

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

8-4-1880

The Morning Star - volume 55 number 31 - August 4, 1880

Freewill Baptist printers

Follow this and additional works at: https://scarab.bates.edu/morning_star

The Morning Star.

VOL. LV.

THE MORNING STAR, DOVER, N. H., AUGUST 4, 1880.

NO. 31

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,

ISSUED BY THE

Free Will Baptist Printing Establishment,

Rev. I. D. STEWART, Publisher,

To whom all letters on business, remittances of

money, &c., should be addressed, at Dover, N. H.

All communications designed for publication

should be addressed to Editor The Morning Star,

Dover, N. H.

Terms: \$2.00 per year, if paid strictly

in advance; \$2.50 if paid within the

first thirty days, and \$3.50 if not.

The Morning Star.

WEDNESDAY, AUGUST 4, 1880.

THE CONFERENCE ENDED.

THE NEW DURHAM PILGRIMAGE.

The centennial Conference is ended. We are already launched on our second century. It has been a memorial Conference. We believe it will be a memorable one.

Its spirit from beginning to close was excellent. Men differed, but they differed like men, and the will of the majority was cordially accepted. The report of the committee on the ministry caused the most discussion. Brethren were rightly jealous for the independency of the church, as well as desirous that the standard of the ministry should be raised. The action taken will, we trust, compass both of these aims.

The enterprising spirit shown by the Western brethren, and their desire to promote the cause in that section, are especially gratifying. They are organizing there, engaging in systematic missionary effort and show an increasing purpose to act through the established channels of denominational benevolent work. The year and the occasion have seemed to give an impulse to all our work, which we pray may increase in force, until the denominational standard shall be borne higher and farther than ever before.

The presence of the aged brethren was particularly noticeable. It was as though they had come together to transmit to other hands the precious cause which they had through years of toil and denial so efficiently promoted. Their service has never seemed so noble to us as it did in the light of these centennial exercises. We salute them as heroes. We crown them with praise that is well deserved, and hand down their example to the generations that follow them.

It is a time to study the causes of the denomination's origin and progress. The principles for which the fathers contended have not all triumphed. The devotion, the zeal, the self-denial, the missionary and evangelistic type of labor which characterized the earlier laborers are still needed, and will as readily win their way.

The closing day was passed at New Durham ridge, where Randall formed the first church a century ago, and where his remains lie buried. The monument in his memory, standing in the field where he used to toil, near to the waving grain and rustling corn that grows to-day as it did then, with the floral cross leaning against its base and a crown of wild flowers and immortelles on its summit, was not more suggestive or beautiful than the tender and loyal regard in which the thousand hearts there enshrined his name. Looking off to the White and Franconia hills in the north, and upon the vales and hamlets and winding streams nearer at hand, one felt that possibly the scene had its influence in enlarging and ennobling the faculties of the founder of the denomination.

The old house still stands there, and the very room in which the first church was organized. As we stood upon its worn floor, and reflected that only so recently the representative gatherings of the whole denomination were accustomed to assemble within its walls, the lessons of Randall's life, who did not so much as dream of founding a denomination but only of organizing Christian churches to promote the salvation of men, assumed new force and significance. Honor the truth. Seek for souls. The results are bound to be blessed.

The New Durham church, with some assistance from churches in adjoining towns, spread a bountiful collation in the grove for the large company in attendance. A banner with the words "Welcome All" floated over head, and both feast and banner were typical of the holy communion to which Free Will Baptists believe that the Master welcomes all his followers. Pres. Cheney rapped to order at 12:30, and after the singing of such hymns as "I will guide thee," "Tis the promise of God," "I will sing of my Redeemer," prayer was offered by Rev. O. E. Baker, of Iowa, and addresses appropriate to the occasion followed by Prof. R. Dunn, Dr. A. H. Quint, Pres. Goadby, and a poem was read by Rev. T. H. Stacy, of New York, which was written for the occasion by Mrs. V. G. Ramsey. The special service at Randall's grave, which we had anticipated as being the most impressive of all, had to be omitted on account of a passing shower.

We have spoken of this day at New Durham out of its regular order, because

we knew our readers would be impatient to learn about it. We can not lay aside our pen without recording the earnest wish that the quickening influences of these past ten days may not be allowed to die out of our hearts. We have been reminded how nobly the fathers wrought. Their mission was one of protest against the wrongs and follies of their time. Many of the foes which they battled have been defeated, to be sure, but other foes remain. Freedom's cause is still to be won by brave, fresh service, by strong blows, and by uncompromising fidelity to truth and liberty. The very forms and ceremonies that we cling to may have the seeds of error in them. If it be true, as the *Christian Register* says on another page, that our doctrines may all be enjoyed in the other denominations, it proves, if it proves anything, not that we should undertake the impossible work of distributing ourselves among those denominations, but that the other denominations should come to us, where alone the Baptist can enjoy his ordinances, the Congregationalist his discipline, the Methodist his Arminianism and the Unitarian his freedom. We hold the standard under which all may unite. Let us cling loyally to it.

GENERAL CONFERENCE.

(Continued from last week.)

SATURDAY.

The 5:45 prayer meeting was conducted by Rev. A. A. Smith, of Minnesota, and the 8:45 by Rev. Mr. Davis, of Minnesota. Both were well attended and interesting.

THE WOMEN'S MEETING.

The meeting of the women in the grove was called to order by Mrs. Bowen, of Maine, promptly at 9 o'clock. After singing "There is a Work," Mrs. Dexter, of Rhode Island, read a selection of Scripture. Prayer was offered by Mrs. Nickerson, of New York city. A paper was then read by Mrs. Mary Latham Clark, of New Hampshire, who is a well-known writer for Sunday-school papers. Mrs. Clark made reference to the charge of our Lord to Peter, "Feed my lambs," and then proceeded to apply this same injunction to the Christian workers present. We must endeavor to place over our scholars, especially the smaller ones, the very best teachers possible. We must seek to simplify the doctrines of the Bible, and so illustrate them that the smallest child will understand them. We must prepare ourselves for this work by constant and prayerful study of the Bible. We must teach them that Jesus is a living and a loving Saviour, and that the Christian religion is a practical, every-day religion which enters into life and makes us all happier.

After singing, Mrs. F. S. Mosher read a paper in regard to the necessity of Sunday-school work among the children of our own land and those who are constantly coming to us from other lands. It is of exceedingly great importance that these latter, especially, be met by warm Christian hearts and pure Christian teaching. An earnest appeal was made to all workers present to engage heartily in the work.

The paper bore particularly upon the importance of pure and instructive literature in Sunday-schools, and claimed that our own publications were best suited for our own schools, from the fact that they endeavor to teach and perpetuate the principles whose triumph hitherto this centennial Conference celebrates.

The next exercise consisted in answering questions, the exercise being conducted by Mrs. Brewster, of Rhode Island. The meeting closed by singing.

THE CONFERENCE.

Conference met at 9 o'clock, and Rev. G. H. Ball, of New York, offered the opening prayer. A letter was read from Rev. C. G. Ames, offering the hearty greetings of the Unitarians, and pledging their co-operation against the hosts of ignorance, bigotry and sin. He referred freely to his former connection with the Free Will Baptists, and expressed deep interest for the success of all work which would benefit mankind. A letter from Rev. Dr. Bellows, introducing Rev. Mr. Ames as the delegate from the Unitarians, was previously read.

President Goadby was then formally presented to the Conference as a delegate from the General Baptists of England. His remarks were humorous and interesting, wit and thoughtfulness alternating in what he said. He was glad to come, and would gladly come to the next centenary if he should be sent. He compared the two denominations. Dan Taylor was to the General Baptists what Benjamin Randall was to the Free Will Baptists. Mr. Taylor was a Particular Baptist, and had to walk one hundred miles, sleeping under a haystack on the way, to find a General Baptist who would baptize him. Returning to Yorkshire, he afterwards heard of some General Baptist churches in the midland counties that had arisen under the preaching of Whitefield and Wesley. These were the life-blood of the General Baptists. They suffered at first from the opposition to education and missions, as Free Will Baptists did,

but that has long since passed away in both denominations. The General Baptists suffer somewhat from the greater attractions which the larger Baptist body holds out to their young and perhaps worldly-minded men, but their going away is not always a loss.

The mission of the delegates from England to this country thirty-three years ago was to cultivate acquaintance with Free Will Baptists, encourage them in missionary work and stimulate the anti-slavery spirit. The slave is now free. Freedom's battle is always won.

The controversies which the General Baptists have to engage in England are with Ritualism and kindred questions. They were never bound by Calvinism, and that doctrine is fast disappearing from England and Scotland. Mr. Goadby admired our creed, which is simple and practical, like their own, instead of being speculative. He referred to the range of scientific discussion, but believes that the wise God takes care of all. Nature is only the thought of God expressed in creation. They do not rigidly enforce the doctrine of the eternity of future punishment, but as a rule the denomination in England stands on the old lines of truth.

He was gratified to note the growth of the Free Will Baptist denomination since he was here twenty years ago. He thinks the General Baptists sustain their denominational institutions better than the Free Will Baptists do, but they have not such a printing establishment among them in England as we have, and can get none. He expressed a wish that the two denominations might unite in publishing something of international denominational interest. Mr. Clifford, if he could have been present, would have spoken at length on this point. Mr. Goadby was frequently interrupted by applause, showing the interest and appreciation with which his remarks were greeted.

Rev. Jonathan Woodman, one of the delegates of the Conference to the General Baptists in 1848, by request of the Moderator responded to the salutations of the English brethren. He said: "Rev. Eli Noyes, our first chosen and first ordained missionary, was my colleague. I am happy to bear testimony to his worth, his generosity and attainments. Many lamented his early death. The General Baptists of England were to us as an older sister, and they did much to nurse us. Rev. Amos Sutton was especially interested in us, and did much to interest us in the cause of Foreign Missions. His letter to us from India, published in the *Morning Star*, is still preserved and read with interest. I had much to do with the publication of the *Star*. I was one of the company which started the project. The first paper on which it was printed was purchased of Dea. Cheney, of Ashland, the father of the moderator of this Conference. Though England is territorially small, yet her influence is widely felt. She rules over vast territory. Her moral influence is potent. We, as a denomination, feel the influence exerted upon us by our English brethren."

"The first deputation sent to us by them was at our General Conference in 1847, held at Sutton, Vt. It was composed of Revs. Jabez Burns, D. D., and Rev. Joseph Goadby, the fathers respectively of the brethren who are with us to-day, and in response to their visits we were sent. We had been passing through severe struggles especially in our educational work. I had engaged in the work of raising funds for our Biblical school then located at Whitestown, N. Y. It had commenced in 1844, and for three years the work moved slowly. Poor ministers were the principal donors. The presence and words of our English brethren gave the work a new impulse and the sum of \$10,000 was secured. This was done at the Conference, and I will remember that Elias Hutchins, that sainted soul, was called upon to offer a prayer of thanksgiving to God. Now I am glad that our brethren are here to witness what God hath wrought for us as a people. I will recollect the kind welcome which I received from Joseph Goadby in England, and he did much to render my stay in England of the most pleasant character. After attending their Conference I visited many historic places, and I received the kindest attention from all. My knowledge of the General Baptist brotherhood was greatly enlarged. We are heartily glad of the presence and words of these brethren, and we bid them Godspeed in every true way."

The letter from the Kansas & Nebraska Y. M. having been mislaid, Rev. A. D. Williams, the delegate from that body, gave some account of its location, its organization, its size and of the ministers laboring in it. The field is a promising one and aid is sought in its behalf.

Rev. Silas Curtis, of the Historical Committee, which has charge of the Free Will Baptist Historical Library, reported that \$50 had been given by the Printing Establishment towards its work.

Rev. J. I. Porter was then introduced as a delegate from the Free Baptists of Nova Scotia. Provincially, he said, are accustomed to follow in the shadow of England's greatness. Speaking of the denomination there, he said that they also traced their origin to the preaching of Henry Allen, Benjamin Randall, and others. Restricted communion was the moving cause

of their origin. Their churches were called Free Baptist and Christian Baptist, but there was no organic union among them until 1837. Rev. Mr. McGrey, a Free Will Baptist from Maine, represented the Free Will Baptist element, but a division occurred; and Father Chaney, of Maine, went and organized other churches. Thus the Free Will Baptist cause became established, and in 1866, for certain reasons these two branches united and took the name of Free Will Baptists. There is a strong feeling there in favor of union with the denomination in the States. He thought it possible that it might be consummated before the next General Conference. He hoped they would soon be doing more for our educational work.

Rev. Mr. Penney, of Maine, pleasantly responded to Mr. Porter's remarks.

Rev. S. Curtis read the report of the committee on Necrology. Since 1877, seventy-six ministers have died, three of whom were members of the last General Conference. The average age of 73 of these ministers was 69 1/2 years. The list was afterwards increased to 79 ministers who had died in three years. A tabulated list of the deceased ministers, reported, showing their age, residence, &c., will appear in connection with the minutes, which will probably be printed in the *Star*.

After this report Rev. A. H. Quint was introduced as the representative of the Congregationalists, the congratulations of whose 8,700 churches he was glad to bear to the Conference. It was a personal privilege for him to do this, he said; for he had a little family interest in the matter. But he would not be accused of having "hustled off to the Congregationalists," for he was born of Congregational parents.

Dr. Quint referred tenderly to the report on deceased ministers, just read, and eulogized the faithful service of the dead. He was familiar with the movement led off by Randall. He acknowledged its necessity, for it was a reaction against bondage, and its practical answer to the question, "Is there a vital religion of personal experience?" We all now believe in the sufficiency of God's grace to save all, and he believed the Free Will Baptists had greatly helped to accomplish this reaction from Calvinism. He referred to the refusal to receive the slaveholding delegates at the Conference of 1839, thereby rejecting 30,000 applicants from membership. But we must not be proud of our growth and record. You are heretical, he said, on the subject of infant baptism, and of women speaking in meeting. But on the latter question, the Congregationalists were ahead of us, for they have a woman as clerk of a State association, and they began to educate women at Oberlin long before we put women on our boards of college trustees. Dr. Quint related several amusing anecdotes in the course of his remarks, and closed with a most impressive description of once seeing some colored refugees come into our lines during the war, and each go and reverently touch the staff of the national flag floating above them. So may we all at length meet under the one standard of Christian love and fellowship, and of salvation in Christ.

Dr. Bowen responded to this address, briefly but happily.

Several items of business were then introduced and referred to the proper committees. Pres. Goadby offered the prayer at the adjournment. A brief session was held in the afternoon for the introduction of business, this being the last day on which it could be done.

AFTERNOON.—SUNDAY-SCHOOLS.

The afternoon was devoted principally to a consideration of the Sunday-school movement. The children were out in force, and did the most of the singing. Opening prayer was offered by G. F. Mosher. The historical paper was read by Rev. O. E. Baker, of Iowa, who, after referring to the beginning of the work in general, described the origin and progress of Sunday-schools among Free Will Baptists. The first school of which there is any knowledge was in operation in Wilton, Me., in 1819, in charge of Rev. John Foster. Their progress among us since then has been rapid. The S. S. Union was organized in 1836.

Prof. Dunn, of Mich., gave a stirring address, showing that the Sunday-school alone provides for the highest form of education, namely, that of the heart and conscience. Common schools and colleges attend to the intellect; Sunday-schools to the heart.

Rev. Geo. S. Ricker, of Mass., followed Prof. Dunn in a pleasant and profitable speech of 15 minutes. He presented the example of Robert Raikes, the founder of modern Sunday-schools, as a safe one to be imitated. The importance of Sunday-school work was strongly urged.

E. W. Page, Esq., of N. Y., who has been a life-long Sunday-school worker, then spoke, urging careful preparation on the part of teachers and giving many useful hints for the successful prosecution of Sunday-school work. His address was listened to with apparent interest.

D. Lothrop, Esq., of Boston, the dele-

gate of the Free Will Baptist S. S. Union to the S. S. Centennial just celebrated in London, arrived during the afternoon, and was greeted with applause. He briefly reported attendance at the London meeting.

EVENING.

Rev. A. L. Gerrish, of R. I., conducted a Bible reading in the grove, which was well attended and into which the speaker infused much spirit, and even enthusiasm. There was also a conference of Sunday-school workers, for a discussion of ways and means, to the end that the work might be better performed.

The week was full of work, and a weary company welcomed its close and hailed the approaching day of rest.

SUNDAY.

Sunday was literally crowded with meetings, but as they were all free will affairs no one can reasonably complain that too much worship was required. Prayer meetings began at a quarter before six and were in operation, full of life and interest, at nine in the evening. Dr. Burns preached in the grove in the forenoon, to an audience of 4000 people. His sermon was on the nature and office of Faith, Hope and Charity, and was a gem in the midst of all the precious things we have had. In the afternoon the attendance was still larger, and Pres. Goadby preached, also in the grove. His sermon was not only a finished literary production, but it was also a sermon of great spiritual force and enlightenment. His central thought was that God calls up leaders to meet emergencies, especially in his church. The audience was thrilled by the speaker's words.

Following this sermon, E. W. Page, Esq., of N. Y., led a Sunday-school, attended by 930 persons. Brief addresses followed on topics connected with Sunday-school work.

Rev. O. E. Baker, of Iowa, preached a stalwart denominational sermon in the evening, glancing at the past, but turning the thought especially to the future, where our record of the second century must be made.

The ladies held meetings of deep interest—the wonder being that they could find the unoccupied half hours to put them in. Mrs. Fenner, of R. I., conducted a children's service, which must have left good impressions in the minds of the many children and parents present. And there was also a "Mother's meeting," led by Mrs. Ramsey, of Me., which is described as having been full of tender interest.

The pulpits in the adjoining villages were also filled by members of the Conference.

MONDAY.

Following the usual morning prayer-meetings, the Conference met at 9 and was opened by prayer by Rev. E. Prescott, of New Hampshire.

Rev. E. Harding, of Maine, was assigned the seat and the place on the Foreign Mission committee, of Rev. E. G. Eastman, who had been summoned away. Several delegates had gone to the mountains, and the Conference was not disposed to excuse them. Rev. J. D. Malvern took the seat of Rev. J. D. Waldron, and also his place on the committee on the Printing Establishment.

It was voted that the Conference sermon, and the historical papers on Home Missions, Foreign Missions, and Sunday-schools, be accepted for use in a historical volume.

Resolutions of gratitude in view of the abolition of slavery, and of welcome to the delegates from colored associations in the South, were presented and referred. Also resolutions on the form of Sunday-school lessons and the use of tobacco, and a resolution in favor of woman suffrage, were presented.

Rev. O. J. Moon supplemented the letter from the Ontario Yearly Meeting by describing the home missionary work there. They have a working society and a promising mission among the Oneida and Muncie Indians. The committee on the ministry reported in part, and the item providing for a committee to frame a set of rules for licensing and ordaining ministers and for trying cases of ministerial scandal was adopted, and the subject referred to the committee on the ministry.

The Foreign Mission committee reported, and nominated persons to be elected as officers of the Society, but the nominations were referred back to the committee on motion of I. D. Stewart, who could not accept a place on the Executive Committee.

At half past ten the Conference adjourned to 2 o'clock in the afternoon, and gave the committees time to complete their reports. Rev. Mr. Langworthy, of New York, offered prayer.

The time between the adjourned Conference and noon was occupied in part by services in the grove, a sermon being preached by Rev. Addison Jones, of New York. It was a thoroughly interesting presentation of the binding force of the Sabbath.

AFTERNOON.

A reunion of past and present students, teachers and trustees of New Hampton Literary Institute was held in the grove

for the purpose of raising money to pay the floating debt on the institution of \$3,075. The school is fifty-seven years old, and has had a creditable history. Prof. Meservy stated the object of the meeting, and was followed by brief responses by Revs. Curtis, Stewart, True, Brewster, and others, subscriptions meanwhile being taken by persons passing through the audience. The meeting was quite well attended.

EDUCATION.

Pres. Cheney occupied the chair at two, when Conference re-assembled, and prayer was offered by Rev. Mr. Carr, of Ohio.

Rev. Dr. Bowen presented a sketch of the Free Will Baptist Education Society, which had its origin 41 years ago. Systematic educational work under its auspices began a year later, and has been prosecuted according to the means and facilities of the Society. The denominational fathers did not, as has been freely reported, oppose education, or an educated ministry, as such. But having always before their eyes the examples of ministers of the established or State church, whose qualifications were almost wholly of a literary and not of a spiritual character, it was but natural that they should take a position in opposition to this, and exalt heart power and purity of life in place of a trained intellect. That was what they did, without opposing the principle of education itself.

The work of the Education Society has, firstly, promoted education in the ministry, and, secondly, aided many institutions of learning, Hillsdale and Bates colleges, Maine State seminary, Storer college, New Hampton Institute and other schools being among the number. Our hope for the century to come, said the speaker, lies in the consistent working out of the educational principle in the denomination.

Rev. S. D. Bates, of Ohio, followed Dr. Bowen in a plea for spiritual culture in our schools. Conscience is a safe leader, he said, only when it is enlightened. Leaders of men are generally educated men. They seek the training of the schools. Hence the school should develop in them the spiritual powers. This is especially desirable in the case of writers, teachers, preachers, and all those who are preparing themselves for active professional life. Parents complain that the principle of piety declines among their children at school. To state the fact is the same as deploring it. The educated conscience is the force that will save the world.

To secure this, we must have Christian schools. Private benevolence must support them, for infidels, Jews and Catholics will never allow the public schools to be of that character. The Bible and all the principles of morality should be faithfully taught in these schools. Therefore Christian teachers should always be insisted upon. Spiritual power was the strength of the fathers. Let it not be said that we have any less of it in the second century than they had in the first.

Prof. Howe, of Bates college, spoke on theological instruction, which means instruction about God: that is, drawing out the doctrine about God. The church should demand this ability in its pastors. Their training should be accurate, for in details, such as the place of the comma in the translation of original texts, often lies the whole point of the matter under consideration. Students of the Bible are familiar with the many cases of doubtful reading, and every student of theology should know what these passages are and what the best opinions about them are. Skeptics are taking up points of Bible teaching from Genesis to Revelation and pressing the professed Christian with them. They can not be met by declamation or prayer, but by a system of interpretation that will satisfy all the conditions. Accurate teaching and careful study are needful in these cases. Theological institutions thus become a pressing demand of the times. The doctrines of God, brought forth in harmony and completeness, are essential, and the very details of daily life are intimately connected therewith.

Theological knowledge may be gained by private investigation, as the fathers gained it, or by study in the home of the pastors, or by study in the theological schools, which combines all the advantages of the other methods and adds many others. The duty of equipping our theological schools so that they may suitably accomplish their work thus becomes paramount.

Pres. Goadby spoke on the education of young men for the ministry. He had never been able to understand how people could be opposed to such education. All the great preachers have been educated. The great revival of the last century began in the university of Oxford, among its graduates. Institutions like that have been the springs of religious devotion. Ignorance is not the mother of devotion. To understand the Bible alone is not enough. It can not be properly understood without contemporaneous knowledge. Edward Irving once said, (Continued on fourth page.)

S. S. Department.

Sabbath-School Lesson.-Aug. 15.

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

ABRAM AND MELCHIZEDEK.

DAILY READINGS.

- M. The capture of Lot. Gen. 14:1-11.
T. The promises of God. Heb. 6:1-20.
W. Our High Priest. Heb. 5:1-14.
Th. Melchizedek a priest. Ps. 110:1-4.
F. Christ and Melchizedek. Heb. 7:1-28.
S. Christ and Melchizedek. Heb. 7:15-28.
S. Abram and Melchizedek. Gen. 14:12-24.

