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The Morning Star.

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THE MORNING STAR, DOVER, N. H., JULY 14, 1880.

NO. 28

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

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The Morning Star.

WEDNESDAY, JULY 14, 1880.

THE LOVE OF GOD.

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

—Saxe Holm.

INDIA LETTER.

MIDNAPORE, INDIA, }
May 28, 1880. }

The second session of the Bible School was opened on the first of this month, and so far the names of eighteen students have been registered. All save two of these young men were with us last year. The two new comers are young and promising scholars. One is the son of Bhekarai Naik, for many years a devoted laborer at Balasore, the other is a graduate of the Midnapore Santal Training School. Both have begun their studies finely.

The junior class, consisting of six men, has made a good start this month in the studies of the regular course. My earnest prayer is that they all may make good, true, strong helpers in our needy field. There is not a dull scholar in this class, which, should Heaven so order it, and their perseverance hold out, will be the first that the Bible School sends out to the real, robust toil of life. In behalf of these young men I humbly crave the earnest prayers of all our brethren at home. It seems to me I never felt the need of their prayers half so much before, as I have since opening this school.

This month I have done, what should have been done several months ago, i. e., published a report of the first session of the Bible School. It will go home by the mail that takes this letter, and I hope that the perusal of it may serve to increase the interest taken by our friends in this department of missionary work. I shall hope in future to print a report near the close of each session, so as to keep our American friends thoroughly informed about the school. I hope some one may wish to help us meet some of those wants spoken of in the conclusion of this year's report. We shall be very happy to hear from such.

The Midnapore Q. M. convened with this church on the 7th inst., and was a session of more than ordinary interest. Delegates were present from two of the three new churches organized this year, and it was truly a token of good to mark these indications of growth. Our brethren seemed exceedingly cheered and a spirit of courage pervaded the exercises, that was very gratifying. We eagerly and hopefully look forward to the day when there shall be scores of churches in this mission field, and when the strongholds of superstition shall be rapidly crumbling into dust. Thank God for the promises of his Word. They are "exceeding precious" to us in this dark land.

The Women's meetings during our Q. M. were particularly stirring and full of interest. Reports of woman's work from various parts of the district were presented at the public meeting. What a stir there will be when all our native Christian women become thoroughly roused and heartily engaged in Christian work! India's evangelization depends, I believe, not a little on them. God grant them faith, then zeal that is according to knowledge, for pushing on the glorious triumphs of the cross among the heathen. I hope we may be able to do more in this Mission towards training young women for the several branches of Christian service.

The recent Liberal victory in England is greeted with wonderful enthusiasm in India. We have had enough of the "Gunpowder and glory business," for the present century. The new Viceroy, the Marquis of Ripon, will take the helm in a few days, when Lord Lytton will resume writing poetry, at which he is far

cleverer than at ruling an Empire like India. What will be the outcome of our Afghanistan policy, time alone will tell. Would that the blot could be wiped out! It will take years to undo the evil, for confidence is a creature of slow growth.

For the first time in the history of English rule in India, I believe, our Governor General is to be a Roman Catholic. It is said that he is a recent convert to that faith. Like some converts whose zeal leaps all bounds, he may do the Roman church anything but good while in India, but he has it in his power to further her interests if he be so disposed. I see that the Romanists are preparing to give him a genuine welcome, and are building high hopes on his government. Well, I should prefer a Christian Romanist to a godless Protestant for our chief ruler.

J. L. P.

THE GENERAL BAPTISTS OF ENGLAND.

CHILWELL COLLEGE, ENGLAND, }
June 26, 1880. }

DELEGATES TO AMERICA.

The Annual Meeting of the General Baptists of England has just been held in Nottingham. This body of churches was formed in 1770, and is therefore by ten years the senior of the Freewill Baptist denomination of the United States. For about fifty years friendly intercourse between the General Baptists of England, and the Freewill Baptists of America, has existed, and for nearly the same number of years both bodies have worked together side by side in Orissa, and have by God's grace accomplished something for the evangelization of India. The centenary of your denomination in America affords a suitable opportunity for the renewal of that friendly and profitable intercourse which has hitherto been carried on with so much interest and pleasure on both sides. It is therefore with great joy I inform you that a deputation from the General Baptists of England, has been appointed to be present at your Centennial celebration in October. Two well-known and highly esteemed brethren have been selected, by the annual meeting of General Baptists just held, to form this deputation, and there is a bare possibility that they may not come alone. The Rev. Dawson Burns, M. A., the son of Dr. Burns who visited you in 1847 and afterwards, is one of the brethren appointed; and the Rev. John Clifford, M. A., LL. D., of London, is the other. The appointment is admirable. No one else could represent the philanthropic movement in the churches and in our land with more efficiency than Mr. Burns, the Secretary of the United Kingdom Alliance, and no one ever could represent the General Baptist churches themselves in all their varied life and work so well, with such vigor and eloquence as Mr. Clifford, who is Editor of the magazine, Secretary of the Home missionary society and by far the ablest platform speaker in the denomination. You will give these brethren, no doubt, the warmest possible welcome, and I am sure your churches will be refreshed and stimulated in all good enterprises by their visit. A return deputation will be anticipated next year; and it is to be hoped that by these friendly interchanges of greeting and counsel, the Freewill Baptists of America, and the General Baptists of England, will be more closely united and will find new spheres of usefulness in literature and religion in which they can effectively work together.

The Annual Meeting just held, "Association" as it is commonly called, met under advantages and disadvantages. It was in the Midland counties where General Baptist churches chiefly flourish, and so a large attendance of ministers, delegates and visitors was certain. But certain bad weather, sent over it is said from America, greatly damped and disturbed the feelings and comfort of the delegates. The rain frequently poured down in torrents, and the thunder and lightning were terrific. Yet notwithstanding all difficulties all the meetings were well attended, and the "Association" was a very considerable success. The Rev. J. Maden, of Macclesfield, one of the younger ministers of the denomination, was President, and his inaugural address on "The Model Life" was well received. The preachers were the Rev. E. C. Pike, B. A., of Birmingham, and the Rev. W. March, of Todmorden. There was a meeting for young people when questions affecting religious decision and youthful piety and work were considered. There was a Local Preacher's Conference and a Sunday-school Conference when the qualifications of local preachers and the relation of the church to the Sunday-school were discussed. There was a communion service at which the Rev. S. Cox (Editor of the "Expositor") and pastor of the church under whose hospitable roof the "Association" was held presided. There was a Home Missionary meeting full of life, and power; and a Foreign Missionary meeting, the ardor and glow of which not even a persistent and drenching rain could depress, and at which Dr. Manning of the "Religious Tract Society" spoke, and W. C. Rashby, an accepted candidate for Mission work, who is going out to Orissa with Mr. Miller, in the autumn. There

were devotional services much enjoyed, and as to committees their name was legion and their nature multiplex and manifold. The "Letter" was on the subject of "Christian Fellowship in connection with church life, its importance and the best means of its promotion," and Rev. I. Preston, of Tarporley, was the writer, who dealt with the question in a beautiful and earnest spirit of tenderness and grace.

Perhaps the chief matter of interest in the business of the "Association" was a proposal to establish a "ministerial settlement committee," the sanction of which should be requisite for the ratification of calls to the pastorate and the services of which should be sought in ministerial changes. A very animated discussion took place upon this question, and the principle was affirmed, not exactly by resolution, but indirectly by the approval with which it was received, that some such Committee or Board, armed with full power by the Association but carefully guarded against the possibility of abuse of that power, ought to exist. The whole question was remitted to a number of brethren for future consideration, and there can be but little doubt that the next annual meeting of the denomination will witness the formation of such a committee and mark an important era in the history of the churches. The General Baptist denomination cherishes the principle of interdependency, but it is interdependency of the State, and of irresponsible and arbitrary councils, not interdependency of each other; the principle of interdependency is not only not repudiated and disavowed, but it is the very corner-stone on which as an organization the New Connexion of General Baptists rests.

The statistics of the year showed that about 1500 had been added by baptism, the increase being one per cent. in the church in Orissa, two per cent. in the churches at home. The total number of members in England is about 25,000. The publications of the denomination were reported to be in a healthy condition, the new hymn book called the "Baptist Hymnal," having had a very large sale. The proceedings of the "Association" were closed by a trip to Melbourne, Derbyshire, under the personal guidance and conduct of Mr. T. Cook, the veteran excursionist, who was born at Melbourne and is the grandson of one of the first of the ministers of the New Connexion of General Baptists. The day was fine and the excursion a very pleasant and happy close to the week's work.

THOMAS GOADBY.

OUR CENTENNIAL COMMUNION.

BY MRS. A. S. D. BATES.

The celebration of our centennial as a people, is to all of us, a matter of great interest. For months the feast of good things has been preparing, and can not fail to repay richly all who are able to attend. Of all the good things to be enjoyed, none seems to thrill my heart, as the thought of the communion service. That is the crowning of the whole feast, when fathers and children, and children's children, commemorate the wonderful love of Christ, in giving himself for us.

Can such a service be a savor of death unto death, to any soul? It may be, and for this reason, I send these lines to the *Star*, and ask all its readers to ponder them well, for it is a life picture, and has many duplicates.

During our late civil war, a fair faced youth, hardly more than a boy, went into the army, and soon fell into army habits, and became intemperate. He had a delicate, sensitive organization, keenly susceptible to the power of alcohol, and went down rapidly, while others with strong iron nerves, laughed at the foolish boy, for being tipsy so soon. For eighteen months he was hardly sober at all, and utter ruin stared him in the face, but he heeded it not. In, or near his camp, were a few Christian soldiers, in the habit of going away to pray. One night this young man, with others, intent on mischief, followed them. As they came near, and stopped to listen, they heard this prayer: "O God! have mercy on the boys in blue, whose mothers are at home praying for them!" This was an arrow to the heart, and brought instantly to mind, all the tender memories of a Christian home and praying parents, and sobered the young man, so he turned away with a burdened heart, and after days of deepest conviction, was truly converted and saved. At the close of the war, he came home, married and settled down to the work of life. But he was not blest or satisfied, till he entered the ministry and saw many coming to Christ. For eight years he had labored successfully, winning a host of friends, while very few knew his early and bitter experience.

Three years ago he attended our General Conference for the first time. It was a rich feast, crowned with God's blessing. Many will remember the deeply interesting communion service, that crowded a large church. It seemed holy ground. Costly wine was provided for this special occasion, but far better had it been, if a cup of cold water had been passed from lip to lip. For the first time since his reform, Bro. S. was strangely affected by the smell of the strong wine, but he said, "It is many years, since I tasted wine like that, and I am strong. I will not seem to deny Christ by refusing it," so he

touched the cup to his lips. But the hidden serpent sprang upon him, like a tiger, let loose from his cage, and every fiber of his being was fired with a desire for strong drink, and only those who have passed through the same, can know the fearful conflict that followed. All the next day, Monday, locked in his room, he struggled with his deadly foe, and while many have fallen, he was saved. A year after this, perhaps, we attended a Q. Meeting, and this Brother, with an older Minister, was asked to serve at the table of the Lord's Supper. The bread was broken and partaken of, and Bro. S. rose to pour the wine, but covered it instantly, and with tears and choked utterance said; "Dear Brethren, I can not pour that wine! I can not give it to you as an emblem of the blood of Christ, neither can I ask God to bless that, which has been the greatest curse of my life; that which has bound a beloved brother hand and foot, and sent him a wanderer we know not whither. Lost we fear for time and eternity, while an aged and honored father and mother, rejoice over one son saved, and mourn this 'one as dead!'"

Then he told the story I have written, and said he could never again offer to others, or taste fermented wine, even at the communion table. Tears were on many faces, and others gave their testimony, and pledge, in favor of unfermented wine. No minister present touched the cup that day, and it was carried away untasted. "But God's blessing was upon us, and we went out with new inspiration to work and pray, as we never had before, that the church might have a clean record in the temperance work."

This month we hold a Centennial Conference. Has not the time fully come, when our denomination, that has stood so bravely for every good cause, should put its foot down forever, on the serpent that lurks in the wine cup, even at the communion table? What nobler thing could be done to commemorate this Centennial? While in a President's palace, a Governor's mansion, and among crowned heads, alcoholic drinks are excluded, and the world is moved on this great moral question, will any man among us answer back, "Am I my brother's keeper?" No! no! Let the grand centennial jubilee at Weirs, ring out a proclamation of emancipation, that shall echo from sea to sea, that in all our churches and homes, alcohol in every form, is forever excluded, and never more will we taste, touch, or handle the accursed thing, "after the commandments and doctrines of men."

Cowlesville, N. Y.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

THE MISSIONARY HELPER.

We sat down to glance at the pages of the last number of this bright little magazine, hoping to pick up a text somewhere on which we might "enlarge" for a few minutes, for the edification of our own readers. We soon became so absorbed that we read on and on, page after page, until we had well nigh devoured the entire contents. We do not see how anybody that cares at all for our mission work, at home or abroad, can well get along without it. If a word of ours could bring the managers five hundred or a thousand new subscribers, we should deem it the best word spoken for the year, but we have no hope of doing such a wonderful thing as that, and must content ourselves with hoping that some one will read these lines and straightway get up a club for the *Helper*.

The number opens with a stirring editorial on the forthcoming Conference at Weirs, and we are glad to know that the East and the West are to be represented by speakers at the Women's meeting.

We wish to heartily second the timely words spoken in behalf of the next remittance. Let us, all along the line, keep the stream steadily flowing, so that by the middle of August, it will be perfectly sure that the money will be promptly ready. It is too great a strain to be put upon our financial officers, to subject them, every quarter, to the harassing anxiety occasioned by the prospect of a short remittance. They can not well feel helping much as a man ought to feel when his note goes to protest.

We can not speak of all the good things in this number, but must give a few extracts from an article by Miss Brackett, of Storer Normal School, in regard to certain things greatly needed for the success of that institution.

The Anniversary exercises are held in the school chapel, which is little more than sufficient for the ordinary uses of the school. As a consequence, large numbers, who are anxious to see and hear the exercises, are obliged to go away without the privilege, and the matter is put in a new light by Miss Brackett, thus:—

"To the many people of the North, who, if they take interest enough in such exercises to attend them, regard them more in the light of a dress parade, than as an opportunity to hear, it may seem as a matter of small consequence, that these

poor people, after they had worked late and risen early to make it possible to be here, could, more than half of them, do no better than stroll about the grounds while the exercises were going on in which they take so much pleasure and pride. When we select the subjects and parts for this day, we consider that at no other time in the year is so large a number brought within the reach of words of counsel, warning or exhortation,—that to a large majority of them this is the only opportunity of hearing choice bits of classical English, and we grieve less in their disappointment than in the fact that this one taste is denied to their starving, if not hungry souls."

Our readers will see the importance of the point made by Miss Brackett, and such a presentation of the case ought to awaken a response from some of our wealthy brethren, so that before the fall term shall open means shall be provided for the enlargement and improvement of the chapel and other school-rooms.

We were speaking of the *Helper*. God bless it, and make it a hundred times more useful than it has ever been, for it deserves all that blessing.

CARING FOR WEAK CHURCHES.

The wisdom of carefully nursing young and weak churches, if well located, is every year becoming more and more apparent to those who are studying the progress of Christianity in the world. We saw, not long since, in one of our exchanges, a statement that one of the strong denominations had offered to take the weak churches organized by another denomination and care for them as fast as the latter would surrender the ground. Of course, it need not be said that most of these weak churches would, in time, with proper care, become self-sustaining and soon begin to help in nursing others, and so repay to their foster-mother all the care bestowed upon them. And this, or something like it, is what we need to do. Not, of course, to take the churches organized by other people, though this may be well enough sometimes, but at least to take good care of all our own. There is needed first, wisdom in locating new churches, and secondly, steadfast care in raising them to strength.

Let us look well to the care and nurture of our weak children, and by and by they will bear heavy burdens for us.

"Nobody reads them."

A statement appeared a few weeks since, alleging that some one has said, that articles in the *Star* appealing for money, etc., are not read, much less heeded. Now I object to any such insinuation on the intelligence and benevolence of our people. I object to it, because it is simply and notoriously untrue. I have been in the business of appealing to the public for aid in behalf of our educational interests especially for nearly forty years. It is true I have witnessed failures, sometimes partial, and sometimes total. And I have witnessed successes also. Take for instance the furnishing of rooms in the Theological building. I set out on this work, a voluntary and unpaid agent, as I have been in all other like causes, two years ago. I have made occasional appeals through the *Star* as an expedient, and also have written letters directly to leading officers in churches and social circles. There have been responses, some in the furnishing of rooms entire, and nearly as many in part. Out of the whole number, more than half have come voluntarily from sources reached only through the appeals made in the *Star*, and so were surprises to me. And there are others yet to come. "I have just heard of a dear old mother in Israel, more than eighty years of age, who is putting together a patch quilt probably of a greater variety of colors than Joseph's coat. I flatter myself that she has read about this enterprise in the *Star*, or somebody who has read has told her about it. I am sure I have not."

