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The Morning Star.

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NO. 29

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

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The Morning Star.

WEDNESDAY, JULY 21, 1880.

CENTENNIAL HYMN.

BY MRS. J. A. LOWELL.

TUNE—America.

A hundred years for prayer,
For truth to do and dare
In Jesus' name;
The little one, how strong!
The few, a numerous throng!
Sing, sing, in grateful song,
With loud acclaim!

We praise the guiding Power;
That brings us to this hour,
Through devious ways;
His presence ever near,
Throughout each circling year,
Has banished every fear
And crowned our days.

Our hearts are glad to-day,
As back fond memories stray
The past to trace;
Glad for the work begun,
Glad for the trophies won,
To God's immortal Son,
Through sovereign grace;

Glad for the noble men,
Who bravely called when
Their leader called;
Undaunted, firm, and true,
They many a conflict knew;
But, though so weak and few,
Were not appalled.

They are not far away;
They meet us here to-day,
Those heroes grand!
How rich the fruits of years,
Of toils, of bitter tears,
Let loud exultant cheers
Ring through the land!

Sound, sound the anthem higher,
Awake the stringed lyre,
Your voices raise;
For God's own loving hand
Has led our little band,
Till here we joyful stand,
To chant his praise!

Free Grace! Free Men! Free Will!
These be our watchwords still!
As on we press;
United heart and hand,
Firm may we ever stand,
Obeying God's command,
The world to bless.

A SENSIBLE LADY'S REASONS FOR NOT DANCING.

1. Dancing would lead me into crowded rooms, and late hours, which are injurious to health and usefulness.
2. Dancing would lead me into very close contact with promiscuous company, and evil communications corrupt good manners.
3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.
4. My parents and real friends would be anxious and grieved about me if I were out late and keeping company with they knew not whom.
5. Ministers and good people in general disapprove of it, and I think it not safe to set myself against them. It is at least doubtful, and I wish to be on the safe side.
6. Dancing in promiscuous assemblies has a bad name, and I wish to study the things which are pure and lovely and of good report.
7. Dancing is generally accompanied with drink, and I see drunkenness produces much evil. I cannot countenance anything which leads to it.
8. I am told that dancing is a great temptation and a snare to young men, and I shall not have anything to do in leading them astray.
9. Dancing unites the mind for serious thought and prayer, and I mean to do nothing which gets between my Saviour and me.
10. There are plenty of graceful exercises and cheerful amusements which have none of these objections connected with them, and of which I can innocently and profitably avail myself.

SPECIOUS ARGUMENTS.

When a party of Paisley weavers, anxious to cross the Clyde from Greenock to Dunoon one Sunday morning, desired the captain of a Rothsay steamer to take their boat in tow, as they did not care to profane the day by using their oars, the captain wanted to know where was the difference between employing their oars and employing the steamer's paddles. "The difference!" exclaimed the spokesman of the conscientious crew. "There's a great difference between rowing by the power of man, who must answer for what he does, and a wheel-turning engine; a steam-engine's not a moral being and is therefore not an accountable agent." A specious argument certainly; but one much more easy to answer than that advanced by a farm servant, willing enough to milk her master's cows on the Sabbath, but firm in refusing to feed them on that day. Drawing a nice metaphysical distinction between what are and what are not works of necessity, the shrewd lass said: "The cows canna milk themselves, so to milk them is a clear work of necessity; but let them out to the fields and they'll feed themselves."—*Chamber's Journal.*

CHRISTIAN MANLINESS.

There can be no true manliness without godliness. The man who is destitute of the fear and love of God, who has no affection for his heavenly parent, nor filial regard for his will, who "honoreth not his father"—whatever may be his magnificence—"Philistinism," though he have the physique of a Hercules combined with the grace of an Apollo, is no man; he is but a more splendid animal than his horse or his hound. Well-developed moral powers are more in the sight of man's Maker than physical or intellectual ones; and so they ought to be in the estimation of every sound judgment. Hence the remarkable force of a somewhat obscure Scripture: "He hath no pleasure in the strength of a horse neither delighteth he in any man's legs. But the Lord's delight is in them that fear him, and put their trust in his mercy." The glory and beauty of a man lie rather in reverence and faith than in fineness of form or physical or intellectual development. "Goodliness" naturally condenses into "Godliness," as a spirit does into an essence. "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, the flower fadeth." Only he that doth the will of God liveth among the immortals and eternals. In that prophetic-like address to the mingling daughters of our modern Zion—or Babylon, if you will—*Lady Clara Vere de Vere*, Tennyson shows that the true glory of womanhood lies in moral worth, and not in the superficial, evanescent charms of beauty; and true nobility in another something than "the claims of long descent."

How'er it be, it seems to me,
"Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

This is equally true of the proper glory of manhood; as, indeed, the same poet himself has said over and over again, as in the noble words of Arthur, describing that.

"Fair order of the Table Round,
A glorious company, the flower of men,
To serve as model for the mighty world,"—namely:

I made them lay their hands in mine and swear
To reverence the king as if he were
Their conscience, and their conscience as their king.
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To lead sweet lives in purest chastity."

And then, among the "all that makes a man," he goes on to put these as the more essential attributes—the "keeping down the base, high thought, and amiable words, and courtliness, and the desire of fame, and love of truth." And all this is summed up in the words of Lord Bacon: "Certainly man is of kin to the beasts by his body; and if he be not akin to God by his spirit, he is an ignoble creature." Which, indeed, is the old truth of the old Book, which moral philosophers never advance upon: "Man that is in honor, and understandeth not, is like the beasts that perish."—*Family Treasury.*

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.
THE INDIAN BIBLE SCHOOL.

Every one who has contributed anything for the Bible School in India will be gratified by the report given by Dr. Phillips in the *Star* of last week. The school has certainly made a good beginning and its prospects are encouraging. The statements contained in Dr. Phillips' letter ought to stimulate those whose subscriptions are still unpaid to great activity in providing for their immediate payment. The school will never feel itself on a solid foundation until these subscriptions are paid and the amount carefully invested where its income will be assured and easily collected. The longer payment is postponed the greater the liability that it may never be made. Death and unforeseen misfortunes may prevent some, and a loosening of the sense of obligation, which sometimes attacks people who mean to do right, may prevent others from paying the subscriptions made in good faith. It is well known that such subscriptions often shrink somewhat before they are collected, and the longer the delay, the greater the shrinkage is likely to be. As a rule, it will probably require only a moderate exercise of prudence and forethought, of energy and self-denial, to enable all the subscribers to this fund to make complete payment during the year, and the advantages to the school would be of immense value. The prompt payment would greatly increase the real worth of the subscription. It would relieve the Mission Board and Dr. Phillips of all anxiety on that score, and enable them to form their plans with definiteness

and an assurance which is itself a guarantee of success. These things are plain, so plain as "to go without the saying," and need only to be put into practice at once to make the Bible School a source of immediate and perpetual blessing to our Indian mission.

CORRECTION.

The article in the *Helper*, from which we made extracts last week, was from the pen of Mrs. N. C. Brackett, but we all know that Miss Brackett could and would have said much the same things if occasion required. The point for us who read is to take heed to the suggestions, and make our plans to help in the direction suggested as soon as we can consistently do so.

MISSIONS AT CONFERENCE.

It will be seen by the programme that the interest of our Mission Societies are to be presented by able speakers at the Anniversaries to be held during the session of Conference. It is hoped that these exercises will awaken a deeper and more permanent interest in these enterprises than has ever been felt before. The work is increasing on every hand. The field is growing broader and the needs more urgent from year to year. The historical papers to be presented and the addresses following them will give our people a more comprehensive view of what has been done and what needs to be done than they have had, and will, we hope lead them to form and carry out broader and better plans than ever before.

We must, after all, depend greatly on personal work, for success. What individuals are willing to do, and will do, determines what the societies can do.

HELPING THEMSELVES AND OTHERS.

We are glad to know that many of the young men from our schools are hard at work during the vacation, earning money with which to pay debts already contracted, or to provide the means for continuing their studies in the future. The theological students are supplying the pulpits of churches, and students from the colleges and seminaries are at work in different ways. We recently found one on the top of Mt. Washington, waiting upon the tables of the Summit House, and learned from him that others were similarly employed at other houses amongst the mountains. It is a pleasant and profitable way of spending the vacation. Young men, if well and strong, may, perhaps, earn more money at some more laborious service, but for young ladies it may be as profitable as anything they can do. At all events, it shows a disposition to help themselves, and that is one of the best elements of character, and one that needs to be developed during the school years of one's life.

The Kansas Frontier.

A correspondent who writes from Lenora, Norton Co., says:

In a letter written Apr. 1, I spoke of our needs as a people, and our prospects which were very discouraging. At that time we were engaged in a series of meetings with the Union Church on the Prairie Dog creek, which resulted in the conversion of sixteen; 18 were added to the church which now numbers 35.

Our churches are all left without a pastor to break to them the bread of life, and some of them are almost broken up on account of the drought that now pervades this Western country. The settlers are daily leaving, some to find work, others to stay. Many families are suffering for want of food, children crying for bread, pretty much all business is suspended; they are struggling hard at the county seat to keep things moving, and doing all in their power to relieve the suffering. The wheat crop is an entire failure. We have been hopeful, until, within the past few days, we discovered that a worm was destroying the corn. Large fields have been destroyed, and our hopes again cut off, and to-day we ask, what greater calamity could befall us?

We had hoped to build a church at Lenora, had our plans laid out to call on our sister churches to lend a hand, but the drought became so intense we were obliged to drop it for the present and see what the summer would bring forth. It comes to us freighted with sorrow and disappointment, and we feel to say, Surely God's ways are past finding out. My husband (Rev. O. T. Clark) and sons have gone in search of something to do, and I am left with our little son 13 years of age to do the best I can with our limited means, and I am a soul-trying time, yet I feel that God is near, even at the door, and I remember the promise, "Fear not, for I will never leave you nor forsake you."

Rev. J. A. Holloway has also had to go in search of something to do. He leaves a wife and five small children at home. They are in very straitened circumstances, and they must seek employment of some kind. Brethren, will you not take your *Register* and look up the ministers in western Kansas and send them something, either money or its equivalent? Do not wait for them to ask; they have feelings and they ought to be looked after. We have asked the Home Mission Society for help through the *Star*, and they turn a deaf ear to us, and we ask, what is our Home Mission Board for, simply to aid those in more favored circumstances? Oh, could you witness their sorrows, could you but look into their empty cupboards, and sit down with them to their scanty meals, you would not withhold your hand from giving. "They that give to the poor, lend to the Lord." Now, brethren and sisters, I have tried to give you some idea of our situation, but to know the worst you would have to come and see for yourselves.

MRS. C. A. CLARK.

Our correspondent adds: "Should any one feel disposed to send Rev. J. A. Holloway any-

thing, his P. O. address is Graham, Graham Co., Kansas."

[Here is an opportunity for benevolent people to help worthy and needy families. Who will send Mrs. Clark a dollar? Her address is Lenora, Kansas. Bro. Holloway's family is in equal need. Our Home Mission Society needs money to aid such cases as these.—ED. STAR.]

Denominational.

The next Remittance.

Our next remittance must be made on the 25th day of Aug. The amount necessary for a full remittance is \$2192.58. The amount in the Treasury at this time for the remittance is \$430.77. \$1761.81 more than we now have in the Treasury will be needed on the 25th day of next month. Shall that sum be forthcoming between this and that time? or shall we again be compelled to send only a part of the amount needed? How shall the question be answered?

SILAS CURTIS, Treas.

Concord, N. H., July 15, 1880.

Holland Purchase Yearly Meeting.

The Holland Purchase Yearly Meeting and Minister's Conference held its last session at Springville, N. Y., June 23—27. The Conference was organized by electing Bro. S. Aldrich, moderator, and J. L. Higbee, clerk. Very able essays were presented on the following subjects: "Swedenborgianism, Good and Bad;" "Pastoral Visiting;" "Union and Communion;" "The Apostle Paul versus Christ;" "Modern Infidelity;" and others of equal importance. The discussions were harmonious and awakened a stronger desire for future usefulness in the hearts of the brethren present.

On Friday, the 25th, the Yearly Meeting Conference, proper, was organized by choosing Rev. A. F. Bryant, Moderator, and Bro. Steele and Bro. Aldrich, Assistants. The Q. M. letters showed steadfastness among all the churches. Nearly all had seen some brought into the Kingdom, and at Attica, W. Bethany and North East had been greatly revived. The South Harmony church had received twenty-two by baptism and three by letter during the year. The following resolutions were adopted:

Resolved, 1. That we recommend to our pastors to urge upon all their hearers the duty of systematic benevolence in strict accordance with the apostles' rule, "According to that a man hath and not according to that he hath not," and we also urge the duty of never falling below the Lord's tenth as taught in the Old Testament especially in view of the fact that the examples of New Testament giving far exceed that proportion.

2. That we urge every minister to use his influence to induce people to make bequests in favor of the Marks Professorship in Hillsdale college.

3. That it is the duty of our people to sustain our own denominational papers, books and periodicals.

4. That we urge our people generally to use all their influence to suppress the pernicious habit of cider drinking.

5. That the condition of our small churches as reported in the Q. M. letters demands the immediate attention of all our ministers and members as a wide field for home mission work, and we recommend that each pastor volunteer the care of some one church besides his own as a field for extra labor.

6. That in our college at Hillsdale we have an institution of learning ranking in all its work and appointments among the best in the land and therefore we recommend it as a place where young gentlemen and ladies can obtain a liberal education under a wholesome religious influence and at the least possible expense.

On motion, the petition and request of the Allegany Association of "Free Will Baptists in Christ" coming to us from the "United Brethren in Christ" was granted and the right hand of fellowship extended to Rev. I. W. Smith and J. H. Sybern as representatives of that body, by Rev. A. F. Bryant, the moderator of the Y. M. Conference.

The following named persons were chosen delegates to the Central Association: J. L. Higbee, Ralph Mather, M. W. McKoon, Sister McKoon, M. F. Spencer, W. U. Edwards, A. Jones, J. C. Steele, Sisters Bates, Crowell, Aldrich, J. H. Durkee, E. Crowell, G. H. Ball, A. F. Bryant and I. W. Smith, with power to substitute.

The following were elected delegates to the General Conference, Revs. D. Jackson, G. R. Ball and A. Jones. The religious services were interesting throughout and the preaching by Brethren Jones, Aldrich, Ball, Smith and Spencer was to divine acceptance. The Sabbath collection amounted to \$20.23.

J. L. HIGBEE, Clerk.

Susquehanna Yearly Meeting.

The Susquehanna Y. M. held its last session with the Gibson Q. M. at the Thompson church, June 25—27.

