their heads high in the air, they
stand to this day. When you go to Ire-
land you must see them. Any child can
point them out to you, and they will also
show you Finmacaul's organ."

"Did the old giant make his organ
himself?" cried Robbie.

"So they say, and there it stands.
The biggest organ that was ever made
on the earth. There are a thousand
pipes, and they are more than a hundred
feet high. The people there will tell you
that at the hour of Christmas night, the
ghost of the giant returns, and plays a
tune on his organ, just to see if it is in
order; and then if a perfect Christian
stands on a certain high rock, and reads
the genealogy of our blessed Lord back-
wards, he will behold the sea open, and
discover beneath its waters, a great city
that was swallowed up, like Sodom and
Gomorrah, on account of its crimes."

"Oh!" cried Robbie, "When was that
city swallowed up?"

"No one can tell. It was a long time
ago; they say that when it is washed
white from all its sins, it will rise again
and be the most glorious city in the
world, the capital of dear Ireland which
will no longer be poor and oppressed,
but she will be a queen among the na-
tions of the earth."

"And how long will it be first?" in-
quired Pinkie.

"No one can tell how long. It will
not be till there shall be a man so holy,
that the sea will open at his bidding, and
he will carry the holy bread and wine,
the body and the blood of our blessed
Lord, down into the temples, where the
wicked people once burned their children
to idols. Then it will be purified, and
the waters will roll back, and leave it
fair and clean, a fit habitation for a holy
people."

The children were silent awhile, filled
with awe and wonder at this strange
tale. Then Robbie got a map, and ex-
amined it carefully. What has become
of the causeway?" he said, "Here is the
North channel between Ireland and Scot-
land, but you told us, the giant built all
the way from one country to the other."
"And so he did," replied Mary, "but
on the night he died there was a great
earthquake, which swallowed up the
principal part of the causeway, leaving
only the ends on the opposite shores
which may be seen to this day."

CHILDREN SHOULD BE EITHER-HANDED.

To make children as either-handed as
our Creator intended, first fix the word
"either-handed" in the minds of the whole
household, and never let a day pass with-
out using it aloud to denote the only per-
fect child. Next impress the word "lop-
handed," applying it equally to the mere
right-handed child, and to the mere
left-handed child, and declare them both
to be equally imperfect, and on the road
to deformity. Language, that great in-
strument of truth or falsehood, being thus
cleared, I offer a few crude but practical
hints. Infants are overhanded. Their
live pets pine before our eyes from that
very cause; and it is a caution. More
floor and less lap; more safety-chair, with
both arms free, and less hugging, cud-
dled and carrying, with one little arm
crippled against a nurse's body. Child-
ren must be carried out-of-doors for air;
but even there the nurse must carry them
an equal time on each arm. It is neces-
sary to her own body, and to the child it
is vital. Nothing will require more
parental vigilance and determination than
this. Carrying for an hour on one arm
and five minutes on the other makes the
nurse lop-sided and the infant lop-handed.
In his chair, or so placed under a watch-
ful eye that both arms are free, bring pretty
things opposite his hands, and never let
him stretch out either hand across his
body. Teach him to throw things down
with either hand alternately, and by-and-
by with both hands at the same time.
Let him be a quadruped and a suckling
rather longer than usual, not shorter.
When those tender limbs will bear the
erect body without the injury a parent's
loving impatience has sometimes caused,
let him toddle, not to anybody's apron,
but to a horizontal bar held across for
him, and teach him to seize it with both
hands exactly at the same time. "Throw-
ing is a great matter in itself, and the
road to efficient striking which is a great
part of labor, sport and war. Throwing
with either hand can not be commenced
too soon nor followed up too diligently.
Taking these few hints as the mere basis
of a system, those affectionate and intelli-
gent parents who have written to me will
very soon expand the matter, and go be-
yond their counsellor in their training of
infants.