GOLDEN TEXT: "Jesus, made a high priest forever after the order of Melchizedek."—Heb. 6:20.

Gen. 14:12-24.

Notes and Hints.

"And they took Lot." Chedorlaomer, the King of Elam, that is of Susiana, was a powerful monarch and had made subject to himself the cities of the Dead Sea. After twelve years of subjection they revolted, and, joining battle with their oppressor, were defeated. Chedorlaomer and his allies then plundered Sodom and Gomorrah, and captured Lot with others.

"Who dwell in Sodom." Already he had gone from the neighborhood of Sodom to live within the city. From the neighborhood of temptation we pass within its borders by a straight though descending path.

"And took Abram the Hebrew." The word Hebrew means the "crosser-over," probably from Abram's crossing the Euphrates in coming into Canaan. "In the plain of Mamre." In the oaks, or terebinths, of Mamre. The place was in Hebron, 20 miles south of Jerusalem. "The Amorite." This man was a friend of Abram and united with him in the pursuit of those who had captured Lot. The Amorites dwelt on the mountainous parts of Canaan before the conquest.

"Armed his trained servants." "Led out his trained servants" is more literal. The Septuagint reads, "Numbered his trained servants." "Pursued them unto Dan." Dan was the name given by the Danites to Laish, after they had conquered it. Josh. 19:47. Hence this verse was not written by Moses, or else Laish has here been erased, and Dan substituted for it, by some scribe in copying the book. Dan is at the head of the Jordan. This pursuit was evidently made all unknown to the enemy.

"Divided himself against them." He made three divisions of his men, one hundred and six, if equally divided, to a company. "By night." In the night a few men can rout an army. "Hobab." Hobab is supposed to have been about two miles north of Damascus. The left of Damascus, as one faces the east, is here meant; and that is on the north of the city. From Dan to Hobab was more than thirty miles. Here is the first mention of Damascus in the Bible.

"At the Valley of Shaveh." Probably the valley of the Kedron, close to Jerusalem; for this valley is called "the king's dale." 2 Sam. 18:18. The king of Sodom escaped from the hands of Chedorlaomer and now rejoiced that his people were delivered from their captor.

"Melchizedek King of Salem." Probably Salem is an old name for Jerusalem. Melchizedek means "King of righteousness." It is impossible to tell whether he was a Canaanite or a descendant of Shem. His whole biography is here.

"Brought forth bread and water." To refresh Abram and his men.

"Priest of the most high God." Christ is called a priest "after the order of Melchizedek." Neither was the Levitical order; both were superior to Abram, both were kings and priests; neither had a formal consecration; of their priesthood there is no end. "He blessed him." Performed, in this act, a "priestly" function.

"Blessed be Abram." "May he be blessed" is the meaning. "Most high God." This is the first time that this name is given to God in the Bible. Afterwards it occurs often. "Possessor of heaven and earth." We have little idea of the force such words had in that idolatrous age and land. Gods and goddesses had many worshippers, but the "Most high God" was few.

"He gave him tithes of all." Of all the spoil captured from the foe Abram gave him a tenth part. Here is the first mention of tithes in the Scriptures. The Jewish law required the Jews to give a tenth part of their income for the support of the priesthood, and the temple service. "Give me the persons," &c. The goods taken from the enemy by Abram came principally from Sodom and Gomorrah; but, by the rules of war, they now belonged to Abram. "I have lifted up my hand." That is, had taken a solemn oath. "Notice the unselfish spirit of this noble man." "Lest thou shouldst say," &c. He would not be at all beholden to the king of wicked Sodom. He did not covet the riches of Sodom.

"Which the young men have eaten." Of the flocks some would be taken for food. "The men which went with me." Canaanites. Jewish exclusiveness had not yet arisen;—a proof of the antiquity of the story here recorded.

PRACTICAL LESSONS.

- I. We must not be found among evil men lest we be punished with them.
- II. Respect for the servants of God.
- III. The blessing of good men is peace.
- IV. If God is our portion we have all.

HINTS HERE AND THERE FOR TEACHERS.

Speaking in regard to the lessons commencing with the first Sunday in August, Rev. A. J. Tetsworth contributes the following article to the *Congregationalist*:

We begin with this lesson the study of the history of one of the most remarkable men in Biblical or any other annals. The life of Abraham is the fountain district far back and up in the mountains of antiquity, down from which flow the mightiest and best streams of influence which are blessing earth to-day. We are to spend seven weeks in exploring that remote and interesting territory. I hope we duly appreciate both the privilege and the labor of such an undertaking. It is a privilege to be allowed to transfer ourselves in thought to the times and scenes in the midst of which Abraham lived, and move about among the sources of so much that we hold dear and consider sacred, and trace the career of this wonderful man whom God so highly honored; but if we are to get the most possible out of this privilege, we must make up our minds to work. It is one thing to read what our lessons say of Abraham, and hear what the leader in teachers' meeting says, and consult the helps enough to qualify one's self in so-so fashion to occupy seven half hours as a medium through which this material, thus gotten together, may be brought into contact with the scholars' ears, and quite another thing to study the life and character of Abraham, so as to be acquainted with him, and have that living interest in him, which shall make teaching the lessons of his life a pleasure and an inspiration.

The teacher who undertakes to do the work of the next seven weeks well, will need to post himself in the geography of the subject, in the first place. It may not be possible to decide definitely where "Ur of the Chaldees" was, and it would be folly, in ninety-nine classes in a hundred, to discuss that question in the class, but the teacher should know the hypothesis in the case; and even though he be not able to settle upon one as clearly better than others, the acquaintance with the "setting" of Abraham in his geographical home, one must necessarily acquire in any careful looking up of this subject, will help give that natural and graphic body to the narrative which the teacher should seek by all means to present to the scholars.

Another quite essential thing preparatory to teaching the present course of lessons is as thorough a knowledge as possible of the manners and customs of those times: What were their political, social, religious habits? How did Abraham dress? How did he look? How civilized was he? We can not reproduce Abraham distinctly before our imaginations, can not have any such acquaintance with him as is a *sine qua non* of our talking of him to our classes not simply intelligently, but in an appreciative and so a really truthful manner, without thus knowing his surroundings. But even a greater consequence depends upon it. The character and life of Abraham are intimately involved with vital questions of morality and religion. We must know the state of society he lived in to understand the standard of morality of the people to whom he belonged. We cannot appreciate the lofty position he took without knowing what he had before him as the prevailing standard of his family and neighbors; and we must take into consideration the difference between his age and ours, his opportunities and ours, his standards and ours, or we shall do one of two foolish things; either overrate him, and thus give the sanction of a man, whom we suppose to be practically infallible, to practices which, judged by Christian standards, are bad and only bad; or underrate him, and, comparing him in certain respects with the consistent Christian or even the moral man of our day, be tempted to charge the Bible with making a saint out of a very questionable character.

Some one has said that ours is the old age of the world; that what we call antiquity was the childhood of the race. It would be folly to judge a child by a man's standard, so is it unjust to decide upon the moral character of the acts of such men as Abraham, living in the moral infancy of the race, on grounds four thousand additional years of human experience, nearly half of them lighted up by the spirit and teaching of Jesus, have established. Any fair treatment of the character and fame of Abraham, seen in his environment—as the evolutionists say—will result in testimony to the simple justice of the Biblical estimate of him. He was vastly ahead of his age, and stands out among the men of his time as the man of transcendent faculties, to whom God communicated the divinest truth about himself yet known, and of transcendent dignity, both of character and rank.

We get our first glimpses of Abram as he starts with his family upon one of those migrations southward and eastward, which seem from the earliest times to have borne masses of population away from the cradle of the race in the direction of Europe. His old father, the patriarch Terah, is the chief of the expedition. He is an extremely old man, and never sees the end of the journey. Terah dying on the way, his son Abraham becomes head of the family. It would be interesting to know how far Terah had been moved by the same impulse, already consciously felt by his son, to get away from his family and kindred—and from their worship of gods many—into a land where a new beginning might be made and a family, serving one god, founded. Was the old man, floated for a brief time on that irresistible tide of the divine purpose which was carrying Abraham towards Canaan and his wonderful destiny, permitted any gleam at all of the glory so infinitely opened before the rapt vision of the son? I am glad to hope that while Abraham was in whose spirit the divine revelation was made, the old father was not indifferent to the new truth his son began to see, and willingly went with him to his heaven-imposed exile from his idolatrous and corrupt surroundings in his native land.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—*Horace Bushnell.*

Denominational News.

The Star Office at the Weirs.

A center of special interest at the Weirs, in connection with the F. B. General Conference, is the cottage called the Laconia House.

This building, besides serving as headquarters of the local committee and as a Post-office, is also the local office of the *Morning Star*, where specimen copies may be seen, subscriptions made, &c. Here also are exhibited for sale most of the F. B. publications, among which are the History of the F. W. Baptists, Minutes of Conference, Butler's Theology, Butler's Commentary, Doctrine and Life, Treatise on the F. W. B. Faith, Minister's Manual, Psalms, Biographies of Burr, Day, Cheney, Marks, Oelby, Stevens, Jackson, etc., besides Registers, Tracts, Bibles, etc., etc.

There are also exhibited, but not for sale, many books of rare interest constituting what is called the F. B. Historical Library. These volumes consist of sets of pamphlets, such as sermons, lectures, catalogues, etc., bound together for preservation, and convenience of reference, bound volumes of former F. B. periodicals, and books formerly published by the denomination, but now out of print.

There are also to be seen in this place a large and beautiful photographic view of the F. B. Printing Establishment at Dover, N. H., and many photographic and other portraits of distinguished and beloved members of the denomination who have gone to their rest. Among them are Burr, Marks, Cheney, Hutchins, Day, Phillips, Buzzell, Stinchfield, Knowlton and many others. Of exceptional interest is the likeness of Benjamin Randall, miniature copies of which are for sale at a small price. There are also for sale some excellent stereoscopic views of the F. B. church and parsonage at New Durham, the old house and the room within it, in which the first F. W. Baptist church was organized, and the Randall monument.

There are also many interesting personal and denominational relics, among which are canes, locks of hair, etc., and several old Record Books of the New Durham church, Quarterly Meeting, Elder's Conference, etc.

One part of the room is devoted to an exposition of articles illustrating the appearance, life, religion, arts, manufactures, etc., of the people of India, among whom the F. B. Foreign Missions are established. A group of draped terra-cotta figures serves admirably to illustrate the costumes and appearance of the people of the different castes. Several specimens of manufactures, such as dress fabrics, metallic lamps, drinking cups, table dishes, rings, bracelets, tobacco-pipes, idols, toys, etc., show the proficiency of the people in the industrial arts; and some of their sacred books, or shasters, written upon strips of palm leaves, illustrate their literature. Some printed books afford specimens of the Bengali, Hindostani, and Oriya languages, in which the Bible and other religious works have been printed by missionaries.

Some particular things seem worthy of special mention.

A single bracelet, apparently of bronze, weighs between two and three pounds. A bronze anklet weighs nearly as much. These seem to indicate that the ladies of India are not behind their sisters of Europe and America in their devotion to fashion.

The images of Juggernaut, his brother and his sister, are apparently as hideous as could possibly be devised by the most fertile savage imagination.

Some examples of the natural productions of India are very interesting to the student of Natural History. Several ferns and flowering plants, although of different species, yet resemble the corresponding American plants so much as to be taken for the same by the ordinary observer.

A remarkable bird's nest shows how the instinct of a little bird enables it to outwit the cunning serpent. The nest is carefully woven, and is suspended by a single point from the bough of a tree, the entrance to the nest being through a long tube hanging down from one side of it. This the snakes can not enter; and hence, the eggs and young birds are safe.

The destructive work of the *Termites*, or white ants, is shown by a piece of wood which they have almost eaten up.

A map showing the locations of the several missionary stations of the denomination is for sale, and certainly ought to find a place in every F. B. church and Sabbath-school.

A grim and tragic interest attaches to a large revolver lying upon one of the tables, which was taken from the body of one of John Brown's men, who was killed at Harper's Ferry.

The large full length portrait of Rev. Martin Cheney gives a very accurate representation of one of the most remarkable men that has ever belonged to the F. B. ministry.

No intelligent Free Baptist can fail to be interested and profited by spending a few hours in examining this valuable collection.

The seven Bibles of the world are the Koran of the Mohammedans, the Eddis of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta, and the Scriptures of the Christians.

Massachusetts Quarterly Meeting.

THE HAVERHILL CHURCH.

Rev. A. J. Davis began to hold meetings in Athenaeum Hall, Haverhill, in April, 1858, with a view to the organization of a church of our faith. He was succeeded by Rev. William C. Clark, under whose leadership a lot of land was purchased on White St., and a chapel erected at a cost of about \$1700. This building was dedicated, Jan. 6, 1859, at which time a church of twenty-two members was organized. Mr. Clark was chosen pastor and remained with the young church nearly one year, when a serious disruption occurred and another meeting was started under his leadership. The difficulties were soon adjusted, but the little church did not readily recover from the effects of this shock. In April, 1860, the present church building, on Winter St., was purchased at a cost of \$11,000, and at about the same time Rev. B. S. Manson temporarily assumed charge of the church. Rev. J. S. Burgess became pastor in the following February, and immediately undertook to remove the serious financial burdens under which the church was struggling. The records contain the following minute relative to this pastorate: "The most of his time was spent in raising funds to cancel the debt. But for his earnest and persistent labors, we should have lost our house, and no doubt the church would have been lost to the denomination." Mr. Burgess remained with the church about two years, and his successor, Rev. J. B. Davis, about eighteen months. In April, 1865, Rev. A. W. Avery entered upon the pastorate, laboring with unabated zeal both for the temporal and spiritual welfare of the church until prostrated by disease. His very last public effort was in behalf of the finances of the church, and nearly \$1000 was subscribed that day towards the extinguishment of its debt. Mr. Avery struggled on for a few days but was compelled to yield to the ravages of disease. He died on the evening of the seventh of October, not quite twenty-seven years old, after what, on the whole, must be considered a most remarkable ministry.

Rev. J. Mariner was the next pastor of the church, serving it in that capacity five years—the longest pastorate in its history. About 125 were added to the church during Mr. Mariner's labors, among whom was Mr. H. J. White, now the successful pastor of the North St. church, Bath, Me. Rev. E. A. Stockman next served the church as pastor, but on account of divisions only remained one year. Rev. A. P. Tracey assumed the pastorate March 10, 1872, and labored in that capacity a little more than two years. About fifty united with the church during his ministry. Rev. F. H. Lyford was the next pastor and was succeeded by Rev. J. E. Dame as "stated supply." On the first of April, 1878, Rev. J. Malvern entered upon the pastorate of the church, Mr. Malvern's labors have been abundantly successful. The church has received large accessions and in every respect is accomplishing a noble work.

During the period of twenty-one years, thus hastily reviewed, about 400 different persons have been connected with the Haverhill church, and the membership, Jan. 1, 1880, was 208, of whom 160 resided in or near the city.

The Haverhill church has a very flourishing Sunday-school, numbering nearly 300, and it has also manifested a commendable interest in every good work. Its contributions for Missions and Education in 1879 were \$125. The church now has a beautiful and spacious church edifice in good repair, worth \$15,000, on which there is unfortunately still a debt of more than \$4000.

The Haverhill church is unquestionably one of the best working churches in our whole Zion. During the year preceding the commencement of the present pastorate, while the church was pastorless, the church building was thoroughly repaired at a cost of three or four hundred dollars and the debt was reduced about one thousand dollars, making about fourteen hundred dollars that was raised in addition to the current expenditures; moreover, the spiritual affairs of the church were so wisely administered that the church was in a healthy and thriving condition, and several candidates were awaiting baptism when Bro. Malvern entered upon his pastorate. Very few churches can boast such a record. The Haverhill church has just attained its majority; in the coming years; we may confidently predict that it will accomplish a noble work for the Master.

Ohio & Pennsylvania Yearly Meeting.

The Ohio & Pennsylvania Y. M., held its 47th annual session with the church at Pierpont, June 24-27.

Rev. D. L. Rice was chosen chairman. All the Q. Ms. were represented by letter and delegates. Very nearly all the ministers were present. The meeting was a good one throughout, harmony, peace and goodwill prevailed from beginning to end. In interest, the meeting was climbing, so that a general regret was expressed at its termination. Rev. J. B. Page, preached the opening sermon to a large and attentive audience. The word was also preached by Revs. A. Striemer, D. M. Stuart and D. J. H. Ward.

Interesting and instructive essays were read by Revs. G. H. Damon, E. H. Hug, J. Phillips, R. Clark, D. L. Rice, L. D. Boynton and D. J. H. Ward. The

great moral questions of the day received attention, and resolutions on some were passed. A missionary meeting was conducted by Revs. J. Phillips and L. D. Boynton. A resolution was unanimously adopted to raise a centenary fund amounting to at least one dollar per member. This is a good resolution, which we hope will be carried out. We hope that every pastor who voted for the adoption of this resolution will present the matter to his people, and those pastors who were not present, we hope will help to raise the money. We have 1,622 communicants in this Y. M. Now if we can get this amount of dollars, we will have quite a respectable little sum as a centenary fund. Brethren in the ministry, shall we make this effort a success? Do not let us adopt resolutions we never intend to carry out. Let every Q. M. clerk raise the money and forward to treasurer of Y. M. Delegates to General Conference: Revs. J. B. Page and R. Clark, with their alternates respectively Revs. W. Parker and D. J. H. Ward. A. STRIERER, Clerk.

Ohio Yearly Meeting.

The Ohio Y. M. held its last session with the church in Blanchester, June 18-20. Rev. B. F. Zell was chosen moderator.

The Miami Q. M. reported by letter and delegates. No change in the number of churches, but little revival spirit; yet firm in the Christian doctrines. An increased interest in Missions, Temperance and Sunday-schools. One church without a pastor. Six baptisms.

The Warren & Clinton Q. M. reported by delegates. Some of the churches have had very precious revivals during the past year. There seems to be a growing interest in the Mission work and Temperance. Sunday-schools in a good condition. About forty baptisms reported in this Q. M.

Preaching by Brethren Hisey, Zell, Pimlott and Baldwin to good acceptance. Meetings were well attended. Other ministers present were Revs. L. D. Reid, L. H. Dudley, W. C. Hulse, and the writer.

Delegates to State Association to be held at Broadway on the A. & G. W. R. R. Sept. 7-9, Revs. W. C. Hulse, J. Hisey, E. Pimlott, J. A. Sutton, B. F. Zell, R. J. Poston, A. M. Simonton and their wives; and brethren and sisters Fox, S. Gustin, J. S. Kitchen, Jas. Hatfield, J. Rogers, W. Ward, M. V. Whitacre, and E. Norman.

Delegate to Gen. Con., Rev. B. F. Zell. Bro. Jos. Watkins was elected Y. M. treasurer.

Next session within the bounds of W. & C. Q. M.

A. M. SIMONTON, Clerk.

The Virginia Association.

The Virginia and West Virginia Yearly Meeting Association met at Charlottesville, July 9-11.

In the absence of the clerk, a brief outline only of the meeting will be given at this time. The congregations were large, many not being able to gain admittance. The general interest shown in the preaching and the discussions on Missions, Temperance, Sunday-schools, and Storer college, especially in regard to the endowment of a professorship of \$10,000 to be known as "The John Brown Professorship," were full of earnestness. All seemed to favor the plan, but some difference of views prevailed in regard to the mode of its accomplishment. It is sufficient now to say that a resolution was adopted decidedly in favor of taking up that work immediately.

Rev. A. H. Morrell was elected delegate to General Conference, and Rev. N. C. Brackett alternate.

The meeting was good and encouraging.

Massachusetts Items.

Prof. R. Dunn, D. D., of Hillsdale, Mich., occupied the pulpit of the Boston church, of which he was formerly pastor for several years, Sunday, July 18.

Rev. J. B. Drew, of Mich., pastor of the Paige St. church, 1863-8, has been revisiting his old friends in Lowell, and preached to great acceptance, Sunday morning, July 18. A large number of his friends tendered him a reception Saturday evening, July 17, at the residence of Wm. H. Smith, and presented him with a generous purse of money.

The Mt. Vernon church commemorated the formation of the denomination, Sunday, July 18. The pastor preached a historical discourse in the morning, and Rev. J. B. Drew and Prof. G. H. Stockbridge, of Johns Hopkins University, Baltimore, made addresses in the evening. The pastor has just completed his sixth year of service in Lowell.

The Lawrence church is enjoying a very excellent interest under the labors of Bro. G. A. Burgess of the Theological school.

Minnesota.

It is with pleasure that I take the *Star* and turn to the reports from the different States, especially the Western States.

We have great cause to thank the Lord for what he has done for us here. He has heard the cry of a few unworthy followers and sent one of his servants to help us. Last January Bro. Haskell came among us and labored about three weeks in Bear Valley. Then began meetings in Mazepa. Conversations attended his labors in both places, and in March a church was organized in Mazepa. May 8th we had an excellent covenant meeting after which we repaired to a brook where nine happy converts followed their Saviour in baptism. The grandfather and granddaughter, young men and young ladies, and the middle aged, being in the number. After returning to the house of Bro. D., twelve received the right hand of fellowship. Truly, it was good to be there. There is one still under the watch-care of baptism and we hope and pray for many more very soon. The weekly prayer-meetings

are kept up with good results. We feel that the Lord is in our midst. We as a people are weak and poor, but with the Lord on our side we are strong and rich. We expect to have the Q. M. here in Sept. and are praying for a special blessing at that time. We hope to build a house of worship this fall and would like to have it ready to hold meetings in by Q. M. time. We have a Sunday-school of between 80 and 40 members. Oh, that we may see a powerful revival sweep over this place such as never has been known, convicting and converting the young and the hardened sinners, is my prayer. Brethren and sisters, pray for Mazepa. We hope to see a good number from abroad at the Q. M. Com.

As Others See Us.

There are times when it is profitable to look at ourselves as a denomination through the eyes of other people, even if they are not exactly orthodox. We by no means recommend this as a habitual practice, but neither would we ignore the benefit to be derived from so doing at certain times. We clip the following from the *Christian Register*, which paper editorially comments on our Centennial as follows:

This week the centennial conference of the Free Will Baptists begins at Weirs camp ground. The meetings continue a week; and the intention is to have a thorough overhauling of the resources of the denomination, that, if possible, a new beginning may be made with the new century.

This is a church which has no conspicuous record. It has not produced men who were leaders of public opinion, nor has it made any deep impression upon the life of the century. In the principal cities, it is almost unknown; and, like all other churches, it suffers constant loss in the country by the draining away to the cities of the most energetic portion of its youthful population. In this case, the loss is not made good by the filling up of great central churches. What it loses goes to help other churches.

The *Morning Star* desires to know the causes of the acknowledged lack of strength, and asks whether they can be removed. It seems to us that there is a career open before the Free Will Baptists only in the direction of a wider culture and a larger liberty. The founders of their church were men who were bold and free. They felt the galling yoke of Calvinism, and made their protest. It was the freshness of their thought and the vigor of their action that attracted so many followers. While they held to many of the old dogmas, they created popular sympathy by announcing the universality of the atonement, its application to all little children, and to adults, if they chose to accept it. These doctrines, which now have no especial moving power, once came upon sad hearts like the glad tidings of a new gospel. In an age when men preached predestination and infant damnation (*paes*, good friends, it was preached), the bold denial of both these doctrines was an advance as welcome and comforting as any liberal gospel of our day can be.

