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THE MORNING STAR

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The Morning Star.

WEDNESDAY, JULY 23, 1879.

"TAKE NO THOUGHT."

Oh, leave thyself to God, and if, indeed, 'Tis given thee to perform so vast a task, Think not at all, think not, but kneel and ask! O friend! by thought was never creature freed From any sin, from any mortal need; Be patient! not by thought canst thou devise What course of life for thee is right and wise. It will be written up, and thou wilt read. Oh, like a sudden pencil of rich light, Piercing the thickest umbrage of the wood, Will shoot, amidst our troubles infinite, The spirit's voice; oh, like the balmy flood Of morn, surprise the universal night With glory, and make all things sweet and good.

—Thomas Burridge.

EDITORIAL PARAGRAPHS.

The promises of the Lord are precious. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry lands springs of water." When the heart of man has tried its best to reach a satisfaction, has utterly failed and can find nothing in human lives or efforts that can aid it; then it is that the Lord is waiting to bless that soul abundantly and to make of the wilderness before it a pool of water. This is true, for the Lord hath spoken it. The poor and needy are the Lord's favorites.

The New York Tribune has its say about the relation of the parties in the true marriage: "Each lives not for himself not for the other, but for the highest good of both;" an idea somewhat often expressed, somewhat rarely experienced, but whose realization is possible. Unselfishness may blight this possibility as effectually as selfishness, for what is called unselfishness is sometimes but the quinquessence of selfishness. It is neither selfishness nor unselfishness, but it is the exercise of the God-given self in each that shall lead both into ever-advancing fields of thought and benevolence, the entrance to which is revealed to neither alone. The conscious submission of self to the inflexible results in receiving the God-given self from on high.

To be in the right place, to know one's own powers, and to be ruler of one's self are qualities, one or all of which most men lack. To have the assurance that one is in his right place gives one the stability of nature; as a writer has expressed it, it makes the individual feel his right to be as much as Cape Cod has a right to be. The patent lesson of a diversity of gifts is a very old lesson, and people do not seem to learn it much better than they did in Homer's day, as witness this from Cowper's translation of the Iliad:

"Hector! Thou ne'er canst listen to advice; But think'st thou that, if heaven in feats of arms

Give thee pre-eminence, thou must excel Therefore in council also art mankind? No. All-sufficiency is not for thee. To one, superior force in arms is given, Skill to another in the graceful dance, Sweet song and powers of music to a third, And to a fourth loud-thundering Jove imparts Wisdom, which profits many, and which saves Whole cities oft, though revered but by few."

After all, the highest thing is to be ruler of one's self, the hardest and most rare thing, too. The more one by himself tries to rule self, the more self he finds to rule. It is decidedly an unequal contest. Self can never rule self; but self and God can do it.

Three little barefooted urchins hopping on one foot through puddles and enjoying themselves with the fun of splashing as much water as possible all over their clothes. Such is the little scene just enacted opposite our office window. Do we mention this to moralize over it? By no means. It was a pleasant little picture, and so we note it. As we think of the long array of mamma faces as they read this item (if they happen to read it), we half wish we had not said anything; for these mamma faces do not look as though they enjoyed the fun of dirty water being splashed all over little trousers and little jackets. For their consolation be it said that apparently only one of the said

little urchins started out neatly and cleanly dressed this morning. But our sympathy, we must confess, is with the two ragged, dirty little gamins; for they did seem to be having the happier time of it. They did n't have any clean clothes to soil, and their mamma (if they had any) would n't know the difference if they only dried themselves in the sun before dinner time.

CHICAGO.

BY PROF. G. E. POSTER.

The West is the scene of rapid growths, and no city more fully illustrates this than the great metropolis, Chicago. It is the center of this vast producing country, the medium between the East and the West, the points of convergence for a great railway system, and the head of an extensive lake navigation. Its enterprise is astounding and of this its development is the best proof. Everybody has heard of this wonderful city, and it is quite probable many would like to read a few points of its situation and history.

The ground on which the city is built was formerly on a dead level with the lake, but has been, by the wonderful energy of the citizens, raised to a height of fourteen feet above the lake surface, and in an ascending grade towards the western side where it attains an elevation of twenty-eight feet. This was necessary for a proper drainage. Chicago is built upon the south-western shore of Lake Michigan, and extends about ten miles north and south, and back from the lake toward the west for about six miles. It covers a space of nearly forty square miles, and is divided into three parts. This division is made by a river which puts in from the lake, and at about half a mile therefrom divides into two branches, one running northward and the other south-west. So the parts of Chicago are popularly denominated north, south and west sides.

This river, formerly but a small bayou, has been largely made by dredging and wharfing and now forms a very useful and in fact indispensable water-way through the city. It gives to it an interior water frontage of about forty miles, twenty-five of which are lined with docks and ware-houses. This river and its branches is crossed by thirty-three bridges, all of which swing, and through which at all hours the busy tugs are steaming with crafts of every kind. The interruption to travel on the streets incident to these swing-bridges is a serious inconvenience, and one which it will be difficult to overcome. Two tunnels under the river have been built, and at great cost; but the darkness and unpleasantness of these make them unpopular with all classes, who would much rather wait at the bridges than attempt the long subterranean passages. With the south branch of this Chicago river a canal connects, running to the Illinois river at La Salle, which river flows into the Mississippi above St. Louis. The Chicagoans have by a large outlay induced a continuous current from the lake through the canal into the Illinois river which thus runs off the sewerage of the city into the Mississippi river.

Chicago owes most of its prosperity to its situation. About the center of the vast fertile producing belt running through the West, and at the head of the great lake communication, it has needed but the effort and enterprise of business to make its future. At least, twelve great lines of railroad center in Chicago, connecting it with the farthest points East, West and South. It thus draws the manufactures and importations of Europe and the East, the stock and grains of the West, and the fruits and products of the South into one common mart of exchange. Any one who thinks for a moment of the vast country traversed by these lines, and the diversity of production as well as the rapidly increasing population will have a key to the unexampled growth of this great city. In 1830, it had but fifteen houses and one hundred people, and when incorporated in 1837, a population of only 4,000. From that up to 1870 her increase in inhabitants was 10-1-2 per cent. per year, and in 1875 she had achieved a total of nearly 500,000, and from a trading post for furs with the Indians had arrived at a wholesale trade of \$460,000,000 annually. On October 8, 1871, occurred the great fire which in less than one day burned over three and one-half square miles of city territory, destroyed 17,450 houses and turned nearly 100,000 people out into the streets with a loss in property of about \$200,000,000. Yet within a single year the whole of this territory was again covered with buildings and mostly of a very durable and superior kind. The business flowed back into its old channels and capital was sure of a return on its investment. The new streets are wide, seldom less than 80 or 100 feet, and some of the finest blocks to be seen in any city line their sides. Along these hurry the constant streams of busy men and driving vehicles, and crowded street-cars; everybody seems to have something to do and to be in a hurry to have it accomplished. Chicago can not

as New York boast of elevated Railways, but she has an excellent system of street cars which run to all parts of the city from central points where the three sides join.

A wonder of Chicago is its system of water supply. Two tunnels more than two miles long extend out under Lake Michigan and are joined with what is called the "crib." Into this crib, a huge pentagonal structure, 98-1-2 feet in diameter, and built of immense wooden beams fastened by strong iron rods, water is let, and then pumped through the two miles of tunnel into a vast stand pipe on the shore, and thence by its own weight distributed to all parts of the city. The capacity of these tunnels is about 150,000,000 gallons a day, and the city has run about 500 miles of pipe. This great work cost the city about \$8,000,000. The depth of the lake at the extremity of the tunnel is about 35 feet, and the talk now is of extending the tunnel two miles farther out into the lake, and so obtaining a cooler and fresher water supply.

The crowning beauty of Chicago is its numerous parks. There is nothing so vast as the Central of New York, nor so varied as Philadelphia's Fairmount, nor so venerable as Boston Common, yet is Chicago's park system destined to develop into one of the finest and best in America. Each side has its own park, which is under a commission and sustained by an assessment upon the property of that division. The North side has Lincoln Park which lies along the shore of Lake Michigan, beautifully planted, and variegated with water and artificial elevations. The drive along the lake shore is superb, with its stately elms and constant view of the blue waters outside. The West side has three parks making up its system—all connected by boulevards, and each spacious and well kept. On the south is the large South Park which stretches out to the lake, and encloses a large extent of what is yet meadow land, unplanted with trees. The ultimate design is to connect all the parks with a splendid boulevard extending from the lake near Lincoln Park on the north side, through the three west side parks, and then over through south side park to the lake again. The whole length of this boulevard, running through all the parks will be about 37 or 40 miles. A considerable part of this grand drive is now completed. Vast sums of money have already been expended upon these public parks, and every year sees solid improvements carried out. We have no time left to mention the churches, public buildings and business of the city. They are all good in their lines, and full of the general enterprise which is so characteristic of the great city. In our next letter will be given some idea of the social and religious forms of Chicago.

TEMPERANCE AND THEOLOGICAL SCHOOLS.

It seems that the statement of Pres. Cheney, the other day, before the convention of General Baptists of England, that a condition of membership in the Free Baptist church of America, its ministry, and theological schools, is total abstinence from intoxicating drinks as a beverage, awakened some surprise and called out expressions of dissent from some of its members. Possibly there may have been some misunderstanding of the matter so far as our theological schools are concerned. Perhaps our English Baptist brethren suppose that we have a written rule on the subject, under which applicants for admission are examined with respect to their drinking habits, and possibly required to sign a pledge of abstinence during their connection with the school.

Not a bit of it; there is no rule, or if there is one, or ever has been, it has become a dead letter. Not because of a free allowance of its violation, as is the case with some rules, but because of its utter superfluity and uselessness. For the last quarter of a century, no applicants for admission to our New England Theological School, to my knowledge, has been asked whether he habitually or occasionally used intoxicating drinks. Such is the public sentiment here, and especially such is the well-known and avowed sentiment in our denomination on the subject, that it is taken for granted that no young man would presume to offer himself for membership in the school, whose habits did not correspond to its total abstinence principles.

I can say more. During the whole period mentioned above, and indeed during a much longer period, no single instance of improper use of alcoholic liquors, in the case of any student, has, to my knowledge, been brought to the notice of the faculty. All of which goes to show the gratifying hold the temperance principle has taken upon the conscience and life of our Christian young men.

Well did the President of the convention declare that though he himself was not an "abstainer," yet English Christians must come to the position equally occupied by the advanced churches of America.

It is equally well that visitors to England should bear such testimony to the hard-bested temperance workers there, as Gov. Dingley did with respect to the workings of prohibitory laws, and as Pres. Cheney has done with respect to the religious aspect of the cause in this country.

It is but a just and merited return for the bold and manly utterances against the sin and shame of American slavery, made by George Thompson, Dr. Burns, and other Englishmen, when they visited our shores.—J. F.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

HOME OR FOREIGN?

Again and again do the relative claims of these departments of Christian work present themselves, and it is sometimes difficult for really good Christians to hold the balance even and true, giving to each its due proportion of sympathy and help. Almost insensibly, and entirely without intention, we drift to one side or the other and become the advocates of one to the partial exclusion of the other.

Both are essential factors in the great problem of the world's salvation. Neither can be omitted without serious damage to the final product. The inequality in the numerical value of the agencies at work in these two fields is much greater than it ought to be. The clearly expressed intention of our Saviour, and his final commission to his disciples, shows that the same gospel was to be preached among all people; that it was to be carried into all nations; its standard was to be set up and its banner unfurled on every hill-top and in every valley. As matters go now, it will be a long time before this will be done.

At present, vastly more is done by Christian nations for the spread of the gospel in their own midst than for the conversion of the heathen. Without asserting that absolutely as much should be done for the latter as for the former, we would ask candidly, ought the disparity to be so great as it is? We have, probably, one preacher to every thousand persons in our own country. In India, where there has been done than anywhere else, there is not much more than one preacher to a quarter of a million of people. The odds are fearfully against the missionary. He works without the multiplied helps of Christian civilization, and in the face of great opposition. The disproportion ought to be reduced. Justice to the heathen demands it. A due regard to the Saviour's commands demands it. The progress of religion at home demands it, for history shows that zeal and activity in sending the gospel to the heathen has tended directly to fan the flame of piety in the heart of the church at home. Let us at least, try to do justice to all the claims made upon us by the various departments of Christ's cause, hold them all as dear and sacred, do what we can to help them, and distribute our labors and gifts according to the best light we can get, praying that God will cause all to prosper.

THE CARDS.

You know what cards we mean. Your pastor called your attention to them at the beginning of the year and explained the method of using them. Did you take one? Did you read it? Did you sign it? Did you return the coupon to him? Have you paid the monthly subscription made on it? Well, have you paid anything for the Benevolent Societies since the year began? If not, will you begin at once and pay double rates regularly every month till the end of the year? No other way can be simpler or easier for you as a rule. It will do you good to provide for and make this monthly offering, even if it should seem small. It will encourage your pastor. It will cheer the Financial Secretary. It will make the Treasurer glad. It will help the far off missionaries. It will bless the heathen. It will honor God. Do it by all means.

REV. JEREMITH PHILLIPS, D. D.

By a letter just received from Dr. J. L. Phillips we learn that his father and mother were expecting to sail from Calcutta for Liverpool on the 14th of June, by the steamer "City of Carthage." The health of our brother has not materially improved and there was no probability of his being any better in the climate of India. He has been in that country fourteen years since his return. His work has been a great and good one, as well as of long continuance. We earnestly hope that he may be spared yet many years to serve in America the cause he has loved and labored for so faithfully. Who will go to enter into the vacant place?

A NEW ERA IN SYRIA. The Mohammedans have at length wheeled into line with that advancing column, led by the Protestant missionaries, which is moving on to the education and enlightenment of Syria, and the disenfranchisement and elevation of women in the East. The mere fact that Mohammedans will pay for the education of girls is one of those striking pivotal events which mark a new epoch in history. What a marvelous change since the days of Fisk, Parsons and Eli Smith!—*Missionary Herald.*

INDIA. In a tract of country on the borders of the native state of Hyderabad, there are now more than twenty-five villages in which are well-established native churches. This work began entirely from the reading of Bibles and tracts by the people; the native catechist who first visited the neighborhood finding there a

body of natives who regularly met for Christian worship.—*The Friend of Missions.*

THE MORAVIAN CHURCH says, *The Friend of Missions* takes the lead in benevolent giving for the cause of missions. In 1877 it raised about twenty-two shillings for each of its 16,000 members.

WOMAN'S WORK IN CHINA. There is only one lady missionary to eight hundred thousand Chinese women. Woman's work in China is of infinite importance.—*The Advocate of Missions.*

FIJI ISLANDERS. Only forty years ago Fiji Islanders feasted on human flesh. Now no less than forty thousand children attend Sunday-school, and thousands of people are earnest Christians.—*Bapt. Miss. Mag.*

The various woman's foreign missionary societies of America collected during the year 1878 nearly a half-million of dollars, or, more exactly, \$438,403 83.—*Northern Christian Advocate.*

INDIA LETTER.

MIDNAPORE, INDIA, MAY 28, 1879.

Thank God, the rain has come at last! The parched ground has been pleading for rain these long weeks and months, and the farmers have been looking into the heavens with anxious faces and heavy hearts. What a change these few showers have made. The grass begins to cover up the burnt earth, the cattle begin to revive, the plows are moving all around us. Those of us who have seen a famine, know how to be grateful for the rain; that even now promises a crop, and allays the dire forebodings of millions.

We seem to have very few events to report here, but this month we have had an event indeed. The Bible School, for which some of our number have long prayed, has become, thank God, a fact in our missionary history. How I wished that the hundreds of brethren, beloved in the Lord, who contributed for its endowment, could be with us on the morning of the 1st, when this school was formally opened. The first of May will hereafter have blessed memories associated with it. Whether our annual Register inserts this event in its excellent chronological table or not, I assure you that many hearts on both sides of the globe will remember the anniversary day of the opening of this Bible School for training native helpers. May the school do a work so good, and so permanent that its founding day will ever be cherished with joy and gratitude by increasing numbers here in this dark heathen land.

There was a half-hour service of prayer at dawn, attended by all the students who had arrived in town, and by several friends of the school. This was an excellent preparation for the day. The public services began at eight o'clock, and occupied two hours. The full programme might seem dull to some readers, hence we shall cite briefly its chief features. The first thing done was this; the entire congregation rose and sang the doxology. Afterwards, hymns were sung in Bengali, Oriya, Santal and English, at fixed intervals between the other exercises. Select Scriptures were read by one of the native preachers, and prayer offered by another. During the service, there were prayers in all the languages indicated above, and may it please our Heavenly Father to hear those earnest petitions in behalf of this new school. I may say here, that on this day all of our mission churches were invited to join in a special prayer to God for his blessing upon the Bible School.

After the address of the principal, setting forth the object and aims of this new school, there were several very practical and interesting addresses made by missionaries and native brethren present. It was my good fortune to have in my possession two photographs, which elicited much interest. One was that of our aged brother, Adam Brown, whose gift of one thousand dollars cheered me so much when beginning the endowment. It would have done him good to see how eagerly the young men gazed into the face of their far-away friend, and how interested they all were in what was told them about him. The other was the photograph of a lad of fourteen. It pleased God to take him to himself, and one of the very happiest homes in the Pine Tree State was made desolate indeed, but the Christian parents wished to erect a monument in memory of their son, so they endowed a scholarship in the Bible School by the gift of five hundred dollars. This scholarship will be held by some worthy student, and is known as the "Perry Memorial Scholarship." It would have been such a pleasure to show our students and others, the photographs of many others, who did so nobly for this school. Perhaps some of the kind donors will send us their photographs to be preserved in the Bible School library. We shall be very much obliged for them. Their faces will recall very pleasant memories, and it will serve to keep alive the spirit of thankfulness in the minds of the students.

When the public exercises were over, the lessons were assigned for the next day, and on Friday morning, the 2d of May, our recitations began. I was forcibly reminded of my first Bible class in the Mission, begun on the 28th of March, 1866, with two pupils, Mahes and Madhus, both of them worthy workers for years in this field, and both now resting from their labors. May this Bible School give us many men of like spirit, who shall devote themselves with joy to the elevation of their own countrymen. We would bespeak for it the constant and earnest prayers of all friends of the mission. Is it asking too much, to express the hope that this Bible School in India will be associated with our home schools in the thoughts and prayers and gifts of the churches?

How the Hindoos regard the establishment of such an institution as this may be inferred from the following incident, to which my attention has been called by a brother. A Brahmin at Benares pointed to some missionaries preaching to the people, and said,—"Look at those men, and see what they are doing." "They are preaching to the people." "True, what has the sahib in his hand?" "A New Testament." "Yes, a New Testament; but what is that?" "I will tell you, this is the gospel ax, into which a European handle has been put. If you come to-day, you will find them cutting; come to-morrow you will find them doing the same. And at what are they cutting? At our noble tree of Hinduisim, at our religion! It has taken thousands of years for

this tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble glorious tree, but these men come daily with the gospel ax in their hands, they look at the tree, they cut at them, but it is helpless. The gospel ax is applied daily, and although the tree is large and strong, it must give way at last." "True," replied one, "but many a poor handle gets worn out, and many a one breaks; and it takes a long time, till the new handle is obtained from Europe and prepared and shaped." "Ah," the Brahmin answered, "if that were all, it would be well enough, and the tree would have respite, but what is the real case? No sooner does a handle cut it can no longer swing the ax, than it says, what am I to do now? I am getting worn out. I can no longer swing the ax; am I to give up cutting? No, he walks up to the tree, looks at it, and says, 'but here is a fine branch, out of which a handle might be made.' Up goes the ax, and down goes the branch. The branch is shaped in a new handle; the European handle is taken out, and the native handle put in, and the swinging begins afresh. At last the tree will be cut down by handles made of its own branches!" The good brother, who sent me this, well says, "May God grant you glorious success with your manufacture for native handles for that gospel ax at Midnapore."

The Bible School students accompany the missionaries and native preachers to the bazzars of this city, several evenings of each week, and there are becoming familiar with the methods of that department of work. Some of them, will before long, I hope, be able to participate in our bazar work. Besides this, the young men are going out to the near villages to converse with the people, which is far easier than preaching to the congregations of the bazar. We are doing what we can to teach these Bible School pupils how to work for the children of this pagan land. Now the wonderful success of the Roman church teaches us to begin with the little children. A new Sabbath-school has been organized in the house where the Bible School is now held, and the students are devoting themselves with truly commendable zeal to bringing in the Hindoo, Mohammedan and Santal children, and adults, too, of this immediate vicinity. The school bears the name of one to whom I am greatly indebted for many valuable hints in Sunday-school work, my dear friend and brother, Dr. R. P. Perry, of New York. Your readers will perceive that I have not taken much space for the description of the buildings belonging to our Bible School. For the very best of reasons, there are none. But of this another time. Who will build us a hall and dormitories? J. L. P.

EXCHANGE NOTES AND QUOTES.

The highest friendship is shown in a willingness to lose the friendship, if need be, to save the friend.—*S. S. Times.*

The essentials of a good school are four: hygiene, thoroughness, individual development, moral training.—*Christian Union.*

We have lately concluded that one can form little idea of a man's bearing in society from meeting him the first time in his bathing-dresses.—*Christian Register.*

When a profane, or impure, or quick-tempered foreman is set over young and old the superintendent or manufacturer must be held responsible for the moral havoc which such a monster commits.—*Ill. Christian Weekly.*

Ambition is a snare, and the devil knows where to place it. . . . When the Saviour put that pointed question, "How can ye believe who receive honor one of another?" he touched an insidious cause of unbelief, which is destroying the usefulness of scores of talented and promising young men in the churches, and blotting out their names as worthy Christians.—*Journal & Messenger.*

Long speeches, long letters, long communications are out of place in these stirring times. We have a whole world's news to look after and put in order for our readers. Let our correspondents and contributors remember this. Drop the semi-colons as much as possible, and the colons altogether. Make the space brief between your periods. Throw away the adjectives without remorse. Sacrifice the pet metaphors. Be clear, crisp and pertinent.—*Am. Cultivator.*

A parish meeting is a meeting for the members of a parish, and not for a half-dozen men who "run" things. Every member of such an organization has an interest in it which demands his attention, his consideration of what is best, and his vote for that—and that only—which his maturest judgment can approve. Men who stay away from parish meetings, and leave it to the ambitious ones, who are sure to be there, and sure to assert their leadership, and go ahead, "hit or miss," if they be not restrained, must blame themselves for the consequences.—*Congregationalist.*

A tent meeting has sometimes nearly ruined a little church of the same denomination near which it was held, breaking up the meetings and Sunday-school until it was over, and causing a scattering which perhaps can never be undone. We should like to be informed of the existence of a single vigorous and growing church anywhere, where one of these big camp-meetings has been held by the same denomination from year to year, to overshadow and submerge it. Such churches are liable to transient excitements, but do they show steady growth?—*The Christian.*

There are very few people who would not rather give a thousand dollars than lose that amount. Most men would rather bestow a thousand dollars where they choose, than to be thousand dollars offered to them, where one man gives a thousand dollars, where one man distributes a thousand among those who really need it. Ten men see their bankrupt debtors riding about in carriages, or living surrounded with every comfort at their expense, where one man has opportunity of hearing the blessings of the poor and of those that are ready to perish, through the voluntary distribution of an equal amount of his portion of this world's goods. Ten men pay a hundred dollars in consequence of endorsing other people's notes, where one man gives a hundred dollars to help those who are in distress, or to carry the gospel to perishing mortals. It is more blessed to give than to receive; but is it more blessed to lose, or to be cheated out of our possessions?—*The Christian.*

S. S. Department.

Sabbath-School Lesson.—Aug. 3.

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

THE MINISTRY OF RECONCILIATION.

DAILY READINGS.