And now make a jump, and go to the
children. When it comes to reading,
writing and sewing, the center of the
paper or book should be opposite to the
nose; indeed, all objects should be so
looked at, to make the sight even and
correct. A little girl in threading her
needle should hold it well out, opposite
her nose, and thread it sometimes with
one hand, sometimes with the other, and
should use needle or scissors with
either hand; also throw and catch balls,
and play ballfodder with either hand.
Have no mercy on her if she plays her
bass notes inaccurately, or thumps them
and only plays the treble. Writing should
be taught thus: the center of the paper
opposite the writer's nose, the letters ex-
actly vertical, the slope being a mere dis-
ease to which we owe illegibility. The
writing should always be from left to right,
because we write for readers, not for our-
selves; but it should be done with either
hand. Short-hand writing, ditto. I ad-
vise parents to have their boys and girls
taught short-hand writing and type-writ-
ing. Few adults have patience to learn
type-writing; but perhaps a boy or girl
would find it as easy as hand-writing;
A short-hand-writer who could type-write
his note would be safer from poverty
than a great Greek scholar. Boys and
girls should all be taught to swim three
times earlier than they ever are. Many
a life has been literally thrown away for
want of this easy accomplishment, that
can be learned in a week; and it is an
either-handed practice invaluable to the
growing body. So is rowing, especially
with skulls. At present the most either-
handed game is "fives." It can be played
in almost any court-yard by making the
pavement smooth. But, as the hand
drives a ball freely, racket bats must be
substituted, with the handle reduced to
four inches. The game thus played,
which I suppose is much the same as
hand-ball in Ireland, would be invalu-
able, and could be played by girls as well
as boys, which "fives" can hardly be;
it would be too hard upon a girl's hand. At
cricket I advise fielding with either hand,
batting right-handed, and bowling left-
handed. It would be an abuse of a good
thing to bat either-handed and bowl
either-handed; this would entail waste of
time and loss of skill. As to throwing
either-handed, every sea-beach with shin-
gles is a natural gymnasium. The boy of
seven or eight should be trained to stoop,
raise with his left a pebble the sea has
smoothed for him, advance his right
foot, and throw with his left at some
mark, the body erect and graceful, the
right foot well advanced. He should then
stoop again, raise a pebble, advance the
left foot freely, and throw with the right,
and so on in rotation. This is invaluable
practice, especially if the instructor insists

on a graceful, easy, and ardent carriage
of the body in the act of throwing. Use
hammer, hatchet, gauge, saw, foil, and
single-stick with either hand. Do not let
your son squint down the barrel of a gun
or rifle because the government orders it.
It is needless, fatal to even sight, and
governments are often very ignorant.
Should any inequality appear in the legs,
practice digging, hopping, and kicking
foot-ball, with the inferior limb only for
a while; but the best practice of all, per-
haps, is to stand on each leg in turn, and
swing the other as high as possible both
forward and backward; this will soon
reveal any deficiency that exists, and, if
persisted in, will do wonders to cure it.
Never let stays in any form come near a
growing girl. It is a wicked action.
Hang her petticoats by braces, as a boy
does his trousers.

I offer these crude hints to parents as a
friend, not an oracle. I am sure of the
general truth; but as to the best mode of
applying it, why, we are all groping our
way out of heathen darkness six thousand
years old. We must put our heads to-
gether; and my great hope of helping
parents in this great benefit to their off-
spring and to mankind lies in this: that I
am willing to be a medium of communi-
cation between one parent and another.
Their love and their intelligence will, I
dare say, soon make me their pupil,
whom, at first starting, they have been
pleased to accept as a teacher.—Charles
Reade, in *Harper's Weekly*.

HAD SEEN HERSELF.

An unchecked fault in youth often be-
comes a ruling passion and a fixed habit
in middle life.

A little jealousy may grow until it ends
in the ruin of a home; a little too much
pride, until it leads to wrong methods of
obtaining wealth; a little too much tem-
per, until it produces crime.

Queen Elizabeth is one of the eminent
queens of history. Her conduct at the
time of the threatened Spanish invasion of
England was truly noble, and places her in
the front rank of heroines. Her defense of
the Reformation and undeviating devo-
tion to the Protestant cause in Europe,
give her a conspicuous name among the
protectors of the Church.

But she early exhibited a strong person-
al vanity. She encouraged flattery, until
the desire for it became a passion, and
dwarfed her nature, and ruled her life.

The nobility in her court, knowing her
weakness in this respect, sought her favor
by appealing to her vanity. Sir Walter
Raleigh one of the most illustrious names
in her reign, once wrote to her, when he
had fallen under her displeasure,—

"How can I live alone in prison while
she is afar off?—I who was once wont to
behold her riding like an Alexander,
hunting like Dian, walking like a Venus,
the gentle wind blowing her fair hair
about her cheeks like a nymph."

This humiliating flattery so influenced
the Queen as to procure her pardon.