It may be that public appeals have occasionally been made for objects the wants of which should have been met in some other way; and possibly certain causes may have been pressed with too great persistence, and at the expense of others equally worthy; but no reasonable man should shut his eyes to all appeals on that account—nor would he, as to that matter—so I have it in mind to go on in this line as though nothing had happened. I propose shortly to set before the readers of the *Star*, in plainness and fidelity, the demands of our beneficiary fund, with a view to increased contributions in order to meet the wants of the *Star* who skips such appeals as I have been speaking of, let him by all means skip that, for I can see no earthly good that can come from his reading it, or anything else.—J. F.

Denominational.

A Few Notes.

THE ORIGINAL HOWSLEY NAME.

The original name of Dr. Howsley's family was not Crossley, as you made it, but Owsley—simply prefixing since the English aspirate H.

THE CONFERENCE OF '39.

I do not think the Conference of '39, with its convictions, could have acted differently from what it did. But it still may be that its convictions were not in all respects adequate to the occasion.

THE CURTIS PROFESSORSHIP.

I have watched the *Star* with eagerness to see responses to the proposition of \$10,000, for a Curtis Professorship, for Storer college. Is there no one interested in the suggestion? Are there not nine more who will give a thousand dollars each for such a purpose? It does seem to me that there is none other worthy or more imperative call on our denomination,—in its centenary offerings, than the cry of the colored people for the

"These Notes" were received some weeks since, but were unintentionally mislaid.—ED.

endowment of Storer college. Shall it not be accomplished?

A. D. WILLIAMS.

Hastings, Neb., June 20, '80.

An Excursion.

Where will you spend your vacation? is the question to students and teachers at this season. The confinement and labor of the year, especially the crowded exercises and excitement of the last two weeks, make a recruiting change indispensable. To us, New England has this year unwarmed attractions. Not only mountains, lakes, and ocean, dear old homes and friends invite to their loved presence, but the assembling of our General Conference, and the Centennial observances.

Our Hillsdale party, leaving on the morning of July 1, reached Boston the next day at 3 p. m. The Canada Southern R. R. takes us through a level and pleasant country, though for the most part very thinly inhabited. The rich soil of the vast forests would amply repay cultivation, and will in time be occupied by nice farms, villages, and cities, as some specimens already show. Saint Thomas is a beautiful city, comparing favorably with those on the south side of the Lake. As yet, however, Ontario, perhaps more than any other province, suffers from its large emigration to the States.

Our route from Troy to Boston gave us the opportunity of passing through the Hoosac Tunnel. The scenery of Western Massachusetts is grand and lively. The quiet towns and villages dotting the valleys, with towering hills around clothed with verdure to the summit, the little streams utilized for manufacturing, the hum of industry everywhere. There in a pleasant retreat stands a noble institution with its venerated associations—Williams College, a National stronghold. At North Adams, though in brightness of mid-day, the lamps in the cars are lighted, and soon the train plunges into the mountain, carefully, yet with fair speed, and makes the passage in about ten minutes. How little do we now realize the vast expenditure of time, labor and money. And how much better bestowed to facilitate inter-communication than on the pyramids and other works of antiquity.

We find old Boston common and garden browned by the drouth of the last few weeks, but growing green again from some recent showers. It was pleasant to observe notice of a sermon in the evening by Rev. J. Cairns, D. D., of Edinburgh. He is successor of the renowned Chalmers, and at the head of the Scotch church. He is a tall, spare man, easy, and earnest in manner, and gave the large audience a plain, practical gospel sermon. He comes as a delegate to the Presbyterian Assembly.

It is always a pleasure and privilege to spend a Sabbath here, and we indulge in the luxury of attending different church services, of three denominations—not to be commended as a rule for example or edification, but allowable only as a rare variety. In all we find the same vital truth dispensed, with slight and constantly diminishing diversity both of matter and manner. More and more are Christians of every name, outgrowing minor differences and combining their energies in the great work of elevating and saving men.

Last evening we heard an excellent memorial sermon. It is grateful to find the F. Baptist church here, so well located, and with such favorable prospects, no more we trust to recede. The influence of such a church at this metropolis is of incalculable value to all our interests.

To-day is celebrated as Independence Anniversary, though with little noise or display.

J. J. B.

Boston, July 5.

St. Lawrence Yearly Meeting.

The St. Lawrence Y. M. was held in the Free Baptist meeting-house in Fowler, June 25-27. Rev. J. W. Barr was chosen moderator and Rev. J. T. Allen, assistant moderator.

The meetings of worship were well attended and on the Sabbath the congregation was large. A good degree of interest was manifested through all the meetings, the congregations listening attentively to the word preached. May fruit be seen in the revival of the church and conversion of sinners. In the reports of the Q. Ms. some things encouraging were given while on the other hand several churches were reported as being without pastors. Jefferson Q. M. is encouraged by the coming of two able ministers who are now at work looking after the interests of three of the churches. Nearly all the churches of Lawrence Q. M. are supplied with pastors and general stability prevails.

The business of the Y. M. was transacted in harmony. Rev. A. J. Canney was chosen delegate to General Conference and Rev. J. J. Allen, alternate.

The Woman's Missionary Society of the Jefferson Q. M. held a meeting Saturday evening, which showed earnestness in the work, and an increasing interest was reported among the churches. The Conference recommended that the sum of 15 cents per resident member be raised in all the churches to pay the expense of our delegate to General Conference and meet other claims against the Y. M. Collection for missions on the Sabbath was sent to Central Association. The Lord's Supper was administered Sabbath p. m. to a large number of disciples. Thus ended a meeting to be remembered.

WM. WHITEFIELD, Clerk.

S. S. Department.

Sabbath-School Lesson.—July 25.

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

(For Questions see Lesson Papers.)

THE COVENANT WITH NOAH.

DAILY READINGS.

- M. Covenant with Abram. Gen. 17:1-21.
 T. Covenant with Israel. Deut. 5:1-21.
 W. New covenant. Jer. 31:31-37.
 T. New covenant. Heb. 8:1-13.
 F. God's covenant remembered. Ps. 105:1-8.
 S. The covenant conditional. 2 Chron. 7:12-22.
 S. The covenant with Noah. Gen. 9:8-19.

GOLDEN TEXT: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

Gen. 9:8-19.

Notes and Hints.

"Noah." The son of Lamech. The name means "rest." He was saved from the flood because he was a just man, "perfect in his generations."

"His sons." Shem, Ham, Japheth. God often rewards good men by blessing their children.

"I establish my covenant." God now ratifies his covenant and makes it formally binding on himself. The language implies that he had before assured Noah that he would do what he now pledges himself to do.

"Every living creature." God speaks as if he had made to the lower animals a pledge of preservation.

"Neither shall all flesh be cut off." The covenant makes two special agreements: the first, not to destroy all flesh by a flood, and the second, not to have a flood.

"This is the token." The sign and seal of the covenant.

"I do set my bow in the cloud." The rainbow is meant. Rainbows, in the nature of things, must always have existed. The sun, shining on the falling rain, has its rays broken up as by a prism. The true reading here is, "I do appoint my bow in the cloud." This shows that the bow was there prior to the appointment.

"It shall be for a token of a covenant." It shall appear in the clouds always as a sign and surety of these words: "neither shall there any more be a flood to destroy the earth."

"When I bring a cloud over the earth." God causes the clouds to overcast the sky; but he does it by the laws which he has made. It is none the less his work because it is done by means of law.

"The bow shall be seen." It was eminently appropriate to select the bow, formed out of the very element that destroyed the earth, as a memorial of the passing away of the flood forever.

"I will remember my covenant." God here speaks after the manner of men. The rainbow, regarded as a reminder that there should no more be a flood, has the effect on us to make us believe what God has said. When we are reminded of God's covenant we may be sure that God has not forgotten it.

"And I will look upon it that I may remember." From such passages as these, gross mis-conceptions of God are sometimes derived. This passage, taken literally, teaches that God has a memory that fails him, gives pledges which, without artificial helps are forgotten, and so sets up reminders for himself. The real truth, however, is that God speaks after the manner of men, without being after the manner of them. The rainbow is looked on and the covenant remembered by God, as it were; in reality, we look on the rainbow and see that, as sure as it spans the heavens, God will remember and do what he has said.

"The sons of Noah." . . . were Shem and Ham and Japheth. Shem means "renown," "fame." Ham means "heat," "sun-burned." Japheth means "enlargement."

"The father of Canaan." This Canaan was the ancestor of the people whom the Israelites, at a later period, drove out of Palestine.

"Of them was the whole earth over-spread." That the origin of the race can be traced to a single pair is the testimony of modern philology. Men have studied out the root forms of the various languages and found that there are three great varieties: the Semitic, Turanian, and Aryan. And these three, if not traced to one, are by scholars thought to be derived from one. Africa was settled by the descendants of Ham, Asia by the descendants of Shem, and Europe by the descendants of Japheth. Thus the general truthfulness of this book, written fifteen hundred years before Christ, is confirmed by the investigations of modern scholarship.

PRACTICAL LESSONS.

(1). God loves to enter into agreements with men to do them good.
 (2). God covenants to bless parents by blessing their children, but not to the exclusion of personal responsibility. Canaan was made "a servant of servants" for his sin.

III. The tokens of God's covenants are designed to remind us, rather than God, of his promise. Hence the sight of the rainbow should quicken our faith.

IV. The truth of the brotherhood of man is the foundation of the duty to preach the gospel to all men alike.

Communications.

ORIGINAL SIN.

BY A. A. MURCH.

What is the true solution of the old problem of original sin? why must each one of us suffer for the sin of Adam? The problem is perhaps too hard for men, but the following are some of the solutions that have been given to it:

1. Some hold that Adam was the representative of the human race. What he did any man would do, and so it is in accordance with justice to hold all men responsible for his sin. Men are continually reasoning this way. What one Indian does, all in his tribe are held responsible for. The American nation were held responsible for the action of Capt. Wilkes in seizing Mason and Slidell, until they had publicly disavowed the act of their representation. A teacher finds that one scholar abuses the privilege which all have enjoyed, and, for the sin of one, all are punished by being deprived of the privilege.

And, yet, it seems probable that God makes individual distinctions which it is in many cases practically impossible for men to make.

2. Some philosophical realists argue in this way:—For what one's hand or foot or tongue does, the whole man is truly responsible; and, so the whole race is responsible for what that part of it did which was comprehended in Adam.

3. Other realists would say that there is such an existing thing as the human race. At the time of the sin, in Eden, Adam and Eve comprised that human race, the whole of it; hence, when they sinned the whole human race sinned. The human race is, of course, responsible for its own sin; and, if so, every individual in the race is responsible for that sin; hence, every individual in the race must be responsible for the sin of Adam and Eve.

4. Others hold the whole race to be responsible for Adam's act, from the fact that they were all truly present in the loins of Adam, so that what he did every member of the race truly did. We are responsible for his act because we were there and consented to it and took part in it.

5. Others hold that we are not responsible for Adam's sin, but only for the sins which we ourselves commit. We suffer for the sin of Adam principally from the fact that we inherit from him sinful tendencies,—but also in other ways in which a child may naturally suffer from the sins of his parents. But, just as no one is held to be responsible for the sins which his father committed, so no one is held to be responsible for the sins which his first ancestor committed.

6. Others, including Julius Müller and Dr. Edward Beecher, hold that neither is a man responsible for the sin of his first ancestor, nor does he, as a soul, suffer from the effect of that ancestor's sin. The fact that we do suffer in this world for sins which we have evidently not committed in this world, as well as the fact that we are sinful at birth, is explained by pre-existence. We have lived and sinned, our souls have, before coming into this world; for this reason we are sinful at birth, and for this reason, too, we suffer for sins of which we are not conscious.

7. But is not the following theory more consonant with both Scripture and reason at the same time, than any other one is? This is the theory:

Sin is identical with selfishness. Selfishness is involved in the fact of individual existence. The very fact that one exists as an individual implies that he will be selfish; that he will endeavor to subject all things to himself, that he will be his own God, unless he is kept from such selfishness in some extraordinary manner. Such selfishness is natural and necessary, and an individual can not from the nature of things, be made to exist without having, at the first, such selfish tendencies. Being natural, and necessary, these tendencies would not be sinful if they were not sin itself in their essence. Since they are sinful in essence, from the fact that every individual must at first have these tendencies, every individual is by nature totally sinful, totally depraved. It makes no difference how this selfishness shows itself, whether in acts and habits respectable or disgraceful, just so long as there is selfishness at the root of the act, just so long is the person naturally and totally sinful.

Adam was not sinful when created, because he was united to and kept in communion with God in some extraordinary way. If he had not broken this divine connection and communion, his descendants would have been unselfish and sinless, like himself, kept in this communion by divine power. But when he sinned, the connection was broken; henceforth men were cast out into the world as individuals without any extraordinary connection with God, and, so, selfish or sinful by nature. They remain so until some divine power brings them again into communion with God. The power that brings them into that communion is the power of Christ, administered in this age, by the Holy Spirit.

By this theory no man except Adam is responsible for Adam's sin, each person being responsible only for his own sins; but the sin of Adam left his descendants in a condition such that they must of necessity be sinful by nature.

Sin, or selfishness, is naturally involved in, and inseparable from, individual existence,—except where there has been some special interposition of divine power.

THE PLEASANTNESS OF RELIGION.

BY REV. W. H.

Unconverted men and women generally suppose that if they become Christians, they will have to give up cheerfulness, pleasure, and happiness, and instead of having these, they will become morose, uncomfortable, and miserable. But in the book of Proverbs, we read of wisdom, "Her ways are ways of pleasantness." From the statement in chap. 9:10, "The fear of the Lord, is the beginning of wisdom," it is evident that by wisdom, we are to understand true religion; that is, union to God through Jesus Christ; and that we are taught that, by serving God, we secure pleasure in this world, as well as safety for the other world. And the teaching of the New Testament agrees with this, for it declares, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." And the experience of Christians agrees with these statements of the Scriptures; for they know that the more fully they serve God, the more pleasure and happiness they enjoy.

This pleasantness is found in the numerous blessings enjoyed. There is the pardon of sin. Who can realize the value of this? None but those who have felt themselves guilty before God, and in danger because of sin. There is adoption into the family of God. Our sins are not only forgiven for Christ's sake, but we become "the children of God by faith in Christ Jesus," and we receive "the spirit of adoption, whereby we cry, Abba, Father." There is communion with God. Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." And we realize this communion with God when we read the Bible or meditate on its statements, in which exercises God speaks to us; and when we pray unto God, and thus speak to him, and know that he hears us.

This pleasantness is found also in the prospect before us. There is the certain provision for all our wants. For in the New Testament we are taught, "My God shall supply all you need according to his riches in glory by Christ Jesus." And in the Old Testament, "No good thing will he (the Lord God) withhold from them that walk uprightly." These promises assure to us the supply of both temporal and spiritual wants; for God our Father is interested in the one as well as in the other. There is continued help and guidance all through life. We may expect this in the ordinary affairs of life. We are often in doubt as to the course we ought to pursue; but we are exhorted, "In all thy ways acknowledge him (the Lord), and he shall direct thy paths." We may expect this in special seasons of trial and difficulty. We are exhorted to come to the throne of grace that we may "find grace to help in time of need;" and there are numerous "good and precious promises" of help and deliverance in our greatest trials. And there is the finale; eternal felicity in heaven. We know but little about this because it is connected with a state of things of which we have no adequate conception. But the glimpses of it which are given to us in the Bible are such as assure us that it includes all that is desirable. The wealth, the glory, the splendor and the precious things of this world are spoken of as connected with the New Jerusalem. And then there is rest for the weary, freedom from sorrow, pain, death and sin. There is the becoming like Jesus, and there is dwelling forever in the presence of God.

Who then can doubt the pleasantness of true religion? Who would not be a Christian? If Christians are not happy it is because they do not realize and enjoy their privileges. If those who are not Christians say they can enjoy most happiness in their present condition, it is because they speak of things they do not understand. To be a Christian is to make the best of both worlds, and the sooner one becomes a Christian the greater the sum of happiness he will enjoy.

THE BOOK OF GENESIS.

BY HENRY REYNOLDS.

The book of Genesis has excited more criticism than any other book in the Bible. Men who did not understand it, hastily came to the conclusion that its teachings were contradicted by the teachings of science. Many have labored to explain alleged discrepancies while if they had first carefully sought to understand the meaning of the text would have found that there were no discrepancies to be explained. Every one who has "faith as a grain of mustard seed" may rest assured that the revealed word of God when rightly understood is not and can not be in conflict with the discovered truths as regards the works of God. As all is the handiwork of God there can be no conflict between what has been revealed and that which is left for man to discover. Any one who thinks he sees discrepancies or contradictions between the teachings of Genesis and the doctrines of science may rest assured that either he has mistaken the meaning of Genesis or that he has drawn wrong inferences from scientific research.

