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The Morning Star.

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THE MORNING STAR

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The Morning Star.

WEDNESDAY, JULY 6, 1881.

WITHIN THE VEIL.

They never seem to be far away,
The loved and dear who have left my side!
A breath, that the sunlight shall lift one day,
Floateth between, their forms to hide:
I saw them last, with their faces pale,
As the angel arms were about them thrown;
I shall see them again, within the veil,
In the glory mortal hath never known!

When morn is fair in her silver mists,
Or eve is dark with her shadowy gray,
I think how royal with amethysts
And pearl and gold is their shining day,
In the household love that they used to share,
The thought of them is a bit of heaven,
And holier growth each homely care,
That catcheth a gleam from the light of heaven!

They are only gone where our Jesus is,
And never can that be far away;
They stand in his presence. O! perfect bliss,
To dwell in the light of his face for aye.
Oft in prayer have we felt him near,
Oft have we walked in his guiding hand!
They can not lose him, in doubt or in fear,
And therefore the joy of the better land!

Why should they seem to be far away,
Loved and dear, for whom Jesus died?
White as a star is our hope, one day,
To enter, and with them be satisfied:
Only a step to the clear noon-day,
Out of our darkness, that is all!
Only a veil that shall lift away,
When, soft as a zephyr, his touch shall fall!

THE NEW BIRTH.

BY WILLIAM C. CONANT.

Nature is the alphabet of Revelation. Usually her types are supposed to bear some accidental similitude to spiritual things, like the figures in the Parables picked up by the wayside for a passing illustration. There are some, however, whose mental habitude traces unity and procession throughout the entire development of God's work. Such a mind can not resist the impression that natural generation, for instance, was not only shaped by the Creator for a model (to our eyes) of the spiritual procession or development of the sons of God, but that it is a true analogue of the master mystery, related to it under the bond of some universal life law. Be this as it may, we have this grand hieroglyph set forth authoritatively for our study as the analogue of regeneration. Has it been carefully enough explored and applied to our conscious experience of spiritual death and life and of the transition between them? Or is it possible to have missed something, as in many another prophecy, by taking for granted a superficial sense of the word?—which in this instance is birth, or more accurately, as well as comprehensively, generation.

Our English words, birth and born, I need not say, fall to answer to the comprehensive term employed by the Divine Master. They suggest only the issuing forth of perfected offspring, whereas the true word points more particularly to the antecedent mystery of procreation and the hidden process of embryonic development. If our notion of regeneration is bound up in a fragment of the word and thing set forth, it is likely to be not only imperfect but perverted. By what authority do we exclude from this divine analogue the process of gestation, or gradual development from the germ to the organized being, by a vitalizing potency from without?

The answer to the latter question is at hand. Our authority is logical. It is a postulate, or unanswerable demand, that you are, at any possible moment, either a child of God or not a child of God; hence, there must be a moment in which you pass from death unto life completely, no transitional or neutral stage being conceivable. The implication is, however, that a work is wrought in time without occupying time: an element of the postulate quite as inconceivable as being not quite one thing nor the other at a given moment. For if but one millionth of the millionth part of a second be taken up by the operation of the Holy Spirit in transforming a rebel to a saint, that is a transitional period, which we forbid as inconceivable, alike whether longer or shorter. Now a point, or position without extension, is a true mathematical element; but it can not be a practical element. No fact or thing can be small enough to have a "point" for its standpoint, whether in space or time. Hence, the postulate, held strictly to its own logic, demands in effect that the soul must be at the moment of regeneration in both states at once, dead and alive, a child of sin and a child of God. We may,

therefore, take our choice of illogicalities; either a state in which one is neither dead nor alive, or a state in which one is both at once; or we may dismiss the whole dilemma by relegating mathematical logic to the sphere of abstractions, where alone it has any absolute validity. If this philosophical abnegation could be generally achieved, the days of hair-splitting theology and head-splitting controversy would be over, almost without time. If the candid reader can thus do, the logical specter that has barred the way is laid, and we are free to compare the facts of natural and spiritual generation as we find them.

In the last analysis, sin is acting from Nature, holiness is acting from God: and it matters not what the nature may be, unless you come around to the same point by supposing a nature whose nature it is to act from God, being in union with him. To be more specific, or apparently so, let us say that the natural man is supremely impelled and controlled by self-interest as he feels it. He does not rise from his bed, but as impelled by some form of self-seeking; or, if sympathy be not self, then at least by something which is not love to God. Much less does he try to come to Christ to be saved from perdition, except by the same motive, a new view of self-interest. Perhaps his old view of self-interest prompted him to steal. The same principle—at the bottom no other than the root principle of every sin—now, through a more enlightened sense of his interest, prompts him to seek the favor and help of God. If not also enlightened in his means as well as his end, he may seek that favor, as well as he knows how, by sacrificing his son to Moloch, or slaughtering heretics. Given, however, the light of the gospel, he prays for the gift of that love life of which he feels not a spark in his bosom. He does this, not because he is more inclined to love God than before, but because his self-love is intensely excited by its eternal interest and danger. So far, we discover no difference in the bottom motive, between the thief, the murderer, and the seeker of Christ. The three are alike driven by the same master impulse of all evil; self, self, self. But the Saviour has graciously directed this evil force to an object—permanent happiness—which can not be had without holiness; that is, without its own annihilation. The sinner knows this: he asks for self-annihilation. Why? For self's supremely dear sake, and no other. Is there any love life yet? But he keeps on praying; dedicates himself to discipleship; and, well advised, he practices the outward exercises of an inward life, with a constant entreaty that the Lord of life will infuse his efforts with the vital principle from Himself. Still all for self—therefore all sin! But the Lord is infinitely gracious; if we will but allow him to save us, he does not ask us why. And he gives the life—he is certain to give it—sometimes in a sudden and rapturous rush of love; sometimes, after a long delay, in a faint glow, thin as the first streak of dawn. We now call the sinner born of God. Perhaps if we watch him a little while, we shall find that we had better have said, as the Scripture says, begotten of God. We shall find, in the case of the gloriously and of the obscurely converted alike, a struggle still of Life with Death, in which the progress bears no comparison, for rapidity or definition, with that of the formless but stirring and shaping mass within the ovum or egg. Slender filaments and fitful impulses of love strike through the spiritually lifeless and cold heart, imperceptibly weaving a tissue of vaguely divine outline; but self still holds possession of the most of consciousness, of impulse, yes, of character; few, comparatively, of the innumerable acts of the day, are performed with even a remembrance of divine motive; and the religious activity, though considerable, it may be, long continues, if not through life, to be mainly a struggle to fulfill the condition of life and salvation—for self—with a small, inconsistent ingredient of pure love to God, and sometimes a considerably larger element of natural sympathy for perishing men. The child of God is not yet born; the divine life power is struggling with death, and slowly gaining on its domain: faithful and happy we call the poor sinner who holds on the way to birth at last, not abortion.

All Christian experience may not be so dim and slow as this; but observation leads me to expect that those in whom it has been most thorough will be last to disavow the general type. St. Paul recognizes it, to the letter, of the figure, in the converts over whom he exclaimed, "My little [unborn] children of whom I travail in birth again, until Christ be formed in you!" Nay, who so pathetically felt all this in himself as he who broke off a vivid description of the struggle and the captivity to the law of sin and death, with that sharp cry of agony, "Oh, wretched man that I am! Who shall deliver me from the body of this death?"

It will be natural to oppugn the full and literal sense of the scriptural symbol with passages which, by usage at least, may seem inconsistent with it. These, how-

ever, will mostly be disposed of by substituting, as the text requires, in all cases, the comprehensive idea of generation for the partial one of birth. Figures of speech, moreover, are elastic, and often expand or contract to suit various purposes. Christians while waiting the consummation of their divine birth, are nevertheless already sons of God, and are often so called. This seems to be the meaning of St. John, when he says that although we are already sons of God, what we shall be when we shall see him as he is and be like him, doth not yet appear in us. The regeneration without which we can not see the kingdom of God, the entrance on a new stage of existence as "little children," and the holiness without which no man shall see the Lord, will be completed in the glorious birth of the resurrection, when we shall all be changed in a moment, in the twinkling of an eye, at the last trump, and shine forth as the sun in the kingdom of our Father.

SECOND THOUGHTS.

BY J. F.

THE REVISION.

Since writing the article of last week on the Revision, I have noticed an increasing tendency, from responsible sources, to the opinion, that the work in question is not final. In other words, that there will be an appeal from this body of revisers to the English speaking scholarship, and popular judgment of the world. This is a palpable recognition of the principle spoken of and maintained in that article. But all this may be true without questioning in the least the need and valuable work already done, though it might have been done better. It appears that the authority upon which I depended for the statement that the co-operation of American scholars in the work of revision resulted from a request on their part to be taken into partnership, &c., was in error. The initiation was effected by a private correspondence between certain individuals of the English company, chiefly Bishop Eliott, and Dr. Schaff and others of New York.

BONDSMEN.

The article in the *Star* of June 23d on the custom of obtaining bondsmen for the Treasurers of banking, manufacturing, insurance companies, &c., contains statements and suggestions quite worthy of serious consideration. The complaint is, that in case of default, the loss comes on innocent persons, who have no responsibility in the management of these companies, nor share in their profits, whatever they may be, and every one knows they are often very large. That's an argument well put. There is another point of importance, which the writer does not touch. It is this: the security from loss, afforded by this provision, takes away one motive, which would otherwise prompt the companies in question to guard well against such fraudulent, or unjustifiable use of their money on the part of their officers, as has so often resulted in disaster. As the matter now stands, a treasurer may be allowed without proper surveillance to go on for years, with a system of peculation, manipulating his books so as to conceal his rascality, until the crash comes, and innocent families suffer if they are not ruined in consequence, whilst the companies go on undisturbed and without loss.

OUR MISSION COLLEGE.

There is no department of our missionary, or other benevolent work, whose claims are more strong and imperative than those of this school in India, founded largely for the preparation of native teachers and preachers for the work of instructing and evangelizing the degraded millions of Orissa. I never think of it without a pang, when I remember the years of travel and labor and anxiety of our dear Phillips, spent by him while in this country for its endowment, when in his jaded condition he ought to have been resting. I looked upon the establishment of this school at the time as the hope, if not the ultimate salvation of our cause in India. I notice that the colleges of other denominations in India, Turkey and other countries, are spoken of with high commendation for their great and indispensable help to the missionary cause. It might not be expedient to attempt an endowment by a general subscription at the present time, but is there not in this denomination a man, or a few men who might raise a monument to Christ in that far off land by an endowment at once of some ten or even twenty thousand dollars? Oh, how many are waiting to rise up and call the benefactors of our race blessed. And all this whilst there are such openings, as the world never saw before.

THE CARD SYSTEM VINDICATED.

The pastor of the Lewiston, Main St. F. B. church, announced last Sabbath that through the card system, 120 regular contributors have been secured, with an amount contributed each Sabbath of between seven and eight dollars. Not a large sum to be sure, but when multiplied by 52 makes some four hundred dollars as the annual tribute of a single church.

If all the churches in proportion to their numbers and means,—well; what is the use!

QUOTATIONS.

Impatience dries the blood sooner than age or sorrow.

The lives of Christian disciples are the most conclusive proofs of the truth of the Christian religion.—S. S. Times.

The man who has no time to help another will be likely to have little help when his own time of need comes.—Exchange.

Religion is of the nature of a fine art, in that it is a peculiar and high experience into which the soul half sees, half feels its way—an experience that is not and can not be fully understood till the spirit is in the midst of it.—John Bascom, L. L. D.

We are told that we must become as children to enter into the kingdom of heaven; methinks we should also become as children to know what delight there is in our heritage of the earth.—Golden Rule.

The one redeeming, beautiful feature of selfish human nature is voluntary self-sacrifice. The one thing that touches the hardest heart and will win the world finally to its God, is the fact that Jesus Christ gave Himself for us, dying on the cross.—Congregationalist.

The glory of our religion is, that even when it is impossible to improve the outward circumstances, when one must continue to live in the midst of cheerless discomfort, the heart may still find joy, and the dreary garret be made to shine with heaven's own light.—National Baptist.

There are a great many men born in the world who imagine that they were born with genius, and lie down on the sofa and wait for an inspiration until some other fellow, who thought himself a dunce, rises by hard labor to a competency, buys the sofa and leads the waiting genius out by the ear.—Golden Rule.

There is to-day far more of popular interest in the opinion of Christian scholars as to the precise shaping of Paul's words than in the opinion of the most distinguished living scientist as to "protoplasm" or "plastodules." And neither science nor the Bible is likely to suffer from this increased and ever-increasing interest in the written word of God, and in the endeavors to ascertain its primal forms and its accurate renderings.—S. S. Times.

It is the duty of every person to be cheerful. A gloomy Christian is a dishonor to the religion he professes. We are none of us alone in the world as regards trouble or sorrow, but each must make the best of things and go forward.

Court the sunshine. Make kinship with the flowers as they come. Don't be wondering what people say about you, but do your duty and have a kindness in your heart that shows itself in your face.—Congregationalist.

We have heard of a man who declined to subscribe for a paper of his own denomination on the plea that he could not afford it. But he was careful to renew his subscription to a flashy weekly in order to get the conclusion of a tale in which blood, border-slang, and fast ways were worded into a mess suited to the depraved taste of its patrons. And yet this man is surprised when his children exhibit a marked distaste for the Bible and aversion to all that is pure, modest, and reverential.—Religious Intelligence.

There are thousands of professedly Christian homes in this country where the father has said nothing to his child about confessing Christ; there are thousands of mothers guilty of the same neglect; there are thousands of Sunday-school teachers who neither visit their scholars, nor talk with them about confessing the Master, and who discharge their duties in a perfunctory manner, coming and going at pleasure; there are thousands of professing Christians who yield to a whim, to which they give the name of sickness, as a reason for not attending upon their duties in the church, the Sunday-school, the home.—Christian at Work.

FACTS AND FANCIES.

The population of London, England, is 3,814,571.

A tramp called his shoes "corporations" because they had no soles.

A well groomed horse and a country parson generally have shining coats.

The man who hanged himself died of his own free-will and a cord.

"Jacob, is there much difference between a sea and a saw?" "Yes, the difference between sea and saw is in tense."

The dome of the cathedral at Rome is illuminated inside and outside by the Siemens electric light, and the effect is described as brilliant and charming.

"I think the goose has the advantage of you," said a landlady to an inexpert boarder, who was carving. "Guess it has, mum, in age," was the withering retort.

"My son," said a stern father, "do you know the reason why I am going to

whip you?" "Yes," replied the hopeful, "I suppose it's because you're bigger than I am."

Supervising Inspector General Dumont of Washington says: "Every day develops additional proof that it is necessary that the pilots of steam vessels and the engineers of railroads should be most carefully examined for color-blindness by experts. The latest case bearing on this subject brought to the attention of the authorities is that of the pilot of steamer City of Austin, who, through mistaking the color of the buoys in the channel, lost a vessel in the harbor of Fernandina, Fla., on the 24th of April. Owing to the fortunate mildness of the weather no lives were lost, but the loss of the vessel and cargo was \$200,000."

The London Lancet publishes an article by Dr. Mortimer Grandville on that frequent cause of failure in the faculty of attention namely, thinking of more than one thing at a time. Dr. Grandville asserts that it is impossible for the mind to be engaged with two topics at once, the expertness which seems to accomplish this feat being in fact a highly developed power of glancing from one subject to another with great rapidity—a sort of mental trapeze-flying, wherein the performer often gets an ugly fall, and may be permanently disabled; or, if he escapes this calamity, says Dr. Grandville, there will probably come a time when he will discover that he has so impaired the power of application that he can scarcely follow a long sentence or carry out a sustained process of reasoning.

When the superstitious Arab who murdered M. Seguin, the French newspaper correspondent in Tunis, was brought out to be shot, he was wasted to a skeleton. He had refused all nourishment, lest there might be pork fat in it; and if he had tasted pork fat he was sure that he would never go to heaven, a thing on which he had set his heart. He was also much afraid that he would be beheaded, in which case also his future prospects would have been dubious. It was his belief that the prophet hauls true believers up into the blessed life by the hair of the head. This resembles the idea of the Australian medicine-men,—that the spirits lift them through the air by the pins which they wear in their nostrils. The murderer was much gratified when he heard that he was to be shot, a punishment which would not interfere with the benevolent action of the prophet.

Denominational.

Anniversary Week at New Hampton.

The week in all the year of hope and fear, of expectation and anxiety, of excitement and enjoyment, a gala-week, has come and gone. The first exercise was a lecture on Monday night before the Students' Christian Association by Rev. S. H. Thompson of Bristol. The expected speaker was invited only two weeks before the time of the lecture and he failing them, Mr. Thompson was invited to fill the vacancy only two days before he was to speak. It was almost an imposition to ask any one to speak under such circumstances. The Association would do well to invite their speaker in time for him to prepare himself suitably for the occasion; and then perhaps in time the attendance could be made proportionate to the importance of the occasion; for it does not seem right that the only evening of the week given to a subject purely religious should have but short time for preparation and a small audience to listen.