M. The Redeemer. Is. 53:1-12.
T. The Redeemer. 1 Pet. 1:13-25.
W. Bearing of sin. 1 Pet. 2:17-25.
Th. Our High Priest. Heb. 7:11-25.
F. Reconciled to God. Acts 3:12-26.
S. Made high by Christ. Eph. 2:1-22.
S. Ministry of reconciliation. 2 Cor. 5:11-21.

GOLDEN TEXT: "We pray you, in Christ's stead, be ye reconciled to God."—2 Cor. 5:20.

2 Cor. 5:14-21.

Notes and Hints.

"For." Paul gives the reasons that induced or impelled him to enter upon the preaching of the gospel. Remember what called out this statement of reasons, viz., the opposition of some of the Corinthian church to his apostleship, and zeal for Christ.

"Love of Christ." His love for us, shown by his death. "Constraineth." Compels us. The influence of knowing and appreciating the love of Jesus was to create a moral necessity of serving him.

"Thus judge." "Thus judged," is the literal. The meaning is having looked at the matter in this way.

"If one died for all." Died in place of all, or as the representative of all.

"Then were all dead." Since the one represented all, he may be said to have been all, and so all can be said to have died when he died.

"Should not live unto themselves." This was the great thing to be gained by the death of Christ, and for this he died. He has put every man for whom he died under the highest obligation to live for him. All wicked men live unto themselves, rather than unto God.

"Unto him which died for them." To live unto Christ is to make him both the object and the motive of life. "And rose again." The rising of Christ from the dead was for all, because it testified to all of immortality and became a pledge of a blissful immortality to all who believe in him. Think of what the grave and of what life would be without the resurrection of Christ. Here, then, is a powerful motive for living unto Christ.

"Know me no man after the flesh." After his external condition. Know is used in the sense of regard. "We have known Christ after the flesh." This does not mean that Paul had seen Christ in the flesh, but that he had regarded Christ from a human and earthly point of view, and had overlooked his higher, spiritual character and mission.

"Therefore." This connects what follows with the truth stated in verses 14, 15, 16. "In Christ." Is rightly related to Christ. First, understands the offices of Christ as Messiah; next, accepts of Christ heartily in all his offices; finally, yields to Christ in all his will. "New creature." Has new views of Christ, gets new aims from him and a new spirit. Such an one by faith is renewed in the spirit of his mind. "Old things." Old ideas of Christ, and old desires, hopes, and aims in life.

"All things are become new." The heart is changed. Faith in Christ transforms character and life. In new relations to Christ, we see all things new. "Reconciled us." God has not reconciled himself to us, but us to him. "Us" here refers to the apostles, who are the representatives of all believers.

"Ministry of reconciliation." That is, the work of preaching the gospel which calls men to be reconciled to God. Ministry means service, or work.

"To wit." The substance of the truth to be preached follows. "God in Christ." All that Christ did was done in union with the Father and according to the will of the Father. "Not imputing." Not reckoning. By not reckoning sins, he reconciles sinners. He calls the world to be reconciled, because he is waiting to forgive its sins.

"Hath committed unto us." Hath given it to us to proclaim. "Word of reconciliation." Word in the sense of doctrine of reconciliation.

"We are ambassadors." Ambassadors are sent by a government to transact public business. The power that sent the apostles was God. The business to be done was to bring men to be reconciled to God. As officers of this character the apostles were shut up to the theme given them. "For Christ." On behalf of Christ. The meaning is the apostles were sent to preach Christ.

"As though God did beseech you by us." For they spoke as the representatives of God, their King. See how eager God is represented to be to have men saved.

"In Christ's stead." On behalf of Christ, as a more accurate rendering. "Be ye reconciled." It is vain to attempt to make this passage teach that God was the one to be reconciled. Man is estranged, and at enmity with God. He is the one to be reconciled.

"Hath made him to be sin for us." Not made him a sinner, or sin-offering, but appointed him to answer all the demands on us of God's law, in view of our sin. Christ so was made sin as to take away its penalty, in case we believe in him.

"Righteousness of God in him." Made us to be accepted as righteous through

Christ. All our righteousness comes from faith in Christ our Saviour.

We see from this lesson (1) That Christ died for all men. (2) That, if we appreciate his love, it will constrain us to serve him. (3) That the office of the ministry is to preach reconciliation through Christ. (4) That their message is sent to us from God for our salvation.

GATHERING IN THE HARVEST. In my Sabbath-school, consisting of about thirty boys and girls, when the leading principles of the training system were first practically worked out, I may state that during the first ten years, out of the sixteen or eighteen years that most of them were consecutively in attendance, I saw no fruit, save that they all got better and more decently dressed, and their hair more smoothly combed and brushed, and that several of them attended church (their parents also being now induced to attend), who had never done so before.

Soon after that time, however, when family and personal afflictions unfitted me for giving them much instruction or training—silently and apparently within a limited period, nearly all the girls, or rather young women, decidedly turned to the Lord, immediately held prayer-meetings in the school-room, viz., a good sized kitchen, by themselves. Six months afterwards, the same operation of the divine Spirit was exhibited in most of the boys, or rather young men, and then both sexes held a united prayer-meeting once a week, and also one separately, each by themselves. Like a hive of bees, they soon afterwards seized upon a neighboring, very destitute district in the suburbs, in which they established, and taught most efficiently, fifteen Sabbath-schools, on the strict local principle, having about three hundred and fifty children in attendance; a district in which there was neither church nor school. Now, being occupied on Sunday afternoons, they then met on Monday evenings in my house, two miles distant from my district for conversation and prayer, which the young men wholly conducted. I then felt myself in the position not of a teacher, but a hearer, through them, in the school of Christ. Their calmness, fervor, and enlightened faith truly surprised and delighted me. Soon after this (twenty-five years ago), I received a petition from fifteen of them, requesting me to use my influence to get up a church and day school (afterwards termed St. Luke's), so that they might have a regularly organized Christian machinery. In one word, out of thirty scholars, twenty-three became Sabbath-school teachers; five, elders of the church; four, day school teachers; one, head of a Normal Training Seminary in the Colonies; two are ministers of the gospel, one in England, the other in Scotland; and five are now, I believe, in glory. Of course, some of these pupils held different offices in succession, the correct "statistical" number being twenty-three in all.—David Stowe.

THE SKEPTIC AT SUNDAY-SCHOOL. A gentleman, strongly inclined to skepticism, visited the infant class of a Sunday-school, and listened with fixed attention to the lesson. At the close of the exercises, he turned to the teacher with an incredulous look on his face, saying: "Is not this time thrown away, trying to teach babies about a Christ? Or, supposing you may impress them with some kind of knowledge, of what use will it all be, seeing that they will not be able to remember anything of the character you are now telling them about?"

"Pardon me, sir," returned the teacher, "but may I ask if your mother is living?"

"Ah! no; she died when I was a mere infant," said the visitor, a cloud of sadness passing over his face. "But," he continued, "I was told all about her as soon as I could learn anything. I was told how loving, patient, and self-sacrificing she was; and so clearly and well was my mother represented to me that I love and revere her memory."

"Then, sir," broke in the teacher, with a warm smile upon her lips, "if you at that early age could be so taught about the mother whom you have not seen, may I not be sure that Jesus can be made as plain to the mind and as lasting to the memory of these little ones?"

The gentleman's cheek flushed, but he made no reply, and shortly after took his leave.

The good teacher supposed she had given offense, but knew that her motive had been pure, and so simply lifted her heart in prayer that good might come of the words she had spoken.

To her great surprise, the next Sunday the gentleman again presented himself, this time holding by the hand a lovely little girl of about four years of age. Leading the child to the teacher, he said simply: "I have brought you my child; she is motherless, as her father is, also; but I can not endure the thought that she should be Christless."—S. S. Times.

ITALY. From Italy, Mr. Santucci, of Poggio Mirteto, writes that the Sunday-school at that place is progressing. Four new teachers have been secured, all of whom were public school teachers, one having been discharged on account of his evangelical faith. One of the Roman Catholic bishops, resident in Poggio Mirteto, thinks that Roman Catholicism is losing ground in Italy. The church at Pignoro, under the care of Pastor Cardon, undertakes the care of two Sunday-schools. The one at Pignoro has been in existence for twenty years, and numbers forty children and eight teachers. The other, at St. Lerond, has thirty children. Mr. Revel, of Castiglione delle Stiviere, is commencing a Sunday-school, although he has only six evangelical children to begin with.—S. S. Times.

Communications.

BAPTISM AND THE LORD'S SUPPER.

BY REV. O. E. BAKER.

In Star, 23th ult., is an editorial headed as above. Near the close of the article, the author says, "The Bible enjoins both ordinances upon all, but it does not say which shall be attended to first, whether both shall be attended to on the same day, or whether the candidate shall go from the Lord's Supper to the water, or from the water to the Lord's Supper. The last is the general custom, but we fail to find any sanction for making baptism a prerequisite to the communion."

Having before taken some liberty of expression upon this question, we would not now say a word were not the quotation found in an editorial. We are not a little careful of the utterances of the Morning Star. This is our apology.

Free Baptists do indeed deny that baptism is prerequisite, indispensable, to taking the Supper. That they deny any order of precedence, to be observed, when practicable, we do not admit, and would be very sorry to admit. They mean to be Scriptural we hope, and the Scriptures certainly indicate that baptism does precede church membership, the Supper, and every significant act of the Christian life. It followed immediately in the New Testament times, upon the exercise of faith. John baptized, "saying unto the people, that they should believe on Him which should come after him, that is, on Jesus Christ." Our Lord's commission reads, "He that believeth and is baptized," and the apostles said, "If thou believest, thou mayest." Baptism so followed faith, as a declaration of the subject's faith in the Messiahship of Jesus, as evinced by the resurrection from the dead. "Declared to be the Son of God with power, by the resurrection from the dead." Our Lord's resurrection was the crowning proof of his Messiahship, and that baptism was a declaration of this fact, is forcibly expressed in Col. 2:12. "Buried with him in baptism, in which baptism ye are also risen with him, and this on account of the faith you have in the operation of God, which hath raised him from the dead." Being such a formal declaration, baptism is, in its very nature, a professional rite, and takes its place at the beginning of the Christian life. This fact is evinced by its being enjoined only, the one action, like the oath of allegiance, the marriage vow and ceremony, comprehending all the after life. So all Christian bodies do and have interpreted the rite, with inconsiderable exceptions.

But shall baptism precede the Lord's Supper, as well as church membership? If not, then the Supper is independent of both baptism and the church, and is without even church supervision, and the participant may or may not, with equal propriety, belong, or wish to belong to any church organization. Again, do baptism and the Lord's Supper mean the same thing? Why, then, practice both? Do they differ essentially in their meaning and office? Then is it reasonable that neither would naturally precede? Do they attach to the church any where, or any how, and are the where and how matters of indifference? Not so with Jewish rites. Not so with State rites. In the latter, naturalization comes first in the very nature of things. In the Jewish church and State, circumcision was first. No specific law said it should be first, but in the very nature and office of the rite, it must be first. So the fact declared by baptism does, of necessity must, precede in the mind that expressed by the Supper. Commemorating the broken body and spilt blood would avail nothing unless the actor understand first whose death he is commemorating. Baptism declares to the Messiahship of Christ, and the Supper further predicates of this Messiah that he died to save men. The antecedence of baptism is clear. So all Christians have held.

We have spoken of the testimony of the Bible, and the Christian world, let us briefly inquire after the utterances and usages of Free Baptists. In their polity, Free Baptists have always made baptism antecedent to membership. It has been said, they have done so, "simply as a conventional, prudential measure against the introduction of Pedobaptism among us." Is this so? The rest of Christendom do no such thing. Do Free Baptists? Are we fearful to give an open field to baptism and Pedobaptism, and so fence in the former, lest the latter go it that it die? Free Baptists will not authorize a man to baptize, to administer the Supper, to preach, to serve as deacon, to execute any of the church offices, unless first baptized. Is this a mere prudential measure, too? Suppose that Pedobaptism now cease to exist. Would Free Baptists, then, at once take up and away the font or the Jordan from before their church door? Would they, in such case, authorize men to preach, baptize, &c., without being baptized? Would they then be apostolic?

In the History of the Freewill Baptists, we read, page 29, "Repentance, faith, baptism, church membership and communion was the order of obedience." Of the antecedence of baptism to church membership, we read, page 97, "There is no evidence that baptism was administered to those who declined to unite with the church." In Minutes of Conference, page 24, under head of Church Polity, it is recorded, "A person to be entitled to church membership must be baptized, that is, im-

mersed in water." This was the voice of the first General Conference. But did they not speak simply of membership with a Free Baptist church? Did they mean to say that such custom was enjoined on all churches by the Word of God? On page 202, a question and answer are given. "Is it considered proper by this Conference, for a church or ministering brother to deviate in church building from what we as a denomination have ever held as fundamentally requisite by the Scriptures, so as to admit individuals unbaptized to church membership, as that Christian experience be the only test of membership?" Ans. "Resolved, That, whereas we consider baptism a positive institution, the observance of which the church is bound to maintain, we can not approve the practice," &c.

Touching the communion question we find, History of F. B. pages 100 and 101, as follows: "Is it right to commune occasionally with persons who have never been baptized by immersion?" Ans., a year after, "We believe it duty, for the future, to give leave to such brethren as are not baptized by immersion, whom we fellowship in the spirit, to commune with us occasionally if they desire." It may surprise some of our readers to learn by the same History that "the communion question was not a practical one, perseverance, freedom of the will, and the extent of the atonement were the chief issues" between liberal and unliberal Baptists of those times. In the Minutes, page 53, we read, "The invitation should be given to all Christians of every denomination." So the Treatise. In Christian Baptism, a little work published and endorsed by the denomination, baptism is described, by "the oath of allegiance," the "soldiers oath," the "marriage vow and ceremony," &c. These are certainly antecedent ceremonies. In Butler's Theology, page 429, "Gospel order, purity, and harmony require that in no ordinary case should one be invited to the Lord's table, who is not in regular standing in an evangelical church." Mark it, this is "gospel order." But what constitutes an evangelical church? On page 362, we read, "The gospel condition of membership is a credible evidence and profession of faith in Christ. The ordinary and Scriptural mode of making the requisite confession and covenant, is by baptism—baptism is the professional ordinance, the outward sign of regeneration. We would not contend that baptism alone makes one a member, but according to the Scriptures, this is always to be required."

We here submit whether the foregoing quotations and considerations do not show that Free Baptists do not take issue against all other denominations, but do harmonize with them upon the fact that baptism, in order, precedes church membership, the Supper, and the whole of professed Christianity.

We are asked, "Does not acknowledging such order of things compel us to adopt close communion?" We answer, What if it does? we are bound to accept plain facts, and with them their legitimate conclusions. We answer further, No, emphatically no. If a close communionist ask this question, we answer, Baptism is antecedent not alone to the Supper, but equally to church membership, to preaching, administering the ordinances, exhortation, public prayer, all the rites and immunities of the church. You affirm, and we concede. Now give us your argument for the liberalities you indulge, not a few, and we will give you our argument for extending the liberality so far as to include the matter of the Supper as well. Give us your justification, for example, for administering the Supper to Baptists, other than Regular, while you invalidate their church organization and refuse all petitions for a fraternal exchange of church letters,—for administering the Supper to any baptized persons, whether members of Baptist or Pedobaptist churches, or of none at all,—for inviting members in good standing in "other churches of the same faith and order," at the same time that you hold the Supper to be an exclusively church rite, and advocate the separate independence of each church,—for communing with and holding in fellowship Spurgeon and others who have advocated and practiced free communion, while you invalidate and refuse fellowship with Free and other Liberal Baptist churches and preachers, no less Baptist on baptism, and no more free in communion,—for recognizing and co-operating with Pedobaptist preachers and societies, almost everywhere but at the Supper, a recognition and co-operation which apostolic times could not have allowed. Give us your arguments for these, many, and other deviations from the strict, apostolic, order of things, and ours shall be forthcoming for, communing with good worthy Christians, who, for any cause not effecting to impair Christian character, have, for the time, omitted baptism. We answer further, when a Christian who has for any justifiable cause omitted baptism, would sit with us at the Lord's table, two considerations are before us, namely, (1) He is a Christian, and as such possesses the chief qualification for partaking the Supper, the real new life, by Christ, the substances of which the Supper is the sign.

(2) For some reason justifiable, in his view, he has omitted baptism, a formal qualification for the Supper, in order, but a qualification of less importance, vastly less, than the other. In such case we propose to do, as we are bound to do in all cases involving the same principle, and they are many, respect the greater consideration rather than the less.

If we are asked by a Free Baptist, why be tenacious about the mere statement of the gospel order of baptism and the supper after justifying deviation from it, we answer, The proper reasons for an action are often of very grave moment. We urge it by the difference between unqualified repeal or contempt of a, constitutional law, and a liberal interpretation of its spirit, in cases where compliance with the exact letter of the law is impracticable. We urge it because, when Free Baptists deny the order of things designated, they take issue with almost the whole Christian world. Because such denial makes their church polity, which demands baptism before membership, a merely provisional, unauthorized measure. Because, by pronouncing legally valid, in order, whatever is allowable by the spirit of religion, whatever consists with Christian character simply, they surrender all law and order in the gospel, and tacitly acknowledge that Free Baptists exist as a denomination, without good, sufficient reason, without definite, positive issues. The simple fact is, while Free Baptists have quite uniformly been outspoken against close communion, on the other hand, in their zeal for the support of free communion, they have so defined baptism, its nature and office, have so defined the church as to its relation to baptism, and have so defined the supper, taking it out of all law and order, that they have compromised their denominational issues with Pedobaptists, have become tributary to them, making over to them annual installments of membership of a degree unendurable. If this is saying too much, we will stop short of the worst, which has not yet been told. It has become a proverb that there is not much difference between F. Baptists and Methodists and Congregationalists. Pedobaptists say it; and F. Baptists, as if it were a compliment, with supine lambleness, repeat the proverb, and then it is etiquette for the smaller to copy the larger, and so they emigrate. Either there are essential differences, or there are not. If not, then in all honor let us say so and give up our colors. If there are, then in all conscience let us so pronounce, and act accordingly. All Free Baptists are not of the stamp we have described, nor a majority of them, but enough of a certain communicative class to give to the whole such an aspect.

We would have our people cherish and manifest the same large-hearted, catholic spirit which has always characterized them, but we would have them understand their distinctive principles, and boldly define and defend them. We would have them straighten up their lives for a more aggressive and successful campaign.

IN A HAMMOCK.

BY ZARITH HARP.

How still it is out in the lilac bush: no swift whirr of wings, no twittering of the callow young in the little love nest, that nest I have watched from its very inception with an interest second only to that of the builders, from my invalid hammock swung before the small window of the old barn loft. And when the newly-wedded pair were out prospecting as to a building site, I was a quiet, even anxious observer. I watched them with a mixture of hope and fear. I wanted them to be pleased with my lilac bush, for I delight in birds. How do the little bright, glad creatures show forth the power and love of God; his power and skill in creating, his loving thoughtfulness for us in filling the world with their presence! What would the summer be without birds?

So I wanted the robins in my lilac bush, and yet caution whispered of cats, and ruthless boys. Boys and cats are inimical to birds. But Monsieur Robin was a devoted, indulgent husband, and seemed only too delighted to let the little bride "have things her own way," and it was soon evident that the lilac bush just outside my window was the chosen spot for their summer residence. It was a tall bush, and at the time the robins began to build only in partial leaf, I could see every movement, and oh! they placed their nest perilously low! A not very tall person standing on the ground could have looked into it, I do believe; and though the main trunk of the bush was slender, it would doubtless convey a cat with ease. How was my anxiety now increased for the expectant little pair! They seemed so absorbed and happy; but I feared their dear, domestic hopes would end in bloody tragedy. It was evident they had no such dark forebodings. They just sang and worked from morn till night. They saw me in the hammock, as they flew past the window so near I could have touched them with my hand had they paused in their flight. Indeed, they could see me most of the time from their lilac bush, and I would talk to them, hinting my fears, remarking, perhaps in a tone which rather reflected on their discretion, that it would have been wiser to have built on a higher limb. They gave no heed to my advice. I don't know but they even disputed my wisdom and resented what they deemed an interference, presuming and impertinent, with their domestic affairs. I was certain they regarded me as a wholly inoffensive creature. This suited me well enough, but my self-love was a little hurt when it seemed but too apparent that they regarded me as an insignificant, and even silly, meddling creature. "Not to be compared with a robin," I could seem to hear them singing to each other. However I was not alienated from them; their airs of superiority amused me at

length. I could afford to humor them, however humble the place they might see fit to accord me in their esteem. From the moment they chose the lilac bush as their building site, I took them into my care and keeping, whether they would or not. They had settled so near me, I felt honored by their confidence, in spite of some depreciatory manifestations, and not only anxious to be personally worthy of it, but most anxious that no harm of any sort should befall that low built nest on the lilac limb. How eager I was to have the bush unfold its leaves and screen the nest from observation. I don't know now as a human eye save mine ever saw it. I never let a person into the secret. There, below, on the lilac bough lay the nest, a sacred thing to the robin hearts; and there, above, in the hammock, lay the nest, evermore on my heart, a thing to be watched over, and from which, if possible, to ward off danger and intrusion. "A charge to keep I have," I said. Unconsciously it seemed as if the little creatures had thrown themselves on my protection. I was nervously, tremblingly anxious. How could I endure that any harm should come to them?

When the tall bush wore its great dome of purple blossoms, I peeped down through them in the early June mornings, when lady bird was off to breakfast, on one, then two, then three, then four little blue green eggs, dainty bits of perfection. It seemed as if the most ruthless hand reached out to do them harm must involuntarily draw back, shamed by its own wanton intent.

Next, I saw the little nest hovered all day long, close and snug, under the soft, red breast; all the warmth and richness of the little life lavished there. And now, when I peeped down, the little, expectant mother would settle herself low and lower, till I could see but the tip of the brown tail over the edge of the freighted nest. She seemed deprecating my gaze, and saying, "Have the modesty not to pry too closely here."

And I would lie back in my hammock, and listen to Monsieur Robin as he sat up among the lilac's purple bloom, singing the hours away. Oh, what love anthems he poured forth! There was in them the whole prophecy of the coming joy. Birth and life, fatherhood and motherhood. Lying there in the hammock, I could hardly tell whether I would be the songster, or the one sung to, the platform or the audience. One moment I would say, "It is glorious to be so gifted," and the next, "It is blissful to be the object of such devotion."

Little Mrs. Robin took it all very demurely; she was undemonstrative, but I am sure she must have been pleased. Monsieur Robin never seemed the least bit angry or jealous that she was not more demonstrative. He understood her nature, and liked her best as the very little quiet body she was. But he had some troubles, and so had I, for a predatory cat appeared upon the scene. How white her fur was, and how black her heart was with murderous intent! I saw her skulking about in the tall, green grass, and the little pair in the lilac bush were wild with alarm. I leaped from my window in the barn loft, with myriads of musquitos making their bloody onslaughts upon my thus exposed surface, and poured torrents of anathemas, maledictions, execrations, and awful threatenings upon this ill-intentioned intruder.

"Scat, scat, scatter," I shrieked, in such a frantic voice that I knew not whether I or the cat was the greater object of terror to the poor robins; "you vile wretch, you murderous sneak, and never show your head in this vicinity again, or I'll throw a boiling tea-kettle on you, and set an elephant on you, and fire a columbiad into you."

These threats were quite terrific, and though I must admit it was in truth quite beyond my power to execute any of them, even the hot water, being an invalid in a hammock, I had the satisfaction of seeing the miscreant cling in his tail and run away as if he threatened "elephant," were already on her heels and the dreadful "columbiad" about to burst in explosion and scatter her fragments far and wide. Then I meditated becoming a murderer myself in defense of my favorites, and said,

"If the bloodthirsty creature persists in coming here, I'll poison her. She shall not have any robins."

She didn't come very near again. Once or twice I saw her at some distance, and reiterated my threats with increased vehemence. I think if she did not fear me, she at least took a disliking to me, and made up a mind to give me a wide berth. I was agreeable to this method of procedure on her part. It was safest for all parties, under the circumstances.