Troy Q. M. was not represented. We were cheered with the presence of Dea. John Tyler and wife from Dryden, N. Y., and Dea. G. W. Mayhew and wife from Owego Q. M. These old pillars of the Y. M. rode scores of miles in a wagon to attend the session. A very profitable season was enjoyed. Our brethren of the M. E. church at Thompson came in with us and

their pastor preached a most excellent sermon on Saturday evening. Ten ministers were in attendance and all sessions were pleasant and interesting.

The delegate to General Conference is Rev. A. H. Fish. Delegates to Central Association are G. W. Mayhew and wife, C. M. Prescott and wife, Lyman Baldwin and wife, Wm. Sherwood and wife, Elder Mathews and wife, Dea. Loudon and wife, Rev. I. Day, S. Carpenter and wife, Rev. W. Brown and wife.

Collection on Sabbath for the benefit of the Thompson church. Amount of collection, \$30.57.

Next session of the Y. M. to be held with the Owego Q. M.

O. C. WHITNEY, Clerk.

Penobscot Yearly Meeting.

The Penobscot Yearly Meeting held its forty-ninth session with the Dexter church, commencing June 29th.

Though held out of its usual time and in a busy season the attendance was good. The meeting throughout was most harmonious and enjoyable. The social services which are the true indicators of the spirit of a meeting of this kind, were deeply spiritual, the prayers most fervent, the testimonies full of Christian warmth. Excellent sermons, instructive and encouraging, were preached by Revs. F. H. Peckham, R. L. Howard, J. S. Staples, of Minn., and J. Mariner, who closed the feast of good things with a centennial discourse.

The reports from the Quarterly Meetings were of different shades,—from some very encouraging; from others the reverse. Some of our Q. Ms. cover a good deal of territory, and the laborers are few. Some of the churches are infrequently supplied with preaching, others of them, not at all. The great exodus from our State towards the West has sensibly affected the membership of our churches. If we were sure these emigrants would be saved to the cause where they make new homes, we should not so much lament this state of things.

Northern Maine has made quite large gains in membership. Houlton Q. M. has received in its different churches the past year, fifty-nine by baptism, and seventy-five by letter, against fifty dismissed, excluded and died. Four new churches have been formed in that Q. M. Other Q. Ms. report additions, but two or three have declined in numbers. There is discernible, though, this centennial year, a courage and activity that are sure to bring us the fruits of greater successes. One new meeting-house has been built and paid for; several have been repaired, and debts encumbering others have been paid. One hundred and twenty-five dollars was raised at this session of the Y. M. to pay the balance of debt remaining on Dexter church.

The sisters conducted a most excellent session of the Woman's Mission Society. Their earnest prayers showed the heart they are putting into their work, while the substantial results declare that they give something besides prayers, or, at least, that they pray by works also. A strong paper by Mrs. M. A. W. Batchelder, broadly discussing their work, met a hearty response from every listener. A beautiful poem entitled "Gospel Light," by Mrs. Mary Tourtellotte, was read.

There was present with us as corresponding delegate Rev. A. Taylor, from the Free Christian Baptists, N. B. He gave much interesting information concerning this people who are so much like ourselves in doctrine and polity. He expressed the hope, to which all said "Amen," that soon there might be a closer union between the two bodies. Their total membership is 9,725.

An admirable address on educational interests was given by Prof. Kingsbury Batchelder, of Pittsfield. From the many interesting facts given us concerning the work of the Maine Central Institute, we will reproduce a few here. In the four terms of the past year, there has been an average of more than one hundred and twenty pupils. Fall and spring terms often number from one hundred and sixty to one hundred and seventy. During each one of the six years just past, more than one hundred towns of the State have been represented in the school, giving students from at least one fourth of the towns in the State. The school has been in existence but twelve years yet it numbers one hundred and fifty graduates. Short as the time has been, one of them is now pastor of the Roger Williams church, Providence, R. I., one is a minister in the Methodist denomination; another is a minister, and the principal of Parsonfield seminary, with a lady graduate as preceptress. Some are in the practice of medicine, others in law, journalism, and many are teaching. Two are in Yale, one standing first, the other fourth in a class of one hundred and thirty. Four are in Bowdoin, fifteen or twenty in Bates, and some have the theological course in view. Twenty-two graduated this summer, and of these seventeen are Christians. Seven or eight of the gentlemen will enter Bates this fall, and five or six of them it is hoped will eventually enter the ministry. Free Will Baptists are not fully aware of the great work done by this institution. If they were, we may be sure there would be more prayers, and more dollars given to it. It is doing its educational work grandly. It also does a Christian work that keeps pace with their other. Parents can safely send their children there. A healthful religious atmosphere rests upon the school that impresses all who enter. The institution is in need

of much in the way of apparatus and library, and work upon the buildings and grounds. Now the school costs nothing. It does an almost unprecedented thing. It pays its own expenses. Let us remember in our prayers this institution, and put it on our list for a donation, when we are giving to worthy objects.

R. L. Howard, S. C. Whitcomb, F. H. Peckham, B. S. Gerry, and E. G. Eastman were chosen delegates to General Conference. E. Harding, H. Graves, J. W. Carr, Prof. C. Jordan, and Joseph Higgins were chosen alternates. The following were appointed to attend other Y. Ms: Maine Central, S. C. Whitcomb; Maine Western, C. C. Foster; New Hampshire, B. S. Gerry.

The time for holding our annual session was changed to the last Tuesday in September. S. C. WHITCOMB, Clerk.

Central New York Yearly Meeting.

The Central New York Yearly Meeting held its last session with the West Oneonta church, June 25—27. The business conference was called to order by the clerk. Rev. T. A. Stevens was chosen moderator, Rev. D. Boyd assistant. After devotional exercises the pastor, Rev. T. A. Stevens, in a few well chosen remarks welcomed the delegates from the various churches of the Yearly Meeting. The following reports from Quarterly Meetings were received: The Oswego Q. M. reported revivals in two churches; five of its six churches being supplied with pastors. There has been an increase of interest in Missions and in the Temperance work in the past years. The Otsego Q. M. reports advancement, better condition spiritually, numerically and financially, than for several years. Six of the eight churches have regular preaching. Several have been added by baptism. The Whitestown Q. M. reports six of the eight churches have pastors, all prospering. Additions have been made to several of the churches. They feel to "thank God and take courage." Lake George Q. M. reported a gradual increase of religious interest. A few churches are without pastors, but the members are true and faithful and are looking and praying for better days. The Rensselaer Q. M. reported five of the seven churches without pastors, yet are keeping up their covenant and social meetings, and doing something for missions. They cry, "come over and help us."

Rev. G. P. Linderman presented a letter from the Michigan Yearly Meeting, which was accepted and the brother welcomed by the ministers of the Y. M. Rev. L. P. Bickford, of Connecticut, was introduced and invited to participate in the deliberations of the conference.

Delegates were chosen to attend the next session of the Central Association as follows: N. H. Briggs, D. M. Miller, Rev. F. H. Butler, Rev. G. P. Linderman and wife, Rev. A. E. Wilson and wife, Rev. A. T. Worden, Rev. W. H. Merryman, P. Phillips, Rev. I. J. Hoag, Rev. E. Smith, R. Woodcock, Rev. I. B. Coleman, Rev. W. Fuller and wife.

Rev. T. A. Stevens was chosen Y. M. agent to collect Sunday-school statistics. A communication from Rev. I. D. Stewart was read asking that an assessment of \$14.98 be paid by the Y. M. towards defraying the expenses of the General Conference. The treasurer was instructed to pay the amount from the Y. M. treasury. A vote was passed that a tax of 5 cents per resident member be assessed upon the churches to defray the expenses of delegates to General Conference. The following delegates were chosen: Rev. T. A. Stevens, Rev. J. M. Langworthy and R. Woodcock. Alternates Rev. N. Joy, D. M. Miller and Rev. I. J. Hoag. A collection of \$12.01 was taken to finish paying for the new parsonage at West Oneonta. The Ames church, of the Whitestown Q. M., requested the next session of the Y. M. The request was granted, and Rev. A. T. Worden appointed to preach the annual sermon. Rev. D. Boyd asked that measures be taken toward raising the amount required to endow the Marks professorship of Hillsdale college. Rev. A. T. Worden, I. J. Hoag, J. B. Linderman, T. A. Stevens and W. Fuller were chosen a committee to canvass the Y. M. for that purpose. The following resolutions were presented by the committee of resolutions:

Whereas God in his providence has removed by death our venerable pioneer missionary, Rev. Jeremiah Phillips whose childhood and home was in this Y. M., therefore,

Resolved, 1. That while we feel our great loss, we bow in humble submission to the Divine will.

2. That we tender to his companion, who shared with him the labors and privations of his work in India, and also to his children, our heartfelt sympathy and pray God to sustain them in their great bereavement.

3. That we are thankful to Almighty God in sparing him so many years to labor in our mission field in India, and that he has left us so rich a legacy in his children to carry forward the work he has laid down.

A resolution on Temperance and one on Missions were adopted. The annual sermon was preached by Rev. D. Boyd. Amount of collection \$26.

A. E. WILSON, Clerk.

S. S. Department.

Sabbath-School Lesson.—Aug. 1.

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

(For Questions see Lesson Papers.)

THE CALL OF ABRAHAM.

DAILY READINGS.

- M. The call of the disciples. Matt. 4: 17-25.
 T. The call of Moses. Ex. 3: 1-11.
 W. The call of Moses. Ex. 3: 12-22.
 Th. Moses sent to Pharaoh. Ex. 4: 1-17.
 F. Abram in Egypt. Gen. 10: 1-20.
 S. Tower of Babel. Gen. 11: 1-19.
 S. The call of Abram. Gen. 12: 1-32; 12: 1-10.

GOLDEN TEXT: "In thee shall all families of the earth be blessed." Gen. 12: 3.

Gen. 11: 31, 32; 12: 1-10.

Notes and Hints.

"Terah." The father of Abraham, having his home in Chaldaea in the city or town of Ur. The precise location of Ur is not certainly known; ancient tradition, however, connects it with the Modern Orfa. "Sarai his daughter-in-law." Of her parentage nothing further is known than that Abraham called her his sister. Josephus thinks that she was the same as Ischah, the daughter of Haran. Verse 29. In that case she would be the niece of Abraham.

"To go unto the land of Canaan." The motive or end of this emigration we are ignorant of.

"Came unto Haran." This is called Charran, in Acts 7: 4, and Carrahy by the Greeks and Romans: It is the same place as the modern Harran, which is situated on a small river called Balik, a tributary of the Euphrates.

"The Lord said unto Abram." "The Lord said to Abram" is a more correct rendering.

"Out of thy country." That is, out of Chaldaea, not out of Ur.

"From thy fathers house." He was called to forsake all his kindred even his own brothers. He was now living in Haran, a place that may have been named after his brother.

"Unto a land that I will show thee." That is, unto the land of Canaan.

"And thou shalt be a blessing." By his descendants Abraham was to bless the world. It is plain to all that this book was in existence hundreds of years before Christ. Hence here is a distinct prophecy which can be explained only by the theory of the inspiration of the Scriptures. Abraham has indeed blessed the world.

"I will bless them that bless thee." "Thee" here probably includes the descendants of Abraham. "In thee," in the next line, does not mean in the person, but in the family of Abraham. The distinct reference is to Christ through whom all the world is blessed. The favor of God, or his disfavor, comes to the man who blesses or curses Abraham as he appears in Christ.

"All families of the earth." Abraham was, by the Messiah, our Redeemer, to bring glorious things to all the earth. We are, to-day, illustrations of the truth of this promise. Here, too, is a promise of the prevalence of the gospel; otherwise, all the families of the earth will not be blessed.

"The souls that they had gotten." That is, the slaves and servants whom they controlled.

"Into the land of Canaan they came." To do this Abraham had to cross the Euphrates, from which fact the name Hebrew, meaning the crosser over, is supposed to be derived.

"Abram passed through the land unto Sichem." The place was not then called Sichem, but came to be afterwards. The word means "shoulder." Hence it may have reference to a ridge of land near the site of Sichem. Sichem was situated between Ebal and Gerizim.

"The plain of Moreh." Literally "the oak of Moreh."

"The Lord appeared unto Abram." Probably in a dream. This is the first record of the direct appearance of God to men, since the fall.

"Unto thy seed." That is, unto the Israelites. This was not fulfilled for more than four hundred years.

"There he builded an altar." Under the oak where God met him. This was a custom of very early date. This altar would stand as a monument of Abraham's piety and meet the eye of the idolaters of the land. Undoubtedly he offered sacrifices to God.

"Who appeared unto him." As Abraham set up an altar where God manifested his favor to him, so we should do. How full, then, of monuments of praise the home, the church, the heart would be.

"Unto a mountain on the east of Bethel." No particular mount, but the mountainous region, is probably meant. Bethel means "house of God." It was a place named by Jacob at a later period.

"Hai." Hai was about five miles east of Bethel. Both were in the tribe of Judah.

"There he builded an altar." This was done for the purpose of making sacrifices to God. The Jewish law, at the time of Moses, prohibited this custom. It led to paganism, to the worship of the heavenly bodies.

"Called upon the name of the Lord." That is, to invoke the name of the Lord in prayer and other worship. Wherever Abraham went he worshipped the God.

He devoted time and money to building monuments of God's tender mercy.

PRACTICAL LESSONS.