But to-day the Free Will Baptists occupy a position which is not notable for anything in particular. Their ordinances can be enjoyed in the Baptist church, their discipline in the Congregationalist, their Arminianism in the Methodist, and their freedom among the Unitarians. In a century, all denominations have advanced to such an extent that their protest is now unfeeling in any direction. To go on simply as champions of free will gives them no pre-eminence. Even Baptists now act upon the doctrine. There are evidences that new intellectual activities are being established among them. Let them now become leaders in free thought, and they may soon make a history which will surpass that which lies behind them. They can reach and help a portion of the sturdy inhabitants of New England which the Unitarians have never influenced. A step which is accordant with the traditions of their fathers may now be taken, which will bring them out into a large place where plenty of work will await them.

In connection with this, we can not refrain from appropriating from the *Christian Register's* exhortation to its own people not very long ago. We quote from an editorial appearing in its issue of May 1, 1880:

And are we doing our whole duty to our fellow-men? Surely this is a question which it is better for us to face than to evade; for if we are guilty of violating a sacred trust, our candlestick will certainly be removed out of its place, unless we repent.

"The situation of man is the preceptor of his duty," says Edmund Burke. Do the Unitarians of America realize the situation and acknowledge the duty? The older and larger denominations are doing great things; perhaps they were never, on the whole, doing so much or doing it so well as now. But whatever others are about, are we doing our part?

Let us not waste our strength in self-criticism, nor measure ourselves against the other sects, but go promptly and joyfully about the divine business. Before ministers and people come together in the annual council of the American Unitarian Association, or in the Local Conferences, East and West, there may well be great searchings of heart and some earnest thinking about what ought to be done and how we ought to do it. If there be first a willing mind, we shall surely find the ways and the means.

But no matter who hangs back; let those who hear the high calling heed it! The latent force of conviction and the passion for service must not wait for organizations to move; these must move, or organizations, or move without them. No church, no man or woman, need ask leave to preach glad tidings and cast out devils. No matter who is content with "safe regulations" or traditions of former glory: "He that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Can not each Free Will Baptist take home such words as these to his own denomination? As Professor Dunn would say, it is for Free Will Baptists to work out, not exactly Methodist salvation, nor Congregationalist salvation, nor Episcopal salvation, but the Free Will Baptist salvation.

Selections.

"HE THAT BELIEVETH SHALL NOT MAKE HASTE."

The aloes grow upon the sand,
The aloes that with parching heat,
Year after year they wait and stand,
Lonely and calm, and front the heat
Of desert winds, and still a sweet
And subtle voice thrills all their veins,
"Great patience wins; it still remains
For you to bloom and be complete."

I grow upon a thorny waste,
Not hooted lies on all the way,
And with its scorching breath makes haste
Each freshening dawn to burn and slay
Yet patiently I bide and stay,
Knowing the secret of my fate,
The hour of bloom, dear Lord, I wait,
"A hundred years it is but a day."

BEING MISUNDERSTOOD.

One of the greatest troubles in this world to sensitive people—and people who are not sensitive really know little about trouble anyway—is the feeling that they are misunderstood; that their weakest side or their worst side is always showing itself to their disadvantage, with none of the extenuating circumstances disclosed to those who judge them. It is not that they suppose themselves free from weakness or faults. They are painfully conscious of their possession of unlovely traits, and of their indulgence in unjustifiable ways. But their thought is, that if all that is back of these traits, and under these ways, were seen and felt by others as they themselves see and feel it, they would be judged more charitably, and perhaps esteemed more highly.

Nor is this feeling on their part a wholly unreasonable one. There is a better side to almost every human being than appears on the surface. And the faults and the failings of our fellows would look very different to us if we should see them in the light in which they appear to their possessors. It is easy for us to recognize and to condemn in others defects in character and errors in conduct, and to have a consciousness of superiority in just their direction. But if we knew all the constitutional tendencies and inherited weaknesses of these persons; if we knew the mistakes and the lack in their early training; if we realized the sense they have of their own shortcomings and their own overdoings; if we perceived the struggles they are constantly making against the very performances which provoke our condemnation; if we could see how bitterly they lament their blunders and misdoings, and how they reproach themselves for the course we criticize; if, most of all, we understood their circumstances and trials and anxieties and doubts, and the impelling cause of their action or their inaction at the present moment, as all these are looked at by themselves, we should have a tenderer feeling toward them in their need, and should take quite another view of their real spirit, and purpose, whatever might be our opinion of their conduct in question.

Some are very timid and suspicious by nature. They distrust themselves, and they are unable to trust others absolutely. But there is no unkindness in their inevitable suspicions. They want to believe unflinchingly in those whom they love; but doubts and questions will come up. If only their personal trial with this inborn tendency of theirs were fully understood by those whom they doubt, words of encouragement and cheer would be given to them instead of reproaches for their lack. Others, again, are intense and impulsive by both nature and training. They are vehement in feeling and manner. They startle others by the extravagance of their declarations. They are off their balance on the slightest provocation. They say and do a great many things to regret and be ashamed of. Anybody can see where their greatest fault lies. But if everybody understood how hard they try to keep themselves in check, how much their smallest measure of self-control costs them, and how they mourn over and pray against their repeated and clearly recognized failures, they would not be judged as harshly as they are. It is hard for one of another nature and temperament, and mode of thought to fully understand the spirit and ways, or to appreciate the temptations and trials, of a person of morbid sensitiveness, of excessive shyness, of culpable outspokenness, of undue mental introspection, of a habit of snap judgments which for the hour carry the whole nature away with them, of a proneness to vacillation of thought and feeling, of the swinging, pendulum-like, with extreme force of a strong nature from one extreme to the other of attraction and repulsion. It is harder still for one of simperous purpose and of strictness of integrity to understand the mind workings of a person whose judgment was so warped, and whose moral sense was so blunted—in certain directions—in early life, as to make artfulness and duplicity and self-seeking a second nature, manifested unconsciously on every occasion. Yet all these classes of imperfect persons—wretchedly imperfect the best of them—are harshly judged by us because of our failure to understand them just as they are in their inner selves, and to understand their conduct just as it seems to themselves. It is not that we are in error in recognizing their faults; for no added knowledge of the persons would render them faultless, or change the nature of their obvious defects; but it is that we fail to understand how much there is in extenuation of the exhibit of those faults, and how much there is besides those faults in the persons who exhibit them. It is a very common thing for us to wish that other people had "some power" to see themselves and their faults as we and others see them. It would be better for us if we should try to see those persons and their faults in the light in which they look at them. A great deal of the injustice and a great deal of the unhappiness of this world comes from sensitive persons being misunderstood. And, after all, it is not possible for any one of us to absolutely understand any other. We can not in all things, even for a moment, put ourselves in the place of another, to pass with fairness upon his character and his conduct. And this is one of the saddest thoughts of life.

Just here there comes the comfort of knowing that there is One who understands us, and who loves us in spite of all our faults and failings, however greatly we are misunderstood by everybody else, and however sadly we are misjudged by others because they misunderstand us. Jesus knows what is in man—what is in all men, and what is in each particular man. Jesus understands men through

his omniscience, and he is able to appreciate and to sympathize with men in all their peculiar trials and needs, through his personal experiences here in the flesh among men. Jesus knew the difference between Judas and Peter. Judas seems to have had less glaring surface faults than Peter, but that did not mislead Jesus. In spite of all his exterior correctness of demeanor, Judas was known of our Lord as a hypocrite and a betrayer. Peter, in spite of his blunders and his misdeeds, was seen to be true at heart to his divine Master. Jesus could not and rebuke Peter's over-confidence, he could recognize and condemn Peter's sinful presumption, he could warn Peter of his spiritual danger, and foretell his certain failure at the point where he counted himself least vulnerable. But with all this, Jesus could love Peter; could love him just as he was, way down below the surface—the real, large-hearted, devoted, affectionate, self-sacrificing Peter; and so sure was Peter that Jesus did understand him at his best, in spite of appearances, that even after he had proved himself a coward in an emergency, and had basely denied that he knew the Master whom he had promised never to fail or desert, Peter could cry out in an agony of struggling self-reproachfulness and trust, "Lord, thou knowest all things; thou knowest that I love thee." Jesus could understand Mary and Martha in their very different temperaments and tastes. He could commend Mary's restful confidence, as she left everything for a place before him as a learner, and he could rebuke the worry of Martha over the household duties that ought not to have disturbed her temper. But "Jesus loved Martha and her sister;" and when they were in sorrow over a brother whom he and they loved together, he could weep in sympathy, having no word of censure for their tears. Jesus could look down into the heart of the woman whose sins were many, as she crept up behind him in the house of the Pharisee, and tearfully appointed his feet with fragrant oil; and when his host supposed that surely he would shrink from this contact with one who was openly vicious, Jesus could say to the penitent and trusting sinner: "Thy sins are forgiven... Thy faith hath saved thee; go in peace." What cared then that poor bleeding-hearted woman, though all the world should misunderstand her, now that Jesus recognized the inner longing of her soul for triumph over the sins which had enthralled her, and gave her help!

This is the way in which every sensitive and sincere heart longs to be understood. The desire is not to be looked at as faultless, but to be borne with in tenderness, and to be loved, in spite of one's faults. In Jesus we are sure of a friend who will never misunderstand us, and who will never turn away from us because of our faults and failings, so long as we lay down in our heart of hearts we are true to him. And in the spirit of Jesus we have a pattern by which to judge one another, and to try to come to an understanding of every one whom we would judge. "I have given you an example," says Jesus, "that ye should do as I have done to you." When we are judged of Jesus, we shall not be misunderstood. When the same mind is in us which was also in Christ Jesus, none whom we judge will be harshly misunderstood.—*Sunday School Times.*

GLEANINGS.

Men have doubted about ordinances, doubted about doctrines, doubted about a thousand policies; but no man has ever been born that doubted about the beauty of heroic self-sacrifice. No mother ever laid her life down for her child, and no person ever practiced self-denial that might bear the burden of the weak; that everybody did not say, "That is divine." No man ever threw himself into the arms of death on the battlefield that men did not say of him, "He is a hero!"—*Ward Beecher.*

The darts of anguish fix not, where the seat of suffering hath been thoroughly fortified by acquiescence in the will supreme. For time and for eternity. Suffer on our souls, and safeguard of the world. Sustain, thou only canst, the sick of heart, restore their languid spirits, and recall their lost affections unto thee and thine.—*Wordsworth.*

In our youth we gaze only upon the outer and fairer side of life's patchwork, and it appears to us to be a beautiful whole. In our age we contemplate the other side, and are disappointed and disgusted with its ragged seams and its tawdry tags and ends.

The readiest way for a mediocre man to gain notoriety is for him to proclaim himself an infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice, and he is sure to be talked of in certain directions—in early life, as to make artfulness and duplicity and self-seeking a second nature, manifested unconsciously on every occasion. Yet all these classes of imperfect persons—wretchedly imperfect the best of them—are harshly judged by us because of our failure to understand them just as they are in their inner selves, and to understand their conduct just as it seems to themselves. It is not that we are in error in recognizing their faults; for no added knowledge of the persons would render them faultless, or change the nature of their obvious defects; but it is that we fail to understand how much there is in extenuation of the exhibit of those faults, and how much there is besides those faults in the persons who exhibit them. It is a very common thing for us to wish that other people had "some power" to see themselves and their faults as we and others see them. It would be better for us if we should try to see those persons and their faults in the light in which they look at them. A great deal of the injustice and a great deal of the unhappiness of this world comes from sensitive persons being misunderstood. And, after all, it is not possible for any one of us to absolutely understand any other. We can not in all things, even for a moment, put ourselves in the place of another, to pass with fairness upon his character and his conduct. And this is one of the saddest thoughts of life.

'Tis too much proved that, with devotion's visage and pious action, we do sugar o'er the devil's himself.—*Shakespeare.*

Love, with intellect, will perform miracles.—*Fenelon.*

Examples of vicious courses, practised in a domestic circle, corrupt more readily and more deeply when we behold them in persons in authority.—*Juvénal.*

Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular.—*Lacon.*

Peace among men is the consequence of peace in men.—*Viedebanck.*

We speak of the snow as an image of death. It may be this, but it hides the everlasting life under its robes—the life to be revealed in due time, when all cold shadows shall melt away before the ascending sun, and shall be not uncolored, but clothed upon, and mortality shall be swallowed up of life.—*Robert Collyer.*

Follow with reverent steps the great example Of him whose holy work was done; so shall the whole earth seem our Father's temple, Each loving life a part of gratitude.—*Whittier.*

Slander, like some vile adulter, has rusted in the dry leaves of fallen and withered herbs since the world began.—*Farrar's St. Paul.*

COSTLY FUNERALS.

Of late years there has been a marked tendency to extravagant outlay on the burial of the dead, and among the numerous directions in which greater economy ought to be practised, this is surely one. It is no uncommon thing for families, left in great destitution by the death of their heads, to plunge themselves into debt, with its consequent struggling and pinching, in order to get up a respectable and showy funeral. So far as this is done at the bidding of affectionate respect for the departed the motive is good and honorable, yet, for all that, the outcome of it is unwise and wrong. But it is to be feared that public opinion and fashion have more to do with costly funerals than the promptings of love and esteem. Must everything be gauged by a money standard? Are the depth and sincerity of grief to be judged by the expense incurred in burying the object of it? So great is the cost of interment now-a-days, so large the sum total of the bill for casket, flowers, carriages, mourning and let, that it is not strange a respectable poor man should exclaim, "I really can't afford to die!" This expense, though not felt by the rich, is a grievous burden to the poor. But, if we are to see a reform of the evil, the rich must lead the way, because they set the fashions, and also because they can safely economize at the bidding of principle, while others will be regarded as doing it out of poverty. It is time people in all circumstances of life recognized the principle, that useless expenditure of money is culpable. All outlay at funerals not required by decency and propriety is extravagance, and, therefore, wrong. Why throw away money on a half-hour's pageant? Why bury hundreds of dollars with the dead, that might better be employed for the good of the living? Surely, in an intelligent and Christian community, it ought to be possible to get up a public sentiment that shall discountenance the folly and sin of costly funerals, and emancipate the community from a class of tradesmen whose charges seem often to be based on the presumption that bereaved people will not be in a position to examine or dispute them.—*Montreal Witness.*

CALL TO THE MINISTRY.

A call to the ministry is a call to all, needful preparation for it. This is so evident, that it seems absurd, to call it in question. But there are some who seem to think that all that is needed is to be zealous, and feel impressed that "I must preach." If God calls a man to preach, he will give him a message right from Heaven. But God has promised no new revelation. He has given us the gospel, and when a man is called of God to preach the gospel, he is called to understand it, for he can not preach what he can not understand, and how can he understand without study?

God sets no premium on ignorance, promises no special aid to the neglecter of golden opportunities.—*Rev. D. Waterman, in Morning Star.*

We give the above our hearty sanction. Should a young man claim to be called by God to preach, and yet willfully refuse or neglect opportunities to qualify himself for the work by proper education, it is questionable whether such refusal does not deny the fact of the call.—*San Francisco Evangel.*

THE BEST BOOK ON ASSURANCE.

The best book that I have ever seen on assurance is John's epistle. A lady came to me when I was abroad, and she says, "Mr. Moody, can you give me the best book on assurance?" She had her pencil ready to take it down, as she would like to get it. I said to her, "The best book that I have ever seen was written by a fisherman." She said, "What is his name?" "John, the son of Zebedee." You will find the first epistle he wrote was written on assurance and that it was written for nothing else. Just see what he says in the fifth chapter of the first epistle.

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—*Moody.*

RELIGIOUS MISCELLANY.

The conversion of the Chinese Consul General of San Francisco to Christianity is reported.

The American Board has elected as District Secretary to reside at New York, as successor to the late Dr. Bush, Rev. H. C. Hayden, D.D., pastor of the First Church in Cleveland, O. He has accepted, and hopes to begin his labors Oct. 1.

A call has been issued to the women of the Congregational churches to meet in convention at the First church, Lowell, Mass., Oct. 5, 1880, to organize a Woman's Home Missionary Society.

Rev. J. Fry, D.D., pastor of Trinity Lutheran, Reading, Pa., being about to sail for Europe, his friends recently presented him with a \$10,000 life insurance policy.

The Melanesian Mission is steadily progressing. The "Southern Cross" is bringing her usual voyages between Norfolk Island and the New Hebrides, Bank Island, and Torres Island, the area visited being now enlarged thus far. The Negro natives are not only learning new industries from intercourse with British trading vessels, but are readily accepting Christian teaching from clergy and catechists, both English and of their own race. At Gaea, Bishop Selwyn reports the village where Charles Sapihana has been stationed for the last two years to have actually increased in size by reason of those who have settled there in order to have Christian teaching; the Bishop baptized here fifteen adults and two children.—*Christian Union.*

The Sabbath evening services in connection with the "City Arab" Mission are well attended, and much good has already been done. As many as 150 of the "larkin" classes attend the services at a time, and the interest taken therein by not a few of the juveniles—wild and intractable as they were till lately—is truly gratifying and encouraging. The members of the Young Men's Christian Association, who conduct these services, are doing all they possibly can for both the temporal and spiritual welfare of these poor youths, who seem to appreciate the kindness thus shown to them. There is great hope of this mission becoming a success. 'Tis in good hands, and, with the Lord's blessing, it may prove instrumental in effecting a much needed change for the better in the lives of many of the young creatures who roam about apparently under no control.—*New Zealand Christian Record.*

The health of Dr. Edward Eggleston has greatly improved, so that he has resumed literary work. He is in Switzerland.

The Virginia Bible Society is about to canvass the entire State with a view of

supplying every family with a copy of the Holy Scriptures. Nearly fifty active men will be employed in the work at a salary of twenty-five dollars a month and expenses.

Rev. Edward Wilson, rector of St. Bartholomew's church, Montreal, has been elected a bishop of the Reformed Episcopal church.

Rev. C. H. Spurgeon's Orphanage has just received a legacy, under the will of Mrs. Anna Tyson, of Northwood, of the sum of \$125,000 consols, to be appropriated to the purchase of annuities for the Stockwell Orphanage. A further sum of \$75,000 was left by the same lady to Mr. Spurgeon's college for training ministers. The English Liberation Society, which is working for the disestablishment of the church, has just held its twelfth triennial meeting.

The towers of Cologne Cathedral are now the highest in the world, being 515ft., or 111ft., higher than the summit of St. Paul's Cathedral London.

A Calcutta missionary declares that idolatry in that city is rapidly becoming an irksome thing. The recent poja, in honor of Saraswati, the goddess of learning, was celebrated with much show but little heart. The number of images made for worship is constantly diminishing, and worshippers are growing indifferent. The census of missions is to be taken next year, and it is estimated that it will show an increase of 200,000 native Christians in India, Ceylon and Burmah for the last ten years, 500,000 in all. Where is the doubt in the success of Christian missions?—*Heavenly Woman's Friend.*

The gifts of the native converts in Erzerum, Turkey, were equivalent last year to \$12 for each man, woman and child.

A single sisterhood of the Church of England last year made and sold no fewer than 607,400 "altar-breads," that is "communion wafers."

The native churches of Southern Africa, gathered from the Buchanan, Mottet and Kaffir races, have now enrolled some 50,000 men and women who have professed faith in the Lord Jesus Christ, and who endeavor to serve God according to his Word.

It is proposed to form a third Baptist church in Stockholm, Sweden. During last year upward of 200 members were added to the two now existing.

The gratifying statement was made at the late Irish General Assembly that there was expended for drink in Ireland last year \$7,500,000 less than in the year previous.

The Presbyterian Board of Foreign Missions pays its Chief Secretary \$5,000 the Methodists pay \$4,500, the Congregationalists \$3,500, and the Baptists and the Episcopalians each \$3,000.

The Minnesota Methodists have just dedicated a fine building for Hamline university, which was founded in 1854, and raised \$14,000 on the spot to endow a professorship.

Vermont has given 186 missionaries to the foreign field, of whom 26 have been to the Turkish mission.

The Princess Eugenie, sister of the King of Sweden, is greatly interested in supplying the religious wants of the destitute people of Lapland, and wishes to form an association of Swedish women to support missionaries among that nomadic race.

A Women's Home Missionary Society of the Methodist Episcopal church has been formed in Cincinnati.

There are in the United States about 100,000 Quakers, distributed as follows: Pennsylvania, 23,000; Indiana, 20,000; Ohio, 14,000; New York, 10,000; Rhode Island, 8,000; Maryland, 8,000; Virginia, 6,000, and North Carolina, 3,000.

The Roman Catholics in France have inaugurated movements in favor of the Sabbath.

The Presbyterian church of Beirut, Syria, has decided to call a native pastor and to provide for his support.

Five Presbyterian hospitals in India have treated 95,259 patients.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS.



DEVELOPER OF LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

For all Female Complaints.

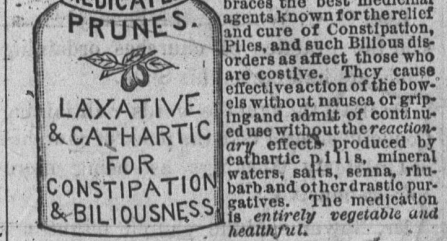
THIS PREPARATION RESTORES THE BLOOD TO ITS NATURAL CONDITION, PURGES THE VITAL POWER, AND LIFTS IT INTO PLACE, AND GIVES IT TONE AND STRENGTH. IT CURES THE RADICAL AND CHRONIC. IT STRENGTHENS THE BACK AND PELVIC REGION; IT GIVES TONE TO THE WHOLE NERVOUS SYSTEM; IT RESTORES DEPLETED BLOOD; IT BRINGS DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE. It will, at all times, under all circumstances, act in harmony with the laws that govern the female system.

For the cure of Kidney Complaints of either sex, this Compound is unsurpassed. Write to Lydia E. Pinkham's Vegetable Compound, is prepared at the proprietors' laboratory.

No. 238 West Main Street, Lynn, Mass. Price, \$1. Six bottles to one address, \$5. Mrs. Pinkham freely answers all letters of inquiry. Send for pamphlet. Address as above.

No family should be without Lydia E. Pinkham's LIVER PILLS. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cts. per box.

GEO. C. GOODWIN & CO., Boston, General Agents. Sold by Druggists.



PRICE 50 CTS. PER JAR.

Recommended by leading Physicians who say "they should be always kept in the house."

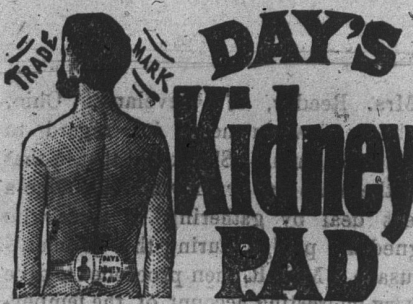
All Druggists sell them.

The Smith Medicated Prunes Co., Proprietors, Hartford, Conn.

6,000 AGENTS WANTED TO SELL NEW PATENTS, EVERYWHERE.

One Agent made \$250 in two days; another \$32 in one day. Easy to do. Write for full particulars. No experience necessary. Send 5 cts. for 200 pages.

EPHRAIM BROWN, Lowell, Mass.



A Discovery by Accident.

supplying a want which men of eminent ability have devoted years of study and experiment to find. It is a discovery of the kidneys, bladder, urinary organs and nervous system—and from the time of its discovery has rapidly increased in favor, gaining the approval and confidence of medical men and those who have used it. It has become a household name, and is everywhere known and appreciated. It is a discovery of the kidneys, bladder, urinary organs and nervous system—and from the time of its discovery has rapidly increased in favor, gaining the approval and confidence of medical men and those who have used it. It has become a household name, and is everywhere known and appreciated.

IS STRONGLY ENDORSED!

We have the most unequivocal testimony to its curative powers from many persons of high character, intelligence and responsibility. Our motto: "How a life was saved," giving the history of this new discovery, and a large record of most remarkable cures, sent free. Write for it.

