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## **The Morning Star - volume 56 number 30 - July 27, 1881**

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# The Morning Star.

VOL. LVI.

THE MORNING STAR, DOVER, N. H., JULY 27, 1881.

NO. 30.

## THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER.

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## The Morning Star.

WEDNESDAY, JULY 27, 1881.

### THE ONE CERTAINTY:

AN EPIGRAM.

"I will be rich!" I said,  
And, I am poor;

"I will be great!"  
And, I am least of all;

"When I am old!" said I,  
And I am dead;

"I will be loved!"  
And, I am clean forgot;

"I will be wise!"  
This one truth have I learned:

That death alone was certain in my life.  
—From Chambers's Journal.

### THE LONDON CABMEN.

BY W. H.

There are more than thirteen thousand cabmen in London. About thirty-seven years ago, when there were little more than one-third as many, the attention of the London City Mission was directed to them as a class of men whose occupation placed them generally outside of religious influences, and who therefore needed some special attention. The result was that in 1844, a converted cabman, who was anxious to do good, was appointed a special missionary to these men, to visit them on cabstands and at railway depots, while they were waiting for passengers; and wherever he might be able to reach them. The work of this missionary was both acceptable and successful, and the Society has continued and extended this special work, and now it has three missionaries to the day cabmen, and three missionaries to the night cabmen.

When the writer was in London, twelve years ago, he spent a night with one of these missionaries, commencing a little before midnight, and continuing with him till after daybreak. He has now before him the annual report of one of these missionaries, who has been engaged in this work for a number of years, and whose district is in the south of London. He visits about fifty cabstands and twenty stables, having under visitation about two thousand men, who are cabdrivers, tramway men and horse-keepers. He says that among these men, there is "a vast amount of indifference on the subject of religion and not a little opposition and avowed infidelity; but on the whole there is a readiness at least to hear," and he further says: "I rejoice to say that the Word of the living God has not been set forth in vain; but has borne some fruit." His report consists of sketches of scenes and conversations, and I propose to present some of these in a condensed form.

A. is an old man of eighty-six years. He commenced to drive a cab in 1812, and continued till 1875. He was strolling down Whitechapel one Sunday, and saw people going into a place where he heard singing; and he went in to see what it meant. It was a Mission Hall, and he says the preacher hit him hard. Having become, somewhat interested, he began to attend a meeting at the Waterloo terminus where one of the cab missionaries preached, and thus was led to trust in Jesus as his Saviour, and to unite with a church of Christ. The old man was new anxious about his wife, who was hardened and obstinate, till one of the city missionaries visited her and was the means of her conversion.

One day this cab missionary was feeling despondent about the result of his labors, when a cabman drove up to the curbstone, and said, "Good morning, sir; very glad to see you, sir." He then added, "I was wanting very much to see you, and to tell you that the matter of decision for God which you have so often pressed upon me, is settled." He further said, that though he used to get out of the way of the missionary lest he should speak to him, his efforts had not been in vain, and he could rejoice in peace with God through Jesus Christ. He was now anxious for the salvation of his wife, and he urged the missionary to visit her, that she also might be led to the Saviour.

One wet and cold wintry day, the missionary visited a cabstand and commenced a conversation with the first man in the rank. The man said he was suffering from bronchitis and was not fit to be out. The missionary spoke to him of the blessedness of knowing that we have a home in heaven. Two weeks after this, a Christian cabman asked the missionary to visit a sick cabman. On entering the room he saw it was the man to whom he had so recently spoken. He listened earnestly to the parable of the Prodigal Son and the remarks of the missionary in connection therewith, and at subsequent visits his anxiety was manifested and increased till the missionary had reason to hope that he was trusting in Christ as his Saviour, and had peace in believing.

### THE STRANGEST THING.

"That Guiteau should attempt to assassinate the President." Were the question asked, "What is the strangest thing which has transpired in our times?" this would, doubtless, be the response of many. Indeed, this answer would not be given without reason, especially in view of the noble character which the President sustains, the atrocity of the deed and the entire want of provocation to commit it. So strange was the deed that the whole civilized world stands appalled in the presence of it. No one approves of it and none expresses sympathy with its perpetrator. On the other hand, sorrow and indignation are universal.