Then at length, one morning, I looked down into the nest. The lilacs were past their bloom now, and the locust trees beyond were heavily festooned with white, odorous blossoms, and I saw in the nest nothing but four great, gaping holes! Four wide open mouths, four little scrawny, naked bodies.

"Ugh, what unsightly, ugly things," I exclaimed, but yet I was pleased and glad. "It will take many worms and slugs to fill those mouths and feather out that family," I said.

But father and mother Robin never waxed weary. Many a poor worm I saw impaled on their sharp beaks and dropped remorselessly into those yawning orifices.

"How I shall miss them!" My lips quivered, the tears came, as they do now while I close this little history of the nest in the lilac bush. But what would I have? Their domesticity was peaceful, prosperous, successful. They sang their sweetest to me, and made sweeter the sweetest month of the year. The nest so useful while their wings were growing, was bondage when the wings were grown. With the wings must come the flight. Yet as I look from my lone hammock I think if but just once I could turn toward the silent bush, and see all six of them sitting on the topmost branches, mingling their voices in one sweet chorus, then I would say,

"Dear little robins, it is enough; I waf your best wishes along with a tender good-bye."

ENDLESS RETRIBUTION.

BY REV. A. L. HOUGHTON.

A wide-spread, popular discussion has sprung up in the last few years, regarding the doctrine of future retribution, especially its endlessness. Not a little apprehension has arisen, in some quarters, lest the old beliefs in which men have confided should be swept away; and no small exultation has been indulged in, over the prospect of the confusion of orthodoxy in the presence of what is vaguely denominated "liberalism." The claim that any considerable change has taken place in the views of the representatives of the so-called orthodox churches, in respect to this subject, has been already sufficiently refuted. The discussion, however, still goes on. As might be expected, no new evidences are cited, and no new arguments adduced, on either side. Heretofore confined chiefly to scholars, the question is now submitted to the people. Its popular element is all that is new in it. Prof. Fisher says, in a late article: "The earnest and passionate consideration of any of the monotonous themes of religion can not fail to be of wholesome tendency." Let us hope that the professor's statement will prove true in the present instance. The chief danger in this discussion is that it is not always intelligently carried on. There is a deal of foggy about it, which implies a clouded conception of the real point at issue. This is true of the orthodox view of the doctrine, both as regards some who claim to hold it, and some who oppose it. It is not necessary in order to be orthodox to hold that the great majority of mankind will be lost without retrieve. The doctrine itself has nothing to do with numbers, and God alone is the judge. Neither is it necessary to define the methods of punishment. He who holds to the physical and he who holds to the moral view may be equally orthodox. Fairly interpreted, orthodox teaches that the possibilities of human destiny are infinite in extent, and since man is a moral agent, extend both upward and downward.

The thing upon which orthodox insists is the possibility that bad character may become permanent; and, since sin must be punished, if sin may become permanent, punishment may become endless, and must become so to the incorrigibly wicked. This subject, of all others, must be discussed with candor. Neither prejudice nor sympathy must be allowed to cloud clear thinking or warp sound judgment. An elimination of all prejudice from this discussion would greatly change its tone, and often its results. Too often orthodox seeks to defend herself, as if she had "a case to make out," and her positions are often assailed out of morbid sympathy with suffering. Even Dr. Whiton's book, "Is Eternal Punishment Endless?" was written, according to the statement of Prof. Tyler, for the purpose of consoling a friend. What intelligent moral beings wish to know, respecting eternal destiny, is the truth.

The possibility of punishment after death is admitted by all respectable scholarship. The old Universalist view, that death frees all men from sin and its effects, is now obsolete in all intelligent circles. The possibility of endless punishment is what is objected to. But this seems to be taught in the Bible, especially in the New Testament, with great clearness. There are many passages, such as Matt. 25: 41-46, which can scarcely be tortured into a different meaning. These passages, read in the English version, or in any version, or in the original, have usually given the reader the idea of a punishment which is endless. It is also important to remember that the general tenor of Scripture teaching is in harmony with this idea. But it is said that the words rendered "forever," "eternal," "everlasting," when critically examined, are found not to mean endless. This certainly deserves attention. That the words *aion* and *aionios* are sometimes used in a loose and limited sense, no candid critic can deny. So is the English word "endless" thus used. But that such is their primary and proper use is contrary to all the evidence in the case. These words have their simplest form in the adverb *aei*, equivalent to English "ever" and German "ewig." This is the term constantly used by Homer and Hesiod to express the endless existence of the gods. Plato, in defining eternity as distinguished from time, expresses it by the word *aion*. [Timaeus, 37, 38.] Aristotle says, "The full period which comprehends infinite time is *aion*." [De Celo, 1: 9, 10.] Philo Judeus, in a similar conception, says, "In eternity, *en aioni*, nothing is past and nothing is future." But it is said that this word is sometimes used in a limited sense. Why did not the writers use *aperantos* or *aleutetos*, and so put the matter beyond question? Simply because the use of these words would not have put it beyond question. Paul has used the former of these words in 1 Tim. 1:4, and it is translated "endless." "Endless genealogies," plainly used in a restricted sense, and yet the word means, "without limit." As Prof. Tyler has well said, "If Christ had used this word instead of *aionios* in Matt. 25, 26, and it had been translated 'endless' in our version, the question would still have been raised, Does it mean absolutely without end?" Therefore, assuming that Christ and the

apostles did intend to teach the endless punishment of the wicked, it appears that they could not have done so in terms more explicit or more unmistakable. It is beyond controversy that the Bible teaches the same possibility of duration for the punishment of the wicked as for the happiness of the righteous. This word *aionios* is used in sixty-six undisputed passages in the New Testament. Of these, fifty-one relate to the life and happiness of the righteous, and seven to the punishment of the wicked. By what principle of interpretation can one accept the full meaning of the word in one set of passages, and read limitation into it in the other? The possibility of endless loss and suffering has been recognized by the best minds in the most enlightened ages. Socrates thought that the wicked deserve eternal punishment. Plato taught that there is an endless punishment for the incorrigibly wicked. [Gorgias, 525, C.] This was taught by the Pharisees at the time of Christ. [Josephus, Ant. 18, 1-3.] In the first six centuries this was the prevalent opinion in the church. The teaching of Origen that punishment is only temporary was condemned by the fifth council in A. D. 553. The Athanasian creed declares, "They that have done good works shall go into eternal life, they that have done evil into everlasting fire." The "Divine Comedy" of Dante represents the theology of Aquinas. The possibility of endless punishment was distinctly taught by Calvin, and by the two theologians whose names head the list of all who have written in English, John Howe and Jonathan Edwards. This doctrine is now taught by the great body of the evangelical churches, and by the ablest living theologians. Julius Muller in his "Doctrine of sin" teaches that the possibility of endless punishment must be conceded. [Book 5, Chap. 5.] The Danish theologian, Martensen, teaches substantially the same thing. [Dogmatics p. 543.] This is all that is vital to the orthodox view. The rationalistic thinkers, Renan and Parker, admit that Christ clearly taught the possibility of endless punishment, though they decline to accept his authority. Whoever seeks to assail this doctrine will do well to consider carefully the weight of authority and scholarship in its support. On purely psychological grounds it is difficult to resist the conclusion that this doctrine is true. Punishment is often erroneously regarded as an arbitrary external infliction; but in reality it is simply the natural result of sin, and follows it as naturally as desolation follows fire. The primary question is, then, as to the duration of sin. Is it possible that sin may be endless? If this question, which underlies the whole discussion, will be considered in another article.

SOME OF THE GREAT MISSIONARIES OF MEDIEVAL EUROPE.

BY MRS. V. G. RANNEY.

WILLIBORD AND WULFRAM.

In the last chapter we noticed the establishment of Christianity among our Anglo-Saxon ancestors in England; let us now observe how the light of divine truth was transmitted from this point to kindred Teutonic tribes in their native forests in Germany. A century elapsed after the conversion of Ethelbert, and the introduction of the gospel into Northumbria by his daughter Ethelberga, during which these Saxon Christians do not appear to have undertaken any aggressive work against paganism, beyond their own country; but in this time, idolatry had disappeared from the island, and the people, once notorious for their ferocity and barbarity, were softened and civilized by the influence of the new faith.

It was from Northumbria, that the first of the numerous Anglo-Saxon missionaries went forth to proclaim the gospel of Christ to their Teutonic brethren on the continent. Willibord, a young man of good family, after a course of twelve years study in one of the monasteries of Ireland, resolved to give himself to the work of the Lord among the heathen tribes of Germany. Selecting twelve companions, he sailed for the coast of Frisia. A part of Frisia, now known as Holland, had been conquered by Pepin, King of France, and under the protection of that government, they commenced their arduous work. Other laborers from Ireland and England came to assist them as soon as it was understood that an opening had been made, and in 696, after four years' labor, we are told that many churches had been gathered, and several monasteries founded.

Willibord was not content to confine his efforts to this sheltered spot. He longed to extend the blessings of Christianity to the dark regions that surrounded him, and in 697, he sailed to Denmark. Here he found the chief so hostile, and the people so ferocious that he was forced to relinquish his purpose, and was fain to content himself by taking thirty boys from among them, whom he carried back with him to Utrecht, where he placed them in school, hoping to make of them missionaries to their people.

On his return a furious storm drove him on the shore of Heligoland. This island was then called Fosteland, and was sacred to the Teutonic deity Fosite. It was regarded as sacrilege to touch any living animal, or to drink from the spring that supplied the island with water, except in solemn silence. Willibord, having to wait several days for

fair wind, killed some of the sacred cattle to provide food for his people, and he baptized three persons in the holy spring. The natives were struck with horror, and expected to see him drop down dead, but as this did not happen, they carried a report of these daring acts to Radbod, their chief. He was furious at the insult, and seizing one of the persons who had been baptized, he put him to death to appease his offended god. Having summoned Willibord to his presence, he demanded an explanation of his conduct; and he returned this brave and explicit answer, "It is not a God, O king, whom thou worshipst, but a demon who has seduced thee into fatal error. There is no other God but one, who made the heavens, and the earth, and all things therein. I am his servant, and I testify unto thee this day, that thou must abandon these dumb idols, which thy fathers have worshiped, and be baptized, and wash away thy sins." Then he explained to him the justice and the mercy of God, and exhorted him to accept salvation through Christ. Radbod was so astonished at the boldness of the missionary, and so impressed by the new and startling doctrines which he preached, that he not only sent him away uninjured, but he gave him an escort charged to return him safely to Utrecht.

Willibord took up his work in Holland with renewed zeal. He traveled from city to city, from village to village, everywhere preaching the word of the Lord. His way often lay through pathless forests, infested with ferocious wild beasts. Like the apostle Paul, he was familiar with hunger and cold, with perils on the water and on the land; but he was happy in the success of his labor.

The news of what God had wrought among the heathen of Frisia reached England, and many Anglo-Saxons left their native land, and eagerly associated themselves with him in his work. Among them were two brothers, named Ewald, who resolved to carry the gospel into Saxony, the fatherland of their race. They entered the territory, and stopped in the first village they found, where they attempted to make known their mission to the people. The Saxons were exceedingly superstitious. The daily prayers of the missionaries, their psalms and mysterious rites excited their suspicions. They feared that they were spells, or charms, by which they would obtain power over them, and draw them from their ancestral faith. Moved by these fears, they fell on them suddenly, and having murdered them, they threw their bodies into the Rhine.

In or near the year 712, Wulfram, bishop of Sens, entered the territory ruled by Radbod, the heathen king of Frisia. He found the people rude and fierce, and addicted to the custom of sacrificing human beings to their gods. Some were hanged on gibbets, others were strangled, or drowned in the river or sea. On the occasion of a great festival, the good bishop beheld a boy led forth to suffer. The gibbet was erected, and a vast crowd had collected to witness the cruel sight. Radbod, the king, was present, and Wulfram went to him boldly, and begged that the boy's life might be spared. This, the king said, could not be, as the sacred lot had marked him as the destined victim. Still the bishop pleaded for his life, and at last Radbod exclaimed, "If your Christ can deliver him, he may be his servant and yours forever." Wulfram threw himself on his knees and prayed that God would glorify his name in saving this life. The victim was placed under the beam, the rope fastened, and he was thrown off; but the rope broke, and the child fell to the ground uninjured. The people were amazed. The king kept his word, but he was not convinced that this was anything more than chance, and still their cruel heathen customs prevailed.

On another festival, two boys, the sons of a widow, were doomed to be drowned. A stake was erected on the sea-shore, and the children were bound to it, and left to the mercy of the rising tide. The waves had already risen high around them, when Wulfram reached the scene. Again he addressed himself to Radbod, imploring him to spare their lives, and again he was answered, "If your God, Christ, will save them, they shall be yours." The bishop, in view of the heathen multitude, lifted up his hands, and cried unto God for help. Suddenly the waves receded, leaving the spot dry where the children were, and he rushed forward, unbound them, and with a glad and thankful heart, returned them to their mother.

The monkish chronicles, to which we are indebted for what history we possess of this period, abound in such absurd tales of supernatural events, that we are inclined to disbelieve everything that hints of a miracle. It may be that we go too far in our incredulity. Why should miracles, which were so frequent in the apostolic age, be regarded as impossible in this? These men who went unprotected, unarmed, and unprovided for, to preach the gospel to the savage tribes that then inhabited the forests of Germany, needed help from God no less than Paul needed it. Their work was the same as his, and no less important to their own generation, or to those that have followed them. If these wonderful interpositions of Providence really occurred, we can imagine how greatly they astonished and impressed the spectators; but whether accept this record as the truth, or cast it aside as fables, the fact remains that the missionary was successful in his work.

Radbod was greatly moved, and almost persuaded to be a Christian. He solemnly adjured the bishop to tell him truly, whether, if he received the new faith, he might hope to meet his pagan ancestors in the heaven to which he aspired. He received the uncompromising reply that those who had died without repentance, without faith, and without baptism would not stand with the elect of God. Hearing this he declared that he preferred to meet his own people wherever they might be, and all subsequent efforts for his conversion failed. A great number of the people renounced idolatry and were baptized on the profession of their faith in Christ. After eight years of arduous labor among this rude people, Wulfram heard the summons which bade him lay down his work, and enter into rest.

Meanwhile Willibord and his fellow laborers had pushed forward their missionary operations with much zeal, and with high hopes of permanent success. Utrecht was the center of their influence, and as the churches multiplied around it, became the seat of a diocese over which he was ordained bishop. In the year 718, a young man from England, who is known in history as St. Boniface, joined this mission. His success eclipsed that of his predecessors, and gained for him the title of "The Apostle of Germany." His labors must form the subject of our next chapter.

RELIGIOUS MISCELLANY.

There are 3,450 Roman Catholic bishops, priests and chaplains in Ireland.

The property belonging to the various Theological Institutions of the Presbyterian Church in the North is valued at \$4,415,177.15.

Bishop Fabre (Roman Catholic), of Montreal, has given up his Episcopal palace in the city, and now lives in the suburbs, thus saving his diocese \$10,000 a year.

The Third Presbyterian church, Pittsburgh, Pa., Rev. Dr. Thompson pastor, has extinguished its debt of \$15,000, and has added fifty to its membership during the past six months.

On the 10th of June, a Presbyterian church with ten members was organized at Cameron, McCook county, Dakota Territory, thirty miles west of Sioux Falls.

The new Presbyterian church at Kings-ton, Kansas, was dedicated June 10th. The house is 28 by 48 feet, is all finished and paid for.

The Rev. J. H. D. Wingfield, Protestant Episcopal missionary Bishop of Northern California, has refused the Bishopric of the diocese of Louisiana, to which he was elected some time ago.

The evangelist, Rev. E. P. Hammond, has returned to his home in Vernon, Conn., from his campaign in Canada. It is estimated that not less than 4,000 persons were converted at his meetings.

Bishop Peck has pledged his whole estate for Syracuse University, and has his life insured for an amount sufficient to complete the endowment of a professorship in that institution.

Work has been resumed on the Roman Catholic Cathedral in Brooklyn. This building is to be finished in two years and a half. The entire cost is estimated at nearly \$1,000,000.

The New York Evangelist says that the venerable Rev. Lemuel Brooks, of Churchville, N. Y., for many years standing next to the head of the roll of Rochester Presbyterians, recently handed his check for \$2,000 to Rev. Dr. Shaw, to endow a scholarship in the Theological Seminary at Auburn.

The Baptists of Newark, N. J., are having great success in wiping out debts. The Fairmount church has just paid a floating debt of \$1,200, the Fifth church, in the same city, \$2,500, the First church is paying its debt of \$8,000, and the Fourth has subscribed the amount of indebtedness, \$15,000, which it is paying in installments.

The Colportage work carried on by Mr. Spurgeon's congregation is very extensive. There are now eighty colporters engaged in the work, and about 75,000 families are visited each month. During the past year the number of tracts distributed gratuitously was 162,000; the value of the sales was over \$41,000, in about 927,000 separate publications, and the number of visits paid was 926,200. The subscriptions to the work for the year amounted to over \$20,000.

The First Reformed Dutch church of Brooklyn shows a very encouraging record for the past year. Fifty new members have been added, many whole pews and parts of pews have been rented, the current revenue has largely increased and the Sabbath audience is steadily growing. The pastor, Rev. D. N. Vanderveer, will spend his two months' vacation among the Catskills. The church will be closed during August.

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The only way to cure catarrh is by the use of a cleansing and healing loction, applied to the inflamed and diseased membrane. Snuffs and fumigations, while affording temporary relief, irritate the affected parts and excite a more extended inflammation. Besides, no outward applications alone can cure catarrh. The disease originates in a vitiated state of the blood, and a thorough alterative course of treatment is necessary to remove it from the system. Dr. Sage's Catarrh Remedy has long been known as an efficient standard remedy for this disease, but to insure a radical and permanent cure, it should be used in conjunction with Dr. Pierce's Golden Medical Discovery, the best vegetable alterative yet discovered. The Discovery cleanses the vitiated blood, while the Catarrh Remedy allays the inflammation and heals the diseased tissues.

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The Morning Star.

WEDNESDAY, JULY 23, 1879.

G. F. MOSHER, Editor.

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EDITORIAL CORRESPONDENCE.

DUBLIN, IRELAND, June 24, 1879.

We have given only three days to Ireland, but they have been days of great activity and of considerable satisfaction. With the country itself, as it appears from the Railway carriage and the uneasy seat of the Irish jaunting car, we are delighted. After a long sea-passage, nothing could be more grateful to the eye than to rest upon the rich emerald green that is spread everywhere before it. Parks and lawns, fields and hill-sides, pastures and grain fields all present the same vivid and luxurious hues, until one wonders that so many thousands of the Irish should ever be induced to leave their fair isle for America. But the cause is not far to seek. Indeed, we met it the first half hour of our presence, on the little steamer that conveyed us from Moville up to Londonderry. A passenger from America had brought with him a favorite fowling piece, which he was carrying to the old home in Donegal. "They will not let him land it at Derry," said the Captain of the boat. "Why?" we asked. "Ah, the bloody land-owners," said he. "This is proscribed territory all about here, and has been so since Lord Leitrim's death a few months ago. No weapon of any kind can either be landed or carried in the whole country." We instantly recalled the reports in the American papers of the shooting, not long ago, of this landowner by one of his tenants from behind a hedge-row. We followed up the conversation with the Captain and found him a bright, intelligent man. It is the tenant-system, he said, that is ruining Ireland and driving away her people. The whole island is owned by a very few persons, who let out the land in parcels to the poorer classes, charging them such rents that they can barely live and pay them. There is rarely a humane land owner among them all. Lord Leitrim, for instance, was a harsh, cruel, unfeeling man, without pity for his tenants, and receiving only hatred from them in addition to the rents. "It is our great grievance," added the Captain, plaintively, as he cast his eye upon his little farm by the river, which his wife and daughter were obliged to till while he turned his hand to other business to earn money for the rent; "and it is driving our young men abroad, and keeping the masses impoverished at home, while the landlords live in affluence." And as we contrasted the scenes that just then lay before us,—yonder the stately mansion of the landowner, with its well-kept lawn, its deer park, its keeper's lodge and all the appurtenances of wealth, and near by the thatched-roofed cottages of his tenants, with the women and girls working in the fields while the men and boys were either gone out of the country or seeking other work,—we readily understood why he, and one or two others with whom we conversed on the subject, felt so bitterly towards Lord Leitrim and the class of land owners that he represented. Free schools and equal privileges would soon redeem Ireland from the curse that is upon her. As for Catholicism, it flourishes but poorly in these Northern Counties. The majority of the people are dissenters or Protestants, and the finest church edifices in Belfast and Dublin, with the old Cathedral in the latter city, are held by them. With so many Protestant Irishmen in this part of the island, it is singular that as a rule they should all be Catholics on landing in America.

We revert almost involuntarily to the external beauty of the country. This is the season to see it in its loveliness. You can cast the eye almost nowhere but you see the pure white blossoms of the hawthorn, and the laburnum tree with its pale yellow pendants waving in the breeze, and the rhododendrons decking the hill-sides, and almost everywhere the bright yellow blossom of the gorse—a hedge remotely similar to our dwarf fire home. We are reminded of a couplet:

"When the gorse is out of blossom,
Then is kissing out of fashion."

It may be added that the gorse is a perennial bloomer. But oh, the hedge-rows and hedge-rows of this country! They take the place of fences by the highway, by the railway, to divide the farms,—everywhere and on all hands the thick, well trimmed and ever green hedge-rows, that give one the feeling always of traveling through some landed estate, and make it appear as though the flocks and herds that we occasionally see were luxuriating in some gentleman's park. Add to this the almost innumerable primroses and blue bells dotting the roadside, as we found them on a drive from Port Rush out to the Giant's Causeway, with here and there the pinkish blossom of the Scotch heather and of the daisy-like thrift, and one may easily imagine the delight that may be found in traveling here.

Speaking of the Giant's Causeway, let us explain that our journey there was by a detour at Coleraine from the main line between Derry and Belfast. At Port Rush we took a jaunting car—the typical Irish mode of traveling—a two-wheeled vehicle, with a seat for two over each wheel running in the same direction one

is going, so that the occupants sit back to back and ride side-ways. The distance was fourteen miles the round trip, and on the way we visited Dunluce Castle, one of the most picturesque ruins in Britain. Its origin is shrouded in mystery, but its history has been traced back to mediæval times, and its erection is generally conceded to De Courcy, Earl of Ulster. It is situated on a bold sea-bluff, connected with the main land by a foot bridge only 2-1/2 feet wide across a deep gorge, which one needs to cross with a firm step and steady head, only the broken walls and crumbling towers and falling arches now remain of what was once a strong fortress, where doughty Earls once gathered for revelry in time of peace or rallied their retainers in times of war. Ivy covered and in decay, with sea-gulls screaming about its ruins and rooks perched upon its walls, it is typical of the downfall of the old feudal system from which it sprang.

But we were coming to the Causeway. This is a bold promontory extending into the sea about a thousand feet, and consists principally of huge piles of prismatic columns, from three to nine sided in form, and appearing like so many posts of hewn stone, set by giant hands. There are upwards of forty thousand of these prisms, and it is difficult not to believe that they were put in place by artificial rather than by natural forces. The promontory is best seen from the sea. We rowed about it, and gazed in silence upon the huge pile. The portion called the Giant's amphitheater, which resembles an infinitely enlarged Niagara minus the water; and Pleaskein's head which forcibly reminds one of pictures of the Roman Coliseum on a greatly enlarged scale, are magnificent in their proportions, and calculated to fill one with wonder. The stone columns take different forms. In one place they resemble an organ with its huge pipes forty feet in length; in another a well proportioned woman, who is said to have been petrified for having three husbands,—a deserved fate,—while the portion called "the Spanish bays," is connected with the fate of the famous Spanish Armada that was fitted out against England in the 16th century. For here one of the ships of the fleet was wrecked, and the portion of the Causeway known as Chimney-top was mistaken by the Spanish Admiral for Dunluce castle, four miles away, and fiercely bombarded. In the University in Dublin is shown an organ that is claimed to have been taken from the Spanish ship that was wrecked here. Beneath the promontory are several caves, into two of which our boatmen rowed. One of them is 600 feet long and 96 feet high, at the mouth, receding to almost a point at the farther end. To row in here, with only darkness before us, and the sea roaring as it rushed into the opening only to recede as it dashed against the sides and end, and to have our boat lifted and lowered on the crests of the waves, were exciting accompaniments of the passage. As we returned, the echo of our voices in the cavern, and the mingled green of the water and red oxide of the sides of the cave where the light from without fell upon them, were both beautiful and interesting. At length, hungry and tired, we returned to the hotel, lunched on new milk and roasted rabbit fresh from "The Skerries,"—some low rocky islands off the coast and said to be inhabited only by rabbits,—and drove back to Port Rush in season for dinner at 4, and the train to Coleraine and Belfast.