DAY KIDNEY PADS are sold by druggists, or will be sent by mail (free of postage) on receipt of their price: Regular, \$2.00; Special, for obstinate cases of long standing, \$3.00; Children's, \$1.00. Address: DAY KIDNEY PAD CO., TOLEDO, OHIO.

CAUTION. Owing to the many worthless Kidney Pads now seeking a sale on our reputation, we direct you to buy only DAY KIDNEY PADS, and take no other.

HALF A CENTURY OLD.

DOWN'S ELIXIR! AND YET AS GOOD AS NEW.

Is a sure remedy for Coughs, Colds, Whooping Cough, and all Lung diseases, when used in season.

Fifty years ago, Elder Downs was given up by his physicians, to die with Consumption. Under these circumstances he compounded this Elixir, was cured, and lived to a good old age. You can try it for the price of one doctor's visit. For sale everywhere.

Educational.

WEST VIRGINIA COLLEGE. This institution is under the management of Rev. D. P. Foy, with Prof. O. G. Auger, A.M., principal. Prof. Auger is a graduate of Hillsdale College. Those wishing to attend this institution will address Rev. D. P. Foy, Lexington, W. Va.

MAINE CENTRAL INSTITUTE.—Pittsfield, Maine. College Preparatory, Normal, Classical, Scientific courses of study for both sexes. Full board of teachers. Expenses low. Fall term begins Aug. 18, 1880. Winter term begins Nov. 3, 1880. Spring term begins Jan. 26, 1881. Summer term begins Apr. 13, 1881. Anniversaries, June 1 and 2, 1881. Catalogues address K. Bachelder, A.M., Principal, or C. A. Farwell, Secretary, Pittsfield, Me., Aug. 2, 1880.

NEW HAMPTON INSTITUTE.—New Hampton, N. H. Rev. A. B. Meservey, Ph.D. Principal, with eight assistant teachers. Regular courses of study for both sexes. Connected with the institution is the best commercial college in New England. Telegraphy a specialty. Best teacher of Penmanship in the State. Expenses less than in any other like grade. Four terms of 10 weeks each. Fall Term begins August 23, 1880. Winter Term begins Nov. 15, 1880. Spring Term begins Feb. 18, 1881. Summer Term begins June 13, 1881. For catalogue to Rev. A. B. MESERVEY, Principal.

LAPHAM INSTITUTE.—North Scituate, R. I. For particulars address W. S. STOCKBRIDGE, No. Scituate, R. I.

RIO GRANDE COLLEGE.—Rio Grande, Gallia Co., Ohio. The college year consists of four terms of ten weeks each. Third term begins Jan. 26. The courses of study are: Normal, Commercial, College Preparatory and two College courses, viz.: Classical and Scientific. Board, including room rent, from \$2 to \$2.50 per week. Rooms from \$2 to \$4 per term. Tuition and room rent free to those preparing for the ministry. Spring term begins Feb. 17, 1880. Summer term begins June 13, 1880. For catalogue to Rev. A. M. MOULTON, A.M., Rio Grande, Gallia Co., Ohio.

AUSTIN ACADEMY.—Center, Stafford, N. H. Rooms for self-boarding and board in private families at reasonable rates. Two full courses, English and Classical. For further information address the Principal.

PARSONSFIELD SEMINARY.—Parsonsfield, Me. Rev. F. F. Miller, Principal, Miss R. E. White, J. A. Kennard, Miss Hattie White, assistants. Extensive students are requested to send their address to the Principal, College Preparatory, Normal, Classical and Scientific courses of study for both sexes. Board, including room rent, from \$2 to \$2.50 per week. Rooms from \$2 to \$4 per term. Tuition and room rent free to those preparing for the ministry. Spring term begins Feb. 17, 1880. Summer term begins June 13, 1880. For catalogue to Rev. F. F. MILLER, Principal.

RIDGEVILLE COLLEGE.—The Summer Term will commence June 15. Courses of study: Classical, Scientific, English, and Normal. For catalogue address the Secretary, M. R. HIATT, Ridgeville, Me.

LYNDON LITERARY INSTITUTE.—J. S. BROWN, A.M., Principal, with competent assistants.

Winter term begins December 2, 1879. Spring term begins March 9, 1880. Fall term begins August 24, 1880.

A first-class school. Three complete courses of study.—College, Scientific, Ladies' English and Classical. Send for Catalogue. Address: L. W. SANBORN, Sec. & Treas., Lyndonville, Vt.

WHITESTOWN SEMINARY.—This institution is one of the largest and best in the State. Terms moderate. Send for Catalogue. Address: F. S. GARDNER, Principal, Whitestown, Oneida Co., N. Y.

NICHOLS LATIN SCHOOL.—The special work of the school is to prepare the students for college, and every effort is made to do this in as thorough a manner as possible. Expenses are moderate. Send for a Catalogue.

A. M. JONES, Sec., Lewiston, Me.

BATES COLLEGE THEOLOGICAL SCHOOL.—For further information address the President, O. B. CHENEY, D.D., or Prof. JOHN FULLERTON, D.D., Lewiston, Maine.

J. A. HOWE, Sec.

HILLSDALE COLLEGE.—Michigan. College preparatory, Normal, Commercial, Practical, Music and Art Departments. Elective studies. Admits both sexes. Best of religious influences. Tuition and board cheap. Finest college buildings in the Northwest. Tuition, incidental and library fees, only \$15 a year. Board, \$2 to \$2.50 a week. Rooms, 40 to 75 cents a week. Scholarship for Commercial course, unlimited time, \$50. Music \$12 and painting \$12 a term. For Catalogue address: D. W. C. DUBBIN, President, Hillsdale, Mich.

LEBANON ACADEMY.—Pupils fitted for business, scientific schools or the best colleges. J. W. HUTCHINS, A. B., Principal. For further particulars, address the principal, or ELIHU HAYES, Sec. Trustees.

W. Lebanon, Me., July 25, 1878.

NORTHWOOD SEMINARY.—Northwood, Ridge N. H. Three terms per year, commencing on the first Tuesday of Sept., Dec., and March. \$25 a term. Tuition, 40 to 75 cents a week. Board, 25 to 35 cents a week. Rooms, 25 to 35 cents a week. Scholarship for Commercial course, unlimited time, \$50. Music \$12 and painting \$12 a term. For Catalogue address: D. W. C. DUBBIN, President, Hillsdale, Mich.

WILTON COLLEGIATE INSTITUTE.—Wilton, Muscatine Co., Iowa. This institution is in an unusual flourishing condition with a much increased attendance. Prepares students for college, Normal Institution a specialty. Elective studies, Music and Drawing, receive special attention. Religious and thorough. Location beautiful. Expenses moderate. Send for Catalogue. Address, D. M. BENNETT, A. B., Principal.



WARNER'S SAFE PILLS.

Warner's Safe Pills are an immediate stimulant for a Torpid Liver, and cure Constipation, Dyspepsia, Biliousness, Rheumatism, Neuralgia, Headache, and all other ailments. It is the best remedy for Nervous Prostration brought on by excessive drinking, over-exercising, and other causes. Relieves the Pains of all Diseases, and is never injurious to the system. The best of all Nervine Pills. Sold in bottles for all Malarial Pains. Price, 50c. a box.

Warner's Safe Pills quickly give Rest and Sleep to the suffering, cure Headache and Neuralgia, Prevents Epileptic Fits, and is the best remedy for Nervous Prostration brought on by excessive drinking, over-exercising, and other causes. Relieves the Pains of all Diseases, and is never injurious to the system. The best of all Nervine Pills. Sold in bottles for all Malarial Pains. Price, 50c. a box.

SAFELY CURE YOURSELF OF DIABETES, URINARY AFFECTIONS, AND ALL OTHER AFFECTIONS OF THE KIDNEYS, BLADDER, AND URINARY ORGANS, AND NERVOUS SYSTEM, BY USING WARNER'S SAFE PILLS. Price, 50c. a box.

Warner's Safe Pills are sold by Druggists and Dealers in Medicine everywhere. H.

(Continued from first page.)

"Ministers of religion should acquire the watchword which is to convey them into every man's encampment." There is sagacity in the suggestion. Culture is the password of the generation to-day, and if we would enter and win it we must be cultured. But we want all kinds of good men for this work. We do not want men in the ministry who enter it as they would a trade, but those who enter it because they love it. The greatest fool in the world is the man who enters the ministry simply because he thinks he can be advanced by it. Not only should a man want to preach, but he should have both spiritual and intellectual ability for it, and particularly love for God and for souls. From the deep heart of the open ocean the tide rolls in grandly and powerfully. So will the truth come forth from hearts that are full of the boundless love.

Referring to the college catalogues Mr. Goadby was glad to observe the names of so many students recorded. The men educated in our own schools are the denomination's hope.

His address was especially applicable to the present condition of our educational work.

Rev. M. A. Shepard, of Illinois, offered prayer and the Conference adjourned to 7 in the evening, to listen to reports of committees.

EVENING.

Conference was opened by prayer by Rev. J. R. Pope, of Wis.

Several committees reported, including those on the Printing Establishment, Education, Requests, and on the State of the Country.

Pres. O. B. Cheney, in behalf of the committee on a liberal Baptist Convention reported that there be no such Convention this year, that a Year Book containing liberal Baptist statistics be published, and that a Quarterly be issued on certain conditions.

The Clerk called the attention of Conference to a printed circular from Rev. Isaac Hyatt, of N. Y., but no action was taken on it.

The committee on Doctrine reported that there had been no business before it, and therefore considered that we are grounded in the faith.

The report of the committee on the Ministry was taken up, but the item limiting the authority of the church in the licensing of ministers caused considerable discussion, and it was recommended.

Rev. George H. Ball, offered prayer at the evening adjournment.

TUESDAY.—WOMEN AND TEMPERANCE.

The Women's Temperance meeting was called to order early in the morning by Mrs. J. B. Davis, of Maine. After the opening exercises, Mrs. Fitzgerald, of New Hampshire, made a brief address in regard to the work in the juvenile department of the temperance field. She was followed by Mrs. Burlingame, of Rhode Island, who began by asking, "Are the liquor dealers doing any harm?" Let the answer be found in the 60,000 who are annually going down to a dishonored grave. Intemperance stands in the way of the progress of our religion in this country. It draws humanity down lower and lower. Hence it is our duty as churches and individuals to do all we can to stay it. It is said that two-thirds of our church people are women; then the women have two-thirds of the work to do in this department. Now what are we doing in our different places of residence? How can we best do the work? Shall we organize new temperance societies? I do not think God is calling us to this kind of work. I think we may work.

1. By prayer and earnest personal Christian effort. Woman has a power in this direction which she has hardly begun to realize as yet. God has done a wonderful work through the agency of the Women's Temperance Union. Through this we ought to work. We need not make the work denominational, but let there be a united effort.

2. Women have a greater power than they think in their influence as friends and mothers. I wonder what the mothers of that 60,000 who will go down to death this year were doing when they had their boys and girls under their influence. Liquor sellers are doing all they can to allure our young men and women into places of wickedness. What are mothers doing to offset this influence upon their children? Mothers can certainly so impress their children with the danger of touching or tasting liquor of any kind that they will be less likely to use it. Mothers should be careful not to use wines or brandy in their cooking or as medicine, lest their children be tempted at home.

3. As Sunday-school teachers we have a grand opportunity to instill truth into the children's minds. Don't content yourself with teaching general truths; teach specific truths. Teach the little ones of the danger of ever beginning to indulge in this bad habit. If there is no special temptation in your immediate vicinity, remember that young men go into other places where temptations will be thickly scattered about their pathways. Let them be sent forth with strong influences about them, holding them to the truth. I will speak of one other way in which we may work.

4. All we can say or do will never have so great an influence in the suppression of this traffic as it ought, until we have the privilege of voting upon this question. Let us never cease to seek for this until we are permitted the privilege.

Mrs. Reeder, of Cleveland, Ohio, spoke a few moments in regard to "Friendly Inns." She stated that in that city there are five or six who have done a great deal by gathering in those who signed the pledge during the Woman's Crusade. Mrs. R. then proceeded to give a very interesting account of the temperance house under the care of her husband and herself. This is located among the German population. A great work has been accomplished by beginning with the children. They began with eleven children and now have more than five hundred. These are taught to read and sew, and do other useful work. Through these children the parents are reached and greatly helped. Mrs. R. made an earnest appeal to the ladies to work earnestly in behalf of the children, and thus reach the grown people.

THE CONFERENCE.

The morning session of Conference was opened by prayer by Rev. T. A. Stevens, of New York.

The committee on Home Missions reported that the experiences of the past prove the value of home missionary work, that the growth of the West demands increased missionary effort there, that there should be co-operation with the parent Society, that all money raised for home missionary work pass through the principal treasury, that the card system of raising money be approved, that the work in the South be sustained, that J. S. Manning be continued as the missionary in the Southwest, that work be carried on among the Chinese, that the teaching force at Harper's Ferry be increased. The following persons were nominated to be elected as officers of the Society:

President, L. W. Anthony; Vice-Presidents, J. W. Winsor, A. H. Morrell; J. S. Manning, R. A. Coates, J. S. Burgess; Corresponding Secretary, A. L. Gerrish; Recording Secretary, G. F. Mosher; Treasurer, Silas Curtis; Financial Secretary, E. N. Fernald; Auditor, M. B. Smith; Executive Committee, Silas Curtis, B. F. Hayes, A. L. Gerrish, L. W. Anthony, H. J. Brown, A. A. Smith, G. F. Mosher, E. W. Porter, O. D. Patch, C. F. Penney, E. D. Lewis.

Rev. Mr. B. Felt, of Illinois, described the condition of the churches in the West, and wished the Conference to recommend that the Yearly Meeting societies be auxiliary to the parent Society, and that missionary agents be employed as far as possible in the Yearly Meetings, especially in the West.

Rev. H. J. Brown, of Iowa, said that Freewill Baptists were numerous in the far West, not organized into churches, and that other denominations were gathering them. Iowa, Nebraska, Kansas and Minnesota are full of these cases, and the brethren are looking eagerly for help this centennial year. The organized churches are left pastorless in many cases, and are crying out for preachers. Care has not been taken in ordaining pastors. They have enough "bass wood" preachers. The graduates from the theological schools seem to seek easy places. Oh, for the love and the self-denial that will lead these men to the hard western fields, rich in opportunities. One could not keep the tears back while Mr. Brown was speaking.

Rev. M. A. Shepard, of Illinois, spoke a word in behalf of "the bass wood preachers," many of whom were doing good work. He was identified with the West, and pleaded for missionary help. More than resolutions are needed. Souls are perishing in the West for lack of Christian service. Rich men, send your money to the Home Missionary Society, that it may help in this work.

On the item of co-operation between local societies and the main Society Rev. G. H. Ball said the latter ought to take a special field, and work in representative national spheres, leaving the local work to be done by the local societies. Follow the tide of emigration westward, go into the South and there do the best possible work.

Rev. J. B. Drew, of Michigan, wished to know what the parent Society's particular work was to be. He believed that to avoid confusion, officers of the State societies should have power in their own spheres.

Motion was made that the item be referred to the Society to be put in operation.

Rev. S. Curtis asked where the money was to come from with which to do the national work, if the State societies were to do the work in their own States and of course raise the money there to do it with?

The Financial Secretary wished the Conference would take some action that might be regarded by the parent and local Societies as expressing its desire in the carrying on home missionary work. Why can not the State societies use the machinery already provided, and not multiply methods? The card system is an efficient one, if it can be faithfully used.

Rev. M. B. Felt said that the committee meant just what the Financial Secretary had said—namely, that the State and local Societies should co-operate with the parent Society.

The item was then recommitted.

On the subject of appropriations, Rev. R. Dunn, of Michigan, asked that they be made to the Cairo mission as well as to the Shenandoah.

Rev. N. C. Brackett, of Harper's Ferry, explained that there were more than 7,000 communicants in West Virginia, and only

The only Free Baptist educational institute in the South is in West Virginia, and it is laboring to lift up the colored people. It needs all the help possible, but the speaker would not oppose appropriations to the Cairo mission.

Rev. J. W. Dunjee, of Harrisburg, Pa., referred to the work of the school at Harper's Ferry and cited its benefits upon the colored people. In behalf of his race he pleaded for the liberal support of the school. He hopes it will send teachers to Africa by and by.

By invitation, Miss Franklin, of West Virginia, a graduate of the school at Harper's Ferry, said the school was helping not West Virginia, simply, but it was sending its missionaries to the Carolinas and Texas, where her race greatly need help.

Dr. Ball said this matter had come up because it could not be kept down.

The great Valley of the Mississippi needs help. Give the money and it will be helped. But the school is established at Harper's Ferry. It is the key to the whole South, so far as the colored people are concerned, and it must not be allowed to suffer for lack of aid. The school is crowded more and more each year. If the people could only look upon the eager faces of those that come crowding in there, they would not hesitate to help. An anti-slavery people like Free Baptists should not ignore such an opportunity.

Rev. J. S. Manning, of the Cairo mission, pleaded for means to do missionary work even if they could not do educational work in that mission. There is noble material in the Southwest. He admired the Harper's Ferry institution, but he wanted the other mission to be remembered. The school property at Cairo had been sold and the proceeds given to the Home Mission Society.

Mr. Ricks, of southern Illinois, the wit of the Conference, said that J. S. Manning was the only college his race had at Cairo, and if they had made the progress they had in those circumstances, it implied that very much more progress could be made if they could be helped. Send teachers to Africa! Africa is at Cairo. Send your teachers there. The colored people there had contributed money to forward the work among them, but the school property had been sold and the Home Mission Society had got it. Give us our old college (Mr. Manning) another year.

Pres. Durgin felt that the work at Harper's Ferry should be pushed, but that the work in the Mississippi Valley should not be overlooked. Mr. Manning had done a noble work there, and it should be recognized. The Cairo mission should be held up until the opportunity comes to do a handsome thing for it.

Silas Curtis explained that when the Western Home Mission Committee was dissolved, it was agreed in writing that the West would support the Cairo mission. The Home Mission Society had since given the principal help to Cairo, while the West had done comparatively nothing for it.

Rev. E. N. Fernald said it would amount to little to pass a resolution to support Mr. Manning. The money was the thing desired.

Revs. Dunn and Dunjee thought that the colored people should be credited with what they contribute in benevolent work; and that Mr. Manning's salary should be stated, and he be credited with the money contributed to him by the colored people.

Rev. Mr. Peckham, of Me., offered a resolution that the Home Mission Board be requested to employ Mr. Manning as its superintending missionary in the Southwest, at a reasonable salary. The resolution was adopted.

The report of the committee on the Ministry was taken up. Respecting the educational qualifications of candidates for the ministry, that they should be able to pass an examination in Butler's Theology and in Church History. Mr. Bowen said it was a step upward, and was greatly needed.

T. E. Peden, of Ohio, thought the first qualifications of candidates should be evidence of a divine call and of piety. The proposition to make moral character an evidence was opposed as superfluous, if men were pious and divinely called. Moral character, divine call, and piety were then made the qualifications in candidates.

Rev. F. K. Chase, of New Hampshire, wished to know if the proposition to give Quarterly Meetings the power to ordain ministers precluded the churches from ordaining them.

Rev. F. H. Peckham, of Maine, said there was danger in giving the church power to ordain; that it belonged with the Quarterly Meetings and should be kept there.

Rev. O. C. Whitney, of Pennsylvania, said the practice of churches ordaining ministers had cursed his State.

Dr. Ball thought the words "Ordaining Council" should take the place of churches or Quarterly Meetings as being more comprehensive.

Dr. Bowen said the church might appoint this ordaining council, and therefore he opposed the substitution. If churches be allowed to start up and ordain anybody they please, it will be a source of weakness to the denomination.

Rev. Mr. Chase wished every possible safeguard thrown around our ministry, but hardly agreed with those who feared to give ordaining power to the churches. He would give the churches authority to call a council from the Quarterly Meeting.

Rev. J. Woodman said that the fathers

provided that the churches could

ordain ministers, but churches were assisted to do this work by councils from Quarterly Meetings or Associations.

The morning session closed with prayer by Rev. O. C. Whitney, of Pennsylvania.

AFTERNOON.—TEMPERANCE.

Conference was called to order by the President at 2 o'clock. Prayer by Rev. Mr. McElroy, of Canada. The matter of raising a centennial fund was presented by Rev. Silas Curtis, who proceeded to make some remarks in regard to the condition of the treasury of the Benevolent Societies. He made an earnest appeal for aid. Mr. Curtis made known the bequest of Dr. Hedge, of Iowa, of \$1,000 to be divided as follows: \$100 to Bible School in India; \$400 toward next remittance to India; \$500 toward Home Missions. Mr. Curtis also spoke of the needs of Harper's Ferry. He announced that the ladies have raised \$150 towards the cause [it was afterwards increased to \$230], and that a gentleman had offered to give \$5,000 towards a chapel at that place, provided that \$5,000 more shall be added to it before the first of September, 1881.

Rev. A. D. Williams announced that Rev. Silas Curtis had offered to give \$1,000 towards a professorship at Harper's Ferry. An opportunity was given for pledges to the centennial fund, and quite a large number of pledges were received.

ADDRESSES.

The special order of business was taken up, and Senator Blair, of New Hampshire, was introduced to speak on the subject of temperance. He spoke as follows:

In the presence of this body of men it would hardly be expected of me that I should give a description of this great evil and its results. You know too well what these are, and I will not take your time to speak of the extent of the evil. I wish to call your attention to what have seemed to me reasonable and practical suggestions in regard to its eradication. We start with the fact that reformation is an individual thing, and the actions of men are performed in the purest of motives. Moral suasion is a prominent feature of this work. When a public sentiment has been created in regard to any evil, it is evanescent unless gathered up and crystallized in the form of a law against it. This has been the case with all great evils. In no other way can we do this work except as we create a sentiment, gather it up in the form of a law, and execute it by popular consent. The great Washingtonian movement failed just here. It did not legislate any law, and hence it was not permanent in its existence or influence. I believe this is the very thing we ought to do. Let us see that right legislation is taken and then enforced.

I believe in a national law, for unless there be one it is impossible to enforce a local law. The appetite is the same all through the country. Liquor is made just across the line, and the United States protects its manufacture and transit, and those States which do not have prohibitory laws will send it in some way into the other States. Even if every State had a steady prohibitory law, yet liquor could be manufactured in the territories under the protection of the United States government. We ought to have a law in the Constitution of the United States. This law should be prospective. If we should at once strike at this traffic we should meet in the national Congress a strong opposition through the influence of those who have their money invested in the business. By making the measure prospective you can thereby conciliate many who would now violently oppose you. Many of those engaged in the business hate it and would be glad to get out of it if given a sufficient amount of time. The consumer, who sees that you are making provision for his children, will vote with you, for he does not wish his children to become drunkards. This was the original idea of those who were engaged with the fathers in their opposition to the slave trade, and they succeeded. I would direct legislation further than to the mere sale.

It is far more easy to prohibit the manufacture than to prohibit the sale by retail dealers. It may be impossible to prevent its manufacture absolutely, yet you can prevent its illegitimate manufacture very largely. The difficulties in this matter lie in the disposition, and not in the actual thing itself. I would attack—first, the manufacture; second, the sale. I would regulate—first, the transportation; second, its importation. A law in regard to this can be enacted and can be enforced. The legislature may enact the law. The lawyer may see to its legal enforcement, but upon the clergy rests the responsibility of creating a public sentiment which will sustain this enactment and enforcement.

My friends, remember we can never be too active in a good cause. Go on, and let us remember that in the future we shall see our desires realized. We are working not only for this generation and this age, but for future generations and future ages. May God help us to do our work well.