An account of the examinations on Tuesday and Wednesday will be furnished for the *Star* by the committee of which Mr. Stockin, a former Principal of the Institution, was chairman. The prize speaking on Tuesday night brought out a large audience. There were twelve speakers, of whom two were to receive prizes and two honorable mention. The pieces were so well committed that there was not a hesitancy in one of them. The committee of awards commended them all. Probably each speaker was judged the first award by some part of the audience, not that there was so little difference, but tastes differ widely, and the character of the piece will have its influence as much as excellence in speaking. One prefers the oratorical, another the poetical, another the dramatic, and still another the ludicrous. Again, one has regard to graceful gesture, another to ease of position, another to delivery. The speakers were all of the Middle Class, and C. L. Sawyer, D. L. Aldrich, Jr., C. N. Preston and F. M. Irving were judged the best speakers, in the order given. For the written examination in Latin Carrie E. Flanders received the first and George W. Ransom the second prize.

On Wednesday night the speaker for the Literary Societies was Rev. Elias Nason. His subject was Originality. Mr. Nason adapts his lectures to suit the popular taste. He puts more sense and more nonsense into his lectures than any other lecturer I ever knew. However much some may question the propriety of yoking together the serious with the comical, the thoughtful with the mirthful, the instructive with the worthless, there is no doubt it is pleasing to the popular audience. Mr. Nason's lecture was superior to J. W. Pat-

erson's of two years ago, but inferior to James Parton's of one year ago; it was also inferior to his lecture on "Manliness", delivered here last winter. Thursday—the day of graduation—is the great day of the week. Never was there a more favorable day for such an occasion, for the day was cool and the large audiences present could enjoy with no oppressive heat to affect the exercises that were five hours in length. Hon. Dana Woodman, who has attended every anniversary from the beginning down, fifty-eight in number, was chief marshal of the day. The number of graduates was twenty, and each had a part. While some excelled others by far, yet as a whole the average was good. One oration was in Latin, another in Greek. It certainly is a question whether this old custom of delivering orations in languages that but few if any in the audience can understand ought to be continued. In all these parts, probably none was of such deep interest to the students as the addresses to the three Societies. These positions are coveted as among the most desirable in the graduating exercises.

But of all the speaking in the entire anniversary week, there is nothing to my mind compares to Principal Meserve's addresses to the graduates. He gave five addresses or charges, each entirely distinct and independent of the others; as follows: to those who had been awarded prizes in speaking, on the value of oratory; to those who had been awarded prizes in Latin, on the importance of classics; to the graduates in telegraphy, on the science of electricity; to the graduates in the Commercial College, on business principles; to the graduates in the Literary Department, on the importance of character, of skill, industry and piety. I have never heard him equalled; it is worth a long journey to listen to these addresses alone. Rev. S. E. Quimby, President of Tilton Seminary, was present, and before pronouncing the benediction, made a few remarks on the value of Christian schools. These remarks were full of earnest, spiritual thoughts that are characteristic of the speaker, and were a fitting close to the exercises of the day. The number of graduates in telegraphy 12. In the Commercial College 34. The average attendance for each term during the year has been 131, which makes the aggregate number of students 524, an increase of 15 over last year. This increase of students, however, has not been enough to prevent the year closing without an additional debt. An immediate and pressing necessity is to extinguish the debt of \$3,000, of which about one-third only is subscribed but uncollected, and \$2,000 to repair the buildings, which very soon if not repaired will be in a critical condition. This being done, there is need of an increase of endowment to the amount of \$10,000, or an increase of a dozen students per term above the year just closed to prevent any debt hereafter. The sooner these things are attended to the better. A revival of interest in this Institution is needed, and a revival in giving is imperatively demanded. All the teachers, who are faithful and efficient instructors, are to return.

J. W. SCRIBNER.

Bates College.

The following were the Commencement parts at Bates last Thursday:

Prayer, by Rev. W. H. Bowen; Salutatory, Orville Henry Drake, New Hampton, N. H.; True and False Success, Walter Paul Curtis, Auburn; Schiller, John Edgar Holton, Boothbay; The Eternity of the Past, Henry Beecher Nevins, Auburn; The Ethics of Evolution, Eugene Dunbar Rowell, Fairfield; Our National University, Charles Sumner Haskell, Auburn; Vantage Ground, William Blair Perkins, Lewiston; The True End of Life, Herbert Everett Foss, Lewiston; The Development of the Sense of Beauty, John Henry Parsons, Eustis; The Strength of the Union, George Lawrence Record, Auburn; Robert Ingersoll as a Reformer, Eddy Thomas Pitts, Lewiston; Faith and Reason, Charles Albion Strout, Minot; Absence of Reverence in American Character, Charles Sumner Cook, Harrison; The Critic, Emma Jane Clark, Lewiston; The Future of our Country, Winthrop Junior Brown, Auburn; The Secret of Prometheus, William Prescott Foster, Weld; Valedictory, The Method of Progress, Henry Ephraim Coolidge, Canton. Conferring Degrees. Benediction.

THEOLOGICAL DEPARTMENT.

Prayer, Modern Agnosticism, Lewis Woodbury Gowen, Milo; Was Peter ever at Rome? Josiah Moses Remick, Lewiston; Progress in Theology, John Quincy Adams, Bowdoinham; Hero Worship in the Church, Gideon Albert Burgess, Providence, R. I.; The Atonement as Related to the Fatherhood of God, Robert David Frost, Lewiston; Symbolism in Worship, Frank David George, Augusta. Benediction.

Prizes were awarded to S. A. Lowell, Lewiston, junior prize declamation; sophomore champion debate, E. C. Sargent. At the Commencement dinner speeches were made by Governor Plaisted, ex-Governors Garcelon and Dingley, and the Hon. John D. Philbrick of Boston. Professor Dennett of Colorado represented the Alumni. Thursday evening an oration was delivered before the Literary Societies by Rev. Dr. Bolles.

*Excused.

(Continued on fourth page.)

S. S. Department.

Sunday-School Lesson.—July 17.

(For Questions see Star Quarterly and Lesson Papers.)

THE CALL OF MOSES.

DAILY READINGS.

- M. The call of Moses. Exodus 3:1-14.
 T. The call of Abraham. Gen. 12:1-9.
 W. The call of Aaron. Exodus 4:10-17; 27-31.
 Th. The call of Joshua. Josh. 1:1-9.
 F. The call of Eldad. Judges 6:7-24.
 S. The call of Samuel. 1 Sam. 3:1-21.
 S. The call of Paul. Acts 22:3-21.

GOLDEN TEXT:—"Certainly I will be with thee."—Exod. 3:12.

Exodus 3:1-14.

Notes and Hints.

The connection between this lesson and the last is very close although forty years passed between the events of which they treat. Moses fled to the land of Midian, in Arabia, where he remained forty years, keeping the flock of Jethro, a priest of that country, whose daughter he married. While here he became the father of two sons. In Exodus 2:18 the father of Moses's wife is called Reuel, and it is believed by some that the word Jethro, which means "excellency," was rather a title than a name. The Hebrew term translated father-in-law, means exactly, "one related by marriage," and may designate a brother-in-law. In oriental usage a district of country lying westward from the speaker was often spoken of as the back side of the country, everything being supposed to front towards the East, and the speaker to stand facing that point.

I. *The divine messenger.* While Moses was pasturing his flocks in the untitled regions, here called deserts, though by no means barren or unfruitful, there appeared unto him a wonderful manifestation of the divine presence. A bush seemed to burn with fire but was not consumed. More than once in ancient times, fire was used as the symbol of God's presence, and whatever he uses to do, or to make known, his will, may be fitly called his angel. Moses so regarded this phenomenon and recognized the presence of God. It may have been a created angel present in the bush, or, as some believe, it may have been the Son of God.

II. *The enquiring shepherd.* Seeing this strange sight, Moses at once turned aside to learn, if he could, why the bush was not burned by the fire blazing around it. He was thoroughly awake and interested. God could now readily communicate with him, and called unto him out of the midst of the burning bush, even addressing him by name. Moses replied in the words used by others to whom God had spoken, "Here am I," indicating a consciousness on his part of the great honor bestowed on him, and a willingness to receive the message thus brought to him.

III. *The divine message.* God now proceeded to make known to Moses his plans and purposes concerning his kinsfolk still in bondage in Egypt. He first reminded him of his holiness, by cautioning him against too great familiarity, and then went on to announce himself as the God of Abraham, of Isaac and of Jacob, plainly teaching that these patriarchs were still enjoying a conscious existence, for God is not the God of the dead, but of the living. He had seen the affliction of the children of Israel, had heard their cry and was now about to send deliverance, by the hand of Moses. To this great work he called him, saying, "I will send thee." Moses, no doubt remembering what had caused him to flee from Egypt, naturally shrank from the task for which he felt himself unfitted, but Jehovah reassured him, saying, "Certainly I will be with thee," and giving him a token by which he should know that he was under divine guidance in the work. He also told him the name by which he should announce the deity under whose authority he was acting.

We begin now to see the purpose of all the previous life and experience through which Moses had passed. The first forty years, spent in the court of Egypt, under royal protection, enabled him to become fully acquainted with all the learning of that nation, and with the arts and sciences then known; the history and political policy of the nation; the manners, customs, laws and usages of the people; the modes of warfare and military discipline, and, in short, with everything which it was necessary for a leader and commander to know. The second forty years, spent largely in the solitude of the wilderness, gave him opportunity to become thoroughly familiar with all that region of country and its resources. This period also afforded what was, perhaps, of more value than anything else, namely, the opportunity for the ripening of his powers and capabilities; the nursing and maturing of the high qualities of soul and character which are indispensable to leadership. In communion with God and nature he had found that balance of powers which would enable him to grapple successfully with all the difficulties of the position to which he was called.

THOUGHTS AND APPLICATIONS.

(1) We can now see why Moses was kept in Midian so long. (2) We may learn to show a reverential spirit in sacred places. (3) Though we may suffer persecution and pass through trials, God will lead us into a "good land" if we will but follow him. (4) The God of the patriarchs is the same yesterday, to-day and forever.

GLEANINGS FROM THE NOTE-MAKERS.

(From Rev. Dr. P. S. Henson.)

(1) *The Theophany.*—God reveals himself not merely to men in sacerdotal robes, or to men in high places, but also to the lowly, and to those engaged in the treadmill round of common-place duty. God revealed himself to Moses while he "kept the flock of Jethro, his father-in-law."

The Lord, this time, appears in a burning bush—burning, yet unconsumed. This was the symbol of his presence. Fire was his chosen symbol ever; as witness the pillar of cloud and of fire, the splendid Shekinah, and the cloven tongues on the Day of Pentecost. And if we ask, Why in a bush? we may surmise that this lowly shrub may have symbolized the lowliness of his enslaved people in Egypt, among whom, nevertheless, he dwelt; or it may have pre-figured the lowliness of Him who was to be the Great Deliverer—very humble and poor in outward seeming, and yet in whom "dwelleth the fullness of the Godhead bodily."

And such a commission is also ours. Christ came to loose the captive, and break the prisoner's chains. This was the mission on which he was sent into the world. And he says: "As the Father hath sent me into the world, even so have I sent you into the world." And, though we have, in ourselves, no power to release a captive soul, still the gospel that we carry is "the power of God unto salvation"; and, wherever it goes, "the prisoner leaps to loose his chains," and men go forth to light and liberty.—*Baptist Teacher.*

SUNDAY-SCHOOL NEWS AND NOTES.

Among the many good things said of the teaching qualities of the late Professor Edwin Hall of Auburn Theological Seminary—himself a model teacher in his way—were these: "He held that the value of mental food depended on the digesting of it, and not on the amount swallowed. But . . . he supposed that there could be no true digestion without something to digest." Here are two good thoughts for every Sunday-school teacher.

A good cheerful time is one thing in the class; fun and laughter quite another. I would rather err in the direction of deep seriousness—if one can—than in that of levity. Avoid jokes and nonsense and lightness; aim to be honest and so, earnest before God and those souls. It may be your last chance. A last thirty minutes with your class will certainly come. Think of yourself as a dying man speaking to dying children.—*Baptist Teacher.*

Because of the opportunity that it affords of discovering the difficulties that are troubling the minds of the people the *Congregationalist* affirms: "Any pastor makes a mistake not to set a high value upon whatever opportunity may be afforded him to preach the gospel by means of a congregational Bible-class." When a general occasionally can get inside the breastworks, it is foolish for him to bombard the fort from a long distance off. But that is the mistake that many of the "big guns" make!—*National Teacher.*

The *National Teacher* thus illustrates the difference between an educated and an uneducated conscience:

Uneducated conscience would perhaps urge us to relieve the hunger of those who are starving at our doors; but it would not move us to make sacrifices for the souls of the far-off heathen. When Carey first broached, at a meeting of ministers, the subject of missions to the heathen, the voice of uneducated conscience spoke through the venerable Ryland (the elder), who was presiding: "Young man, sit down! When God Almighty wants the heathen converted he will do it without your help." The whole missionary spirit of the present day is the result of the educated conscience. The uneducated conscience of a hundred years ago saw nothing wrong in the liquor traffic or the slave-trade. Every moral advance that has been made is simply the effect of this same moral education.

I think there are some quiet souls which drink in the light, and mirror it, as the still sea drinks in the sunshine—men like Hawthorne, who, for doing things, as we understand the term, take so poor a place that they are like to starve. Hawthorne had a brain, they say, as large as Webster's; but because he had a still soul and kept it still, there were times when he could hardly get bread for his wife and children.—*Robert Collyer.*

For the doubtful advantage of acquiring a knowledge of a foreign tongue, it is not worth while to impair the faith of a child in his country and his God.—*Christian Union.*

For spiritual blessings, let our prayers be particularly importunate, perpetual and persevering; for temporal blessings, let them be general, short, conditional and modest.—*Bishop Taylor.*

God makes the earth bloom with roses that we may not be discontented with our sojourn here; he makes it bear thorns that we may learn to look for something better beyond.—*Ludlow.*

If I have not a broken and contrite heart, God's mercy will never be mine; but if God had not manifested his mercy in Christ, infinite and free, I could never have a broken, contrite heart.

While life's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day;
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

Communications.

ENGLISH LITERATURE.

BY HENRY REYNOLDS, M. D.

The study of English literature is one of the neglected branches of education. Few who have received only a common-school education ever studied it at all, and many who have received a higher education have obtained only a mere smattering of it. Much time and attention is bestowed upon the study of the ancient classics of Greece and Rome but the ancient English classics receive only a passing notice. The study of the great Greek and Latin authors is advisable when other more valuable studies are not thereby neglected. The study of Greek and Latin is useful in disciplining and developing the mind, but to receive much benefit from them more time has to be bestowed upon them than can usually be spared for that purpose. It is very doubtful if it is advisable for any one to study those ancient languages when they can give only a few terms of school for that purpose. In that time they do not go far enough to be greatly benefited, and what they learn soon passes from their mind and for all practical purposes is lost.

Now when a person can give only a limited amount of time to the study of Latin and Greek, as is the case with many pupils who do not intend to go farther than the high school will take them, we believe it is better for them, generally, to have nothing to do with Latin or Greek, but give their time to other studies and especially to the study of English literature. Next in importance to the study of history is that of literature. The study of English literature is almost inseparably connected with a full understanding of English and American history. Taine declares that history has been transformed within a hundred years in Germany and within sixty years in France, by the study of their literatures. "It was perceived that a literary work is not a mere individual play of the imagination, the isolated caprice of an excited brain, but a transcript of contemporary manners, a manifestation of a certain kind of mind. It was concluded that we might recover, from the monuments of literature, a knowledge of the manner in which man thought and felt centuries ago. The attempt was made and succeeded."

Every one can obtain a good acquaintance with English literature by improving their leisure moments. Those who have passed from the schools into active life can, if they will study, obtain a good understanding of this important subject without the aid of a teacher, although such aid would be very valuable. Every one has many leisure hours and unemployed moments which they might employ in this study. There are numerous text books upon the subject which will greatly assist the student in his study. One of the best and most comprehensive is "Chambers Encyclopedia of English Literature," which has recently been issued by the American Book Exchange of New York in a neat edition of four volumes containing over three thousand pages of closely printed matter, which is sold for two dollars, thus placing it within the reach of all. It contains brief biographical sketches of English and American authors from the earliest times to the present, together with critical remarks on their productions, and specimens of their writings. It is valuable for reading and study and also for reference. Every family should have one in the house. It would be sure to be read more or less and would do much to create a taste for instructive reading. Those who wish to obtain a philosophical view of the subject will perhaps prefer "Taine's History of English Literature," which is also published in a cheap edition costing only sixty cents by the American Book Exchange of New York. Taine's and Chambers's works together will prove very serviceable helps in the pursuit of the study of English literature by those who pursue it without the aid of teachers.

No one should consider their education completed when they leave school. It is just begun then and must be carried on by each one for himself. If he is engaged in the practical affairs of life, there will still be opportunity for self-education. Let the leisure moments be employed. Study literature, thus communicating with the great minds of all ages; study science, filling the mind with useful knowledge; study something which will be of use and do not fritter time away reading worthless stories and novels.

THE WORK OF BEREA COLLEGE.

BY D. S. HUNTING.