I. God sometimes calls men to leave kindred and home for his glory.

II. Such sacrifices win great reward from him.

III. Implicit faith in God is a prerequisite of obedience.

IV. God rewards parents in their children.

V. There are many ways of building an altar to God.

ABRAM is placed first in the list of Terah's sons, simply on account of his personal pre-eminence as the father of the faithful and the ancestor of the promised seed; he and his brother Nabor are both much younger than Haran, are married only after his death, and one of them to his grown-up daughter Milkah; and he and his nephew Lot are meet companions in age as well as in spirit. Hence also Abram lingers in Haran, waiting to take his father with him to the land of promise, if he should revive so far as to be fit for the journey. But it was not the lot of Terah to enter the land, where he would only have been a stranger. He is removed to the better country, and by his departure contributes no doubt to deepen the faith of his son Abram, of his grandson Lot, and of his daughter-in-law Sarai. This explanation of the order of events is confirmed by the statement of Stephen: "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran. Then came he out of the land of the Chaldeans and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." (Acts vii. 2-4).—*Murphy on Genesis.*

"AND THE LORD APPEARED UNTO ABRAHAM." This is the first mention of a distinct appearance of the Lord to man. His voice is heard by Adam, and he is said to have spoken to Noah and to Abram: but here is a visible manifestation. The following questions naturally arise: 1. Was this a direct vision of Jehovah in bodily shape? 2. Was it an impression produced on the mind of the seer, but not a true vision of God? 3. Was it an angel personating God? 4. Was it a manifestation of the Son of God, a Theophania, in some measure anticipating the Incarnation? (1) The first question seems answered by St. John (John i. 18), "No man hath seen God (the Father) at any time." (2) The second to a certain extent follows the first. Whether there was a manifestation of an objective reality, or merely an impression on the senses, we can not possibly judge; but the vision, whether seen in sleep or waking, can not have been a vision of God the Father. (3) The third question has been answered by many in the affirmative, it being concluded that "the Angel of the Lord," a created angel, was always the means of communication between God and man in the Old Testament. The great supporter of this opinion in early times was St. Augustine, the chief arguments in its favor being the statements of the New Testament that the law was given "by disposition of angels," "spoken by angels," &c. It is further argued by the supporters of this view, that "the angel of the Lord" is, in some passages in the Old Testament, and always in the New Testament, clearly a created angel (e. g. Zech. i. 11, 12, &c.; Luke i. 11; Acts xii. 23); and that therefore it is not to be supposed that any of these manifestations of the Angel of God, or Angel of the Lord, which seem so markedly Divine, should have been anything more than the appearance of a created angel personating the Most High. (4) The affirmative of the fourth opinion was held by the great majority of the fathers from the very first. The teaching of the fathers on this head is investigated by Bp. Bull. (F. N. D. iv. iii.). In like manner the ancient Jews had referred the manifestation of God in visible form to the Shechinah, the Metatron, or the Memra de Jab, apparently an emanation from God, having a semblance of diversity, yet really one with him, coming forth to reveal him, but not truly distinct from him. The fact, that the name "Angel of the Lord" is sometimes used of a created angel, is not proof enough that it may not be also used of him who is called "the Angel of mighty counsel," and the apparent identification of the Angel of God with God himself, in very many passages, leads markedly to the conclusion that God spake to man by an angel or messenger, and yet that that angel or messenger was himself God. No man saw God at any time, but the only begotten Son, who was in the bosom of the Father, declared him. He, who was the Word of God, the Voice of God to his creatures, was yet in the beginning with God, and he was God.—*Speaker's Commentary.*

It is fruition and not possession that renders us happy.—*Montaigne.*

Circumstances form the character; but, like petrifying matters, they harden while they form.—*W. S. Landon.*

There is nowhere any apology for despondency. Always there is life while life lasts, which, rightly lived, implies a divine satisfaction.—*Thoreau.*

The temperate are the most truly luxurious. By abstaining from most things, it is surprising how many things we enjoy.—*W. G. Sumner.*

Man too easily cheats himself with taking repentance for reformation, resolutions for actions, blossoms for fruits, as on the naked twig of the fig-tree fruits sprout forth which are only the fleshy rinds of the blossoms.—*Richardson.*

Communications.

"THE FATHERS."

BY IDA HAZELTON.

"I think no one can turn from the perusal of the 'Lives of the Free Baptist Fathers' without being assured that there was a reason for the founding of the new denomination, a hundred years ago. With only three of these strangely fascinating volumes before me, for study, supplemented by a general history of the denomination, the conclusion becomes equally clear, that the foundation of the new church was laid deeper than man's hand could build. The Fathers, though converted some of them in the bosom of the primitive Baptist church of America, found themselves Free Communion and Anti-Calvinistic in their religious belief. Says Martin Cheney in his auto-biography, 'After preaching, I was examined as to my sentiments or doctrine, ordinances, etc. Finding me Anti-Calvinistic and a Free Communionist, they informed me that it would be useless for them to approbate me as a preacher, as the ministers of that order (Baptist) would not ordain me with the sentiments I then held. They, however, decided unanimously that they thought I was called of God to preach the Gospel. Said the preacher, Rev. Nicholas Branch, 'If he was a Calvinist, I should think he was called to preach; and I don't know but he is, as it is.' David Marks, the son of C. Baptist parents, was discovered on conversion to hold such peculiar sentiments that he could not consistently be received into the church in which he was converted. 'I felt,' he writes, 'like a lone and friendless child. Something whispered, 'What folly to think you are a Christian, when men of piety disown you! You are but a child, and do you know more than the whole church?' But the boy kept up a close communion with his Heavenly Father, and after attending meetings with several other denominations, was at last sought out by some Free Baptist ministers, with whom he at once found a congenial home, although they were the first ministers of the denomination of whom he had any knowledge. Many instances might be cited in the conversions of the Fathers, who having no knowledge of such a denomination, found themselves to be Free Baptists. How and why these sentiments came to be born in men's hearts, in those days of stiff creed, can only be explained by repeating the words of the Holy Scriptures, 'The wind bloweth where it listeth, and thou hearest the sound thereof, etc.' or, surely, they emanated from the divine source of all Christian life. And the Fathers not only possessed these sentiments but they were also coupled with a strong and unyielding principle which prompted them to so preach the new doctrine that it has grown and still bears fruit after a hundred years.

The Fathers were prophets although they were as unconscious of the honor as was the rest of the world about them. Their creed, which if there were space in a short newspaper article, I should like to formulate just as I have learned it from reading their lives, is no longer "unpopular," not even "denominational" indeed. The Free Baptist of our day can no longer claim to possess sentiments "peculiar" to himself. Recent events in civil as well as ecclesiastical history prove that the Fathers were about a hundred years in advance of their time. The lessons of liberty, charity and temperance as taught by them a hundred years ago will need no perceptible modification in order to adapt themselves to the Christianity of our day.

Rev. Edward Everett Hale, of Boston, at the late Bates Commencement, very prettily addressed himself to the Free Baptist denomination through the patrons of its college, when he said, "I come to you from similar exercises at Harvard. She, the oldest American college, sends her felicitations and greetings to the young men. Harvard rejoices in the successes of the new liberal college in New England." Perhaps the distinguished lecturer and author needs to be reminded that Bates, though liberal, is supported by a strong, orthodox backbone which will keep it, we trust, from swaying to the influence of every idle wind of doctrine, or from following every new departure of science. In these days when all popular thought is turning toward liberalism, it is well that we are able to turn to the record of a church, which has held up religious liberty as its watch-word, and yet for a hundred years has kept itself true to the letter of the gospel, and pure from the taint of material liberalism or infidelity. Such a church the Fathers were building, although they knew it not, when they found themselves fatally shut out from all other church organizations around them. Such was to be the result accruing from their "peculiar" and "unpopular" sentiments. Very rich and full of blessings for the people is that church which is now ready, with but slight, if any, necessary modification of its formula, in entering upon the work of its second century, to adapt itself to the broad and liberal ideas of the age, harmonizing them with the eternal truths of the gospel.

Man too easily cheats himself with taking repentance for reformation, resolutions for actions, blossoms for fruits, as on the naked twig of the fig-tree fruits sprout forth which are only the fleshy rinds of the blossoms.—*Richardson.*

DENOMINATIONAL PECULIARITIES.*

BY REV. R. COOLEY.

Every religious denomination has its peculiarities, which distinguish it from all others. And if we inquire into the origin of the different denominations, we shall find that their peculiarities were what separated them from others, and often gave them their name. Thus the papal church is so called from *Papa*, the Pope, or father. And then they claimed the name of Catholic: "Universal, or general." Originally this term was applied to the Christian church in general; but is now claimed by the Roman Catholic church exclusively.

The name of the Episcopal church—or Protestant Episcopal church, as they call themselves, came from the term *Episcopos*, which term Robinson, in his Greek Lexicon, defines—"overseer, or superintendent," because they have bishops to oversee, or superintend their churches. And they take the name of Protestant, as protesting against the claims of the church of Rome. The Lutheran church takes its name from Luther, the founder of it. The title of the Presbyterian church comes from the Greek term "*presbuteros*," which means "elder, senior, or aged." And Presbyterian, from *presbuterion*, an "assembly of aged men, or a council of elders." The Congregationalists take their name from congregation, because they are self-governed, i. e., their government is in the hands of the church. Each church has full power to govern herself. There is no legislative or judicial power above the local church. This is no doubt the apostolic form of government. And every "*Episcopos*," or pastor, was a bishop over his flock or church.

The Baptists are distinguished from all other denominations by their practicing immersion only as baptism. They claim their origin from John the Baptist, who baptized Christ. They also claim that immersion was the universal mode of baptism in the time of Christ and the apostles; and nearly so for thirteen centuries afterwards. In proof of this I refer to Dr. Gill in his "Divine Right," Jones in his "Church History of the Waldenses, and Albigeuses," and Dr. Mosheim in his "Church History," and Dr. Wall, a clergyman of the Church of England and a writer of a history of infant baptism, and no friend to the Baptist, though a more honest man than many Pseudo-baptist writers on this subject. He says: "The primitive Christian's general and ordinary practice was to baptize by immersion. This is so plain and clear by an infinite number of passages, that one can not but pity the weak endeavors of such Pseudo-baptists as would maintain the negative of it." Moreover, Dr. Wall adds—after observing that the Greek church practices immersion—"And so do all other Christians in the world except the Latins," i. e., those who use the Latin language, as the Italians.

Now holding Baptist views has not made Freewill Baptists "peculiar," and did not a century ago when the denomination had its origin; but the doctrine of free-will, and free-salvation or anti-Calvinism did make them peculiar, because it was the great and important issue then. The founder of the denomination, Randall, preached the doctrine of free will, as opposed to that of a necessitated will, as held so generally in New England in those days. The Methodists had not reached New England then; and Arminianism was little known there.

President Jonathan Edwards, who died a few years before Randall had commenced preaching, had largely moulded the theology of New England. Edwards held that the will was governed by a law of necessity, and his formula was—"That the will was always as the greatest apparent good." He killed by a law of necessity to do what seemed to him the greatest good. Consequently, to a drunkard the gratification of his love for strong drink was a greater good to him than all the benefits of a sober life. And he had no power to resist. His intelligence might be against it, but if his will was in favor of it, he was necessitated to do it. Mr. Finney says that "Edwards denied that moral agents are the causes of their own actions." He assumed that every act of will must have been caused by a preceding one, or by the objective motive. "That the will was not free to originate its own choice. So far as I can understand Edwards, he held that man was naturally unable to obey God, or, in other words, God required of man what he had not the ability to do, and that upon penalty of being damned for not doing it.

Now this was the philosophy and theology of the New England churches when Randall began his ministry. And it seems wonderful how the Lord led him to oppose these views, and that of a limited atonement as unscriptural. He preached a free salvation, general atonement, and the freedom of the will, and drew with him some of the prominent members of the Calvinistic Baptist church, who organized one hundred years ago, in New Durham, N. H., the first Free Baptist church on this continent—so far as we know. Making his views of free salvation and free will so prominent that they were called Free-willers, which name was taken; and they became known as Freewill Baptists.

But this doctrine of the freedom of the will, and free salvation has long since become so prevalent in this country that this has ceased to be a living issue.

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though the C. Baptist church is less Arminian than the Free Baptist.

Another peculiarity that characterized the Freewill Baptists, in the early history of the Anti-Slavery movement, was their uniform opposition to slavery, they were too Puritanical in their antecedents, too catholic in their feelings and too much allied to the middle, and lower classes to have any sympathy for slavery in any form, much less American Slavery. Hence in the northern States, the pulpit and the press of the Freewill Baptists uniformly spoke out boldly and clearly against the accursed institution. No denomination more so. And at an early period in the Anti-slavery movement, when a large body of Freewill Baptists in North Carolina refused to give up their slaves, and wash their hands from its defilement, they were excluded from the denomination.

But as the years have rolled on, and slavery has become an outlaw in our land, and is fast becoming so through the world, this has ceased to be a living issue.

The "peculiarity" of Free Baptists now seems to be narrowed down to free or open communion as opposed to close or restricted communion. There is no issue between Free, and Close Baptists on baptism, and scarcely any issue made on any other doctrine, or practice, as now taught. And when this issue ceases, as we hope that the time is not far distant when it may, in the onward progress of fraternal feeling and Christian fellowship, and each church is left to practice open or restricted communion as it may choose, without let or hindrance, then the great Baptist family will gradually come together, and stand as a unit against Pseudo-baptism, and any aggressions of the Church of Rome.

We cannot agree with Dr. Orvis, of Philadelphia, editor of "the Christian Reformer, and Non-Ritualist," that Freewill Baptists in America are a failure, and no longer needed. A letter from one of our ministers in Pa., published in his paper, which spoke of the decline of Free Baptist churches in Fayette Co., Pa., called out the following remarks from the editor:

We want to say to the brother who sent the above letter that Freewill Baptist movements in America fail to succeed, i. e., do not prosper, simply because (as we would judge) there is no sufficient occasion for them. True we like, and have favored, their free grace, free salvation, and open communion teachings much more than the converse doctrine of unconditional decrees, and limited atonement, and "close" communion, as it is termed. But the high Calvinistic doctrines are being rejected by all churches, and as the ritual conflict between the several Baptist folds, how utterly trifling, and dishonorable to God, are they all the question whether one rite is a stepping-stone to another rite, i. e., whether one is the antecedent, and the other the succedent, a point of inquiry that is not worthy the waste of church resources, and the waste of breath required in pleading the one or the other. And if you go farther, and ask, is water baptism a door into Christ's church? the simple answer must be, not unless baptismal regeneration is the Bible doctrine. Water baptism, then, is simply a man-made door into a man-made church. Let whoever deems himself able, show the opposite. The people generally feel that even a liberal church is scarcely needed on such worthless issues. If, as some new lights do, the Free Baptists would admit to their folds those baptized or unbaptized with water, who give evidence of having the baptism of the Holy Ghost, then there would be some liberty worth contending for, and some shibboleths worth pronouncing correctly—something in their faith and freedom worth standing fast, and working earnestly, for. Now are they ready to grant such freedom, and receive as a member an unbaptized Quaker, or a Pseudo-baptist the same as they would a dipped Baptist?