Yet, from every point of view the treatment accorded to the blessed Lord and Saviour was a stranger thing. Teacher, Friend, Benefactor, Redeemer,—yet he was rejected, betrayed, condemned and crucified. The last act of the cruel drama was applauded by the multitude, and only the despised few felt heart-sorrow for the victim. More than eighteen hundred years have passed, and there have been, in all the intervening ages, many, even the great majority, who have, by their manner of living, inflicted additional wounds in the body of the Lord Jesus; and thus they have crucified him afresh.

Stunner, it is perfectly proper that you should be indignant at the inhuman act of Guiteau; but while you do this, what have you to say of your own treatment of the Lord Jesus? Is it true that "you treat no other friend so ill"?—B.

### TWO PARABLES APPLIED.

Our circumstances for a few weeks have reminded me of two passages in the teachings of our Saviour. They come up so frequently and so persistently—worse than a ghost, for they will not "down" at day-break—that I venture to trouble our friends with the matter, with the hope that some of them will study out ways to drive away this dreadful specter that haunts our rest and our work hours.

The first of these passages, the parable of the rich man that pulled down his barns to build greater, must have been suggested more by contrast than by likeness, though I think we did feel somewhat rich when we learned that a friend had pledged \$5,000 toward a new chapel building on condition that another \$5,000 should be raised by the denomination, and saw the enthusiasm which seemed to promise that it would speedily be done.

Storer College had long been asking the question, "What shall I do? because I have no room where to bestow my fruits" (pupils). At length she came to the resolution of the rich man: "This will I do. I will pull down," etc. There the likeness ends. For, though we did perhaps allow ourselves out of that enthusiasm at the Wiers to build some air-castles, in the shape of a beautiful, convenient school-building with furnaces (I don't think our castles expanded to the extent of steam pipes) and the modern appliances for instruction, no one expected more ease or a single additional luxury except that of enlarged opportunities of working for the Master. If Storer College could have been heard to soliloquize over this apparently great increase of her fortunes, there would have been not a word about "ease" and "being merry," but rather such as these: "Greater cares and responsibilities with the increased comforts and conveniences." "The need of a more extended vision, with a more commodious building."

Then the other passage comes up like a phantom pointing its finger and taunting us repeatedly with the question whether, in reckoning at \$5,000 enthusiasm which has so far hardly counted up \$1,500, we have not acted the part which our Saviour evidently thought none of his Jew or Gentile hearers would be guilty of when he said: "For which of you, intending to build a tower sixteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build and was not able to finish.'"

If that was a mistake and it can not be remedied, i. e., if the \$5,000 can not be raised, if after we have "pulled down" we can not "build greater,"—whether or not Storer College has deserved the sentence of the "rich man," his doom will surely, ere long, come upon her.

Dear friends in the North, East, West and center—you are her judge. Withholding your contributions at this time is pronouncing her death-sentence. She could plead many reasons "why sentence of death should not be passed" upon her. Any mother who has been at the point of death and realized that the world could spare her, but—her children! will find in her own heart the only plea Storer College will now present why she should live. She could draw little consolation from the dying mother's comfort: "The Lord will provide," for in all the region around, within reach of most of her children, there is no other school that would open her heart or her arms or even her doors to give them a single hour's shelter from the coldness of the world, or a word of motherly advice and instruction.

Shall that be?

May we not rather hope that, as so many times before in her distress, money-laden letters shall bring to her the word which she thought she heard at the Wiers, and which was not new to her then:—"Well done, good and faithful servant; thou hast been faithful over a few things I will make thee ruler over many things. Enter thou into the joy of thy Lord?" B.

Harper's Ferry, July 21.