An excellent aid to the correct understanding of Genesis is found in the "Commentary on the Book of Genesis"

with a new translation of Prof. J. G. Murphy D. D. published by Mr. Warren F. Draper, of Andover, Mass. It affords a timely antidote to much of the negative and destructive criticism upon this book which has been introduced from Germany and affords a solution of many of the vexed questions which have been raised. It consists of a literal translation of such passages as contain either verbal or grammatical difficulties and of a critical and exegetical commentary, based upon the grammatical construction of the text, and framed in view of the best lights of modern criticism and science. In the narratives of the creation and the deluge which have been prominent as objects of adverse criticism, Prof. Murphy unfolds step by step the literal meaning of the sacred writing and evolves from the Hebrew a sense which well accords with the fact of astronomical and geological science. He takes the position that the sacred writer in describing the creation presents each change as it would appear to an ordinary spectator standing on the earth and noting obvious results.

The book of Genesis, Prof. Murphy says, is separable into eleven documents or pieces of compositions, most of which contain other subordinate divisions. The first of them has no introductory phrase; the third begins with "this is a book of the generation;" and the others with "these are the generations." As to whether Moses wrote these documents or revised them from other sacred writings, Prof. Murphy says: "Whether these primary documents were originally composed by Moses, or came into his hands from earlier sacred writers, and were by him revised and combined into his great work we are not informed. By revising a sacred writing we mean replacing obsolete or otherwise unknown words or modes of writing by such as were in common use in the time of the reviser, and putting in an explanatory clause or passage when necessary for men of a later day. The latter supposition is not inconsistent with Moses being reckoned the responsible author of the whole collection. We hold it to be more natural, satisfactory, and accordant with the phenomena of Scripture. It is satisfactory to have a recorder, if not an eye-witness, yet as near as possible to the event recorded. And it seems to have been a part of the method of the Divine Author of the Scriptures to have a constant collector, conservator, authenticator, reviser, and continuator of the book which he designed for the spiritual instruction of successive ages."

Prof. Murphy, in the supposition that writing was known to Adam, considers that Genesis 1-4: formed the Bible of Adam's descendants as the antediluvians; that Gen. 1-11-9 constituted the Bible of the descendants of Moses; and that the whole of Genesis may be called the Bible of the posterity of Jacob. And further that the Pentateuch was the Bible of Israel, as a nation.

Of the opening sentence of Genesis, "In the beginning had God created the heavens and the earth," Prof. Murphy says: "This great introductory sentence of the book of Genesis is equal in weight to the whole of its subsequent communications concerning the kingdom of nature. . . . This simple sentence denies atheism; for it assumes the being of God. It denies polytheism, and among its various forms, the doctrine of two eternal principles, the one good and the other evil; for it confesses the one Eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things, and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being. . . . It is therefore pregnant with physical and metaphysical, with ethical and theological instruction for its first man, for its predecessors and contemporaries of Moses and for its succeeding generations of mankind."

PIETY IN CHILDREN.

BY MRS. M. M. HARRIMAN.

Many people, and professed Christians, too, reject and discourage any idea of such a thing as piety at a tender age.

They argue that children do not understand the nature of sin or holiness; and, that it is useless for them to cherish the idea that they can become Christians.

If they can not understand the metaphysical definition and explanation of sin and holiness, they can feel the power of sin in their young hearts, and the sweetness of the love of God in the soul when they try in earnest to overcome the wrong that they feel within them.

Said a little girl, when she begged her mother's forgiveness for something which she had done against her wish, "Mother, I don't know what makes me sin so much; unless I do not pray enough." If that dear little girl did not feel the power of sin, and understand its only remedy, then she never will.

God meant that all His creatures should love Him; from the child just lisping His name up to the man in the glory and strength of his manhood and the hoary head of old age.

He certainly has made it possible for those youngest in years to taste of His love, else He would never have said, "They that seek me early shall find me." Again, we have these words, "Remember now thy Creator in the days of thy youth." If there is no such a possibility as early piety, then all these admonitions and promises are vain.

It is painful to note the carelessness of some Christians, in the rearing of their

children. They do not realize, apparently, that they must give an account for the manner in which they train the young immortals intrusted to their care. They are practically of the opinion that if they care for their material needs, feed, clothe and educate them to the best of their ability, that they will be safe enough, if they do not implant in their minds from the very beginning, the great principles of life. When they reach the years of maturity, it will be time then, they think, to look to the source of Infinite Wisdom, for instruction in the ways of holy living. Of course they do not wish their children to be rough and outbreking in their conduct; but they do not seek opportunities in which to impress upon them the utter weakness of human nature, and the importance of trusting in the arm of the Infinite One; that they must rely, daily and hourly, upon the abiding presence of Jesus, to keep from sin.

Oh, blind fathers and mothers! know you not that there is a fearful responsibility resting upon you? Know you not, too, that your neglect may be the means of bringing your whitening heads down to the grave in deepest anguish? The boy on whom you lavished your heart's best affection, may bring disgrace upon you, while you are fondly hoping that he will be an honored and honorable man. Perhaps it will not be so. God in his infinite love and mercy may bring your loved ones to himself; but there may be sad reflection within your own soul, that you did not use the sacred, God-given privileges as you might.

We send our children to the Sabbath-school, and pray that the instruction there received, may fall into good ground, and bring forth fruit many fold. This is well, but we should seek, still more earnestly, by our daily example to impress upon the young mind, the beauty of a true Christian life. In every possible way lead them to desire to live near to Christ daily and hourly. The desire, on their part, to be Christians and the effort which they put forth, to live as our dear Saviour desires, not only fills our hearts with joy, but it is worth infinitely more to them than they at first can realize. As they advance in life, they have firm principles, and "a hope that maketh not ashamed." The allurements of the world will have less power in them; to lead them from the truth because they have God's Word for a chart. God has promised many rich blessings to those who follow after righteousness. "No good thing will be withheld from them that walk uprightly;" that trust in His power to save and to keep. On the opposite hand, those who seek the Saviour after reaching years of maturity have a harder struggle to overcome sin; because they have the work of years to undo. Not that Christ's blood is less powerful to cleanse them; but they have old habits to uproot, which would never have had dominion over them, if they had been trained from infancy to look to God for grace to keep such habits subdued.

God grant that parents who are dilatory in the religious training of their children may receive a new baptism from on high, and set earnestly about the work of correcting the mistakes of their life, and seek the grace of God more earnestly and fully, that they may train the youthful minds for a life of ardent piety. If the heart shrinks from the task, may the promise of God, "My grace is sufficient for thee, for my strength is made perfect in weakness," come up before each one, to comfort and to cheer.

A SUMMER NOVELTY IN CHURCH WORK.

Bishop Fallows has adopted a plan for attracting attention to his Reformed Episcopal church in Chicago which will probably fill the house during the summer. He has engaged representative men from the leading denominations to deliver discourses, setting forth their reasons for holding the doctrines to which they are attached. The Rev. Dr. Lorimer, whose name has been so conspicuously before the world, and who has recently had \$1,000 added to his salary, will tell why he is a Baptist. The Rev. Dr. Nide will explain his reasons for being a Methodist. Bishop Payne, who is a leader among the African Methodists, will present the arguments for his peculiar shade of Methodism. It is not expected that he will win many converts from among the white people. Prof. Peabody will show why he believes Unitarianism the best of all religions. Dr. F. L. Patton, who is known as one of the most valiant defenders of orthodoxy as he understands it, will stand up for Presbyterianism. The Rev. Dr. Goodwin of the First Congregational church, will expound Congregationalism. One of the most brilliant lights of Swedenborgianism will commend the mysteries of his faith, and Bishop Cheney will sum up by endeavoring to show that the Reformed Episcopalians are nearer right than any other sect on earth. It would be a profitable subject for discussion to settle exactly what will be the doctrinal state of the man who, having listened all summer to this sort of a course, finds himself at the close of the season wondering if any of the denominations are exactly right in their faith and practice.—N. Y. Sun.

To fear the worst oft cures the worst.—Shakespeare.

There is no man so friendless but that he can find a friend sincere enough to tell him disagreeable truths.—Dulver.

The last best fruit which comes to late perfection, even in the kindest soil, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—Richter.

The Morning Star.

WEDNESDAY, JULY 14, 1880.

G. F. MOSHER, Editor.

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

THE MEDLEY AND THE MIXTURE.

There is a time for turning away from the current news of the day; there is a time for laying aside one's habitual work; a time when the interests that care for the body and the local machinery by which the soul is fed are not uppermost in the thoughts. At such seasons it becomes clear that life is more than meat and the body is more than raiment; the individualities of the soul are more than church establishments.

The moment that one rises above localisms and takes a broad survey of the world, he finds the earth and all that is therein made up of a curious medley and a strange mixture.

As long as a person is riding a hobby, that hobby will apparently explain almost everything that needs explanation in his life; to him that hobby is the main avenue, walking through which mankind will be regenerated, and by not entering which people are making themselves miserable through sin and suffering. Of course, the hobbyist will repudiate any such logical outcome of his creed, but his creed speaks for itself in spite of himself.

When a system of work or a course of life looks perfectly clear to us, it is a sign by which we may know that we are partakers, consciously or unconsciously, of some sort of a narcotic; for the mind that is healthy, that is not bound up in the narrowness of its own notions, does recognize a medley in the people by whom it is surrounded and an unaccountable mixture in their motives.

There is no one great rule by which men and women can be made better, no one great law in which the philanthropist can put all his trust. Yes, there is such a rule and there is such a law, else the lover of his kind would despair; but that rule and that law are alone in the hands of Him who is able to work them out in his own good time. Man can neither attain unto nor understand the problem of human life; neither is he capable of understanding the central principle by which that problem is to be solved.

The best soldier is he who implicitly obeys orders and does not question the advisability of the duty which he is commanded to perform, nor assumes to know the plan of the campaign or that of the battle.

It would please the selfishness of man if he could discern the central principle of life and the essence of things. The elixir of life and the universal panacea are but the great representatives of a host of smaller endeavors which have possessed the heart of man and has led him again and again to eat of the fruit of the tree which is in the midst of the garden. Again and again have men desired to be as gods, knowing good and evil.

The great lesson for us to learn in this connection is that we are to do the next thing and the nearest duty, trusting implicitly that our chosen work is being guided by an unseen law, that at best we can only make a medley and a mixture out of human lives and human affairs; but that there is an Eye that seeth and a Hand that doeth, and a Father in heaven who careth for all his children.

We see as through a glass darkly; we know not what a day may bring forth, and when we assume to direct affairs, confusion must sooner or later follow. It is natural for men to desire to take the Lord's work into their own hands. Oh, the sacrifice of it all! When shall we learn the great lesson of trust, that will enable us to give our mites in the midst of all this medley and all this mixture of life?

There is no high aspiration of the soul which is not capable of being perverted into a refined selfishness. Even the endeavor to forget self through the emotional raptures of a religious life may not be far removed in the point of selfishness from him who frequents the opium den for the same purpose of forgetting self. To throw one's self with passionate ardor into a reform may not be so much better, after all, than to seek a respite from the torments of self in the cup of drunkenness. Selfishness is selfishness wherever found. The agreeableness of the form of that selfishness does not detract from its own ruinous results.

We can not discern the nature of the problem which human life presents on this earth, nor the central principle which is at work in its salvation; nor can we affirm otherwise of the individual. There is a law of our individual being, a peculiar purpose for which each one of us was sent into the world, but that law is also beneficently hidden from the sight of each of us; not only because it is held in wiser hands than our own, but otherwise we should miss learning the supreme lesson of trust.

The awakening moments reveal nothing to us so clearly as the fact that the individual life of each is made up of a medley and a mixture. We may foolishly imagine that we have discerned the law of our individuality, but through awful doubtings the mistake will be revealed unto us. Never by seeking can we find out our salvation. It is only by an implicit spirit of trust that we can take hold of the eternal realities of the unseen

things, and discover the great satisfaction of doing the next thing and the nearest duty, confident that our own individuality is being worked out for us in obedience to a law we can not know and by a hand we can not see. With this insight our hands are free to do whatsoever things the Lord commands us to do. The freedom of the truth relieves from the bondage of self-imposed tasks.

THE NEXT CONFERENCE.

Our next issue will find our people assembled in General Conference at Weirs, and entering upon the services commemorative of our first century as a denomination. The emotions incident to the occasion will naturally be many and varied. We can not review the history of this hundred years without sincere gratitude for the providential mercies of God, nor without a degree of satisfaction that we have been enabled to improve our opportunities so well as we have.

Whatever may have been our successes, we think the mistakes and failures of the past can be the most profitably reflected upon. A few things are self-evident. We are not materially strong. Denominations whose history in this country is almost contemporary with our own have far outstripped us in numbers, wealth, and ability to carry on aggressive work for the Master. We are almost unknown in the principal cities—the very centers whither the membership of our country churches and the members of our country families are drifting, to become identified with the denominations that early secured a position in those cities.

It should be needless to say that numerical strength is not the first thing to be considered, or that city churches are a vain reliance, if they be all. But it should also be needless to urge that they are of almost incalculable advantage in giving a people both the position and the strength for profitable work.

Would it not be a profitable exercise for us, at the beginning of this new century, to inquire if this lack, of which we have been speaking, has a vital connection with our present numbers and strength; and if it has such a connection, then to examine into the policy which has shown such results; and if it is found to be faulty, or not sufficiently adapted to present circumstances, then to inquire how the desired improvement can be made?

But let us not make the still greater mistake of supposing that this material and outward prosperity would be a chief source of strength and honor. In holy living, in deep piety, in consecration to truth, in sincere, humble work for Christ and for the world that he so wonderfully loved, must be the greatest honor of any people, and the means of permanent strength. What quickening there is in reading the history of the founders of the denomination, and of the honored fathers in the Free Will Baptist ministry. They sought not worldly honor, or popular esteem. They were devoted to the one work of winning souls, and in that work they counted no personal hardship, or self-denial, or poverty, or lack of worldly recognition too great to be endured. They have left the present and rising generation no better example than this, and could leave none better. Unless we imitate them in that respect, whatever else we may attempt, the new century can not witness any great and permanent growth.

A SERMON BY RANDALL.

A single sermon of Rev. B. Randall, the founder of the F. B. denomination, has come down to us, and is of special interest at this time. It was preached in 1803, on the occasion of the death of a child, and was written out after its delivery, at the request of the afflicted family, and many others who heard it.

Considering the occasion, it was in some respects a remarkable discourse. We find it to be, as we should not have expected, in character eminently doctrinal. It sets forth with marked distinctness and emphasis the fall and utter "depravation" of the race in Adam; the universality of the atonement, especially as applied to all "little children" in heaven as well as Christian lands; together with the fullness, freeness and efficacy of divine grace. These points are sustained by a formidable array of more or less pertinent Scriptural testimony.

This doctrinal feature of the sermon betrays the spirit of those earlier times. The fathers, like the Jews, whilst they built with one hand, were compelled to wield the sword with the other, with this difference, however: the Jews acted on the defensive, the fathers were aggressive. Randall in this discourse carries the war into the very camp of all opposers.

Another noticeable feature of the sermon is the repeated application of its parts to simple and ungodly men. While its argument is eminently direct and forcible, it is candid to a marked degree, and its expostulations and entreaties evince an exemplary tenderness of spirit, and an ardent love for souls, which doubtless was one of the secrets of its author's great success in winning men to Christ.

The style, of course, is somewhat antiquated—a circumstance which enhances its value as a historical relic. And no true minister of the gospel, however wise and cultured, can rise from its perusal, without a sense of the transparent sincerity and Christian devotion of its author, nor without an increased tendency to preach Christ with renewed zeal and fidelity.

Reprints for sale at General Conference.

CURRENT TOPICS.

A VENERABLE man, full of years and of honors, has passed to his reward in the person of Barnas Sears, D. D., LL. D. Dr. Sears was born at Standisfield, Mass., November 19, 1802, and died at Saratoga, N. Y., on the 6th day of the present month. A graduate of Brown, studying theology at Newton, a pastor two years, a professor at Hamilton, N. Y., studying in Germany, President of Newton theological seminary, the author of a number of books, for seven years the secretary and executive agent of the Massachusetts Board of Education, as Horace Mann's successor, and for twelve years the President of Brown University. At the close of these manifold labors, and in the year 1867, Dr. Sears began upon the crowning work of his life, to which he was devoted until his death. The wise manner in which he acquitted himself of the responsible trust reposed in him as the general agent of the Peabody educational fund, is briefly indicated in an extract on the third page of this issue.