But there came a time when her vanity
could no longer be deceived. She sought
to keep from sight the white hairs and
wrinkles of age by every art, but nature
did its work as with Canute and the sea.
When her form and features began to
lose whatever of beauty they once posses-
sed, she tried to banish from her mind
the reality that she was past her prime,
by viewing herself in false and flattering
mirrors.

But the wrinkles grew deeper, and the
white hairs multiplied, and her limbs lost
their power, and her strength at last was
gone. Her flatterers still fed her fondness
for admiration with their arts, and while
life offered her any prospect she still
smiled upon those whom she must have
suspected were deceiving her.

"One day," says her attendant, Lady
Southwell, "she desired to see a true
glass, which in twenty years before she
had not seen, but only such an one as
on purpose was made to deceive her
sight."

They brought it to the poor, withered
Queen. She raised it to her face with her
bony hands, and looked. For the first
time for years she saw herself.

It was a revelation. Her old rage
came back again. She pointed to her
flatterers with scorn, and ordered them to
quit her presence.

Then came the Archbishop of Canter-
bury, disgracing his sacred office by his
words. "Madam," said he, "your piety,
your zeal and the admirable work of the
Reformation, afford great grounds of con-
fidence for you."

But the wretchedly disenchanted wom-
an could no longer be deceived.

"My lord," she said, "the crown that
I have borne so long has given me enough
of vanity in my time. I beseech you not
to augment it at this hour."

She had seen herself, and the world
also, in the true glass. The early bud
of vanity had produced its own fruit.—
Youth's Companion.

At a funeral in Ireland the clergyman
had not been informed of the sex of the
deceased. He accordingly leaned over to
the sexton and said: "Shall I say 'broth-
er or sister here departed?'" "It's neither
sirr," whispered the man; "shure he was
only an acquaintance!"

An irrepressible Western tourist, who
recently visited an Italian convent and
was shown by a monk a consecrated lamp
which had never gone out during five cen-
turies, bent over and gave the flame a de-
cisive puff, and remarked with cool com-
placency, "Well, I guess it's out now!"

Literary Review.

THE YEAR-BOOK OF EDUCATION FOR 1878.
Edited by the Superintendent and Assistant-
Superintendent of Public Schools in New
York City. New York: E. Steiger. 8vo.
pp. 420.

The favorable reception accorded the *Cyclo-
pedia of Education*, issued by this publisher
last year, has created something like a demand
for the present volume. And a demand for a
similar volume will exist next year, of course,
and the years following. For these *Year-
Books* are in fact complements of the main
work, and show the educational progress
made from year to year. The department of
educational publications, the list of educa-
tional institutions which forms an appendix
to the volume, and the catalogue of publica-
tions on Education and General Philology are
useful and valuable features of the book.
Some of the best-known educators in this
country and Europe have contributed to the
volume. Its scope, in the language of the
preface, is intended to be as comprehensive
as that of the *Cyclopedia*, embracing—though,
of course, with no attempt at exhaustiveness,
in any single year's issue—the principles and
methods of pedagogics and school economy;
the administration of the school systems of
this and other countries; school legislation and
statistics; and educational literature and biog-
raphy, including notices of distinguished edu-
cators, and others prominently connected with
education, deceased during the year. The
character of the work as an annual publica-
tion involves, however, the necessity of giving
to some of these departments a fuller treat-
ment than to others; and, accordingly, the
editors have endeavored especially to afford a
complete record of the progress of education
in the different States and Territories of the
Union, including the chief cities in each, and
in the most important countries of the world,
as well as an account of the educational pro-
ceedings and institutions of learning of all the
principal religious denominations. In this
have also been included brief accounts of the
proceedings of important educational conven-
tions and associations in this and other coun-
tries. Among the subjects which have re-
ceived special attention in this volume, as
either widely discussed or particularly illus-
trating the drift of educational activity at the
present time, are the co-education of the sexes,
compulsory school attendance, denomina-
tional schools, social economy, pedagogic mu-
seums, the metric system, and school savings
banks.

HIS INHERITANCE. By Adeline Trafton,
author of "An American Girl Abroad,"
"Katherine Earle," etc. Boston: Lee &
Shepard. 12mo. pp. 428. (\$1.50).