### "IN EVERYTHING GIVE THANKS."

Perhaps there is no command in the Bible that puts Christians more to the test than this. Life at best has much work and many burdens. By far the majority in the world, whether in the pulpit or the pew, the shop or the home, labor early and late with little compensation. For the mother it is the old round of daily care, the turning dresses inside out, planning, hoping, working after the children are asleep; for the father it is the constant work at the bench, on the farm, or over the counter, amid the wearing competition of business, till the brain whirrs and he longs for a place where he can sit alone for a moment and commune with himself. Life is not the rosy thing he looked out upon when he was a boy. He hardly finds time to look at a paper to see what the great busy world is doing around him. He is trying to do his duty. But is he giving God thanks? Is life a psalm of praise to him? Is he thankful for each day with its dark hours and struggles?

Perhaps we are in work that is thoroughly ungenial as well as confining; and yet do we carry a merry heart that doeth good, like a medicine? Perhaps we are with those who fail to appreciate our ability or effort. We find the world grasping and clutching and living for itself. Others step in to fill the places we had hoped to obtain. Sickness, death even, comes to those who are dear to us; yet do we take all as from One who knows the end from the beginning, and do we in everything give thanks?

We are perhaps conscious of having made a failure on some public occasion where we had hoped to do ourselves great credit. Are we content to leave this with God if we have done our best? It is easy to be thankful for the successes of life, but it is poor Christian living that is not thankful amid its ills.

What a world this would be if Christians lived up to this high privilege, command even, to be constantly thankful. In such a state of mind there is no gloom, no fault-finding with the place where God puts us; no irritability, no envy that another has succeeded, no distrust, but sunshine and peace and hope. Let us take this for our motto, for one week at least: "In everything give thanks." It will be a short, blessed week, and God will be honored.—Congregationalist.

### THE TRAVELER'S PSALM.

Do you know that one of the Psalms is called "The Traveler's Psalm"? When you are going to take a long journey, when you go by the railroad or sea, I advise you to think of the traveler's Psalm—the one hundred and twenty-first. Let us all look at it. It is beautiful. All about taking a journey. If any visitor were leaving your house, and you have family prayers before they went away in the morning, you should read this Psalm; or if any friends of yours are going to take a journey, give them or read them this Psalm: "The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: the Lord shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore." This Psalm shall be called "The Traveler's Psalm," because it was written for those who are taking a journey.

## Denominational.

### Home Mission Co-operation.

In response to numerous requests from various sources, including several State Home Mission Societies, the Sub-Committee of the Home Mission Board, at its last meeting, unanimously agreed upon the following plan, and recommended it for general adoption throughout the denomination:

**BASIS OF CO-OPERATION BETWEEN THE PARENT HOME MISSION SOCIETY AND THE DIFFERENT STATE HOME MISSION ORGANIZATIONS.**

1. Each State shall have a State Home Mission Committee, or Board, of five, and all applications for Home Mission Funds shall be made to the Parent Board through the State Committee, and all appropriations made by the Parent Board, in any State, shall be made in concurrence with the recommendation of the State Committee.

2. Two-thirds of all funds raised in any State shall be appropriated by the Board, under the advice of the State Committee, within the State in which they are raised, if in the judgment of the State Committee so large a proportion is required in the State, and one-third to general Home Mission work, except bequests—

Provided, (1) That all contributions for special objects within the State, or for general work, shall be devoted to the specified objects.

Provided, (2) That such special contributions shall constitute their respective portions of the appropriations made under the two-thirds and one-third rule, and

Provided, (3) That the total contributions of a year in any State to be divided under this rule shall include funds raised by Quarterly Meeting organizations and expended by them within their own limits.

3. The fact that two-thirds of the funds raised in any State may have been appropriated therein, shall not debar applications to the Board, through the State Committee, for additional appropriations in that State, nor shall it be held by the

Parent Board as closing its Treasury against such additional appropriations, when the general interests of the cause demand them and the condition of the Treasury will allow them to be made.