Coleraine, although an old and rather fine looking city, was principally associated in our mind with an old ballad that we learned in boyhood and could never forget, beginning

"As beautiful Kitty was tripping one morning,
With a pitcher of milk to the fair of Coleraine."

But Kitty has long since departed, and the pitcher, you remember, was broken by the fall.

We were obliged to give only an evening and a forenoon to Belfast, but as we took a carriage, and as bright twilight lingers here till ten, so that one may easily read on the street at half past nine we saw considerable of the City. It was here that the first Bible ever printed in Ireland was published. It is a cheerful place, the center of a great linen trade, and some of its flax mills are marvelous institutions. Queen's College is situated here, a pile of buildings of beautiful and pleasant architecture, and inviting to studious pursuits. In passing here our driver gave us a genuine Irish bull. Speaking of the fence that inclosed the University grounds, he said, "It used to be nearer the street, but it was moved back a few years ago twenty feet from where it now is," etc. A drive among the fine residences of the Malone road was a pleasant finale to our tarry there.

Dublin is a magnificent city of 320,000 inhabitants, with nothing of the squalor that Americans are apt to attach to Irish cities. It is the metropolis of Ireland, and here in what is now the Bank of Ireland used to meet the Irish Parliament. The old castle here attracts all visitors. It is an aged pile, and is now the official residence of the Lord Lieutenant of Ireland, but its chief attraction for us was the gem of a chapel connected with it, built of Irish oak and limestone, and containing some of the finest specimens of the wood carver's work that we have yet seen. A carved face of Penitence, looking from one of the angles in the gallery, wears a remarkably sweet and tender expression. Trinity College, founded by Elizabeth and covering thirty acres of ground; St. Patrick's Cathedral erected

seven hundred years ago, and beneath which Dean Swift and the "Stella" of his poetry lie buried; Christ's Church Cathedral, of the 11th century, where the liturgy was first read in Ireland in the English language; the Four Courts, a magnificent structure in which the courts are convened; the Custom House, with its statues and pillars and its massive appearance; Phoenix Park, which by the way is not equal to Central Park in New York, and various statues and monuments, besides the evidence of the great Commerce that centers here, have occupied our attention, while the military barracks, a feature of all English cities, have not been without interest to a peace-loving American.

But our steamer for Holyhead and England is nearly ready, and this desultory letter is already quite long. Without a word for Londonderry, a quaint and rather interesting old walled city, where we spent our first night in Ireland, nor for Balbriggan, the famous hosiery center, nor for the Boyne bridge near which James II. and the Prince of Orange had their great battle, and in whose town Cromwell carried on an inhuman slaughter, we must for the present make our adieu.—G. F. M.

A LARGE BIT OF WORLDLY WISDOM.

"A great temperance restaurant like a great temperance hotel is among the impossibilities. . . . The profits on food alone would not allow of the engagement of a real chef, even though a way was opened to obtain custom."

Whether we believe them or not it is childish for us to ignore such words as these from *Progress*. This is the belief, plainly spoken, of the larger portion of the community. Not only is it the belief of those who are more or less accustomed to the use of intoxicating beverages, but also a majority of those who are temperate in their lives as regards this evil.

These latter will sometimes give money to carry on the campaign against the rum traffic, and some of them have even been known to lend their presence on the temperance platform at public meetings; but when they are traveling they will choose the comforts and luxuries of hotels where rum is sold in preference to the less comfortable and less luxurious temperance houses. When they are hungry they will frequent restaurants where the best cooked food is provided, no matter if it also contains a bar where liquors are to be had.

We know that the first answer to this is that men who array themselves on the side of temperance, who themselves drink nothing intoxicating, and yet patronize hotels and eating houses where liquor is sold are not temperance men at heart; that unless they are willing to undergo certain features of self-denial for the sake of the cause; they are not men of principle, they are, in fact, no better than hypocrites.

But is it not an irrefutable fact that by far the larger part of the people do not live from principle? Nor does any one, except the un-balanced idealist, believe that they will so live to-morrow or the day after. Custom and example rule the most of us. The majority of men can not be prevented from patronizing the more comfortable hotels just for principle's sake. They do not do it to-day, they will not do it to-morrow.

Right here we may very properly be asked if we are in a mood of general discouragement, and by our loss of faith in temperance principles do not give an easy victory to the enemy?

We are not discouraged nor do we abate one jot or tittle from the legitimate power of principles. We would simply understand the situation.

Practical work among the people depends upon the law of embodied principles as distinguished from abstract principles. Abstract principles there must be at the bottom, but abstract principles of themselves are barren as far as practical work is concerned. We all recognize the fact that the essence of what a person is or does is due to the spirit or soul within him; but what would the spirit or soul within him accomplish in this world did it not have a body? Did not this law have its highest exemplification in Jesus? Are we not told by eminent gospel teachers that the only great and effective method of enlisting a belief in the principles of Christ is to directly preach Christ, and to enlist a belief in him personally?

It is embodied principles that work great reforms; embodied in leaders and customs.

Follow a missionary into a heathen land where nought day as the Sabbath is known. He preaches the observance or desecration of the holy day as a matter of right and wrong, as a matter of principle. But the stores are open and the people are trading, the day-laborer is at his work, the artisan at his, and so on. The single voice of that missionary goes but a little way towards inducing the people generally to abstain from labor and to frequent the house of God. On the other hand, look at a Christian community where it has become the custom to observe the Sabbath, and what a vantage ground it gives to those who would get a hearing on the part of the people to gospel preaching. The merchant loses nothing by going to church, the mechanic does not lose a day's labor, and even the laws help on the cause of righteousness.

In custom we all recognize a powerful influence, and at once see that people will obey a custom when they can not be prevailed upon to obey principles. But what is a custom? A custom is the more or less general embodiment of certain principles. These principles may be

right or wrong, or difficult to be defined otherwise than as indifferent.

And it is with this weapon of custom that we would refute the worldly wisdom quoted at the beginning of this article; get a custom against patronizing rum hotels and restaurants and respectable people will not frequent them; and after that there need be no fear but that comfort and luxury may be found at temperance hotels and restaurants; for the demand will create the supply, *Progress* notwithstanding.

From these thoughts we come to the conclusion that the practical end in view for temperance workers is to bring about a right custom in favor of temperance; rather than to have the chief end in view to bring about a state of society where the people at large are temperate just for the principle of the thing.

Some of these reformers may honestly and sincerely espouse the cause of temperance for the sake of the principle, but they are mistaken if they suppose the generality of the people will ever espouse it from the same motive. Those who contend that this is a low and unworthy view to take of the case would eliminate Christ from the teachings of Christ, and to do this latter, as the Unitarians have done, has not proved an effective way of reaching the people at large.

To make and execute laws against the rum traffic is one direct method of bringing in a custom against rum-drinking. To make the sin of selling unlawful, and criminal, punishing the offenders by fines and imprisonments, in sight of all men, is to make the traffic disreputable, and when an avocation has been made disreputable, a very long step has been taken towards creating a custom against it; and as we have all along seen, a custom being created against it, the cause of temperance must gain a very great victory.

"But we don't believe in legal suasion," some say. "We want men to abstain, drinking liquor as a matter of principle; these we regard as the only true temperance men. When we persuade men to leave off drinking liquor for the sake of principle, then the rum traffic will indeed be outrooted from the country." And so rum shops keep on selling, and the rum-drinkers, keep on drinking, and these reformers spend their foolish days in trying to make the world adopt their own little hobbies.

This one class has in view and tests as a criterion any proposed measure in behalf of temperance, whether it is aimed at making temperance unlawful, criminal and disreputable; and the other class whether it will tend to fit its own theory of an ideally temperate people.

It will be of profit to each one of us to examine ourselves thoroughly, and see where we stand on this question, before we endorse, or withhold our support from, given methods of temperance work.

NUMBERING ISRAEL.

Many have found a difficulty in reconciling the statements made with reference to the numbering of Israel and Judah by the order of King David. In 2 Samuel 24:1, there is this record: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, 'Go, number Israel and Judah.' The connection shows that the same thing is recorded in 1 Chronicles 21:1: "And Satan stood up against Israel, and provoked David to number Israel." What shall be said of this seeming discrepancy? Without undertaking to notice all the attempts made to explain the difficulty, we will merely state the matter as we understand it.

1. It is often necessary to compare Scripture with Scripture, as one passage is frequently explanatory of another. What is given in general terms in one place, is often given more definitely in another. Thus the creation of man is given generally in Gen. 1:26, 27, but specifically in chapter 2:7, 18—23.

2. What God suffers creature agency to accomplish is sometimes spoken of as done by himself. Thus, in case of the effect of the judgments brought on Pharaoh, in some passages it is recorded that God hardened Pharaoh's heart; in others, that Pharaoh sinned and hardened his own heart. See Exodus 7—10 chapters. Here we understand not that God directly influenced or operated on the heart of the wicked king to disobey the divine command; but that Pharaoh, by resisting, became hardened, or hardened himself. God never tempts or entices men to evil, James 1:13, 14, though he suffers them as voluntary beings to exercise the power of choice, and take the consequences.

3. We understand that the record in 1 Chronicles 21:1 is specific and definite. Satan presented the temptation, and David in his ambition yielded, but soon saw his folly and sin. "And David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done; and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." 2 Sam. 24:10. So the first verse of this chapter can only be construed as what God suffered to be done, not that he tempted the king to commit sin. It is not right to isolate a passage, and insist upon a single expression, neglecting the connection and parallel references to the same. All books and documents are explained by referring to the connection of a passage and to parallel usage. It is easy for the uncautious to find fault, but those who candidly and carefully study the sacred writings find in them no contradictions or absurdities. Throughout the

divine Word is a lamp to our feet, and a light to our path.

QUESTIONS.

"In an assembly of Christians when there is no ordained minister present, would it be in accordance with Freewill Baptist usage for the one whom the assembly considered its leader to administer the Lord's Supper?"

We answer this question from one of our subscribers by saying it is not our usage to administer the Supper in that way. Then follows this question, "If not, where is the Scripture authority against it, directly or indirectly?" The easiest way to answer this question is by asking another: Where is the Scripture authority for such a practice as is proposed?

But to be candid, the answer to the first question states our usage, and it is based on the fact that ordained men can usually be obtained without very great inconvenience for the administration of the Supper. If they could not be, then necessity would rise above usage, as it is said to know no law. But the question does not seem to contemplate any such emergency, and we answer it in the interests of good order and by Scripture inferences.

To allow any good Christian to administer the ordinances, though he may be a leader of meetings of worship, would tend to looseness and disorder; and aspiring, self-righteous men would take advantage of the practice to build themselves up into prominence. We know that the apostles and others whom they recognized as authorized administrators, did baptize and break bread, and we don't know as any others were encouraged or allowed to do it. Paul says, "God is not the author of confusion;" and again, "let all things be done decently and in order," by which we are taught that wholesome rules and regulations must be enforced in the worship and ordinances of the Lord's house. Titus was left in Crete "to set in order the things that are wanting, and to ordain elders in every city." Every city was to have an ordained man, and why do it if unordained men could properly administer ordinances, and do the work that church history says was done alone by men on whom hands had been laid in solemn ordination? The fact that no person, sect or division of the church has long survived the avowed practice of allowing unordained men to administer the ordinances, should deter all others from walking in their footsteps.

CURRENT TOPICS.

—THE vacation season is upon us, and more or less comment is made on this timely topic. As to the reason why vacations have become such a prominent fact in the lives of the American people we have seen no better statement than that made in the *Ill. Christian Weekly*: "It is not a whim, it is not a mere fashion, it is a necessity." All thoughtful people have felt that in order to prevent utter degeneration among us there must be some reaction from the high pressure under which we are living. That reaction has evidently taken the form of a rest during the hottest days and months.

—THE philosophy of dress is not unworthy of serious thought. It reaches far below the superficial grumbling against the fashions. It affects public morals. To dress raggedly and shabbily may prove as injurious to the world as to have an over-weening fondness for stylish display. The tendencies on character should be taken into account. The editor of the *Sunday Afternoon* thus speaks of one phase of this question:

If in all the public exercises of the colleges and seminaries a severe simplicity in dress were required, and all profuse and expensive decorations were forbidden, a great point would be gained. . . . The vulgar ostentation that is now so often seen in the Commencement exercises would react healthily upon all the habits of the students, and would tend to correct that frivolous superficiality which weakens the influence of the educated classes.

—THE *Congregationalist* gives a list of sixty-five ministers who have received the honorary degree of D. D. this summer. And there is a good deal of truth in the words of the *New York Times* that "the present generations of Doctors of Divinity must certainly largely pass away before the degree can again assume its old-time respectability and be what a man can be truly thankful for." It is always a matter of profound regret to note the way in which good habits of life and effective methods of work are abused. For example, notice the abuse which has been made in the use of the new hymns for social singing in prayer-meetings and elsewhere. The other evening in a congregation which sang with much zest the hymns in the Moody and Sankey singing books, when "Jesus, lover of my soul," was introduced, one half of the voices, we should think, became silent. It is not by any means that the prolific giving of honorary degrees is the only abuse of a good thing. Some of the hymns above referred to are a God-send to this generation; but some of the old hymns are not a whit the less a God-send, and to neglect them is to lose essentially in our religious life what can not elsewhere be supplied.

—REV. J. STOCKBRIDGE, of the United States navy, contributes an article to the *National Baptist*, treating of Christian work among sailors. He tells those who may be proposing to establish a Seaman's Institute in Philadelphia that they will "do well not to begin on a grand scale." Other Christian workers besides those

among sailors may heed this advice with profit. Meeting-houses are built on a grand scale and they have grand debts on them and grand people attend the services in them, and they are a grand failure as far as gospel work being done in them is concerned. "The main difficulty," says the writer already quoted, in starting a sailor's home, will be in finding a suitable man and woman to conduct it.

A wise Christian landlord can do the sailor more good than the minister at the Bethel. And here we hit upon another general want, and that is for Christian men and women of average abilities and those who know how to do the common things in life and to do them well. A good workman, be he merchant or mechanic, farmer or lawyer, railroad conductor or telegraph operator, if he is also a thorough Christian can do much for the Master; much, indeed, if he doesn't start out on a grand scale, and think he must be a minister or patronize ministers' ways of work in doing Christian work. Christianity put into every day work and every day life tells wonderfully.

—THE question of the construction of the Dairen canal is becoming an important one. The leading men of both parties prefer that such an enterprise should be purely American, none of them would be pleased to see it in the hands of foreigners, nor to see our government unite with other nations and so make it a free highway. Yet it appears that the United States is precluded from claiming exclusive control of the enterprise. A treaty concluded with Great Britain in 1850 mutually guarantees neutrality of the then projected Nicaragua canal, or any canal across the isthmus between North and South America undertaken by any parties upon fair and equitable terms, with the consent of the government through whose territory it should run. The railroad representatives would probably work hard against the matter, urging that we do not need it, as we have now our Pacific railroad and soon shall have two additional lines.

—ON an inside page of this paper will be found a communication on the subject of "Baptism and the Lord's Supper," in which the writer criticises an editorial on this subject that appeared a few weeks since. The objectionable sentences in its estimation might have been a little more guardedly expressed, but we fail to see in them the conclusions and consequences which he deduces from the article. We distinctly said that it was our prevailing custom to observe baptism before communion, but fail to find any sanction in the Bible for making it prerequisite. And all of his quotation is only "indicate," as he says, that it did precede, which we fully believe.

"The simple fact" which he claims to state near the close of his article; the part withheld lest he might say too much, is rather too strongly put against good and loyal brethren who may not see eye to eye with him on this subject. On the whole it is a very good article, and we call attention to it.

BRIEF NOTES.

Nihilism is supposed to be the real cause of the postponement of the proposed Industrial Exhibition at Moscow in 1880. It is hoped that there will be such an exhibition the following year.

A part of the population of Texas find it a good state to emigrate from. The Adjutant-General publishes a list of nearly 5000 fugitive criminals who have fled from that State, 351 of whom are accused of murder.

There is a sentence in the *Christian* that is provocative of thought. It is this: "But while originality is not to be hoped for, yet if God has sent a man to preach the gospel, he has something to say which he has not learned of other men."

Rev. J. Phillips and wife sailed from Calcutta on the steamship "City of Carthage," June 14. They will arrive in New York about the first of August. Their address there will be: Care of E. W. Page, 69 West street; or P. O. Box 2317.

To teach young people to swim and float should be a matter of serious business, and not merely a pastime with a few. The numerous cases of drowning reported in the papers this season should direct earnest thought to this subject.

The *Boston Traveller* exclaims that "the early closing movement of the churches is a success." There is a good deal said just now about vacation religion, but it refers to those who are off on vacations. Meeting-houses do not go off on vacations, but some of them take a religious nap where they are. We don't believe in shutting up the house of God.

The *New York Tribune* shows in a very few words how Bismarck's will is obeyed in Germany: "He became a protectionist last September; the Tariff Commission completed the customs schedules early in April; the Federal Council devoted only three hours to the business of revision; and now, after two months of political play and Parliamentary wrangling, the Reichstag has given its sanction to a radical change in economic and commercial policy."

There is danger that the exceptional feature of special appeals in benevolent work may be abused. It is disastrous to make special appeals the general rule. The *Standard*, of Chicago, makes a practical statement in regard to this matter: "We have published, first and last, a very great number of them. It has often occurred to us that they must, by reason of this multiplicity, almost wholly lose their effect. We imagine that readers may even fall into the habit of avoiding them, as they do circulars, or if reading them, paying as little heed to what they contain as to the weather predictions of a last year's almanac."

Prof. W. C. Wilkinson puts in a strong plea for pastoral visiting in the *Watchman*:

The great heart of mankind, the multitudinous throbs of universal human feeling,—somehow or other this energy must have a chance to go through you almost every day of your life, or a process of insulation commences which cuts you off, more or less, from contact and union with your fellows. . . . Your natural tendency, left unguided by conscience, would

associate you with a class, that is, your own class, and separate you more and more from the average human being, whom, remember, it is your office to seek and to save. There is no plan so trustworthy for the indispensable end of which I now speak as the divinely ordained plan of pastoral visiting.

Denominational News.

Wisconsin Yearly Meeting.

The last session of the Wisconsin Yearly Meeting was held with the Ithica church, June 27-30. The attendance was not as large as usual, but the session was a profitable and interesting one. We were cordially welcomed by Rev. F. B. Moulton and the brethren to their pleasant homes, situated among beautiful hills and fertile valleys, which give promise of a bountiful harvest. Here, amid difficulties, they have toiled to advance the cause of the Master and the principles of truth. The blessing of God in the conversion of many souls has crowned their efforts.

Rev. O. H. True was chosen chairman of the conference. Waupun, Fond du lac, Rock, Dane, Lafayette, Honey Creek, and Sauk Co. Quarterly Meetings were represented by letter and delegates; the Adams & Wauwasha Q. M. by letter. The Apple River and McHenry Quarterly Meetings having lost their visibility, conference voted to drop their names from the list. Prof. R. Dunn, of Hillsdale; Rev. E. N. Fernald, of Lewiston; Rev. H. J. Brown, of Ia., and Prof. Washburn, of Elroy Seminary, were present, and by their cheering words, counsel, and sermons added much to the interest of the occasion. The Home Mission Board was elected as follows: Rev. A. G. Brande, Ellis Whiting, Rev. E. D. Lewis, Rev. E. N. Wright, and A. Swan. Rev. B. F. McKenney was elected Cor. Mes. to the Iowa Y. M.

Rev. O. H. True, L. Farnham, Rev. R. Cooley, Rev. G. H. Hubbard, H. Lamphier, and Rev. W. W. Lee were elected Quarterly Meeting mission agents.

Rev. B. F. McKenney was elected Educational Yearly Meeting agent.

Sermons were preached by Rev. R. Cooley, G. H. Hubbard, B. F. McKenney, R. Dunn, D. D., E. N. Fernald and H. J. Brown.

Encouraging results may be noted in connection with the labors of our Home Mission agent, several churches through this means having been placed under pastoral care. Some have enjoyed revivals, and on the whole we regard the outlook as favorable.

The following resolutions were adopted in regard to Home Missions:

Resolved, 1. In view of the pressing demands of our churches and fields of labor, we respectfully request our parent Home Mission Society to appropriate an amount for this State equal to the contributions from this State for the coming year.

2. That in view of our present need, and to constitute a Home Mission fund, we recommend that each church endeavor to raise within the year a sum equal to fifty cents per resident member, to be paid into the Home Mission treasury quarterly.

3. That each church shall report at each session of their respective Q. M.'s, the amount received during the preceding quarter, and the Q. M. clerk shall report the same to the Secretary of the Home Mission Board.

4. That the matter of the employment of a Home Mission agent be left with the Home Mission Board.

Concerning Foreign Missions, the following resolutions were adopted:

Resolved, 1. That in view of the pressing need of funds for the Foreign Mission work, we urge upon each Q. M. to look after the collection of mission funds in each Q. M., and report to each session of the Q. M. and also to the Yearly Meeting.

In regard to Education, the following: Whereas, collegiate institutions and thorough education are necessary to the continuance and enjoyment of Christian influence in connection with scientific and literary studies.

2. That we urge all our young people and those interested in their education to seriously consider the importance of Christian influence in connection with scientific and literary studies.

3. That we feel and urge the necessity of ministerial education.

4. That we urge our members and friends to contribute freely for this institution.

J. B. GUNNEY, Clerk.

Sac City Q. M. Correspondence.

I came to this State five years ago last fall, and located with my family in Sac City. I found a small F. B. church at Sac City, one at N. Coon, and one at Deloit, with two ministers, who claimed to be F. B. Baptists, acting as pastors of these churches. They were anxious to form a Q. M., to which I consented, but soon learned they were both strongly Advent in doctrine, and as a result their interests did not continue with us, as a people. There was quite an Advent element in the Sac City church which led a number of members to withdraw.

We commenced building a house of worship in Sac City. The hard times came on. We could not raise money to finish it. The Presbyterian society could get money from their building fund in this State. We decided the house to them. They finished it, and we retain a lease for one-half the time; but we have neither members nor means to keep up an appointment here at present.

But amid many embarrassments and hardships the Lord has blessed my labors since I came here. I enjoyed a good revival in Coon Valley settlement six miles south of here, and organized a church of twenty-two members, which is prospering, having a good S. S. I preach to them once a fortnight. Seven converts joined our number by baptism a week ago last Sabbath. It was a precious day. We expect to see other additions there. I organized a church at Boyer Valley, twelve miles west of here, in one of the finest farming districts of the West. I go there one-half of the Sabbath, it is a large, promising field of labor. The N. Coon and Deloit churches are far away, and I have not been able to visit them. I learn they are in a poor condition, without preaching. I think they could be revived. We have not kept up the sessions of our Q. M., as I am alone in the ministry. These churches are too far away to join any other Q. M. I think a good Q. M. can be raised up in this field with ministerial help, and denominational backing.

Sac City is a fine growing town, with a R. R. Just here the track is being laid, and in a few days the whistle will salute our ears. Other business points are starting up, and these wide prairies filling up with intelligent settlers. It is a good ground in which to plant F. B. churches. Faithful men to do the plant-

ing and caring for are much needed in Western Iowa, to make our cause flourish.