Two questions arise in this nation: How educate the people? and for what purpose? Those who profit by the past and who stand upon the broad and firm foundation of Christian principles say, "We must educate religiously, else education will only sharpen the weapons of evil"; and again, "we must educate for the highest usefulness—the public school should educate all sufficiently—to make intelligent citizens, and all should be free to press upward into the higher walks of learning and culture, and none should be restricted this privilege and doomed by any law or custom to be servants and drudges." Further, as it is contrary to the genius of our government that our foreign population should be clannish

and propagate customs which are un-American, it is not desirable that our colored population should be forced into exclusiveness in religious, educational, or social customs. Recognizing these principles, Berea College (Ky.) has from the first opened her doors to all persons of good moral character, and has given equal opportunities for culture in every department of the institution. She has gathered the white youths from the mountains and the colored from the "blue-grass" plains, and together they pursue the ascent of culture and education.

Some colored and some white fall short of excellence in scholarship, yet all are better prepared for citizenship. Some colored and some white prove well their capacity to mount the ladder-rouds of higher education, and, in the recent exercises, colored youths fairly contested the supremacy in scholarship, in oration and in song.

Commencement is one gala day. It attracts thousands from this and neighboring counties to witness the novel spectacle which is seldom, if ever, seen anywhere else in the South: an audience of from two to three thousand people, of all ranks in society and of all shades of color, gathered under one roof to witness literary exercises presented by ladies and gentlemen of the two races of the South.

Of the seventeen (17) exercises presented, six were by colored and eleven by white students. One of the speakers eloquently pleaded that the colored people might have in life, as here in Berea, an equal chance in the race of life, and asked no recognition which they do not fairly earn in unshackled efforts.

ATTRACTIONS IN WASHINGTON, D. C.

BY REV. CHARLES W. RECTOR DENISON.

It can never be said, with truth, that the national capital is a dull place. Although the inauguration of the President is over, and Congress is not in session, and consequently, we are deprived of our supply of strangers, still an elegant city like this—now admitted by travelled foreigners to be one of the handsomest in the world—has always much of general interest in it. Our population now verges hard on 200,000 souls, a large proportion of whom are making themselves at home, and are furnished with a liberal supply of visitors. Such are the peculiarities of the present season, that the exodus of our people is small; in fact we have some 50,000 residents in various offices, nearly all of whom are involuntary members of the Can't-Get-Away Club.

The intellectual attractions of Washington have increased proportionally with the architectural. Our streets, parks, railways, fountains, galleries, churches and other handsome public buildings have greatly multiplied; and, with them, have enlarged our mental facilities. Among these are our excursions on the grand old Potomac river, long ago and always the admiration of *pater familias*; and is now not only a great thoroughfare of travel and traffic, but a still greater one in the season for purposes of health and recreation. This popular watery avenue, like many others of its class all over our country, is liable to abuse; but, for trips to and from the Chesapeake Bay, Hampton roads, —the theatre of the conflict between the Merrimack and Monitor—Norfolk, Newport News, at the mouth of the ancient river named after King James, and other places contiguous, where the first slave ship sailed into American waters, under the Dutch flag, over two hundred years ago—Washington presents extraordinary attractions.

Turning inland, there are two well managed railways, leading into the very heart of Maryland and Virginia, to all the picturesque and grand mountain regions of rolling rivers, fruitful fields and teeming mines. Passing up the same Potomac, towards its wooded sources and weird gorges, you come to Harper's Ferry, the historical arena of brave old John Brown. Here, in the Heights, just above the memorable engine house, on which is painted, in large letters, easily read by the passing traveller, the still startling words, "John Brown's Fort,"—are the handsome and convenient hall and dormitories of Storer College—now one of the incorporate and recognized institutions of learning in this part of the "Old Dominion." Here, just in sight, on yonder sloping hill-side, is the little embowered white cottage of the valiant man, whose body hung on yonder scaffold, but whose "soul is marching on." It is fitting, indeed, that Storer College should stand over-looking such a memorial spot; that it should be doing a good work among the descendants of the down-trodden people whom that courageous old man helped to set free; and it is equally fitting that the friends of impartial liberty in our own and every land should see to it that this noble institution should never lack for teachers, buildings, funds and pupils.

It is just beyond here, in full view from the College, that you see the craggy battlements known as "Jefferson's Rock." Here, it is said, he prepared some of his "Notes on Virginia," among which appear his strong and prophetic denunciations of slavery. What an instructive spot this for the scholars and rulers of America, to look upon!

Do the duty which lies nearest to thee.

—Goethe.

People seldom improve when they have no other model but themselves to copy after.—*Goldsmith.*

SANCTIFICATION.

BY REV. O. E. BAKER.

Few doctrines are more clearly taught in the Scriptures and yet more erroneously interpreted and represented, by many, than that of sanctification. An example under our own observation will serve to show some, at least, of the errors of which we speak. Some time since we attended a camp-meeting, and within the time a "holiness meeting," conducted by the invincible "Father Inskip." The meeting was opened by a young preacher, who was not in the least modest in offering himself as a sample of the perfectly saved, but who was exceedingly unfortunate in not being able to make everybody accredit his assumptions. The sermon ended, all persons present not already sanctified were invited to come down from seat and pulpit to the ground, "God's bare earth," and seek the grace of holiness. Many gathered round the holiness patriarch, among them all but three or four out of about forty preachers present, some of them D. D.'s, and of these some we thought to be certainly sanctified, if any,—so modest, humble, unpretending.

The duty to seek earnestly for the blessing was urged by the fact that without holiness "no man shall see the Lord." We knew personally not a few of the persons who were seeking the blessing, or were professing to have attained. There were those who, unfortunately, were wholly without honor in their own country. There were others exhausting the vocabulary of adjectives, in efforts to laud the disciples of Wesley, "upon whom chiefly had fallen the Holy Ghost, in its fullness."

Others, well-meaning and Christians no doubt, were in agony over their unsaved state, without the blessing of entire sanctification. Others, after a long, exhaustive struggle after the blessing, experiencing, as we were ready to conclude from indications, the relaxation and relief which comes after excess, were disposed to hope the blessing had been reached, and after much handshaking and congratulation announced themselves as samples of the perfectly saved. Some, we thought, in spite of the confusing surroundings, had reviewed rationally the imperfections of their past life, reconverted themselves to the Lord, and had really obtained an abundant blessing and a nearer place to God. Meanwhile, all persons on the ground desiring holiness were invited to arise, when a multitude, made up of persons of all denominations, came quickly to their feet. This was not wholly satisfying to the leader, who, while the people were yet standing, proceeded to define holiness Methodistically, and then wanted all who endorsed the doctrine and desired the great grace to kneel, compelling not a few of us to sit, and then for our sitting to take a handsome rebuke. At another time and place, similar manoeuvres were conducted, and preacher and people, the best in the city, adjudged from this standpoint, were prayed for and advised, as of doubtful piety and in great need of the grace others of the company had attained, and this in a meeting in which Christians of all denominations had been invited to participate.

There now are seen the fruits of this perversion of the doctrine of sanctification. One, truly Christian and a worthy member of the church for years, throws away his hope and is driven to frenzy, deprecating all he has ever before attained. Another, subject to excess of feeling and given to hasty judgment, reaches, all at once, and professes, perfect holiness.

Another, long a consistent Christian, and worthy and successful preacher of the gospel and exemplar of his flock, comes, at last, to be saved. Another still, after hearing all the evidences of previous piety invalidated, and curious to know how a man can be a worthy church member, good and successful preacher, and yet be in an unsaved, half-consecrated state, and more, often witnessing the most extreme backslidings of those who had been raised above all temptations of the flesh and the devil, becomes skeptical of the whole matter of experimental religion, and flings it to the winds.

Still another, accrediting these high assumptions, and observing that this holiness doctrine and experience are limited chiefly to one sect, is ready to denigrate this sect the "holiness church," for sure, standing above and going beyond all sects. He makes disquieting distinctions in his own church, among those who have, and those who have not reached the goal. We have never witnessed such arrogance and exclusiveness, in any people, as in persons of these pretensions, and it is notorious that skepticism springs up spontaneously in the path of this fanaticism. It is significant, too, that the chief apostle of this holiness theory, wherever he goes, grieves and offends the intelligence and Christian sensibilities of the best people of every community.

The subject is treated as though sanctification were a second, or even a third conversion, regeneration and justification preceding, a man may be soundly converted at one time, and at another sanctified; may be sanctified at any time, by entire consecration to God (as tho' one could be regenerated without this), and yet be destitute of the grace of sanctification, nearly or quite through a whole long life of faithful Christian character and labor. We could give numerous

quotations from acknowledged teachers, had we space, confirming what we have said. The impression is cast, and intentionally, if we have not misjudged, that holiness, sanctification, is a distinguishing doctrine and attainment of Wesley and his successors. We have been asked not unfrequently, whether Free Baptists believe in sanctification, in a sinless life, as a privilege and duty. We have answered, and repeat, Yes, and were among the first to advocate it. No better example perhaps of the truly sanctified, than Benj. Randall—who dwelt much in God's near presence, and came forth from his seasons of communion with God with a luster of face like that of Moses—and Colby, Marks, Hutchins, Dudley, and a host of others.

The fact is, the best and most competent writers of all the evangelical denominations harmonize greatly, upon the doctrine of sanctification. A little careful definition has harmonized apparent extremes. For example, to the question, Is a sinless life possible? Finney would answer, "Yes," while his good Presbyterian brethren would answer, "No." But, may not a man live without knowingly and intentionally sinning? "Yes"—say both parties, the former differences of answer resulting from different definitions of what it is, or is not, to live a sinless life.

The view proper of the different authors, is about this, namely, that conversion, regeneration, justification, sanctification, are terms expressing essentially the same state or experience of a person once a sinner, now a Christian. The first contemplates him as changed, from one thing to another. The second views the changed man as a "new creature." The third views him as a subject of love, once under condemnation, but now justified. The fourth views him as set apart from self and all worldly ends, to the service of God. Sanctification is distinguished from the rest, by this, that they represent a state or condition of the heart already completed, while sanctification expands into life,—the sanctified heart conforming the whole temper of the mind, and the life to its holy principle of character and action. Sanctification is viewed hence as progressive from the blade to the ear, and to the full corn in the ear. Here we give a few quotations:—

We begin with Wesley himself, not always rightly interpreted by his own children: "When we are born again then our sanctification, our outward and inward holiness begins." "The new birth is therefore the first point of sanctification, which may increase more and more unto the perfect day."

Watson, also, not always followed, says, "The regenerate state is also called in Scripture sanctification, though a distinction is made by the apostle Paul between that and being sanctified wholly."

Wm. Cook, of the Methodist New Connection, says, "Thus far, then, every believer is sanctified at the moment of his justification; but great and glorious as this state is, it is not perfect."

Rev. Dr. Hill says, "The beginning of sanctification is called conversion."

Rev. Charles Bush says, "Sanctification is that work of grace by which we are renewed, a progressive work and not perfected at once."

The Presbyterian Confession of Faith says, "They who are effectually called and regenerated are further sanctified."

Rev. Samuel Helffenstein, German Reformer, says of sanctification: "This work is commenced in regeneration. Justification is an act completed at once; sanctification is a work gradual and progressive." John Dick, Presbyterian, beautifully describes sanctification as a growth. We give only a single expression: "In short, it is the same work which is carried on in regeneration and sanctification, according to the words of an apostle, 'He which hath begun a good work in you, will perform it until the day of Jesus Christ.'"

We add only a quotation from our own denominational theology, Dr. Butler, hoping that all who can will read the whole of his lecture upon the subject, one of the best we have seen:

"Sanctification is a progressive work. Moral purification and the consecration of the heart to God are indeed instantaneous, being accomplished in regeneration. But triumph over besetments and temptations, subduing of the powers to God, the development and maturing of the Christian graces, are gradual."

But while, as we have claimed, some go to extremes and run the doctrine of holiness into fanaticism, may it not be that others, and among them Free Will Baptists disgusted with such extravagances, have failed to give the emphasis to the privilege and duty of personal holiness which they demand? This is very possible, and we may further consider this phase of the question at another time:

The evangelization of the world in twenty years is as feasible as the Suez canal or the Mt. Cenis tunnel. There are six hundred millions of the unevangelized to one hundred millions of Protestants. If every one of the latter could be depended on to reach six poor souls with the gospel in twenty years, the work would be done. But say that ten millions, or one in ten, only shall be found to undertake it,—it would need merely, that each shall in some way bring the gospel into contact with three souls each year!—*Christian Intelligencer.*

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.

THE A. H. M. S.'S MEETING.

The recent meeting of the American Home Missionary Society, at Chicago, was an occasion of great interest to all Christians, and one of great importance to that body. The exercises seem to have been characterized by great enthusiasm and a genuine spirit of devotion to the work. From the excellent reports in the *Congregationalist* we make an extract from the paper of Secretary Storrs, which we commend to the careful attention of our readers:—

"This nation of fifty millions of people is yet but an infant, compared with what it is to be when it shall have five hundred or twenty-five hundred millions. Europe threatens to precipitate itself upon us to the extent of three-fourths of a million the present year. We may look forward to the time when there shall be no more waste land here, and when the forces of evil being crowded together shall become far more bold and defiant.

"The attitude of the American Home Missionary Society is one of waiting. It is waiting both for money and for men. It must measure its steps by those of its supporters. It was easy for those having no responsibility to say: 'Go forward. Be first on the ground. If there be a debt, no matter.' That plan had once been tried and didn't work. The American Board did not hold itself responsible for the whole world, nor does this Society for all that might be done for this entire country. By a waiting attitude no supine inactivity was meant, however. The Society needs a million dollars a year and could spend it to good advantage. It is being administered in the interests of all sections and is doing the best it can with its resources. Its work is not only to plant at the West, but to hold the East to the West."

Dr. Storrs also called attention to certain tabular statements that had been distributed in the audience, showing that the relative increase of population on the frontier is not so much greater than in other sections of the country as has sometimes been represented. For instance: the increase of population in Michigan from 1870 to 1880 was 452,272, while the increase in the entire New West was only 457,859.

HOW IT WORKS.

The method and advantages of systematic giving are well shown in the following brief article, which we clip from the *American Missionary*:—

"We have seen the report of the Fourteenth Street Presbyterian Sabbath-school of this city, which is at once suggestive and most encouraging as to what may be done in the way of systematic giving. The Creed of the school, if heartily accepted, would secure such results in all our Sabbath-schools and churches. This Creed contains the following articles:—

I. That every one should help others to the gospel.

II. That every one should help as much as he can.

III. That every one should find this work for others blessed and helpful to himself.

"Three rules are drawn from this Creed:—

We will give: I. Regularly each Lord's day.

II. Consecutively, according to our ability.

III. Joyfully, because a privilege and blessing to ourselves.

"The result has been that in the intermediate and senior departments, 31 classes made 8,037 out of a possible 8,070 offerings; that is, there were only 33 failures to keep the whole number of promises made for the year, though because of vacation, sickness, etc., there were 2,004 absences from school.

"In the infant department, 11 classes brought 3,355 out of 3,403 offerings promised for the year; that is, there were only 48 failures.

"The average attendance in the main room was 201 3-4, of whom 200 37-40 brought their offerings.

"The average in the infant department was 85 3-40, of whom 88 7-8 brought their offerings.

"If this same conscientious regularity could be secured in all our churches and Sabbath-schools, the work of the A. M. A. would never suffer for want of funds. What has been done, can be done."

Missionary News and Notes.

Mr. Mackay, missionary of the Church Missionary Society at Mteza's kingdom, has completed his translation of St. Matthew's Gospel into the language of Uganda.

More than nineteen years since, the daughter of Archbishop Whately established a mission in Cairo which she is said to have supported with her own private means. It includes a large mission school for Copts and Moslems, and is attended daily by more than 500. It has also in connection with it a medical mission, book depot and Bible house.

It is reported that the women at Livingstone Mission, Eastern Africa, attend the services respectably clothed, and have learned to make dresses for themselves. The native young men have acquired many industrial arts, and can make furniture, bricks, etc., and even work the engines of the steamer belonging to the mission. Over 100 children are on the school-roll, and their attendance is very regular.

A new company of missionaries from Algiers has set out to found between that side and the great lakes a station which will render communication easier with the missions of Uganda and Ouroundi,

and from thence they can come to their aid, according to circumstances. The missionaries of Ouroundi will also establish a new station to the west of Tanganyika, so that they may advance towards the Manyema and the upper Congo by a shorter route than they have hitherto followed.

Six new converts were received by the church of Odanah, Chippewa Mission, during the last year.

Congress has appropriated \$165,000 for indemnity to the Ponca Indians, and to secure their lands in severalty on either the old or new reservations, in accordance with their wishes.

A few hundred of the Iowas and Sacs are still in the north-eastern part of Kansas, and the Rev. S. M. Irwin, one of their early missionaries, has agreed to spend some months in missionary labors for them. This is regarded as somewhat an experiment, but it is hoped that it may result in permanent arrangements for their benefit.

The Chinese Methodist Mission in San Francisco reports as good results from their religious endeavors as those attained by like labors among the whites. There are ninety-seven full members and ten on probation.

—Am. Miss.

THE SCHOOL-MARM ABROAD.