At a sand-lots meeting the other day, in San Francisco, the mob surrounded Denis Kearney, and but for the interposition of the police he would probably have been lynched. Commenting on this incident the Boston Advertiser says:

It is to be hoped that now as formerly when rogues fall out honest men will come by their dues. Denis Kearney has apparently been deposed from his leadership of the sand-lots party, and has been forced to accept the protection of the police from his late followers, who wished to lynch him. Another dictator has arisen, who undertakes to expose his ruffianly predecessor. That is all right. We trust he will be successful in that, and that he will fail if he tries to succeed to Kearney's old authority. The appearances are that the dissension and disorganization which always come, sooner or later, when bad men are leagued together for an evil purpose, have begun in San Francisco. The whole country will rejoice over any evidence that the Pacific coast population is beginning to recover its reason.

The hoodlums of California can not monopolize the application of this rule. Degrees of refinement do not change its nature. Where there is self-seeking there is sure to be dissensions sooner or later. It may be in politics, it may be in religious organizations, but selfishness on the part of leaders will inevitably lead to such confusion that honest men will be called upon to make a new start, and formulate a new basis of operations. In the long run, if not in the short run, selfishness is suicidal every time.

Those who are working for the fallen and the degraded need to often remind themselves, as the *Signal* puts it, that "there is a vein of truth in every base nature, a spark of the divine in each besotted heart, that you may reach by such kindly, uplifting methods as these, and sometimes, at least often enough to pay you heavenly interest on your investment, your efforts will result in the complete rescue of some forlorn and shipwrecked brother, who seeing the love of God in such love of the brethren, will take heart and be a man again." Not always are those the hardest to reach whom the world calls the lowest in the social scale. The spirit of love will find entrance, if there is a patient continuance in well doing, into the hovel or into the palace, as the case may be. God is no respecter of persons, and those engaged in his work must also forget the circumstances which surround the perishing soul.

SOME of the difficulties connected with discipline as regards churches are pointed out in the *Christian Intelligencer*. One of these points is especially worthy of reproduction:

It is not hard to conceive a case in which the party disciplined may, in the estimation of the court thus treating him, be a sincere Christian; possibly they may consider him a better man than themselves. At the same time, if he has been guilty of such overt act of sin as injures him and damages the church, the court may think proper to deprive him of certain privileges in order that even at the expense of pain he may learn the necessary lesson of caution and prudence. Just as a kind father may inflict some deprivation of pleasure upon a beloved child, in order that he may be led to reflect upon his faults and induced to struggle to conquer his evil habits.

EVEN if we were not in sympathy with the movement we should admire the pluck with which the Temperance folk persist in facing the public with their cause, and keeping the issue before the eyes of the people. Temperance assemblies are getting to be the thing of the world over. News comes that still another Congress is to be held in Brussels, Belgium, next month, to which Temperance societies of all nations are invited to send delegates. King Leopold is to be the "patron and protector," whatever that means, of the assembly. The proceedings will be conducted in the French language and will take in all phases of the Temperance work, including also the use of tobacco.

IN our haste we are too apt to declare that civil rights are a myth in the Southern States. There are straws which indicate that there is a little, but for the most part unnoticeable, breeze blowing in the direction of equal rights among the inhabitants of the reconstructed portions of our country. The other day a colored person was made foreman of the jury in the superior court at Atlanta, Ga. He was the first one of his race serving as jurymen in that court.

LITERATURE.

the death of George Ripley who closed his earthly days on Sunday week at his residence in New York city, surrounded by his family and some of his more intimate friends. We will not assume to give even the briefest outline of his life. There is one point, however, that will bear all the emphasis which can be put upon it, and that is in connection with his greatest work, as senior editor of the "American Cyclopaedia." It is said of Mr. Ripley that he believed a cyclopaedia should be a source of information and not a vehicle for influencing opinion, and that he rigidly adhered to this rule in his own labors. The tendency is inevitable to regard the facts of nature and life as inferior to hypotheses and opinions. Facts are ignored with ruinous consequences. It is, therefore, with great pleasure that we notice a great light in American literature, with a sublime humility giving to the world, in his finest labor, not what he thinks, but what will aid others to think for themselves. It was a large infusion of this same spirit which has made the literary criticisms of the New York *Tribune* among the very best, if not taking the highest rank of any, during the past thirty years.

Only delegates outside of New England, and no others, are entitled to free entertainment at the General Conference.

It will be seen in the General Conference Programme that a series of one hour meetings has been arranged by the women to be held by them on different days while the Conference is in session. Also under the head of "Fares to the General Conference" will be found much additional information.

PRACTICAL SUGGESTIONS. Persons who are preparing to attend the General Conference will bear in mind that it is to be quite an out-door affair, and will govern themselves accordingly. Considerations of personal comfort should be prominent. There will be but little opportunity to indulge taste for dress, except as it expresses itself in a desire to be clothed comfortably, and in a manner suited to the time and place. Traveling costumes will doubtless be in vogue on the grounds. Our people are not much accustomed to camp-meeting life, but we do not think they will find the experience other than pleasant and agreeable, particularly if they come prepared to make the best of the circumstances, and with a desire to enter fully into the spirit of the occasion.

THE vote of the New Hampshire Yearly Meeting requesting churches to raise a sum equal to ten cents per resident member to help defray the expenses of the General Conference, should be attended to at once. Let a collection be taken for this object, next Sunday, without fail, in all churches that have not yet attended to the matter.

A DAILY PAPER AT THE GENERAL CONFERENCE. It is expected that a daily paper will be issued in connection with the session of the centennial General Conference at Weirs, giving full reports of each day's exercises. It is to be a four page paper, with five columns to a page, and will be named *The Lakeside Daily News*. The price per copy will be three cents. Seven numbers will be issued in the interests of the Conference, and persons who can not attend the meetings, but may wish to read the reports, will be furnished with the seven numbers for 20 cts. in advance. Send all orders to Mr. E. H. Wilcomb, Lake Village, N. H.

FERMENTED WINE AT COMMUNION. Our correspondent presents a serious matter on the first page. The sentiment of our people we believe to be strongly against the use of alcoholic wine at the Communion, although it is used in exceptional cases. We know it was a cause of real grief and sorrow that such wine should have been presented at the General Conference to which our correspondent refers, and we can not doubt what would be the voice of the coming Conference should the question come before it.

DELEGATES FROM ENGLAND. The delegates from the General Baptists of England to the F. B. Baptists in America, whom our correspondent mentions on the first page, may be sure of a most cordial welcome. They are already known by reputation to many of our people, who hold them in high esteem. The General Baptists were to be informed of the change of time of holding our General Conference, so that we shall hope to meet the delegates at Weirs next week. They will without doubt be present at the Convention of liberal Baptists in October.

BRIEF NOTES.

Bring your "Gospel Hymns" to the Conference.

There are all sorts of ways for gaining distinction. A Portland, Me., woman has dined with every President except Lincoln. She is ninety-four years old.

While distilled liquors excite and burn, beer stupefies and rots the consumer," is the way that Rev. Dr. Dordexter, D. D., points out a difference in *Zion's Herald*.

Temperance principles have not as yet taken hold of the Bishop of Llandaf. This church dignitary took the position in the Convocation of Canterbury against closing liquor shops on Sunday.

It takes the Wesleyans to make up a Thanksgiving Fund. We have noticed hitherto the astonishing growth of this fund, and it is now affirmed that it will reach \$1,500,000.

It is said that the Marquis of Eate has been so pleased with his visit to Jerusalem that he has bought a house near the Mount of Olives, which he will fit up as an occasional residence.

It ought to be and perhaps will be, a prominent fact in the coming celebration of the one hundred and fiftieth anniversary of the city of Baltimore in October next, that that is the chief Methodist city in the world.

Rev. Dr. D. P. Kidder, Professor of Pastoral Theology in Drew Theological Seminary, evidently believes in practicing what he has been preaching. The Doctor has resigned his professorship and will re-enter pastoral life at the next session of the New Jersey Conference.

That was a very happy name which the late Rev. Stillman Morgan gained during his life. He was known as the "children's minister." Naturally enough, Mr. Morgan served many years as a Sunday-school missionary. He died at Middletown, Vt., recently, aged eighty years. The height of success is gained in the ministry when it is successful in drawing the children into the fold of Christ.

Those who parade ministerial short-comings do not stop to consider the small proportion of black sheep which can be found in the profession. For instance the Methodist states that of the 14,000 Methodist Episcopal ministers in this country, there are only eleven of them who have blots on their names, and that three of these have been condemned unjustly.

The life of Johnathan Edwards has not become wholly a soleism as regards the needs of the present age. The *Ill. Christian Weekly* truly says that "the times demand, if not the Edwardsean method, more of the Edwardsean boldness and outspoken proclamation of the truth. Those who most uncompromisingly proclaim the truths of the gospel, are the ones who, as in Edwards's day, most influence men for good."

Our Methodist brethren have a strong form of church government, but it takes the hard cash to enjoy that luxury. A circular has been sent to all pastors of Methodist Episcopal churches, asking them to raise for the episcopal fund 25 per cent. additional to what they have been raising, as there are four new Bishops to be provided for, and the whole support of the episcopacy is now thrown upon the churches.

Denominational News.

Maine Western Yearly Meeting.

This Yearly Meeting held its last session in Saco. It was organized by choosing J. W. Parsons, moderator, and J. M. Bailey standing clerk and treasurer. The business of the session was harmoniously transacted and the spirit of Christ seemed to pervade all our meetings. The social services were interesting, and the preaching instructive and impressive.

Rev. Messrs. C. S. Purinton from Maine Central Yearly Meeting, J. Boyd from Penobscot, E. P. Moulton from N. H. and J. S. Staples from Minn. reported their respective Yearly Meetings.

In reconsideration of the action, two years ago, the following resolution was unanimously adopted:

Resolved, That it is inexpedient to make any change in the Constitution of General Conference.

Adopted a resolution on the divorces of ministers contrary to Christ's rule, and one on settling pastors of doubtful reputation, similar to those adopted by Cumberland Q. Meeting and published in the *Star*.

Elected delegates to General Conference as follows: W. J. Twort, L. W. Raymond, F. C. Bradeen, E. C. Cook and J. Q. Fernald. Substitutes: R. Deering, C. T. D. Crockett, C. H. Smith, J. Nason and L. W. Stone.

The following questions were asked and answered:

Does the Yearly Meeting approve of ministers in regular standing in any of its churches, organizing churches composed in part or all of excluded members, or of those belonging to other churches who have, not been dismissed therefrom? Ans. Not if they are of our denomination.

Is it right and proper for ministers to organize a church within the limits of another church of our denomination without requesting a council from the Q. M.? Ans. No.

Wednesday P. M. the subject of Foreign Missions was taken up and ably discussed by Rev. W. J. Twort, Rev. R. Scott, and Mrs. V. G. Ramsey. Also the subject of Sabbath-schools was introduced by Rev. J. M. Lowden, followed by Rev. E. C. Cook and R. Deering in an interesting and profitable manner.

Thursday morning, Rev. J. J. Hall introduced the following resolution on Home Missions which was adopted after some very appropriate remarks made by himself, Rev. L. W. Raymond and Rev. Mr. Staples:

Whereas our Home Mission interest is of vital importance to us as a denomination; therefore,

Resolved, That we more persistently than in the past labor for its extension, and impress its importance upon our churches.

Mrs. Smith, returned missionary, who came too late to address us Wednesday, spoke in behalf of Foreign Missions in an interesting manner.

Appointed J. J. Hall to preach the opening sermon next year. Alternate, J. M. Lowden.

Adopted resolutions of commemoration and condolence respecting the death of Rev. L. H. Witham and the affliction of his family, similar to those passed by York Co. Q. Meeting and already published in the *Star*.

The next session of the Yearly Meeting will fall to Cumberland Q. Meeting. J. M. Bailey, Clerk.

Illinois Yearly Meeting.

The Illinois Yearly Meeting met with the Four Mile Grove church, in Lee Co., June 3d. After the organization of the conference and the transaction of the business necessary to be done, nearly the whole time of Saturday was taken up in

devotional exercises. The entire time during the session was rainy and unpleasant, consequently the delegation was very small; but a more spiritual gathering, the writer has never witnessed, in his twelve years' acquaintance in the Yearly Meeting. All seemed to have brought Jesus in the soul. We were greatly cheered by the good council, earnest exhortation, and effective preaching of Rev. A. C. Brush, lately come among us, and at present Pastor of the Blackbury church. We all felt that the misfortune of our brethren of the Yearly Meeting was in their absence. The Yearly Meeting has not gained in numbers the last year, for which reasons are assigned, but spiritually there is a marked improvement. Rev. M. B. Felt was elected as delegate to General Conference. Officers of Conference, Rev. A. D. Sandborn, Moderator; J. S. Dinsmore, Clerk, and Rev. B. A. Gurney, Treas. The Y. Meeting perfected its organization as a corporate body and Trustees were appointed. Preaching was done by Revs. Felt, Brush, Bayless, Dodge and Dinsmore. The usual Sabbath collection was taken. J. S. DINSMORE, Clerk.

Fares to General Conference.

Reduced fares to Conference, at Weirs, N. H., July 20-29, via Buffalo, Hoosac Tunnel, Boston and Concord, are as follows, for the round trip:

From Chicago to Elkhart, Ind., and return	\$5.00
"Elkhart to Weirs, N. H., and return	\$3.10
"Hillsdale, Mich., and return	\$3.00
"Detroit & Monroe Junction, Mich., and return	\$3.00
"Buffalo, N. Y., and return	\$3.00

The final arrangements over the Lake Shore & Mich. Southern R. R. are, round trip, from Coldwater, Hudson, Hillsdale, Jonesville and Toledo to Weirs and return, one fare.

From Fremont, Clyde, Sandusky, Monroeville, Norwalk, Oberlin, Elyria, Berea, Cleveland, Painesville, Madison, Geneva, Ashtabula, Conneaut, Girard, Erie, North East, Westfield, Brockton and Dunkirk, to Buffalo and return, half fare. From Buffalo to Weirs and return, \$18.

East of Buffalo to Boston I am not aware that special rates are made.

Those buying tickets to Buffalo and return will require evidence that they are going to Weirs, that will satisfy the ticket agents. Those buying to Weirs need none.

Buffalo party leaves July 19, at 2 P. M. GEO. H. BALL.

Persons holding these tickets will go to the Lowell depot in Boston. Trains leave at 7 and 8 A. M., 12 M. and 7 P. M., and if tickets are endorsed by the station agent at Weirs they are good for return till Sept. 1. Rev. D. G. Holmes of Chicago, says, "Parties in Chicago will find the Ticket Agent in the Lake Shore Depot, on Van Buren and Lasell Sts., Room 1, near the north door, who will secure return tickets from Elkhart and give all needed information. The 3.30 P. M. train is the best one to take; it is the air line train and does not go through Hillsdale. Round trip tickets will be sold at Coldwater, Hudson and Toledo.

"The Grand Trunk Road will sell round trip tickets from Chicago via Toronto, Montreal and Weirs. Good to Boston and return over any road in N. E. to Grand Trunk for \$34. Good till November. Train leaves Chicago, 9 P. M., reaches Montreal second day at 7 A. M.; leaves Montreal at 8 A. M., reaches Weirs in the evening, same day. Whole time 48 hours, close connection and first class cars."

From Providence, R. I. via Worcester,	5.00
"Boston, Mass., via Lowell,	4.00
"Lowell & Lawrence, Mass., via Man.,	3.35
"Salem,	4.50
"Nashua,	3.75
"Worcester,	4.50
"Manchester,	4.50
"Montpelier,	3.50
"Concord,	3.50
"St. Johnsbury,	2.75
"Lyndonville,	3.50

Reduced fares from northern New Hampshire are expected, and Rev. F. H. Lyford will inform the churches.

Maine Central R. R.

From Portland, Me., and places eastward, we give the price of tickets for the round trip via Dover, N. H., and the lake. To these figures for any place, add \$3.40 and persons can go and return by the P. & O. road through the White Mountain Notch, and down to Weirs via Haverhill and Plymouth:

Freeport, via Dover & Steamer,	\$3.85
Brunswick, "	4.10
Bath, "	4.35
Bowdoinham, "	4.30
Richmond, "	4.50
Carrville, "	4.55
Hallowell, "	5.00
Augusta, "	5.10
Waterville, "	5.20
Fairfield, "	6.20
Skowhegan, "	6.80
Auburn, "	4.10
Leicester, M. C., "	4.10
Monmouth, "	4.60
Winthrop, "	4.55
Belfast, "	5.10
West Waterville, "	5.25
Clinton, "	6.25
Burnham, "	6.50
Belfast, "	2.10
Pittsfield, "	6.80
Newport, "	7.35
Dexter, "	7.55
East Newport, "	6.95
Bangor, "	7.55
Farrellton, "	6.25
Wilton, "	5.70
North Jay, "	8.60
Livermore Falls, "	4.40
Lisbon Falls, "	4.35
Portland via White Mt. Notch & Plymouth,	6.50

Tickets ready for sale July 17, and good till Aug. 9. Boston & Maine Rail-Road.