This year the churches are doing more toward ministerial support; previously they have been able to pay but little. But, little or much or no pay, I am determined, by divine strength, to lift up the standard of gospel truth in this new field, but I hope others will follow when my labors are done.

R. HAYDEN.

Lancaster, N. H.

Our church in this village is small, but exceedingly tenacious of life. That life has, in part, been sustained by the purpose of a few to hold regular meetings for prayer and conference; and, particularly by the reading of sermons by the sisters, on the Lord's day, in the Town Hall (they having no other house for public worship). They also sustain a Sabbath-school, superintended by a sister, Rev. B. Minard, of Littleton, has kindly preached for them occasionally evenings. His interest, and services in their behalf have been highly appreciated. A fair per cent. of the people of this village and surrounding districts are in sympathy with our cause; and it would seem with a few, even so determined zeal for Christ as are here, that could a good man of commendable talents dwell among this people, and lead their devotions, and enter with all his heart into this field, fruit ere long would be gathered, to the praise of God, and the establishment of a permanent church in this town. It has fallen to my privilege to spend a Sabbath here, and to have one of the most kindly Christian greetings of my life. I ask, with earnestness, the prayerful solicitude of other churches for this church; hoping, also, that it may not be beyond the power nor willingness of the Q. M. or of individual churches to lend these noble, courageous workers a helping hand. The locality of Lancaster is very beautiful. Its fertile fields are bounded upon the west by the Connecticut river, and on the south and east by the sides of the majestic old hills. The village itself is favored with a water power, which adds not a little to the enterprise of the place. Neat, commodious and well-filled workshops and stores grace the principal streets; and all the usual accompaniments of public buildings for country business, schools and churches. Moreover, it has a commendable share of visitors during the excursion season of the year. It is on the line of the Boston, Concord & Montreal Railroad, within ten miles of the Junction with the Grand Trunk Road. It is a good place.

A. H. MORRELL.

Central Association Notes.

Taken all in all, the present outlook of the Association is very hopeful, indeed. The receipts from the churches for missions during the month of June was larger than for many previous months; and judging from the reports of the Yearly Meeting clerks, the July receipts will be equally as large. This is encouraging, as it shows a promptness on the part of the people to respond to a call when assistance is needed. Our Yearly Meeting gatherings have all been marked with a spirit of progress. While there is no thought of retracting in the least, the promise made to missionaries now in India, there is felt the need of more home mission work, and a determination to push in this direction in the year to come. Many of our Quarterly Meeting clerks report the sessions of their Q. M.'s regularly to the Star and it is hoped that some of the tardy ones will fall into line. A full delegation has been appointed to the next meeting of the Central Association to be held in Norwich in September. A programme embracing live subjects has been prepared, and it is believed that to whom parts have been assigned will promptly respond, or give sufficient notice, so that their places can be filled by others. Bro. Brockway, of the Norwich church, says, "Tell all to come; our hearts are large enough to welcome all." Free Baptists are noted for an enlargement of the heart (not a disease however, but an indication of Christian health). Norwich is a beautiful village and easy of access. Bro. Brockway especially requests those intending to be present at the meeting, to notify him early, and receive from him a card of introduction to the family where they will be entertained.

Many of the churches in the Central Association are weak that could be made strong if they could secure pastoral labor; but it is known to be an impossibility to build up strong churches without preaching. There is a good field for earnest men here and those desiring work need not "go West" for fields to operate. The churches are looking for men of talent as well as piety, but it is to be feared that they are also looking for men who can live on very small salaries. This theme suggests a conversation that took place between one of our leading merchants in New Hampshire and a customer. The customer was a mother who came to purchase a cradle for her babe. She inquired for a cheap cradle. "Am I then to understand," says Mr. H., "that you have a cheap baby?" "No," very indignantly exclaims the mother. "Then," replies the merchant, "you don't want a cheap cradle."

We have too long been rocking the Free Baptist baby in a cheap cradle. Our churches would repel the assertion that their ministers possessed less brains, less piety or energy than those of other denominations, but they expect them to work for about one-half the salary others receive. But there is being a gradual improvement in this direction, and ministers must wait and hope and pray and show the people their duty in this matter. Self-sacrifice is good discipline for both pastor and people.

There are in the bounds of the Association several important points where strong churches could be gathered, if men to engage in the work could only be found. It is possible that this subject will receive considerable attention at the meeting in September. Passengers to the Association over the New York and Oswego Midland R. R. will be allowed return tickets at one-third the usual rates. We shall be much disappointed if the meeting does not greatly strengthen our churches.

J. H. DUKKIE, Cor. Sec.

The Main Street Church, Lewiston, Me.

Forty years ago a large part of the site now occupied by the third city in Maine was a wooded swamp. The small settlement, from which since that time the city of Lewiston has grown, consisted of not more than fifteen dwellings, two public houses, two or three small shops, a sawmill, and a gristmill and a woolen mill, known in those days, and indeed long since then, as Frye's Factory. The existence of two public houses in so small a place is accounted for by the fact that they were situated on the main thoroughfare between Portland and a large section of country for which that city afforded the only considerable market. This also may perhaps in part account for the fact that far more liquor was sold then in the

little hamlet than now in the populous city. Indeed, the proprietor of one of the three stores just mentioned once told a person now living, that in one month he had sold more than thirteen hogheads of rum. Without any further information in regard to its condition, it is, from this fact alone, reasonable to infer that Lewiston, although small, was certainly a very appropriate place in which to organize a church.

The little hamlet, however, already described was by no means the whole of the Lewiston of that day. The town itself comprised a large section of sparsely settled territory, containing about 300 voters. In the beginning of the year 1838, there were two Free Baptist churches in town; the one in the northern part of the town, above what is now known as Barker's Mills, worshipped in a school-house and had for its pastor Rev. Isaac Libby; the other, in South Lewiston, owned a meeting-house, and had Rev. Gideon Perkins for its pastor. Both of these churches were too far away to reach the dwellers about Lowell's Corner (the site of the present city) the most of whose were not church-goers. Mr. Perkins soon found that he could reach none of them in his own church; accordingly he proposed to some of them, if they would appoint a meeting in their neighborhood he would come up and preach; but the general reply was, "Oh, we don't want any meeting; nobody'd go if you had one." But Mr. Perkins was not to be discouraged; although the Christians and ministers of the town thought it would result in no good to hold a meeting in such a place, and refused themselves, to take any active part, he went himself around to the houses and appointed a meeting to be held at one o'clock, Monday, April 22, 1838. At the appointed time, Mr. Perkins was present and preached a sermon to an audience of fifteen persons; at the close he remarked that if while he had been preaching they had made up their minds to seek the Lord, and wished him to pray for them, he desired them to rise; and seven out of the fifteen rose. At the next meeting, which was appointed for the following day, a large congregation was present, and the meetings were continued afternoon and evening for two or three weeks.

At the close of the meeting on Thursday, when the invitation was given to rise for prayers, a colonel rose and asked prayers for himself, and then appealed with such earnestness to his brother officers present, to follow his example, that when he had finished speaking seven of them arose. The colonel then addressed the same appeal to the soldiers that had served under him; after which Mr. Perkins extended a general invitation to all, and seventy-five more arose to signify their desire to be prayed for. From this followed a glorious revival. During the meetings between two and three hundred were converted. Among these were not a few of the former patrons of the above mentioned hogheads, who, since Father Perkins taught that no one could be converted and hold to rum, became total abstainers. It may not be out of place here to add that afterwards the owner of those hogheads, himself, together with a great many of his customers, became converted to temperance.

It is impossible to refer to the book that records the doings of this church for the first twenty years of its existence, but it was probably in the month of June, 1838, that some over sixty of the converts of the recent revival met in conference and related their experience before one another, in the presence of several clergymen, among whom were Revs. Gideon Perkins, Benj. Thorne, Silas Curtis, and Isaac Libby. Soon after, about sixty were baptized by Rev. Isaac Libby and eight by Rev. Silas Curtis; and with these, together with many formerly belonging to other churches, as members, the Main St. Free Baptist church was organized. The church engaged Rev. Isaac Libby to preach half the time and Rev. Silas Curtis to preach the other half. For about seventeen years the society worshipped in a church situated on the east side of that part of Main Street known as Haymarket Square. The original building is standing, and has long been occupied as an agricultural implement and seed store.

Josiah Blaisdell was appointed deacon at the organization of the church; soon after him Al Brooks and E. P. Tobie were elected to the same office; still in the early years of the church, W. L. Badger and A. M. Jones were regularly ordained deacons, and they have remained in office ever since.

Mr. Curtis continued with the church about six months; Mr. Libby remained its pastor till 1842, with a salary of \$300. This pastorate was one of prosperity, during which many were added to the church. For three years after its organization the church received help from the Home Mission Society; the first year \$100, the last \$50. From 1842 to 1843, Daniel Jackson was pastor, with a salary of \$400. He was followed by Rev. Amos Reddon, who remained with the church about two years, receiving a salary of \$500. From '45 to '49, Rev. Geo. Bean was pastor, under whose labors the church was kept in a prosperous condition. Mr. Bean was followed by Rev. J. S. Burgess, who came to Lewiston in 1849, and remained pastor of the church twelve years—a time of much prosperity and growth in the church; additions being made to its membership every year. The present church edifice was built during this pastorate, mostly in 1855. The meeting-house was dedicated in the Spring of '56. It is built of brick, and cost \$17,000 exclusive of the lot. During this pastorate also the Maine State Seminary was founded. The pastor took great interest in its students, and several of the revivals that occurred during his stay reached the Seminary, and large numbers of the students were converted. The salary of Mr. Burgess was \$600.

In 1861, Rev. J. A. Lowell was ordained, and installed pastor of this church, with a salary of \$700, which increased to \$1000. This pastorate of eight years was a period of good instruction and spiritual growth. At one time Mr. Lowell, assisted by President Cheney, baptized sixty, mostly students of the Seminary. The same day fourteen more were received into the church by letter. At another time there was a general revival in the city under the labors of the Rev. E. P. Hammond. At a union baptism seventy-five or eighty were baptized, forty of them by Mr. Lowell. While their present edifice was building the Congregationalists accepted the invitation of the Main St. church to worship with them; Dr. Balkam, the Congregational pastor officiated one Sabbath, and Mr. Lowell the next.

In 1869, Mr. Lowell resigned, and after an interval of six months was succeeded by Rev. W. H. Bowen, formerly pastor of the church at North Scituate, R. I. Last May, Dr. Bowen finished the tenth year of his pastorate, uninterrupted except by a four months' vacation last year, for the purpose of recuperating. This term of years also has been one of general growth. For several years, but few months passed without some addition to the church. In the second year, in particular, occurred quite a powerful revival. Between

two and three years ago there was quite a long period of steady, healthful, spiritual activity and growth especially among the youth of the parish, the result of which was an addition of about twenty young people to the church. Dr. Bowen's salary has varied between \$1,000 and \$1,500. During the present year the pastor gives to the parish \$300 of his salary toward the current expenses, which are at present between \$2000 and \$2200 a year. Such examples of generosity together with frequent appeals from the pulpit, aided by some system in giving, have not failed of their results upon the people. The church has now for several years averaged about \$1500 annually for benevolent purposes. The church has the usual auxiliary societies: The Ladies' Social Circle, which raises about \$300 annually; The Woman's Missionary Society, whose president is Mrs. Bowen; and the Little Seed Sowers, the children's missionary society; all of which are live organizations. The Sabbath-school, of which Mr. Addison Small is the Superintendent, had for the month of June a membership of 263. The number of scholars that are members of the church is 104. The present resident membership of the church is 175.

Ministers and Churches.

Eastern.

Maine.

Rev. C. S. Perkins has resigned the pastorate of the First Free Baptist church, Portland, the resignation to take effect October 1st. The resignation has been accepted by the church.

Rev. C. F. Penney baptized two converts, July 6, who with one other were received into Augusta church. Rev. Mr. Penney, with his family is now summering on Little Diamond Island, Portland harbor.

New Hampshire.

We learn from the Manchester Mirror & American that the Pine street church and society gave a reception to their pastor, Rev. N. L. Rowell, on the evening of July 9, which was a very happy affair. We quote: "Mr. Rowell, as is generally known, officiated as pastor for the same society from 1839 to 1874, since which time he has been in New York, leaving there on account of ill health, and accepted a call back to his former church and people in this city only a few weeks ago. The church was very tastefully trimmed and decorated with evergreen and flowers, two rustic stands on the pulpit platform, and a table in front, covered with flowers, being the most noticeable." Remarks were made by Prof. B. F. Dame, Rev. C. W. Wallace, Rev. A. Sherwin and Rev. N. L. Rowell. We follow the report: "It was past nine o'clock when the speech-making ended, and, although Mr. Dame, who officiated during the evening as master of ceremonies with noticeable ease and good taste, had arranged for other exercises, he decided not to extend them further, so invited all present to repair to the vestry, where a number of tables were loaded with refreshments of various kinds. Nearly every one had good sense enough to accept the invitation, and the result was that a very happy hour was passed in well-wishing and hand-shaking by the pastor, the members of his congregation and friends interested in Mr. Rowell's future welfare."

Rhode Island.

Bro. Gideon A. Burgess, a member of Bates Theological School, has received license to preach from the Ministers' Conference of the R. I. Association.

New York.

Rev. J. W. Barr, pastor of the Otsego church, has returned from a six weeks tour in the West. On Sabbath, July 13, he baptized one and gave the hand of fellowship to two who united with the church.

Rev. John Shannon, a late graduate of Hillsdale College, begins his pastorate of the Marilla and Cowlesville churches. Bro. Shannon locates at Marilla. He and his wife receive the well wishes of the Q. M., who are generally deeply interested in these churches so long destitute of a pastor.

Mr. John C. Winch writes in reference to the New York city church, over date of July 12, that "no call has been extended to any man as yet."

Neve Scotia.

The new meeting-house in Pubnico, will be completed and be ready this fall. Bazaar, Beaver River, was held on July 4th, in aid of the building fund. A large number were present and an excellent time spent. The meeting-house is being remodeled, and when complete will be one of the best in the Province. A strawberry festival, at Plymouth, was held on July 1st, in aid of the church debt. The day was fine, and a large company patronized it. Rev. I. M. Lowden, of Halifax, has decided to go to Boston. It is a pity we can not keep him in the Province; good and strong men are not too abundant.

Western.

Kansas.

Rev. O. T. Clark writes from Lenora: "We came to this county one year ago, have been laboring with our hands every week day and on Sunday we have had from one to three appointments. We have one appointment at Lenora, where we have a church of ten members, and expect others to unite with us soon. We also have an appointment at Norton, the county seat, a nice, live town of about 250 population. Here we expect to organize soon. Also we have another appointment out in the country, where we think there is a fair prospect for a church. There is quite a F. B. element in these parts, but the brethren are in limited circumstances, and I have not had a dollar of support since I came here. The fields are white. I have calls almost every day that I can not respond to, for 'I have to remain at home to earn a living. If we could have some aid from the Home Mission, it would be a great help. One dollar would be worth ten, two or three years hence; but we shall work on, trusting in the Lord for success. There are four F. B. ministers in this part of the State: Rev. I. P. Newell, at Cedarville, Rev. H. Dailey, at Alameda, Rev. Bro. Halaway, at Graham, and your humble servant at Lenora. I have heard that there were some others south-east of here, but their whereabouts I have not learned. There is material to make a good Quarterly Meeting if it could be got to work, but the want of time to work up the interest has kept us from gathering them in. Oh, that our hands could be relieved to work in the whitening fields."

Ohio.

We learn that the Springfield and Pleasant Grove churches have granted a four months leave of absence to their esteemed pastor, Rev. R. J. Poston, who, in a few days, starts for the mountains to recuperate his impaired health. Intelligence has reached us that the Blanchester and Mainville churches

are taking steps to employ Rev. — Palmer, of Hillsdale, Mich., as pastor. Rev. J. H. Baldwin, and family, left East Liberty a few days since to assume the pastoral care of the Royalton and Liverpool churches near Cleveland. Rev. A. H. Whitacre, pastor of four churches in the Harmony Q. M., has the sympathy and support of his people, and God is greatly blessing his labors. Rev. A. Jones, pastor of the Marion church, is doing a good work for God. Has organized a large choir, who attend promptly, and thus render the pulpit services more attractive. Rev. S. D. Bates, Pres. of the Ridgeville College, Ind., resident of Marion, is as usual full of good works, and each Sabbath finds him dispensing "the Word."

The Shiloh Q. M., composed of colored churches in the south-eastern part of the State, held its last quarterly session, July 11-13, with the church in Pomeroy, the county seat of Meigs County. It was held in the new meeting-house, which the church and friends, under the direction of their able and worthy pastor, Rev. T. J. Furgusson, has recently erected. This session is said to have been the most interesting one held since the formation of the Q. M.; and the brethren at Pomeroy and elsewhere, though greatly oppressed, seem to take new courage, and expect, through the blessing of God, success.

Iowa.

At the last session of the Iowa Northern Y. M., a union was effected with the Iowa Y. M., so there is no more I. N. Y. M. by that name, but it is a factor in the Iowa Y. M. It is hoped there will be good results. There was an adjournment of the new organization. We must watch the Morning Star to see the time and place of the meeting. The Com. are canvassing for men and means for church extension.

Minnesota.

Rev. A. H. Hanscom, having returned to the East, leaves Crystal Lake church in need of a pastor. They are keeping up their meetings at present by supplies, Bro. Russell of Champlin, preaching every other Sabbath. Rev. C. H. Davis wishes to find a pastorate in the south-west. He is a young man of ability and culture. His address for a few weeks will be at Minneapolis. The church that secures his services will be fortunate.

Wisconsin.

Rev. Abner Coombs, of Honey Creek, now in his 84th year, has taken the Star from very near the first number issued, but can read it no longer, as paralysis deprives him of this and other sources of enjoyment. May God bless the fathers in their declining years. The church in Nekimi is in good working condition, and two persons were baptized on the 13th inst.

Quarterly Meetings.

MONTVILLE (Me.) Q. M.—Held its June session with the Palermo church. We had a very pleasant session, profitable and interesting. Israel's God was with us in the service. In the social meetings, and at the family circles. The churches, all but one, reported by letter, and most of them by delegates. A general thanksgiving and praise to God for the past year, and for the work of the Q. M., was reported. Rev. G. S. Hill, of the York Q. M., was with us, gave us good counsel and advice, and preached us the Word Sunday. Rev. Wm. Ford and Bro. Wm. A. of Prospect Q. M., reported their Q. M. Bro. Ford gave us an excellent discourse Friday evening. Chose as delegates to Yearly Meeting, Rev. F. Cooley, E. Eastman, E. S. Shattuck, Bros. T. S. Hatch, J. C. Knowlton. Chose as corresponding delegates to Prospect Q. M., Rev. James Small; to Unity Q. M., Rev. J. Condit.

The Sept. session will be with the Rockland church, commencing the 19th, and continue over the Sabbath. Cor. Mes. and visiting brethren please take due notice and govern yourselves accordingly. J. COLBY KNOWLTON, Clerk.

McDONOUGH Q. M.—The last session of this Q. M. was of interest. The attendance was good. The Q. M. is passing through sore trials. Death has robbed us of dear ones, who appear to have died in the midst of their earthly life, but their disloyalty have wrought greater havoc than death. But we trust not in the arm of flesh. The prospect in some of the churches is cheering, and we hope soon to be able to record that the cries of the wounded and the songs of the redeemed have begun to sound.

Next session with the church at East McDonough, Sept. 3-7. Rev. A. B. Loomis is to preach the opening sermon; Rev. F. Cooley, E. Eastman, E. S. Shattuck, Bros. T. S. Hatch, J. C. Knowlton. Chose as corresponding delegates to Prospect Q. M., Rev. James Small; to Unity Q. M., Rev. J. Condit.

ST. FRANCIS (Mo.) Q. M.—Held its last session with the De Lassus church, commencing Friday evening, May 3. Some of the churches were represented by letter, some by delegates. All the churches have some preaching; some, however, have only monthly preaching, and others are not as well supplied as that. Our preaching was by the Rev. John Wood and Bros. Ely and A. E. Kay. A general good feeling prevailed. Christians revived. JOSHUA WOOD, JR., Clerk.

WAPATICON Q. M.—Held its June session with the Welton church. A good delegation was present, and all the business was done in harmony. The rainy weather interrupted our meetings of worship to some extent. Next session with the Wilton church, commencing Sept. 29, at two o'clock, P. M. D. C. CURTIS, Clerk.

OXFORD (Mich.) Q. M.—Held its last session May 23-25 with the church at New Haven. Rev. I. R. Spencer was chosen moderator. All of the churches except three were represented by letter and delegates. Decker's and Kenosha churches were dismissed from the Q. M. The annual report from the several churches showed an increase of 107 during the last year, and 4 ordinations and 2 licensed ministers have been added to the ministerial staff.

Next session to be held with the North Branch church, commencing Friday, 2 P. M., August 22. A good time is expected. E. J. DOYLE, Clerk.

Business Notices.

West's Liver Pills cure Sick Headache.

PRESCRIPTION FREE. For the speedy cure of Seminal Weakness, Loss of Manhood, and all disorders brought on by indiscretion or excess. Any druggist has the ingredients. Address DAVIDSON & CO., 78 Nassau St., New York.

BENSON'S CAPSINE POROUS PLASTERS. CELEBRATED THE WORLD OVER. The manufacturers were awarded the highest and only medal given rubber-plasters at both the Centennial and Paris Expositions.

Far superior to common porous plasters, liniments, the so-called electrical appliances, &c. It is the best known remedy for Lame and Weak Back, Rheumatism, Female Weakness, Sciatica, Lumbago, Dislocated Knees, Spinal Complaints and all ills for which porous plasters are used. Benson's Capsine Plaster is the best in the world, and see that you get nothing else. Sold by all Druggists. Price, 25 cts. Each. Mailed on receipt of price by SEABURY & JOHNSON, 31 Platt St., New York.

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Notices and Appointments.

Yearly Meetings.

WHEN AND WHERE HELD.

OHIO RIVER Y. M.—California, Aug. 8. PENNSYLVANIA Y. M.—Essex St. ch., Bangor, Aug. 19. VERMONT Y. M.—West Topsham ch., Bangor, Aug. 19. MAINE CENTRAL Y. M.—North St. church, Bath, Sept. 3.

MR. P. P. HOME, MISS, 800.

All money contributed for mission work in Maine should be sent directly to Rufus Dering, Portland, Me. CENRAL Y. M. For order of Ex. Com.

MAINE CENTRAL Y. M. will be held at Bath, with the North St. church, Sept. 3-4.

PROGRAMME.

WEDNESDAY, 10 A. M. Organization and business. 2 P. M. Annual sermon by Rev. A. C. Hopkins. 2 P. M. Foreign missionary addresses by Rev. E. N. Fernald and Prof. R. P. Hayes. D. D. 7 P. M. Prayer-meeting. 7-12. Home missionary work in Maine and in the denomination generally. Revs. O. B. Cheney, D. D., L. Given and A. Howe, D. D.

THURSDAY, 9 A. M. Prayer-meeting. 10 Business. 11. Sermon. 2 P. M. Meeting of Woman's Missionary Society, led by Mrs. Fernald. 4 P. M. Hayes and Mr. Mariner. 5-7. Sermon. 7. Prayer-meeting. 7-12. Sermon.

2100 W. H. BOWEN, Clerk.

As a means to renewed energy and spiritual life among them, the Free Will Baptists of this region propose to hold a camp meeting at Rochester, N. H., on the 11-14 miles east of Bell Vernon and 1 3/4 miles north of Fayette City, said meeting to commence on Thursday, Aug. 7, 1879, at 12 o'clock. It is for you to say. The meeting will be followed by a sermon. The meeting will probably hold over two Sabbaths. All are invited, especially brethren from a distance. All should arrive on their arrival, it can be done. There is no charge. We are not brethren of Harrisburgh, LaRoc and other places, leave the heat and dust of the town for a few days, and come and worship God with us in our beautiful grove. Rev. E. H. Higbee and Bro. J. C. Wells as leaders of singing and praying band are expected as workers in our meeting. Inquiries answered. In behalf of the church committee, J. W. HILLS, Sec.