The location of this story is in a rude fort
on the Arkansas river. The heroine is Bloss-
som, the daughter of a post-sutler. She has
been sent to the States to be educated, and the
story opens, after a short account of her early
days, with the description of an emigrant
train, winding its way across the western
plains. In one of the wagons the sutler is tak-
ing his daughter home from the States, where
at the age of seventeen she has completed her
education. A threatened attack from a neigh-
boring camp of Indians obliges him to send
her to the fort under protection of Capt.
Elyot, who is dispatched for reinforcements.
During the attack, which occurred the next
morning, the sutler is killed, and Blossom is
left to the care of her mother,—kind, but rude
and illiterate,—and the Captain. The ladies of
the fort refuse to receive into their society the
daughter of a sutler, even though she be re-
fined, educated and beautiful. The neglect
shown her exasperated Capt. Elyot, and driv-
en by opposition, he marries her, relinquishing
an inheritance which, if he had married in ac-
cordance with his Uncle's wishes, would have
been his. Blossom's subsequent life is in
striking opposition to her pleasant name.
Miss Trafton is an author with a good, pure
style, a talent for description that paints the
scenes like pictures before the mind's eye, and a
versatility that, while bringing the plot of her
story to a successful close, constantly changes
the scene so there is no weariness of monoto-
ny. The adventures with the Indians, the
soldier life at the fort, the mystery attending
the inhabitants of the Block house, the sad
fate of Blossom and the bright future unfold-
ing for her to remember will be read with in-
creasing interest till the close of the book is re-
ached.

The triumph of Magazine-making, whether
considered in its artistic, mechanical or literary
features, appears in the *Midsummer Scribner*
(August number). The devices on the cover
suggest the bright, cool, airy nature of the
contents within, in the midst of which one
finds most pleasantly. Especially adapted to
the idea of this number are the illustrated
sketches of "New England Farm-life," "A
Sea-port on the Pacific," "Our Tavern,"
"Sharp eyes," the poems "Old & Young,"
"Midsummer," and "Off Scarborough, Sep-
tember, 1779." Admirers of the late William
Cullen Bryant—who is not among them?
—will find his portrait engraved by T. Cole
from a drawing by Wyatt Eaton, and also an
illustrated paper, describing Bryant and his
home. The paper was written by Horatio
N. Powers, and illustrated by C. A. Vander-
hoof and A. R. Waud. "The Puritan's
Guest," an illustrated poem by Dr. J. G. Hol-
land, is full of a strange interest. Henry
James, Jr., has a pleasant story on "Long-
staff's Marriage," and there are numerous
short stories, besides the regular serials. The
usual departments are admirably filled. Take
this number along with you to the beach or
mountains. New York: Scribner & Co.

Sunday Afternoon is keeping well up to
its standard, and getting hosts of compliments.
We trust that it also gets subscribers, and that
it will continue to carry a level head. The
August number has a readable variety, well
adapted to the hot Sunday afternoons of the
season. E. E. Hale's serial makes good progress:
"Chips from a North-western Log," by
Campbell Wheaton, has a second installment,
giving a vivid account of a settler's experience
with Indians, and dealing with the Indian
question; and a new serial "Fishers of Men"
is begun, which promises well. There are
two good, complete stories, "A Bit of Flot-
sam," which gives vividly a bit of summer
life at the seaside; and "Beppo," telling of a
little Italian street violinist's career. "Fore-
castle Jack" pictures the various ways in
which Jack Tar is treated at sea, mostly bad
ways. Other light articles are "The Badness
of Hymns," by Frederick M. Bird, and "Incidents
of the Greek Revolution," by S. G. W.
Benjamin, and "My Minister," one of the
muscular kind, as the sketch entertainingly
tells us. It is by Mrs. C. H. Dall. "A Pris-
on for Women," by Mrs. C. T. Leonard, is a
graphic account of the institution at South
Framingham, Mass. Other articles are "Vol-
taire in Geneva," by Gerald Smith; "The
Royal Mother of a Royal Race," by B. H.

Howard; "Superfluous Praying," by Wash-
ington Gladden; and there are poems by Eliza-
beth Stuart Phelps, Thomas L. Rogers and
others. In the Editor's Table we have
"Tramps and Drunkards," "Raid as a Fi-
nancier," etc., and there is a goodly array of
book notices under "Literature." Spring-
field, Mass.