4. The Parent Board, the State Committees, and the Yearly and Quarterly Meeting organizations shall all unite heartily in introducing and pushing their highest possible utility, the Mission Cards adopted by the denomination for the raising of Home Mission and other benevolent funds.

5. For the sake of unity and harmony in our Home Mission work, and of convenience in preparing our Annual Reports so as to accurately represent all our Home Mission operations for the encouragement of our people, all Home Mission funds shall be sent to the Treasurer of the Parent Society through the Financial Secretary—

Provided, however, That in cases where State or local treasuries may exist, the local Treasurers shall make a monthly report in detail to the Financial Secretary, of all funds received by them, and shall forward with their monthly reports receipts to the Parent Treasury for any funds retained by them for Home Mission uses within their respective States.

6. All disbursements by the Home Mission Treasury, both for State and general Home Mission interests, shall be made quarterly and no preference shall be given in the payment of appropriations to either State or general work, except by mutual agreement between the Parent Board and the State Committees.

The above plan is earnestly commended to all our people, churches and Home Mission organizations, as at once simple and impartial, and adapted to promote harmony and efficiency in our Home Mission work.

In adopting the first article, the Committee originating this plan have taken into account the fact that at least nine local Home Mission Societies already exist in as many States.

With reference to the second article, the Committee had to take into account the great work already undertaken among the Freedmen and the great demands from several of the Western States where only very small sums of Home Mission funds can be raised. It is confidently believed that a careful examination of this article will show it to be reasonable and equitable in its relation to our Home Mission work as a whole.

The third article provides for additional appropriations over and above the two-thirds raised in the State, in cases where, in the judgment of the State Committee, a larger sum should be expended, so that it may occur that more money may in special cases be appropriated in a State than the entire amount raised in the State.

Article fourth unites all in the use of the Mission Cards. Article fifth seemed absolutely necessary in order to avoid the division of our work into so many small parts, and the multiplication of partial reports to such an extent as to belittle our Home Mission work and so discourage the churches. The adoption of this rule will enable us to represent in the annual Report of the Treasurer of the Parent Society the Home Mission work of the denomination, instead of a mere section of it.

It is believed that the Provision in article fifth will be acceptable to all State Treasurers, as an element of accommodation, unity and efficiency. It has been a very difficult thing to collect here and there, at the close of the year, from the different local Treasurers, the material for the Financial Secretary's Annual Report. This arrangement will both reduce that work, and secure greater accuracy.

Several State Treasurers have already adopted this part of the plan, reporting monthly to the Financial Secretary, sending a detailed account of funds received retaining funds needed to pay appropriations made in the State and sending receipts instead of cash for funds retained.

The quarterly disbursement provided for in article sixth was thought to be as often as would be consistent with economy in the management of the business.

The Home Mission Board will be ready to enter upon the practical execution of this plan at the beginning of the next financial year of the Society—Sept. 1, 1881.

SILAS CURTIS,  
G. F. MOSHER,  
A. L. GUNNISH,  
E. W. PORTER,  
L. W. ANTHONY,  
July 25, 1881.

Sub-Committee

H. M. Board.

### Ohio and Penn. Yearly Meeting.

The forty-eighth session of the Ohio and Penn. Yearly Meeting was held with the Auburn church (Geauga and Portage Q. M.), June 24-26. The Ministers' Institute in connection with this Yearly Meeting was held at the same place, June 22-24. A helpful sermon by Brother R. Clark of Conneaut, opened the session Wednesday evening. Thursday morning, after completing an organization, the work proper of the Institute began, with Brother Clark in the chair. The first essay was read by Brother D. L. Rice of Pierpont. Theme: "How shall we induce in the church a more abundant liberality?" The question was answered in the words of Paul, 1st Cor. 16: 2. The argument was strong and conclusive. The fact that the writer had successfully tested this theory, rendered his effort one of the most useful during the meeting. The truth is, Free