Ohio State Association.

The next session of this Association will be held at Rochester, Sept. 9-11. Pastors of the churches in Ohio, shall this session of our State Association be a success or a

Poetry.

ULTIMA VERITAS.

In the bitter waves of weal,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace;

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side;

And that somewhere, beyond the stars,
Is a Love that is better than fate.
When the night unlocks her bars
I shall see Him, and I will wait.

—Sunday Afternoon.

WRITE THEM A LETTER TO-NIGHT.

Don't go to the theater, concert or ball,
But stay in your room to-night;
Deny yourself to the friends that call,
And a good long letter write—
Write to the sad old folks at home,
Who sit, when the day is done,
With folded hands and downcast eyes
And think of the absent one.

Don't selfishly scribble, "excuse my haste,
I've scarcely the time to write,"
Lest their brooding thoughts go wandering
Back

To many a by-gone night,
When they lost their needed sleep and rest,
And every breath was a prayer
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love or counsel wise;
For the heart grows strongly sensitive
When age has dimmed the eyes—
It might be well to let them believe
You never forget them, quite;

That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends,
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day.
The duty of writing do not put off;
Let sleep or pleasure wait,
Lest the letter for which they looked and
longed

Be a day or an hour too late.
For the sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one—
Write them a letter to-night.

—Selected.

CHANCE.

A word unspoken, a hand unpressed,
A look unseen or a thought unguessed,
And souls that were kindred may live apart,
Never to meet or know the truth,
Never to know how heart beat with heart
In the dim past days of a wasted youth.
She shall not know how his pulses leapt
When over her temples her tresses swept;
As she leaned to give him the jasmine wreath
She felt his breath, and her face flushed red
With the passionate love that choked her
breath.

And saddens her life now her youth is dead.
A faded woman who waits for death,
And murmurs a name beneath her breath;
A cynical man who scoffs and jeers
At women and love in the open day,
And at night-time kisses, with bitter tears,
A faded fragment of jasmine spray.

—London Society.

HAY-MAKING.

Daisied meadows, fields of clover,
Grasses juicy, fresh and sweet;
In a day the wild bees hover
Over many a fragrant heap;
Windrows all the meads do cover,
Blossoms fall, and farmers reap;
In a month, and all is over—
Stored away for winter's keep.

—Dora Read Goodale.

Family Circle.

GRANDMOTHER'S BIRTHDAY.

"Eighty-three years old to-day! Ah,
well, I must not be impatient, but, if it
were God's will, how gladly would I go
home to-day!"

Grandmother Wells leaned back in
her easy chair, her poor crippled hands
resting in her lap. For six months she
had not left that chair except to be car-
ried to the bed, or lounge, by the win-
dow.

She was a lovely old lady. Her com-
plexion had retained much of its youth-
ful smoothness and fairness. She had
large, tender blue eyes, and a sweet,
childlike mouth. Her silver hair was
brushed smoothly over her noble fore-
head.

Never was there a sweeter or more
uncomplaining spirit than hers, yet she
could not always resist the gloomy
thoughts that stole over her.

Forty years ago she had buried her
husband, and now all their children slept
by his side.

It was several years now since she
came to live in the family of her grand-
daughter, Mary Wilton. She had known
many happy days there.

Mary and her husband loved her
dearly, and as for the children, "grand-
mother" had the next place to father and
mother in their hearts.

When sickness and infirmity came
upon her, and she was unable to take a
step alone, or even straighten her poor
bent fingers, they all tried, by a thousand
tender ministrations, to make these weary
hours pass pleasantly for her.

But the dear old grandmother, though
she strove to be cheerful, could not al-
ways drive away the heartache. To
minister to others had been the comfort
of her life, and now the smallest service
was out of her power. Even her knit-
ting must be laid aside.

"If I could only feel that I was some
little use in the world!" she said to her-
self mournfully, as she sat in her room
that bright June morning. "But I am
utterly helpless—and poor Mary, it
seems as if she had enough cares al-
ready. But is this not a fretful, repin-
ing spirit I am showing? O Lord, make
me cheerful and patient, willing to wait
thy time."

She closed her eyes and sat quietly
musing while a more placid and hopeful
expression stole over her countenance.

A light tapping at the door aroused
her; she opened her eyes, and said very
cheerfully:—

"Come in."

The door swung wide open, and in
filed the four oldest children, one after
another.

Herbert, a boy of nine, carried a bou-
quet of flowers in one hand, and a beau-
tifully-illuminated text in the other.

Six-year-old Mary bore a frosted
cake, crowned with a wreath of flow-
ers.

Next came black-eyed Josie, one
year younger, proudly displaying his
bouquet, and a book-mark of his own
making.

Little Alice, grandma's namesake, a
little curly-haired rogue of three, car-
ried a tiny vase filled with flowers. She
stepped cautiously, holding the vase in
both hands, so as not to spill a drop of
the water.

"Why, you little dears," said grand-
mother, as the procession halted in front
of her, "what does this mean?"

Herbert advanced a step, holding up
his gifts. He was a delicate, thought-
ful-looking boy, with something very
winning in his ways. He paused a mo-
ment to collect his thoughts, and then
said:—

"Dear grandmamma, your oldest boy
Gives you a greeting from this day;
The winter's snow is on your hair,
But in your heart the flowers of May.

"Oh! lonely would our household be
Without your smile and words of cheer;
May God preserve your precious life
And make you long a blessing here."

"You dear boy!" said grandma, her
blue eyes bright with tears, as he laid
her gifts in her lap, and kissed her ten-
derly. She had no time to say more, for
bright-eyed Mary took his place, looking
somewhat shy, but very proud of the
gift she carried.

"Dear grandmamma, accept this cake
And wreath of flowers for Mary's sake;
Kind hast thou ever been to me
May I thy little sunbeam be!
And the sweet lesson thou hast taught
Bear fruit in every deed and thought!"

"Bless you, little darling!" said
grandma, as Mary first deposited her
cake on a chair and threw her arms
around the old lady's neck.

"You are my sunbeams, all of you.
But here is my Josie waiting to speak,"
she said, smiling.

The little fellow laid his gift on her
lap, and stood hesitating a moment.

He was a warm-hearted, affectionate
boy, but very nervous and excitable.

"Dear grandmamma," prompted
Herbert.

"I know it," said Josie, indignantly,
"don't tell me!"

"Dear grandmamma, please accept these gifts
With love from little Joe;
If all the love that's in my heart
In words could—words could—"

"I can't sink what comes next!" hid-
ing his face in grandma's lap.

Herbert's prompting only irritated
him, and at last grandma said in a
soothing tone:—

"There, dear little man, don't cry.
Some other time you will say it to grand-
ma, when we are alone together. Run
to the sugar-plum drawer, and you will
find something to comfort you."

Josie, whose tears were easily turned
to smiles, obeyed promptly.

Little Alice, at a sign from Herbert,
stepped forward, and resting her vase
on grandmother's knee, looked up with
her confiding eyes into her face.

She had more confidence than Josie;
and it was in clear though lisping tones
that she repeated her lines:

"Thy little namesake offers thee
This vase of flowers and kisses three;
Oh, happy may thy birthday be!"

"You little blossom you!" said
grandma, kissing her rosy cheek a dozen
times.

And now mamma, who had stood
smiling in the background all this time,
advanced with baby Charlie in her
arms.

"Dear grandmamma, baby is too young to
repeat verses, but he offers you his
mouth for a kiss."

"Bless his precious heart!" said
grandma, kissing him warmly. "Did
you hear the children repeat their ver-
ses?"

"Oh yes, I was standing here all the
time."

"Ma wrote the verses for us," said
Herbert.

"And Bridget made the cake," said
practical Mary.

"And I made the book-mark myself,
all my own," said little Josie, nestling up
to grandma's side.

"And here's a little gift from Robert
and me," said Mrs. Wilton.

It was a lovely engraving, representing
Christian and Hopeful resting in the val-
ley of Beulah.

Grandma's eyes grew moist again as
she looked at it.

"Oh, how lovely that is! Thank you,
Mary, darling, and Robert too. This is
a happy birthday indeed. Why, Robert,
are you there, too?"

"Good morning, dear grandmother,"
said Mr. Wilton, stooping to kiss her.
"You look as bright as the morning it-
self! I was afraid the children would tire
you."

"No—blessed little souls!—they did me
good."

That night, as grandmother lay in her
bed, she said to her granddaughter, who
was performing some little service for
her:—

"God bless you all for your loving
words to-day. It is so sweet to think that
I can be some little comfort still."

"You are the sunshine of our house—
one of the greatest blessings God ever
gave us!"

Grandmother could not answer. But
she fell asleep with a smile on her lips,
an emblem of her heart.—*Christian
Union.*

A YOUNG OURANG-OUTANG.

The Ourang-outang, or "man of the
woods," as the name signifies (because
the creature bears the closest resemblance
to man of all the monkey tribe), is mostly
found in the great islands of Borneo and
Sumatra. It is often very troublesome in
the gardens and fruit-orchards of the na-
tives, coming out of its forest hiding
places by night, and wantonly destroying
great quantities which it does not devour.
It is hunted, therefore, to reduce the num-
bers in the vicinity of their fields and
dwellings, but its cunning is such that it
is very difficult to approach. It takes re-
fuge in the tops of lofty trees, whose
branches and foliage conceal it from its
pursuers. Even when mortally wounded
by a shot, it will often so carefully place
itself in a crotch, or upon a mass of mat-
ted leaves, that its body does not fall
from the tree when life is extinct.

A late traveler in those islands has
given a most interesting account of his
experience in hunting these animals, and
his observations of their habits in their
native forests.

On one occasion he shot a full grown
female which was carrying a young one
in her arms. He did not know this until
it fell with its dead mother from the tree,
clinging to her with so tight a grasp that
it was difficult to separate them. The
little creature was very young, not more
than a foot long, and quite babyish in its
appearance and behavior.

This traveler, who was also a great
naturalist, and was exploring the islands
to find out all he could about animal and
vegetable life there, was very anxious to
preserve this little ourang-outang, that he
might watch its growth and development.
He carried it home, and tried to provide
some food which would nourish it, in place
of milk, which could not be obtained. He
did not succeed very well, for though he
kept it alive for three months, it did not
grow or thrive. But the incidents of its
brief existence, as he relates them, are
both interesting and amusing.

The arms of the ourang, as most of our
young readers know, are very long in
proportion to its body. In the full grown
animal, when he stands erect, they reach
almost to the ankles. Those of the little
one were also long and flexible, with the
fingers adapted to cling tenaciously to
whatever it could get hold of. In this
way it had grasped the tufts of hair on
the mother's shoulder so tightly that she
could leap from branch to branch, and
spring from one tree to another, without
shaking it off. It was therefore very un-
easy when captured, to find something to
cling to and hang upon, as it had done to
its mother. Mr. Wallace (the traveler's
name) pitied its restless reachings for
this purpose, and tried to comfort it by
tending it in his arms. But he was soon
obliged to give that up, for in spite of all
he could do, it would seize his beard with
such a grip that he could not get it away
without assistance.

At length, he hit upon a device which
gave the little creature much comfort for
a while. He rolled a buffalo skin into a
bundle with the hair outward, and allow-
ed it to grasp and climb upon it as much
as it liked. This strengthened its limbs
and improved its health, but in a short
time it began to suck the skin, and got so
much hair into its throat and stomach, as
to produce sickness. It became neces-
sary, therefore, to take away the bundle
which had given it so much pleasure.

But it pined for companionship. It
wanted something warm and living to
cuddle up to, just as all young animals
do. It soon learned to like petting and
handling, and would cry like any baby to
be taken up. The daily bath and gentle
brushing which it received, gave it com-
fort and enjoyment.

After a while, Mr. Wallace succeeded
in capturing a young monkey of another
species, for a companion to the little our-
ang. It was thought to be about the
same age, but so much more mature and
lively, that it quite tyrannized over the
weaker party, treating it with great in-
difference and disdain, though not with
any ill-nature. Its superior strength and
agility gave it a great advantage over the
wee, babyish creature that was, no match

for it in anything. It would take food
out of its mouth, pull it about, sit down
on its face or stomach without the least
consideration of its feelings. The young
ourang, however, submitted to all these
indignities patiently, for the sake of the
warmth and comfort it derived from a
living body close to its own.

It had no teeth when first taken; but in
a short time it cut the two front ones of
the lower jaw, acting very much like a
human infant at the trying period of teeth-
ing.

Mr. Wallace hoped to raise the little
thing, to which he became very much at-
tached. But all his efforts to procure
suitable food for it failed. It needed milk,
which was not to be obtained, to make it
strong and healthy. So, after faithfully
caring for it night and day for three
months, it died, much to his regret and
disappointment.—*Congregationalist.*

HOME TOPICS.

PRESERVING SEA-WEEDS. An album
containing a few perfect specimens of sea-
weed, each more delicate and beautiful than
a painting, is an interesting object in itself,
besides being a pleasant reminder of sea-
side rambles. Almost any one who has
access to the sea-shore might easily make
such a collection, and indeed experience
is the best teacher in this sort of work;
but we give a few suggestions which may
prove of service to the novice.

The finest and largest specimens are to
be found in pools at low tide, or along the
sands just after a storm; but at almost
any time an intelligent search is repaid
by tiny sprays of fine form and color.
Suppose the collector has brought up a
tangled mass of red (*rhodospiraea*), olive
(*melanosperma*) and green (*chloros-
perma*) sea-weeds. She must not allow them
to dry, as they soon lose color and
decay, but must keep them in a pail of
sea-water until she is ready to float them
off on cards for her album.

Some soap plates filled with fresh
water, a camel's hair brush, a darning
needle, some pieces of old linen, several
sheets of blotting paper, some Bristol
board cut in squares, or better still, a
package of photographer's cards, and a
sharp-pointed pair of scissors, are the
materials required for this interesting
work. Now rinse the salt and sand from
one spray of the weed, and float it in a
plate of fresh water. Gently slip a card
under the floating weed and carefully
raise it from the water, allowing the card
to rest in such a position that the water
may drip from the weed. Remember to
work rapidly, for upon this depends much
of your success. With the brush and
darning needle, or a pen, arrange all the
delicate leaves in a natural manner, mak-
ing a judicious thinning out of the over-
lapping branches with the scissors. Cover
with a piece of fine linen and several
sheets of blotting paper, and place under
a gentle pressure. Prepare each speci-
men in the same manner. "Two pieces of
inch board, some fine grocer's paper, and
a shawl strap make an excellent press for
a lady who is traveling.

The coarser and more glutinous kinds
of sea-weed only need to be laid smooth-
ly out on the cards, which have before
been slightly moistened; no pressure is
needed. If any of the weeds refuse to
adhere to the paper, give them a thin
coat of mastic varnish. This will pre-
serve the color and give a pleasant gloss.
Heavy gray sea-weeds should be simply
washed and shaken out to dry. They are
a desirable addition to winter bouquets
of dried grasses and ferns.—*Moore's
Rural Life.*

ABOUT WASHING CLOTHES. Aunt Hat-
tie says, in the *Agriculturist*: "The
evening previous to wash-day I boil, in
two gallons of soft water, four ounces
each of sal-soda and sliced bar soap until
dissolved. Put the fine white clothes in
one tub, the coarse ones in another. To
the water in the boiler add enough cold
water to make it luke-warm, pour over
the clothes, cover the tubs with a blanket.
In the morning add a pail of hot water to
the fine clothes, rub them well from this,
rub again in fresh water, boil twenty
minutes, suds, rinse in blue water, hang
out to dry. Treat the coarse clothes the
same way. My colored clothes are wash-
ed, rinsed and starched before hanging
out. In starching muslins, shirt bosoms
and wrist-bands, after the shirt bosom
has been dipped and wrung out as dry as
possible, I use boiled starch rubbed in
and patted well with the hands. This is
a secret known to all good laundresses,
and it is almost impossible to keep the
iron from sticking unless this precaution
is observed. Always use cold starch for
shirt collars. Mix thoroughly two tea-
spoonfuls of starch in half a cup of water,
dip the collar, wring, rub, pat, spread
over a clean towel, and when all are
done, roll up the towel and iron in about
an hour."

TETE-A-TETE.—Light skirts must be
worn with all dark basques but black,
says Fashion.—Folds of black velvet are
used to trim light summer silks this sea-
son.—Tufts of raveled silk are used to
trim chip hats. The milliners say they
"adorn the hats," but that is a matter of
opinion.—Checked summer silks are in
favor in Paris this year, having displaced
the pin stripes that were in fashion so
long.—A New Yorker has just been ar-
rested for stealing 17,500 hairpins. It is
supposed that he was making provision
for running away to be a Mormon elder.

Boston lace is decidedly out of place on
skirts or other articles of underwear. It
is too frail to endure frequent washing, it
is rough and unpleasant to the touch, and
after having been worn once, it is not
nearly so pretty as Smyrna.—The present
fancy for hand-made under-clothing is
said to be the result of careless machine
work and of too much faith in various
patent hemmers and gatherers that are
carelessly used by ignorant girls. If that
be the case, there is a small fortune ready
for the clever dealer who will prepare
underclothing well made by the machine,
with all the ends carefully joined, and
sell it at a moderate advance on the ab-
surdly low prices charged for ready-made
garments. Nobody has any right to ex-
pect perfect work without paying for it.
—*Boston Transcript.*

Literary.

THE SEMITIC CONQUEST OF GER-
MANY.

The *Literary World* recently published the
following letter from its regular Berlin cor-
respondent:

Thirty years ago the Jews were emancipated
in Germany. But though this act gave them
certain social and political privileges which
previously they had not enjoyed, it does not
appear to have given them any protection
against the periodical attacks by those who
detest their growing influence in literature, art,
science and politics. A distinguished Austrian
physician, some years ago, raised his angry
voice against the pernicious Jewish element
in medicine; and everybody knows what an
excitement Richard Wagner produced by his
pamphlet on "Judaism in Music," to which
no less than two hundred replies were pub-
lished. As a sort of interlude, America fur-
nished the Saratoga scandal at the Grand Un-
ion Hotel; and now the curtain has been
raised for a new act of the ethnological com-
edy.

A pamphlet has appeared in the market
bearing the startling title, "*Der Sieg des Ju-
dentums über das Germanenthum*," the
victory of the Jew over the German. Five
editions have been issued in a few weeks,
and replies are already appearing. The author
is W. Marr, a prominent journalist and historian
of literature. Were he a Jew his proclamation
of the Semitic victory would have been
regarded as an idle boast; but as he is a genuine
Teuton and writes from a non-confessional
point of view, with the motto *Vae Victis*, it
may be worth while to hear what he has to
say, even if we may not altogether agree with
him.

The Emperor Titus, Herr Marr thinks, did
the most foolish thing recorded in history,
when, after the destruction of Jerusalem, he
dragged some of the Jews to Rome, and scat-
tered the rest over the globe. He thus intro-
duced into the western world a people which,
according to its history, was most thoroughly
hated by all Oriental nations. They were de-
tested, not on account of their religion, but be-
cause of their legally prescribed hatred of all
non-Jews, and of their aversion to all manual
labor. A natural, irresistible instinct impelled
them to adopt money-lending and usury as a
national trade, a trade which did not serve to
raise them in the estimation of those amidst
whom they had taken up their abode. Their
horror of manual labor has continually led
them to crowd the cities, and to neglect agri-
culture. Although all European States receive
their supply of Jews, it was to Germany
that they mainly flocked. Of Germany they
have endeavored to make a New Palestine;
and why? Simply because the Germans were
most deficient in the sense of nationality,
and therefore less prepared against these for-
eigners than other nations. And after a war
of 1,800 years the Hebrew has finally over-
come the Teuton, and impressed his stamp
on the national German character. So thorough
has been this victory that, according to Marr,
in less than four generations there will not be
a single important political or civil office which
is not held by a Jew. The literary movement
is already almost entirely under Semitic con-
trol. It is not necessary to speak of Heine,
Boerne, Auerbach, and their colleagues. The
periodical press is the director of public
thought, and is so Jewish, or afraid of the
Jews, that Herr Marr has for years in vain
sought for an opportunity to make known his
opinions on this topic in it. Why, the irony
of fate would have it that even at Bayreuth,
at the festival established in honor of the author
of "*Judaism in Music*," it was the Jews who
"played the first fiddle."

Herr Marr is sorely vexed at this state of
affairs. By their loose principles of trade, by
their usury and egotism of sect, the Jews have
vitiated the German moral atmosphere. They
have come as strangers, and like the Chinese
in America have refused to assimilate, with
their hosts. They may be likened to a para-
sitic plant which finally threatens the very life
of the tree on which it has found a resting
place. What is to be done? With the assist-
ance of some literary friends Herr Marr pro-
poses to start a weekly paper, with the aim of
"exerting a moral pressure on the Jewish
hegemony." He himself is too pessimistic to
believe that any German will lend his capital
to such an undertaking, but yet he feels im-
pelled to make the appeal before it is too
late.

Such, in brief, are Herr Marr's views and
aims. There is exaggeration in them, but also
more or less truth. He will fail in his attempt
to start an anti-Jewish newspaper—unless he
can get a Jew to supply the money for it. And
this gives us a hint which will help explain the
success of the Jews in Germany. The Ger-
mans lack the spirit of enterprise, the untiring
activity and practical turn of mind, which
characterizes their Semitic guests, and accord-
ingly wherever these traits were of great ad-
vantage, as in journalism, the Jews have "sur-
vived." Herr Marr is mistaken in his idea
that the Jews altogether refuse to assimilate
with the Teutons. Calm observers of social
phenomena can not fail to see that the dif-
ferences between the races in question are slowly,
but surely, disappearing. This is shown spiri-
tually, e. g., by the fact that few would be able
to tell from his writings that Auerbach is a
Jew, or from his compositions that Rubinstein
is a Jew, and physically by the fact that inter-
marriages are becoming more frequent every
year. A complete fusion of Teuton and Jew
will doubtless be an advantage to both parties.
The German will lose that dreamy sluggish-
ness and want of enterprise which is his great-
est national blemish, and the Jews will grad-
ually throw off that curious and disagreeable
mixture of impudence and servility, which
has been transmitted to them by their medi-
eval ancestors, whose pecuniary resources gave
them a sense of power and importance while,
at the same time, their social position was the
lowest imaginable.

CARLYLE AND BURNS.

Men who were young a generation ago, and
who then read Carlyle, have the great advan-
tage of having been familiar in their plastic
and susceptible years with one of the noblest
pleasures that one man of genius ever made for an-
other, in Carlyle's essay upon Burns. They
were countrymen, one born as the other died.
Both had the deep, strong, melancholy nature
which is nurtured by the misty coasts and soli-
tary mountains and moors of Scotland. Both,
too, had the immense vitality, the Berserker
humor, the thorough manliness, of the North-
ern genius. As one reads the works of Car-
lyle, and marks his impatience of shams, and
efficiency, and equivocation, and convention-
al moralities, and hears his loud satiric laugh-
ter dying into a wail of pathos and entreaty, it
is easy to feel that he saw the sound hearty
man, the long and gray beard, and the sound
burns. Such sweetness and grace and

strength and tenderness! Such soft, pathetic,
penetrating melody, as if all the sadness of
shaggy Scotland had found a voice! Such rois-
tering jovial humor, excessive, daring, un-
bridled—a charm so universal that it drew
men from their beds in taverns at midnight to
listen, delighted, until dawn. Here was a full-
ness of simple, native, massive manhood, not
trained by the schools, not manipulated by the
dancing-master and the professor of single-
stick, overflowing bounds, shocking the pros-
criptions, defying the rules, guilty of offenses
that can not be excused, and for which he
paid the penalty. It fascinated and captivated
the sad, grim, infinitely tender and manly and
pure genius of Carlyle, and he has interpreted,
as no other man has essayed to interpret, the
wild, wistful, touching and tragical story of
Robert Burns.—*Editor's Easy Chair in Har-
per's.*

Harper's Magazine for August will pleas-
antly surprise even those readers who, from
long experience, have come to expect in each
successive number a new revelation of the pos-
sibilities of wood engraving. Never has even
Harper's contained in a single article so many
and, at the same time, so varied and excellent
a series of landscape engravings as those which
illustrate Mr. Benjamin's paper on Lake
George. These engravings are from Mr. J.
D. Smillie's drawings, twenty-three in number,
covering every picturesque feature of the lake
from Caldwell to its northern extremity. The
Nautical School "St. Mary's," W. H. Rideing.
With twelve illustrations. Chautauquus, D. H.
Post. With eight illustrations. Little Bar-
bara. A Poem. Will Wallace Harney. With
one illustration. The First Mrs. Petersham,
Harriet Prescott Spofford. With one illustra-
tion. American Forests, G. W. Powell. Miss
Mildred's Friend. A Story, Elizabeth Stua

Literary Miscellany.