Rev. Dawson Burns, of London, was now introduced, and spoke warmly upon the same subject. It is difficult to say what is most precise and pertinent on such a question. We owe in England the temperance cause in its present form to the United States. True we had many temperance movements years ago for the mitigation of this great national curse. We had strong temperance men. But to that great uprising which had its commencement in 1826, we owe our present temperance movement.

When I visit Boston, Bangor, Hill will not be the object of my first admiration. Park Street church, where this great movement was begun, will be the place I shall most honor.

Dr. Ball moved to adjourn.

Dr. Jackson moved to amend and substitute "judicious council" for church or Q. M., and Pres. Durgin moved to amend the amendment so as to make it read "a council of three." Pres. Durgin's amendment was adopted.

Rev. A. J. Davis, of Minn., said they needed latitude on the frontier, and he believed they could work under the resolution as amended.

The item as amended was adopted. Mr. Ball moved to table the next item.

In England in the effort to stop the manufacture and sale of intoxicating liquors. Many efforts were made to see how far we could go without going too far. A great many things were tried before we reached the rock. We at length came to the resolution that nothing but entire abstinence from anything that can intoxicate would answer our purpose. It is worth something to know our enemy. He is a spirit, but we can see him and annihilate him. The great mistake made is that we preach against and denounce the effects, without attacking the cause. The only thing which we ought to try to get rid of is the drink which causes all this evil. I signed the pledge 40 years ago, when but few clergymen in England took any interest in this matter. Social customs coming down from the ages, made it very difficult to carry on anything like total abstinence work. Even to-day, in London, the ministers who are total abstainers are the exceptions. But the work is going on rapidly among the Baptists, and even the State church is beginning to move. Mr. Burns here gave a very interesting account of the way in which the work began in the English church.

Whatever else is wanted, we can never dispense with individual effort and zeal. Do the very best you can in the sphere where God has placed you.

You have very much to do with our work in England. We are seeking that which you have long had, viz., the power of local decision regard to this matter. It is now left in the power of the magistrates; we hope it may soon be changed. We have communities where a prohibitory law is in force, and we hope to see the time when we shall have it so everywhere. The meeting was a very interesting one.

EVENING.

Rev. O. J. Moon, of Canada, opened the evening session of Conference by prayer. At its noon adjournment the report on the Ministry was under consideration, and the item relating to the ordination of ministers was being discussed.

Rev. Mr. Crandall, of N. Y., hoped the substitute, allowing councils to ordain, would not pass; for the councils could be so composed as to ordain almost everybody.

Dr. Ball preferred the substitute (1) because it recognizes the church as the originating place of ordination; (2) because it prevents a Quarterly Meeting from ordaining an objectionable person; (3) it prevents a few men from "getting up" an ordination; (4) it leaves the question open, so if the Q. M. can not provide a suitable council it may be sought outside. This is often the case in the West. The poorest material for an ordaining council is often found in the Q. M. The substitute provides for the discipline of ministers, and the original resolution does not. The power that ordains should depose, and deposing by council is better than by Q. M.

Rev. F. H. Peckham opposed the substitute, (1) because the original item does provide for the inception of ordination in the church; (2) the original does not forbid the going outside of the Q. M. for a council; (3) because the substitute would allow ordinations to be trumped up by any interested party; (4) making the church the originating power tends to the exaltation of the church spirit over the denominational spirit.

R. Deering, Esq., of Me., thought the laymen desire that the ministerial standard be raised.

Rev. G. A. Gordon, of Ill., could not see why New Englanders were afraid of the church. If we want episcopacy, let us go where it is. He favored the substitute, for he believed the church to be supreme.

Dr. Bowen believed that Dr. Ball desired a pure ministry in his substitute, but he doubted the efficiency of the substitute to provide it. When church independency becomes a source of weakness, then it should be watched. He believed in the church having a voice in the matter, but not the absolute control of it. We have seen many incompetent persons ordained by churches, and the Q. M. had great trouble afterwards in dealing with them. The point that the substitute provides for the discipline of ministers is met by a resolution further on in the report which provides especially for trial.

It was voted not to accept the substitute.

Rev. D. H. Lord, of Mich., opposed the resolution because he never knew a church to ordain a minister of itself, and he believed a church would call quite as good a council as a Q. M. would. The resolution would not do what its advocates desired. He believed it aimed at the independency of the church. He moved to strike out the clause that provides for the approval of the Q. M. expressed through a council of five before the ordination can be recognized.

Rev. E. N. Fernald believed that amendment would destroy the efficiency of the whole resolution. He knew of persons who had been ordained by subterfuge, and such an amendment would help to multiply the cases.

Mr. Lord's amendment was lost.

Rev. A. A. Smith, of Minn., believed it would be impossible in many cases at the West to get such a council as the resolution called for. They in the West would not ordain ministers in that way, even if the Conference should not recognize them. Men ordained by the best of councils have destroyed churches in the West.

Rev. D. Jackson moved to amend and substitute "judicious council" for church or Q. M., and Pres. Durgin moved to amend the amendment so as to make it read "a council of three." Pres. Durgin's amendment was adopted.

Rev. A. J. Davis, of Minn., said they needed latitude on the frontier, and he believed they could work under the resolution as amended.

The item as amended was adopted. Mr. Ball moved to table the next item.

providing that churches might give candidates certificates to act as lay preachers (but this was not to be considered equivalent to an ordination), but it was lost. This item was then adopted.

The next item provided for the qualification of candidates for ordination as stated in the report of the forenoon's exercises, and was adopted.

The next item providing that no user of tobacco be ordained, was opposed by A. A. Smith, on the ground that we have no right to deny to others what members of the Conference and Theological schools claim the right to use for themselves.

Rev. Mr. Langworthy deplored the use of tobacco and its influence among professed Christians and especially among ministers. Are we not ready to take a position in favor of this reform?

D. Jackson said he never used tobacco, but he knew of many old men who thought they could not live without it. Let them alone, but let the resolution apply to young men.

Rev. Mr. Dunjee wanted to vote for the resolution.

Mr. McElroy, of Canada, would include tea, and Mr. Gordon would include coffee. The resolution was adopted.

The item providing for the revision of the Treatise was tabled, and then the report was adopted as follows:

1. We believe it to be neither wise nor safe for one church alone to be the adviser and director in the matter of the ordination of one of its members; we therefore advise that no church proceed to such ordination, but that it shall request a Quarterly Meeting or Association to take the steps provided for by our usage, in case of ordination; and that without the approval of the Q. M. through a judicious council of not less than three members no person shall hereafter be considered an ordained minister in the F. B. denomination.

2. A church may recognize the ability and call of one of its members by giving him a certificate of approval and commendation as a lay preacher, but this certificate is not the same as, nor equivalent to a Q. M. license; and before any one can be recognized as a regularly licensed minister, and entered as such in the Register, he must have been regularly examined and licensed by his Quarterly Meeting.

3. Quarterly Meetings are requested to proceed with the ordination of no brother to the ministry who does not give satisfactory evidence of good moral character, piety and a divine call, and who has not received at least a common school education and is not able to pass an examination in Butler's Theology or its equivalent, and in Church History, satisfactory to a Q. M. committee which shall be appointed for such examination.

4. We recommend that Quarterly Meetings be requested to ordain no man to the ministry who is addicted to the use of tobacco and will not signify his final abandonment of the habit.

5. Resolved, That it is a necessity and a duty for the churches to encourage lay preaching, subject to their approval.

6. While we do not find it advisable for this Conference to establish any tribunal before which ministers charged with improprieties or unministerial conduct shall appear, we do most earnestly request Quarterly Meetings to faithfully maintain gospel discipline and order in their ministry.

7. Resolved, That whenever a minister under trial in one Q. M. shall remove to another, he does not escape responsibility to the Q. M. bringing the trial, and he may be tried the same as if he had not removed from it.

8. We advise special carefulness on the part of those who act as councils, in receiving those from the ministry of other denominations who wish to join us.

9. Whereas, We as a denomination have suffered, and are still suffering, from a class of ministers who become obnoxious in one field of labor, and seek another field and other victims; therefore,

Resolved, That this Conference urgently request all our churches that they admit no minister as a member or employ him as pastor who does not bring letters of commendation from some Minister's Conference, or Quarterly Meeting or Association and church to which he belongs, duly signed by proper and responsible parties.

10. We recommend as a help to the churches in learning the character and standing of ministers whom they may wish to employ, that Quarterly Meetings appoint a committee to whom such churches may apply for information and advice.

11. Our ministry are advised to give due prominence to the doctrines of our denomination in their preaching.

12. A minister or a church member can not be recognized as belonging to two churches at the same time; he can be a member of one church only, and is amenable to the discipline and order of that church.

13. In respect to ministers leaving the denomination, we deem the statements of the Treatise, Chap. 2, Sec. 1, sufficient.

Rev. L. Hutchins offered the following additional resolution and it was adopted:

Resolved, That each Q. M. and Association provide for a committee whose duty it shall be to prescribe a yearly course of study for licensed ministers in our denomination who can not avail themselves of the advantages of the schools; and that said committee annually examine candidates in said studies.

The session was adjourned with prayer by Rev. A. D. Smith, of N. H.

Following the adjournment was a magnetic and eloquent sermon by Rev. G. H. Ball, of N. Y.

(To be continued.)

GENERAL NOTES.

The ladies were diligent at the Conference. Each day's meetings on Missions, Education, Anti-slavery, etc., which were held in common by both men and women, were preceded by meetings held especially by the women to consider these several subjects. Their meetings were co-operative, and intended to enlist and organize their sex more heartily in benevolent work. During the week a paper was quietly passed around in the interests of the proposed chapel at Storor College, and \$230 was received.

The Concord, N. H., church kept a kind of "friendly inn" on the grounds, and entertained hosts of people.

The daily paper, containing reports of Conference, was waited for each morning as eagerly as were the rolls and coffee.

A picture of the aged ministers present was made, and copies of it can be had of Rev. A. M. Richardson, Cowlesville, N. Y.

It is believed that the financial committee will be able to raise all the money needed for the coming year.

Poetry.

A SIERRA FIRE.

A long, low murmur on the midnight air,
As of the tide upon some far-off shore;
A swell among pines standing tall and fair,
A whisper as of danger leaning o'er;
A strange light growing up the hollow sky,
Eclipsing the white glory of the moon;
A signal flag on the wind streaming by,
Of woe and smoke outflung, has followed soon.

Out of the darkness starts a tongue of fire,
Wrapping the white trunk of some dead old pine,
Mounting in fierce and absolute desire
To reach the glowing heavens' altar-shrine.
The dark is flooded with the crimson light,
The green pines shiver in the fire's roar,
The scene of grandeur grows upon the sight,
And the wide, doming heavens arch it o'er.
The hollow circles of the smoke arch
Against a sky of palpitating flame,
Writhing above the pines, scroll upon scroll
Swelling and rising in the crimson stain.
The moon is dead; the stars' green points of light
Merge in the drifting sparks that fill the night;
And the great flames sweep upward fold on fold,
Till the dark mountain stands swathed round
With gold.

—May N. Hawley, in July Californian.

TOO LITTLE.

Johnny and May and Dicky and Bell
Were going down to the Daisy Dell;
"I know you're going, know very well;
Take me too!" said dear little Nell.
"Two much bother!" says lazy John,
May, "Who wants you tagging along?"
"Too little!" said Bell, "Course!" said Dick,
"Hurry, now, Nellie and grow up quick."

Two sweet lips to quivering fell;
"Two little for what?" said dear little Nell.
"Two little!" cried mother, "two little to
bear
Our portion in life—a burden of care."

"Too little a heart for trouble to weigh,
Too little for tears a moment to stay;
Of wrongs and rebuffs too little to know,
From mother's own side too little to go."

"Let Johnny and May and Dicky and Bell
Go frolicking down to the Daisy Dell;
But mother and Nell and pussy-cat-mew
Will have the merriest picnic too."

The quivering broke in showers of smiles
When the mother went on to tell of the piles
Of strawberry cakes, and chudies, too,
With bread and milk for pussy-cat-mew.

The four round faces visibly fell—
Looked sober enough at mother and Nell;
She nestled and said, "I'd much rather stay;
I ain't too little for you anyway."

—Youth's Companion.

Family Circle.

"BROTHER HARKLISS JONES FROM 'SOU' CALINY."

An aged negro, most of whose life had been spent in bondage, but who was now rejoicing in liberty, appeared one day at the study of an eminent minister and introduced himself as "Brother Harkliss Jones, from Sou' Caliny."

The good minister shivered at the thought of another clerical beggar for church money, to be spent, as so much of it usually is, in the traveling expenses of the applicant. "Well, Brother Harkliss," he asked with patient kindness, "What can I do for you?"

"You can listen to me, brudder," replied Harkliss, with a princely air. "I'll do that if you'll be short, but my time is very precious, brother," answered the pastor.

"So is mine, brudder!" exclaimed the visitor with a dignity which almost startled the minister. "You and I's both servants of de King, and his business always 'quires haste."

"Yes, and your church wants a little help, I suppose, after the war. Well, I'm glad they sent a sensible man for it."

"No, sir. My church is de Church Universal, and dat has got de Mighty One of Jacob for her help, and needn't go beggin' of nobody! I come to give, and not to ax, sir."

"Then you've got some money for my church, I suppose," said the minister, smiling.

"No, sir; what I've got to give will come closer home to you than to your church."

"Well, what have you got to give me then?"

"A little advice and a heap of comfort. I come from my old home, 'cause my chil'n and gran'chil'n was bound for to come. I was as near de Lord on de banks of de Great Pedee as I ever 'spect to be up here; and dere was as many souls for to save down dere as dere is up here. But young folks, you know, is songunery [sanguine] in dere views, and mighty 'strob'ous in carryin' on 'em out. Dey got a notion—poor things—that every foot o' land up North was sanctified by Mr. Lincoln's spirit, and that de 'arth, yielded like it did afore de cuss fell on it—without labor or sweat! Dey thought de North was a little heaven whar no man had to say to his neighbor, 'Love ye de Lord,' kase dey all loved him a'ready. I told 'em dere was work and poverty and sin up here, like dere was down home; for I've seen Northern folks plenty in my young days, and mighty hard ones dey was too! But my chil'n dey 'phood' at me, and said 'mong demsels,' 'Daddy, he's 'hind de times. If we go he'll soon foller.' Now dey was right dere, for nex' to de Lord, I loves my chil'n and gran'chil'n. When I see dey was coming' I packed up my bundle and come in. It 'peared like I saw a great shinin' finger in dark cloud one night pointin' due north. 'Den,' say I, 'dat's my pillar o' fire, and where

I'm sent I'll go, and de Lord will have my work all laid out ready for me.' So here I be, sir."

"And you want me to set you to work?"

"Not a bit of it, sir; on de contry, I want to set you to work! Dat's what I'm comed here for dis mornin'."

The cool composure of the sable guest fairly astonished the gentleman, used to so much deference and respect; and he asked in a tone of surprise, "What do you mean, brother?"

"Well, I've been to hear you preach two Sundays, and I've made up my mind dat you're off de track! You talk like it was a chance anyhow, whether we saints get to heaven after all. Dere was too many 'ifs' in your sermons. De Master hadn't no 'ifs' in his preachin'. His gospel is, 'Him that believes shall be saved.' 'Him dat comes I will in no wise cast out.' 'Come unto me, you dat is tired and heavy laden, and I will give you rest.' 'Dere is no condemnation to them dat are in Christ Jesus.' 'Whar I am, dare shall my people be, also.' 'I give eternal life unto as many as my Father give me, and none shall pluck dem out of my hands.' Isn't dat good gospel, sir?"

"Yes, and I believe every word of it," replied the minister.

"Is dere any chance, think you, for Satan to slip in by a trick and upset de great work of redemption?"

"No."

"Den why don't you tell people so? One sermon o' your'n was tellin' all 'bout de doubts Satan pushes into de hearts of de Lord's people. Why dat sermon was mor'n half 'devil,' all through! and another was tellin' de saints dat dey must do dis and dat and 't'other, to get peace and comfort here and heaven beyond. If you believes dat Christ died, and rose again, and dat kase he lives we shall live also, why don't you comfort God's people wid these words? Let de devil alone for awhile in your preachin' (you'll get 'nuff o' him widout makin' so much of him), and just preach Christ, Christ! 'Pears like I don't want to hear nothin' else but just only dat dear name, while I stay here in de flesh. I rises every mornin' in Christ, and I walks and talks wid him all day. When night come I lies down and sleeps wid him, like it was my last sleep, and I might wake next mornin' wid him in glory."

"I'm black and poor and old to de eyes of de world; but I'm fair and rich and fresh in his sight, kase I'm in him. All dat he has got is mine, and dere ain't a kink on 'arth dat old Harkliss would change places wid. No, no, no!"

"But while you never doubt God's power to save, you sometimes have doubts of your acceptance with him, haven't you?" asked the minister, who was by this time seated, meekly taking his lesson.

"No, never; why should I? Dere was a night once, a long time ago, when my soul was 'ceeding sorrowful, like de Master's when he was in de garden. I felt like I was helpless for dis life, and I had no light on de world beyond. I hated my hard massa, and I almost hated God too, for not giving me a better lot. I was out in de canebrake all alone, a mile away from any livin' cretur. I felt like I wanted to kill myself 'kase my massa he done gone and sold my wife and baby! Dat ar night I got a hint in my soul what he'll was; and as I sat dere a thought come into me, and I spoke it out. 'Dere isn't no God,' says I, and dem words skeart me so I sprung right off de ground whar I was lyin'! I was bewildered I reckons; for all of a sudden I see a great white hand sweep back de dark night, and a light shined all 'round 'bout me. I didn't see nobody, but I felt strong arms 'bout me, and in a minute, my poor, aching head was leanin' on somebody's breast; and oh! what a place dat was to rest on! Den a voice said, 'Come unto me, poor, tired and heavy-laden soul, and I will give you rest.' Den I knowed dere was a God, and dat it was de voice of his Son in my soul. I've been a new man since dat night; but half de time I've been only a common sort of a Christian like you, risin' and fallin', hopin' and doubtin'; such a Christian as puzzles de world to know whether dere is any good in 'ligion or not!"

"I was waiter in dem days, and was a good deal with de white folks, and it was fash'nable 'mong dem for to doubt, and mourn, and whine, when dey talked 'ligion; and I used to forget dat night in de canebrake, and fell into de fashion of de gran' folks. 'But it didn't work with me, and I got into darkness. Den I'd try to fight my own way out of de swamp; but de more I tried de faster I stuck. Den I would try to hire de Lord to lift me out of de horrible pit, and de miry clay, by good works, helpin' de weak field hands, or givin' away my pocket money. But we never made a bargain—de Lord and me! He always bring me low till I was glad to get peace free; and to take away all chance o' bringin' from me, he generally brought de peace when I was asleep and doing no good works. Den I would wake wid de glory in my soul, and I would run on mighty peart for a spell. I didn't know what Christ was den. He was in me; but dere was else in me besides him."

"Come here and sit in this large chair, brother; it is more comfortable than that one," said the minister in a subdued voice, as if addressing a superior.

"I want to hear how you got clear of de tempter, and filled with Christ at last."

"Oh, oh, well; it isn't no great story, but here it is: Dere was an old col'd sister dey used to call Gimsey, a sort of preacher like 'mong de field hands. Well, when she come down to her death-bed, she done call all massa's people and de neighborin' black folks 'round her, 'kase she said she'd been in heaven a whole hour, and come back to give us a word of comfort. We gathered 'bout her, and she lift her two hands and pray dis way: 'Lor Jesus, answer dis one pra'er of mine, for dy own name sake.' It is old Gimsey's last prayer; de next word with me will be praise and hallelujahs. Bring dese poor chil'n into de light, like you bring me into de light fifty year ago. Don't let Bruder Harkliss cast contempt no longer on dy blessed name by doubtin' of dy Word, which is truth! Humble proud Jenny, and in massy [mercy] punish drunk Dede, and comfort lone, Polly, and cure sick Abe, and bring all de rest to dy feet here, and to dy house up dere by-an-by! Den she open her eyes and begun for to preach, and she gave each one a separate little sermon all to herself. She den call me. 'Come here, Bruder Harkliss, and take my cold hand in yours.' I went, and she said, 'O Harkliss, Harkliss! you's worse dan an 'onprofitable servant! You's half de time bearin' false witness agin de Lord dat bought you, and tellin' de world dat his Word ain't for to be trusted—that he don't always speak truth!'"

"No, no," says I, "auntie, I never done dat; I trust him wid all my heart."

"Meby you do, right here on de verge of heaven; but quick's you get out you'll say, 'Dere's no tellin' whether I'll ever reach heaven or not.' Harkliss, says she, 'do you believe de Lord has writ yer name on de palms of his hands, and his name on your forehead?'"

"I bowed down my head in shame, for I see my sin. And den de truth of God shone out like a great sun, as I never see it afore. My soul was full of glory, such like as de world never see, and I says, 'Yes, auntie, he has told me time and again dat he is mine and dat I am his.' 'Do you believe he speak de truth, Harkliss?' says she. 'Yes, auntie,' says I, 'I know now he does. I see his Word like fire.' 'Den you quit a-doubtin' afore de world,' says she. 'Harkliss, if you'd been as disrespectful to your owner as you've been to de great Master, and if you'd gone round saying, he's promised me such and such, but I doubt he'll not keep his word—he'd sold you into de rice swamps a hundred times in dese years! Better cut off yer right hand and pluck out yer right eye den to doubt de truth of his Word. You is his, for he bought you with his precious blood; and as sure as he's in heaven you shall go dere too! I'm tired, chil'n, and must go to sleep. Good-night."

"Dere, sir, dem was old Gimsey's last words on 'arth; de next one she spoke was 'Glory to de throne of God.'"

"Well, dere was a great light all through my soul den, dat has never gone out since. 'Pears like de Lord is in de midst of it, where I can feel his presence, and when de 'ifs' and 'may-bes' comes round to break my peace, I shouts out, no matter who hears me, 'De Lord says dat I am his, and dat whar he am, dar shall I be also; and his word endureth forever.' Den 'ifs' all fly off like they were unclear birds, and leaves me in de light! Why, sir, I's got de world so under my feet dat nothin' in it can worry me, only de sin I sees; and dat will be cleared off some day. De Lord's chil'n got a good right to glory; and nobody—not de devil, dat you make such count on—can't take it 'way from 'em! Now my errand's done here. You stick to de gospel—Christ, Christ—and you'll see de glory come down on yer people, and soon see them a trampin' on de world. Good-by, sir."

The minister rose and took the hand of his guest, kindly saying, "Let me write you name down, brother; for I want to see you again and to know you better. How do you spell Harkliss?"

"Her-less! I don't guess I can member it, for it's night unto forty year since I lart to spell it from my young massa. He said I was named after one of dem heathen-goddishes dat dey use to make believe dey had in old times. He's 'mong dat nonsense dey teaches in college. He's de fellow dat killed lions and monsters and such like with his club. You's been to college, so you must know 'bout him, de strongest goddish of them all—Harkliss."

"I know him," replied the minister. "Well, brother Hercules, come and see me again very soon. Good-by."

When the old negro had closed the door behind him, the minister read over the few pages he had already written of his next Sunday's sermon. It was cold and lifeless—there was no Christ in it. He tore the sheets into atoms, and sat down before the fire to meditate on de words of the poor visitor. He never thought so little of himself before. Taking up his hat, he went out to visit some of the hidden ones of his flock whom he knew to be great in the kingdom of heaven. —Mrs. James D. Chaplin.