For the purpose of accommodating all who desire to attend the General Conference at Weirs Landing, N. H., the Boston & Maine Rail-road have established the following fares for

ROUND TRIP TICKETS.

Good from July 17th to August 9th between the following stations and Weirs:

From Portland, Me.,	\$3.30
"Saco and Biddeford, Me.,	3.45
"No. Berwick, Me.,	3.20
"Salmon Falls, N. H.,	3.20
"Great Falls, N. H.,	3.20
"Dover, N. H.,	3.20
"Rochester, N. H.,	1.70
"Farmington, N. H.,	1.45
"New Market, N. H.,	2.30
"S. New Market, N. H.,	2.40
"Exeter, N. H.,	2.55
"Haverhill, Mass.,	3.35
"Lawrence, Mass.,	3.20
"Lowell, Mass.,	3.25
"Boston, Mass.,	4.00

Boats will run in connection with this line from Alton Bay at 11.50 A. M. and 4.15 P. M. for Weirs.

Passengers should remember that this is the route which gives them the longest sail upon Lake Winnepesaukee and the most direct route from eastern Maine and New Hampshire to the Weirs. Passengers who go via this line can return via New Durham, on their regular tickets, where many propose going to visit the grave of Elder Randall.

JAS. T. FURBER, Gen. Supt.

The Eastern R. R.

I am authorized to say that the Eastern R. R. will put on sale excursion tickets to Weirs and return via Wolfboro, for the F. Baptist Centennial Conference, good going from July 17 to 23, and returning until Sept. 1, 1880, at the following rates:

From Boston	\$4.00
Lynn	4.00
Salem	4.00
Hampton	3.00
Portsmouth	3.00
Kittery	3.00
So. Berwick	2.00
Great Falls	1.50
Rochester	1.50
Milton	1.50
Union	1.50
No. Conway	1.50
Newburyport	3.50
Portland	3.50
Suffield	3.00
Rennett	2.50
Wells	2.50
North Berwick	2.50

Trains leaving Boston at 7.30 A. M., and Portland at 8.45 A. M., connect at Wolfboro with the boat, which goes directly to Weirs. P. W. PERRY, Gt. Falls, July 9, '80.

Letters sent to persons at the Conference should be addressed to Weirs Bridge.

Wisconsin Yearly Meeting.

The Wisconsin Yearly Meeting held its last session in Rutland, Dane Co., June 25-27. There was a good attendance and the meetings were harmonious and interesting. Rev. J. R. Pope was chosen moderator. All the Quarterly Meetings were represented with one exception, the Adams and Wauwasha, which reported by letter. Some revival interest has prevailed during the year and two churches have been organized as the result of mission effort in the Sauk Co. Q. M. Two church edifices have been dedicated. Several churches are without pastors and there is a demand for efficient ministers of the gospel to carry forward the work. Foreign Mission Agents were elected for the following Q. Meetings: Waupun, Rev. R. Cooley; Honey Creek, Rev. M. G. Pett; Rock and Dane, Rev. J. B. Gidney; Lafayette, Rev. O. H. True; Sauk Co., D. Stillwell; Adams and Wauwasha, Rev. R. Sparks.

The following delegates were elected to General Conference: Rev. E. D. Lewis, Rev. O. H. True, Rev. J. R. Pope. An interesting centennial service was held on Saturday in the following order: Sermon by Rev. E. D. Lewis; Essay, "Denominational Peculiarities," Rev. R. Cooley; History of the Wisconsin Yearly Meeting, Rev. J. R. Pope; Reminiscences, Rev. E. N. Wright. A meeting of the Ladies' Mission Society was held on Saturday evening. Essays were read by Mrs. E. J. Bullock, Mrs. Stillwell and Mrs. Alice Hulst. The services on Sabbath morning were held in a grove where Rev. B. L. Prescott and Rev. F. B. Moulton preached to a large audience. The evening hour was occupied by Rev. J. M. Kayser and the sermon was followed by the Lord's Supper. The following resolutions form a part of the report of the committee on Home Missions which was adopted:

Resolved, 1. That in view of our present need and the especially favorable time, that we take immediate steps to raise a fund of \$10,000 for Home Mission purposes in this State as a centennial offering, the interest only of which is to be used.

2. That all money raised within the State for Home Missions be paid to the treasurer of our State Home Mission Society.

3. That an agent or agents be put into the field to raise the fund proposed.

The following resolutions are embraced in the report of the committee on education as adopted:

Whereas, Rochester Institute is the only school under our control within the bounds of the Wisconsin Yearly Meeting, and whereas it is pleasantly located and supplied with an able corps of teachers, therefore,

Resolved, 1. That it is our duty as a Yearly Meeting to patronize said school.

2. That we rejoice in the continued prosperity of Hillsdale college with its increased facilities and would recommend it to the favorable consideration of those who desire more than the advantages of the local academy.

The Conference adopted the following:

Whereas, Rev. A. Coombs, one of the veteran ministers of the Wisconsin Yearly Meeting, ripe in years and ripe in labor, after a long life of sacrifice and noble endeavor in the cause of Christ has sweetly and lovingly passed over to dwell with Christ and the saints, leaving us his blessed example to imitate, and whereas he was always unassuming and never actuated by the spirit of rivalry, always co-operating with ministers, especially with the pastors of the churches of which he was so long a member, always manifesting uncommon faithfulness and loyalty in the cause of Christ, in his long after he was unable to preach, in his attendance upon the Quarterly and Yearly Meetings, seldom missing a session of either, therefore,

Resolved, That we lovingly cherish his memory and imitate his noble example of Christian love and fidelity.

Next session of the Yearly Meeting will be held in the Lafayette Q. M., probably with the Warren church.

J. B. GIDNEY, Clerk.

Minnesota Yearly Meeting.

The 23d session of the Minnesota Yearly Meeting was held with the Money Creek church, Houston Co., June 25-27. The meeting being at one side, the delegation was not large, yet each of the three Q. Ms. was represented. The reports from all parts of our borders were better than for several years. There has been an increase of efficient laborers, an increase of churches and quite a large

increase of membership. This is owing largely to the labors of our Yearly Meeting Missionary, Rev. J. B. Palmer, who has during the past 11 months done faithful and efficient service among our feeble churches. He reports having delivered 236 sermons and addresses, seen 126 conversions, baptized 32, and received to church membership, 51 persons. Two churches have been encouraged, after being blessed with revival interest to arise and build a house to the Lord.

The Conference by vote expressed thanks to Bro. Palmer and declared their high regard for and confidence in him as an efficient laborer.

Rev. M. H. Tarbox is also doing efficient missionary work among us at Elk River. Rev. J. M. Haskell, who came to us from the Methodists a few months ago, has likewise done good service in Home Mission work and is now settled as pastor over a new interest at Mazepa.

We resolved to continue the plan of last year for mission work and to still ask aid of the Home Mission Society for this great field which we have so poorly occupied, for while we have done something, "There remaineth yet very much land to be possessed." We praise God for a measure of success. We pray for greater and we propose to work for it. Friends within and without the State have contributed and we have been able to come around with the year and be but little in debt. We propose to do more, yet we need the co-operation of friends abroad.

The meetings were harmonious and spiritual. The preaching by Revs. A. A. Smith, A. Hathaway, Geo. Rodgers, J. B. Palmer and J. M. Batson, was well received by good audiences.

Rev. Geo. Rodgers, from Wisconsin, late of England, has become pastor at Money Creek, and we trust is a valuable addition to our forces. We need another pastor to take charge of the churches at Houston village and Pickwick, and we can promise a reasonable support to an acceptable man in that field. Who will stand in the breach?

Rev. A. A. Smith was appointed delegate to General Conference, Wm. Jacobs, alternate. Rev. A. A. Smith is secretary and treasurer of our Home Mission Board and will, by direction of the Board, speak for us at General Conference and elsewhere.

We propose to keep Bro. Palmer as our missionary if possible and hereby solicit the co-operation of all friends of the cause.

J. D. BATSON, Clerk.

Ministers and Churches.

Eastern.

Maine.

Rev. C. B. Atwood baptized seven converts Sunday, June 27, and they were received into the 1st Brunswick church. The work is prospering. Bro. A. will remain with the church another year.

Rev. J. J. Hall, of Biddeford, sailed on the steamship "Bolivia" on last Saturday, instead of the "California" on which he was announced to sail last week. Rev. O. E. Baker, of Waterville, Iowa, supplies the Biddeford church in the absence of the pastor.

Rev. C. Purinton is preaching and prosecuting his pastoral work acceptably and successfully with the church at Carver's Harbor. The church in Boothbay is soon to have a settled pastor.

The delegates to the General Conference from the Maine Central Y. M. are O. B. Cheney, D. D., Rev. C. F. Penney, W. H. Bowen, D. D., Revs. B. M. Edwards, G. W. Colby, L. Hutchins and C. W. Purinton.

New Hampshire.

One was baptized and received into the Charles street church in Dover the first Sunday in July.

Sunday, July 4, was a pleasant day for the church at East Andover. Just at twilight, the pastor, Rev. J. Q. Munsey, administered the ordinance of baptism in the presence of a large assembly. God is signally blessing our brother in this new field of labor. The congregation is on the increase and spirituality deepens under his ministrations.

Bro. L. E. Hall has engaged with the church at Orange and preaches for them every Sabbath.

June 20 was observed in Center Strafford as children's day. The house of worship was very beautifully decorated with flowers and mottoes. Birds were there and assisted in praising God. It was an enjoyable season for the old as well as the young.

Massachusetts.

Rev. E. W. Porter, pastor of the Paige St. church, baptized two candidates Sunday, July 4, and welcomed four to the fellowship of the church. Rev. J. B. Drew, pastor of the Paige St. church 1863-8, has been visiting friends in Lowell and vicinity recently, and occupied the pulpit of the Lawrence church, July 4. Mr. G. A. Burgess, of the Middle class, Bates Theological School, has been engaged to supply the pulpit of the Lawrence church until the first of September.

Referring to the historical sketch of the Amesbury church, lately in the Star, Bro. A. G. Woodman, who has been for many years a member of the church, and who built its house of worship, says: "The house was erected in 1851, and dedicated in September of that year, instead of 1849. The sermon was preached by Rev. Eli Noyes, D. D., instead of Rev. Elias Hutchins. Rev. M. H. Tarbox was one of the pastors, succeeding Rev. T. V. Haines, and was quite successful in his labors."

Rhode Island.

One promising young man was baptized and received into the church at Carroll, June 20.

Four children, members of the Sabbath-school, three of them sisters, were baptized recently and added to the Union church in Foster.

A correspondent says of the occasion: "If friends who have passed over the river are permitted to view such scenes, there was joy in heaven as two mothers who have gone on before looked over the shining battlements and beheld those whom they had loved consecrating themselves in the morning of life to him who said, 'Suffer the children and forbid them not to come, for of such is the kingdom of heaven.'"

New York.

The Birdsell street church, of Norwich, has recently been cheered by an accession of five members, three by baptism and two by letter. The year as a whole has been one of encouragement. Eleven have been welcomed to its fellowship, six by baptism and five by letter. Besides this accession to its forces, the church (thanks to the Central Association) is finally free from its building debt, which has weighed it down for ten years. An effort is now being made which will result in upholstering the pews. This improvement with a few others, which we trust will follow, will give us a very comfortable house of worship. We therefore look forward to the future, confidently believing that out of the darkness, there is coming light.

Western.

Ohio.

Rev. C. R. Davis, pastor of the Big Island church, still continues quite ill. Rev. J. A. Sutton baptized six happy converts, recently, with others by letter attached themselves to the Berwick church. The church edifice of this people has recently been repaired, which adds much to its appearance and comfort. The brethren are making every effort to secure their pastor for another year, with prospects of success. Rev. O. D. Patch is doing a good work in Marion.

Sabbath, June 13, two happy converts were baptized and afterward received into the church at Harrisburg. The revival spirit manifested last winter is still there. It is expected that with the opening of the next school year, (Aug. 24th) at Rio Grande college, there will be a class formed, composed of young men preparing for the ministry. In the study of theology. The principal instructor of this class will be Rev. T. E. Feden, of whom a special information may be obtained.

On June 6, three persons were received into the Blanchester church upon profession of faith.

Michigan.

June 13 was a good day for Batavia church. After preaching in the morning by Sister J. Griffin, the ordinance of baptism was administered to ten persons. On June 27, four more were baptized. These persons were brought to Christ through the labors of Sister Mains.

Bro. J. T. Sifton was ordained to the gospel ministry at Fremont, Sanilac Co., July 2, by a council appointed by the Sanilac Q. M. at its April session. The sermon was by Rev. G. B. Cutler, who also offered the consecrating prayer. The charge and the right hand of fellowship were given by Rev. J. S. Warren, and the benediction was pronounced by the candidate. Bro. Sifton is a young man of promise, and has already had quite an experience in religious work, with good success, receiving his Q. M. license in February, 1879. The occasion of his ordination was one of great encouragement to the brethren where Bro. S. is now laboring.

Wisconsin.

The second Centennial church building in the Wisconsin Yearly Meeting has been erected by the Scott & Marcellon church (Waupun Q. M.) and dedicated to the service of God, on May 16, with appropriate exercises; Rev. A. G. Brand preaching the sermon and Rev. J. J. Hall making the dedicatory prayer. Before the prayer of dedication was offered, a statement of receipts and disbursements, prepared by the chairman of the building committee, was read by the pastor, showing an indebtedness of about \$200 yet remaining upon the building. An appeal was made to the society and congregation to cancel the demand at that time, that the house might be dedicated free of all indebtedness. In response to the call for \$25.00 pledges, four brethren, who had already contributed generously and labored faithfully and perseveringly from the beginning to the ending of the work, came forward without any hesitancy and assumed the first \$100. There was something really refreshing and inspiring in the example of those men as they came up the aisle and one after the other put down their names for \$25.00 each; and these pledges are a sufficient guarantee that the \$100 will not be wanting. In a few moments over \$200 was raised, and the balance of \$50 was assumed by the young people of the place, nearly one-half of which was pledged before the congregation left the house. The church and people in Scott & Marcellon have done nobly. The work of building was begun late in November last, and steadily and successfully it has gone forward to completion. The house is 38x46 with 14 foot-posts, and is seated with patent seats, which are both comfortable and ornamental. The house is tasteful and convenient in design and arrangement, an honor to the society, the community and the cause of religion universal, and is a marvel of neatness and economy, the result of faithful labor and wise management. Our denominational interests in this interesting field are hopeful and prosperous, and the young pastor, Rev. J. J. Hull, with the little band of faithful laborers that gather around him cordially and harmoniously, and are laboring together, may indeed thank God and take courage.

Quarterly Meetings.

OTSEGO Q. M.—Held its last session with the Otsego church. All the churches were represented by letter and delegates. All are now supplied with pastors except the Burlington Flats and East Meredith churches. Many of the reports additions in membership. The brighter than it has been for years. Rev. F. H. Butler has recently come into the Q. M. as pastor of the Franklin church, where his labors have been wonderfully blessed by many additions to the church. The Otsego church having been without a pastor for some time, called Rev. David Boyd last January, and during the past five months his earnest work has resulted in several additions by baptism and by letter, the congregation has largely increased and the Sabbath-school nearly doubled. This together with the earnest work done during the last five years by our dear brother, Rev. T. A. Stevens, of West-Oshtonga, has given great encouragement to the churches composing the Q. M. The meetings of worship were well attended and very interesting. The historical sermon by Rev. E. C. Hodge giving the history of the Otsego Q. M. was quite interesting. Saturday evening was given to the Woman's Missionary Society and the meeting was very interesting, consisting of music, essays on Home and Foreign mission work, appropriate recitations and remarks, and was conducted entirely by the ladies. The Society has succeeded well since its organization last October. The session closed Sunday night with a sermon by Rev. T. A. Stevens.

Next session with the Franklin church, Sept. 17.

OTSEGO Q. M.—Held its June session with the Milton church. The attendance was good and all the churches but one reported. Good union in the churches generally. We feel the loss of several of our ministers who have gone to labor in other Quarterly Meetings. Bro. F. Starbird was ordained as a minister during the service of the meeting, and has gone to labor at Carthage where he has had a good success in his labors. The meeting was one of good interest, and blessed with a revival spirit. Two came forward and expressed their decision to be Christians. This

church though small in numbers seems much encouraged and nobly entered the meeting, aided by friends who are not members, yet friends to the cause of Christ. We hope a large blessing awaits them.

Next session with the Bridgton church.