Now while this article justly makes the baptism of the Holy Ghost the "*sine qua non*" of church membership, we think it treats too lightly the ordinance of water baptism; which is designed as the outward sign, or symbol, of the inward baptism of the Holy Ghost, especially when it was the example of Christ and the unrepented commission for it. We freely confess that the outward sign, without the spiritual baptism of the Holy Ghost is of little value. We think that while we practise the water baptism, as a denomination we have insisted on the spiritual. But more particularly to the portion of this article, which represents Free Baptists as a failure. We deny this and will show the proof. Who can tell how much they contributed towards giving N. England, and the world a better philosophy, and theology on the doctrines of moral agency, freedom of the will, general atonement, free salvation, &c. and what they have done, and are still doing, towards liberalizing the larger Baptist body on the subject of communion. While thousands of earnest Christians are to be found scattered over this country, who are Baptists in sentiment and who are dissatisfied with restricted communion, and who would be glad to find a home with Free Baptists had they churches near. And who can tell how much Free Baptists contributed towards the abolition of the accursed system of American Slavery, and have been doing, since, towards educating and elevating the colored race. For they were among the first to carry the gospel to the Freedmen and to establish schools among them. And Storer College stands as a monument of what the F. Baptists are doing for the education of the Freedmen. So do the churches, and Quarterly meetings and Y. M. S. established among them by Free Baptists.

And then our 45 years' of missionary work in India, is far from

being a failure. And so of the more than 30 earnest and self-sacrificing missionaries sent from this country, and sustained there; until some of them wore out their lives and died there, while others came back broken down in health, to die here, or labor for the home churches, while a goodly band are still at their post in India. And churches have been organized there, chapels built, and a native ministry raised up, and schools long since been sustained there, and hundreds of native Christians gathered into the mission churches.

And a printing-press has been doing an important work there for years, and now a Biblical school for educating preachers has been established, and endowed. Does this look like a failure?

And then at home the Printing Establishment has been doing a good work for 54 years. And then the dozen or more colleges and seminaries belonging to the denomination have been, and are, still doing a great work in the line of education, sending out hundreds of teachers every year, to help on the work of education, and to supply the churches with an educated ministry. Now I do not recount these things for self-adulation, or glorification, but rather in self-defence, and to show that the Free Baptists have not been a failure, whatever their future record may be.

They have had an important mission to perform, and we think that they have accomplished it pretty well.

True there have been sad drawbacks in the way of our progress. The early fathers, though deeply pious and self-sacrificing men, were for the most part uneducated in the schools—and had a strong prejudice against an educated ministry, so called. This prejudice came down through three-fourths of the century of our existence; and prevented multitudes of our promising young men who were entering the ministry from seeking the help which the schools could afford. Forty years ago, when I was casting about to find a higher institution of learning than western N. Y. afforded, I had to go outside the denomination to find a college. And I was opposed decidedly by the ministers in the Q. M. in going to college. And after I had been there two or three years, they tried hard to induce me to leave, and give my time to preaching. They were afraid of the baneful effects of the schools upon the spirituality and usefulness of the ministry. A great change has come over the denomination since then, for the better. Now our churches are calling for educated men. And whether piety, and spirituality has kept pace with the progress of education in the ministry, I cannot say. I fear not, however.

Another sad drawback in the way of the success of the Free Baptists has been, the opposition of the fathers to a paid, or salaried, ministry. They were afraid of hirelingism, hence went to the opposite extreme, and refused pay for services, and declared against it and encouraged the churches in this position which they very readily embraced, and rejoiced in a free and cheap gospel though it was suicidal to their permanent prosperity. And they are suffering from it to-day, and in consequence of this unscriptural, and mistaken teaching, many of our churches, particularly in the Middle and Western States, have died out. For most of the sacrificing fathers are dead, or worn out, or laid aside, and the younger class of ministers, coming up educated, refuse to preach without a stipulated salary and the consequence is, many of our churches are left without preaching, and soon disappear.

The want of an educated ministry, prevented the fathers and founders of the denomination going into the cities and towns, hence the most of our churches were in the country, where they wielded less influence, and controlled less wealth. Again, the liberal views, and catholic feelings which have always characterized the Free Baptists, so far as I know, have prepared them to readily fraternize with all Christians, so that we have never been bound together very firmly, with denominational ties, or sectarian bands, as most denominations have. So that when members of our churches go into places where we have no church, they readily become members of other churches, so that there are probably more Free Baptists, at least in sentiment, among other denominations than our own.

REV. J. W. BROWN.

Rev. J. W. Brown died at Miso Creek, Steuben Co., N. York, April, 29, 1880. He was born on Mount Desert Island, Maine, Dec 14, 1810. He experienced religion in 1830 and was soon licensed to preach the gospel by the Nelson Q. M. of the Close Communion Baptists, but subsequently changed relation and united with the Free Baptist church.

He studied Greek and Theology with Rev. C. M. Brown, a minister of the Congregational church. He commenced his ministry in Maine and afterward went to Troy, Pa. He then removed to Veteran, N. Y., preaching also at Fabius, Columbus and Otsego, but finally came to the Tuscarora Q. M., in which and in the vicinity of which he spent the remainder of his days. He was agent for the *Morning Star*. Bro. Brown was a Christian gentleman in the true sense of the word. He was truly loyal to the denomination of his choice, yet ever ready to extend Christian cordiality to all the children of God. He was twice married having lost his first wife quite a number of years ago, by whom he had a number of children. He leaves his second wife and two children, with numerous friends, to mourn their loss. He died with a bright hope of a future life.

JACOB STUART.

The Morning Star.

WEDNESDAY, JULY 21, 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.

CALVINISM AND FREE-COMMUNION.

A correspondent of that excellent paper, the *New York Watch Tower*, criticises a sermon preached (Sunday, June 27) by Rev. C. S. Perkins, of the F. B. church in Boston, "on the principles and history of his denomination."

The correspondent says that "in stating its principles" Mr. Perkins "entirely ignored the real ground of its difference from the great Baptist denomination, with which it agrees in regard to the mode and subjects of baptism. Not a word was said about the chief point of distinction which was taken into account for many years, and until quite recently," and which the correspondent claims was not the communion-question, but Calvinism. He further says:

It is well known that the matter of communion was not prominent till of late, as the distinctive thing in connection with these so-called Baptists, and yet this is the only thing mentioned by Mr. Perkins as distinguishing his denomination from others called Baptists. He says the difference is "especially in the matter of communion;" but Elder Samuel Bude, (it should be Bude), one of the former editors of the *Morning Star*, speaking for the body, some forty years ago, said: "The Freewill Baptists reject the peculiarities of Calvinism formerly denominated the 'Five Points,' so far as they represent the happiness or misery of a man as resulting from a Divine decree," &c. In a full description of the characteristics of this denomination, Mr. Bude (Bude) said not one word about communion. This is an altogether new issue, the object of which is readily perceived.

The italics are ours.

It is doubtless true that forty years ago Calvinism and Free Will were discussed much more than the communion question. But times have changed. The Regular Baptists themselves, very many of them at least, have taken a very different position from what they then occupied. When Elder Jacob Knapp began to labor as an Evangelist, in 1833, protracted meetings were of rare occurrence, and were "generally looked upon with distrust and opposition." Elder Knapp himself says: "There prevailed among Baptists, views of the sovereignty of the Holy Spirit in the conversion of men, which led to a practical denial of the necessity of all human agency in bringing sinners to consider the claims of the gospel."

Also this:

The hyper-Calvinistic notions which had been instilled into the churches had wrought out a wide-spread misapprehension of the way in which God purposed to fulfill his own promises. The idea that God's people could do anything as a means of promoting a revival was scouted as an impiety. The ministers taught that the strength of the church consisted in "lying still;" that, inasmuch as regeneration was the sovereign work of the Holy Spirit, God would in his own good time effectually call those whom he purposed to save, and that the only duty of the church was to wait. The use of any special overtures to induce sinners to repent and give their hearts to God, was denounced as attempts at "man-made conversions."

Dr. Reuben Jeffrey, writing of that same period, says: "Regeneration being a divine work, it was concluded that the conjunction of human agency in promoting it was a needless and arrogant presumption. The salvation of each sinner being an act of electing grace, therefore it could not be affected by human efforts." "God was able to achieve his own intentions without our agency; he knew who would be saved, and who would not be saved; and in his own time he would bring his purposes to pass." The chief concern of each disciple was to settle, if possible, by processes of introspection, and spiritual experiences, the great question of his own ordination unto salvation.

"Such was the system of theology—its perversion and abuse of the doctrines of grace—which prevailed throughout the Baptist denomination half a century ago."

Times have changed since that. In our day, the Baptists, in common with all evangelical denominations, believe as heartily as ever Randall did, in urging sinners to repent; and that God has given to them such a "Freedom of the Will," that they can repent and turn to the Lord if they try. Who would hold revival meetings, or ever urge a sinner to repent, if he really believed (as multitudes of Baptists long ago did believe) that God with his own sovereignty and eternal decrees had so fettered the sinner's Will, as to leave him absolutely helpless, with no power of choice?

Regular Baptists do not believe such things now; and hence Randall's agonizing protest against Antinomianism is no longer the main difference between these two kinds of Baptists. Nathaniel Colver was a Regular Baptist, of the best type, and for fourteen years a mighty pastor in Boston. He taught most earnestly that "the reason the sinner 'can not repent' is simply because he will not; just as Joseph's brethren 'could not speak peaceably unto him,' simply because they would not." So with President Robinson, now of Brown University, and formerly of the *Watch Tower*. While instructing one of his Theo-

logical classes on this very point, he once said: "I suppose we shall have to preach like Arminians, and pray like thorough Calvinists." Probably similar views still prevail at the Rochester Theological Seminary. At any rate, the President, Dr. A. H. Strong, and one of the Professors, Dr. W. C. Wilkinson, were members of that very class of students whom President Robinson advised to "preach like Arminians and pray like thorough Calvinists."

It seems to us that Mr. Perkins is right. We have long believed (and think it easy to prove) that the difference between these two kinds of Baptists is "especially in the matter of communion." It was probably very different in the time of Elder Beede, forty years ago. Since that time the Regular Baptists have changed and greatly improved. God has given to Randall a victory (in the matter of Free Will and Free Salvation), as great and as signal as that given to Roger Williams in the matter of religious freedom. In both cases the points at issue have been practically and generally conceded.

The Editor of the *Examiner and Chronicle* has recently celebrated the completion of a quarter-century's service on that paper, and among the achievements over which he most heartily congratulates himself is that of having so nearly annihilated the open-communion heresy in his denomination during the last few years. But this same *Watch Tower*, in referring to the matter, says:

Is it really true that Dr. Bright's harsh and severe methods have stamped out the open-communion heresy? These views are, probably, held to-day by ten Baptists where they were by one when Dr. Bright's violent crusade was begun. Some of the very best men in our denomination, we regret to say, are to-day tinctured with these views.

MAKING ACQUAINTANCES AT CONFERENCE.

This number of the *Star* will find many of our people assembled at the Weirs. Among the many more serious things to be attended to, the papers to be read and the sermons to be preached, the meetings for business and the seasons for social prayer and praise—there is yet one thing which we would not have them forget, and that is to take pains to make acquaintances.

It is by no means those who can the most easily glide into familiar converse with strange faces who are the ones either to give or to receive the most profit thereby.

It would be very nice if delegations as such (we do not here refer to the official delegates), coming from single churches or towns should be introduced to one another, and that without a too rigid adherence to formal rules of etiquette.

In a special sense this centennial Conference is a great family gathering, and the children ought not to be strangers to each other.

Some will be so retiring that it will require the exercise of peculiar tact to draw them out, and some of us—we might as well honestly confess it—are a little given to volubility; that is to say, we are a representative family and possess the representative elements of human nature. But in spite of all the outs there is a health and a pleasure to be gained from a common acquaintance with people, and this is especially the case with the people of one's religious preferences.

There will be many young men and women at Conference, and these will be encouraged by a pleasant word from those who occupy prominent positions in our Zion. This personal recognition of the young people growing up in our midst will do not a little in confirming their predilection with us as a denomination. They are unwise and unworthy parents who will not make home pleasant and attractive to their children.

There is another fact which emphasizes the need of making some effort in the direction above intimated. Our denomination has ever been very largely made up of a rural class, its notable successes have been largely witnessed in the country districts. We country folks do not take kindly to the punctilious observance of city manners, and those from cities who gather at the Weirs must remember that they labor under some disadvantage in profiting from the acquaintance of brethren and sisters from the country. The simple thing is to forget one's self in kindness, courtesy and helpfulness towards others. Garrulity and boldness and obtrusion are as far from our thoughts in writing this article as they well can be.

It may be thought that we are getting too personal altogether: that dignity would dictate higher considerations and more lofty thoughts. Our only excuse is that the world generally is much surer of getting lofty thoughts than it is of getting that minute personal consideration which oils the grooves of life. We should observe the weightier matters, but let us not forget the mint and the cumin.

The informal life of camping out on the shore of the charming Winnepesaukee will tend to smooth the way toward the social profit to be derived from this Conference. Let all that are there gathered take advantage of this tendency, and we are not afraid of predicting that some of the happiest remembrances connected with this centennial gathering will be associated with the meeting of old friends and the making of new ones.

COMMUNICATIVE SERVICE. The day at New Durham Ridge, July 29, promises to be one of great interest. The addresses by Profs. Dunn and Fullerton, and the poem by Mrs. Ramsey are from persons of

great experience, and all will be glad to hear them. Persons who walk from the depot will leave the cars at Davis Crossing. All who go from their homes will please provide their own lunch for dinner, and a little extra for those who go from Conference will be acceptable.

GENERAL GARFIELD'S LETTER.

The text of General Garfield's letter of acceptance will be found on the eighth page. Its contents are pointed, practical and timely. The supremacy of national rights, popular education, national finances, industrial interests, internal improvements, the Chinese question and the civil service reform, each in turn is considered.

On the first of these topics it is made refreshingly clear that "the free and equal enjoyment of every citizen and equal right guaranteed by the Constitution and the laws," is not a mere hobby of the North, but is a sentiment founded on a central principle so deep that it can by no means be justly styled a sectional notion; that from the nature of things it is absolutely necessary to the prosperity of the country, of every section of the country, whether North or South, East or West. We quote on this point, for the paragraph is eminently worthy of a re-reading:

The most serious evils which now afflict the South arise from the fact that there is not such freedom and toleration of political opinion and action that the minority party can exercise an effective and wholesome restraint upon the party in power. Without such restraint party rule becomes tyrannical and corrupt. The prosperity which is made possible in the South by its great advantages of soil and climate will never be realized until every voter can freely and safely support any party he pleases.

These are not the words of a partisan. They breathe the sentiments of a statesman, one who loves his country, his whole country more than any section of it, one who fulfills to the letter the grand sentiment advanced by President Hayes that he serves his party best who serves his country best.

We give this unqualified praise to the Presidential candidate, especially as we wish he might have been a little more positive in his words on the civil service reform, and a little clearer in the statement of his financial views. But we know the record of the man, and when we consider how much greater is character than a profession of words, we may come to see it to be the part of expediency not to profess too much at the beginning. Perhaps, if President Hayes had realized the situation thoroughly, and had not promised quite so much in regard to civil service reform in his letter of acceptance, what he has done towards materially aiding this reform might have received a more open and cordial recognition.