Last month I left my little flock under the careful protection of Brother Coldren, took a holiday and visited our missionaries in Midnapore. Not being a committee to either inspect or criticize, I did not feel in duty bound to visit all the schools and zenanas in which my sisters (light and dark) gave instruction. My impression on leaving Midnapore was, however, the same that it was before. The mission work is being vigorously prosecuted in that place. Where was the day of rest? Not on Sunday certainly. Meetings and Sunday-schools in several languages filled the most of the time that was not absolutely required in taking nourishment. What a place to go to rest? My heart sighed, "Oh for a lodge in some vast wilderness," with none but God to soothe and strengthen the wearied mind. Do not infer from the longing for solitude that the society of those visited did me no good. Every brother and sister and all the children did me good, but I was receiving, without imparting blessings. One of the prettiest and most encouraging sights was the little Sabbath-school taught by William and Sophia Phillips. Poor Sophia was so ill that she had to keep her bed and have her mother's care until nearly four p. m. To my surprise at about five, she joined her brother in the dining-room and there they instructed eleven little native children in the precious Word of God. Put their school down as a branch of the Bible School. On a week day I went into a school of heathen children taught by Mrs. Benjamin Randall, under the superintendence of Mrs. Lawrence. Most beautifully did the pupils recite Bible lessons and sing Christian hymns. It was like a nice S. S. concert. You can put that down as another branch of the Bible School. Perhaps the report will tell you how many more branches there are. In one of Mrs. Bachelor's zenanas I saw two very interesting native ladies who were learning English. They, too, had to have their Bible lesson, and that in their own language. One morning, at the time of worship, I was in the Bible School proper. There were more students than I expected to see. All seemed devout, and not a few looked as though they had a good degree of talent. Time forbids me to write of each worker and his or her particular work in M., but you may be assured that all are working. The heat in that place is something fearful and after remaining eighteen days, though loth to leave the friends, I was happy to return to my quiet home. Brother C. had taken care of the girls like a father, and I was better fitted for work for having been away.

L. CRAWFORD.

Jellalore, May 14, 1881.

CHRISTIAN BAPTISM.

BY REV. H. MINARD.

PART II.

The following quotations are from eminent Peto-baptist writers who cared more for scholarship than creeds. They have been properly styled "Baptist oil in Peto-baptist lamps," and were originally selected and arranged by Rev. D. O. Parker for *The Christian Messenger*, a periodical published in Halifax, N. S.

"But do not yet after their work; for they say and do not." "Their rock is not as our rock, even our enemies being judges."

No. VIII. OESHAUSEN.—*Lutheran*. Oshausen's Commentary on the New Testament. N. Y. Edition. Vol. II, pp. 140 and 141. Mat. xxviii. 16-20.

"By the introduction of Peto-baptism, the position which this ordinance occupied is changed. Peto-baptism is certainly not apostolic."

Mat. xix. ver. 13, 14, p. 106.—"Of that reference to infant baptism which it is common to seek in this narrative, there is clearly not the slightest trace to be found."

John iii. ver. 22-24, p. 365. "When Jesus left the city he bent his steps towards the Jordan, where he baptized; remaining however, in the country of the Jews. John also was baptizing in the neighborhood, because the water there being deep, afforded convenience for immersion."

Vol. III, p. 594. Rom. vi. ver. 3, 4. "In this passage also, we are by no means to refer the baptism merely to their own resolutions, or see in it merely a figure, in which the one half of the ancient baptismal rite, the submersion, merely prefigures the death and the burial of the old man—the second half,

the emersion, the resurrection of the new man—we are rather to take baptism in its interior and spiritual character, as a process in the soul."

Vol. iv. p. 308. 1 Cor. x. ver. 1, 2. "appears unnecessary to add that all attempts by allusive references to render the type [baptism] more perfect, such as that drops from the clouds fell on the Israelites, or that they were sprinkled by the sea, must be utterly discarded."

No. IX. MEYRICK.—*Church of England*. Dictionary of the Bible, Vol. III. Edited by Dr. Wm. Smith.

The article on baptism was written by Rev. Frederick Meyrick, M. A.; late Fellow and Tutor of Trinity College, Oxford.

Article, Baptism.—"The mode of Baptism.—The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. John the Baptist baptized in the river Jordan (Mat. iii.); Jesus is represented as coming up out of the water—(Anabaptism ap. h. d. u. d. a. t. o. s.) after his baptism (Mark i. 10); again, John is said to have baptized in Enon because there was much water there (John iii. 23; see also Acts viii. 36). The comparison of baptism to burying and rising up again (Rom. vi.; Col. ii.) has been already referred to as probably derived from the custom of immersion."

No. X. SCHAEFF.—*Lutheran*. History of the Apostolic Church with a general introduction to Church History by Philip Schaff, Professor in the Theological Seminary at Mercersburg, Pa. Translated by Ed. D. Youmans. N. Y. 1858.

Page 668. §142. Baptism. "Finally, as to the outward mode of administering this ordinance; immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words baptizo, baptisma, baptismos, used to designate the rite. Then again by the analogy of the baptism of John, which was performed in the Jordan (en, Mat. iii. 6, compare 16; also eis ton Jordanen, Mk. i. 9). Furthermore by the New Testament comparisons of baptism with the passage through the Red Sea, (1 Cor. x. 2), with the flood (1 Pet. iii. 24), with a bath (Eph. v. 26; Tit. iii. 5), with a burial and resurrection (Rom. vi. 4. Col. ii. 12). Finally, by the general usage of ecclesiastical antiquity, which was always by immersion (as it is to this day in the Oriental and also the Graeco-Russian Churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

No. XI. NEANDER.—*Lutheran*. Neander's History of the Christian Religion and Church. Translated by Prof. Torrey. Vol. I.

Page 31. "In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling."

Page 311. "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis."

Page 312. "But immediately after Irenaeus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism as a proof that the practice had not as yet come to be regarded as an apostolic institution; for otherwise, he would hardly have ventured to express himself so strongly against it."

No. XII. CONYBEARE AND HOWSON.—*Church of England*. The Life and Epistles of St. Paul, by the Rev. W. J. Conybeare, M. A., late of Trinity College, Cambridge, and the Rev. J. S. Howson, M. A., Principal of the Collegiate Institution, Liverpool.

Rom. vi. 4. "With them therefore we were buried by the baptism wherein we shared His death [when we sank beneath the waters; and were raised from under them]; that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life."

Page 439. "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."

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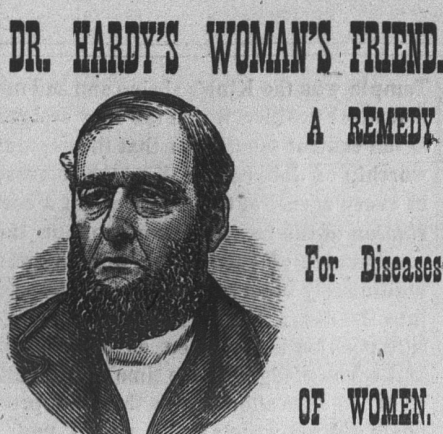
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DR. HARDY'S SONS.—I am doing good business with W. F. I sold one to-day and three yesterday, had a call for two more to-night but did not have it, so thought it time I had some ordered. A lady sent me yesterday from Northford for some, saying that she had two daughters cured with it. The doctors had given up to die with consumption, and your father called for her house and left some; and now she has another daughter. The doctors say must die, but she don't believe it, and she says it is the best medicine in the world; and I think she is right; and I long to have the time come when I can start and tell what I know about it. S. C. BUZZELL, Waterbury Center, Vt., Sept. 17, 1876.

DR. HARDY'S SONS.—Dear Sirs: It is with pleasure that I recommend the "Woman's Friend" for truly it is the woman's friend; it is all it is recommended to be. I know that it saved me from an untimely grave. I was prostrated with female weakness of eight years' standing, had tried several doctors and they did me no good; a lady gave me a bottle of Woman's Friend, and I tried it with but little faith. When I had used one bottle could attend to my household duties, a thing I had not done for three months; took three bottles and am completely cured.

Mrs. Hill of Greensboro, Vt. says that she never had anything do her so much good as the Woman's Friend. She says, in fact she could not keep house without it.

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Yours with many thanks for so good a medicine. HARDWICK, Vt., Feb. 2, 1881.

I write you in behalf of your invaluable medicine, the Woman's Friend; I feel that I can not say too much in its praise as I was a great sufferer. I am satisfied that had I not used it as my necessities demanded, I would have been a victim to consumption or the insane asylum. It is, in a bottle and a half made all things right for me, and I am hale and hearty, and I feel to say I am thankful that you have been so kind to invent so excellent and remarkable a medicine as the Woman's Friend or Nature's Grand Assistant. I think it rightly named.

Yours truly, ABBIE HATCH, Craftsbury, Vt., Jan. 1881.

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The Morning Star.

WEDNESDAY, JULY 6, 1881.

G. F. MOSHER, Editor.

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PROF. ROBERTSON SMITH'S CASE.

The suspension of Prof. Robertson Smith from the duties of his office as a tutor in the Free Church College, Aberdeen, and the publication of his work on "The Old Testament in the Jewish Church" are important events in the history of Scottish Presbyterianism. Whither, it may be asked, is the Free Church tending when so many of her sons can support the "heretical" Professor? Or, on the other hand, what, it may be said, must be the future of a Free Protestant church when she places herself in antagonism with the teachings of the most reverent and painstaking Biblical Science? Conservative orthodoxy may fear a second disruption, and broad churchism may predict inevitable decay in moral and intellectual power. In all probability, however, neither the fears of the one nor the prophecies of the other will be fulfilled. There will doubtless be no further disruption, though a powerful minority of one-third of the Assembly still support the Professor. Nor will the Free Church lose her vigor and power though apparently pronouncing herself adverse to the teaching and presence of a disciple of the "higher criticism" in her Biblical schools.

Professor Smith is not cast out of the Church, and he and his friends will fight the battle of free criticism within her pale. Nor can Principal Rainy, who headed the final charge against Professor Smith, desire to cast him out. He is probably of opinion simply that it is always the truest science to be sure of your ground, and to teach no new theories and doctrines as established until they are actually established and verified in the critical consciousness and experience of competent men. Just Professor Virehou, in Berlin, opposed the attempt to get "evolution" taught in the common schools of Germany, because at present it could not be held that scientific research had fully and finally established the hypothesis; so Principal Rainy may consider the time has not yet come when the so-called higher criticism can take its place in the teaching of the Church as fully established and confirmed by the scholarship and intelligent conviction of christendom. There is no doubt that whether this be Principal Rainy's view or not, it is the sound view; and Professor Robertson Smith ought not to object if the same principle is applied to his teaching and the same verification of experience and conviction demanded which he himself applies to and demands for the canon of Scripture and the doctrine of inspiration.

For, what is his position and for what does he contend? He maintains that the Old Testament canon was not determined by official authority; that the great mass of the Old Testament books gained their canonical position because they commended themselves in practice to the experience of the Old Testament church and the spiritual discernment of the Godly in Israel; that the religious life of Israel was truer than the teaching of the Pharisees; and that the silent experience of the pious people of God is ever truer and has led the Church into safer paths than the public decrees of those who claim to be authoritative leaders of theological thought. If these principles are sound, then the teaching of modern critical science can not be adopted as the acknowledged and avowed faith of the Church until it has met and satisfied the same test. But at present this has not occurred, and if Professor Smith would join the noble band of pioneers and guides to the new scientific conception of Scripture which he thinks the future must avow and hold, he must suffer the perils as well as bear the honors of his brave and heroic choice. No true prophet is accepted in his own age; and he who has the sagacity and forethought to anticipate the doctrine of the future must be content to wait for his acknowledgment and perhaps to suffer and die ere it comes. And yet there is nothing absolutely original in Professor Smith's teaching. Rather does he gather up and lucidly expound the chief results of the higher criticism of certain German schools. He follows Ewald and Wellhausen and Lagarde and Nöldeke and other distinguished German scholars, and throws into the popular English thought what has for some years been stirring and working in the scientific German mind. That the five books of Moses, excepting the few verses at the end, were written by Moses, delivered to Joshua, handed on to the elders and to the prophets and through them transmitted to the men of the great Synagogue; that the canon of the Old Testament was closed about Ezra's time and remained closed ever after; these are regarded as traditional views absolutely without historical foundation. History and internal evidence show on the contrary that Deuteronomy belongs to the prophetic time; that Leviticus was unknown until after the Captivity; that the canon of Ezra was the Pentateuch with the book of Joshua; that the first

Temple was the King's shrine and had not that ideal position which the Law assigns to the central sanctuary; that the popular worship of Jehovah on the high places, in every corner of the land, was not a corruption of the Levitical worship but the continuation of patriarchal worship and legitimately observed until it degenerated into Baalism; that the Levitical or ritualistic position is first seen as established and acknowledged in the time of Malachi of in the days after Ezra; that the prophets did not write all that passes under their names, for authorship was not much considered by the old Jewish people but rather the character and quality of what was written; and that not till the first century after Christ was the canon of the Old Testament closed by the addition of Ecclesiastes, the Canticles and Esther. Now it can not be said that these positions of the higher criticism are as yet fully established and confirmed. Much may be said and much is said in their favor; but like the hypothesis of evolution they remain in large measure not fully proved. It is comforting however to be assured, as we are assured, that, in case they should be accepted as established, evangelical Christianity will be strengthened rather than weakened; we shall see how the Levitical law is not in the direct line of the development and unfolding of revealed truth, but "comes in at the side" and was a pedagogue to bring men to Christ; and that the direct line is from patriarchal promise to the Messianic law and so through prophecy to Him to whom the patriarchs, Moses and the prophets directly, and the "law" indirectly bore witness. It will take a generation to familiarize the mind with these positions, and at present they are but contributions to Biblical science which the future will confirm or reject.

COMMENCEMENT AT BATES.

The exercises of Commencement week passed off pleasantly, and a class of thirty-six in the academical department and six in the theological received the customary diplomas. It is not with any unworthy motives that we think first of the denomination in connection with this infusion of youthful ardor and broad culture into daily life and work. The true philanthropist without doubt allows no sectarian limits to confine his emotions on such occasions. Neither do we. The world's wants and needs are always pressing. But these are almost synonymous with the wants and needs of a body of Christians, whose first objects are to bless humanity and save souls. So it is in love of the Free Baptist denomination, in aspiration for its highest and best work, as well as in love for our fellowmen and eagerness to bless and save them that we bid these young men welcome to the arena of a wider and more blessed if a more trying service than they have known in their student days. If they but be brave and loyal and true, keeping a clear conscience along with an abiding faith, a high purpose and a burning zeal, we shall all have reason to be glad of their varied service, and their Alma Mater will feel added pride in her children.

Our chief attention was confined to the meetings of the Board of Trustees, where the condition and prospects of the college were carefully considered. It was with real satisfaction that the Trustees received the President's statement that the college is now out of debt, and they do not fail to recognize the personal labor and self sacrifice which he has undergone to bring about this condition. In this labor and sacrifice he has had the co-operation and support of the Faculty in the past, and we can not doubt that the same will be cheerfully bestowed in the future. There ought, of course, to be great caution exercised, lest a too rigid economy cripple the best service of the college. It was, we suppose, that feeling that led the Trustees to concede to the wishes of the Faculty in respect to salaries. These remain as they have been heretofore, but each Professor, with the President, will make a liberal donation each year to the current expenses of the college, if the legitimate income does not fully meet them. The Trustees believe that with such efforts put forth as were indicated by members of the Faculty, the policy of no debt may be successfully practiced the coming year. But it is with the utmost concern that we say that. We believe fully in the wisdom of the President's purpose to avoid future debt for current expenses. That purpose will meet the approval of the denomination, to which the college must look for patronage and support. But in the approval of that very purpose is to be the test of the denominational love for the college, and of its willingness to sacrifice in its behalf. A policy that cripples the institution, either in men or means, can not be a desirable one. It is for our people to decide that it shall not be a necessary one. In many respects the college was never on a better basis for using contributions safely and profitably than to day. Every dollar given to it goes, not to pay old debts or the interest on them, but to the direct support of all the agencies that make the college successful and profitable. It was the opinion of the wisest members of the Board of Trustees that there has hardly been a time in the history of the college when contributions could be made to it with more confidence and assurance than now. We say this in view of the great need of additions to the endowment fund. It is in hope of such additions that we anticipate a future for the college that shall

far excel its creditable and honorable past.

AN APPALLING DEED.

This country has rarely been shocked as it was on Saturday last when it learned that an attempt had been made to assassinate President Garfield. A feeling of helplessness, almost of hopelessness, possessed the people, and it was with a sense of the Nation's utter extremity that it repeated the memorable words which General Garfield himself uttered in an attempt to quell a New York mob following Lincoln's assassination:—"God reigns and the Government lives."

It soon transpired that the President was entering the Baltimore & Potomac depot in Washington, shortly after nine o'clock Saturday morning, when he was approached from behind by a man who quickly fired two shots at him from a revolver and then fled. Secretary Blaine was accompanying the President and he at once started in pursuit of the fugitive assassin, but seeing that he had been arrested at one of the station entrances, the Secretary returned to the President who had fallen to the floor on receiving the second shot. Medical aid was speedily summoned, and as soon as practicable the bleeding man was conveyed to the White House. It was found that he had been shot in the arm and hip, and although he was in great pain he retained consciousness, not for a moment faltering even when he became aware that the second shot, which it was believed had lodged in the liver, might prove fatal.