A. P. WHITNEY, Clerk.

GIBSON Q. M.—Held its last session with the Jackson church, June 4-6. There was a good attendance, most of the churches being represented by delegates. The sessions of Conference were harmonious and interesting. An effort was made to pay the debt resting on the Thomson church, the amount raised in the Q. M. to constitute our centennial offering. Communion was appointed, to circulate subscription papers in each of the churches. The statistical reports show about the same membership as last year. While some of the churches are gaining ground, others are doing nothing, and hardly holding their own. Next session with the Gibson church.

O. C. WHITNEY, Clerk.

MARION Q. M.—Held its summer session with the Marion church, June 26-27. We made it the centennial Q. M. and accordingly the churches were largely represented by letter or delegation. Prof. R. Dunn, D. D., of Hillsdale, was present, and did all the preaching to the edification of the hearers. His historical sermon was highly appreciated. The Q. M. is aiming to build a centennial church. S. D. BATES, Clerk.

VAN BUREN (Iowa) Q. M.—Held its last session with the Utica church, May 21-22. Next session with the Agency City church, commencing on Friday before the fourth Sabbath in August next.

D. K. HILTEBRAND, Clerk.

SENeca & HURON (O.) Q. M.—Held its last session with the Venice church, May 15-16. The session was one in which our brethren and sisters of the other churches in the Q. M. heartily participated and manifested in all our meetings an unusual interest. In Christiana, the churches were well represented by delegates and letters, and all seemed to manifest a great desire to see Zion's borders extended and all, if possible, proclaiming the name of Christ. The services were well conducted by the pastor, Rev. C. Robinson, lately from the Walnut Creek (Ill.) Q. M., assisted by Bros. Isaac Seitz and Thomas Dimm, whose labors were highly appreciated by an intelligent and attentive audience. The meetings during the entire session were of marked interest to our people. The meeting on Saturday evening for the benefit of the Woman's Mission work was beautifully and ably conducted by the lady president, Sister Wm. Eastman and her co-workers. Our people were well represented and whose efforts were an honor to the cause which they so kindly and earnestly represented. May their efforts be untiring, their purposes unyielding, that at last it may be said by them as it was by one of old, "I have fought a good fight, I have kept the faith, henceforth there is a crown of righteousness laid up for us and not for us only but for all them that love his appearing. Collection on Sabbath for regular session \$15, for Woman's Mission for regular session \$15, for Woman's Mission for regular session \$15.

Next session of the Q. M. to be held with the New Haven church, commencing on Saturday before the fourth Sabbath in August, at 10-12 P. M. I. B. STINEBAUGH, Clerk.

OWEGO Q. M.—Held its last session with the Windham church June 4-6. Our churches report a steadfastness and growing interest in all but two or three. The meeting all through was interesting, doubly so by the presence of the Lord. The following resolutions were presented, read and adopted, viz: Whereas, This being the one hundredth anniversary of our denominational existence we offer the following resolutions:

Resolved, 1. That we acknowledge the blessing of God in his providence in bringing us through great opposition, misrepresentation and misapprehension up to this our centennial year.

2. That we are conscious that there has been an unparadise neglect or laxness in the manner of transacting the business of this Q. M. and a disregard of the established usages of the denomination. Therefore, be it resolved that, as a Q. M. we will in the future be more tenacious of our principles and guard with jealous care the identity, honor and good name of the denomination and the reputation of the membership.

3. That the monthly church conference is the door to the ministry of our denomination, and that the attention of the several churches should be called to their responsibility and that they should use great caution and not recommend for this position any person until they are satisfied with them and convinced beyond a doubt of their call and fitness, lest the cause be disgraced and the denomination subjected to ridicule and reproach.

4. That as a Q. M. we will, on this second centennial year, we will consecrate ourselves anew to God and humbling ourselves will work earnestly for the salvation of sinners and for church extension.

5. That we will labor for unity of effort and denominational union and fellowship and will countenance and support the efforts of any and all evangelists in the work for the conversion of sinners, when we can do so without neglecting our duties to our own denomination.

6. That we will increase in and for the cause of missions and urge upon the several churches the necessity of liberality. We would enjoy the privilege of spiritual life. We will exercise careful supervision in the application of all funds raised in the Q. M., and that we will entrust to the parent societies all sums not applied within the bounds of this Q. M., thus preventing their being swallowed up by intermediate agencies.

7. That we consider the S. S. an important auxiliary to Christian work, and that we will give it our hearty co-operation and support, believing that the future of our denomination depends upon its influence.

8. That as a Q. M. we try to raise a generous centennial offering and that it be appropriated toward the purchase of the fully equipped churches now involved in our Q. M., and we will also try to build a centennial church in Mecca.

9. That we will put forth a united effort to revive all the churches through the Q. M.

Resolved, That the foregoing resolutions be published in the minutes of the Q. M. in the Star.

Next session with the Windham Center church, Aug. 20-22.

G. W. MAYHEW, Clerk.

ELLSWORTH Q. M.—Held its June session with the West Ellsworth church, in the Free Will Baptist vestry, June 18-20. The weather was favorable, and the attendance good. Many of the churches were reported in a low state, yet a few of them reported revival interest. The preaching was good, and we trust profitable. The business of the session was transacted with dispatch and harmony. Bro. I. Deering, of the Prospect Q. M., was present and rendered good service. Sermons were preached during the session by Revs. I. Deering, A. Gray, Benj. Penney and E. Harding. The social meetings were interesting. Bro. David Smith, a member of the Blue Hill Long Island church, was granted license to preach for one year. Revs. E. Harding and J. C. Ward were chosen Y. M. delegates. Collections for Home and Foreign missions amounted to \$17.78.

The Sept. session will be held with the Eastbrook church. O. W. YOUNG, Clerk.

SPAFFORD Q. M.—Held its last session with the Dryden church, June 12, 13. Chose Rev. I. Day, moderator. Adopted some resolutions regarding church work and temperance.

Next session with the Richmond church, Sept. 11, 12. Conference, Friday previous at 6 P. M. Opening sermon by Bro. I. Day, Friday evening at half past seven o'clock.

JOHN TYLER, Clerk.

MIRACULOUS.

"The Herald and Globe," Rutland, Vt., is a journal from which the following is clipped: "The cheapest, most successful tricks we know of now being practiced, and are the miraculous cures now being effected in diseases such as Bright's disease and Diabetes, by the use of Warner's Safe Kidney and Liver Cure." 2128

Correct your habit of crooked walking by using Lyon's Patent Metallic Foot Stiffener.

Notices and Appointments.

Quarterly Meeting Notices.

SANILAC (Mich.) Q. M. with the Zion church, Sanilac Co., is on 30 miles north of Crossville, Aug. 6-8. G. B. CUTLER.

NOTICE is hereby given that a Camp Meeting will be held by the Free Will Baptist church of Bellevue, to commence Thursday, Aug. 5th, 1880, at 10 o'clock, at Bellevue, and 2 miles north of Fayette City. All are invited. In behalf of the church-committee, J. W. CORWIN.

There will be a special meeting of the Free Will Baptist Women's Missionary Society, at 10 o'clock, A. M., on Thursday, July 22, 1880, at 10 o'clock, A. M., to transact any business that may come before the society.

J. A. LOWELL, Cor. Sec.

There will be a meeting of the Board of Managers of the Free Will Baptist Women's Missionary Society, at the Weirs, Laconia, N. H., Friday, July 23, 1880, at 10 o'clock, A. M.

J. A. LOWELL, Cor. Sec.

Home Mission Society. There will be a meeting of the Free Will Baptist Home Mission Society at the Weirs (Laconia, N. H.), on Thursday, July 23, P. M., for the transaction of any business that may come before the society. G. F. MOSHER, Rec. Sec.

Dover, N. H., July 5, 1880.

General Conference. By Order of the Conference Board the Twenty-fourth session of the General Conference of Free Will Baptists will meet at the Weirs, Laconia, N. H., on Wednesday, July 21, 1880, at 10 o'clock, A. M., in the building of the Grand Army Veterans. Agents and others will please notice the change in time from October to July.

I. D. STEWART, Clerk of Gen. Conf.

Dover, N. H., May 31, 1880.

Foreign Mission Society. There will be a special meeting of the Free Will Baptist Foreign Mission Society at Weirs (Laconia, N. H.), on Thursday, July 23, 1880, at 1 P. M., to transact any business that may come before the Society.

LINDLEY M. WEBB, Rec. Sec.

Portland, Me. June 30, 1880.

A Card. Will the Superintendents of Sabbath-schools in the Central N. Y. Y. M., please fill out the blanks for S. S. reports which have been sent out and forward the same very soon to Rev. A. Stevens, Y. M. Agent, West Onondaga, N. Y. Blanks have been forwarded to each Supt. in the N. Y. Y. M. and if they have not received them, or a copy of the "Report of its Free Will Baptist Sabbath-school Union" for '79, which have also been forwarded to each Supt., please send them to the Agent, and you will be served at once. Out of some thirty schools in the Y. M. only five have reported. Please send along the reports as soon as you can send the collection called for, send report along. Let us not lag behind this centennial year. T. A. STEVENS, Y. M. Agent.

CONFERENCE PROGRAMME. WEIRS CAMP GROUND, N. H., JULY 20-22, 1880.

Tuesday, 20. 6. P. M. Anniversary Convention. 6.30 " Anniversary Sermon, by Pres. D. W. C. Durgin, D. D. 8. " Love Feast.

Wednesday, 21. 5.45 A. M. Prayer-meeting. 9.15 " Social Greeting. 10. " Conference. 1.30 P. M. Prayer-meeting. 2. " Conf. Sermon, by Prof. B. F. Hayes, D. D. 3.30 " Service by Aged Ministers, Conducted by Rev. S. Curtis.

Thursday, 22. 4.45 A. M. Prayer-meeting. 6.30 " Conference Business. 10. " Woman's Mission Society. Meeting on Foot Missions conducted by Mrs. M. M. H. Hills; Bible Reading, Mrs. C. F. Penney; Papers, Miss L. E. French, Miss Nellie Phillips. Question Box presided over by Mrs. H. C. Phillips.

1.30 P. M. Prayer-meeting. 1.30 " FOREIGN MISSIONS. 2. " Historical Paper, Rev. J. M. Brewster. Addresses by Mrs. M. M. H. Hills.

6.30 " Short Sermon, Prof. R. Dunn, D. D. and Inquiry Meeting led by Bro. Russell, of Lowell.

Friday, 23. Prayer-meetings same as Thursday. 9. A. M. Conference Business. Women's Home Mission Meeting; Conducted by Mrs. R. Dunn, Bible Reading, Mrs. E. C. Jennings; Papers, Miss L. E. French, Miss Nellie Phillips. Question Box, by Mrs. C. C. Waterman. Mrs. C. C. Waterman, of Nova Scotia.

1.30 P. M. Home Missions. Paper by G. F. Mosher; Addresses by Revs. D. M. Stuart, Miss Nellie Dunn, Rev. A. Smith and A. G. Smith.

6.30 " Conference on Union of Free-Communion Baptist Bodies, under direction of Prof. O. B. Cheney, D. D.

Saturday, 24. Prayer-meetings same as Thursday. 9. A. M. Conference Business. Women's Sunday-school meeting, conducted by Mrs. W. H. Bowen; Bible Reading, Mrs. J. B. Lash; Papers, Mrs. G. F. Mosher, Question Box, by Mrs. Mary Latham Clark. Question Box, by Mrs. Mary Latham Clark.

2. P. M. SUNDAY-SCHOOLS. Paper by Rev. Q. E. Baker; Address by Revs. R. Dunn, D. D., W. H. Bowen, D. D., and E. W. Page, Esq.

Poetry.

BE STILL.

Come, bring me wild pinks from the valleys,
Abaze with the fire of the sun—
No poor little pitiful lilies
That speak of a life that is done!

And open the windows, to lighten
The wearisome chamber of pain—
The eyes of my darling will brighten
To see the green hill-tops again.

Choose tunes with a lullaby flowing,
And sing through the watches you keep;
Be soft with your coming and going—
Be soft! she is falling asleep.

Ah! What would my life be without her?
Pray God that I never may know?
Dear friends, as you gather about her,
Be low with your weeping—be low.

Sing slower, sing softer and slower!
Her sweet cheek is losing its red;
Sing low—aye, sing lower and lower—
Be still! oh, be still! she is dead.

—Alice Cary.

"LOST FOR WANT OF A WORD."

"Lost for want of a word!"
Fallen among thieves and dying,
Priests and Levites passing
The place where he is lying;
He is too faint to call,
Too far off to be heard—
There are those beside life's highway
Lost for want of a word!

"Lost for want of a word!"
All in the black night straying
Among the mazes of thought
False light ever betraying,
O! that a human voice
The murky darkness had stirred!
Lost and benighted forever!
Lost for want of a word!

"Lost for want of a word!"
Too high, it may be, and noble
To be ever checked in his stride,
Or led to Christ in his trouble;
No one boldly and truly
To show him where he has erred—
Poor handful of dust and ashes!
Lost for want of a word!

—Moravian.

Family Circle.

THE IMPEYAN PHEASANT.

BY V. G. RAMSEY.

Miss Lucy Smith had been to New York, and returned home wearing the very finest hat that had ever been seen in that little country town where she resided. "Such a love of a hat" all the girls said. It was not the shimmering satin, nor the soft creamy lace that made them wild. Of these they had seen the like before; but on that hat was the head and breast of a strange bird, so beautiful that even old Deacon White gazed after her as she passed up the church aisle, and whispered, "that's a pretty sight," and Mrs. White murmured, "Lord, deliver us from the vanities of this sinful world."

"Mother dear, did you ever see any thing so beautiful as Lucy Smith's hat?" said Lura Jones, holding up her gray felt and fingering the black ostrich feather in a discontented way. "Did you notice that bird? Its plumage fairly flashes with the most magnificent colors, bronze, green, sapphire blue, ruby red, brighter than any ruby, and iridescent gold, that seems like sparks of fire. What is it, mother? I should have thought it a hummingbird, only hummingbirds are never so large, and I have never seen any so beautiful."

"Yes, Mary," replied Mrs. Jones. "I noticed that bird, I'd like to know who did not. It is very pretty, but I would not like to wear anything that everybody was staring at. I can't tell you what it is. Ask you Uncle Charles. He has been in foreign lands, perhaps he knows."

At the sound of his name Uncle Charles looked up from his book, and said, "Yes, Mary, I can tell you about that bird. I have never seen one before on a ladies' hat, but I have seen them in their native forests."

"Have you indeed," cried Mary. "Then you can tell us all about them; please do, Uncle Charles."

Uncle Charles had been for many years an officer in the U. S. Navy. He had seen many strange and wonderful things, and when appealed to, he was quite willing to impart the information of which he possessed so large a fund.

"Yes, Mary," he said with a smile, "I have had no experience that I recall with more pleasure, than my adventures among the Himalayas. Five years ago this spring our ship was lying at Calcutta, and being very weary of confinement, I obtained leave of absence for a trip inland. I started with a party of gentlemen who were traveling for pleasure, we went up the Ganges to Allahabad, and from there north across the country to the mountains. We did not attempt to climb those mighty snow-covered peaks that you have read about, but contented ourselves with the lower ranges, where with less fatigue and danger, one can see some of the most sublime and wonderful scenery in the world. We went out one morning, with our rifles in our hands, for you know we might wake up a tiger in those forests. We were making our way through a thicket, when we were startled by a flight of birds. Looking up we saw something like what I think a rainbow would be, broken into bits, and fluttering about above our heads. We were gazing

with wonder, and my friend said, 'I would have made this journey to see that sight alone. It is very rare, I assure you, at this altitude.'

"What are they?" I said.
"That is a flock of the Monals, or Impeyan pheasants," he replied. "They inhabit the high mountains, and are exceedingly shy and solitary. It is only when the cold is unusually severe in the upper region, that they descend in flocks so low as this, and we may reckon ourselves very fortunate to get a sight at them."

"Just then there was the report of a rifle. One of our party had fired at a bird on the wing, and brought it down. We gathered about the poor bird that lay palpitating and dying in the hand that had destroyed it. I was glad the shot was not mine. It seemed a sin to kill a creature so beautiful."

"And this then is the Impeyan pheasant," cried Mary, "the beautiful bird of the mountains?"

"Did you notice that tuft of glittering green spirals on its head?" continued Uncle Charles. "That distinguishes this bird from all others. But isn't it strange that a lady can not find an ornament for her hat without searching the almost impenetrable fastness of those far-off mountains, and seizing these innocent creatures, whose beauty seems to be a fatal gift?"

"I don't know," said Mary. "We could not find anything else so beautiful. I am sorry the poor birds have to be killed, but I must confess, I would like one for my hat."

"Oh, woman's vanity!" laughed Uncle Charles. "What is there that you will not lay under tribute to it?"