"What is the worst thing about riches?" asked the Sunday-school superintendent. And the new boy in the bad class under the gallery, who only came in last Sunday, stood up and said, "Their scarcity." And in his confusion the superintendent told the school to rise and sing, "Don't be weary, children." —Burlington Hawkeye.

A blithe heart makes a blooming visage. —Scott.

"BILL, THE BANKER."

The annals of the poor are short and simple. They record, however, heroic deeds. One of these records tells how a poor navvy became a hero by forgetting self, even when death was clutching him.

Years ago, when England was digging canals, the laborer who delved therein was called a navvy. The name, an abridgement of navigator, connected in the public mind the digger with works for internal navigation. In course of time it came to designate a laborer on railroads and other public works.

The navvy was called "Bill, the banker," because his usual post was at the top of a forming embankment, among the tip-carts.

He was a "top-man" over a shaft of a tunnel which was being cut on a railway. The shaft was 200 feet deep, and ran down through solid rock.

Bill's duty was to watch the large iron bucket filled with rocks, as it was hoisted from the bottom, run it to the tip-cart, and return it empty to the navvies below.

If a rock fell off the bucket, Bill shouted,

"Waur out below!" and the men ran farther into the dive.

One day, as Bill was leaning over the shaft, swinging in a loaded bucket, his foot slipped, and he fell into the shaft. He knew he would be dashed to a jelly; but he thought of his mates below.

If he screamed they would rush out to learn the cause of the unusual noise, and some of them would be smashed by his heavy body.

If any of them were at the bottom, and he did not give the usual warning they would be killed.

His mates heard one moment his clear voice, "Waur out below!" the next, the thud of his smashed body. They were saved.

"Bill, the banker" was more than a poor uneducated navvy; he was a hero. For the essence of heroism was indicated by the sneering Jews when they said of the crucified One, "He saved others, himself he can not save."

HUFFY PEOPLE.

One of the oddest things to witness, if not one of the most disagreeable to encounter, is the faculty which some people have for taking offence where no offence is meant—taking "huff," as the phrase goes, with reason or without—making themselves and every one else uncomfortable, for nothing deeper than a mood or more than a fancy. Huff people are to be met with, of all ages and in every station, neither years nor condition bringing necessarily wisdom and unobtrusiveness; but we are bound to say that the larger proportion will be generally found among women, and chiefly among those who are of an uncertain social position or who are unhappy in their circumstances, not to speak of their tempers. —Huffiness, which seems to be self-assertion in what may be called the negative form, and which the possessors thereof classify as a high spirit of sensitiveness, according as they are passionate or sullen, is in reality the product of self-distrust. The person who has self-respect, and nothing to fear, who is of an assured social status, and happy private condition, is never apt to take offence. Many and great are the dangers of action with huffy people, and sure as you are to flounder into the bog with them, while you are innocently thinking you are walking on the solidest esplanade, the dangers of speech are just as manifold. The dangers of jesting are, above all, great. It may be laid down as an absolute rule, which has no exception, anywhere, that no huffy person can bear a joke good-humoredly, or take it as it is meant. If you attempt the very simplest form of chaffing, you will soon be made to find out your mistake, and not unfrequently the whole harmony of an evening has been set wrong, because a thin-skinned, huffy person has taken a pleasant jest as a personal affront, and either blazed out or gloomed sullenly, according to his or her individual disposition and the direction of the wind at the time. —Household.

PAUL BRANDT.

The Crown Prince of Germany has just done a kindly and pretty thing. Little Paul Brandt, a nine-years-old orphan, having exhibited a remarkable capacity for music, is being educated gratuitously at a musical school in Berlin. On the emperor's birthday the little fellow summoned up courage and addressed a note of congratulation to his majesty, embodying in this note a petition for a new fiddle, upon the pertinent ground that his own violin "scraped so awfully" that he could bear with it no longer. A mistake in the address took the note to the crown prince instead of the emperor, and the former immediately ordered inquiries to be made at the school concerning little Brandt and his "scraping instrument." These inquiries revealing the truth of the boy's statements, the good prince proceeded to purchase an excellent violin, which he sent as a Whitsunday gift to happy Paul Brandt.

SCHOOL-TEACHER, to little boy whose father is a liquor-seller: "Now, Johnny, if your father has a barrel of whiskey containing forty gallons, and one-fourth of it leaks out, how many gallons does he lose?" Johnny: "He don't lose none. He fills it up again with water right off."

The London Standard pays the British Post Office Department £2,000 per annum for the exclusive use of a telegraph wire for three hours a day.

The Magazines.

POE AS A LITERARY CRITIC.

Much of his work for the *Southern Messenger* and *Graham's Magazine* consisted in reviewing books. Mr. Ingram deprecates this, not only because he thereby made enemies—a belief with which reviewers of books often console themselves when their own productions are ill-treated—but also because he ought to have been employed in work more worthy of his genius. He does not, however, it seems to me, bring out with sufficient emphasis how much of his force Poe wasted in this labor, viewed simply as a means of livelihood. Poe did his work too thoroughly, both for the amount paid and for the purposes of the periodical. The feat which he performed in reviewing the first number of "Barnaby Rudge" shows the spirit in which he approached his duties. He gave in that review a speculative account of the course that the plot ought to follow, and solved in advance the mystery of Harodale's murder with such exactitude that Dickens wrote in astonishment to ask whether his reviewer had dealings with the Devil. If Poe had examined only masterpieces with the microscopic completeness with which he analyzed "Barnaby Rudge," the labor might have paid him in furnishing hints for his own creative work. But every book that was submitted to him underwent the same process of exhaustive scrutiny. Every book presented itself to his analytic faculty as a problem to be attacked and solved; he analyzed the writer's aims and his method, and set himself to consider how the subject ought to have been treated. The reviewer who can supply five lines on a book in five minutes is the reviewer who can hope to make reviewing a profitable trade. Poe could not or would not do this; every book, good or bad, was a challenge to his powers of analysis, and he could not part with it till he had dissected it out. Perhaps we may ask whether work of this kind ought not to have been better paid and more highly appreciated. Poe's employers would probably have answered this question by saying that the public, whom they were trying to induce to buy their periodicals, did not care for this kind of thoroughness. They were not catering for an audience of artists who might have found profit as well as pleasure in a masterly analysis of the mechanism of a book. Their audience only cared to know whether a book was interesting, worth reading, or worth buying; how it might have been made more interesting, and whether it satisfied exacting canons of construction, were matters in which they had a languid concern or no concern at all. What chiefly struck Poe's employers about his reviews was that they were "classical and scholarly," and they were also aware that he wrote with "fastidious difficulty." Into the secret of his difficulty they did not inquire. They probably considered a defect in him that he was not a more ready writer. And they measured the value of his articles on the sound commercial principle that, except when he chanced to make a sensation by exposing the weak points of celebrities, they could get reviews equally, or perhaps more, suited to the requirements of the general reader at the same price. —The Fortnightly Review.

GOOD ADVICE TO WRITERS.

I do not pretend to quote the experience (any more than the mode of composition) of other writers—though with that of most of my brethren and superiors in the craft I am well acquainted—but I am convinced that to work the brain at night in the way of imagination is little short of an act of suicide. Dr. Treichler's recent warnings upon this subject are startling enough even as addressed to students, but in their application to poets and novelists they have far greater significance. It may be said that journalists (whose writings, it is whispered, have a close connection with fiction) always write in the "small hours," but their mode of life is more or less shaped to meet their exceptional requirements; whereas we story-tellers live like other people, (only more purely,) and if we consume the midnight oil, use, perforce, another system of illumination also—we burn the candle at both ends. A great novelist, who adopted this baneful practice and indirectly lost his life by it (through insomnia), notes what was so occupied, when awake, with the creatures of his imagination, he never dreamed of them, which I think is also the general experience. But he does not tell us for how many hours before he went to sleep, and tossed upon his sleepless pillow till far into the morning, he was unable to get rid of those whom his enchanter's wand had summoned. What is even more curious than the story-teller's never dreaming of the shadowy beings who engross so much of his thoughts, is that (so far as my own experience goes at least) when a story is once written and done with, no matter how forcibly it may have interested and excited the writer during its progress, it fades almost instantly from the mind, and leaves, by some benevolent arrangement of nature, a *tabula rasa*—a blank space for the next one. Every one must recollect that anecdote of Walter Scott, who, on hearing one of his own poems ("My Hawk is Tired of Perch and Hood") sung in a London drawing-room, observed with innocent approbation, "Byron's, of course;" and so it is with us lesser folks. A humorous sketch might be given (and it would not be overdrawn) of some prolific novelist getting hold, under some strange roof, of the "library edition" of his own stories, and perusing them with great satisfaction and many appreciative ejaculations, such as, "Now, this is good;" "I wonder how it will end;" or "George Eliot's, of course." Although a good allowance of sleep is absolutely necessary for imaginative brain-work, long holidays are not. I have noticed that those who let their brains "lie fallow," as it is termed, for any considerable time, are by no means the better for it; but, on the other hand, some daily recreation, by which a genuine interest is excited and maintained, is almost indispensable. It is no use to "take up a book," and far less to attempt "to refresh the machine," as poor Sir Walter did, by trying another kind of composition. What is needed is an altogether new object for the intellectual energies, by which, though they are stimulated, they shall not be strained. —James Payne, in the Nineteenth Century.

About forty years ago Mr. John L. Stephens published two works on Central America and Southern Mexico. So eager was the public to obtain information in regard to numerous ruins of ancient cities which he described, that though each of the works comprised two expensive volumes, ten editions of the first work were sold within three months, and the success of the second was quite as remarkable. Other travelers, American and European, have visited the ruins and have written deeply interesting volumes in regard to their im-

mense architectural monuments, their elaborate decorations, their singular, uninterpreted bas-reliefs and hieroglyphic tablets, but as yet no light has been thrown upon the origin of the people who built these cities. All the knowledge we can ever expect to obtain of the history of these people must be drawn from the ruins. Recently a well-equipped expedition has been despatched to Central America, charged with the duty of systematically searching for everything that may have place within the domain of history the facts connected with a people whose career must have been one of the most interesting in the general development of the world's civilization. The founders of these cities were our predecessors on this continent; their peculiar civilization and their esthetic development are of the highest interest as regards the question of the origin of man himself; their history is, in fact, the first chapter of the general history of the American continent. Though we are not the lineal descendants of these builders of cities that must have rivaled even Babylon and Nineveh in some of their architectural features, the results of their culture have been left to our safe keeping, and from these results it is evidently our duty, as far as possible, to gather the materials for filling up the unwritten first chapter of our own history. A full account of the explorations of this expedition, comprising the expedition is to be published from month to month in the *North American Review*, with illustrations of the most important objects discovered. The August number of the *Review* contains the first number of the series, and the editor introductory to the series, entitled "Ruined Cities of Central America." Other articles in the same number of the *Review* are "The Law of Newspaper Libel," by John Proffitt; "The Census Laws," by Charles K. Johnson; "Nullity of the Emancipation Edict," by Richard H. Dana; "Principles of Taxation," by Prof. Simon Newcomb; "Prince Bismarck as a Friend of America and as a Statesman," by Moritz Bunsen; and "Recent Literature," by Charles T. Congdon.

The *Midsummer Scribner* (August number) opens with a remarkable frontispiece engraving by Cole, from the famous picture of Savonarola, by Fra Bartolommeo. This portrait accompanied "The Platonic Story of Savonarola's Life," written by the English wife of the Italian Professor Villari. The work by the latter on the great Florentine preacher, patriot and martyr is now considered the standard biography; and it would be difficult to find in English a more succinct and correct sketch of the life of the great Italian than that now offered by Madame Villari. The paper has illustrations of the tragic life and death of Savonarola, by Mr. Van Schaick, the American artist living in Florence. Another brief summary of a large subject is Richard Henry Dana's "Sketch of American Diplomacy." The most novel and interesting art feature of the *Midsummer Scribner* is Philip Gilbert Hamerton's study of "Mr. Seymour Haden's Etchings." A number of etchings are reproduced in small, with an artistic accuracy which, it is claimed, has never before been equaled by similar means, namely, wood-engraving and steam-printing. It has been left to an American magazine to first enter upon the literal illustration of Dickens, by employing artists to look up the original scenes of his stories. The first of this series appears in the August *Scribner*, some of whose remarkable features we can barely enumerate: "Our River," a description of the Hudson, not a "guide-book" description, but one made *en amore* by a writer and an artist who have lived long on its banks.—Mr. John Burroughs and Mr. Richard Hallack; "The Western Man," by Charles Dudley Warner; "The Book of Mormon," an account by Mrs. Ellen E. Dickinson, fortified by sworn and other testimony, of the origin of the Mormon Bible, which is claimed to have been written as a novel by her great-uncle, Rev. Solomon Spaulding; a comic operetta, "The Sweet of the Year," by Albert Rhodes, on American girls who marry foreign titles; an amusing paper by Mr. Richard Hallack, illustrated by Mr. Brennan and others, on "The Curiosities of Advertising"; an illustrated paper, by Principal Grant, on the "Present Position and Outlook of Canada," in a series which has attracted much attention, and further instalments of Mr. Schuyler's "Pete the Great" and Mr. Cable's "Grandissimes." Dr. Holland discusses, among other things, "The Legitimate Novel." "Uncle Ezekiel's Wisdom" is a new feature in the *Brisco-Bark* department.

St. Nicholas for August. A pleasing feature of this vacation number of the boys' and girls' magazine is the profusely illustrated article, "A Happy thought for Street Children." This details the working of the *Evening Post* "Fresh Air Excursions" under Mr. Willard Parsons, through whose efforts, seconded by willing farmer-families, thousands of city-worn little ones taste every year the delight of a summer fortnight in the country. Besides the instalments of the two serials, by Louisa M. Alcott and Noah Brooks, one dealing with sprightly home-life, the other with boys who form a militia company and have a muster and a sham fight—there are several complete short stories. Of these, the most notable are: "Marjorie's Peril," illustrated by McCutcheon, a true story of a little Scottish lassie lost among lions in the bush of Zululand; "The Fox and the Stock," illustrated by Sheppard, a tale of boy-life, by Susan Coolidge; "Why the Black Cat Winked," illustrated by Brennan, a bright Pennsylvania folk story, which is incident in the great petroleum district; and "The Coral Castle," a happy narrative, with six comic pictures by Hopkins, of how the fishes failed in an attack upon the work of coral-polyps. There is, also, an illustrated instalment of "The Major's Big-Talk Stories," relating anecdotes concerning two curious animals—the Bye-Bye and the Howls Daffodil. Placer and Gulch Mining for Gold are graphically described by Ernest Ingersoll and illustrated by J. Harrison Mills, and a bright anecdote is given of the "Darning-Needle," or dragon-fly. The pages of large-type reading-matter set apart for very little folk, and the departments of "Jack-in-the-Pulpit," "Letter-Box" and "Riddle-Box," are made attractive with stories, anecdotes, items, pictures, letters from the boys and girls, and puzzles; and scattered here and there are many poems, single pictures, and jingles, which, with up to eleven pages in a way to make even the rainiest holiday delightful to the youngster who gets this number of the magazine.

The August *Wide Awake*, with its beautiful frontispiece by Jessie Curtis and Miss L. B. Humphrey, ought to be packed up in all the vacation trunks bound for the country and the seaside, for it is full of entertaining reading for the hammock and the veranda. Nora Perry, in "Miss Violet," tells a story full of wisdom for all young girls just going into society, and M. E. W. S. (Mrs. Sherwood) has an unique beach story for the boys, entitled "Job Pigstirrup." John Brownjohn begins his "Pleurover Chronicles" with the very funny account of "Miss Marrowphat's Maltee," with three spirited illustrations by "Box." Mrs. A. M. Diaz, a perennial favorite with story lovers, has a tale of "Robbie and Bobbie" for the little boys. But the merriest contribution to the number is Mrs. Clara Doty Bates' paraphrase of the "Three Little Kittens," that start their mittens. There is also a beautiful "Nursery Tale," and also three very beautiful full-page illustrations for Miss Harris's third paper in the "How we won Bird's Nesting." There is a notable article in the "American Artists" series about Mr. George Inness, with a fac-simile of a recent fine etching by Mr. Inness, a beautiful landscape lately on exhibition at the Boston Art Club rooms, and a studio and portrait. Kindred in subject is an admirable paper by Miss F. E. Fryatt on the New York Art School for Children, with many beautiful illustrations by Jessie Curtis. The number contains many gems of poetry, such as "A Red" by M. E. B., "In Midsummer," by Mrs. L. C. Whitton, "What a Bird Said," by Mrs. F. Butts, "The Bedouin's Rebuke," by Joel Benton, etc., etc. Only \$2.00 a copy, Ella Farrar, Editor, D. Lothrop & Co., Publishers, Boston, Mass.

The Morning Star.

WEDNESDAY, AUGUST 4, 1880.

GLANCES AT THE PAPERS.

The *Christian Register* calls prejudice "the worst form of ignorance."

According to the *Christian Union*, "all professions require for the highest and best success an encyclopedic knowledge."

The *Christian Leader* is speaking of church debts:

These great and paralyzing debts, they should be met resolutely, and fought till they are glad not simply to hide their diminished heads, but to sink into annihilation.

Congressman Tilton, of Georgia, gives voice to a manly utterance:

I know Gen. Garfield personally, have been on the same committee with him, and he is a gentleman of good morals, social, clever, and has a grand intellect; intellectually he is no superior in the House. He is a good man, has a mind of inexhaustible resources, and I have not a word to say to detract from his integrity.

The Boston *Advertiser* is claiming that some people are returning to reason:

The signs multiply all around the horizon that the days of the Greenback party are over, and the men who composed it are resuming their places in the two great parties of the country. Time has proved that the movement was a blunder, and that with the successful accomplishment of resumption all pretext for its continuance has disappeared.

The New York *Times* will state its preferences in a positive fashion, although its convictions as to the matter are vague, if it is ever allowable to speak of convictions as being vague:

The fact that a man is a liquor-dealer should not, perhaps, be regarded as a disqualification for public office, though, for obvious reasons, the fewer liquor-dealers we have in positions of public trust the better. To select a superintendent of Public Parks, however, on the sole ground that he is a rum-shop politician is nothing short of a gross outrage on a long-suffering people.

The course of mere party politics is not confined to this country, by any means. The *American Cultivator* notes an incident:

The two members from the cathedral city of Canterbury, England, have just lost their seats in the House of Commons, because their political agencies would take and give. Bribery and corruption are as much characteristics of English politics as they are in other countries. Party politics is mostly trick and finesse; private people would be ashamed to act in the same way. Few politicians look beyond the next election, and none to the next generation.

There may be another side to the question, but to us these words of the *Christian Advocate* are unanswerable. It is speaking of the gospel habit of closing meeting-houses in summer:

It is a most unfeeling, inhuman and un-Christian policy; for it says to the poor, the infirm, the aged, those who are kept in the city by sickness of friends who can not be moved, the multitude who have nowhere to go, those whose business is the care of property, or of interests which can not be neglected: "We are going away for a good time; you get along as best you can; go to church, if you can find one, or stay at home as you please."

The *National Temperance Advocate* speaks of Rev. Dawson Burns, M. A., of England, whom many of our people had the pleasure of meeting at the Weirs, with the following words:

We learn with great pleasure, as we go to press, that Rev. Dawson Burns, M. A., of London, is expected to arrive in New York the latter part of July for a brief sojourn on this side of the Atlantic. We are sure it will be a great pleasure to many in our country, to whom, as a distinguished temperance author and preacher, he is well known, to give him a most cordial and hearty welcome. When the programme of his movements is more fully known an opportunity will be arranged for friends to meet him in this city, and to listen to an address from him, of which due notice will be given, upon the progress and prospects of the temperance reform in Great Britain.

There are some people who ought to read this editorial paragraph from the *Golden Rule*, but they are just the people who will think that it applies to somebody else.

What a pity some people could not join in a go-as-you-please fast with Dr. Tanner. Society might be as much benefited by giving a fast to some tongues, eyes and ears, as it would be by confining it to the stomach.

We must also quote this bit of dog-day philosophy from the columns of the same sheet:

Skip the weather reports, ignore the thermometer, quit fanning and fuming, and see how much more tolerable the weather becomes. The "thoughtful person," whom preachers and writers of a certain class are fond of referring to, long ago learned that in hot weather it is not his own mind to it is a good part of hot weather wisdom. And so naturally he refuses to recognize the temporary state of the mercury as the chief fact of existence, he avoids fretting and shuns fretters—sweaters fans and is temperate in food and in drink, works as little and as slowly as possible, and when he can't be easy, adopts the Hibernian wisdom of being "as aisy as ye can."

We clip from the *Signal*:
A national hospital for the treatment of intemperance and opium eating among women is one of the new features of philanthropic enterprise. Fifty thousand dollars are already in hand, with a large quantity of donated building material.

seventy-five acres of land situated in the town of Wilton, Connecticut, have been given for its site. It is not wholly an elementary institute, being designed to benefit women of wealth and refinement who have, through the advice of physicians, chronic illness, the weakness of will or strength of appetite become slaves to opium or liquor habit; but it is stipulated also that every tenth bed in the hospital shall be free to those unable to pay for such treatment and accommodation. Since the enterprise is a national one, contributions will be solicited from all parts of the country. All sects and organizations have so far united in giving to the erection of suitable buildings, Cardinal McCloskey heads the Catholic subscriptions, followed by numerous bishops of his church. President Hayes and his Cabinet are well represented, and Congressmen and Senators have been generous in their gifts. More than fifteen hundred clergymen appear on the subscription lists.

Universities under the patronage of the State have their disadvantages, especially in a land where State politics thrive as they do with us. Not very many years ago President Chadbourne, of Williams College, was led to resign because he could not work in harmony with the regents; and now there is threatened difficulty of the same sort in regard to President Bascom. The Springfield *Republican* can give a summary of the situation:

He (President Bascom) has addressed an open letter to Governor Smith requesting him not to appoint politicians on the board of regents, and saying pretty plainly that those now on the board hurt the interests of the college. His baccalaureate contained some very severe remarks to the same effect, and the result is a very rolled state of feeling on the part of the politicians in question. Dr. Bascom is doubtless justified in his ill-opinion of these persons as managers of a college, but according to a Madison dispatch they on their part consider "his Massachusetts notions too good for 'practical use.' The trouble is not unlike that between Theodore Thomas and the Cincinnati. A really fine thing is pretty sure to be "too good" out West.

The West will have its own opinion! as to that last sentence of the *Republican*, and be very apt to give as good as it receives.

A HIGH SCHOOL COURSE OF STUDY.

Dover is fortunate in possessing a high school master who recognizes the signs of the times. Accompanying a revised course of study submitted to, and adopted by the School Committee of Dover, Mr. E. A. Greeley, the principal of the high school, makes the following remarks, which we would commend as especially worthy of consideration by all interested in public school education. We will also precede the remarks by the course of study outlined:

FIRST YEAR.
English—Reading, Dictation, Short Compositions.
Mathematics—Algebra.
General History, optional with Latin.
Latin, optional with General History.

SECOND YEAR.
English—Reading, Short Themes, English History.
Mathematics—Geometry.
Physiology, optional with Latin.
Latin, optional with Physiology and Physics.
Greek, optional.

THIRD YEAR.
English—Reading, Themes, English History.
Chemistry, Book-keeping, Commercial Law, optional with Latin.
Latin, optional with Chemistry, etc.
French, optional.
Greek, optional.

FOURTH YEAR.
English—Themes and Declarations.
English Literature.
Latin, optional.
French, optional.