During Saturday the President's recovery seemed almost hopeless, and probably but few people retired on Saturday night with any other expectation than being confronted on Sunday morning with the fact of his death. But more favorable symptoms appeared during the night, and people were permitted to cherish a hope of his recovery. All through the Sabbath the telegraph offices were eagerly watched; public and private prayer was constantly offered that the hand of death might be withheld, and public worship was shaped almost wholly by interest in the impending calamity.

But alas! for human expectations. At this writing (Monday morning at 9.30) the bulletins from the White House are less favorable, and people are preparing themselves for the worst. Unusual quiet and soberness prevail in communities that are wont to celebrate the Nation's birth-day with noisy demonstration, and the bearing of the whole people, regardless of party affiliations, proves the deep love that is felt for the Chief Magistrate. We can only keep asking that we may not miss God's great purpose in permitting the blow to fall, and that he may avert a fatal result.

On being arrested the would-be assassin gave the name of Charles Julius Guiteau, acknowledged the shooting, declared himself "a stalwart" and added "that will make Arthur President." He also handed a package to a bystander and a letter addressed to General Sherman, which he claimed would explain the whole matter. So far as the contents of these papers have been made public, they only reveal the incoherent utterances of an insane person, and help to establish the theory that he was a disappointed office-seeker, who vainly imagined that the death of the President was somehow to help his case. It is claimed that he is actually insane, and that he is not responsible for his act. That may be so; but his so-called insanity bears a close resemblance to that of Charlotte Corday, Sophie Pieoffsky, and the desperate assassins of their class. He seems to have been born at Freeport, Ill., to be of French extraction, to have been United States Consul at Marseilles (although this lacks confirmation) during a portion of President Grant's administration, and to have been recalled by President Hayes. He has been seeking a re-appointment to Marseilles from President Garfield, and his failure to secure it seems to have led to the terrible deed which we have thus barely outlined.

It would be premature to say that this theory is or is not the true one. One shudders at the hint that the attempted murder was a part of a political plot, or that it had any connection with the Star Route investigation or the New York imbrogly. Was it the development of a nihilistic or communistic conspiracy, such as lately removed the Russian Czar and threatens the death of all in authority? Only a little less grave and serious than such a conspiracy, would be the proof of what seems now to be too probable, namely, that the demoralizing and pernicious custom of office-seeking is responsible for the terrible deed.

The tragedy is graver, if possible, in some of its aspects than the assassination of Lincoln was sixteen years ago. Then the country was filled with the passion of war and the deed could not have been in the mind of the people. But now we are in the midst of peace, and the possibility of such an attempt could hardly have been entertained. Must we, then, surround our Chief Magistrate with a military escort when he moves among the people? That would be the end of the Republic, the vanishing of the dream of ages.

In all the tragic affair, we can not forget the President's beloved wife, who seems to have come back from the gates of death only to see them closing about the form most dear to her; nor the hitherto happy children, to whom the next few years were promising so many pleasures; nor the aged mother who recently witnessed her son's inauguration with such

genuine satisfaction. May the Father graciously sustain them, and lift the deep shadow that envelopes them.

Monday Evening. More favorable reports of the President's condition are received as we go to press. Let us pray and hope.

IMPROVEMENT OF OPPORTUNITIES.

In another column there may be found a statement respecting a young colored man, who died recently in Providence, R. I. The review of his life is instructive chiefly in that it brings to view a marked instance of one who sought to make the most possible of himself by the improvement of his opportunities.

Born a slave and having no educational advantages until after freedom had come to him and he was a full grown man, he entertained no idea of yielding himself a victim to circumstances. On the other hand, through severe struggles, availing himself of the best privileges, and reaching the highest attainments, afforded to his race in the section of country where he lived, walking in the footsteps of the Lord Jesus and having all his aspirations in subjection to his will, and dying just as he had reached the lifetime of a generation, he was possessed of such attainments and qualities while moving in a humble sphere, as cause him, though dead, to live in memory and influence.

The example of this man may be properly cited as a stimulus to the many youth of our land who enjoy superior educational advantages and various special opportunities for culture, but derive no special profit from them. The indifference manifested by many, in both city and country, to the noble institutions of our free land, is lamentable. But few seemingly realize the great service which even a careful economy of the small bits of time may render them.

His example may also be presented in contrast with the course pursued by many who enjoy special religious privileges. Many treat the preaching of the gospel, the prayer meeting and the Sunday-school with an indifference which borders upon contempt. These and other means of intellectual and religious improvement, which seem to the multitude common and cheap, are to the few rare and prized. Just here, manifestly, lies one of the greatest obstacles to the progress of the kingdom of Christ.

It may be added that the character and attainments of this young man present encouraging fruitage of the labors of our Free Baptist teachers and missionaries in the Shenandoah valley. Though the instance is conspicuous, it is only one of many equally conspicuous, which might be and will be revealed. The labor bestowed has met a response from a willing and productive soil. Stimulated by what has been accomplished, shall there not be a pressing on for the attainment of larger and more blessed things?

REV. MOWRY PHILLIPS died Monday morning. Funeral Wednesday, July 6, at eleven A. M.

BRIEF NOTES.

There are thirteen young ladies left in College, after graduating one last week.

The great amount of denominational matter obliges us to use a portion of the first page to accommodate it. But doubtless the space is used to good advantage.

Fred Douglass has presented the manuscript of his address on John Brown to Storor College. It will be printed in pamphlet form and the proceeds used towards the endowment of a John Brown Professorship in the College.

Bates College conferred the degree of LL. D. on Senator Frye, of Maine, and Hon. Moody Currier, and Prof. Hiram Orcutt, of New Hampshire; the degree of D. D. on Thomas Goadby, President of Chitwell College, England; and that of Ph. D. on Prof. C. C. Rounds, of Maine.

We hardly need to direct attention to the article relating to the work and needs at Storor College. It should be remembered that five thousand dollars were to be raised by next autumn in order to meet the conditions on which Mr. Anthony subscribed an equal amount. Is the money being raised?

The man who was inquiring for a copy of the Revision the other day in order that he might "make an intelligent comparison of it with the present version," was consulting the Commentary next day with a view to find the place in the New Testament where it says "Make hay while the sun shines." A fact.

They are beginning to understand themselves over in England. Prince Leopold said the other day at the dedication of a college for technical education in London:—"We are beginning to realize that a thorough and liberal system of technical education must be placed within the reach of the British artisan in order to enable him to hold his own against foreign competition."

The forthcoming "Midsummer Number" of Scribner's will, it is said, contain some of the finest examples of American wood-engraving which have ever appeared. An article entitled "By the Sea in Normandy" has been made the occasion of presenting a collection of pictures by such French and American artists as Butin, Bastien-Lepage, Feytaud, Poirier, Douglas Volk, and Wm. P. W. Dana. The frontispiece of the number is Butin's "Sailor's Wife," engraved by Chiosson. As promised in a former number, Bastien-Lepage's famous "First Communion" is given here, the engraving being one of Cole's masterpieces. It is printed in the body of the magazine, without any type on the back.

The "Country Week" conducted under the auspices of the Boston Young Men's Christian Union, enters upon its seventh season with the present year. Through its instrumentality, over five thousand children, and others from among the city poor, have, since its inauguration in 1875, been enabled to visit for a week or longer in country homes, where they could not otherwise have enjoyed. "The children return with improved health, strengthened constitutions, and new and better aspirations." The Committee

have already entered upon the list for the present season the names of over fifteen hundred children; and they ask of those living in the country, who are willing to aid in the work, to send their address, and the number of children and ages preferred, to the Secretary, Miss H. G. Putnam, 18 Boylston Street. The children will be sent and returned by the Committee free of expense.

(Continued from first page.)

Enos Wilson.

The recent death in Providence, R. I., of the man whose name appears above, called out the following from a correspondent of the Providence Journal:

The character of this man, who died in this city on Sunday last, was such as to merit attention. His early home was in the village of Darksville, some eight miles from Martinsburg, W. Va. He was a slave until the proclamation of Abraham Lincoln made him free. About fifteen years ago, when eighteen years of age, he heard of an evening school for colored people at Martinsburg, taught by Miss Annie S. Dudley. He commenced to attend it, walking from Darksville and back every night. On one occasion he received such an inspiration that he spent the whole night after school in an old blacksmith shop practicing to write his own name, using the anvil for his table. This was a characteristic incident. He subsequently attended the Storor Normal School at Harper's Ferry, earning the money to meet his expenses as best he could. He graduated in the class of 1875. While there he incurred the hostility of the white people of the place, and of one man in particular, in consequence of the part which he acted in the defense of the rights of the colored students. In course of time, Harper's Ferry was visited with a severe freshet, causing loss of life to some and extreme peril to others. Among the latter class was the special enemy of Wilson, whom, at his own peril, he rescued from impending death at the opportune moment, using his great muscular strength. After this the rescued man became his warm friend, and he was held in high esteem in the community.

About six years ago, he came to this city, and has been in the employ of Waldron, Wightman & Co., whom he has served with marked fidelity. He had great love for study, and spent much time in the early morning and late at night in the pursuit of knowledge. He had collected quite a library, and the fact that he was a subscriber of the "Encyclopedia Britannica" may be regarded as indicative of his tastes in this particular. He early became a member of the Free Baptist church, at Harper's Ferry, and at the time of his death he was a member of the Greenwich Street church, in this city. As a Christian, he was active, consistent and devout. He had high aspirations for the development of every part of his nature, and by this means he hoped to benefit others. He was not only an honor to the colored race, but also to our common humanity. Many mourn because a light which promised to burn with much brightness has been so early extinguished. He was sick about four weeks. A wife and child survive him. He was buried on Tuesday afternoon from the Pond Street church. The services were conducted by Rev. J. M. Brewster, assisted by Rev. Mr. Veney, the pastor.

What Has Been Done.

For the encouragement of others, we wish to state what has been done in the R. I. District in response to the call from Harper's Ferry.

The ladies of the New York City church are manifesting a commendable interest. They have recently pledged \$100 toward the new hall. We expect in due time they will do more.

The Young People's Society of the Roger Williams church have assumed the finishing of the room for the library, at an expense of \$500. We understand it is to be called the Roger Williams Library. We are hoping other churches, societies or individuals in this district will soon come to the front with similar offerings. Are there not many in other districts who will follow their example? Other rooms might be finished and named. Who will be the next to respond?

We hope the Woman's Missionary Society will be prompt in meeting their pledge of \$1,000, made one year ago. So far as we can ascertain, only about \$300 of this amount has been secured. We must act quickly, if we raise the remainder in less than two months. Let us hear from others without delay. C. E. D.

St. Lawrence Yearly Meeting.

The St. Lawrence Y. M. has just closed its session with the church in West Parishville. The weather was most favorable, the meetings quite well attended and the interest of the meeting was good throughout.

Elder M. Atwood was with us as Corresponding Messenger from Vermont Y. M., and his presence was reciprocated by the appointment of Elder Preston as our Messenger to Vermont Y. M. The reports of the Q. Meetings were not as full of interest as on some former occasions.

At present there is a lack of pastors, several churches in both Q. Meetings being destitute. We want a few good and true men in the ministry to come and labor in the Yearly Meeting as pastors or evangelists—men who are Free Baptists from conviction and principle. Dear brother, wherever you are, if you are not of this class, don't come here. The most of our churches have good houses of worship—all in the Lawrence Q. M. but one—with no debt on any of them; some have good parsonages. This Y. M. has sent out several of her young men to the schools of the East, but they do not come back to us; yet we rejoice in their success in the ministry. Perhaps when they read of our needs they will feel like enquiring of the Lord for duty.

Elder J. W. Barr was chosen our delegate to the Central Association. The subject of Missions received attention and the interest in our churches is thought to be increasing.

WM. WHITEFIELD, Clerk.
 Pierpont, N. Y., June 27.

Central New York Yearly Meeting.

The Central New York Yearly Meeting convened with the Ames church June 24—

26, 1881, when a pleasant and profitable session was enjoyed.

The Conference organized by the election of officers as follows: Moderator, Rev. G. P. Linderman; Assistant Moderator, Rev. J. H. Cox; Clerk and Treasurer, Rev. D. Boyd. Reports were received from all the Quarterly Meetings, some of which were quite encouraging.

The genial face of Rev. A. E. Wilson was missed from among the ministers present, he having removed from the Yearly Meeting and settled in Michigan. But Rev. L. P. Bickford, late of Conn., having settled at North Scriba in place of Bro. Wilson, was cordially welcomed among us.

The presence of Rev. G. H. Ball, D. D., as Corresponding Messenger from Holland Purchase Y. M., added much to the interest of the occasion.

The business of the Y. M. was transacted with harmony and dispatch; and the social and public services were interesting throughout the session. The collection for Y. M. expenses amounted to \$6.16; and that for Missions amounted to \$16.77. Pledges and contributions were given for the Marks Professorship in Hillsdale College amounting to \$453.00.

Special appointments were made as follows:—Corresponding Messenger to Holland Purchase Y. M., Rev. W. H. Merriman; Preacher of annual sermon next year, Rev. L. P. Bickford; delegates to Central Association to be held at Apalachin Sept. 13th to 15th, D. Boyd, E. J. Morgan, F. H. Butler, W. H. Merriman, J. H. Cox, P. Phillips, G. P. Linderman, L. P. Bickford, Mrs. G. P. Linderman, Mrs. J. Hoove, E. Smith, I. J. Hoag, John Willis, V. Elliott, I. B. Coleman.

Sermons were preached by Revs. W. H. Merriman, A. G. Downey, E. Smith, L. P. Bickford, G. P. Linderman, G. H. Ball and D. Boyd.

The following resolutions were adopted:

Resolved, 1. That we esteem it a matter of great importance that the teaching force be speedily increased in the Theological Department of Hillsdale College, that our young men may there enjoy as good facilities in preparation for the ministry as can be elsewhere found.

2. That this Y. M. recommend to our churches to raise all they reasonably can to aid in securing this result.

3. That the increased demand for help in the foreign field, among the Freedmen, and in our home field calls for large contributions to the funds of the Central Association.

Whereas, the members of this Yearly Meeting here present have been allowed through Almighty God to meet and enjoy the various sessions now ended, therefore, Resolved, 1. That we feel grateful to the Giver of every good and perfect gift for this privilege.

2. That we tender to the church and society at Ames our grateful acknowledgments for the cordial hospitality and welcome accorded to us and which have rendered our stay so pleasant and the privilege precious.

The next session will be held with some church in the Oswego Quarterly Meeting. DAVID BOYD, Clerk.

Ministers and Churches.

Eastern.

Maine.

The good work at the Pine St. church, Lewiston, under the labor of Bro. J. B. Jordan continues. On Sunday, June 19, Rev. J. J. Hall baptized eleven converts of the Pine St. church. It was a beautiful day and the service most impressive. Bro. Jordan received them into church fellowship in the evening of the same day.

The last Sabbath in June was a day of great blessing to the Richmond Village Free Baptist church. For several months the church had been enjoying a very precious work of grace, which began under the labors of Bro. G. A. Burgess, of the present graduating class in the Bates Theological school. Unfortunately Bro. Burgess' health broke down, and he was obliged to give up all work; but the church was so happy as to secure Bro. R. W. Churchill, also a member of the school, to supply the pulpit, and the revival went on without abatement in interest. Meanwhile arrangements were made for Rev. G. S. Ricker, a former pastor, to visit the church and administer the ordinances of baptism and the Lord's Supper on Sunday, June 26. A large number of people were gathered at the river side and six happy converts were buried with Christ in baptism. These with one by letter, were afterwards welcomed to the church, and all representatives of four denominations were present—sat down to the Lord's Table to partake of a most grateful feast, over which the Lord himself presided. A most tender and beautiful meeting for prayer and praise concluded this day of days, during which the cup of many a saint was made to run over. Bro. Churchill's heart is thoroughly consecrated to the work, and the people seem to be really in earnest in supporting him and helping to build up the Lord's kingdom. It is expected that several more will soon go forward in baptism.

Vermont.

Rev. S. W. Cowell writes: "Prospects for the Wheelock Q. M. are brightening. Our annual session reported cheering additions to Bro. Atwood's church. The ranks of our ministers, having recently been thinned by the departure of several of our qualified and efficient men, are now being filled by fresh and active workers, who are heeding the 'war cry' and driving in the enemies' pickets. We believe Bro. Owen is doing a good work at Lyndon, not only for the church but also for the school, and we trust is putting his hand to this plough at just the right time to help save our vital interests at Lyndon. Danville is about settling a pastor, and we wish the church success. Our feeblest interests are receiving aid through our Q. M. H. M. Committee, and the most of them, we trust, will soon be supplied with preaching. We hope to retain our beloved Father Woodman in the old home of his early life and ministry, and receive the benefits of his labors."

"The Orleans Co. S. S. Convention was held with the Newport Center F. B. church June 22, 23, and was a success. Several of our ministers were present and participated, two by appointment. It was very gratifying to associate with Christian laborers from the different religious sects of the country, and together push on the Sunday-school enterprise."

Massachusetts.