After emphasizing the need of popular education, and the desirability that the nation should aid the States all that it may legitimately in this respect, yet Mr. Garfield is outspoken in his conviction that "it would be unjust to our people and dangerous to our institutions to apply any portion of the revenues of the Nation, or of the States, to the support of sectarian schools." The separation of the Church and the State in everything relating to taxation should be absolute.

As to the tariff, the letter of acceptance would have us remember that "We legislate for the people of the United States and not for the whole world." "In reference to our customs laws a policy should be pursued which will bring revenues to the Treasury, and will enable the labor and capital employed in our great industries to compete fairly in our markets with the labor and capital of foreign producers."

Internal improvements on the part of the nation are emphatically approved, but this aid should be strictly limited to works of national importance. Especial attention is called to the Mississippi river, which "with its great tributaries, is of such vital importance to so many millions of people that the safety of its navigation requires exceptional consideration." We make another extract:

The wisdom of Congress should be invoked to devise some plan by which that great river shall cease to be a terror to those who dwell upon its banks, and by which its shipping may safely carry the industrial products of 25,000,000 of people. The interests of agriculture, which is the basis of all our material prosperity, and in which seven-twelfths of our population are engaged, as well as the interests of manufacturers and commerce, demand that the facilities for cheap transportation shall be increased by the use of all our great watercourses.

The Chinese immigration is declared to be too much like "an importation to be welcomed without restrictions." We can hardly give entire sympathy to the rest of the sentence that it is "too much like an invasion to be looked upon without solicitude." Perhaps, it may be because we are so far from the Pacific coast, but we can not yet believe that the Celestials are destined to invade North America, unless precautionary measures of exclusion are enacted. We can not afford to copy China in her national trait of exclusiveness.

Taken all in all we have enjoyed reading the letter which General Garfield has given the country in accepting a nomination for the highest political gift in the hands of the people.

We wish the letter of acceptance might have been less politic in some of its points, nevertheless we believe General Garfield to be a strong-headed and a large-hearted man, and one who can be supported by the people.

CURRENT TOPICS.

—THAT is not a very profitable spectacle for a civilized country to offer to the gaze of the world, which is described by telegraph from East Atchison, Mo. One day last week, the town fell into the hands of a drunken mob, who began their riot by forcing the colored men to stop work in several places in the town, seven of the latter being driven across the Missouri river into Kansas. The mob had now grown several hundred strong, and the mayor of Atchison and others vainly urged them to preserve the peace. The colored drivers of the transfer teams were forced to turn back over the bridge across the river, and the colored porters at the depots, as well as other negroes in the town, were hunted out of town into Kansas. The local authorities, unable to handle the mob themselves, finally telegraphed to St. Joseph, Mo., for Sheriff Spencer, but he refused to come. Another sheriff appeared, however, and the mob were dispersed. Work was resumed at all places where the laborers were driven off. Moreover, we are told in a matter-of-fact way that warrants are out for the ringleaders, "which will be served, if there is further disturbance." We are at liberty to suppose that the public sentiment of the community would readily excuse what had been done by the mob, assuaging its conscience by promising to itself that justice would be required in the future. Criminals are not much afraid of that sort of justice. And this is what makes the success of the political party, which has been a friend to the negro, imperative. We believe that the spirit which animated the Atchison mob is yet prevalent in the Southern and South-western parts of our country. The negro needs just all the support which the national government can give him. In the face of such a representative incident as the above, plain words are necessary, and we do not hesitate to say that the success of the Democratic party will be an encouragement rather than a discouragement to the spread of negro-phobia.

—THE failure of the politicians of either party to find radical flaws in the Presidential candidate of the other party, argues well for a comparative freedom of personal abuse and calumny during the present campaign. All lovers of decency will be rejoiced at this outlook. There has been a pretty thorough searching into the records of both General Garfield and General Hancock, and we presume that the worst that can be said against either of them has been said, and yet the character of neither has materially suffered. This is all the more remarkable in the case of the Republican nominee as he has been exposed to the temptations and the glare of public life through so many years, and years when many of his Congressional contemporaries were tested and found wanting.

—DR. TANNER'S miserable effort to try to live forty days without taking any food, is evidently not entirely in vain, for it does suggest an analogy to the *Sunday School Times* which is worth repeating: "It is a very common thing for a Christian man to see how little spiritual food he can live on, especially when he is away from home on a summer vacation." The *Times* is also of the opinion that "the Metropolitan journals would not have room for much else if they should keep the public posted concerning all the souls who are starving themselves to death."

DELEGATES TO THE CONFERENCE FROM ENGLAND. We have received intelligence that Revs. J. Clifford and Dawson Burns, who were appointed delegates from the General Baptists of England to our General Conference, were to sail from Liverpool on the 10th inst. for New York. They are doubtless on the ocean at this writing, and we shall hope to meet them at the Weirs soon after the Conference begins its session. Rev. Mr. Burns is a son of Rev. Dr. Jabez Burns, who twice visited this country during his lifetime, and is prominent in philanthropic and religious work in England. Rev. Mr. Clifford is Editor of the *General Baptist Magazine*, Secretary of their Home Missionary society, and is described as by far the ablest platform speaker in the denomination. We are sure that we express the sentiment of the Conference when we say that these delegates will be most cordially welcomed.

BRIEF NOTES.

There is true pathos in the brief newspaper item that little Charlie Ross was put down by the census taker in the Germantown district of Philadelphia, as absent.

The *New York Times* is doubtful if the present Presidential canvass "can be made one of very great excitement, but there are many reasons why it should not be characterized by indifference."

A noisy and curious assembly is called at Nantucket, Mass., August 17 and 18. All clergymen now preaching evangelical theology, but formerly connected with unevangelical communions, either as laymen or ministers, are invited to meet at that time and place, in conference and for fellowship.

Margaret E. Sangster writes in the *Christian at Work*: "Many a little prosy prayer-meeting, many a Sunday-school, many a discouraged pastor, wearily toiling among the ruins, may be stimulated, helped, and cheered, by you this summer, if you take your religion with you on your vacation. Bear friend, remember this."

The *Christian Intelligencer* becomes racy, in considering the cheap notoriety which Dr. Tanner, the starivist, is gaining just now. "He may be getting on his feet, but he is going with a lead for forty days, one of two things is certain. Either he is bent on committing

suicide, and proposes to go out of the world in a blaze of newspaper glory and amid the boom of medical reports; or else, he is a fraud and is going to bamboozle us."

Our office was enlightened one day last week by a call from Rev. Charles G. Ames, editor of the *Christian Register*, of Boston. He was revisiting a scene of his youth, where he used to draw water in a bucket from the Cochecho to "wet down" the paper for the *Star*, when he was serving an apprenticeship in this office, which the oldest employees still remember on account of the promptness, versatility, and thoroughness of his work. We didn't discover in our pleasant chat with him, that his change of denominational relations had diminished his lively interest in the welfare of souls.

Denominational News.

To the New Durham Church.

AN OPEN LETTER.

I greatly approved of the proposition, made more than a year ago, to open a subscription of one dollar each to the natives of New Hampshire, in aid of your church, for repairs on your house of worship and parsonage. I so stated in the *Star* over my present signature. I also suggested that the natives of the State now living there make up that amount, and that we, who have taken up residence elsewhere, contribute another hundred, making at last two hundred in all. I thought it would be done. I do not know that I had a doubt about it. But to my surprise and mortification even a hundred in all, I think, has not been contributed. If any one born in New Hampshire is not ashamed of it, then I doubt not the State has reason enough to be ashamed of him! That doesn't mean me, I am sure; though born there once and "again."

I see by a recent *Star*, that you have had stereoscopic views taken of five objects which stand associated with the early history of our denomination, and that you propose to sell them at 25 cents each, or \$1.00 for the five, the proceeds of which are to go towards the expense of repairs already made. I approve of this also most heartily, and in proof send you another dollar. I have been on the spot, and expect to be there again soon. But I want the pictures, and at the same time I want to help a worthy enterprise, which demands help. If this plan fails, and my prophetic gift was so woefully at fault before, I shall not call it into exercise again in this case, but I say, if this plan fails, try another, and depend on me for the third dollar, and so on. Send the pictures at once.

A NATIVE.

Lewiston, Maine.

Massachusetts Quarterly Meeting.

THE BOSTON CHURCH.

This church was partly an outgrowth of the churches of the same faith which had lost their visibility, leaving a few homeless Free Baptists in the great city. Rev. Sias Curtis visited Boston in 1843 and preached in Marlboro chapel on the first Sabbath in December. Services were continued in the same place, various ministers occupying the pulpit on successive Sabbaths. So hopeful did the work seem that a council was convened on the twentieth of September, 1844, and a church organized consisting of twenty-one members, and Rev. Eli Noyes was chosen pastor. Mr. Noyes remained "if the pastorate until February, 1849, having received large numbers to the church by letter and some by profession. Rev. R. Dunn became pastor in the following May, but ill health compelled him to resign in less than two years. The membership was greatly augmented during these years. The church meanwhile had removed from Marlboro chapel to Boylston Hall, and on or near the termination of Mr. Dunn's pastorate secured a permanent location on North Bennett Street. Rev. D. P. Cilley was installed as pastor, Dec. 4, 1851, and served in that capacity nearly five years. After quite a lengthy interim, Mr. Dunn was again called to the pastorate. Late in the year 1860, Rev. A. W. Avery was invited to come to Boston to assist the pastor whose health was such as to prevent the full discharge of his duties, and when Mr. Dunn resigned, a few months later, Mr. Avery accepted a call to become pastor. The letter to the Quarterly Meeting, a year later, states that with a single exception the ordinance of baptism was administered the first Sabbath of each month, sixty-four having been baptized and ninety-two received to the church in that time. Mr. Avery closed his labors with the church in Jan., 1865. Revs. I. D. Stewart, N. L. Rowell and A. P. Tracy were the next pastors, serving the church about two years each. At the close of Mr. Tracy's pastorate the church was the largest in the Quarterly Meeting, having a resident membership of nearly 300, and a total membership of 500.

Rev. C. B. Griffin became pastor in 1873. Meanwhile removals, death and trials wrought havoc in the church, so that in 1875 there were only 146 members and only a moiety were retained as residents. On account of declining health, Mr. Griffin was compelled to resign the pastorate about this time. Revs. J. E. Dame and C. H. Smith each served the church one year subsequently, and then followed a long period of nearly two years in which the church was pastorless. In the autumn of 1878, the church removed to the commodious edifice on Somerset St., formerly occupied by the First Baptist church, where it has since worshipped. In the fall of 1879, Rev. Charles S. Perkins accepted a very cordial invitation to become pastor of the

church and began his labors the first of November. The presence of a pastor who was able, earnest and thoroughly devoted to the work has served to inspire all with courage and enthusiasm. The congregation has more than doubled, the religious interest has become deep and tender, the financial outlook is becoming increasingly hopeful, and altogether the Boston church seems to be rousing itself for a determined, persistent and successful effort towards a prosperous, substantial and permanent establishment. The membership, Jan. 1, 1880, was 145.

Although the church has no building of its own, it has a fund of several thousand dollars which will be available for the purchase or erection of a church building whenever such a course shall be deemed advisable.

The foregoing facts give us a very meager view of the almost desperate struggle which has been maintained for nearly thirty-six years in behalf of the Boston church. At times the tide has set forward hopefully and the struggling few were just on the point of shouting "victory!" when some unforeseen disaster would occur and the apparent success would become real defeat. Many excellent ministers have administered the affairs of the church—unfortunately too many! If instead of twelve or thirteen pastors, the church had had only one, or two, or three, who shall say that it might not have been to-day a strong and aggressive church? Doubtless one cause of the failures of the past, inducing short pastorates, has been the heterogeneous character of the membership of this church. The records show that there have been very large accessions by letter, and these accessions have come from the Provinces and all the New England States. It is not strange that differences of opinion should have arisen. Let the past teach the present to be discreet and docile and Christlike!

BUNKER HILL DISTRICT.

A church was organized in Charlestown (now Bunker Hill District) consisting of thirty-two members. This church has labored under very great trials and difficulties and in all probability must soon cease to exist. Revs. Asa Randlett, J. Burnham Davis, O. T. Moulton, W. F. Eaton and A. S. McLean have severally filled the pastorate. Mr. McLean left the church in a divided condition which has resulted in the loss of the church property. The membership, when last reported, was eighty-four.

SOUTH BOSTON.

A church was organized in this part of the city, May 9, 1869. The following persons have served it as pastors: Revs. T. D. Clements, C. E. Blake, A. W. Jefferson, Isaac White and B. Minard. This church has been greatly afflicted with numerous and aggravated trials, its position is unfavorable, its membership is small, and it can not in human probability long survive. A. M. Edmunds has supplied the pulpit for a few months, but there is no promise of growth. The membership, when last reported, was fifty-five. Would it not be far wiser for the Bunker Hill District and South Boston churches to disband and unite with the Boston church, or organize as branches of that church?

New York and Penn. Yearly Meeting.

The New York and Penn. Yearly Meeting held its annual session with the Port Allegany church, commencing June 11th, at 1 P. M. Conference called to order by standing clerk. Rev. O. S. Brown was elected chairman and Rev. Jacob Stuart, his assistant.

The opening sermon was preached by Rev. Q. S. Brown, alternate for Rev. A. T. Houghtaling, appointed.

All the Q. Ms. reported by letter and sent delegates. The Tioga Co. Q. M. reported advancement in the financial work. Interest in Sabbath-schools on the gain. Tuscarora Q. M. reported some faithful work done. One new church has been added during the year. Sabbath-schools receive a fair share of support. Potter Co. Q. M. reported growing interest in several of their churches. Chemung Q. M. is striving to do more work for the Master, and has added two ministers to its force during the year.

Rev. O. C. Hills was appointed to preach the opening sermon at the next session of the Yearly Meeting, and Rev. L. Kellogg was appointed his alternate. Rev. O. C. Hills and wife, Rev. G. W. Knapp, Rev. G. R. Foster and Bro. S. Mix were appointed to represent the Y. M. at the Central Association, Rev. O. S. Brown was elected as delegate to General Conference and Rev. W. H. Peck was appointed his alternate.

The following preamble and resolutions were ordered for publication:

Whereas one of our dear brethren in the ministry, Rev. J. W. Brown, has deceased within the past year, therefore,

Resolved, 1. That Brother Brown has by a faithful ministry in our midst of about thirty years justly endeared himself to our hearts and that in this public way we express our appreciation of his character and worth.