There exists an ever present necessity and a wide-spread and growing demand that the high school shall furnish a course of study, practical, complete in itself, and adapted to the needs of those whose school life ends with their graduation, and who fail to obtain from a classical course the best preparation for the active life upon which they must at once enter. High school courses at every where being modified or entirely re-modelled in accordance with this demand, and rightly so. On the other hand the high schools of New England are not yet ready to abandon wholly the work of preparation for higher courses of study. To do that would be to leave that work in large measure undone, and to shut out wholly from a higher education many to whom the public can well afford the measure of assistance which the high school gives, and who have a right to ask it.

Can we meet these two demands fairly and fully? With a small force of teachers, such as we find in the smaller city high schools, the problem is one of great difficulty, capable of solution only by careful determination of what is really essential to our double aim, and rigid exclusion of that which is not. The course of study herewith submitted is an attempt at such a solution.

The new features of the course are book-keeping, commercial law, and additional natural science, forming with the required studies a full English course, and also the greater prominence given to the study of English in both courses. The first is directly in the line of recent changes elsewhere and needs no comment or explanation. The natural sciences bear an important part in practical preparation for practical life; but those who go farther than the high school can well defer them to a period when they will be able to study them more intelligently.

The plain and simple end of all so called general education is that a man shall be able to think intelligently upon that which concerns him, and be able clearly and convincingly in speech, or writing, to express his thoughts. Do our schools accomplish that end? Ask the first ten men you meet to read to you a newspaper editorial. Two, perhaps, will read it so that it will be understood, five will make it evident to you that they do not understand it themselves. How many of the ten can write correctly and clearly an ordinary letter?

Apply these simple tests to the same number of high school graduates, or to a group of applicants for a school posi-

tion. The results will amaze any one who has not had occasion to test it for himself. Let us not disparage what is done; our present course of study, or any course of study, followed as faithfully and as earnestly as ours is followed by the majority of our scholars, means education, means an increase of power to think and grasp thought, its word casing once broken through; and our excellent instruction in English literature does much to stimulate and quicken effort in this direction. But the deficiency inevitably exposed by such tests as those mentioned means that in proportion as it exists the scholar is shut out from the best thoughts of the day in newspapers, lectures and books, and that he can not express clearly his own best thought. This difficulty is to be successfully dealt with only by careful and constant instruction and practice in the correct use of English throughout the whole public school course, in the high school no less than in the lower schools, which at present are doing about all that is efficiently done in this direction. It is hoped that such a course in English as is here outlined, beginning with the simple forms of composition, and faithfully carried out, may, together with efforts towards the same end in the other schools, do something toward satisfying a great and pressing need.

"A GOOD HAND AT FIGURES."

From a series of excellent papers which are running through the columns of the Boston *Commercial Bulletin* on "Pictures of English Life," we make the following extract: Concerning the statement that ship-owners and masters meet on terms of equality, I will here relate a story which I heard many years ago, and I have no doubt it is true in substance. A certain captain entering the office of a Sunland ship-owner one morning, for whom he sailed a foreign-going vessel, found that he was a little ahead of time, the chief of the concern not having made his appearance. Acquainted with all clerks and others in authority at the establishment he passed into a private office and seating himself drew forth some papers and began to improve the time by casting up some accounts. While so engaged a strange gentleman entered and looking at the captain said:

"I perceive Mr. — has not arrived yet."

"No, sir; but as it is about six bells it's about time he was heaving in sight. Won't you take a seat?" said the captain genially.

"Thank you, I will," answered the stranger.

"Don't mind me," said the captain, recurring to his figures. "I'm casting up some figures here and I want to see if I can't get them straight."

The captain proceeded with his work while the stranger perused the morning paper. Evidently the captain had hard work for he seemed to persevere as he contemplated the array of figures before him.

"I'm tired at last, to himself, 'I'm better acquainted with logarithms than these blasted pounds, shillings and pence.' Then looking at the stranger he said—

"Are you anything of a hand at figures?"

The stranger smiled, put down his paper and answered,

"My friends fancy I possess some ability in that direction."

"If it wouldn't be too much trouble, I wish you would just glance at these accounts; if there's any error, I've been beating wind and rain for three hours and I'm as far from port as ever."

The stranger took the papers, glanced over them, discovered the error and pointed it out to the captain.

"Well, I'm blessed," said the latter, "but you must be pretty clever at arithmetic, to see the error so quick and not know anything about it before."

"Oh, it was easy enough to see the error. Figures, you know, won't lie," replied the stranger, smiling.

Just then the gentleman for whom both were waiting entered, and after greeting both, said:

"I presume, captain, you have met this gentleman before."

"Never, to my knowledge, but I must say that he's a first class hand at figures and I'm very glad to have met him now."

"Oh, then you're unacquainted with each other. I must introduce you; permit me Captain — to introduce you to the Right Honorable W. E. Gladstone, Chancellor of the Exchequer."

The future prime minister and the captain shook hands cordially, though the latter, as he expressed it, was almost laid on his beam ends by surprise.

HOW PROOF-READING SOUNDS.

Some writer has produced a poem entitled "Sounds From the Sanctum." It read just too pretty, and gives rise to the thought, that the author never visited the sanctum when business was in full blast. If he had called about midnight, for instance, he would have seen two saints, one pouring over a proof-sheet, the other holding the copy, and the sounds would have been something like this:

Proof Reader—"As flowers without the sunshine fade—come—come—without you—come—do I—full stop—breathe a dark and dismal mare—"

Copy Holder—"Thunder! not mare—air!"

Proof Reader—"Breathe a dark and dismal str—come—come—flowers—come—"

Copy Holder—"Shoot the comma."

Proof Reader—"This done. As flowers without the sunshine fade—come—come—without you—come—do I—full stop—breathe a dark and dismal mare—"

Copy Holder—"Blazes! Health and vigor fly—"

Proof Reader—"Health and vigor fly—full stop."

This about the sound of it when poetry is on deck.—*Des Moines Register*.

P. T. Barnum has reclaimed in three years 100 acres of waste and bog land, just west of Sea-side park at Bridgeport, Conn., at a cost of \$28,000 of which a dyke cost \$17,000.

Rhode Island is the first State to send the census bureau a complete statement of the population, which is 276,710, a gain of 59,307 in 10 years. There is a gain in every town but five.

It is feared at Berlin that the good understanding existing among the powers respecting Turkey will be disturbed when it is necessary to proceed from mere negotiation to real action.

John R. French, ex-sergeant-at-arms of the United States Senate, has been appointed secretary and disbursing officer of the U. S. commission, to fill the position made vacant by W. S. Stickney's death.

Victor Hugo, intends to leave all the manuscripts of his works to the Bibliothèque Nationale in Paris. They are written on paper of all kinds—cards, backs of letters and envelopes.

Three generations, all toothless, recently sat down at a Hartford man's dinner table. They were mother-in-law, toothless from old age, his wife from the dentist, and his infant from youth.

There were 30 per cent. more buildings put up at Boston during 1879 than for five years previous, and this year so far shows an advance of 46 per cent. over last.

Large consumers of ice at Fall River are about to form a company of their own and buy it out of town at \$8 a ton, instead of paying the monopoly \$12.

The original version in which John Brown emigrated from Pennsylvania to Kansas has been purchased by Mr. Grosheder, of Lawrence, Kan., and will be presented to the State historical society.

Subpoenas are being served on witnesses in the cases of George S. Smith, Christian Long and E. J. McCune charged with corrupt solicitation of members of the Pennsylvania Legislature.

B. Gratz Brown has announced himself as a Democratic candidate for United States Senator Cochrill's seat, the succession being at the disposal of the next Missouri Legislature.

William Wallace has been arrested by the police on the complaint of the Troy (N. Y.) chief of police that he had run away with \$300 from a orphan girl in that city he had promised to marry.

President Hayes's Dakota farm, five miles north of Bismarck, has grown 300 acres of wheat and 50 of oats this season. The wheat, estimated at 4000 bushels, is to be sold at \$1.25 per bushel for seed.

The Industrial Aid Society of Boston, during the last three months, has aided 1639 applicants, of whom 1089 were women and girls, and has found places for 204 women and 371 men. The Society has \$9298 on hand.

The Supreme court at New Haven sustains the decision of the court of common pleas, giving the title to seven of William H. H. Murray's brood mares, stallions and colts, to Ida E. Hull of Guilford, the insolvent minister's sister-in-law and manager.

General Grant has accepted an invitation to the Mass. club to dine with them at Boston the latter part of September. There will be a banquet and reception in his honor, which all New England governors and other distinguished men are expected to attend.

July 1 there was in this country according to the closest calculations, \$300,000,000 in gold coin and \$100,000,000 in silver coin—total, \$400,000,000. Of this sum two-thirds is held by the banks and the government.

The Dominion customs officials have seized the schooners, Break of Day and Bay Queen at Prince Edwards Island for smuggling, and found a quantity of lost sugar, tobacco, cigars, liquor, etc. The Break of Day's cabin floor, The tug, Active, has also been seized at Kingston, Ont., for smuggling plumbago and oil.

Manilla's earthquake shock of the 21st was of 55 seconds' duration, and leveled every public edifice, including the convent of Gaudis-loupe, which had stood three centuries. No one was killed, however, as the inhabitants were evacuated outside of the town.

A careful census of a day's travel shows that on a recent Saturday 50,160 persons entered Boston by the various railroads and suburban horse-railways, 49,917 were carried out. In the city, the street cars carried 182,329 persons, and 19,061 were carried over the bay on pleasure trips.

The tower of the cathedral at Manilla, Philippine Islands, has fallen, but the body of the edifice remains standing. The archbishop's palace and intendend general's official residence are uninhabitable. The earthquake shocks continue to be felt, though they are less violent. The news from the provinces of the Philippine island is of a more gloomy nature.

General Grant was given a brilliant reception at Leadville, Col., the other night, a company of mounted police, two companies of cavalry, five of infantry, the fire department and 500 veterans of the war escorting him, through the streets, which were brilliantly illuminated and decorated, and lined with thousands of people, a salute of 100 guns being fired while the procession was on the march. The general excused himself from making a speech on account of hoarseness. He visited the mines yesterday, was given a reception in the evening and will remain in the city till Monday, \$20,000 having been raised for his entertainment.

Obituaries.

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

SISTER PERMILLA A. WIGGINS, wife of W. H. Wiggins, died near Tamarac, Ill., Dec. 18, 1879, aged 63 years. Sister Wiggins moved to this State when a child, professed faith in Christ at an early age, and having been baptized united first with the Baptist church, but subsequently on moving with her husband to this locality became a member of the M. E. church about twelve years since. Her walk as a Christian was commendable, and it is believed by those who knew her best that she died as she lived, a follower of the Saviour. L. C. CHASE.

SISTER MARY A. MERILL died in Wayne, LaFayette Co., Wis., Sept. 20, 1879, aged 65 years and 10 months. She was the daughter of Moses Merrill, and was born at West Campion, N. H.; was converted when young, and was baptized by Rev. H. Webster at union with the West Campion F. B. church, Sandwich Q. M. It is supposed she retained her membership in said church until her death. She came to Wisconsin in the year 1857, and was married by her sister, Mrs. S. Foss, until death removed her to the better land. She was a great sufferer for sometime, but bore her sufferings patiently and we think she was ready when the summons came. JOSEPH PARKYN.

JOHN WHALEN died in Warren, June 24, aged 88 years. Brother Whalen had long been a patient sufferer from a cancer in the lip, ever manifesting a firm faith in the Redeemer and the promises contained in his Word. He experienced religion about thirty-five years ago, and united with the F. B. church in Warren Center, Vt. He has since remained a faithful, steadfast member, and a willing advocate for the cause of Christ. He hath laid down the cross in this world of suffering, and now wears the crown in the happy sphere above. May the blessed God who comforted the deceased ever brighten the pathway of the lonely widow, who cared for him so faithfully until the very last. J. H. G.

MRS. LUCY W., wife of Mr. John Terry, of Utica, N. Y., formerly of Poland, Herkimer Co., died July 6, in the 83rd year of her age, and was a member of the Poland Church, and had been for about half a century.

She was baptized by Rev. Daniel McCon. Through the years of active life, she ever ministered with open house and ready hands to the children of God; and especially to those of her own denomination, as many of the students of Whitestown Seminary will witness, since become ministers of the gospel can testify. For sixty-two years she and her husband have walked hand in hand the journey of life together; and though he remains a mourner here, he feels that the separation will be very short. A dear and only son preceded her to the spirit-land some years since. She leaves two daughters, one in Montana Ter., the other was privileged to kindly administer to her declining years and last hours. She has made her home in Utica for fourteen years, but ever did her heart fondly turn to scenes and associations of the dear old country home! They laid her body there, to rest beside the beautiful river, beneath the leafy shade and song of bird. She was ready when the message came for her to "come home," and like the expiring taper her mortal life went out. May those that loved her "be also ready."

D. A. LANGWORTHY.

ORINISUS COOLEY died June 24, aged 75 years. Brother Cooley was born in Massachusetts, moved into Mich. in 1830, and settled in Farmington, Oakland Co., where his father settled some time before, he being one of the first settlers of the town. The subject of this notice moved to Richfield, Genesee Co., in the fall of 1836, where he suffered all the inconveniences incident upon settling in a wilderness country. By his industry and perseverance he secured for himself and family a handsome property. He became the subject of redeeming grace some years ago under the labors of Rev. A. Jones, and he and his companion united with the F. B. church at his organization and continued worthy members until their death. His last sickness was short, but Bro. C. had been long a sufferer. His Christianity was not of that excitable character which characterizes some, but exhibited itself in principles and good works. His house has long been a good home for many a minister. The writer of this feels as though in the death of Bro. C. he has lost a very kind friend indeed. His end is peace. He leaves behind him to mourn for every one, dear friends and two daughters, many grandchildren and other friends, but their loss is no doubt his eternal gain. S. A. CURRIER.

THE DUTY OF ALL.

The *Photograph*, Atlanta, Ga., talks as follows: "If sick with any of the diseases for which Warner's Safe remedies are a specific, if old or young, it is the duty of all to take them, if anxious to be cured." 2430

ADVERTISEMENTS.

GRAY'S SPECIFIC MEDICINE.

TRADE MARK. The Great English Remedy. Will promptly and radically cure any and every case of Nervous Debility and Weakness, result of Indigestion, excess or overwork of the system; is perfectly harmless, acts like magic, and has been extensively used for over thirty years with great success. Full particulars in our pamphlet, which we desire to send free by mail to every one. The Specific Medicine is sold by all druggists at \$1 per package, or six packages for \$5, or will be sent free by mail on receipt of the money by address.

THE GRAY MEDICINE CO.

No. 10 Mechanics' Block, Detroit, Mich. Sold in Dover, by W. H. Vickery, Lohrman & Pinkham, and by druggists everywhere. George C. Goodwin & Co., wholesale agents, Boston.

1948

YELLOW BILIOUSNESS.

Are a symptom of Jaundice, Dyspepsia, Constipation, Biliousness, and Liver Complaint.

DR. BAXTER'S MANDRAKE BILIOUSNESS CURE.

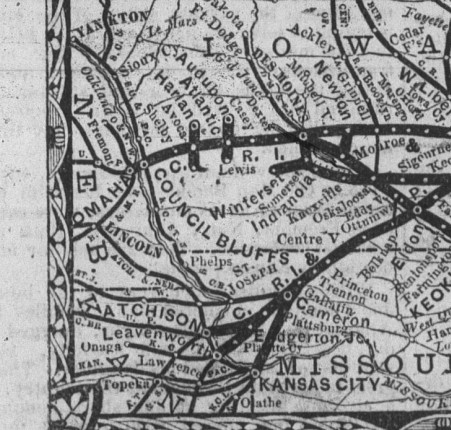
will cure the disease and remove yellowness from skin and eyes. Warranted to cure. Sold everywhere at 25 cts. per bottle.

1948

FRUIT WINE & JELLY PRESS.

FOR SEEDING AND EXTRACTING JUICE FROM ALL FRUITS & BERRIES. EVERY FAMILY NEEDS ONE. SEND FOR CATALOGUE FREE. ENTERPRISE MANUFACTURING CO. PHILADELPHIA. FOR SALE BY THE HARDWARE TRADE.

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST. Dining Cars for eating purposes only. One of the great features of our Palace Cars is a SMOKE SALOON where you can enjoy your "Hagons" at all hours of the day. Magnificent Iron Bridges span the Mississippi and Missouri rivers at all points crosswise by this line, and transfers are avoided at Kansas City, Leavenworth and Atchison, connections being made in Union Depots.

THE PRINCIPAL R. R. CONNECTIONS OF THIS GREAT THROUGH LINE ARE AS FOLLOWS:

At CHICAGO, with all diverging lines for the East and South.
At ENGLEWOOD, with the L. & M. S. and F. W. & A. R. Rds.
At WASHINGTON HEIGHTS, with P. C. & St. L. R. R.
At LA SALLE, with Ill. Cent. R. R.
At PEORIA, with P. C. & St. L. R. R. & E. I. B. & W. R. Rds.; and T. P. & W. R. Rds.
At ROCK ISLAND, with "Milwaukee & Rock Island Short Line," and Rock Isl'd & Peo. Rds.
At DAVENPORT, with the Davenport Division C. M. & St. P. R. R.
At WEST LIBERTY, with the C. R. & N. R. R.
At ST. LOUIS, with Central Iowa R. R.
At DES MOINES, with D. M. & F. D. R. R.
At COUNCIL BLUFFS, with M. & M. R. R. & R. R.
At COLUMBIAN JUNCTION, with C. R. & N. R. R.
At ST. LOUIS, with Central Iowa R. R. & N. W. St. L. & Peo. and C. & O. R. Rds.
At KEOKUK, with Tol. Peo. & W. R. Wab. St. Louis, Pac. and St. L. & Keo. & N. W. Rds.
At CAMERON, with St. L. & Keo. & N. W. Rds.
At ATCHISON, with Atch. Topeka & Santa Fe; Atch. & Neb. and Gen. Br. U. P. Rds.
At LEAVENWORTH, with Kan. Pac. and Kan. Cent. R. Rds.
At KANSAS CITY, with all lines for the West and Southwest.

Fullman Palace Cars are run through to PEORIA, DES MOINES, COUNCIL BLUFFS, KANSAS CITY, ATCHISON, and LEAVENWORTH. The "Great Rock Island Route" is sold by all Ticket Agents in the United States and Canada. For information not obtainable at your home ticket office, address: A. K. KINGS, General Superintendent, Chicago, Ill.

News Summary.

The Foreign Trade—A Remarkable Showing.

The returns of the foreign trade of the United States for the fiscal year ended June 30, 1880, are published. They show the largest movement of merchandise in both directions that ever took place in a single year. The imports were valued at \$667,885,565, which was an increase of almost exactly fifty per cent. over the preceding year. The largest value of merchandise imports previously reported was \$442,136,210, for the year 1872-3. From 1868, when the value was \$374 millions, to 1873 there was a steady and uninterrupted increase; for every year following to 1878 there was a decrease, until in the latter year the imports were valued at only 442 millions; in 1879 they rose slightly to 443 millions; and then at a leap reached the enormous total mentioned above. The exportation side of the returns is, however, much more remarkable. The value reported for the year 1879-80 is no less than \$835,738,424, an excess of 125 millions over the next largest total, that for 1878-9. Beginning with 1868, when the value was only 282 millions, there was a steady rise for six years until 1874, when the total was 350 millions; the next year there was a decline to 313 millions; but the upward movement was immediately resumed, and there were successive increases of 27 millions in 1875-6, of 62 millions in 1876-7, of 92 millions in 1877-8, of 16 millions in 1878-9, and now of 125 millions in the year just closed. Thus, notwithstanding the excessive increase of imports, they are still exceeded by the great sum of 168 millions for the year. During every year, except 1862, from 1860 to 1873 inclusive the imports were in excess, the difference ranging from 20 to 182 millions. In 1874 the exports, and in 1875 the imports, were in excess. But from 1876 to the present time, five years, the balance has been strongly in our favor. So strongly, in fact, that although it has been on that side but seven years out of the twenty-one, the total for the seven years is 941 millions, while the adverse balances for the other fourteen years foot up 1196 millions, and the net adverse balance for the twenty-one years is only \$234,419,727, or an average of 22 millions a year.

The total foreign trade in goods for the year expired had a value of \$1,503,623,989, which, considering the circumstances, is but little inferior to that of any other country of the globe. Let us compare it with the trade of Great Britain. In 1879 the imports were valued at \$326,806,812, and the exports at \$174,916,052, an aggregate of \$501,722,864. This is twice as much as that of the United States. But of the imports over \$88,000,000 went for food, and more than \$30,000,000 for cotton, neither of which do we need to import at all, and there are many millions more representing other articles which Great Britain must buy while we produce them. As for the export side of the account, the total value in 1879 for Great Britain was only 875 millions of dollars, which exceeded that for the United States by less than 40 million dollars.

The separate returns for June are interesting as showing the present movement of the trade. It appears that the imports were valued at \$60,445,822, and the domestic and foreign exports at \$72,389,083. There was thus an excess of exports amounting to \$11,943,261. Each of these items is larger than that of last year, the increase of imports having been 214 millions, of exports 27 millions, and of balance 34 millions. Comparing the amounts with those for May we find a decrease of imports of four millions, and an increase of exports of nearly seven millions. The indications now are that the returns for July will show a further movement in the same direction, for, although the trade is much larger on both sides of the account than that of last year, the exports show a tendency to increase and the imports to decrease, when comparison is made by weeks with the months of May and June.—*Boston Advertiser.*

There is some cause for rejoicing in the news that the disaster to Gen. Burrows' command was exaggerated in the first dispatches, but the grave fact remains that British troops have been routed and British arms discredited in a country inhabited by a fierce and warlike people, who have been cowed and held in subjection only by the superior moral force of their European invaders. The history of British conquest and colonization in the East affords but too many melancholy instances of the reaction which takes place in the mind of the treacherous Asiatic when his fear of the European changes into contempt. It is precisely this change that is to be looked for and dreaded, as a result of Ayob Khan's victory, among the wild tribes of Afghanistan. It too late now to regret the insane folly which led England into this unfortunate situation, but it must begin to dawn upon the Foreign Office that Afghanistan can not be maintained as a dependency of Great Britain by an English regiment of Kabul and a merely nominal force at Kandahar. The territory must be annexed to India, and occupied like India, with all that that implies of military and financial burdens. Failing that, the only alternative is for Great Britain to take her hands off.—*New York Times.*

We believe, as we have frequently said, that there is no danger, nor even difficulty, in a thorough canvass of the South by Republican speakers. All that is needed is that men of ability and reputation be sent, and backed up by the same forces and influences that enter into a contest in other localities. And the question still is, is the party equal to its duty and its opportunity.—*Boston Herald.*

Senator Bruce, the colored Senator from Mississippi, summing up the outlook for the campaign in the "Solid South," tersely says: "There is no need to shoot a man when you can count him out." Counting out is a less barbarous than shooting, but it is quite as effectual for party purposes.—*Independent.*

Monday Morning's News.