The pastor of the Mt. Vernon church (Lowell) baptized one candidate, Sunday, June 5,

Poetry.

LINES

RESPECTFULLY INSCRIBED TO MRS. W. J. T.

BY MRS. J. E. JORDAN.

This is thy time of weeping, Sister dear,
Along thy shaded pathway falls the tear
Of deep unfathomable sorrow,
Which the swift, on-coming morrow
But repeats.

Sad heart-beats
But send the quickened tide of memory back,
To days when naught of gladness thou didst lack,
As spring birds, love-note singing,
While thro' leafy sprays they're winging,
Full of joy—

With no alloy—
Passed the spring-time of thy days, and in joy
and song,
As the brook, with merry murmur flows along,
Till its life-tide mingles ever
With the swiftly flowing river;
Thus with thee.

Past life's glees,
Comes the sunshine of a warm and tender love,
Ties recorded in a Father's thought above.
Now the clouds of cares maternal
Overshadow sunshine vernal;
Till some day.

Parting ways
Ere long doth cause to fall the bitter tear,
As the farewell kiss is given to one so dear;
But they part to meet again
Far beyond the surging main;
Union sweet.

Days replete
With homesick longings for parental love,
While as strangers in a foreign land they rove.
Yet the cherished hope, how cheering!
Of re-union, fond, endearing;
Hope, how vain!

Minor strain,
Sad and low doth waft the tidings to thy soul,
Rising, falling, as the ocean billows' roll.
Will our parting be forever?
Shall we meet again, ah! never,
As of yore?

Gone before,
Ties parental quick are sundered by Death's
dart,
Fierce, insatiate. How thy aching, bleeding
heart
Shrinks aghast, and faintly echoes, "Never!"
I am parted from the dear home faces ever;
Fare thee well."

Let me tell
Of a life without the sorrow borne in this,
Of a meeting far transcending earthly bliss,
Where thy tears will cease their falling,
As thou hearest the Master calling,
"Child, come home."

Ne'er to roam
Sad and weary, lowly bending neath the cross.
Since thou, for Jesus, counted all but loss,
With eternal life we'll crown thee,
With unfading joy endow thee;
Priceless boon!
Raymond, Me., June 21.

Family Circle.

TESTED.

"What a blessed thing it is to be born good-tempered!" said bustling little Mrs. West to me one day, as she came in to call in the precious hours of the morning, when I could ill spare the time. Women have such a way of bringing in their work and visiting, as though the time of some other women might not be exceedingly valuable to them.

Now, all the people in the world can not do fancy work, or perhaps do not wish to, and some people have little time for sewing, or perchance prefer some other kind of labor. But it never occurred to Mrs. West that there was anything for a woman to do but look after the three meals, keep the house in good order and visit. The first of these things is certainly necessary to any well-arranged home; but concerning the latter there might be too much of a good thing.

Mrs. West did not read much. She always regretted that she had no more time for culture. She was not very active in church work; and she sighed equally that she had so little time for that. She had but two children. One of the good women of our neighborhood once said to me: "Oh, if a kind Providence had only sent Mrs. West six instead of two!" We both thought privately that she would not have visited so much; but very likely that would have made no difference. The six would doubtless have visited with her, as the two usually did.

"What a blessing to be born good-tempered!" Mrs. West reiterated. "We had the best prayer-meeting last night we have had for years. You know the family who have moved into the cottage across the street from ours—a man and his sister and one little child. I never heard a person speak so beautifully as he did. He must live close to the kingdom. I have called over at the house. He is one of the most sunny, kind-hearted men I ever saw. He must know a great deal, too. He is so fond of children! I watch him speak to the little folks on the street, and put his hand upon their heads, and their faces always grow bright. I don't see how it is that the Lord blesses some people with a fine disposition. Nothing like being born amiable. Then you can make the best of things."

"Grace does more for us than natural gifts sometimes," I said. "Mr. Mason has been tested."

"I saw you speak to him last night. You must have known him before. He seemed so glad to see you! Yet I thought he looked sad for a minute."

"Yes, we lived in the same town for years."

"I wish he had a wife," said Mrs. West, who was always especially interested in people's domestic affairs. "A man with a child needs somebody in the house more than a sister, somebody to see that

everything goes right. But then, he is a rare man. He probably wouldn't find the right person. You'll see a good many want him!"

I was too busy to tell Mr. Mason's history even if I had felt inclined to do so. When I was first married, and our own cottage seemed to me the loveliest place on earth, ground was broken over against it for a house. We wondered who was to build it; but the owner of the lot was a stranger. He was a handsome man, of fine physique, kind to his workmen, and yet with a well-bred air that commanded respect. There came with him usually a girl of six, and a boy perchance a year younger. They were both curly-haired, gleeful little things, who tumbled over the stones that lay scattered about, chattered among the workmen, or danced along the green grass.

The house was on high ground, expensive, and went up slowly, week by week, the admiration of the whole neighborhood. When it was finished, with the taste of a refined woman, he furnished every room in it. The harmony of colors in fresco and upholstery, the delicacy of drapery, were a delight to all who saw it. By and by a beautiful woman came with her baby. She was as good as she was fair to look upon. She became an active member of the church, joined our literary circle, was genial as her husband, and was as honored in public work as she was beloved in private life. Amiable naturally, and schooled to conduct her household wisely, she never seemed fretted or disturbed. Wealth, of course, gave her advantages, but she never seemed to think whether they had money or not.

Their home became the marked one of the neighborhood. Instead of devoting all his time to business, Mr. Mason would often sit on his piazza and frolic with his children. We all unconsciously almost, became interested in the happiness of that family. Their influence was most beneficial. Mr. Mason, though not perhaps a particularly active Christian, was yet a noble man, college educated, and a leader in good things.

One morning a lady, said to me, as we stood upon the street, "There are twins at Mr. Mason's house!" and the next day a carriage stopped at my door to say that Mrs. Mason was dead. Very lovely the young mother looked in her dress of light silk, quite covered with flowers, as she lay in her coffin, the lid entirely removed. A good many persons stole away from the room to look at the pretty twins up stairs asleep. The mother had gone away with the full consciousness of what she was leaving, knowing that financial difficulties would take all the property, and that the home would be sold; and her last thought was for the husband who needed her strength as well as cheer.

A funeral more free from gloom I have never witnessed. The children were told that death was only going home, and the long procession to the grave seemed to them like a company taking a pleasant journey. In two weeks both twins were in the vault with their mother. The handsome home was soon sold, and a small one taken. In a few weeks more the curly-haired girl and boy were both dead, and the only one remaining was the baby who had come with its mother into the new house.

Mr. Mason's character seemed to change at once as though he walked among celestial things. His life deepened as does a river when it gets near to the sea. His face took on the look of one who has conquered all and is master, but has grown very humble in gaining the victory.

The children of the street became his children. He had gone out of self and ease and luxury to hard work for the betterment of humanity, for the winning of souls. It was no wonder that the prayer-meeting was better than it had been for years, but it was not being born good-tempered that had done it. He had been tested in the furnace of affliction, and had come out like refined gold.

Mrs. West never knew his history, and never got any nearer to his life, only to see that it was something very bright and beautiful, and wondered why more people were not born so. Alas, so few of us are willing to be tested!—*Christian Union*.

BE TEMPERATE AND PAY AS YOU GO.

A reporter of the New York Sun asked the venerable Peter Cooper the other day how he managed to live so long (ninety years), and how he got so rich.

In answer to the first question Mr. Cooper said, "I should put it in two words: Live soberly and righteously. We are required not to eat too much, nor to drink too much, nor to work too much, nor to play too much. We are living on earth under beautiful and beneficent laws, laws designed in infinite wisdom for the elevation of mankind. I infer that just in proportion as we live in obedience to these laws we shall have health and comfort. If we disobey these laws, we shall pay the penalty. The penalty of disobedience must be paid somewhere, somewhere at some time."

Then to the question what general rule he had followed which had enabled him to acquire his great wealth, he said:

"One was that I determined to give the world an equivalent in some form of useful labor for all that I consumed in it. I went on and enlarged my business, all the while keeping out of debt. I can not recollect a time when I could not pay what I owed any day. . . .

"My rule was: Pay as you go. I can not remember the time when any man could not have for the asking what I owed. Another thing I wish to say: all the money I ever made was in mechanical business, and not in speculation."

THE DOCTOR'S LITTLE STORY.

"How do you manage to always carry such a pleasant, hope-inspiring face and to keep such a cheery ring in your voice, doctor?" asked Mrs. Gardiner of her family physician. "It isn't a professional trick of yours, for I know you are just the same in your own household as you are among your patients."

Dr. Newton had bustled in that morning, as usual, scattering subbeans through the small house, from the nursery, where he set the twins, Harry and Hattie, off for a sleigh-ride, with the clothes-basket for a pony, to the kitchen, where he went himself for a glass and spoon, and left Kate, who had been in one of her tartaric-acid moods all the morning, effervescing with laughter in a way to show that he had administered just the right alternative.

"Partly constitutional, madam," replied the doctor, as he proceeded to carefully prepare a solution, "and partly because I long ago learned from experience that a cheerful demeanor and kind-words pay. I don't believe that a smile was ever lost in God's great plan, and administration of human affairs, any more than I believe that a flower ever bloomed or that a song-bird was ever created in vain."

"When I was a lad, I was sent to the Russel Military School, New Haven, Ct. I was homesick enough at first, and don't know what would have become of me had it not been for the matron, a gentle, grandmotherly woman, who was never in a hurry, never flurried, never out of sorts. Quite often I used to run into her cozy office where she was busy about her duties, for a little chat with her."

"I soon found that her husband had died when she was a young woman, leaving her with an infant son whom she carefully reared, and whom she thoroughly educated, earning the money with her own hands. Just as he had attained to man's estate and was able and preparing to make a home for her, he, too, was removed from her by death. I could not help questioning God's goodness, and so expressed myself to her, when she told me how she had been left to rough it in the cold world, but she always replied very gently that it was all for the best, could we only understand it. She would say that she thought her tenderness for her own son made her more watchful of and considerate to ward all the mothers, sons in that great school. I felt very tender toward her after that, and among other little exhibitions of respect and love, I never failed to bid her 'good-night' and 'good-morning' every day, even if I had no opportunity for any prolonged chat with her."

"I had been in the school hardly six months before my father, with the help of our Congressman, got me appointed to West Point, and came for me to go home to prepare for my new curriculum of study. I ran into the matron's office to bid her an affectionate good-by, and was a good deal touched, after she had given me a tearful 'God bless you!' to hear her say in a trembling voice:

"I heartily thank you for every cheerful 'Good night' and 'Good morning' you have ever given me, for I am very lonely sometimes."

"I duly entered the academy at West Point, and, graduating about the time the war of the rebellion broke out, I had not the chance to be a 'carpet' lieutenant a great while, but was immediately sent to the front."

"I was wounded in our first skirmish, and as I lay sad, sick and unexpectably uncomfortable and dejected, grumbling over the hard Providence that had laid me up wounded in that miserable shanty without a friend to care for me, I heard a familiar voice say,

"What, my boy, still questioning God's goodness? That will never do, for you see, at the very outset of your chosen career, he has sent you an old friend, and has given her an opportunity to pay you for all those cheerful good nights and good mornings." And turning my bandaged head, I saw the dear old matron standing near me, with a sponge, some warm water, and a large soft towel in her hands. "I have come to make you a little more comfortable," she said.

"And she did indeed," continued Dr. Newton, brushing away a tear. "Never did a soldier boy receive better care bodily and spiritually from any one of those dear, noble ladies who were sent out under the auspices of the War Department as nurses. She brought me back to life and health, and while she was doing that, she led me, very gently and by very inviting paths, to supplement my code of good morals—which my friends would say, perhaps, I had always commendably followed—by the acceptance of a loving, helpful Saviour, thus engaging both my mind and heart in the manly, reasonable service of the great Captain of our salvation."

"At this eventful period of my life I also became impressed with the beauty and usefulness of the ministry of healing, and resolved to take up the study of medicine. So, you see, my whole life-work was shaped by following a kindly boyish impulse to speak a cheerful word to a lonely, dependent woman. But, good morning! Profit by my little story, all of you, and believe that smiles, accompanied by cheerful, helpful words, are a part of God's sunshine, every ray of which unerringly reaches its own mark and lastingly does its own appointed work."

—*The Advance*.

It rains like on the just and on the unjust. On the just mainly because the unjust have borrowed their umbrellas.—*Ex.*

WHAT SAVED HIM.

A young wife had just settled in her new home. All seemed fair and promising, for she did not know her husband was a drunkard. But one night he came home at a very late hour, and much the worse for liquor. When he staggered into the house, his wife, who was very much shocked, told him he was sick, and must lie down at once; and in a moment or two he was comfortable on the sofa, in a drunken sleep. His face was reddish purple, and, altogether, he was a pitiable-looking object. The doctor was sent for in haste, and mustard applied to the patient's feet and hands. When the doctor came and felt his pulse, and examining him, found that he was only drunk, he said:

"He will be all right in the morning." But the wife insisted that he was very sick, and that severe remedies must be used.

"You must shave his head and apply blisters," she urged, "or I will send for some one who will."

The husband's head was accordingly shaved close, and blisters were applied.

The patient lay all night in a drunken sleep, and, notwithstanding the blisters were eating into his flesh, it was not till near morning that he began to beat about, disturbed by pain.

About daylight he woke up to the most uncomfortable consciousness of blistered agonies.

"What does this mean?" he said, putting his hands to his bandaged head.

"Lie still; you mustn't stir," said his wife; "you have been sick."

"I am not sick."

"Oh, yes, you are; you have the brain fever. We have worked with you all night."

"I should think you had," groaned the poor victim. "What's the matter with my feet?"

"They are blistered."

"Well, I am better now; take off the blisters—do," he pleaded piteously. He was in a most uncomfortable state—his head covered with sores, and his hands and feet still worse.

"Dear," he said, groaning, "if I should ever get sick in this way again, don't be alarmed and send for a doctor; and, above all, don't blister me again."

"Oh, indeed, I will! All that saved you were the blisters. And if you have another such spell, I shall be more frightened than ever; for the tendency I am sure is to apoplexy, and from the next attack you are likely to die unless there are the severest measures used."

He made no further defense. Suffice it to say that he never had another attack. —*Selected*.

"WE NEVER DRINK."

On the stage were seven or eight soldiers from the Eighth Maine Regiment. While at the Stage-house in Lincoln, there came to the office a poor blind man—stone-blind, slowly feeling his way with his cane. He approached the soldiers and said in the gentlest tone: "Boys, I hear you belong to the Eighth Regiment. I have a son in that regiment."

"What is his name?"

"J. hn —"

"O, yes; we know him well. He was a sergeant in our company. We always liked him."

"Where is he now?"

"He is a lieutenant in a colored regiment, and a prisoner at Charleston."

For a moment the old man ventured not to reply, but at last, sadly and slowly, he said: "I feared as much. I have not heard from him for a long time."

They did not wait for another word; but these soldiers took from their wallets a sum of money, nearly \$20, and offered it to the old man, saying: "If our whole company were here, we would give you a hundred dollars."

The old man replied: "Boys, you must put it in my wallet, for I am blind."

But mark what now followed. Another individual in the room, who had looked on the scene as I had, with feelings of pride in our soldiers, immediately advanced and said: "Boys, this is a handsome thing, and I want you to drink with me. I stand treat for the company."

I waited with interest for the reply; it came: "No, sir; we thank you kindly; we appreciate your offer—but we never drink."

The scene was perfect; the first noble and generous; the last was grand.

How many soldiers under the same temptation would have spoiled a singularly good deed in taking thanks for it out of a whisky glass! —*Youth's Companion*.

DOMESTIC DANGER SIGNALS.

On the subject of domestic management I may quote a recipe for avoiding family quarrels, which I think may fairly claim credit for good sense. It was given me by an old man as invented and practised by a couple whom he used to know, down "Chidding-lye" way. "You see," he said; "they'd agree between themselves that whenever he came home a little 'contrary' and out of temper, he wore his hat on the back of his head, and if she never said a word; and if she came in a little 'crags' and crooked, she threw her shawl over her left shoulder, and then he never said a word."

If similarly used danger signals could be pretty largely used, how many unnecessary collisions would be avoided, and how many a long train of evil consequences would be safely shunted till the line was clear again. —*Sussex Folk,* in *Leisure Hour*.

Literary Review.

THE THEISTIC ARGUMENT AS AFFECTED BY RECENT THEORIES. A course of Lectures delivered at the Lowell Institute in Boston by J. Lewis Diman, D. D., late Professor of History and Political Economy in Brown University. Boston: Houghton, Mifflin & Co. 12mo. pp. 392. (\$2.00).

This is one of the substantial and valuable publications of the season. The late Professor Diman was an interested student of the problems which belong in common to metaphysics and theology, and when he was invited to lecture on the foundations of Revealed Religion, before the Lowell Institute, in the spring of 1880, he found himself already well prepared for the important work. Indeed he had but to review, we are told, the recent literature on the subject, to swiftly produce the lectures which afterwards so delighted and instructed his audiences. These lectures have been prepared for the press by Professor George P. Fisher, and are now given to the public almost exactly as Professor Diman left them. No believer in the doctrine of Revealed Religion can read them without a great deal of satisfaction, and doubter and questioner ought to find much light in a careful study of them. They are singularly free from technical language, so that persons not addicted to metaphysical reading will find them interesting, while the grace and vigor of expression will commend them to the attention of the most vigorous reasoners. The style is pure and elevated, and is characterized by uniform candor and sincerity.