THE BOAT ON THE LAKE.

BY MARILLA.

I remember a lake between the mountains, at a time when the forests had donned their autumnal robes. When the pale yellow, the scarlet and crimson, the golden and purple trees, glowing with the ripeness of perfect maturity, looked out from among the evergreens that stood towering and grandly dark in their majesty. The day had been sweet with the perfume of leaves and the brightness of October sunshine; but towards evening heavy masses of cold gray clouds loomed up over the western mountains and overspread the sky. The winds roared among the trees and then swept with heightened fury across the lake, lifting its waters in great billows which seemed to mirror the darkness of the clouds and the coming night, even as its crystal blue surface had mirrored the brightness of the noon-day skies.

As I watched the mad billows toss and heave, like angry souls vainly endeavoring to escape from their bonds, I saw a young man enter a light skiff, and push off upon the troubled waters. As the frail thing tossed upon the dark waves, I could not repress a shudder. It seemed that every stroke of the oar, every fresh blast of wind, every passing moment hastened its destruction. Involuntarily I clasped my baby closer to my bosom. All too soon time would bear him from my arms, launching him on life's rough sea, and oh, when the blasts of misfortune should sweep down upon him, and the waves of temptation beat about him, would he be borne across, and sink beneath the billows? Or would he lean upon that Arm which should lead him safely amid all dangers?

The coming night hid the young man in the skiff from our view; but his arm was strong, his nerve firm, and in safety he landed on the other side, where lights were gleaming, and friends were waiting.

So when our boy is far out on the life-journey, and our eyes can no longer watch him or our voice guide him, may his heart be true and pure, and his trust in Christ, the never-failing pilot—be firm. Then as he hears the other shore the lights of heaven will be gleaming on his way, and Jesus, with the host of his chosen ones, will be waiting to welcome the redeemed soul to the land whose brightness is never obscured by the dark clouds of sorrow. There the striving soul shall no more be hedged about by temptation and sin. No tears—no broken trust—no death shall be there.

"Where Christ our Lord is joy and light,
I wonder not there comes 'no night.'"

HOW TEN LITTLE GIRLS LEARNED TO FIND CHINA.

It was after a missionary meeting for the older people; half a dozen of the ten who had been induced to come by mothers and older sisters were talking it over.

"But China is such a long way off!" said Susy Pratt, with a sigh. "I know how it looks on the map; can bound it, and tell how many people live there, but I don't more than half believe there is such a place after all."

—Miss Morrill was passing just then, and stopped, on hearing Susy's remark.

"What are you girls going to do Saturday afternoon? Can you not spend it with me? I have something to tell you; and bring Ada and Olive, Lucy and Rose."

"So Saturday afternoon found the ten in Miss Morrill's cool sitting-room; and their eyes beamed with interest as the lady drew from her pocket a letter, bearing a foreign post-mark.

"When I was of your age, girls, I had a little friend whom I loved better than I can tell you, for she had no mother—neither had I—so we were very near to each other for years. Five years ago there came a call for help from a land a great way off—from China, Susy. Well, Ber-

tha White said, 'I have no mother, no sister, no brother to leave, and I have a dear Master to work for. I can work for him as well in China as in America.' So she went, and for these five years has taught the Chinese girls, visited their mothers, nursed their sick, and lived a cheerful Christian life in their sight day by day. Last week I received this letter from her, and in it she says: 'I wish you could see this class of little girls I am teaching. They are slow in learning, and forget many things; but I can always interest them by telling them of America and the girls of their own age there. A doll is a great curiosity. Pins and needles are greatly prized, and a spool of thread is a reward for the very best behavior; so you may know how anxiously I look in the yearly box for these useful articles, which it is almost impossible to get here.' Now, this is my plan, and we'll talk it over, pros and cons. Christmas is coming—not for six months, I know, but it will take most of that time for a box to reach China, if sent in a month. The ladies of the Hampton church are preparing to send a large box to Miss White in a few weeks. How would you like to add a package of your own—simple gifts for those heathen girls to make Christmas a glad day to them as well as to us? Wait a minute, till we count the cost. We can buy a dozen small dolls for a dollar; that is ten cents apiece; and I think we need not invest very much more money, for you can make all manner of little things out of home materials. Now, girls, what do you think?"

Well, their thoughts were soon disclosed. The little band went to work—a society without name, constitution or officers; but never did figures fly faster nor minds work more busily than did these devising simple gifts for heathen girls. At the end of the month they gathered again about the piano in Miss Morrill's room, while she packed the offerings they had brought.

There lay the dolls, in every variety of costumes, from Red Riding Hood to a Topsy doll with a gay turban about her head. Tiny needle-books of all shapes, with half-a-dozen needles quilted in; little pin-cushions, dotted all over with bright pins. Each girl had worked a Bible verse on perforated board, and bound it around with bright ribbon. These would be a precious gift to many a child just learning to read in God's Word. Bright pictures, too, in simple frames, a mouth organ, a small accordion and a kaleidoscope were sent by some of the mothers, while Miss Morrill's gift, a great pile of patch-work, neatly cut and basted, must not be forgotten. I can not tell you of all the gifts loving hands and hearts brought; but it was a heavy box that the ten little girls watched till the last cord was tied and it was lifted into the express wagon, consigned to the care of the ladies of the Hampton church.

"Well, where is China, girls?" asked Miss Morrill, with a twinkle in her eye as the precious box disappeared from their sight. "How far off is it now?"

"Oh, just a little way off!"

"Only around the other side of the globe!" answered one and another. "It will never seem far off to me again," said Susy Pratt. "I love the very name of China and all the girls who live there. I think I've learned one thing this last month," she added more slowly. "The best way to learn to love people you do not care for, is to work for them and to pray for them. Don't you think so, Miss Morrill?"—Advance.

THE STOPPED CLOCKS.

The clocks were stopped at the banquet hour.

It was at the fete given by the Earl of Leicester of Queen Elizabeth.

The splendor of that reception has seldom, if ever, been equaled in English history. The fete was a series of magnificent banquets and diversions. There were tilts and tournaments, the park was peopled with actors who represented nymphs, gods, and goddesses, and who were prepared to offer some new surprise to the queen wherever she appeared. There was continuous minstrelsy; ten oxen were slaughtered every morning, and many hogheads of wine were consumed daily.

The fete lasted seventeen days. The queen, amid such pageants as these, did not like to be reminded of change, evanescence, death.

So the clocks were stopped at the banquet hour.

But the time passed on. The astrals went out in the halls at last, and the actors threw off the masks of Sylvanus, Pomona, Bacchus, and Apollo. The seventeen days' fete was ended, faded and gone.

Time went on. The queen grew old and withered. One day she lay down on cushions to die. Attendants stood near in awe awaiting her wish and to do her bidding.

She is said to have desired one thing—one thing only: "Time!"

But time went on.—H. B., in *American Messenger*.

A countrywoman stopped some ten minutes in front of a store in Springfield to gaze at a patent fly-trap in operation, which was pretty well filled, and after studying the placard, \$2, intently, moved on, after piping out, "Tew dollars! I wouldn't give tew cents for all the flies in Springfield."

MONKEY STORY.

There lives in the South of France a man of wealth, whose chateau or country place of residence has around it very tall trees. The cook of the chateau has a monkey—a pert fellow who knows ever so many tricks. The monkey often helps the cook to pluck the fowls from fowls. On the day that interests us the cook gave the monkey two partridges to pluck and the monkey, setting himself in an open window, went to work. He had picked the feathers from one of the partridges and placed it on the outer ledge of the window with a satisfied grunt, when, lo! all at once a hawk flew down from one of the tall trees near by and bore off the plucked bird. Master monkey was very angry. He shook his fist at the hawk, which took a seat on one of the limbs not far off and began to eat the partridge with great relish. The owner of the chateau saw the sport, for he was sitting in a grape arbor, and crept up to watch the end of it. The monkey picked the other partridge, laid it on the ledge in the same place, and hid behind the window screen on the inside. The hawk was caught in the trap, for when it flew down after the partridge, out reached the monkey and caught the thief. In a moment the hawk's neck was wrung, and the monkey soon had the hawk plucked. Taking the two birds to the cook, the monkey handed them to him as if to say, "Here are your two partridges, master." The cook thought that one of the birds looked queer, but he served them on the table. The owner of the house shook his head when he saw the dish, and telling the cook of the trick, laughed heartily.

WHAT TO DO WITH THE BOY.

I know a Christian woman, pure and consistent, and yet that woman, unwittingly, by her traditions made void the commandment of God. One day, from the breast of her dead daughter she lifted a little child, fatherless and motherless. The child grew. She fed him; she clothed him; she loved him; she sent him to the Sunday-school and to the day-school. But she forgot that she was seventy years old, and he was only seven. She forgot that he, with his youthful restlessness, wanted something besides the primer and the Bible. And when he grew older, and brought home his little games, she didn't believe in them. And what was the result? He said to me when I talked to him, "Mr. Dowling, I must have amusement. If I bring those things home they are put in the fire." And when he found he could not have these things at home, he did just what your son is doing, though you may not know it. He went where he could have them. And ere long was the old story, Sunday-school forgotten; church forgotten; and the very woman who would give her heart's blood for him forgotten. And when she came tottering to me on her staff, her head bent, and the gray locks falling upon her temples, throbbing in sorrow, and said, "What shall I do for my boy?" How I longed to tell her of her mistakes; but it was too late.—George T. Dowling.

GRANDFATHER'S KITCHEN.

"My grandfather's kitchen was a somber room, ceiled and painted brown; with huge beams, high dressers, and yawning fireplace. It had only two small windows, and was entered by nine doors. It was in reality the great hall of the house. What it lacked by day was light and sunshine. At night, brightened by a roaring back-log, it was full of cheer. Then its beams and ceilings and simple furnishings were enriched by shadows, and the pewter dishes upon its brown dressers shone in dancing firelight like silver. The two shelves, full of leather-covered books; the weather-wise almanac, hanging from a peg; the cross-legged crane, with its hissing teakettle; the brush; the bellows; the settle in the corner, and whatever else was there, all became fire-changed, and were mellowed into the bright scene. This room was by night the best part of the house. It was always the true heart of it; the vital center from which diverged its indwelling life. It was the place where people lounged and lingered. Because its small windows let in a few sunbeams, those which did come in were all the more precious. Because it was full of homely things, and was, as the woman said, 'most convenient,' it had wrought into it, as a picture, a quaint beauty of adaptation. Mellow, brown old kitchen,—how many costly rooms simulate, in their furnishing, your inexpensive colors!"—From "New England by-gones."

The case of a deaf-mute cow is reported by a Russian veterinary surgeon. A cow, twelve years old, of Algava breed, belonging to a Russian nobleman, never showed signs of hearing, or bellowed. Seeing the other cattle bellow, she tried to imitate them by stretching her neck and opening her mouth, but she could not produce any sound. The sense of vision of this cow was found to be unusually well developed.

A Paris stock-broker was dining at a cafe with a friend the other day. "We men of the Bourse," he said to his friend, "are much calumniated. I have now been at the Bourse for more than ten years, and I never knew but two rascals who amounted to anything." And who is the other?" asked the friend.

"Talk is cheap." Is it? Just hire a lawyer once.—*Byron*.

Literary Review.

A DICTIONARY OF CHRISTIAN ANTIQUITIES. Being a Continuation of the Dictionary of the Bible. Edited by William Smith, D. C. L., LL. D., and Samuel Cheetham, M. A., Professor of Pastoral Theology in King's College, London. In two vols. Illustrated with engravings on wood. Hartford, Ct.: The J. B. Burr Publishing Co. 1880. octavo. pp. 2000.

Dr. Smith's Bible Dictionary is fittingly followed by this Dictionary of Christian Antiquities, which continues the record begun in the first work, and brings the account of the leading personages, institutions, social life, writings and controversies of the Christian church from the time of the Apostles to the Middle Ages. The present is a work that will commend itself to every student of Christianity, whether he be a professed follower of its teachings or not. It attempts to elucidate and explain in relation to the Christian church the same class of subjects that the "Dictionary of Greek and Roman Antiquities" does in reference to the public and private life of classical antiquity. The organization of the early church, its officers, legislation, discipline and revenues; the social life of the early Christians; their worship and ceremonial, with the accompanying music, vestments, instruments, vessels, and insignia; their sacred places; their architecture and other forms of art; their symbols or burial places—all these topics are faithfully and intelligently treated, and a mass of information is brought together that could be found only after long research in many books. The historic significance of such words and phrases as the Eucharist, the Holy Communion, the Lord's Table, and the Lord's Supper, is explained in a most interesting manner. The article on Fresco, another on Easter, another on Incense, another on Monasteries, another on Money, another on Orders, and many others that we need not mention convey much curious information. The work has been prepared under scholarly guidance, and is able to bear all that may be said in its praise. As one consults it, one increasingly wonders that a work covering its ground has been so long in making its appearance. We wish it could at once go into the hands of every Sunday-school teacher, theological student and minister in the land.

THE LAND OF SOJOURN; or Sketches of Patriarchal Life and Times. By John Scott, D. D., author of "Pulpit Echoes," and Editor of "The Methodist Recorder." With an Introduction by the late Alexander Clark, D. D., Pittsburg, Pa.: Charles A. Scott. 12mo. pp. 384.

This volume represents an attempt of the author to interest his own congregation in the study of God's word. Its publication was an after consideration, and in accordance with the wishes of those who had listened to its contents in their first form of sermon or address. The sketches of patriarchal life and times which it presents are both picturesque and stimulative, and form not the least interesting feature of a quite interesting volume. The author goes back "to God's new beginning with humanity," immediately after the flood, and analyzes the Abrahamic dispensation with clearness. The place of the family in those early days is magnified, and there is much to suggest thought. It is a valuable addition to the Christian library.

EVERY-DAY ENGLISH. A Sequel to "Words and their Uses." By Richard Grant White. Boston: Houghton, Mifflin & Co. 12mo. pp. 384. (\$2.00). For sale by E. J. Lane & Co.

Most readers will admire Mr. White's independence, whatever they may think of his opinions. For instance, he is bold enough to declare that "English grammar is to all intents and purposes dead"—a statement over which many good authorities will differ, but not over the self-confidence implied in it. The thing that Mr. White is independent of is English grammar. And well he may be so, for he does not admit that there is any English grammar, except in the usage of the most cultivated society. But even that usage is not a complete authority, for one of his objects in writing is to show that "usage, even the usage of the best writers, is not the final law of language; that in the scientific sense of the word it is not a law at all; and that English is, to all intents and purposes, without formal grammar." He believes "the time is coming when there will be no more thought of teaching an English-speaking boy to use his mother-tongue by grammar rules than of teaching him astrology." Mr. White is not far astray when he says that "a man who takes thought about his grammar, and is in an anxious frame of mind as to whether his sentences will parse, may as well lay down his pen if he writes for other readers than himself. A man whose writing, even for his style, to say nothing of its matter, is worth the paper on which it is printed, has other things upon his mind than the construction of his sentences according to the 'rules of grammar'; and to show this to my readers is one of the objects of this book and of its predecessor. He who can write what is worth the reading may make his own grammar; and he surely will do so, as all such men, great writers or small, have done before him."

But we are not yet ready to agree that grammar is the useless thing that Mr. White seems to regard it. If children are taught no grammar, even such grammars as we have, we conceive that it would be worse for them.

The statements already quoted refer to a previous work, of which the present is a sequel. The volume at hand is made up of papers originally contributed to the N. Y. "Times" and to the now defunct "Galaxy," and the purpose of writing them was "to lead intelligent and fairly well educated persons, who had made no special study of language, and who were perhaps acquainted with no language but their own, to a knowledge of good English, to help to protect themselves against the contamination of debasing influences in speech, to show them, so far as I am able to do so, the virtue and the beauty of a plain, simple, direct, and exact use of their mother tongue, that tongue which has been for three hundred years the noblest, strongest, richest, most largely capable language ever uttered by man. The liberation of English from the restraints of formal grammar, the wide diffusion among those who are born to speak it of such a degree of education as makes them all, or nearly all, readers, and the freedom of English literature from that authoritative academic influence which is almost paramount in the literature of other civilized peoples, combine to endow it on the one hand with a union of strength, flexibility, and inflexibility, in which it is peculiar, and to expose it on the other to perversion and defilement."

But the book is not a treatise on grammar, or spelling. Mr. White doesn't take spelling to heart, although he considers a uniformity of practice as desirable,—nor is it to tell which he believes to be the best dictionary. "The most important part," he says, "of our every-day English has not to do with grammar, or with spelling, or with pronunciation, but with the right use of words as to

their meaning and their logical connection; and this may be learned by study and by care at almost any time of life."