2. That we instruct our clerk to forward a copy of these resolutions to the *Star* office for publication also a copy to the bereft family of our dear departed brother.

The meetings of worship were usually well attended and the preaching through the session was practical.

Next session to be held within the bounds of the Chemung Q. M., commencing Friday before the second Sabbath in June, at 1 P. M.

G. H. FREEMAN, Clerk.

Poetry.

THE SABBATH.

Oh, heart of all the week!
 Whence strength and gladness flow
 To beautify all other days,
 And make their graces grow;
 In thee is full supply
 Of life-blood for the seven,
 Thy healthful pulses lift the weak
 Nearer to God and heaven.

Oh, fount of pure delight!
 From thee such sparkling streams
 Gush through the dullest, dullest day,
 That fair and bright it seems
 Thou waterest all the days—
 Thou freshest of the seven!
 And drawest from unfailing springs
 Which have their source in heaven!

Oh, glorious sun of days!
 Thy glad and steady light
 Shines down the vista of the week.
 Through morning, noon and night,
 No day so dark and sad—
 Though darkest of the seven—
 But thou canst shed through all its hours
 The radiance of heaven.

Oh, heart of all the week!
 Oh, fount so fresh and free!
 Oh, glorious sun of all the days!
 How cling our souls to thee!
 Cheer still our earthly way
 Each day among the seven,
 And let us never lose thy light.
 But in the light of heaven.

—Selected.

A STORY OF SCIENCE.

A philosopher sat in his easy chair,
 Looking as grave as Milton;
 He wore a solemn, mysterious air,
 As he Canada Balsam split on
 A strip of glass, as a slide, to prepare
 For a mite taken out of his Stilton.

He took his microscope out of its case,
 And settled the focus rightly;
 The light, thrown back from the mirror's face,
 Came a glimmering upward brightly;
 He put the slide with the mite in place,
 And fixed on the cover tightly.

He turned the instrument up and down,
 Till, getting a proper sight, he
 Exclaimed—"as he gazed with a puzzled
 frown—
 "Good gracious!" and "Highly-tighty!
 The sight is enough to alter the town;
 A mite is a monster mighty!"

From 't'other end of the tube, the mite
 Regarded our scientific;
 To his naked eye, as you'll guess, the sight
 Of a man, was most terrific;
 But reversing the microscope made him
 Quite
 The opposite of magnific.

"One sees the truth through this tube so tall;
 Said the mite as he squinted through it;
 "Man is not so wonderfully big after all,
 If the mite-world only knew it!"

MORAL.

Mem.—Whether a thing is large or small
 Depends on the way you view it!

Family Circle.

COUNTRY BOARD.

"It was a scandal," the neighbors said, "that Miss Delia should be obliged to take boarders after all she'd been through; and heaven knows boarders didn't help a body to work out her salvation. And so much money in the family, too, taking it by small and large. Wasn't her Uncle Eben, over at Dover, well-to-do, and not a chick of his own to care for, except the boy he had adopted, who was no credit to him? It was odd, now, that a man with poor relations should take to a stranger, when his own flesh and blood was needy; but sometimes it did seem as if folks had more feeling for others than for their own kith and kin. Then there were cousins in the city, forebanded and fashionable, who never were 'worth a row of pins to Delia; and there was her Great-uncle John's widow, a larking on the Continent, a gambling at Baden-Baden, and trying the waters of every mineral spring in the three kingdoms, for no disease under the sun but old age. She'd been known to say her own folks were too rich already, and probably she would endow some hospital with her property. Plainly, wealthy relatives were of no value to Miss Delia. To be sure she had never seen her great-aunt since she was a child, when her Uncle John had brought her into their simple life for a month's visit, with her French maid and dresses, her jewels and fallals, which had won the heart of her little namesake. Since then Uncle John's widow had become a sort of gilded creature, always young and always beautiful; for, though Delia had received little gifts from time to time from across the seas for the last fifteen years, she had neither seen nor heard anything of the being who had inspired her youthful imagination, and was quite uncertain if such a person as Mrs. Rogerson was in the land of the living. Dead or alive, she seemed to have made no material difference in Delia's humdrum life. After having nursed her father through a long illness, Delia found that he had left a heavy mortgage on the homestead, and her mother and herself on the high road to the poor-house, unless they should bestir themselves. As her mother was already bed-ridden, the stirring naturally fell upon Delia, and she advertised for summer boarders.

GOOD BOARD IN THE COUNTRY, by the river-side, at seven dollars a week. Large chambers, broad piazzas, new views, berries and new milk. One mile from the station. Address, DELIA ROGERSON, Croftsborough, Maine.

"Cheap enough!" commented an elderly lady who happened upon it. "Delia Rogerson. An old maid, I suppose, obliged to look out for herself. I've a good mind to try her broad piazzas and

new milk. If I don't like, there'll be no harm done."

And so Delia's first boarder arrived—an old lady with a false front of hair, brown wrinkled skin, faded eyes, a black alpaca gown and a hair trunk. Delia made her as welcome as if she had been a duchess, lighted a wood fire in Mrs. Clement's rooms, as the night was damp, and brought out her daintiest cup and saucer, with the fadeless old roses wreathing them. "Wonderfully kind!" reflected Mrs. Clement, as she combed out her wisp of gray hair and confided the false front to a box. "Wonderful kindness for seven dollars a week! she's new to the trade. She'll learn better. Human nature doesn't change with latitudes. She will find it doesn't pay to consider the comfort of a poverty-stricken old creature." But in spite of her worldly wisdom, Mrs. Clements was forced to confess that Delia had begun as she meant to hold out, though other boarders came to demand her attention, to multiply her cares. The fret and jar of conflicting temperaments under her roof, was a new experience to Delia. When Mrs. Gressome complained of the mosquitoes, with an air as if Miss Rogerson were responsible for their creation; of the flies, as if they were new acquaintances; of want of appetite, as if Delia had agreed to supply it, along with berries and new milk; of the weather as if she had pledged herself there should be no sudden changes to annoy her boarders; of the shabby house and its antiquated furniture, "too old for comfort and not old enough for fashion"—then Delia doubted if taking boarders was her mission. "What makes you keep us, my dear?" asked Mrs. Clements, after a day when everything and every body seemed to go wrong. "Why didn't you ever marry? You had a lover, I dare say?"

"Yes, a long time ago."
 "Tell me about him—it?"
 "There isn't much to tell. He asked me to marry him. He was going to Australia. I couldn't leave mother and father, you know they were both feeble, and he couldn't stay here. That was all."
 "And you—you—"
 "Now all men besides are to me like shadows."
 "And you have never heard of him since?"
 "Yes. He wrote; but where was the use? It could never come to anything. It was better for him to forget me and marry. I was a millstone about his neck. I didn't answer his last letter."
 "And supposing he should return some day, would you marry him?"
 "I dare say," laughed Delia, gently, as if the idea were familiar, "let the neighbors laugh ever so wisely. I've thought of it sometimes sitting alone when the world was barren and commonplace. One must have recreation of some kind you know. Everybody requires a little romance, a little poetry to flavor everyday thinking and doing. I'm afraid you'll think me a silly old maid, Mrs. Clement."

"No. The heart never grows old. The skin shrivels, the color departs, the eyes fade, the features grow pinched, but the soul is heir of eternal youth—it is beautiful at fourscore as at sixteen and twenty. Time makes amends for the ravages of the body by developing the spirit. You didn't tell me your lover's name. Perhaps you had rather not."
 "His name was Stephen Langdon. Sometimes Captain Seymour runs against him in Melbourne, and brings me word how he looks and what he is doing, though I never, never ask, and Stephen never asks for me that I can hear."

Delia's summer boarders were not a success, to be sure. If they took no money out of her pocket, they put none in. She was obliged to eke out her support with copying for Lawrence Dunmore and embroidering for Mrs. Judge Dorr. One by one her boarders dropped away like the autumn leaves; all but old Mrs. Clement. "I believe I'll stay on," she said. "I'm getting to old to move often. Perhaps you take winter boarders at reduced rates, eh?"

"Do you think my terms high?"
 "By no means. But when one's purse is low—"
 "Yes, I know. Do stay at your own price. I can't spare you." She had grown such a fondness for the old lady that to refuse her at her own terms would have seemed like turning her own mother out of doors; besides one month more would not signify. But she found it hard to make both ends meet, and often went hungry to bed that her mother and Mrs. Clement might enjoy enough, without there appearing to be "just a pattern." At Christmas, however, came a ray of sunshine for Delia, in the shape of a one hundred dollar bill from an unknown friend. "It can't be for me," she cried.
 "It's directed to Delia Rogerson," said her mother; "and there's nobody else of that name, now your Aunt Delia is dead."
 "We're not sure she's dead," objected Delia.

"Horror! Don't you know whether your aunt is dead or alive?" asked Mrs. Clement, in a shocked tone.
 "It isn't our fault. She is rich and lives abroad. I was named for her. I used to look in the glass, and try to believe I'd inherit her beauty with her name, though she was only our great-uncle's wife."
 "She ought to be doing something for you."

"How can she, if she is dead? I don't blame her, anyway. Her money is her own to use according to her pleasure. Uncle John made it himself and gave it to her."

"But if she should come back to you, having run through with it, you'd divide your last crust with her, I'll be bound."
 "I suppose I should," said Delia.
 The winter wore away, as winters will, and the miracles of spring began in fields and wayside, and Delia's boarders returned with the June roses and dropped away again with the falling leaves, and still Mrs. Clement stayed on and on. Just now she had been for some weeks in arrears with her reduced board. No money had been forthcoming for some time, and she was growing feeble daily, needed the luxuries of an invalid and the attention of a nurse, both of which Delia bestowed upon her, without taking thought for the morrow.

"I must hear from my man-of-business to-morrow," Delia, the knee-deep in debt to you," she began, one night. "Don't mention it," cried Delia. "I'd rather never see a cent of it than have you take it to heart. You're welcome to stay and share pot-luck with us; you're such company for mother and me."
 "Thank you, my dear. I've grown as fond of you as if you were my own flesh and blood. There, turn down the light, please. Draw the curtain, dear, and put another stick on the fire, please. It grows chilly, doesn't it? You might kiss me, just once, if you wouldn't mind. It's one hundred years or so since any one kissed me."

And the next morning, when Delia carried up Mrs. Clement's breakfast, her boarder lay cold and still upon the pillows. The first shock over, Delia wrote directly to the lawyer of whom she had heard Mrs. Clement speak as having charge of her affairs, begging him to notify that lady's relatives if she had any. In reply, Mr. Willis wrote, "The late Mrs. Clement appears to have no near relatives. Some distant cousins, who, having an abundance of this world's goods, yet served her shabbily when she tested their generosity, as she has tried yours, are all that remain of her family. In the meantime I enclose you a copy of her last will and testament, to peruse at your leisure."

"What interest does he think I take in Mrs. Clement's will," thought Delia, but read, nevertheless:
 Being of sound mind, this sixteenth day of June, 18—, I, Delia Rogerson Clement, do hereby leave one hundred dollars to each of my cousins; and I bequeath the residue of my property, viz: thirty thousand dollars invested in the Ingot Mining Company, fifty thousand in the United States Bonds, twenty thousand in the Fortuna Steam Mills, and my jewels, to the beloved niece of my first husband, John Rogerson.
 Delia Rogerson of Croftsborough, Maine.
 For I was a stranger and ye took me in; hungry, and ye fed me; sick, and ye ministered unto me."
 "Goodness alive!" cried the neighbors, when the facts reached their ears.
 "What a profitable thing it is to take boarders. Everybody in town will be trying it. Of course Steve Langdon will come home and marry her, if she were forty old maids. You may stick a pin in there!"

Delia did not open her house to boarders the next season. She found enough to do in looking after money and spending it; in replying to letters from indigent people, which seemed to increase alarmingly, in receiving old friends, who suddenly found time to remember her existence. And, sure enough, among the rest appeared Steve Langdon, and all the village said, "I told you so!"

"It is not my fault that you and I are single yet, Delia," he said.

"And we are too old to think of a change now, Steve."

"Nonsense! It's never too late to mend. I'm not rich, Delia; but I've enough for two and to spare."

"I wouldn't be contented not to drive in my carriage and have servants under me now," laughed Delia.

"Indeed? Then perhaps you have a better match in view. Captain Seymour asked me, by the way, if I had come to interfere with Squire Jones' interest."

"Yes. Squire Jones proposed to me last week."

"Now, see here, Delia. Have I come all the way from Melbourne on a fool's errand? There I was growing used to my misery and loneliness when the mail brings me in a letter in a strange hand, which tells me that my dear love, Delia Rogerson, loves and dreams of me still, is poor and alone, and needs me—me! And the letter is signed by her aunt, Mrs. Clement, who ought to know. I packed my household goods and came—"

"I'm glad you did."

"In order that I may congratulate Squire Jones."

"But I haven't accepted him." In fact I've refused him, because—"

"Because you will marry your old love, like the lass in the song, Delia!"

In Croftsborough people are not yet tired of telling how a woman made money taking boarders.—Selected.

BEER FOR WORKINGMEN.

In England there is a man named William Bailey, a wealthy man doing a large business. He had once been a farm laborer. Some years ago, as he was walking across a hay-field, he saw some men mowing, and he crossed over to them and asked if he might mow. One of them said yes, and handed him a scythe. Soon, one of them remarked, "Why, you have mowed before!"

"Yes, I have," said Bailey; "and at first I drank beer regularly. But, while I was mowing and drinking my beer, the

idea suddenly came to me that I could mow just as well without beer."

"Oh, I couldn't work without beer," said one of the laborers. "I couldn't get on."

"After I began to mow without beer, I soon discovered that I could get on without mowing," replied Bailey.

"We should like that very well," said the man.

"Oh, no! you can't do without your beer, and you will go on mowing all your lives, without rising to anything better, just because you will have your beer."

There is many a workingman now putting all his savings into the hands of the saloon-keeper, instead of keeping them himself, and that is the reason he does not get on.

"I have backed as many as sixty tons of coal in a day since I took the pledge," said a London "coal-whipper." "But, before that, if I had done so much, I should hardly have been able to crawl home, and I should have been certain to lose the next day's work."

We might cite the testimony of masons, bricklayers, laborers, furnace-men, moulders, glass-blowers, sawyers, porters, plasterers, in fact, all trades on sea and land, doing the hardest work, and exposed to the severest cold. These all do their work with beer.

We often meet men who say, "I drink to make me work." To such a one, an old man replied as follows: "Hearken! I once was a prosperous farmer. I had a good, loving wife, and two as fine lads as the sun ever shone upon. But we drank ale to make us work. Those two lads now lie in drunkards' graves, and my wife died of a broken heart and lies beside them. Our comfortable home is gone. I am seventy years of age; and, because I used to drink ale to make me work, it makes me work now for my daily bread. Yes, drink, drink! and it will be sure to make you work."—Union Hand-bills.