The book is divided into chapters taking up successively "Present Aspects of the Problem," "The Relativity of Knowledge," "Cause and Force," "The Argument from Order," "The Argument from Design," "Evolution and Final Cause," "Immanent Finality," "Conscience and a Moral Order," "History and a Moral Purpose," "Personality and the Infinite," "The Alternative Theories," and "The Inferences from Theism."

THE PHILOSOPHY OF CARLYLE. By Edwin H. Mead. Boston: Houghton, Mifflin & Co. 16mo. pp. 140. (\$1.00).

Carlyle is a fit object of blame, but he deserves to be blamed justly. He was nervous, fretful, peevish, but a deep thinker and a rugged reasoner. He seems sometimes to have been a cynic. He sought the weak spot in all persons and institutions, and growled about them. Even Nature's defects seemed to be more a matter of contemplation with him than her beauties. "The beautiful Thames," said an enthusiastic American who had called upon him. "Yes, but the dead dogs in it; did you not see them?" was the response.

Now it is this forbidding side of Carlyle that story-tellers and magazine writers have been holding up to view ever since his death, so that there is need of a book to do just what Mr. Mead attempts in this volume, namely, to explain the man's self, to give him precise and honest credit for what thought was in him, and to blame him justly. The *Reminiscences* it is claimed do not truly reveal him, neither is Sartor Resartus the philosophy of a transient trifle. Even his rough words about America seem to have been softened on the occasion of his Edinburgh Inaugural, when he spoke of the United States as one of the finest Nations of the world. Mr. Mead has attempted to put Carlyle's utterances on the same subject together, and to draw the fair inference, which could not be done by making any one page of his books or any one day's ratiocinations the standard of judgment. He has written in a sharp, piquant style, and we can not doubt that the book will have an influence to arrest the wholesale tendency to blame the Chelsea sage which has so rapidly developed during the past few months. Carlyle's Calvinism, his Democracy, his Metaphysics, his interest in the laboring classes—all these topics and many others are taken up in the volume at hand, and their treatment is creditable both to Mr. Mead as a judicious writer and to Carlyle as a philosopher.

ENGLAND WITHOUT AND WITHIN. By Richard Grant White. Boston: Houghton, Mifflin & Co. 12mo. pp. 601. (\$2.00). For sale by E. J. Lane & Co.

We are glad to find these papers, which we have enjoyed reading as they have appeared in the *Atlantic Monthly*, published in this more convenient form. Few persons have written from Mr. White's standpoint, namely, that of truthfully and impartially presenting the English as they are, socially, morally and intellectually, and of correcting false impressions which either country (England and America) has of the other. Few chapters more severe and yet more just than that on "Phylloxera," or more friendly and yet more truthful than that on "English Manners," have been written. And yet Mr. White has written without evident attempt to do any unusual thing—a fact which makes his book more true to the English and the English of to-day. He is loyal in his defense of the right of his countrymen to share in the traditional honors of England, and to be regarded as branches from the true vine. Here is an extract from the preface:

What the Oxford Graduate who became the Oxford Professor may mean by the vague, non-describing term "Americans," I do not exactly know; nor do I believe that, with all his skill in word-craft, he could define it in a way that would be quite satisfactory even to himself upon a little consideration. This, however, I can presume to say, that among Yankees who think about anything but the business and the pleasure of their daily life, there is no such indifference as that which he makes the occasion of his reproach. To them England is still the motherland, the "Old Home" of their fathers.

It was therefore quite satisfactory to Mr. White to find, that of all the foreigners with whom he had intercourse abroad, the English people of Great Britain were the most ignorant of the English people in the United States. And so he has written with the feeling that the people of the two countries were the same, only developing themselves under different forms of government and physical surroundings. The reader of the book soon comes to share this feeling, and to be glad that so much truth has been told to the people of both countries in the same covers. It combines the best qualities of a traveler's note-book, a critic's well formed opinions and an essay writer's description of the interesting phases of an interesting people's daily life.

NEZ PERCE JOSEPH. An account of his ancestors, his lands, his confederates, his enemies, his murders, his wars, his pursuit and capture. By O. O. Howard, Brig. Gen. U. S. A. (Boston: Lee & Shepard. 12mo. pp. 274. (\$2.50)).

It is worth while to have an account of an actual Indian campaign by a soldier of Gen. Howard's character. For one may be sure that the narrative will be dispassionate, accurate and just. "Chief Joseph" drew the attention of the whole nation to himself by his wily, daring and murderous career a few years ago, and by the defiant manner in which he opposed the United States troops. The pre-

ent volume is a fitting supplement to that wide-spread interest, for it describes the character and history of Joseph and his tribe, the marches in a mountainous and strange country, and the hard fighting with a daring and wily foe. The narrative is picturesque, and is relieved of that stiffness and formality which characterize mere military reports. Portraits of Joseph and Gen. Howard and a map of the campaign are included in the volume, which is well printed, and is withal a book that is worthy of attention.

OUR WESTERN EMPIRE; Or, the New West beyond the Mississippi. By L. P. Brackett, A. M., M. D., one of the editors of the "New American Cyclopaedia," "Appleton's Annual," etc. Philadelphia: Bradley, Garrettson & Co. Octavo. pp. 1312. (\$3.75).

This is the most comprehensive as it is the latest work on the States and Territories west of the Mississippi. It contains full and accurate descriptions of the geography, geology and natural history; the climate, soil, agriculture; the mineral and mining products; the crops, herds and flocks; the social condition, educational and religious progress, and future prospects of the whole region lying between the Mississippi and the Pacific ocean. Accounts of numerous incidents and adventures with profuse illustrations give interest and value to the work. To this is added a list of the various routes to the new country, with prices of transportation; the laws and regulations for obtaining lands from the government or railroads; counsel as to procuring lands and location; crops most profitable for culture, and detailed descriptions of each State and Territory. The work has been twenty months in preparation by the geographical editor of Johnson's Encyclopedia, Dr. L. P. Brackett, of Brooklyn, whose experience has given him peculiar advantages for doing a work of this kind. The eyes of the whole world are turned upon this nation as upon no other, and the people of all nations (including our own) are watching the progress, settlement and opportunities of the great West with greater interest than those of any other section. No other book contains the information this gives, and it seems to be wholly unbiased.

THE GEORGIANS. [Round Robin Series]. Boston: James R. Osgood & Co. 16mo. pp. 322. (\$1.00).

This is the third in the Round Robin series of novels, "A Nameless Nobleman" and "A Lesson in Love" having already been presented to the public and favorably received.

"The Georgians" is a story of Southern life. Considered as a novel, which it claims to be, it is eminently a success. For this reason those people objecting to novel reading will heartily condemn it. It is original in design, natural in execution, brilliant and powerful in delineation. The lesson taught is that the slightest deviation from honor brings its just remorse. Its very excellences are perhaps its greatest condemnation, for it is when a novel ceases to be simply amusing and is absorbing to the exclusion of more practical ideas that it becomes dangerous. While the reader remembers it is only a fiction and laughs at its comedy and tragedy as he does at Don Quixote's adventures with the windmills, it can not stimulate unhealthy imagination; but when by the art or genius of the author its passages seem to be real and the picture is forgotten in the exciting interest that the story inspires, then should one beware of the influence of novel reading.

FRIENDS: A DUET. By Elizabeth Stuart Phelps, author of "The Gates Ajar," "The Story of Avis," etc. Boston: Houghton, Mifflin & Co. 12mo. pp. 255. (\$1.25).

This latest work is certainly one of the best, if not the best of Miss Phelps's writings. It is a story highly impassioned also, but one in which the characters are constantly striving to do right and reaches its culmination through experiences which must be common in this strange world of ours. A young widow and the friend of her dead husband endeavor to be friends. Sympathy changes to pity and pity to love. The dead husband is never forgotten, but the changes of earthly circumstances force upon the thoughts of these two friends the fact that they need each other in a closer bond than that of friendship. We are glad when at the close of the book Kaiser called Nordhall back to Reliance.

Miss Phelps selects her characters with commendable discrimination. Nordhall is an upright, noble man, inspiring respect and reverence. Reliance is a true woman. Their solution of the difficult problem before them was natural, honorable and Christian.

Lee & Shepard (Boston) publish a neat and substantial edition of the Revised New Testament, which they sell for \$1.00, printed in large open type, with the marginal readings, and a list of the preferred American readings. It is an exact reprint of the authorized University editions.

The July *Atlantic* is a particularly strong and interesting number. "The Greek Play at Harvard," which has attracted so much attention, is described by Mr. Charles Eliot Norton, one of the most competent and accomplished of American scholars. The Boston Woman's Bank, which caused no little talk a few months ago, is the subject of two articles, one exceedingly pungent and amusing, by Gail Hamilton, who entitles her paper "The Gentlemen's Contribution to the Ladies' Deposit;" the other, entitled "Sympathetic Banking," is a remarkably clear and vigorous account of this astounding financial performance, by Henry A. Clapp, a Boston lawyer, who evidently knows the whole thing by heart. These two articles can not fail to be read with extraordinary interest. John Fiske has an essay of curious value on "What is Mythology?" H. H. continues her delightful Norway sketches in a paper "Four Days with Sanna." Miss Sarah Orne Jewett, author of the charming "Deephaven" stories, contributes a similar sketch, "Andrew's Fortune," which is wonderfully true to New England country life. John C. Dodge, in a very interesting article, points out the defects of "Trial by Jury in the United States." "Mischiefs in the Middle Ages," by Elizabeth Robins, is so engaging an article on so engaging a subject, that everybody will read it. Mr. Whittier contributes a thoroughly characteristic and therefore excellent poem "In Memory" of Mr. Fields; and Edgar Fawcett has a poem on "Wounds." The Contributors' Club is full of pleasing little essays; a descriptive sketch of the Books of the Month renders a very useful though unpretending service. Boston: Houghton, Mifflin & Co.

A concordance to the Revised New Testament is being prepared in London.

It is rumored in London that Queen Victoria will assist Lord Rowton in editing the papers of the late Earl of Beaconsfield.

Queen Elizabeth of Roumania, under the nom de plume of "Carmen Sylva," has published a volume of Roumanian poems translated into German.

The Morning Star.

WEDNESDAY, JULY 6, 1881.

CHRIST CRUCIFIED.

THE THEME FOR SUCCESSFUL GOSPEL PREACHING.

[A sermon preached before the Union (N. Y.) Y. M., June 17, 1881, by Geo. L. White, and printed by request.]

Text, 1 Cor. 2: 2.

The ministry of Paul at Athens, unlike his ministry that followed it at Corinth, was so far as immediate results were concerned, almost a total failure. The present object is to explore the reasons why the Apostle accomplished more at Corinth than at Athens.

The explanation which accounts for the failure of our Lord in many places where he did no mighty works, is applicable here. Unbelief will paralyze the mightiest efforts. Certainty of success can be predicated upon no prescribed rules or methods of work, because of the fatal facility men have for unbelief; still there are principles and methods, which can not be ignored to render success probable or even possible. The same elements, which make up any true success in life, are necessary here—since God requires always normal conditions to attend any healthy growth, and works by his Spirit only through those instruments which are most comfortable to the simple laws of Nature. Hence we find that those who do the Lord's work best, are by nature the most simple and unaffected, and by grace the most willing instruments of the Divine purpose. Those methods succeed best which are truest to the "nature of things," the latter being of course but the expression of Divine will.

Notice three conditions of Paul's Mars Hill ministry which we would naturally think an assurance of success: 1st. The consummate ability of the speaker.

To be sure Paul could boast of no imposing appearance for it was said his bodily presence was weak, nor could he boast an eloquent tongue for his speech was termed contemptible, but he brought a culture of mind, an enthusiasm of manner and warmth of heart which more than compensated for what otherwise he lacked.

His masterly logic, perspicuous style, would naturally engage the attention of those cultured Greeks. And yet we make a fatal mistake when we would ascribe to merely human culture a very conspicuous place among the elements of successful gospel preaching.

The testimony of history as well as revelation is that it is by the foolishness of preaching that the wisdom of the wise is confounded. The cultured no more than the ignorant are won by displays of human knowledge. It is true, as has been recently so sharply said by one who lugs just such titles, that the "D. D's, L. L. D's, and F. R. S's are often the heavy baggage of very slow trains," and yet these slow trains are the backbone of business.

Such men in the retirement of their studies by most laborious research often furnish the fodder which more active and facile men consume in the arduous toil of actual service. God has a place for every consecrated worker, and I am not going to complain of God's apportionment of toil, whether some are set apart of him to make a new revision of the Bible, or a new Moody-revision of Gospel work. Gamaliel's test it is best to keep in mind concerning any work: "If the work be of men, it will come to naught."

2. The artistic arrangement of Paul's sermon was eminently calculated to win the hearts of his hearers. His exordium is courteous: "Athenians! I perceive that in every respect you are very religious." The brotherhood of races is not a welcome doctrine but Paul quotes their own poets in its defense. He aims blows right and left at their theology, yet by expressions marked by courtesy and by arguments exquisitely conciliatory. "But when he announces the doctrine of the resurrection, a subject their wit had degraded, and centuries of philosophical discussion had rendered old and threadbare, he reached the limits of their patience. If rhetorical tactics could win men into God's kingdom of grace, Paul would have won the Athenians. But what wit degrades by its keen satire needs something more powerful than artistic or logical speech to make popular again. The fiery darts of witicism can be quenched only by the baptism of the Holy Ghost of Pentecostal power, and that can be had only by earnest seekers. This truth leads us to the 3rd outward element seemingly conducive to Paul's success: the readiness of the Athenians to listen.

A willing hearer seems to be a hopeful one, but willingness to hear without an earnest desire to get the truth, makes only a very partial and uncertain listener. These Athenians, we are told by Luke in a parenthesis, spent their time in nothing else but "either to tell or hear some new thing." The resurrection was not a new idea. Should they listen to a despised Jew upon a subject which baffled their wisest philosophers?

If Paul had discoursed pleasingly upon virtue or pleasure or the points of contrast in their different schools of philosophy, he would doubtless have found the Athenians most delighted and willing auditors, but Jesus and the resurrection was a theme too tame and contemptible. Some thing new or pleasing they demanded.

It is needless to remark that the race of Athenians who delight in something new, as well as the race of preachers who are ready to pander to their depraved tastes, are not all dead yet. But whatever of human means about Paul's preaching may have led the apostle to rely too much upon himself and not enough upon the Holy Spirit, seeking to win the cultured by learning and rhetorical art, instead of the Divine simplicity of the gospel; or whether unbelief numbed the flow of his sympathies and chilled the hearts of his hearers—whatever the cause, it is certain that afterward we read of no more circumlocutions, no more quotations from heathen poets; in short, that Paul dropped the finished poetic style.

He must have descended from the Areopagus with a pained and saddened heart. The rejection meant to Paul more than complete self-renunciation and blood-curdiness. He felt thereafter that to wrest from the kingdom of Satan precious adherents to truth, he must devote soul and body to the task with a self-abnegation and a concentration of purpose that would make his life one prolonged and deadly warfare.

Unhesitatingly, heroically, grandly did the Apostle take up the gauntlet of close and bitter war thus flung at his feet, and henceforth he determined, whatever the opposition—cultured wit or brutal ignorance—not to know anything among men save Jesus Christ and him crucified.

We will now look to our text and context for the reasons why Paul's Corinthian ministry was more successful than that at Athens.

If we could see anything in the character of the citizens of Corinth which would incline them to accept Christ more readily than would their fellow-Greeks at Athens, or if subsequent developments in the history of either place revealed to us the inscrutable mystery of some divine plan in favor of Corinth over Athens, then we might look elsewhere than in a changed mode of apostolic preaching for the foundation of the Corinthian church. But, the Corinthians were like the Athenians, eager, intellectual, disputatious and rhetoric-loving—were self-satisfied scoffers besides being greater money-lovers and worse sensualists.

They were a people who would admire the eloquence of Apollo more than the spiritual tenderness of Paul; would be won more quickly by a trick of speech than a flood of tears.

But Paul renounced forever the enticing words of man's wisdom and resolved to know naught but Christ and him crucified. Would to God that thousands and thousands of preachers would do so to-day. Less art and more gospel. There would be less praising sermons and more praising God. There would be less hunger for worldly applause and more thirst to save souls.

We notice first, in Paul's Corinthian ministry, great plainness of speech. The two verses following our text read, "My speech and my preaching was not with the enticing words of man's wisdom but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God."

It is a poor thought that passes current only by the tinsel dressing of brilliant metaphors. It is a poor sermon that is popular only through the tricks of a rhetorician. It is a poor convert won by the tragic declamation of a pulpit mountebank.