Baptist ministers have themselves chiefly to blame for their meager support and the withholding help from our benevolent enterprises. Many will not preach the duty and privilege of Christian giving, but will complain that Free Baptists are notoriously covetous. On the contrary, they are as susceptible of culture in this regard as any other people. But our pastors have not instructed and trained them. There is a way to secure bountiful giving to all good causes. It is not easy—it requires time and long patience; but it is direct and sure. And a sincere man—a man in earnest, will find it. Bro. W. Parker, of Lake Pleasant, Pa., being unprepared, was called out for an extemporaneous address. His theme was, "Responsibility proportioned to Knowledge." His address was pointed and enlivening. In our opinion Brother Parker has a loud call to sell or rent his farm and give up at least seven days of each week to the ministry of the Word and prayer. The next essay was read by J. Phillips, of Burg Hill, entitled, "Conditions of a successful pastorate."

The writer was chiefly concerned to emphasize the importance of a few of the more obvious duties of the pastor. The paper occasioned some discussion as to the methods by which certain evils are to be removed, and the growth of personal piety promoted, e. g., whether by direct attack and appeal or by indirect reference. The exchange of views, issued in the conclusion, that a man must be unhampered by inflexible rules, and trust to the guidance of the Spirit in view of the peculiarities of each case. The next paper was presented by Brother J. B. Page, of Wellsburg, Pa. Subject: "How shall we secure the conversion of the non-church-going class to Christ?" The greatest prominence, in the order of means, was given to Christian unity. Not merely that of the local church, but of all parties and names. He justly argued that the lack of this is the chief cause of infidelity—that hence, the spectacle of a united church must constitute the most powerful agency to disarm prejudice, and to induce acceptance of the gospel.

The next essay, entitled, "The relation of spiritual growth to ministerial success," was read by Brother L. D. Boynton of Mantua. It was shown that the relation is that of cause to effect—that no man, however distinguished by mental endowments, can hope to mature the graces, or efficiently to direct the activities, of the church, who is not himself daily blessed by the teachings, inspirations and fellowship of the Spirit of God. That if he would exert a beneficial influence of constantly increasing power on humanity, he must propose to himself no less an ideal than perfection of character in Jesus Christ; and then steadily approximate it.

The writer of these notes was not aware until after returning home, that he would be expected to report the doings of the Institute; hence the order in which most of the exercises occurred can not be vouched for. Brother G. H. Damon of Medina being unprepared, substituted a somewhat full sketch of a sermon. Both text and theme have escaped the writer, but a very distinct impression survives, viz., that while able in its literary merits, its chief strength lay in its spirit, which was distinctively gracious and Christlike. Thursday evening was wholly devoted to the reading by Brother R. Clark, of his essay on "The four religious epochs of Britain." Brother Clark is one of our oldest and most trusted pastors. He reads much, and delights especially in historical studies. His productions are usually characterized by great fullness and minuteness of research. He will pay any price for an accurately ascertained fact, and may be depended on in this respect. He seems, however, to have cultivated the ability to compile a chronology, to the neglect of the philosophic faculty so essential to the historian—and to which, facts of history are only rubbish, except they can be shown to stand related to the unfolding of the powers of the human mind—except it can detect in them the rise, growth and dissemination of the ideas of civilization. The article was much too long, and lacked a well defined practical aim.

Brother H. M. Ford, of South New Lyme, discussed the question, "What are the conditions of a well attended and powerful prayer-meeting?" The suggestions if wise, dispel all hope of attaining success in this pursuit without consecrated, painstaking and unintermitting labor. The remarks which followed, were timely and helpful. We suggest that this question, in some form, occupy a part of the attention of every session of all Ministers' Institutes. For surely in proportion as it is practically answered in the churches of Christ throughout Christendom, will the coming of the Kingdom of Christ be hastened. We heartily welcome Brother Ford among us. His young strength, his manifest gifts and his vigorous faith, assure us that his addition to our numbers in this Yearly Meeting is to prove a substantial reinforcement. Brother E. H. Higbee of Mecca, read an essay on "The Moral power of Mohammedanism." The treatment brought out many facts of great interest, and the exercise as a whole contributed not a little to the enjoyment of those present. It seems inevitable that whatever subject falls into the hands of Brother Higbee, will acquire importance and significance from that fact. It occurred to us however, that a theme would better have been chosen, more level to our needs as ministers of reconciliation in North America. Brother A. Striemer of Albany, not being prepared, read a sketch of a sermon. Like Brother Striemer's other efforts, this was marked by that moral earnestness, which preaches not self, but Christ Jesus the Lord—and that, in simplicity and godly sincerity.