The August *Atlantic* gives a bright, varied
and entertaining series of papers for summer
reading. People will perhaps pardon Henry
James, Jr., for writing so much when he
writes so well, and will be glad to find here
the second installment of his "The Euro-
peans," "One Too Many," by E. W. Olney,
is an unusually excellent short story, and Mr.
Aldrich's burlesque, "Moonshine," is simply
charming. The present condition of "The
Stage in Germany," is enthusiastically de-
scribed by Mr. Sylvester Baxter. "The World of
the Prophet," the chief *fete* of the Oriental
year, is vividly depicted by Charles Warren
Stoddard. Richard Grant White writes of
"John Bull," and M. E. W. S. of "New
England Women," and both articles will be
found eminently readable and suggestive.
There is one of those admirable critical arti-
cles in which the *Atlantic* excels, "The New
Republic, and Other Novels," Henry Van
Brunt tells of the "Growth of Conscience in
Decorative Arts," and Prof. N. S. Shaler de-
scribes "Reelfoot Lake." The poetry for the
month includes "Lancelot," by W. W. Young,
"After-Life," by C. P. Cranch, "Fessenden's
Garden," by Elizabeth Akers Allen, and
"Content," by Catherine J. Schiller. The
Contributors' Club is even fuller than usual of
good things. "A Confidential Conversation"
between an author and his publisher, the
"Confessions of a Contributor," "Printed
Scandal," "Literary Taste in the South,"
"American Customs in Fiction," and "Flea-
body and other Queer Names," are especially
noticeable. Recent Literature reviews Miss
Stebbins's "Life of Charlotte Cushman,"
Monti's "Adventures of an American Consul
Abroad," "L'Art," and the "Leopold Shaks-
pere."—Boston: Houghton, Osgood & Co.

The *Phrenological Journal* for August is
filled with a variety of matter, especially
adapted to its particular line of work. The
study of an accompanying portrait of A.
Bronson Alcott is quite interesting. New
York: 737 Broadway.

The August *Wide Awake* beams with pic-
tures, some very beautiful, and some very
funny; and with its sixteen-page pictorial
Natural History Supplement will tax the
child who attempts to complete it in one
month. A biographical sketch of Elizabeth
Stuart Phelps is illustrated from fine drawings
by Miss L. B. Humphrey, among them being
a picture of the famous Andover study where
so many of the important Christianizing move-
ments of the day have had their beginning.
The poems are varied and generally good.
With the exception of Nora Perry's "Story of
a Dress" and "Buff and Blue" by Mrs. Bry-
ant, the stories of the number are amusing,
notably "That which Happened to Tommy"
by Eliza Wood, "A Mischievous Day" by Florence
Allen, and "Mrs. Hubbard's Live Stock" by
Eleanor Kirk. "Miss Muslin" goes fishing
with Mitlades, and "Nippity Fidget" has an
adventure in Large Print, with pictures, for
the very small Wide Awakes. The Natural
History Supplement is devoted to Birds. It
opens with a Yellow Bird paper by Ernest
Ingersoll, followed by "The Swan" by Elmer
Lynde, the amusing story of "Daniel" and
an account of some "Trained Canaries" by J.
A. Sever.—Boston: D. Lothrop & Co.

The National Temperance Society (New
York) has just published a book bearing the
title, *The Two Chains; the twenty-nine Ar-
ticles of Temperance*, written by Rev. W. F.
Crafts, of Chicago. The first chain represents,
in a series of brief, pointed chapters, or
"links," replete with striking incidents and
illustrations, the specific, unalloyed results of
strong drink. The second chain presents in a
similar manner the varied methods and agen-
cies to be employed for protection and re-
demption from the drink bondage. This in-
structive little volume has been prepared spe-
cially for popular circulation among busy peo-
ple, and it should have a wide circulation.

Messrs. Ford, Howard & Hulbert, of New
York, announce a *Biographical Memoir* of
William Cullen Bryant, from the pen of his
intimate friend, Gen. James Grant Wilson,
himself a poet, editor, and author. Gen. Wil-
son has much original material for such a me-
moir, and something of decided interest may
be looked for, giving valuable literary and per-
sonal reminiscences of the venerable poet.
This will be incorporated in a "Memorial
Edition" of Mr. Bryant's well-known "*Libra-
ry of Poetry and Song*," undoubtedly the
most marked popular success of his literary
labors, as

Ayer's Hair Vigor.
FOR RESTORING GRAY HAIR
TO ITS NATURAL VITALITY AND
COLOR.