TEACHING BOYS TO WRITE.

We believe that the whole of this method is a mistake, that there is no single system of *mechanique* for writing, and that a child belonging to the educated classes would be taught much better and more easily if, after being once enabled to make and recognize written letters, it were left alone, and praised or chidden, not for its method but for the result. Let the boy hold his pen as he likes, and make his strokes as he likes, and write at the place he likes—hurry, of course, being discouraged—but insist strenuously and persistently that his copy shall be legible, shall be clean, and shall approach the good copy set before him, namely, a well-written letter, not a rubbishy text on a single line, written as nobody but a writing-master ever did or will write to the world's end. He will make a muddle at first, but he will soon make a passable imitation of his copy, and ultimately develop a characteristic and strong hand, which may be bad or good, but will not be either meaningless, undecided, or illegible. This hand will alter, of course, very greatly as he grows older. It may alter at eleven, because it is at that age that the range of the eyes is fixed, and short sight betrays itself; and it will alter at seventeen, because then the system of taking notes at lectures, which ruins most hands, will have cramped and temporarily spoiled the writing; but the character will form itself again, and will never be deficient in clearness or decision. The idea that it is to be clear will have stamped itself, and confidence will not have been destroyed by worrying little rules about altitude, and angle and slope, which the very irritation of the pupils ought to convince the teachers are, from some personal peculiarity, inapplicable. The lad will write, as he does anything else that he cares to do, as well as he can, and with a certain efficiency and speed. Almost every letter he gets will give him some assistance, and the master's remonstrance on his illegibility will be attended to, like any other caution given in the curriculum. As it is, he simply thinks that he does not write well, instead of thinking that not to write well is to fall short in a very useful accomplishment, and to be *protanto* a failure.—Spectator.

THE ORIGIN OF "\$."

The editor of the London *Whitehall Review* at a dinner recently propounded the following: "What is the origin of the sign for the American dollar? The American consul did not know. It was suggested by one of the guests that the sign was a sort of monogram of the United States from 'U. S.' But this would not do. The American dollar, says the editor, is taken from the Spanish dollar, and the sign is to be found, of course, in the associations of the Spanish dollar. On the reverse of the Spanish dollar is a representation of the Pillars of Hercules, and round each pillar is a scroll, with the inscription, 'Plus ultra.' This device in the course of time has degenerated into the sign which stands at present for American as well as Spanish dollars, '\$.' The scroll round the pillars, I take it, represent the two serpents sent by Juno to destroy Hercules in his cradle.

An honest ignoramus, who had accomplished an act of heroism, was complimented for his bravery. One lady said, "I wish I could have seen your feat." Whereupon he blushed and stammered, and finally, producing his pedantic extremities, said, "Well, there they be, mum."

Literary Review.

CHRIST YET TO COME: A Review of Dr. I. P. Warren's "Parousia of Christ." By Rev. Josiah Litch. With an Introduction by Rev. A. J. Gordon, D. D. Boston: American Millennial Association. 12mo. pp. 182. (\$1.00).

Calvin said long ago that "In plucking up the faith of Christ's coming, Satan aims directly at the throat of the Church." It is in that belief that this book is written. Modern faith is hardly capable of holding the doctrine of Christ's literal second coming. Says Dr. Gordon in his Introduction to this volume:

The stupendous facts of a future, literal advent of the Lord from heaven; of a veritable resurrection of mortal bodies at the sound of the last trumpet, and of the rapture of the church into the air to meet the descending King, are such as require a very stalwart belief to hold them fast. Of course the Liberal and Broad Church theology has long since let go of such hard literalisms. And now the most orthodox theology is following in the same course. We find in the church a very widespread revolt against the doctrine of a literal second advent of Christ and a literal resurrection of the body. There is an awful definiteness, a vivid realism, an intense literalness about these truths that frightens a timid and sentimental faith.

The objection to Dr. Warren's "Parousia" is that in point of doctrine it makes each person's death equivalent to the coming of Christ and the resurrection. To die, according to his theory, is to rise from the dead: "to lie down in corruption is to put on incorruption." So "the crown which belongs to Immanuel" Dr. Gordon claims "is put upon the ghastly head of death."

Dr. Litch's review is generally candid, and some of his arguments against Dr. Warren's position are unanswerable. To the review has been added a rejoinder to Dr. Warren's reply to it, so that the volume presents a pretty full statement of one side of the case. Indeed Dr. Warren's side itself is neither misstated nor concealed, for liberal extracts are made from the "Parousia" for the purpose of criticising and refuting the doctrine which they embody. The volume deals with a most momentous question; and no serious person can read it without being led to sober reflection upon the position that it takes.

ENGLISH CONFERENCES OF ERNEST RENAN. Rome and Christianity. Marcus Aurelius. Translated by Clara Erskine Clement. Boston: James R. Osgood & Co. 12mo. pp. 169.

People who were interested in the brief cable references to the lectures which Mr. Ernest Renan gave in London last April will be glad to get this American reprint of them. Whatever may be the tendency of some of the author's writings, it can not be denied that he is a close student of the history of religions, and that he has frequently put portions of the history of Christianity—this "sweet Galilean vision" as he terms it—in a clear light.

The lectures in the present volume, or "Conferences" as they are termed, to preserve the author's original title, "Conferences d'Angleterre," are five in number, the first four dealing with the relation of Rome to Christianity, under the specific titles "The Sense in which Christianity is a Roman Work;" "The Legend of the Roman Church—Peter and Paul;" "Rome the Center of the Formation of Ecclesiastical Authority;" and "Rome, the Capital of Catholicism." The first lecture is particularly interesting, both in its historical character and in the line of reasoning pursued. Likewise the lecture on "Rome and Christianity." It traces the growth of Catholicism, which he considers "an imperial power," "a danger to the liberty of the human mind," and hints at Protestantism as being the reaction against Roman Catholic abuses, and a return "to the primitive idea of Christianity."

These four lectures were delivered under the auspices of "the Hibbert Foundation," a legacy for the purpose of aiding the progress of enlightened Christianity, which according to Hibbert's idea was inseparable from the progress of science and reason. The last lecture, on Marcus Aurelius, was incidental to Mr. Renan's visit to London, and was given by special invitation. It is a noble presentation of the lessons of patience, self-control and rare virtue that characterized Marcus Aurelius Antonine. This noble Roman's religion is summed up as follows:

The virtue of Marcus Aurelius, like our own, rests upon reason, upon nature. St. Louis was a very virtuous man, because he was a Christian; Marcus Aurelius was the most noble of men, not because he was a Pagan, but because he was a gifted man. He was the honor of human nature, and not of an established religion. Science may yet destroy, in appearance, God and the immortal soul; but the book of the "Thoughts" will still remain young with life and truth.

The religion of Marcus Aurelius is the absolute religion, that which results from the simple fact of a high moral conscience, placed face to face with the universe. It is of no race, neither of any country. No revolution, no change, no discovery, will have power to affect it.

The closing paragraph may conflict with the idea of revealed religion, but there can be no doubt of the beautiful and admirable qualities in the life and philosophy of Aurelius.

FLOWER SONGS FOR FLOWER LOVERS. Compiled by Rose Porter, author of "Summer Dayswood." "A Song and a Sign," etc. New York: Anson D. F. Randolph & Co. 18mo. pp. 184. (\$1.00).

The prettiest and daintiest things that have been said about flowers by all their poetic lovers are gathered in this book, which thus presses between its covers as rare a collection of posies as one may easily find. Milton and Shelley and Goethe, Shakespeare and Tennyson and Longfellow, Mrs. Browning, Mrs. Hemans and Jean Ingelow, and a score of others are here represented in an olio of blossoms, in clusters of lily-bells, in field-posies, daisies and violet patches, from which one seems almost to inhale the fragrance of the flowers themselves. Lovers of such lovely things will find the volume singularly delightful.

A RARE PIECE OF WORK; or, Gilkie's Court. A Story for Old and Young. By P. B. Chamberlain, author of "The Mistress of the House," etc. New York: Thomas Y. Crowell. 18mo. pp. 272.

This story shows the effects of love and kindness in dealing with the ignorant and degraded. In a little mission school of ragged children is found material of which useful men and women are made through the patience and gentleness of self-denying teachers. Some of the toughest of actual questions are raised and discussed, especially in the case of the boy who was black and the little girl who was blind. "Why did God make me so?" each bitterly asked, but a glad and blessed solution was reached. The colored boy became a missionary to Liberia and the blind girl a sweet and trusting woman. It is a wholesome book for people to read who would do good to others or would be helped in solving the puzzling questions that arise over the presence of sin and suffering in the world.

The "American Book Exchange" (New York) publishes a 16mo volume of 674 pages entitled *American Patriotism*, and composed of speeches, letters and other papers which illustrate the foundation, development and preservation of the United States of America. About one-third of the book is devoted to the Revolutionary epoch, and embraces characteristic extracts from the utterances of Franklin, the Adamses, Hancock, Edward Everett, Washington, and a score of others. Taken as a whole the book presents noble specimens of the learning, wisdom, eloquence and patriotism of the National fathers from Washington to Lincoln. The compilation was made by Prof. Selim Peabody, and is calculated to thrill the patriot and interest as well as delight every student of the national progress. The price is only fifty cents.

From I. K. Fink & Co. (New York) we have *Mister Horn and His Friends* and *The Orations of Demosthenes* (Vol. 1). The former is by Mark Guy Pearse, and its aim is to teach and enforce the lesson of systematic giving. It is illustrated and well calculated to do good. The latter embraces twelve of the most famous orations of the celebrated Athenian, and is to be followed by another volume. The translation is made by Mr. Thomas Leland, who has preserved much of the strength and beauty of the original Greek. They comprise Nos. 32 and 33 of the "Standard Series," and will be mailed to any address for 15 and 20 cents respectively. It is gratifying to see sensational and bad literature thus driven to the wall.

White Hands and White Hearts is the title of a new and interesting book by Ernest Gilmore, just published by the National Temperance Society and Publication House. It is well written and pure in tone. Among other valuable lessons it shows the need of patience and trusty duty engaged in temperance work and for the salvation of others. A deep religious spirit pervades the whole volume, making it specially adapted to Sunday-schools and home reading.

Frank Leslie's Sunday Magazine for August contains a surprising amount of wholesome and instructive reading. A sketch of "Sister Dora," the wonderful Staffordshire nurse, of missionary work in Patagonia, of St. Paul's mission at Athens, of Venice, and of other places and scenes, all illustrated, form but a small part of its attractions. Edward Everett Hale begins a story—"Robinson in New York"—and there is a great variety of miscellaneous historical, literary and other reading.—New York: The Sunday Magazine.

The National Temperance Society (New York) has published a temperance song book, containing gospel hymns, prohibition songs, rallying songs, songs of encouragement and triumph, etc. It is well adapted for use in temperance work.

There was hardly need of an announcement to assure the public of the character of the books that the new firm of James R. Osgood & Co. is to bring out. The past record of the senior member at least would vouch for that. But the announcement is made, and what with new books and new editions, the list is almost attractive one. The Memorial History of Boston in four large volumes, heads the list, and it is expected that the first volume will be ready in September. Tennyson's "Dream of Fair Women" is to be issued in an illustrated edition, similar to "The Hanging of the Crane," etc., and a series of Dramatic Biographies of American Actors will include volumes on Edwin Forrest by Lawrence Barrett, the Booths by Mrs. Asia Booth Clarke, the Jeffersons and the Wallaces by William Winter, Charlotte Cushman by Mrs. Clement, etc. The series is to be edited by Laurence Hutton. The announcement also includes a new and cheaper edition of Wincklemann's History of Ancient Art, in two volumes, containing all the valuable copperplate engravings of the original, and printed from new plates; a volume on Self-Culture, containing twenty-two lectures by James Freeman Clarke; new editions of Dr. Kendrick's "Poetical Favorites," with a third and concluding volume; a volume containing Records and Reminiscences of the Radical Club of Chestnut Street, Boston, prepared under the direction of Mrs. John T. Sargent; Spooner's Biographical and Technical History of the Fine Arts, revised, enlarged and brought down to date by Mrs. Clement; a collection of tales, sketches and poems by the late Fitz James O'Brien; a volume of poems by William Winter and an enlarged edition of his "Trip to England"; a complete edition of George Arnold's Poems, a serial work, "Illustrations of the Earth's Structure," by Prof. Shaler and Davis, illustrated with heliotype impressions of photographs from Nature. The Cesnola Collection of Cyprus Antiquities, a large folio, published in parts and containing nearly 500 plates; a book for the children by Mrs. Hale, containing the amusing Adventures of the Peterkin Family; Dr. Angell's Records of the late Wm. M. Hunt, reprinted from the *Atlantic*, with additions and illustrations; nine new volumes in Mr. Sweetser's series of Artist Biographies; a Congressional District Vote Map, exhibiting the political status of every Congressional district by a system of colored bars; together with a number of new editions of popular and standard works, book on art, etc.

LITERARY NOTES.

D. Lothrop & Co. will bring out shortly an American edition of "The Englishman and the Scandinavian; or A Comparison of Anglo-Saxon and Old Norse Literature." The next volume of their Spare Minutes series will be by Thomas Hughes, entitled "True Maillies."

The August *New Awake* will contain an account of the New York Art School for children, known as "The Children's hour." It will be fully illustrated by Jessie Curtis. It will also have a charming story for young girls by Nora Perry, entitled "Miss Violet." The scene is laid at Newport.

Mr. Pentecost's "Life and Bible Studies" issued in March by James H. Earle (Boston) is already in its fourth edition.

C. C. Coffin (the famous war correspondent, "Carleton") who is writing General Garfield's life, was at one time with his command, and has since his nomination been welcomed to his home in Ohio, so that the public will look for a full and authentic as well as brilliant volume at his hands. It is to be issued immediately by James H. Earle (Boston) and sold by subscription.

Rand, McNally & Co., the map publishers of Chicago, issue a complete sectional map of Colorado, showing on a scale of twelve miles to one inch, the location of all the new mining towns, railroad extensions, stage routes, &c., all brought to date, colored by counties, and neatly bound in cloth cases; size of inches.

GENERAL GARFIELD'S LETTER OF ACCEPTANCE.

Mentor, O., July 12. General Garfield has forwarded to Senator Hoar, of Massachusetts, the following letter, accepting the nomination tendered him by the Republican National Convention:

Text of the Letter.