Brother George C. Baker, of Garrettsville, presented one of the most profitable papers of the session, on the theme, "May we reasonably hope to attain entire sanctification in this life?" A very enjoyable feature of this production, was its frequent and discriminating quotations of Scripture. With such exuberance did they fall into the current of discourse, as more nearly to characterize than to illustrate it. King and psalmist and prophet and priest, and holy woman and the Lord of glory were heard to utter their voices and augment the volume of testimony, until the whole seemed to swell into a triumphant hymn, whose burden was praise to Him, who is able to save to the uttermost those that believe, and to present them faultless before the presence of his glory with exceeding joy. Every mind was engrossed in the theme, and every heart was animated to press toward the mark for the prize of the high calling of God in Christ Jesus.

We heartily commend the frequent use of this style in preaching, both to self and to all ministers, as one especially adapted to honor God and to bring the saving knowledge of him to many hearts. The Yearly Meeting proper began its session at 10.30 o'clock, Friday morning, June 24th. Brother L. D. Boynton was chosen moderator. All the constituting Quarterly Meetings reported both by delegates and letters. The outlook, although not the most cheering, is on the whole, hopeful. He who is not dependent on might nor power of man, is still our sufficiency. We need more pastors, full of faith and the Holy Ghost, and more hearty consecration in all our churches, and we believe we shall have both. The Conference was informed of the death, during the past year, of two ministers of the gospel, within its bounds, viz., Rev's. W. Stickney and I. Pelton. Remarks on the character and work of the above named brethren, were made by brethren Rice, Parker, Page and Johnson. These bore cordial testimony to the many qualities of our departed fellow-soldiers, and their valiant service. Brethren J. B. Page and R. Clark, our delegates to the centennial session of General Conference, being called out, gave cheering reports of the numbers, enthusiasm and work of that body, and expressed themselves more than ever content with their early choice of a denominational home and more than ever hopeful for our future as a people. Resolutions were adopted on the state of the country, recognizing progress in civil and social reform, and pledging our efforts as good citizens, still to promote the same;—on Temperance, deprecating the evils of the liquor traffic and urging our membership to assist in its extirpation by all honorable means;—on Missions, asserting increased interest, and acknowledging the obligation more devotedly to work, and more abundantly to contribute. Pastors were earnestly requested to preach on the subject at least twice annually, and to introduce and secure the effective working of the Card System. Brethren Boynton and Phillips were chosen delegates to the State Association. Rev. Nelson Wood of the Free Methodist connection attended the sessions and encouraged us with hearty counsel. Brother S. J. Weed of the Ohio River Yearly Meeting, and who contemplates a settlement within our bounds, was present and added interest to the meeting. Saturday at 11 A. M., Brother E. H. Higbee preached one of the best sermons we have ever heard. Text: Heb. 2: 6, "What is man that thou art mindful of him?" &c. The greatness of God as seen in his condescension to man was never more real to us. At 2 P. M., a social meeting, well attended, was led by Brother D. L. Rice. The service was full of life and movement. The writer was obliged to leave after the latter meeting, but was informed that brethren Ford and Page preached to excellent acceptance during the remainder of the session. The collection, Sabbath morning, which was divided among our benevolent enterprises, amounted to \$22.34. It was voted to hold the next session within the bounds of the Washington Quarterly Meeting. So ended a session, felt by many to be one of the best and most helpful of their lives. The meetings for prayer and praise which interspersed the other services, were joyous and quickening seasons; and the moral effect of the meeting as a whole, was only good.