Fire in one of the storerooms of the Atlantic Dock Company, Brooklyn, Sunday, destroyed property valued at \$10,000. A boy was crushed to death during the fire.—Dr. Tanner is now on the 35th day of his fast. He rests well, but is troubled with nausea.—Rev. T. B. Miller, of the Philadelphia Medical University, has been arrested for forgery, in issuing certificates to students.—A captive balloon broke loose at Youngtown, Ohio, Saturday, carrying away a man and woman.—Snow is reported on the highest point of the Catskill, Thursday morning.—A new silver vault will be built at the Philadelphia mint to store \$5,000,000, weighing 150 tons.—Mrs. Hayes is soon going to Fremont to put her remedied house in order for future residence. Her son, Webb Hayes, will sit, become a merchant in Toledo, next spring.—Cape Colony parliament has been prorogued.—Governor Bartle Frere in a speech attributed the failure of the Confederation policy to the unsatisfactory settlement of the Zulul and annexation of Transvaal.—The Howgate Steamer Gale was sailed from St. John for Lady Franklin Bay.—Mrs. Lucy Potts, a widow aged 30, while attempting to board the steamer Nahant at Boston, Saturday afternoon, fell overboard and died shortly after being taken from the water. She was mother-in-law of Mr. Whiting, freight clerk of the Portland and Boston steamer.—Seven men have been arrested at Jonesboro, Ga., for murdering Nellie Thompson and her brother, and bestial her father and mother. It is feared the men will be taken from the jail and lynched, and the military have been called out.—Donald D. Cameron, post-office clerk in New York, has been arrested for stealing letters, six being found on his person.—Secretary of War Ramsey,

arrived at St. Johns, N. B., Saturday.—Native accounts of Burrows' defeat say he was lured into an ambush, when Ayob Khan's army attacking them inflicted a severe loss.—Mr. Gladstone caught a chill after leaving suffering from the congestion of the left lung. The latest bulletin issued Sunday evening says his condition is less favorable owing to a slight fever, but he is in no immediate danger. The Queen telegraphed to learn his condition.

General Hancock's Letter.

The letter of General Hancock accepting the Democratic nomination for the Presidency is published. It is a brief document and treats mainly of the great need of adhering to the Constitution, and proclaiming the supremacy of law. He says:

It is a vital principle in our system that neither fraud nor force must be allowed to subvert the rights of the people. When fraud, violence or incompetence controls, the noblest constitutions and wisest laws are useless. The bayonet is not a fit instrument for collecting the votes of freemen. It is only by a full vote, free ballot and fair count that the people can rule, in fact, as required by the theory of our government. Take this foundation away and the whole structure falls. Public office is a trust, not a booty bestowed upon the holder. No incompetent or dishonest person should ever be entrusted with it, or, if appointed, they should be promptly ejected. The basis of a substantial, practical civil-service reform must first be established by the people in filling the elective offices. If they fix a high standard of qualifications for office and sternly reject the corrupt and incompetent, the result will be decisive in governing the action of the servants whom they entrust with the appointing power.

The war for the Union was successfully closed more than fifteen years ago. All classes of our people must share alike in the blessings of the Union, and are equally concerned in its perpetuity and in its proper administration. We are in a state of profound peace. Henceforth let it be our purpose to cultivate sentiments of friendship, and not of animosity, among our fellow-citizens. Our material interests, varied and progressive, demand our constant and united efforts. A sedulous and scrupulous care of the public credit, together with a wise and economical management of our governmental expenditures, should be maintained, in order that all persons may be protected in their rights to the fruits of their own industry.

Without the abuse of words this last may be strictly called dealing in generalities, when the live issues of the day need to be emphasized in a specific manner, as to the financial and industrial interests of the country.

In this connection we may say that it has transpired that a letter was written by Gen. Hancock to Gen. Sherman in December, 1876, in reference to the critical political situation that then existed as to the Presidency. This letter is also published and is a temperate document giving Gen. Hancock's views of the situation, the following being its closing sentences: "Our regular army has little hold upon the affections of the people of to-day, and its superior officers should certainly, as far as lies in their power, legally and with righteous intent, aim to defend the right, which to us is the law, and the institution which the people must have, as a well-meaning institution, and it would be well if it should have an opportunity to be recognized as a bulwark in support of the rights of the people and of the law."

Miscellaneous.

Seven hundred dollars' worth of diamonds belonging to W. L. Sturmer, of Toronto, Ont., and the net adverse balance for the twenty-one years is only \$234,419,727, or an average of 22 millions a year.

A tremendous hail and wind storm visited the section near Norfolk, Va., Wednesday. Hail stones as large as hen's eggs fell, almost entirely destroying the vegetables, fruits and grapes. The wind blew down barns and out-houses, and did great damage to the corn crop.

A strong shock of earthquake was felt at Smyrna, Thursday. The walls of the telegraph office were split, and several houses are reported thrown down in the town and Barnova.

Sir George Jessel, Master of rolls, has given judgment at London against the grant in favor of the Emma silver mining company, for \$600,000, the profit which Grant made as promoter of the company, such judgment not to be affected by the bankruptcy proceedings against Grant inasmuch as his making profit as promoter of the company was a breach of trust.

G. M. Branscomb, of Jacksonville, Fla., is under arrest in New York, for forging \$137,000 worth of "sanitary improvement bonds" of Jacksonville. He hired a boy to sign the name of ex-Mayor A. J. Baldwin to the bonds. Branscomb has confessed the forgery and states that about \$25,000 worth of the bonds are in the hands of merchants. He is one-armed and was once a packer and commission merchant at Jacksonville.

Gen. Burnside and Gov. Littlefield attended the reunion of the Rhode Island veteran association at Rocky Point, Thursday.

A terrific rain and hail storm passed over Onset bay, near Wareham, Thursday, making havoc with gardens and small trees. Hailstones two inches in diameter were reported. The storm lasted fifteen minutes. A large water-spout was observed in the bay for half an hour after the storm had passed over, when it broke.

A Berlin dispatch says: The new taxes and the duties (protective) voted by the Reichstag in 1879 have deceived the expectations of the government. The tobacco duties alone have shown a return of 30,000,000 marks less than was expected. It was therefore necessary to increase the duties on wine, spirits, and the conference at Coburg of the finance ministers of the various states of the empire is trying to solve the problem. It is believed that the ministers will propose a tax on all transactions of the stock exchange, and increase the taxes on beer and spirits. It is rumored that it will be again proposed to monopolize the tobacco factories, but this is not confirmed.

A man and woman past middle age, supposed to be Old Man Bender and his wife Kate, the notorious Kansas murderers, were captured at Fremont, Neb., Thursday. Both made a partial confession. They are held for identification by Kansas people.

Eliza disguised went to the house of Joe Thompson, a colored man, 20 miles from Atlanta, Ga., Wednesday night, dragged him out, beat him and his wife fearfully, fatally shot his son, and killed his daughter. There is great agitation throughout the country, and citizens' meetings are being held. The killing and offered \$500 reward for the murderers. Four arrests have been made. Thompson says he recognized the leader of the gang, John Gray, whom he recently prosecuted, and who had been convicted for assault and battery.

A brigade of the British Army in Afghanistan under General Burrows has been cut to pieces near Candahar by Afghans commanded by Ayob Khan, and the Viceroys of India is sending reinforcements with all speed from Afghanistan. This rout of the English causes a good deal of excitement in Great Britain as well as in India. It was hoped that after all the sacrifice of life and treasure, that the Afghans would be brought to their knees. But we are afraid that this notable success of the native arms will open the territory to another bloody and costly campaign.

Advices from the Viceroys of India state that the natives in the vicinity of Candahar report that the losses in the late engagement between Ayob Khan and General Burrows were heavy on both sides, and that the fight was a most desperate one. The country around Candahar is greatly disturbed, and General Layne has not yet been able to advance. The British are endeavoring to bring relief to the relief of Burroughs' corps.

Foreign advices state that an earthquake Friday demolished four or five houses and damaged many others. Two persons were killed and five or six injured. Much damage was done to the adjacent country. Burnside eleven houses, several cafes and two minarets were demolished. Two persons were killed and ten injured. Slight tremblings continue.

Jonesboro, Ga., is in great excitement over the outrage on Joe Thompson (colored), who was beaten, and whose daughter was killed by masked men on Wednesday night. Several arrests have been made. A hundred of negroes are in the town, and there is great excitement. The Governor has ordered the military to go down from Atlanta, as it is feared the negroes will make an effort to lynch the prisoners. The jail is well guarded.

A dispatch from Berlin says it is believed in official circles that the Porte will come to a direct understanding with Montenegro, and cede Duligno and the Bojana district. The Greek question will be reopened on the conference. The naval demonstration will be postponed.

The Emperors of Germany and Austria will meet at Ischl on the 10th of August. The Prince of Serbia will probably arrive at Ischl the same day.

Bural and Domestic.

THE STOCK AND THE GRAFT.

Do not graft upon old trees. Do not graft upon old trees that are in an unhealthy or dying condition, until you have pruned, manured, and cultivated them to give them a new, sturdy growth. Have made new shoots, and show that they have a new lease of life, you may graft with profit. Do not graft winter varieties upon early sorts, or tart apples upon sweet, try to want to secure good specimens of the new sorts you put in. There are many well-authenticated facts which show that the stock does have some influence upon the graft. A neighbor of ours across the line, of an inquiring turn of mind, found in one orchard near him, trees of the Rhode Island Greening that habitually produced apples that rotted on the trees in the fall, and none of them would keep until the new year, while the orchard close by bore good and healthy fruit. He found that these poor keepers were grafted upon early stocks and upon unhealthy trees. There were two causes at work to hasten the maturity of the apples and make them comparatively worthless. If you want late keepers, graft winter varieties upon winter stocks. There is very little doubt that sweet varieties are made less sweet by being grafted upon some stocks. Carelessness in selecting stocks is one of the reasons why there is such a wide departure from a normal type in the more popular varieties of our winter apples. Our nurserymen ought to look after this thing, and in planting for nursery stocks the seeds of early and late apples should be kept separate, and the young stocks designed for winter varieties should be grown exclusively from the seeds of the best keeping winter apples. We have no doubt that our best winter apples can be improved in their keeping quality by being grafted upon well-kept, vigorous trees.—*American Agriculturist.*

EXTERMINATING THISTLES.

I wish to tell you how I exterminated two patches of Canada thistles out of one-half acre each, by plowing so often as to prevent coming to the surface for breath and light. The land being in grass, I plowed in the fall, so the seed would be partially rotted by spring. The 15th of May I thoroughly plowed the land, and repeated plowing once in twenty days until November. Next season I waited until late in June, to see the result of my work, and after close examination, found less than half dozen thistles just coming into sight. I then plowed the ground, and repeated once in thirty days during the second season and seeded the land to grass. The following March—two years ago—they were completely exterminated; not a thistle has appeared on that ground since.

The other patch I commenced on one year later, with same result. The point I wish to call your attention to is this: The ground should be plowed as often as necessary to prevent the thistles from coming to the surface for air and light. Summer fallowing has been recommended by different agricultural journals, and some farmers have tried the plan, plowing perhaps three or four times during the season, at irregular periods, and at convenience of the farmer. The general result was more thistles and a larger crop. Brother Farmer, don't try my plan unless you mean to carry it out. If the 20th day comes Sunday, plow the day before—stop an hour or two in your haying and harvest, and plow your ground. The final result will be a success, and you will be well satisfied.—*Prairie Farmer.*

A FARMER WHO ROBBED HIS BOY.

Last spring a farmer found in his flock a lamb which the mother would not nurse. He kept it, and his son, a boy fifteen years old, who saved it, and raised it. The boy called it his all summer, and the family called it his, and it was his. But this fall when the father sold the other lambs he let this one go with them, and, taking the pay for it, tucked it into his big wallet and carried it off to pay taxes or put it in the bank.

Now this farmer did not intend to do anything wrong. Least of all did he intend to wrong his boy. Probably he was a little hard on him, but he was a boy, and if he did he considered the boy's ownership of the lamb, a sort of pleasing fiction, or reasoned that the boy, having all his needs supplied out of the family purse, did not need the pay for the lamb and it was better to put into the common fund. But for all that, taking the lamb and selling it in that way, and pocketing the proceeds was stealing. No, it was robbing, and as between this boy and his father, the boy was the more honest of the two. The father of the meanness robberies that could be perpetrated. Not only this, but by robbing the boy of his property he was robbing him of his own, and the boy, who was a man in his own right, was a man of man when he grows up, he begins at an early age to feel the desire to own something, and is he to be denied the satisfaction of his own, which is at once the incentive to effective work and the motive which reconciles men to their lot.

No matter how well the boy's wants are provided for from a fund which is common to the whole family, he takes no personal interest in adding to that fund because he does not feel that it is his, and he tires of labor and thought, the proceeds of which he must share with several others; but give him a piece of property of his own, to manage as he pleases, to keep or sell or change, and let him feel that his ownership is secure and his labor and gain dependent upon his own efforts, and he will work cheerfully and contentedly.—*Manchester Mirror.*

HOW TO COOK EGGS.

(From the Bostonian.)

SPANISH EGGS. Cook one cup of rice 30 minutes in two quarts of boiling water, to which has been added one tablespoonful of salt; drain through a colander, and then add one tablespoonful of butter. Spread on a hot platter very lightly. Now on the rice place six dropped eggs, and serve.

CREAM SAUCE. One tablespoonful of butter, one teaspoonful of flour, one cup of cold milk. Salt, pepper; put butter in small saucepan, and when hot, add flour, stir until perfectly smooth, but do not let it brown; then add the milk gradually, stirring all the time; boil two minutes, then add chicken and pepper, and salt to taste.

SOFT-BOILED EGGS. 1. Place the eggs in a warm saucepan, and cover with boiling water; let them stand where they will keep hot, but not boil for ten minutes. This method will cook both whites and yolks. 2. Place the eggs in boiling water and boil three minutes and a half. By this method the white of the egg is hardened so quickly that the heat does not penetrate to the yolks until the last minute, and consequently the white is hard and the yolk hardly cooked enough. The first method is therefore the most healthful.

HARD-BOILED EGGS. Put the eggs in hot water to cover, and boil twenty minutes. Ten minutes will boil them hard, but they are not so digestible as when boiled twenty; ten minutes makes them light and soggy, twenty minutes makes them light and mealy.

QUAKER OMELET. A Quaker omelet is a handsome and sure dish when care is taken in the preparation. Three eggs, half a cup of milk, one

and a half tablespoonful of corn-starch, one teaspoonful of salt, one tablespoonful of butter; put the omelet pan, and a cover that will fit close on top; beat the yolks of the eggs, the corn-starch, and the salt very well together; beat the whites to a stiff froth, add to the well-beaten yolks and corn-starch; stir all together very thoroughly, then add the milk; now put the butter in the hot pan, and when melted pour in the mixture; cover and cook about seven minutes, fold, turn on a hot dish, and serve with the cream sauce poured around it. If the yolks and corn-starch are thoroughly beaten, and when the stiff whites are added they are well mixed, and the pan and cover are very hot, there can be no failure.

ITEMS.

Minnesota raises sugar for market. Manufacturing sugar from corn-stalks is an important business at Hooperton, Ill.

It has been clearly demonstrated that coffee can be grown successfully in Florida.

There is one field of broom-corn in Hill county, Texas, containing 600 acres.

The wheat acreage along the Northern Pacific Railroad is about 10,000,000 against 6,000,000 last year.

From 7000 to 8000 pounds of oleomargarine is made at Boston daily, most of it being shipped to neighboring manufacturing towns.

Four fishermen at Greenport, R. I., one day recently caught 4000 pounds of bluefish at one haul.

On the Newington road, Portsmouth, N. H., at the residence of Nathaniel D. Miller, there is an English ivy 500 feet in length.

For the year ending 30th of June last 3,300 horses were purchased in Montreal and shipped to the United States, at a cost of \$670,000.

The order of Prince Bismarck has been published prohibiting the importation of sausages and pork from the United States. The prohibition does not include hams, sides and bacon.

The experiment in "silk culture" in Silville, Kan., is claimed to be a decided success. In seven years' trial good results have been obtained, and the worms remain free from disease.

It is estimated that there are about 2,000,000 beehives in the United States, each yielding on an average about 20 pounds of honey and a revenue of about \$8,000,000, and, in addition, the industrious bees supply us with 24,000,000 pounds of wax.

Many artesian wells have been sunk in California, and they have given a large supply of water at small expense. A well near Stockton, at the depth of 976 feet, struck a stream which flows 300,000 gallons daily.

Mr. Gaylord related an experiment on his farm where seed wheat had run out. The best kernels were sorted out and sowed, and he thinks he has now a crop on the ground that is equal to any he has ever raised. Some of the same wheat sowed without selection does not look as well.—*Syracuse Journal.*

If the brass is very much tarnished, use a little oxalic acid solution. If spots are imbedded, rub with a little powdered pumice-stone. Then wash with water and dry. Mix rotten-stone with sweet oil to a paste, and rub it over the whole surface of the brass with a cork until it assumes a greenish-black color. Then wipe off completely with an old cloth, and wash with lamp-glass until thoroughly polished, using a soft, smooth cork. This gives an excellent result, and repays all the extra trouble that it causes.

During the dry weather at this season, farmers should gather up the washings of the roads in their vicinity, and the mud from low places usually covered with water, and dump it in the barnyard or hog-pens. The alluvial washings brought from the hills by the streams during freshets and deposited in low places where the water soon evaporates, are rich in fertilizing substances. The birds have made such good use of their time that they have reared two broods this season.—*The Hour.*

It is a foolish plan to be seeking the best method for putting down eggs for winter use. This used to be one of the first tests of thrifty housekeeping. But it is better and just as easy to have hens lay all the year round. If hens have a warm house and enough to eat, and of the right kind, they will lay in winter as well as in summer. Farmers who expect to feed some grain to the fowls; then if they would save all the waste meal and scraps that accumulate from the table, and feed it to the hens in winter, they would be repaid in fresh eggs. It is a good plan to have one or two chickens, or some late chickens, as in that way the late ones will be laying when the older ones want rest.—*American Stockman.*

A vast sum of money is made in Europe annually by preparing and putting up that delicious little fish called herring. It is not generally realized that the best, found in such abundance on our coast, is a fish almost precisely similar, and, to our taste, of a finer flavor. If prepared in the same way as the herring, it may seem, after having no doubt it would have the preference in a foreign market.—*An Cultivator.*

Tea should never be boiled, because boiling extracts its tannic acid, thus making it both bitter and unwholesome; but the water with which it is made should always be boiling hot—not water which has been boiled once, but fresh water brought to the boiling point and used at once.

Moore's Rural says: "If it takes seven pounds of corn on an average to make a pound of pork, as is the case in the case of the farmer, he begins to see the great economy of exporting one pound of pork, bacon or ham, instead of seven pounds of corn. The difference in cost of freight makes a fine profit of itself; besides, the pound of meat is usually worth more than seven pounds of corn in the foreign market. The production of pork should be encouraged on the further consideration that it carries off less of the valuable constituents of the soil than beef."

Many cattle are dying throughout Ocean and Monmouth (N. J.) counties from the drouth and heat. The pastures and streams are dried up, and indigestion, starvation and thirst are doing terrible work.

One of the new achievements of the enterprising millers of Minneapolis, Minn., is the establishment of close commercial relations with Alexandria, Egypt, which will enable one of the oldest existing cities to promptly obtain supplies of flour from the manufacturing center of one of the youngest and most prolific wheat-growing districts.

A Remarkable Cure of Kidney Troubles.

HIGHGATE, VT., Nov. 1. Gentlemen—It is with grateful heart that I can recommend the Kidney-Wort to any one suffering as I have been, from Piles and Kidney troubles, especially the Gravel. I was taken with these complaints while in the army in 1863; growing worse and finding no relief in the hospital, I was discharged from service. I sought the best medical advice; tried various patent medicines, and spent more than five hundred dollars in the fruitless effort to obtain relief. I continued to grow worse, and for about three years no urine passed from me except by the use of the catheter. For more than two years I was unable to walk, and confined to my bed most of the time. The pain, yes, the agony that I endured, no pen can describe. In this condition, a neighbor urged me to try the Kidney-Wort. Feeling that if it killed me it would prove a merciful relief from suffering, I commenced its use, and after it may seem, after having used about three packages, I was relieved of all appearances of the disease and to attend to my usual work. This was a year ago last June, and since that time I have had no return of my old complaints.

URIAL BUNDO.

HOW TO INVEST.

The Democrat, Goshen, N. Y., says: "It may not be improper here to add that health is accumulated, the sick made well, and a large interest of comfort and happiness secured by investing in 'Warner's Safe Remedies.' 2130

Cut this out and Save it.

If those persons laboring under diseases proceeding from vitiated humors in the blood, causing Ulcers, White Swellings, Coxalgia, or Hip Joint Disease, and the class of diseases termed Scrofulous, proceeding from hereditary taints where the bones are destroyed, defying the usual treatment of physicians, will procure SWAIN'S PANACEA, they will find a remedy which has saved thousands of lives; and thoroughly tested by the late Professors Chapman, Dewees and Gibson of the old University of Pennsylvania—headed hundreds of medical men, eminent in their profession, continue to be a "corner stone" to sufferers worthy of this fifty years' reputation.

SWAIN'S PANACEA is limited and a preparation sold for it by druggists with a name somewhat similar. Purchasers, therefore, must be careful and see that they get that containing the recommendations of the distinguished professors alluded to. It is seldom advertised in our public papers.

SWAIN'S PANACEA is prepared only at Swain's Laboratory, 118 South Seventh Street, below Chestnut, Philadelphia.

Descriptive pamphlets mailed gratis on application.

Correct your habit of crooked walking by using Lyon's Patent Metallic Heel Stiffeners.

QUERUS COD LIVER OIL JELLY.

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

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

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

Our readers who suffer from Deafness should read the advertisement of "HOPE FOR THE DEAF," which appears in another column.

A Happy Man at Lockport, N. Y.

E. C. Williamson, of this place, is rejoicing over the recovery of his wife, who has been an invalid for the past four years. She has regained her strength, her complexion is vastly improved, and she has walked more in the past month and is stronger and better than she has been in years. He attributes these happy results entirely to DAY'S KIDNEY PILL.

LAME BACK. WEAK BACK.

BENSON'S CAPSINE POROUS PLASTER.

Overwhelming evidence of its superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press.

The manufacturers received a special award and the only medal given for Porous Plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once.

PRICE 25 CENTS.

THE MARKETS.

Boston Produce Report.

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

BOSTON, Saturday, July 31, 1880.

Flour. The receipts of Flour for the week have been 24,813 bbls of all kinds, against 20,476 bbls for the corresponding week in 1879, and 31,068 bbls in 1878. The exports for the same time have been 21,187 bbls, of which 5,700 to Liverpool, 10,700 to London, 745 to West Hartlepool, 190 to Africa, 243 to Western Islands, 1,056 to Halifax, 3,310 to the British Colonies. It will be seen that our exports of Flour have been nearly as large as our receipts, and the supply on the market is very light. Reliable family brands of all kinds are in ready sale, and choice spring wheat Patents are scarce and wanted, recent sales having been mostly lots to arrive. The supply of this description is likely to be quite small for some weeks to come, as the millers are short of the choice spring wheat from which they are manufactured. New winter wheat Flour will soon be arriving more freely, and with increased receipts extreme prices will be more difficult to realize. The sales of new St. Louis have been \$8.40 and \$8.50 per bushel. There is a demand for good spring extras for shipment, and a local mill has made large sales of this description at \$8.75 per bushel. The best Minnesota brands are scarce and selling at an advance of 25¢ per bushel. The sales of Patent spring wheats have been selling at \$8.40 and \$8.75 per bushel. Brands are scarce. In winter wheat St. Louis sales at \$5.70 and \$5.80, including good new at \$5.80 and \$5.25, and choice old at \$5.80 and \$5.25. Illinois and Indiana have been selling at \$5.50 and \$5.25. Michigan at \$5.50 and \$5.25. Minnesota extras range from \$5.35. Wisconsin extras at \$4.25 and \$4.30. Corn extras at \$2.25 and \$2.40; and Western supers at \$2.25 and \$2.35 per bushel.

CORN MEAL. There has been a fair demand for Corn Meal with sales at \$2.90 and \$3.00 per bushel. RYE