THINGS TO REMEMBER.

Along with the helping hand, there should always go a helping sympathy.—Beecher.

Anger and jealousy can no more bear to lose sight of their objects than love.—George Eliot.

There are many men whose tongues might govern multitudes if they could govern their tongues.—Prentice.

Success is full of promise till men get it; and then it is a last year's nest, from which the bird has flown.—Beecher.

My doctrine makes no distinction between high and low, rich and poor. It is like water, which washes and purifies all alike. It is like the sky, for it is room for all—for men and women, boys and girls, rich and poor.—Hindu.

All that a brother man is empowered to demand of another is, that he give him free and fair play for all his faculties, that he harm him not; God may demand of man that he be holy in thought, heart and action. Terrestrial morality may be called harshness; celestial holiness.—Peter Boyne.

A HALF-HOUR WITH SOME POEMS.

BY KIM KYTE.

There are a few, favorite poems, and bits of prose as well, to which I go quite often. Some of them have been published over and over again, until they have become staples of food for the human mind and heart.

Here are four lines which originally appeared in *Chamber's Journal*, probably as one stanza of a poem. Somebody picked out these words and they have come to me as a picture of happiness. Happiness may be but a small part of any life, and there may be many things better, and higher, and nobler, nevertheless, I say, blessed be happiness; and may I never become so cynical that a completely happy scene (though I know it must shortly vanish) will not thrill me with the echoes of its own sweet moments.

The lines are simply these:

And the frosts and snows of winter
Brought us not one thought of sadness;
For the outer desolation
Made more bright the inner gladness.

Perhaps the very next thing to this new-born gladness of young hearts, is the regenerated happiness of old age, after the years have intervened. I copy some stanzas out of the middle of a poem that many will recognize as having the title, "Growing Old Gracefully," and which was first published in the *Christian Globe*:

Far from the storms that are lashing the ocean;
Nearer each day to the pleasant home light;
Far from the waves that are big with commotion,
Under full sail and the harbor in sight!

Growing old cheerfully;
Cheerful and bright.

Past all winds that were adverse and chilling;
Past all the islands that lured thee to rest;
Past all the currents that wooed thee unwilling,
Growing old peacefully;
Peaceful and blest.

Never a feeling of envy or sorrow,
Where the bright faces of children are seen;
Never a year from their youth—wouldst thou borrow,
Thou dost remember what lieth between.
Growing old willingly;
Gladly, I ween.

The glad experiences of life are sometimes intruded upon by a premonition. A fear of loss, which is as yet not embodied as a fear, sometimes passes by like an unseen presence; and, as we are apt to exclaim, too soon opens the door through which the happy souls, passing, enter what men get tired of calling the realities of life. There is a sentiment akin to this running through a poem by Coventry Patmore, which is named "Parting":

If thou dost bid thy friend farewell,
But for one night, though that farewell may be,
Press thou his hand in thine.
How canst thou tell how far from thee
Fate or caprice may lead his steps ere that to-morrow comes?

Men have been known to lightly turn the corner of a street,
And days have grown to months,
And months to lagging years, ere they have looked in loving eyes again.

Parting, at best, is underlaid
With tears and pain.

Therefore, lest sudden death should come between,
Or time, or distance—clasp with pressure firm the hand
Of him who goeth forth.
Unseen fate goeth, too,
Yea, find thou always time to say some earnest word
Between the idle talk, lest with thee, henceforth,
Night and day, regret would walk.

But having entered the realities of life, innumerable modes of awakening to the fact affect the innumerable different characters. It will depend on the temperament of the reader to judge which of the following two poems is the more healthy. The first is from the *Phenological Journal*, and is entitled, "What of That?" the second from *All the Year Round*, with "Patient," for a caption:

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day.
Coward, arise! go forth upon thy way.

Lonely! And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life in its own.
Work may be done in loneliness. Work on.

Dark! Well, and what of that?
Didst fondly dream that the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Didst fancy life one Summer holiday,
With lessons none to learn, and naught but play?

Go, get thee to thy task! conquer or die;
It must be learned! Learn it, then, patiently.

No help! Nay, 'tis not so!
Though human help be far, thy God is nigh.
Who feeds the ravens, hears his children cry.
He's near thee, where'er thy footsteps roam:
And he will guide thee, light thee, help thee home.

And this is the second:

I was not patient in that olden time,
When my unchastened heart began to long
For bliss that lay beyond its reach; my prime
Was wild, impulsive, passionate and strong.
I could not wait for happiness and love,
Heaven-sent, to come and nestle in my breast;
I could not realize how time might prove
That patient waiting would avail me best.

"Let me be happy now," my heart cried out,
"In mine own way and with my chosen lot.
The future is too dark and full of doubt,
For me to tarry, and I trust it not.
Take all my blessings, all I am and have,
But give that glimpse of heaven before the grave."

Ah me! God hears my wayward, selfish cry,
And, taking pity on my blinded heart,
He bade the angel of strong grief draw nigh,
Who pierced my bosom in its tenderest part.
I drank wrath's wine-cup to the bitter lees,
With strong amazement and a broken will;
Then, humbled, straightway fell upon my knees,
And God doth know my heart is kneeling still.

I have grown patient; seeking not to choose
Mine own blind lot, but take that God shall send.
In which, if what I long for I should lose,
I know the loss will work some blessed end,
Some better fate for mine and me than I
Could ever compass underneath the sky.

Now, let us take another step, a rather long one to be sure, but not unknown in the experiences of those who are not satisfied with the sentiments already given. "Vanity," is the name of a poem, whose author I have seen mentioned, but I have forgotten it and do not know where I can find it:

The sun comes up and the sun goes down,
The day and the night are the same as one;
The year grows green and the year grows brown,
And what is it all when all is done?
Grains of sinner or shining sand,
Sliding into or out of the hand.

And men go down in ships to the seas,
And a hundred ships are the same as one;
And backward and forward blows the breeze,
And what is it all when all is done?
A tide with never a shore in sight,
Setting steadily on to the night.

The fisher droppeth his net in the stream,
And a hundred streams are the same as one;
And the maiden dreameth her love's dream,
And what is it all when all is done?
The net of the fisher the burden breaks,
And always the dreaming the dreamer awakes.

Out of the mad ravings of youth sometimes come glorious bits of wisdom, as is seen in "Locksley Hall," by Tennyson. The following stanza is worth all the passion of that long poem:

Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.

But we need to turn to health and freshness, and we find it in one of Longfellow's late poems published in the *Atlantic*, entitled "Home":

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander, they know not where,
Are full of trouble and full of care;
To stay at home is best.

Wearied and homesick and distressed
They wander east, they wander west,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

It is this home feeling that gives health; to be at home with others and with ourself, to be at home with one's purposes and circumstances; in other words with the sentiment expressed in this translation from Goethe, penetrating every phase of life:

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.
'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After this life.
'Tis loving and serving
The highest and best;
'Tis onward and unswerving,
And this is true rest.

QUESTIONS OF CHURCH AND SCHOOL ABROAD.

The question of the Catholic Church and education, which is only one phase of the old problem of Church and State, is the occasion of a good deal of agitation in Europe at the present time. In Great Britain, it takes the shape of a contest for the endowment of the Irish universities. The bill introduced by an Irish member of Parliament, embodying the Catholic claims in their milder form, was dealt with in a tentative sort of way by all parties, and was then suddenly, and by one of those surprises in which Beaconsfield delights, displaced by a Government proposition. The leading characteristics of this measure, as might be expected, are its circumspectness and its indecision. It creates no new University; leaves the University of Dublin intact as it is; and so modifies the regulations of the Queen's University as to enable those Roman Catholics who now object to attending the Queen's Colleges to obtain degrees without wounding their consciences. But, as the *London Times*, in its analysis of the bill, remarks, it simplifies the problem by omitting the difficulties, disposes of a frac-

tion of the subject and quietly ignores the rest. It does not touch upon the matter of endowment, though the Government speakers have intimated to the Catholic members that that subject might find entrance later. The bill has, in short, the appearance of a measure framed by a Cabinet not unfamiliar with the science of trimming, and designed to avert the reproach of doing nothing by putting on the point of doing something.

In France, the contest is over the Ferry Educational bill. This is a Government measure, and one of the most daring which has been undertaken, inasmuch as it arrays instantly against the Cabinet the powerful clerical influence, and the sympathies of a part at least of the Catholic population. This bill provides that degrees shall be conferred only after examinations conducted by the State authorities; that all schools of the higher grade must be sustained by the State and carried on by its teachers; or, if conducted by private enterprise, that they shall not be instructed by teachers belonging to religious orders not recognized as legal by the State; and that all schools must obtain a charter or governmental permission for their existence. It is no secret that this bill is aimed primarily at the Jesuits, though it includes in its prohibitions other unauthorized congregations of a kindred sort. The Jesuits have 59 establishments in France, with 1502 members; the Dominicans 23 establishments, with 327 members; the Marists 19 establishments, containing 222 Marists; and the Benedictines 14 establishments, with 230 Benedictines. There are also other smaller monastic orders, containing altogether not more than 500 members. But it is the Jesuits who are most active and therefore most dreaded in their influence on education. This bill has passed the French Chamber of Deputies by a vote of 352 to 159, but an amendment which proposed to exclude from educational establishments the members of all religious orders was voted down by a vote of 381 to 78. This last vote is significant, as showing that the supporters of the bill are not antagonistic to the priesthood in general, since only 78 members voted for the entire separation of religion and education. It is, as we have said, against the Jesuits and similar orders, whose secret and crafty machinations France has learned to dread, that the bill is aimed.

In Belgium, a country which until recently has rivaled Spain in the completeness of its subjection to clerical control, the contest is over very much the same sort of measure as the Ferry bill, but it has assumed a more angry form. The Belgian bill, which aims at a reform in the primary and normal schools, and forbids religious instruction in school hours, while allowing it to be given in the school building after school hours, has been vigorously opposed by the clericals, and it is only after a struggle prolonged through several months that it has at length been passed. There was intense excitement when the bill came before the Senate for final action. Quite a number of Senators who had been ill were carried to their seats to register their votes, and when the question was put there was only one absentee. The result was 33 in the affirmative against 31 in the negative, and one abstention. The anger of the church party at losing their former prerogatives was so high that they threatened to take no part in the celebration of Belgian independence, and placards have been posted warning the King that he will be assassinated if he signs the bill. It is a curious illustration of a long-thwarted but finally victorious cause that this bill is identical with the reform demanded by M. Frere-Orban, now Prime Minister, at the beginning of his political career as commercial councillor of Liege in 1842.

PARAGRAPHS.

Mrs. Julia Ward Howe and Miss Maud Howe have arrived home from Europe.

Hon. Elihu B. Washburn and family, of Illinois, are stopping for a few weeks at St. Albans, Vt.

The most treacherous memory in the world belongs to the young man with a new watch.—*Meriden Recorder*.

Henry Smart, who wrote "From Greenland's Icy Mountains," has received a \$500 pension from the English Government.

Cleveland has 50,093 names in its directory for 1879 and figures out a present population of 175,323, a gain of nearly 10,000 within a year.

The French artist, M. A. De Neuville, has been commissioned by some Englishmen to paint a picture of the battle of Isandula.

Sir Garnet Wolseley, before sailing for the Cape, made his estimates of the cost of the Zulu campaign, which he places at from £20,000,000 to £30,000,000. He has over 25,000 men under his command.

Paul Boyton says he intends to try going over Niagara Falls in his suit, some day, but he will first go through the whirlpool rapids below the falls, having already been offered a large sum to attempt the passage.

A bright little three-year-old, while her mother was trying to get her to sleep, became interested in some outside noise. She was told that it was caused by a cricket, when she sagely observed, "Mamma, I think he ought to be oiled."—*Interior*.

A legal gentleman met a brother lawyer on Court street one day last week, and the following conversation took place: "Well, Judge, how is business?" "Dull, dull; I am living on faith and hope." "Very good, but I have got past you, for I'm living on charity."

A society has been established in London for the prevention of street accidents and dangerous driving. It is estimated that 16,000 persons were injured by vehicles in the streets of London, last year.

Dean Stanley says: "The extraordinary eloquence of one of the greatest orators in England at this time, Mr. John Briggs, was entirely formed by his reading good books. These have made that style by which he captivates the hearts and wins the attention at once of the most uncultivated."

A colored grocer in Charleston, standing in his shop-door, said to a stranger the other day, "When this building was a slave-market, my father and mother, brother and sisters were sold in it, but I own it now." How very wrong of him to allude to by-gones in this way!—*London Courier*.

An art critic going into a gallery in a state of mild tribulation, to criticize some pictures, sees himself in a glass, and, taking out a note-book, writes as follows: "First room, head of a drunkard, no signature; has a great deal of character; red nose; remarkably truthful; must be a portrait from life; think I have seen that face somewhere."

"How much shall you charge for a Bologna sausage that will reach from one of my toes to the other?" asked a soldier of Berlin of a dealer. "Fifty kreutzers," was the reply. "I take the offer," replied the soldier. "One of my ears was cut off in battle a thousand miles from here." There was a compromise.

When a woman's eyes sparkle, and her face glows from the fire within, while her tongue rolls off information about igneous rocks, silurian rocks and conglomerate rocks and argillaceous soil, it is safe to say that she was born in Boston, or, at least, has an uncle living in Massachusetts.—*Erie Herald*.

At a religious meeting in Winsted, Mass., on a recent Sunday, the wife of a well-known citizen got up and told how much religion had benefited her, and how much better she was with it than without it. As soon as she sat down, a sister in the church got up and expressed a fervent hope that if religion had done so much for the previous speaker she would become good enough after a while to pay her the fifty cents she owed her.

Mrs. Muriel took great interest in parish affairs. Last year she promised to assist in decorating the parish church. One illuminated text she thought would look well over the chancel screen, and she requested her husband to bring it from town. As might have been expected he forgot the text, and wired to his wife for particulars. To the surprise of all the telegraph clerks, this message came flashing over the wires: "Unto us a child is born, nine feet long by two feet broad."

The Bill Sikes fraternity, in following out their profession of house-breaking, sometimes give evidence of an amount of ingenuity worthy of a better cause. A burglar, concealed under the bed of a married couple, by some incautious movement almost betrayed his presence, the noise he made being sufficient to make the wife call her husband's attention to the sound. It's only one of the dogs," was the sleepy answer, and snapping his fingers, he called by its name one of his favorites which was supposed to be present. The thief's presence of mind did not desert him, though on the brink of discovery; for divining the situation at once, he immediately licked the extended hand, in the hope of confirming the gentleman's surmise. This clever ruse was not, however, we believe, successful, though one might say it deserved to be for its boldness and ingenuity.—*Chamber's Journal*.

People Who are neither Sick nor Well.

The number of people who are "neither sick nor well," as the saying is, make up a large proportion of nearly every community. If you ask what ails them, you get no clear answer; for they do not know themselves. They are not sick enough to be classed with invalids, and yet they are not well enough to enjoy life nor do any physical or mental work without a wearisome and exhausting effort. For most of the time they feel miserable and forlorn; every task is a burden; they have no zest in life, and little hope in the future. These unhappy people get little or no relief from physicians, but are rather made worse by the tonics which are too often prescribed, and which leave the vital forces at a lower range after the temporary stimulation has subsided. What they need is a new development of force at the center of life. If the mainspring of a watch be too weak to drive the movement, with energy, the whole machinery drops out of order, and all efforts at repair become useless. Now, an agent that can restore this vital activity must, in the very nature of things, give back health to the suffering invalid. It must act as a new and stronger mainspring would act on the machinery of the watch. That such an agent has been discovered is no longer a matter of doubt. It is to be found in what is known as "Compound Oxygen." Some of the most remarkable results which have followed its use during the past twelve years will be found recorded in our "Treatise on Compound Oxygen," which will be sent free. Address Drs. Starkey & Palen, 1112 Girard Street, Philadelphia, Pa.

Obituaries.

PARTICULAR NOTICE. Obituaries should be BRIEF and for the public. For the excess over ONE HUNDRED WORDS, and for those sent by persons who do not patronize the *Morning Star*, it is but just that CASH should accompany the copy at the rate of FOUR CENTS PER LINE of eight words. VERSES are inadmissible.

MRS. SOPHIA, widow of the late Richard Freeman, of Great Falls, N. H., died in Portland, Me., June 2, at the residence of her son-in-law, Horatio Merrill, Esq., aged 71 years. Mrs. Freeman made a public profession of religion, and was baptized by Rev. S. Curtis in the spring of 1840. From then to the close of life, she was a sincere, consistent Christian. None knew her but to respect and love her for the unimpaired disposition and religious deportment constantly manifested in prosperity and adversity. She leaves one daughter, two grandchildren, and other friends to mourn. May they all meet her in heaven. COM.

BRO. DANIEL BROWN died in Simonsville, R. I., May 2, aged 84 years. Bro. Brown was for many years a member of the Olneyville church. He was associated with Cheney in his pioneer work, and was especially interested in music. He has been a reader of the *Morning Star* nearly from its first issue. Eighteen years ago he was visited by a paralytic shock from which he never recovered, though he was able to walk about the house somewhat. The immediate cause of his death was cancer. He died trusting in the Lord, and with a good hope of a blessed immortality. He leaves three children, and a widow with whom he had spent 63 years of married life.

MISS ABRIE A. RANDALL died in Johnston, R. I., May 21, of quick consumption, aged 18 years. Sister Randall was a estimable young lady, beloved by all who knew her. She was a fine scholar, leading her class in the classical department of the Providence High School, from which she hoped to graduate this summer; but her zeal in obtaining an education proved stronger than her constitution, so her hopes were not realized.

MISS EVA W. RANDALL, sister of the above, died June 12, aged 23 years. A complication of diseases, some of which existed for years, finally produced disease of the heart which terminated her life. She was loved and respected by her friends and associates. These sisters found the Saviour precious during the year 1877, and about one year ago were baptized and joined the Free Baptist church at Olneyville, R. I. They were exemplary Christians, and their early departure has filled their family and the community in which they lived with grief and sadness.

MRS. PHLOMELA BATES, died in New Haven, Conn., June 3, in her 81st year. Deceased was born at Toland, Conn. At the age of twelve moved to Monroe Co., N. Y. Married, in 1815, James Bates. Her husband died in 1827, and in 1830 she was married to Lyman Bates. In 1833 moved to Michigan, and settled on the farm she held at the time of her death. She was again left a widow in 1845, with eight children, of whom three are now living. At an early age she joined the Baptist church of New York, and has ever since been a communicant of that church. She was one of the charter members of the church at New Haven thirty-five years since.

A. L. GERISH.

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I. R. SPENCER.

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Besides the "History of the Freewill Baptists" itself, no book contains more information in regard to the early days of the F. Baptists than the "Memoirs of the Life of David Marks." An agent of the Book Concern under whose auspices the *Morning Star* was once published, identified with the Anti-slavery character of the denomination, undergoing trials because of his temperance principles, together with his almost constant journeyings from Maine to Ohio, and a record of incidents connected therewith—make this book of 516 pages one of marked interest to the reader. It may be obtained for \$1.10 per copy, postage paid, by addressing Rev. I. D. STEWART, Dover, N. H.

"The Morning Star."

We made the following ANNOUNCEMENT FOR 1879.

In placing the *Morning Star* before the public for another year we do so with a firm conviction of its increased usefulness as a family visitor and religious instructor.

We mean that it shall continue to stimulate the growth of all that is true and good in the daily life.

WHAT WE OFFER.

For \$2.20—the twenty cents being for postage and incidentals that must be prepaid at this office—we offer an eight-page paper, fifty-two times a year, each paper containing an average of forty columns of reading matter, that costs the subscriber only a fraction over four cents. The reading matter embraces correspondence from the principal countries of the world, contributed articles on topics of interest in social, national and religious life, stories adapted to the entertainment and profit of the family circle, the best selected and original poems, selections of a religious and literary character presenting right views of morals as bearing on the great questions of the day, practical thoughts on experimental religion, anecdotes and facts of interest in science and natural history, the progress of the Arts, latest news from all parts of the world, embracing items of political, social, educational, personal and religious information, book notices, a department of missions devoted especially to the interests of our own benevolent work, a Sunday-school department embracing hints on the International lessons and notes on general Sunday-school work, Editorials and Editorial notes and paragraphs on the living questions of the day, and particularly a department of Denominational News that makes the *Star* indispensable in every Freewill Baptist family.

DENOMINATIONAL NEWS.

But one report reaches us on this subject, and all unite in saying that the *Star* was never so successful in gathering denominational news as since the present volume commenced, and in this respect was never so interesting to its readers generally. The more we know of the work, the trials, difficulties and successes of others, the more interested shall we be in our general work, and the more encouraged and decided to prosecute to success our own personal work. We hope to enlarge this department of the *Star*, and make it still more acceptable to our people. Brethren will help us, and the *Star* will be a denominational Newspaper.

TO PASTORS.

The importance of the *Star* in stimulating an interest in the benevolent and religious work of the denomination can not be over estimated. Will not every minister interest himself to put the *Star* into every family in his parish? The results would soon be apparent in the fresh life and activity of his church. Several pastors who have done such a work, can bear witness to the truth of that statement.

SPECIAL FEATURES.

Among the special attractions in the *Star* are valuable articles from an able corps of editorial and special contributors, sermons, essays, discussions of doctrinal and theological questions, correspondence, the continuation and enlargement of the Western department, and the freshest and best matter in every part of the paper. Farmers and produce-dealers will find the latest market reports in its columns, and advertisers will find it a desirable medium through which to reach the public.

REDUCED PRICE.

As showing our desire to favor those who are struggling with the hard times we have reduced the price of the *Star* to the figures mentioned at the head of this announcement. This will necessarily reduce our income. We could not safely risk such a reduction but for the belief that our offer will be appreciated, and that many new subscribers will be added to our list. Will the friends of the *Star* go to work for it at once?

All letters on business should be addressed to

I. D. STEWART, Publisher,

DOVER, N. H.

THE RELIGIOUS OUTLOOK.

Baptist Foreign Missions.

The Baptist Missionary Magazine for July is wholly devoted to the anniversary of the Baptist Missionary Union, recently held at Saratoga, N. Y. It contains an account of the meeting in detail, and presents a grand picture of the present condition of Baptist missions in foreign lands, together with much of their history. We have space to call attention to but few of the more noticeable features of the work.

During the year covered by the report of the home department, some fifteen or sixteen missionaries have been sent to foreign fields, and nearly an equal number have returned to this country. Some eight or ten are now under appointment to go abroad. Those of each of these classes are about equally divided between the sexes. There has been paid into the treasury, from all sources, \$252,677.61. It seems that the contributions from the poorer churches have increased, while those from the wealthier ones have diminished.

It is recommended that contributions of the present year be increased by at least twenty per cent.