The hospitality of the Auburn brethren was open-handed and Christian. May they all find mercy of the Lord, in the day of Jesus Christ, J. PHILLIPS.

(Continued on fourth page.)



## S. S. Department.

## Sunday-School Lesson.--Aug. 7.

(For Questions see Star Quarterly and Lesson Papers.)

## THE PASSOVER.

## DAILY READINGS.

M. The passover. Exodus 12: 1-14.  
 T. Law of the passover. Exodus 12: 15-28.  
 W. The passover at Sinai. Num. 9: 1-14.  
 Th. The law repeated. Deut. 16: 1-12.  
 F. P. kept by Hezekiah. 2 Chron. 30: 13-27.  
 S. P. kept by Josiah. 2 Chron. 35: 1-19.  
 S. P. kept by Christ. Luke 22: 1-20.

GOLDEN TEXT:—"Christ our Passover is sacrificed for us."—1 Cor. 5: 7.

## Exodus 12: 1-14.

## Notes and Hints.

Moses and Aaron continued to visit Pharaoh and renew the demand for the release of their people. The king refused to let them go, and God sent upon him plagues, increasing in severity. At length God told Moses that after one plague more Pharaoh would release them, and give directions for their departure.

While the events of which an account is given in the previous chapters were taking place, Pharaoh was sitting upon his throne in fancied security, proudly defying the power of Jehovah. If he had ever heard of Moses, the adopted son of a former princess, he little thought that this strange, miracle-working Hebrew was he.

I. The passover established. After Pharaoh had withstood all the chastisements which God had sent upon him, Jehovah determined to humble his pride and break his iron will. He announced to Moses that at about midnight He would go through the land and slay the first-born of every Egyptian family, and all the first-born of the beasts, and that after this calamity the haughty Pharaoh would let the people go. He then gave him full directions as to how the Israelites should proceed to prepare themselves for the departure from Egypt, to mark their houses, so that the destroying angel should not visit them, and at the same time to establish a memorial service by which this deliverance should be commemorated forever thereafter. The event was to be signalized by some radical changes in the polity of the nation. The Hebrew civil year began in the autumn, at a time corresponding to the latter part of our month of September. A new, religious, or ecclesiastical year was now to be observed, beginning at this time, which would occur near the end of March or the beginning of April. The months being reckoned by the changes of the moon the exact date, by our calendar, would vary from year to year.

A lamb without blemish was to be selected on the tenth day of this month, and kept until the fourteenth, when it was to be killed, roasted whole and eaten with certain ceremonies described. It was to be a male, as being accounted more valuable than the female. If the family was too small to use a whole lamb, it might unite with others until not less than ten persons were gathered in one company. None of the flesh was to be left until morning. It was to be eaten with unleavened bread, to remind them of the haste in which they left the land of bondage, and with bitter herbs in memory of the bitterness of their lot in that land. There were some features in the first Passover, observed on the eve of their departure from Egypt, which could not be repeated afterwards, and directions were given for making it a perpetual festival.

II. The purpose of the Passover. This has already been alluded to in speaking of its establishment. It was to the Israelites a memorial service, but it was more than that. It was also a sacrifice. The slaying of the lamb, the use made of the blood, the burning of the fat, and all that was not eaten during the night, all these were parts of sacrificial rites and gave to the Passover a sacrificial character. So far as it had this character, it was typical of the sacrifice of Jesus Christ for the deliverance of the human race from the bondage of sin. Paul said, "Christ our Passover is sacrificed for us," and the "paschal lamb" is, in many important and beautiful features, a fitting symbol of our Saviour. He was without spot or wrinkle or any such thing; the blood is the symbol of the life, and that He poured out freely for us; by faith the atoning blood is sprinkled upon our hearts and the Lord, who passed through Egypt to destroy, and passed over the houses having their door-posts sprinkled with the blood of the lamb, will, in like manner, mercifully pass over all whose hearts have been so sprinkled with the blood of Christ.