The contents of the volume are fresh, original and independent. They embrace English pronunciation, English spelling, and several sensible chapters on "English Grammar so-called" and the use of words and phrases. The whole has a direct bearing on the daily use of the English language, and a study of the book can not fail to be of great profit. Its study will not be a task, for it is entertaining from first to last, and fills one with a feeling that he is dealing with matters of living practical interest, and not with mere personal theories.

SOCIALISM, with Preludes on Current Events. By Joseph Cook. (Boston Monday Lectures.) Same publishers, etc. 12mo. pp. 307. (\$1.50).

The leading scholars in this country and in Europe have been almost unanimous in bearing testimony to their appreciation of the great service which Mr. Cook has rendered to the cause of Christianity in its conflict with science. That he is a great student, a deep thinker, a clear and original reasoner has hardly been questioned. He is now too well known to need any kind of introduction to the higher class of readers, while his earnest words in behalf of those who are at the mercy of corporations and capitalists have wonderfully popularized and increased his influence. In the present volume, which forms the eighth in the series of Boston Monday lectures, he discusses the subject of "Socialism" in its actual and philosophical relations to governments and individuals. There are ten lectures in the book, and the subjects treated are "Socialism and Universal Suffrage," "Socialism a Political Blunder," a defense of Self-help, State-help, the benefits of co-operative systems of help for poor people and of savings banks for them similar to those in Germany, "Death-traps and Fever-dens in City Slums," "He might have indicted Colleges, also, and cited Princeton as an example," "High Schools and a United Citizenship," "Tramps, Sunday laws and the Poor," "Alcohol and the Human Brain," and "Socialism, Temperance, and Woman's Vote."

The Preludes are quite as valuable as the lectures in their bearing on matters of current public interest. Whoever adds this set of books to his library is getting one of the most valuable contributions that has lately been made to the important department in which it belongs.

THE TRAGEDY OF THE UNEXPECTED, and Other Stories. By Nora Perry. Same publishers, etc. 18mo. pp. 294. (\$1.25).

Miss Perry is a charming writer, whether it be of graceful verses like many that have already made her name pleasantly familiar, or short sketches and tales like those of which this volume is composed. She is especially at home among people who have not yet lost those romantic feelings that give such a color to the dividing years between youth and approaching maturity, when the bright hues begin to be tinged by sober reflections and the actual business of life. The person is hardly to be envied who can read her sketches without a stirring of the finer feelings that perhaps have been partly smothered by the accumulating cares of later years. The present volume contains nine short stories, the first of which gives the book its name, and every one of which is fresh, bright and piquant. The characters are drawn with a fitting adaptation to circumstances, and an acquaintance with them may be both entertaining and profitable. The mechanical appearance of the volume is quite in keeping with its contents.

MAN PROPOSALS. A Novel. Boston: Lee & Shepard. 12mo. pp. 344. (\$1.00).

Although this novel appears anonymously, yet the author is not a novice in the art of story-making, as one may be convinced by reading it. It is a home production—that is, the scene is not laid in some imaginary place, indefinitely remote, but is located in Boston, whence the chief actors subsequently diverge so as to include several points in the South, for the time is just before and during the war, and from that bloody drama in our history are drawn some of the most stirring scenes in the book. The characters who figure in it are Mr. Prescott, who is a commission merchant in Boston; his partner, Gibbs, a scheming rascal; Prescott's nephew Roberts, a precise theological student, his step-son Roderick, a vain and fickle dandy, and a charming young Miss Phoebe, whose origin is surrounded by mystery, the last three living in Mr. P.'s family. A gentlemanly Italian music teacher also figures in the story. The chief interest centers in the attempts of Gibbs to get his partner out of the business, firm, in the tempestuous love-making of Roberts and Roderick, both of whom adore Phoebe, and in the clearing up of the mystery of her birth. These two young men both enter the war, distinguish themselves as officers and soldiers, and are both greatly improved by their experiences. As a rule the characters are well drawn, and the different scenes in the book are well managed. The interest deepens to the end, and easily holds the reader's attention. The moral is only half stated in the title. "Man proposes, but God disposes" would be the whole of it. Some of the most wholesome lessons taught in the book, are those that show how an over-ruling Providence often thwarts human plans and compasses higher purposes.

The July number of the *Art Amateur* well sustains the reputation of the magazine, especially as a promoter of those branches of art which pertain most fittingly to the household. China-painting and Art Needle work are strong points in the present number. The description of important works and exhibitions of paintings is full and discriminating, the Paris Salon, American pictures in Paris and London, and art matters in Boston being among the topics treated. "Genial John Brougham" appears here as an artist, as well as an actor, in a number of humorous illustrations of Shakespeare. Montague Marks, publisher, No. 20 East 14th street, New York.

The *Preacher and Homiletic Monthly* for July has the following contents:—Sermon: "The Nature of Prayer," by Rev. Octavius Perinckie; "Lay Preaching," by Thomas Argill, D. D.; "The Childhood of the Affections," by J. H. Rylance, D. D.; "The Great Scheme Started," by Rev. Thomas Kelly; "Spiritual Blindness and its Cure," by Prof. Roswell D. Hitchcock, D. D.; "The Christian's Wealth," by A. E. Dickinson, D. D.; "Christian Conflict," by Bishop J. E. Hurl, D. D.; "Tegsoul Reviewed," by Rev. Wm. S. Heywood; "The Condition of Salvation," by Rev. A. H. Zimmerman; Installation Service. In addition to the above, we have the following excellent papers: "Studies in the Book of Revelation," by Rev. C. C. Hughes; "Light on Important Texts," by Howard Crosby, D. D.; "Suggestive Sermons for Revival Sermons," by J. O. Peck, D. D.; "Prayer-Meeting Service," by Rev. L. O. Thompson. This magazine has become a great convenience to the clergy, and is widely read by them.—J. M. Funk & Co., New York.

News Summary.

CURRENT EVENTS.

Crop Reports.

The Springfield Republican says that Thursday brought the first definite reports of an unfavorable character from the Western grain fields, and there was in consequence quite a break in the New York stock market. Bad weather and insects have no doubt wrought considerable mischief to the wheat crop, but it is yet too early to say that it is general enough to seriously affect the total yield. The gains of the railroads continue to be enormous, the New York Central having earned \$3,500,000 more in the past nine months than in the corresponding period of the last fiscal year, but the fear of the "street" is that after the old crop of cereals is "cleared up" they will have less to do, as the European crops still promise well. But some of the roads not specially dependent on the crops are making a splendid record, such as the Union Pacific and the Denver and Rio Grande. The good condition of general business and great flow of immigrants to the country profit the Western roads immensely.

Terrible Rain Storm in Iowa.

A terrific rain storm prevailed near Des Moines, Ia., Wednesday night, and 20 miles west of there took the form of a water-spout. The town of Van Meter was submerged three feet, and 40 rods of the Chicago and Rock Island road's embankment was washed away, delaying trains. At Winterset, part of the cupola of the court-house was blown away and the Chicago & Rock Island railroad roundhouse was wrecked. The corn is crushed to the earth, badly twisted and seriously damaged. The worst effects of the storm are west of Des Moines.

Closing out the Grain Crop.

The farmers and speculators of the West are receiving their annual lesson on the danger of storing wheat in the expectation of higher prices. When No 2 Chicago spring was selling at about \$1.35 there were plenty of people who were confident that it would go to \$2 before the season was over. It didn't go there, and now it is below 90 cents. Holders are glad to get rid of it even at present figures, and the water routes are doing an enormous business in transporting it, while the railroads are carrying more than ever before at this season of the year. The exports of grain from New York on Thursday were the largest on record for a single day, footing up 248,454 bushels of wheat, 30,240 of corn and 52,848 of oats. Probably the transportation companies will have about all they can do till the new crop moves. How big the export trade will be is yet an open question, for the crop reports from the old world continue generally good.—*Springfield Republican.*

Death of Col. Pelton.

Col. William Tilden Pelton, ex-Gov. Tilden's famous nephew and former secretary, died last week. His funeral took place from Mr. Tilden's residence, 15 Gramercy Park, Friday afternoon. Among those present at the funeral were Henry A. Tilden, ex-Police Commissioner McLean, Mayor Cooper, Corporation Counsel Whitney, Commissioner of Juries Dunlap, Clarkson N. Potter and Andrew H. Green. Smith M. Weed acted as one of the pall-bearers.

Defiant Invasion of Indian Territory.

Capt. Payne, who left the southern border of Kansas last Monday week with a party of 300 men on a second invasion of Indian Territory, has reached his destination without being molested. Capt. Payne invaded the Indian Territory last spring in violation of the President's proclamation, and was ejected by the military. He now defies government authority, and courts arrest and trial to determine in the courts whether his act is in violation of law. Parties are buying machinery and different kinds of goods at Arkansas City, Kan., for shipment to Payne's colony, and it is said that an office will be opened at Arkansas City, to induce emigration to the territory. Another party is indeed said to have already left there to join Payne, but a Wichita (Kan.) dispatch says Payne took only 25 or 30, instead of 300 with him.

Dr. Sears' Funeral.

Rev. Dr. Barnes Sears' funeral was held at the First Baptist church at Brookline last week, impressive remarks being made by ex-Gov. Boutwell, President Alvah Hovey, of Newton theological seminary, Rev. John S. Lincoln of Brown university and Robert Winthrop, all life-long friends of Dr. Sears. Mr. Winthrop and Chief Justice Waite were present as representatives of the Peabody educational fund.

Miscellaneous.

Minnesota runs 452 flour-mills. Providence (R. I.) has a population of almost 105,000. Over 100 railroad men of America are now traveling in Europe. There are now more English noblemen visiting this country than ever before. The New Hampshire prisoners' aid association chooses G. W. Nesmith as president. During the week ending July 2 there were 50 deaths by yellow fever in Havana. Owing to the water famine the streets of Brooklyn are sprinkled with salt water. The Western Union Telegraph office at Saratoga employs twenty operators during the season. Rev. W. O. Holman, of Charlestown, will have charge of the Baptist meetings to be held in August at the Vineyard. The copyrights of the late John Lothrop Motley have been appraised at \$6,000, and his entire estate at \$19,347. A cyclone, going 60 miles an hour, passed over the country about Chattanooga, Tenn., the other night, killing two farmers, unroofing houses, and destroying crops. The total valuation of railroads in Maine is \$5,225,000, on which the tax is \$55,250. The total valuation of telephone companies is \$235,000, and the tax is \$5,875. A Lowell school teacher, who deserves a purse equal to her wit, says she is in a quandary whether to go away on a vacation and stay at home, or not to get ready and go. She can afford to do one or the other, but not both.—*Lowell Courier.*

Sunday week's earthquake was the severest and most wide-spread Switzerland has known for several years. Two persons were killed, and several meters fell from the summit of the Schreberberg, near Quarten, overwhelming a large wood.

The boiler of William Frederick's threshing engine exploded at Dunkirk, O., Tuesday, killing seven persons and wounding eight, two of whom have since died, while three more can not survive. The dead are William Frederick and son, Freeman Richard Case, Washington and George Poisel, Amasa Herman, Engineer Harry Brown, one man unknown and Robert Thresh.

Latest News.

The scheme to settle on the government lands in the Indian Territory is apparently gaining strength, and numerous families from western Kansas are already moving in that direction. Should the military interfere to prevent an invasion a conflict will ensue. Orders will be immediately issued from the Interior department to employ sufficient force to eject all unlawful intruders.—The western-bound passenger train on the Green Bay and Minnesota road, due in Winona about six o'clock Saturday evening, was derailed between Whitehall and Independence, about forty miles east of Winona, and it is reported that George Hulzer, engineer, and Moses Delbrooke, fireman were killed, and that a third man, who was badly injured.—A dispatch from Wabash,

Ind., says trouble is apprehended there between the farmers and the police. The farmers have cut the dam which gives Wabash its water supply, because it increases the back-water overflow on their farms.—William H. English, Democratic nominee for Vice-President, arrived in New York Sunday night from Indiana, and is stopping at the Fifth Avenue Hotel. He was accompanied by his son, who acts as secretary, Austin H. Brown, representative of Indiana in the Democratic National committee, and Oscar B. Hood.

A Hateful Blood.

are the offspring of Liver complaint; more than this, the troublesome progeny multiply one another. Constipation, piles, bilious diarrhoea, leucorrhoea, debility of the feminine constitution, proceed indirectly from this prolific source. Dyspepsia is almost invariably associated with it, and that disorder is indicated by flatulence, water-brash, and numberless other perplexing symptoms. For these complaints, and their sure Dose of Dr. Williams' Pink Pills is a powerful remedy. It has stood the test of time, and the evidence in its behalf is ample and convincing.

Get the Genuine Article.—The Great popularity of "Dr. Williams' Pink Pills for Pale People" has induced some unprincipled persons to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds or Consumption should be careful where they purchase this article. It requires no puffing. The results of its use are its best recommendations; and the proprietor has ample evidence on file of its extraordinary success in pulmonary complaints. The Phosphate of Lime possesses a most marvelous healing power, as combined with the pure Cod-Liver Oil by Dr. Williams. It is prescribed by the medical faculty. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

What an Accident Did.

It has discovered an absolute cure for all diseases of the Kidneys, which can now be found in Dr. Williams' Pink Pills.

ON EXHIBITION.

The "Record," Naples, N. Y., says: "Ever are on exhibition at Rochester, N. Y., and open, free to all, the thousands of testimonials H. H. Warner & Co. have on file."

Beatty's Pianos and Organs.

We are reliably informed that the sales of May or Beatty's Pianos and Organs were never larger than now. He is receiving thousands of testimonials in favor of his celebrated instruments and we take pleasure in publishing the following: Rev. Chas. Wheeler Dennison, Washington, D. C., and husband of the famous authoress, Mrs. M. A. Dennison, writes: "I have great pleasure in informing you that the Beatty Piano and Organ have been received and that they both give me the highest satisfaction. Anything further I can do to serve you shall be cheerfully and promptly done by your obedient servant, CHAS. WHEELER DENNISON, To Hon. Daniel F. Beatty, Washington, N. J."

Cut this out and Save it.

If those persons laboring under diseases proceeding from vitiated humors in the blood; causing Ulcers, White Swellings, Eczema, or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints where the bones are destroyed, defying the usual treatment of physicians, will procure SWAIN'S PANACEA, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania; besides hundreds of medical men, eminent in their profession, continue to be "a fortune" to sufferers worthy of its fifty years' reputation. SWAIN'S PANACEA is a limited and a preparation sold for by druggists with a name somewhat similar. Purchasers, therefore, must be careful and see that they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers. SWAIN'S PANACEA is prepared only at Swain's Laboratory, 113 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application.

Permanently Cured of Piles.

Hon. G. H. Rice, late U. S. Commissioner of Vermont, writes:

MILTON, Vt., Sept. 16. I have been a great sufferer from Piles, having had it in its blind phases for years. About two years ago, when the disease began to assume the bleeding form, I tried "Kidney-Wort," and used about half a dozen packages, which I believed effected a permanent cure. From my own experience and the experience of others I am acquainted with, I became satisfied that the Kidney-wort possessed remarkable virtues, and probably should have purchased an interest in its sale had I been possessed of sufficient means. Truly yours, G. H. RICE.

QUERUS COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUETT, Platt St., New York.

Consumption Cured.

An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to communicate it to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail W. W. SWEET, 249 Powers' Block, Rochester, N. Y.

Costiveness. The most effectual way to overcome a costive habit is to take a small dose of Baxter's Mandrake Bitters before each meal, and follow it for a week or ten days; the cure will be mild, but sure.

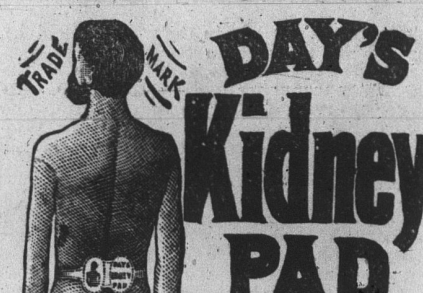
Many people seem to think there is no danger in neglecting a Cold in warm weather; but this is often a fatal mistake. Remember that Dr. N. G. White's Pulmonary Elixir will give instant relief.

GOOD ADVICE. We advise every family to keep **Dowds' Elixir** always on hand. It is the best remedy for coughs and colds ever offered to the public.

For cleansing the system of all morbid matter and warding off diseases, no medicine possesses such efficacy as **Baxter's Mandrake Bitters**.

As a Liniment for horses **Henry & Johnson's Arnica and Oil Liniment** is unequalled. It cures Sprains, Bruises and Lameness, at once.

LAME BACK. WEAK BACK. BENSON'S CAPSICINE POROUS PLASTER. Overwhelming evidence of its superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press. The manufacturers received a special award at the Centennial Exposition, 1876, at the Paris Exposition, 1878. Their great merit lies in the fact that they are the only plasters which relieve pain at once. PRICE 35 CENTS.



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