MENTOR, O., July 12, 1880.
Dear Sir:—On the evening of the 8th of June last I had the honor to receive from you, in the presence of the committee of which you were the chairman, the official announcement that the Republican National Convention at Chicago had that day nominated me for their candidate for President of the United States. I accept the nomination, with gratitude for the confidence it implies, and with a deep sense of the responsibilities it imposes. I cordially endorse the principles set forth in the platform adopted by the convention. On nearly all the subjects of which it treats my opinions are on record among the published proceedings of Congress. I venture, however, to make special mention of some of the principal topics which are likely to become the subject of discussion, without reviewing the controversies which have been settled during the last twenty years, and with no purpose or wish to revive the passions of the late war.

DEMANDS OF THE REPUBLICAN PARTY.

It should be said that while the Republicans fully recognize, and will strenuously defend, all the rights retained by the people, and all the rights reserved to the States, they reject the pernicious doctrine of State supremacy, which so long crippled the functions of the national government and at one time brought the Union very near to destruction. They insist that the United States is a nation, with ample power of self-preservation; that its Constitution and laws made in pursuance thereof are the supreme law of the land; that the right of the nation to determine the method by which its own legislature shall be created can not be surrendered without abandoning one of the fundamental powers of government; that the national laws relating to the election of representatives in Congress shall neither be violated nor evaded; that every elector shall be permitted, freely and without intimidation, to cast his lawful and rightful vote; that he who has honestly counted, and that the potency of his vote shall not be destroyed by the fraudulent vote of any other person. The best thoughts and energies of our people should be directed to those great questions of national well-being in which all have a common interest. Such efforts will sooner restore perfect peace to those who were lately in arms against each other, for justice and good-will will outlast passion. But it is certain that the wounds of the war can not be completely healed, and the spirit of brotherhood can not fully pervade the whole country, until every citizen, rich or poor, white or black, is secure in the free and equal enjoyment of every civil and equal right guaranteed by the Constitution and the laws. Wherever the enjoyment of these rights is not assured, discontent will prevail, immigration will cease, and the social and industrial forces will continue to be disturbed by the migration of laborers and the consequent division of property. The national government should exercise all its constitutional authority to put an end to these evils, for all the people and all the States are members of one body, and no member can suffer without injury to all.

EVILS AT THE SOUTH—POPULAR EDUCATION.
The most serious evils which now afflict the South arise from the fact that there is not such freedom and toleration of political opinions and action that the minority party can exercise an effective and wholesome restraint upon the party in power. Without such restraint party rule becomes tyrannical and corrupt. The prosperity, which is made possible in the South by its great advantages of soil and climate will never be realized until every voter can freely and safely support any party he pleases.

Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained. Its interests are entrusted to the States and to the voluntary action of the people. Whatever help the national government should be given to the States to the support of the church and the State in everything relating to taxation should be absolute.

NATIONAL FINANCES.

On the subject of national finances my views have been so frequently and fully expressed that little is needed in the way of an additional statement. The public debt is now so well secured and the rate of annual interest has been so reduced by refunding, that rigid economy in expenditures and the faithful application of our surplus revenues to the payment of the principal of the debt will gradually, but certainly, free the people from its burdens, and close with honor the financial chapter of the war. At the same time the government can provide for all its ordinary expenditures and discharge its sacred obligations to the soldiers of the Union and to the widows and orphans of those who fell in its defense. The redemption of specie payments, which the Republican party so courageously and successfully accomplished, has removed from the field of controversy many questions that long and seriously disturbed the credit of the government and the business of the country. Our paper currency is now as national as the flag, and resumption has not only made it every where equal to coin, but has brought into use our share of gold and silver. The circulating medium is more abundant than ever before, and we need only maintain the equality of all our dollars to insure to labor and capital a measure of value from the use of which no one can suffer loss. The great prosperity which the country is now enjoying should not be endangered by any violent changes or doubtful financial experiments.

THE LABOR OF THE NATION.

In reference to our customs laws, a policy should be pursued which will bring revenues to the treasury and enable the labor and capital employed in our great industries to compete fairly in our own markets with the labor and capital of foreign producers. We legislate for the people of the United States, not for the whole world, and it is our glory that the American laborer is more intelligent and better paid than his foreign competitors. Our country can not be independent unless its people, with their abundant natural resources, possess the requisite skill at any time to clothe, arm, and equip themselves for war, and in time of peace to produce all the necessary implements of labor. It was the manifest intention of the founders of the government to provide for the common defense, not by standing armies alone, but by raising a greater army of farmers, whose intelligence and skill should powerfully contribute to the safety and glory of the nation.

THE MISSISSIPPI RIVER.

Fortunately for the interests of commerce there is no longer any formidable opposition to appropriations for the improvement of our harbors and great navigable rivers, provided that the expenditures for that purpose are strictly limited to works of national importance. The Mississippi river, with its great tributaries, is of such vital importance to so many millions of people, that the safety of its navigation requires exceptional consideration. In order to secure to the nation the control of all its waters, President Jefferson negotiated the purchase of a vast territory, extending from the Gulf of Mexico to the Hudson River. The wisdom of Congress should be invoked to devise some plan by which that great river shall cease to be a terror to those who dwell upon its banks, and by which its shipping may safely carry the industrial products of 25,000,000 of people. The interests of agriculture,

which is the basis of all our material prosperity, and in which seven-twelfths of the population are arrayed, as well as the interests of manufacturing and commerce, demand that the facilities for cheap transportation shall be increased by the use of all our great water courses.

THE CHINESE QUESTION.

The material interests of this country, the traditions of its settlement and the sentiment of our people have led the government to offer the widest hospitality to emigrants who seek our shores for new and happier homes, willing to share the burdens as well as the benefits of our society, and intending that their posterity shall become an indistinguishable part of our population. The recent movement of the Chinese to our Pacific coast partakes but little of the qualities of such an emigration, either in its purposes or its result. It is too much like an invasion, too much like an invasion to be looked upon without solicitude. We can not consent to allow any form of servile labor to be introduced among us under the guise of immigration. Recognizing the gravity of this subject, the present administration, supported by Congress, has sent to China a commission of distinguished citizens for the purpose of securing such a modification of the existing treaty will prevent an evil likely to arise from the present situation. It is confidently believed that these diplomatic negotiations will be successful without the loss of commercial intercourse between the two powers, which promises great increase of reciprocal trade and the enlargement of our markets. Should these efforts fail, it will be the duty of Congress to investigate the evils already felt and prevent their increase by such restrictions, without violence or injustice, will place upon a sure foundation the peace of our communities and the freedom and dignity of labor.

CIVIL SERVICE REFORM.

The appointment of citizens to the various executive and judicial offices of the government is, perhaps, the most difficult of all duties which the Constitution has imposed on the Executive. The convention wisely demands that Congress shall co-operate with the executive departments in placing the civil service on a better basis. Experience has proved that, without frequent changes of administration, no system of reform can be made effective and permanent without the aid of legislation. Appointments to the military and naval service are so regulated by law and custom as to leave but little ground for complaint. It may not be wise to make the same law for the civil service, but, without invading the authority or necessary discretion of the Executive, Congress should devise a method that will determine the tenure of office and greatly reduce the uncertainties which make the service so uncertain and unsatisfactory. Without depriving any officer of his rights as a citizen the government should require him to discharge all his official duties with intelligence, efficiency and faithfulness. To wisely select from our vast population those who are best fitted for the many offices to be filled requires an acquaintance far beyond the range of any one man. The Executive should, therefore, rely for the information and assistance of those whose knowledge of the people and the duties in which they are to be performed best qualifies them to aid in making the wisest choice.

IN CONCLUSION.

The doctrines announced by the Chicago Convention are not the temporary devices of a party to attract votes and carry an election; they are deliberate convictions, resulting from a careful study of the spirit of our institutions, the events of our history and the best impulses of our people. In my judgment these principles should control the legislation and administration of the government. In any event they will guide my conduct until experience points out a better way. If elected it will be my purpose to enforce strict obedience to the Constitution and the laws, and to promote as best I may the interest and honor of the whole country, relying for support upon the wisdom of Congress, the intelligence and patriotism of the people and the favor of God.

With great respect, I am

Very truly yours,

J. A. GARFIELD.

To Hon. GEORGE F. HOAR, chairman of the committee.

News Summary.

Miscellaneous.
The St. Gothard tunnel will not be ready for traffic until next April.

Judge Lawrence, of Ohio, has accepted the appointment of first controller of the Treasury.

Jay Gould, Russell Sage and others propose to build a railroad between Quincy and Chicago, Ill.

General Hancock's letter of acceptance will not probably be ready for a fortnight.

Burglars cleared out Harrison's clothing store at Bank, N. J., Wednesday night; loss \$10,000.

Thirteen hundred French common-law criminals were pardoned by President Grevy on the sixth inst.

The reported massacre of several Cuban prisoners by the Spaniards, near Santiago de Cuba, is confirmed by letters received in New York.

Upward of \$500,000 worth of oil and other property has been destroyed by fire during the past week in the Bradford, Pa., region.

Orders have been sent to General Pope by the government to suppress any attempt at invasion of the Indian Territory, and to arrest all trespassers therein.

Mrs. Richard Hope, of Brunswick, N. J., was drowned in a bath-tub, Wednesday, being seized with a fit as she was about to bathe.

During the year ending on the 30th ultimo 263,726 immigrants arrived in the United States against 99,224 the year previous.

The British troops are making preparations to evacuate Cuba, and to this and all the forts around Shipur have been mined. The troops will abandon the city about the middle of next month.

An appalling colliery explosion occurred at Risco, six miles from Newport, England, Thursday, by which one hundred and nineteen miners lost their lives.

Jennie, daughter of the late John McGraw, of Ithaca, N. Y., a girl worth \$4,000,000, or \$5,000,000, was married to Prof. Willard Fisk, of Cornell University, Wednesday, at Minister Walter's Berlin residence.

Peru and Bolivia are to form a confederation as one country, under one flag, to be known as the United States of Peru and Bolivia. After the capture of Africa, the Chilean soldiers burned every house in the city to the ground, and believed that Lima will meet with a similar fate should it be captured.

A terrible wind-storm visited a portion of the village of Hanover, N. H., Friday, demolishing or unroofing several buildings, but fortunately not passing over the more thickly settled portion of the town, and thus doing comparatively small damage to property. No person was seriously injured. In South Chester, Pa., Friday, 35 houses were unroofed and much other damage done by a tornado over the place.

The disputes over James Lick's will at San Francisco have finally been settled, John Lick, his son, getting \$25,000 by the compromise, besides his \$150,000 by the last deed of trust.

The trustees of the estate are now waiting for the property to advance in value before disposing of it according to the following bequests: Old Ladies' home, \$100,000; monument in Golden Gate park to Francis Scott Key, author of the "Star-spangled Banner," \$50,000; observatory and telescope, \$700,000; mechanical school of arts, \$200,000; public baths, \$150,000; statutory city hall, \$100,000; Protestant orphan asylum, \$25,000; ladies' relief society, \$25,000; San Jose (Cal.) asylum, \$25,000. By will James Lick, San Francisco, bequeathed a society and academy of science, a library, a lecture, but it is doubted whether they get anything after the bequests are paid, though they expected something handsome.

The property being divided soon after Mr. Lick's death.

General Arthur, the Republican candidate for the Vice-Presidency, has published his

letter of acceptance, in which, after reviewing the situation, he is led to confidently expect a Republican triumph.

ITEMS.

In some parts of Russia, locusts and other active pests are destroying the crops.

The ranch of Captain R. King, of Nueces county, Texas, is inclosed by a wire fence 175 miles in length, inclosing 253,000 acres of grazing land.

The largest cotton-seed-oil mill in the United States is erecting in Little Rock, Ark. The building is 200 feet by 80. The machinery will be run by a 300 horse-power Allis-Corbin engine.

There will be twelve stands of presses with four presses in each stand, having a capacity of using 300 tons of cotton seed per day. The works will employ, when completed, 650 men in the various departments.

The wheat midge or fly is a serious depredator which farmers, with care, can in large measure mitigate, although none of the remedies practised have been sufficient to insure the growing wheat from its ravages. Whenever the screenings of the flanning mill abound with the yellow larvae of the midge they should be burned or fed under the surface of the ground. These larvae feed on the wheat, and will evidently mature into a swarm of flies that will exist at the expense of the wheat crops following. These larvae feed on the wheat, and will evidently mature into a swarm of flies that will exist at the expense of the wheat crops following.

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\$5.75; St. Louis flour is firm at \$6.00 per 50; choice and fancy brands of bakers' flour at \$6.00 45; medium spring wheat extras sell at \$4.25 45; low extras at \$3.50 45; super at \$3.25 45; winter wheat patents at \$5.50 75; and spring wheat patents at \$5.75 50 per bu. Rye flour is in good demand and selling at \$4.50 50 per bu. for superfine and extra. Corn meal is in moderate demand, with sales at \$2.35 45 per bu. for fresh ground and kindred. Oatmeal is in steady request and change and 35-40 cts. per bu. for straight-ground Western, and \$5.00 75 for choice and fancy cut brands.

ORNS. There has been some demand for export, and sales of 50,000 bushels have been made at 43c. The local trade is light at 53c 45 c per bushel for mixed and yellow.

OATS. Prices show no change, and the market remains dull at 39c for No 2 white; 42c 45 for No 1 and extra, and 36c 38c for mixed and No 3.

MILL FRED. Shorts are scarce, and sales have been made \$17.00 per ton, and Feed and Middlings are quoted at \$17.00 to \$18 per ton.

PROVISIONS.

PORK. The position of the market for hog products is a strong one, and there is a steady demand at the prices. Stocks here are in the interior are light, and the market is firm, with a good inquiry from the other side. The Spanish trade are in the West. Prices in the Liverpool market, and there is no accumulation of American cut and boxed meats at any point on the other side. We quote prime and extra prime pork at \$11.50 50 per cwt. for small hams, and \$11.75 50 for large hams, and \$11.50 50; long cut clear at \$17.15 50; short cut clear at \$17.50 50, and shoulders at \$18.15 50. Smoked hams and shoulders are in demand, with sales at \$15.50 50; long cut clear at \$17.15 50; short cut clear at \$17.50 50, and shoulders at \$18.15 50. Smoked hams and shoulders are in demand, with sales at \$15.50 50; long cut clear at \$17.15 50; short cut clear at \$17.50 50, and shoulders at \$18.15 50. Smoked hams and shoulders are in demand, with sales at \$15.50 50; long cut clear at \$17.15 50; short cut clear at \$17.50 50, and shoulders at \$18.15 50. Smoked hams and shoulders are in demand, with sales at \$15.50 50; long cut clear at \$17.15 50; short cut clear