The foreign work of the Union is divided into what is designated Asiatic Missions and European Missions. Of the former, there are, in Burma, eleven stations with 83 missionaries, 443 native preachers, 440 churches and 20,811 members. There have been 1309 baptisms during the year. There are, in Assam, seven stations, 14 missionaries, 48 native preachers, 13 churches and 1207 members, with 171 baptisms. There are in India among the Telugu, seven stations, 11 missionaries, 32 native preachers, 11 churches and 15,054 members, with 10,601 baptisms. Of these baptisms, 9,606 have been at the Ongole station alone. There are in China four stations, 19 missionaries, 43 native preachers, 23 churches, 1,324 members, with 191 baptisms; while there are in Japan, 2 stations, 6 missionaries, 2 native preachers, 2 churches, 66 members, with 28 baptisms. All the Asiatic Missions have 31 stations, 141 missionaries, 548 native preachers, 494 churches, 38,466 members, with 12,300 baptisms. In Europe there are stations in Sweden, France, Spain, Germany and Greece, with 436 native preachers, 409 churches and 4,209 members. There have been 2,689 baptisms.

The above statistics indicate that the year has been one of remarkable and even unprecedented success. Nearly one-third of the members in the Asiatic missions have been added. The revival at Ongole is as wonderful as anything of the kind which has taken place since the day of Pentecost. Apart from the facts already noticed, there are at least two features of the pamphlet before us which are worthy of special attention. One of these is the history of the great revival at Ongole, by Rev. Mr. Clough, the missionary stationed there. He tells of the origin of the revival, the precautions taken to prevent the premature baptisms, and of the baptisms themselves. Never did a missionary have a more thrilling story to narrate. "The kingdom of heaven suffereth violence, and the violent take it by force."

The other of these features is the paper presented by Dr. Murdock, the Corresponding Secretary of the Union, entitled, "The New Missionary Epoch." Encouraged by the situation, he utters grand words of faith and hope. The paper reviews the history of missions, of Baptist missions especially, presents the present condition of the missionary enterprise, calls attention to the achievements of the past year, and sounds a loud bugle-call to future conflicts. The special committee to which it was referred very properly say of it, "The paper is one of vital interest in relation to our work. It recognizes God in its origin and progress. Especially does it magnify the providential revolutions, discoveries and inventions of the past and the present, as liberal contributions to the progress and consummation of the Redeemer's kingdom." It is worthy of an extensive reading outside of the Baptist denomination.

News Summary.

CURRENT EVENTS.

On Wednesday last, a tempest of extraordinary violence swept across the State of Massachusetts, more severe than has visited this section for years, and was attended by many fatal and disastrous results. The storm came suddenly, after forty-eight hours of oppressive heat. During a few moments the reading of the thermometer changed from 94 to 68, and the velocity of the wind was sixty miles per hour. Several yachts were upset in Boston harbor, and a number of people drowned. In the city of Boston buildings were unroofed, trees blown down, chimneys blown off, carriages overturned, window glass smashed, and the streets flooded with water; the gale being accompanied with a heavy fall of rain and hail. Throughout the State much damage was done to growing crops, two different marks gardeners, near Boston, each losing at least \$1000 by the storm. The Albion House at Nantasket beach was ruined, loss \$50,000. The towns of Pittsfield, Northampton, and Fitchburg suffered much loss. Thirty-five lives are reported lost by the storm.

After a few days of hoping that the South might escape from the visitation of the yellow fever as an epidemic the present season, there come unfavorable reports from Memphis, many new cases and several deaths having occurred within a few days. Business is almost entirely suspended and all trains leaving the city are crowded with people. Great excitement prevails all along the river below Memphis, and the inhabitants are going away as fast as possible. The mail arrangements are completely upset. Some who

are well informed think the fever will strike the entire Mississippi valley in an epidemic form and that the sad scenes of last summer will be repeated.

The steamer State of Virginia, from New York for Glasgow, went ashore on Sable Island, N. S., last Saturday in a dense fog. There were on board 136 persons; in landing, nine persons, four women and five children, were drowned. The vessel will probably prove a total loss. This is the first time during the seven years of the company's existence that it has lost or injured a single passenger. It has lost one other steamer, the Louisiana, off the Irish coast last December, but in that disaster not a single life was sacrificed. The island where the steamer struck has long been an object of terror to mariners traversing the Atlantic. It is low and sandy, about twenty-five miles long, supposed to have been formed by the ocean currents, and has been the scene of numerous shipwrecks. No blame is attached to the captain or other officers, but all reports speak in highest praise of their conduct.

Reports from Hayti show a condition of affairs far from peaceful. In the House of Representatives, a brother of President Cana was shot by an angry opponent. The firing becoming general, the police and populace joining, the president of the senate was shot down and forty representatives killed. The government troops were called into requisition, and in endeavoring to quell the disturbances, threw shells into several buildings, setting them on fire, and at last account several large blocks had been destroyed. A widespread revolution is feared, and the inhabitants were taking refuge in the hills for safety.

A delegation of Bonapartists waited on Prince Jerome Napoleon in Paris, on the 18th, and presented an address accepting him as the legal head of the Bonaparte family and leader of the imperial party. In response the prince read an address declaring himself the head of the Bonapartist family and dynasty, but at the same time counseling Frenchmen to support the present republic so long as it commanded the confidence of the people. He also disavowed any intention of disturbing the existing form of government.

The Hull murder case which attracted so much attention terminated Thursday evening, by the jury rendering a verdict of murder in the first degree against Christine Cox. The judge immediately sentenced him to be hung on the 29th of August next. After sentence of death, he was taken to the prison and was apparently as comfortable as if he had been acquitted, displaying extraordinary coolness.

The Democrats are severely condemned by one of their own number, Ex-Doorkeeper Polk, in a letter published in Washington. He says the Democrats in Congress have been doing more towards nominating Gen. Grant than his friends by affirming State rights doctrines. To that doctrine he charges all the trouble and sorrow that has ever befallen the United States. The people, he says, are in advance of the politicians and condemn the principle. The Ex-Doorkeeper refuses to follow such a leadership advancing such principles, and says it is winning the Democratic party.

At Fall River, Mass., the manufacturers seem to be getting the better of the operatives. The mills are filling up slowly, but steadily, with outside help, the production of cloth now being about one-half the capacity of the mills. There has been no special disturbance in the city. The slightest symptoms of violence are quickly checked by the arrest of the unruly parties. The manufacturers are themselves confident that the strikers can not gain their point, and are united in the course they are pursuing in regard to help.

Advices from the seat of war in Africa indicate a speedy termination of the conflict. As the British advance, Cetwayo, evidently thinking it impossible to make a successful resistance, has sent messengers to Gen. Wolseley for the purpose of negotiating a peace. Though the proposals of the Zulu King are not definitely known, probably a peace will soon be concluded.

Miscellaneous.
Prof. Carpenter declines the prohibition nomination for governor of Iowa.

Mr. W. C. Tower will succeed Mr. W. H. Fessenden as a member of the Temple quartette.

Fourth auditor of the Treasury, Judge Stephen J. W. Tabor, has resigned in consequence of ill health.

Great damage has been done to all crops in the counties in Virginia, about Norfolk, by heat and drought.

A fire in the Provost colliery at Centralia, Pa., Tuesday, destroyed property to the value of \$250,000.

The Porte has rejected the proposal of Layard, British ambassador, that England act as intermediary with the powers in settlement of the Greek frontier question.

Ex-Senator Ramsey has been tendered the office of Secretary of War and has accepted. The change will not occur, however, until the present Secretary retires.

Ten thousand chickens were broiled on Coney Island on Sunday week, and 300,000 glasses of beer washed them down, according to the N. Y. Mail.

A despatch from Berlin says the latest intelligence from Central Asia is to the effect that China is preparing for war with Russia.

The depression in the cotton trade of Great Britain continues, and it is estimated that in six of the prominent manufacturing districts nearly one million spindles are idle.

A party of six men started from Port Colborne, July 3, in a sail boat bound for Buffalo, N. Y., to spend the fourth, and were drowned. The bodies of five of the unfortunate were recovered last Friday.

In the college four-oared race at Lake George, the Columbia crew were the winners in 8:26, Wesleyan second in 8:38 1-2, and Cornell third in 8:48.

President Hayes has declined the invitation of Governor Hend to attend the soldiers' reunion and temperance camp-meeting at Plymouth, N. H., in Aug., on account of his numerous engagements.

About 500 of the 6000 coopers employed in St. Louis struck on Wednesday for an increase of wages from five cents for hand and seven cents for machine work to seven cents for hand and ten cents for machine.

No Imperial Napoleon has died. On French soil, Napoleon I., the founder of the family, died prisoner at St. Helena; his son, Napoleon II., died in Austria; his nephew, Napoleon III., died in exile in England; and now his grand-nephew, the Prince Imperial, has met his fate at the point of Zulu spears.

Latest News.

The news from Memphis this Monday morning is far from being as favorable as it was on Saturday, and the cases of fever are constantly on the increase. It is estimated that at least fifty persons are prostrated with the disease, and ten new cases and four deaths were reported yesterday. The inhabitants are leaving as fast as possible—thousands having departed in the last two days—and the authorities recommend, as a precautionary measure, the general evacuation of the city. Business firms are removing their stocks to other places, and trade of all kinds is at a standstill. No extraordinary panic prevails, but the people are withdrawing to places of safety with all possible despatch.

Educational.

Wilton Collegiate Institute.

This Institution, situated at Wilton Junction, Iowa, a village of about 2000 inhabitants, appears, judging from the catalogue for the current year, to be in a thriving condition. The Institute is under control of the Free Will Baptist Educational Society, of Iowa, and has an acquired standing as a first class institution. The buildings are large, convenient, and pleasantly located, the institution grounds being on the border of the village. D. M. Benner, A. B., of Bates '78, is principal, and is assisted in his work by a full board of competent associate teachers. Hon. J. G. Newbold is President of the Board of Trustees. The students number sixty and are from Iowa, Illinois, Indiana and Kansas, Iowa furnishing the largest number. There are three courses of study arranged for the wants of different classes of students: For those who wish to secure a general education, for those desiring to fit themselves for teachers, for those wishing to enter college. Thorough work is the purpose of this school. Excellent advantages for the study of music and other extra branches are afforded. Not one of the least advantages of the school is the fact that the expenses are figured very low. Altogether, the desirable location, the thoroughness of instruction, and the moderate expense, make this institution one of importance and value in that section of the State.

Rural and Domestic.

REMEDIES FOR STROKE.

Dr. James, of the New York Board of Health, has issued the following circular: "Stroke is caused by excessive heat, and especially if the weather is 'muggy.' It is caused to occur on the head, and on the fourth day of a heated term than on the first. Loss of sleep, worry, excitement, close sleeping rooms, debility, abuse of stimulants, predispose to it. It is more apt to attack those working in the sun, and especially between the hours of eleven o'clock in the morning and four o'clock in the afternoon. On hot days wear thin clothing. Have as cool sleeping rooms as possible. Avoid loss of sleep and all unnecessary exertion. If working indoors, and where there is artificial heat—landings, &c.—see that the room is well ventilated. If working in the sun, wear a light hat, not black, as it absorbs heat, straw, &c., and put inside of the head a wet cloth, or a light green leaf; frequently lift the hat from the head and see that the cloth is wet. Do not keep perspiration, but drink what water you need to keep it up, as perspiration prevents cooling of the body. If working outdoors, ever possible, an additional shade, as a thin umbrella, when walking, a canvas or board cover when working in the sun. When much fatigued, do not go to work, but be excused from work, especially after eleven o'clock in the morning on very hot days, if the work is in the sun. If a feeling of fatigue, dizziness, headache or exhaustion occurs, cease work immediately. Lie down in a shady place, or under a tree, and keep your head cool with water or cold black tea or cold coffee. If able to swallow, if the skin is hot and dry, sponge with or pour cold water over the body and limbs, and apply to the head pounded ice wrapped in a towel, or other cloth. If there is no use at hand, keep a cold cloth on the head and pour cold water on it, as well as on the body. If the person is pale, very faint and pulse feeble, let him inhale ammonia for a few seconds, or give him a teaspoonful of aromatic spirits of ammonia in two tablespoonfuls of water with a little sugar."

FERTILIZERS.

J. S. B., Pattonville, Penn., writes: "What chemical should be added to manure to make a good fertilizer for corn and how much to every bushel of the manure? How would plaster work? How much of the composition should be used to the acre for corn, and which is best to put it in when the corn is planted or when it is up? Is there any benefit in using stone-coal ashes as a fertilizer? How would they answer for potatoes, being put in with the potatoes when planted? Would there be any benefit? In what manner is bone dissolved or eaten up by phosphate? How much and how much ashes would be required for 100 pounds of bone, and for what it is best as a fertilizer, and how used, &c."

Reply. Potash and plaster are usually added to poultry manure for use on corn. One bushel of bone is mixed with two bushels of plaster, and applied in each hill, mixed with the soil. The mixture is kept dry, or it is damaged by chemical decomposition; it is best made at the time it is needed for use. Coal-ashes are totally useless as a fertilizer. Bone is softened and broken up (not dissolved) by mixing them with fresh wood ashes and keeping them moist for three months, the bones may be broken down fine with a pounder or a fall on a barn floor. The bone and ashes are mixed in layers of three or four inches thick in a large barrel or hogshead or a heap under cover. The mixture is a complete fertilizer for any crop containing potash, phosphoric acid, lime, and nitrogen. —N. Y. Times.

TOUCHING SOME SHADE TREES.

[From Moor's Rural Life.]

Maples are rapid growers, pretty and make a fair shade.

The Tulip is a moderate grower of stately aspect, and its leaves are said to yield honey to the bees.

The Poplar—balsam and some others—grow rapidly, do not spread much, and are frequently broken in storms.

The Black Walnut, of slow growth when young, attains beauty and sometimes immense size and grandeur with age.

The Linden grows slowly, is very compact and gives dense shade. The flowers are inconspicuous, but of a delicate, powerful fragrance.

Fruit trees, as Apple and Cherry have generally a ragged appearance, and though very good in themselves, should have no place on an otherwise well-kept lawn.

The Catalpa is a straggling tree of small size, late in leafing; of little shade but with flowers, each of which is a marvel of beauty.

The American Elm is a beautiful tree, but requires much room to show its true character. It is better for the road than for the lawn, although there, a fine old tree is a most charming feature.

The White Birch is scarcely a tree of shade. Its snowy bark, its dark-green foliage, and its long, drooping, graceful sprays, combined, make it one of the most beautiful objects of the lawn.

The Silver Poplar and Silver Maple are beautiful, when high in the air a gentle breeze displays the lower side of the leaves. The former requires great care to keep it within bounds.

ITEMS.

The number of sheep killed by dogs in Kentucky last year was 7005, valued at \$22,002.

The wool clip of Michigan for the present year is said to be 9,622,885 pounds from 1,582,148 sheep.

The farmers of Kentucky say they have about as good a wheat crop as they ever raised.

Great Britain and Ireland with their shipping trade consume 113,000 tons of coal annually.

The Oregon Farmer says, sheep have been poisoned in that State by eating mountain laurel, and cured by the use of salts.

Red clover cut when it begins to flower, contains 55.43 per cent. of nutritive food; if cut in full flower, it contains 49.07 per cent.; so says Wolf, the German chemist.

A Kentish farmer is said to have condensed his practical experience into these rules: "Feed your land before it is hungry, rest it before it is weary, and weed it before it is foul."

When oranges were first eaten in Germany, they were preached against by Ulrich von Hutten, as "refinements full of danger," and their importers were blamed for encouraging useless appetites!

The head gardener of Mount Auburn says that he transplants trees and shrubs of any kind and almost any size at all times during the year, except December, January and February, and is generally sure to have them live and do well, care only being necessary to success.

Iowa produces the largest spring wheat crop of any State, the production of the United States being 415,542,533 bushels, and that of Iowa 28,707,312 bushels, while Wisconsin ranks next with 24,375,445 bushels.

Outside of the settled and occupied States and Territories there are over 724,000,000 acres of land belonging to the nation which have been already surveyed and are open to settlement. There are more than 1,000,000,000 yet to be surveyed.

From our window we count over twenty different species of evergreens. We will suppose that one of our readers asks the question: "Which would you prefer could you have but one?" Our answer is: "The common hemlock (Abies Canadensis) and we give this answer without any 'ifs' or 'ands.' —Rural New Yorker.

The onion is a great feeder on potash, and this is the reason why good ashes form so excellent a fertilizer for this crop. Market gardeners and others who make specialty of growing onions, well understand that to succeed with the crop they need larger supplies of potash manure than they ordinarily receive from barnyard manure.

Land, which without an application of manure will give a yield of fifteen bushels of wheat per acre, will by the addition of eighty pounds of nitrogen, in a favorable season, give from thirty-five to forty bushels of wheat, with a proportional increase of straw.

Pork is the most difficult of all meats to digest. Smoked meats are much less digestible than fresh.

With lean meats, as veal, chicken, rabbit, or with food rich in plaster material, as eggs, beans and peas, give the proper supply of plaster and heat-making materials. Venison is lean and savory; it is one of the most digestible of meats. —Prairie Farmer.

With here and there an exception, all accounts agree that the grain prospects of the great West are very promising, and indicate more than the average production of the staple crops. In some of the western states the wheat harvest has already commenced, giving an encouraging prospect.

There are sections, however, generally limited to small areas, where the chinch bugs have done considerable damage; but in all quarters the reports agree that the corn crop was never more promising than at present. —Boston Herald.

Insure with H. Y. Hayes, Dover, N. H.

Wilbur's Compound of Pure Cod-Liver Oil and Lime. The advantage of this compound over the plain Oil is, the nauseating taste of the Oil is entirely removed, and the whole rendered entirely palatable. The offensive taste of the Oil has long acted as a great objection to its use; but in this form the trouble is entirely obviated. A host of certificates might be given here to testify to the excellence and success of "Wilbur's Compound of Pure Cod-Liver Oil and Lime," but the fact that it is regularly prescribed by the medical faculty is sufficient. For sale by A. B. WILSON, Chemist, Boston, and by all druggists.

Read what the dealers say. "Dear Sir:—With pleasure we order ten gross Adams' Botanic Cough Balsam—showing conclusively that merit has won the day, and that your balsam is taking the lead over the many bottles of trash that now flood the market. —From Smith, Doolittle & Smith, Druggists, Boston."

Wicked for Clergymen. "I believe it to be all wrong and even wicked for clergymen and other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."

Rev. — Washington, D. C.

Consumption Cured. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, with full directions for preparing and using in German, French or English. Send by mail by addressing with stamp, naming this paper, W. W. SHERMAN 149 Powers' Block, Rochester, N. Y. 13003

THE MARKETS.

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

Flour.—The market for Flour remains unchanged.

SPRING WHEATS.

Common extras.....\$3 25 @ 3 50
Common.....4 00 @ 4 25
Wisconsin.....4 00 @ 4 50
Minnesota.....4 00 @ 4 50
Minnesota and Wisconsin.....4 00 @ 4 50

WINTER WHEATS.

Patents, choice.....\$6 75 @ 7 50
Patents, common to good.....6 00 @ 6 50
Ohio.....4 75 @ 5 25
Michigan.....4 75 @ 5 50
Indiana.....5 50 @ 6 00
Illinois.....5 50 @ 6 00
St. Louis.....5 50 @ 6 25
Corn Meal, 4 bbl.....2 15 @ 2 25
Rye Flour.....25 @ 3 75
Oat Meal, Western.....25 @ 3 75
Oat Meal, fancy brands.....25 @ 6 00

Corn.—Mixed and yellow have been at 47 1/2 @ 48 1/2 c.

OATS.—Mixed and extra white have been at 43 @ 45 c; No 2 white at 41 1/2 @ 42, and No 2 mixed and No 3 white at 41 @ 42 c.

RYE.—68 @ 70 c bu.

FEED.—115 @ 120; and Middling at 114 @ 120.

BUTTER.—The extremely hot weather has made trade very light, and we find no material change in prices since last week. There seems to be a firmer tendency on strictly choice lots, but the actual selling price is about the same. No 1 is still an extreme rate for the Franklin County, Vt. dairies. Most of the sales of choice New York and Vermont have been at 19 @ 14 1/2 c lb, and fair very choice made in France at 13 @ 14 c lb.

EGGS.—We notice further sales of choice dairy packed Western at 13c, and some extra large at 14c. The market is very quiet, but buyers are willing to pay for the best Western dairy. Laid packed Western range from 9 @ 12 c lb, including fair to choice, and it is not easy to get a large quantity of extra large and very popular brands are held at 16c, and there are not enough selling at over 16c to establish a price.

CHEESE.—There has been a fairly active market the past week, and prices have slightly advanced. The sales of choice factory have been at 6 @ 6 1/2 c lb, and at the close 6 1/2 c lb is the fair to good lots sold at 4 1/2 @ 5 1/2 c, but there is not much regularity to prices under fast quality.

EGGS.—With a fair demand and a limited supply most of the week, the market has ruled firm, and fresh Eastern and Northern have been sold at 14 1/2 @ 15 c. Western are not reliable, and for sales have been mostly at 13c per dozen the market closes quiet.

BEANS.—The market has been firm and fairly active, with no accumulation of stock. Choice lots of Peas move off readily at \$1 45 @ \$1 50 bu, and some extra lots go higher. Mediums have been selling freely at \$1 35 @ \$1 37 1/2 bu, and some extra lots go higher. Mediums have been selling at \$1 35 @ \$1 37 1/2 bu, and some extra lots go higher.

YELLOWS.—Yellow Eyes continue in fair demand, with sales ranging from \$2 @ \$2 25 bu. as to quality, the outside for improved lots.

POTATOES.—The market has been well supplied with new Potatoes, and prices have eased off. The sales have been at \$1 75 @ \$2.

ONIONS.—The supply of Onions has increased and prices have declined to \$3 75 @ \$4 bbl for natives.

APPLES AND BERRIES.—Apples have been arriving pretty freely from the South, with sales at \$2 @ \$2 50 bbl. Blueberries have been selling at \$2 75 @ \$3 @ bu, and 10 @ 12 c box. Blackberries 10 @ 12 c box.

HAY AND STRAW.—Choice Hay is firm and in good demand, with sales of Northern and Eastern at \$10 @ \$11 ton, and occasional extra lots at \$11 a little higher. Poor and medium grades move off moderately at \$10 @ \$10 75 ton. Rye Straw is a little steadier, with sales at \$10 ton.

LIVE STOCK.—There has been a very large supply of Beef Cattle from the West, and prices of all sorts of very choice declined 1/2 @ 3 c lb. Sales of Western have been 4 1/2 @ 5 1/2 c, live weight, for fair to choice, and 5 1/2 @ 5 3/4 c lb for premium steers, and prices have eased off to 4 1/2 @ 5 c lb for Spring Lambs, and 3 @ 5 c for sheared sheep. Veal calves 3 1/2 @ 4 1/2 c lb. Sales of Milch Cows at \$21 @ \$25 per head, with calf. Poultry declined to 10c for Turkeys and Fowl and 18c for Spring Chickens.

LAND.—The market is dull and weak, under the influence of the decline in the West, but we have few changes to make in prices. Sales have been at \$20 @ \$25 for extra prime, \$10 @ \$15 for medium, \$11 @ \$12 for clear, and \$12 @ \$15 bbl for backs.

FEED.—Prices are steady, with a moderate demand. Further sales of Western meadow extra meadow at \$10 @ \$11; and plate at \$11 @ \$12 bbl.

SMOKED HAMS.—There is a little easier feeling, with sales of Boston at \$9 @ \$9 1/2 c, and Western at \$9 1/2 @ 10 c lb. Fancy in bags command 10 1/2 @ 11 c lb.

BAKING.—There has been a weak tendency, with sales mostly at 6 1/2 @ 6 3/4 c lb.

Our quotations are for large lots. Small jobbing lots range higher.

VEGETINE.

Reports from Ottawa.

PHILA., PA., July 5, 1877.

VEGETINE.

Gives a Good, Clear Complexion.

PHILA., PA., July 5, 1877.

VEGETINE.

Gives Life and Vigor.

HASTINGS, MINN., Dec. 16, 1878.

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