There is a large church not a thousand miles away held together by the magnetism of a man who metamorphoses the pulpit into a stage. His oratory is a perfect blaze of sky-rockets. His sweeping figures of speech describe hyperboles and parabolas of the imagination, which ends ever meet. Not the sober outlines of the cross but the flaming crescent, not the unpretentious armor of the Christian but the fiery weapons of Saladin, are the images his soul delights in. He prays to be delivered from the orthodox but unpardonable sin of pulpit dullness. Does he work harder to use great plainness of speech and pray the more earnestly for the demonstration of the Spirit? Or does he not rather strain his brain for startling metaphors, tragical climaxes, comical juxtapositions of ideas? In trying to avoid "pulpit dullness," there is a real danger of stage strutting.

It is never safe to sacrifice truth to a metaphor; it is never right to imperil the eternal interests of even one immortal soul by catering to the vitiated tastes of large and popular assemblies. Abnormal appetites are easily created by over-spiced food. Preach against the Revision if you want to, but when you exaggerate the effect of this one Revision by saying that there will be no limit to them; that we shall have revisions in flocks, revisions in herds, revisions in swarms, Presbyterian revisions, Episcopal revisions, and the whole world will go into a perfect paroxysm of revision till there will be nothing left of the original Scripture intelligent, satisfactory or appropriate save the ejaculation, "Good Lord deliver us;" or when in your absurd imagination you speak of new revisions of Handel's Messiah, Power's Greek Slave and that in the world's frenzy for revisions they'll want a new revision of the sunrise and sunset, I am afraid you want to make me laugh more than to warn me of danger; and when a minister wants to make his people laugh more than to witness the truth, he had better engage with Barnum and serve as a ring clown.

Cowper says: "It is pitiful to court a grin when you should woo a soul." To call the revision a "literary botch," "a religious outrage," may be using great plainness of speech and provocative of laughter and applause, but it is hardly in accordance with the principles of justice, truth or sound scholarship. Paul's plainness of speech was not vulgar and shocking epithets; not an unholy sacrifice of truth, nor a weak pandering to the lowest public tastes, but it was the eloquent simplicity of a soul mastered by a grand, significant, all-powerful truth. That truth was the cross. He didn't propose to call it two pieces of wood elaborated at right angles. It was a cross by the right name. He knew circumlocution only defeats its own ends. His Athenian ministry had taught him that.

Soften words if you will, but eternal facts remain. That sect which boasts to have eliminated "fiery indignation" out of the Bible need not think to have gained from the revision. Heaven and hell are both there. Neither the word nor the fact can be removed by all the Canterbury convocations the world can muster. Brethren, the truth gains in simplicity and force by plainness of speech. "Perverse proclivities to prevarication" may do for some, but most people prefer with Falstaff the plainer English, "Lord, how this world is given to lying."

2. Notice the singleness of aim. This was a blessed limitation to Paul's knowledge. It is the abuse of knowledge which puts it in such disesteem among people of common sense. It is knowledge out of place. Knowledge displayed as the milliner displays her fancy articles in her shop window, or hidden away like old lumber in a dusty garret, will never do much to advance the kingdom of Christ.

Blows at Darwinism, Ingersollism or the deep German Skepticism, are only retroactive or diverting,—it's a shop window display. These are imaginary foes which are very evasive. To try to kill one like stabbing a ghost. To chase one may be amusing but not profitable. The warfare is something like that which my little brother engages in down in the dark cellar. He stands in a safe place on the stairs and pitches a volley of imprecations and missiles into the murky darkness, bidding defiance to all the shadowy dwellers in ghostland. Many wax val-

iant over unseen foes and at a respectful distance. We needn't trump up imaginary foes while we have so present and palpable one. When we fight the Devil in our pulpits, Brethren, we are not introducing a stranger. Long acquaintance has made him familiar. It is not so necessary to discover him to the people as it is to provide a means of victory. The cloven foot will show.

Now Paul determined to reveal to the Corinthians their only means of victory. At Athens he had used many weapons. His sermon hit a good many hearers, but hitting didn't convert them.

His epicurean auditors believed that the universe had resulted from a chance combination of atoms; he tells them that God created all things by the fiat of his will. The multitudes believed in many gods; he tells them that there is but one Lord of heaven and earth.

Around them arose, all snowy white and beautiful in the bright sunlight, a score of temples, with shrines of hundreds of divinities; yet there, beneath their very shadows, he tells the multitude that God dwells not in temples made by human hands, but in the eternal, stainless temple of his own creation.

When he spoke against the temples the stoics fully agreed; against ritualism the epicurean agreed; but when he told them that matter was not eternal but stranger created, God not impersonal and his providence no fortuity of circumstances but that he is at once the Creator, Preserver, the living and loving Lord of the universe, he wounded all their cherished beliefs; and it required only the dead dogma of the resurrection to be touched, for the climax of their growing incredulity and indignation to explode in a howl of derision.

First or last the truth must be reached, the central truth, the most unpalatable truth, the cross of Christ. The less of circumlocution the better: the more definite the aim, the surer of hitting the mark. The Holy Spirit wings the shaft that has the truest aim. A Quaker once discovered a thief in his house and taking down his grandfather's old flintlock, he quietly said, "Friend, he had better get out of the way; for the Spirit moves me to fire this gun right where these stands."

When we preach Christ and him crucified we are aiming just where the sinner stands. Tearing down "isms" don't build men up. Men catch the spirit of destruction only too easily.

Better sometimes to let even a superstition stand to be slowly undermined by the truth, than to endanger the true faith. You remember the parable of the tares. Set Christ up in the human heart and idols totter on their thrones. The most powerful argument against an "ism" is the argument of God's love in Christ and him crucified, and don't be afraid the theme will ever wear threadbare. O, it is the richest theme in the universe, the widest, fullest, grandest!

It is the centralization of all our hopes; the best display of infinite love God could possibly make. It teaches us more of love and forgiveness, of patience in suffering, forbearance to enemies,—finally, of God's character, glory and purposes with regard to his creatures, than all else besides.

Draw the cross out of revelation and all the types, symbols, lives of the prophets and history of Israel itself, become not only meaningless to us but a superstitious bit of history full of blood and tears, terror and degradation. With the cross, all these rivers of blood become significant, all these toils, sufferings and sacrifices glow luminous, the Bible our text book for this life and guiding chart to heaven.

You have all read perhaps the story of the Spanish artist.

He painted a picture of the Lord's supper and desired to put all the eloquence of his art into the central figures, but put some exquisitely beautiful cups in the Saviour's hands. When his friends came in to see his picture they all exclaimed, "O, what beautiful cups." "I have made a mistake," said the artist, "for these gaudy cups hide the beauty of the chief figure," and with a stroke of his brush he erased them from his canvas.

Brethren, when we paint anything in our sermons which diverts the minds of the people from the central figure, I believe we should raise our hands and, no matter how dear to us or how pleasing to others, smite it out of existence!

Pretty thoughts, no part of the gospel of Christ. The gospel deals with the solemn destinies of the human soul.

It means to every child of Adam either the greatest possible joy or the deepest possible woe—it is the treasure of life unto life or of death unto death.

Glad tidings of great joy for the habit-bound and deeply sinful; joy for the unfortunate, joy for the oppressed and sorrowful, joy for the lost everywhere. But woe, O eternal woe to the hypocrite and impenitent. Is there a place for sentimental preaching here?

How our souls should be filled with Jesus Christ. We want Jesus in our preaching and Jesus in our practice, Jesus in our hearts, Jesus in our homes and Jesus in our neighbors' homes. Jesus in the shop, in the field, on the street. Jesus for the living and Jesus for the dying. Oh! the power of the gospel of Christ, when it is preached in its purity, lived in its essence, believed in with the whole heart. B. Paul showed concentration and persistence of purpose. "For I determined," said the apostle, "I have no idea that this determination of Paul was one of our fine New Year's resolutions. He concentrated all the powers of his finely organized being to make this determination the study and progressive outgrowth of his life. See the worn and weary Jew bent over his tent-work in some obscure chamber, surrounded by a few disciples, and whom does he talk about? Christ and him crucified.

Meet him on the streets of Corinth and in that pale, determined face, lined with care, anxiety, and suffering for Christ's sake, you read the story of the cross.

Go into a synagogue of the Jews and listen to his impassioned arguments. You see a face lighted with the illumination of an indomitable spirit,—lines, marks, and wrinkles all gone. You hear no words of idle declamation, no subtle language of rabbinical love, no rhetorical flourishes, no flowers of speech like a pulpit decoration of an Easter morn; but it is Christ and him crucified. Christ our prophet, priest and king. Christ the Lamb of God, slain for our sinful race. Christ in his person and Christ in his office. "But," you say, "don't you think that the apostle (judging from his letters) must have sometimes wandered from his subject?" Yes, I do expect Paul was a delightful wanderer from his subject to the sinner's heart; would God that there were more such wanderers as Paul. I expect James L. Phillips would like to see just such a

wanderer in the dark realms of India. I wish there were ten thousand such wanderers over the face of the globe. Christ and him crucified is a good starting-point from which to wander. Start from the cross and in your wandering I don't fear but you'll reach somebody. When I was a small boy and first fired a pistol, I couldn't hit anything. So I shut myself up in a barn and blazed away, feeling triumphantly sure that I was hitting something. Shut yourself up in Jesus Christ, Brethren, and you may be triumphantly sure of hitting somebody.

May God so thoroughly and sovereignly charge all his ministering servants with that concentration of purpose which centers all in Christ, that our preaching shall be a demonstration of spirit and of power.

A word on persistence. Paul had no days of "off duty." Many a bane has been put upon pulpit work by ill-jointed practice out of it. A single unguarded speech of six words' length may do more hurt than a two-hours' discourse could ever repair.

A single act of indiscretion may make and confirm more infidels than a life-time of devoted labor could convert. I believe a minister should be as effective a preacher through blue Monday, brown Tuesday and black Friday as he is the first day of the week. He should ever be mindful of Christ, and him crucified. A bishop once sent for John Berridge to preach him for preaching at all hours and on all occasions. "My Lord," said he modestly, "I preach only at two times."

"Which are they, Mr. Berridge?"

"In season and out of season, my Lord."

4. Paul was fully alive to the pathos of facts. His preaching was with the winsome tenderness of tears. At Ephesus for three years, day and night he did not to warm them with tears.

Paul, with all his masterly logic, could mingle tears with his arguments. His logic smote away the barriers of the mind, his tenderness won the heart.

Many bewail the cold, perfunctory manner in which they perform ministerial duties. Tears and tenderness will come with right views of this suffering world of ours. Looking through the medium of a hard, cold selfishness, is it any wonder that many see only the harsh outlines of humanity; see it rushing forward with the remorseless crush of self-seeking, and have no eyes for the best and sweetest flowers which half-developed, mis-shapen, crushed, perhaps, yet retain something of the holy fragrance our Creator first imparted?

They look not upon men for what noble things they might be, instead of the poor things they are.

Get a view of the world through the medium of the cross, and see if the poor thorny surface long attracts your attention; see if the poorest specimen of humanity be not clothed upon with infinite dignity and worth; see if the poorest of the poor be not a conscious of its priceless worth through Christ be not enough to touch the deepest and strongest chords of your nature? Let not the thought of human depravity dry up the springs of your love and sympathy.

Recognize the nobleness of the human heart even in the midst of its ruins.—The degradation of humanity to the lowest possible depths in our preaching cannot lead us to the infinite love of Christ in redemption.

The pathos of life lies but little below the surface; the loving heart feels it all.

While I was in college, I was impressed very deeply by an incident illustrating the pathos of these facts, which need only to be known to be felt. I had observed a large Newfoundland dog about the dormitories for nearly a week. One clear afternoon a very old man came wearily into the yard and inquired for the dog. The wild ones saw a chance for a little diversion and so the dog was allowed to look benignly down from the attic windows upon his master. The old man trudged up the long flights of steps, but when he reached the room, he saw the dog playing leap-frog with the boys on the campus. Again he patiently descended and the chase was kept up until the old man saw it was impossible to get a great sport for the thoughtless, but there were some among the scores looking on whose hearts and tongues protested.

"Boys," said the old man, "this looks like sport to you, but if you only understood the circumstances you'd feel more like crying than laughing. My wife and I had a little granddaughter a week ago, but we haven't any now. She died last Saturday. This dog was a great favorite with her. He stayed in her room all through her sickness and when she would stroke him with great tenderness when she was almost too feeble to raise her hand. While she was dying she said: 'Grandma will keep Rover to remember me by, won't you, Grandma? Be good to Rover and we'll all meet in heaven;' and now Grandma is very lonesome without her little girl, and she wants the dog. He ran away as soon as the little girl died and I have been searching for him ever since. Please, boys, let me take him home for I have nobody to care for but the dog." His voice choked while tears started in many eyes. Quickly the dog was given up; a hat was passed and substantial tokens of the boys' repentance were presented the old man, and while he trudged away followed closely by his dog, the sun broke through the clouds, for it was about to set, and flung a flood of golden rays upon the college campus and its buildings, lighted up the old man's face as he made an adieu, and seemed to shed a halo of heaven upon the scene. I never shall forget it.

We harshly say and do things sometimes that we wouldn't for the world if we had only understood the circumstances. After mother is gone and no more kind offices of love can be performed for her, O, how we regret that we had not shown her more frequent and substantial tokens of our affection.

When these chances of doing good are gone, my brethren, we shall regret that we were not more faithful, more tender, more loving. We shall wish that in ten thousand instances we had looked clear through the hard husks of worldly lives and penetrated the sweetmeat of their existence. Would that we never looked upon a soul as past all hope. Would that we could cherish that strong faith which enlarges a bare possibility into a glorious probability, how straight, sweet and convincing would come the message; how large and divinely helpful would our lives become. The solemn pathos of human life should ever sweep across the bosom of our sympathies, as the sad music of the sea, or the wailing of a shipwreck, or of an Aeolian harp sighing in the chambers of a dying child. We should feel with Paul that we stood between the living and the dying; and no outward prosperity should ever hide from us the fact that every soul needs a mission of relief and divine helplessness.

Preach to the living as you would exhort, plead with and comfort the dying. Nothing helps but Christ and him crucified. Then you want the gospel proclaimed. Oh! we can afford to let all other blessings escape from our Pandora's box, all other gifts, save this eternal hope through our Lord, Jesus Christ.

Why Wear Plasters?

They may relieve, but they can't cure that lame back for the kidneys are the trouble and you want a remedy to act directly on their secretions, to purify and restore their healthy condition. Kidney-Wort has that specific action—and at the same time it regulates the bowels perfectly. Don't wait to get sick, but get a package to-day, and cure yourself. It cures and dry sold by all Druggists.—German-Union Telegraph.

Obituaries.

PARTICULAR NOTICE. Obituaries should be brief and for the public use. The excess of obituary notices in this paper is a great evil. 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. Vagaries are inadmissible.

PERKINS MOUTON died in Holderness, N. H., Mar. 17, in his 73rd year. He was born in Sanborn and spent his early life there. His first wife was Betsey Sanborn, also of S. by whom he had three children, two of whom, with their mother had passed on before him. Six years ago he was married to Mrs. Charles Shaw, who, with the remaining daughter, is left to mourn his death. He joined the Congregational church at the age of 11 years, and remained a member until he moved to Holderness, after which he was baptized by Elder E. True, and joined the P. B. church, of which he was clerk for nearly 30 years; he was also the founder of the Sabbath-school here, and was also one of our most successful public-school teachers. The cause of temperance ever found in him an ardent supporter. For several years he has been kept from the house of God on account of ill health, a greater part of the time, but when there his voice was ever heard defending the right. He took much pleasure in the Morning Star, of which he had been a reader for forty years. D. BATCHELDER.

MRS. ELMIRA WATSON, of Center Sandwich, departed this life March 16, 1881, aged 83 years, 6 months and 3 days. Sister W. made a public profession of faith in her youth, and united with the Free Will Baptist church in Sandwich some more than fifty years ago. From that time she entered into the Christian work with a heartiness shown only by a few. A few years of her early Christian life she lived some three miles away from the church, but was regular when well, in her attendance on its public services, the prayer-meetings, Sabbath-schools and monthly conferences and communion, though she was obliged to go on foot. Her love for our missions was remarkable and worthy of imitation. She formed a resolution to give a certain per cent. of her income to these causes. She kept it inviolate to the day of her death. For a few years she fell into straitened circumstances and hence was obliged to forego the pleasure of carrying into practice her resolution, but once again fortune smiled and the deficit was all made up. Her last hours to her last breath, The Star has been taken in her family from its commencement; and was thoroughly read by the subject of this notice, but the mission articles was first perused. She was a tender wife, a loving mother, a worthy citizen and noble Christian. "Though dead yet she speaketh." Blessed are the dead who die in the Lord. C. W. GRIFFIN.

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MRS. H. KNOWLTON,
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I had a very Weak Stomach and was unable to attend to my work, as I could not eat to keep up my strength. I purchased some of Dr. Clark Johnson's Indian Blood Syrup, and was greatly benefited by its use. I recommend it to be a reliable remedy.

JOSEPH WAINE,
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This is to certify that I have used Dr. Clark Johnson's Indian Blood Syrup in my family for the past two years, and consider it the best family medicine known. When the children get a slight cold, and are threatened with fever, a few doses will set them right. In my case I use it, and think it the best medicine I ever took for bronchial difficulty and constipation, which has become chronic and stubborn; but I think the Syrup will finally cure me.

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