Our Saviour changed the form of this memorial service, when, having observed it, He instituted the ordinance of the Lord's Supper, saying, "Do this in remembrance of me." We have been delivered from a bitter bondage. Our bitter herbs are the memories of our sins. Our paschal lamb is Jesus Christ, the righteous, slain that we might live.

It is a blessed privilege that we have not to wait for the return of the first month and the fourteenth day of the month, but whenever we will, we may with the simple ceremonies now endeared to every Christian heart by uncounted sacred associations and tender recollections, commemorate the death of him who is, in truth, our Passover, slain from the foundation of the world.

## GLEANINGS FROM THE NOTE-MAKERS.

(From Rev. R. B. Meredith, D. D.)

Was the Passover instituted to commemorate a great deliverance wrought out for Israel by the wonder-working power of God himself? But how much greater the deliverance effected by our Paschal Lamb, the great anti-type of the Jewish victims. It is the sundering of the chains that fetter the spirit, the emancipation of the soul, and this blessed freedom is made possible not to one people, not to a few million of bondmen in Egypt, but to every son and daughter of this lost race. The blood was sprinkled, else had there been no passover. The destroyer found his way into every dwelling on the doors of which he saw not this crimson symbol. So now and so forever. It is only by a personal application of the blood of Christ to the heart and conscience that the sinner is freed from his thralldom. "Christ our Passover is sacrificed for us." Glorious truth. Foolish and presumptuous as would have been the refusal of any Israelite to sprinkle his door-posts with the blood of the paschal lamb on that memorable night, infinitely more hazardous and more fatal is his conduct who turns away from that sacrificial blood of which that lamb was an emblem and a type.

(From Rev. D. O. Mears.)

Now, observe that the salvation of Israel did not depend upon their apprehending the philosophy of that sprinkled blood. It was not the mere plan of the atonement that saved them. They were ignorant and sinful; but the blood on the lintel was their hope, and whoever stood inside the door was passed over. And no more were they obliged to keep their gaze upon the crimson; they were saved by remaining inside the blood-stained door.—Monday Club Sermons.

## SUNDAY SCHOOL WORK.

It is certainly very cheering to be told that in our country there are not less than 6,000,000 of Sunday-school and Bible-class pupils every Sunday studying the Word of God, under the instruction of 500,000 teachers; and that in the entire Christian world the number of pupils is 12,500,000, with 1,500,000 of teachers. These are the latest, and, we suppose, reliable statistics. And the numbers are constantly on the increase. Compared with the 800,000,000 pagans still remaining unchristianized, these figures may seem small. Yet, taken absolutely, what a moral force in the world are these twelve and a half millions of pupils, to be imbibing, as they do, more or less of the sacred truths of the Bible, from week to week. True, the time devoted to this study each Sabbath is small, and the difficulties of making distinct and permanent impressions on their minds are great; but considering how impossible the mind is at the age of most Sunday-school experiences, the bias in favor of religious truth must be very strong. As a conservative factor in favor of religion and good morals in society, the result of such work must be immense. Making all reasonable allowance for defects in teaching, the easy obliteration during the week of the impressions made on Sunday, the want of parental co-operation, and other drawbacks, yet there is in these schools a salutary influence, forming minds and characters which can not be estimated. Of course it is not to be expected that all these scholars will grow up to become true spiritual Christian men and women. But many of them will, and all of them will be more likely to do so for this Sunday training.

But, however great, and however gracious, are these results, and however inspiring they may be, they are only as means to an end. They give no just occasion to claim that the Sunday-school is the "children's church," as some indiscreet people at times talk. It is not the church, nor does it stand in the place of the church, much less does it stand before the church. He who attempts to make the school supersede the church, and take the place of the regular ministry of the Word, and the ordinances of the gospel, greatly injures both the school and the church, and teaches false notions of religious truth. All things in their place and order. The school department of Christian work should command, more than it does, the united endeavors of pastor, church and parents at home, not only to secure the general and continued attendance of children and youth, but to make effective the lessons they study, and the instructions they receive, that every one of the millions who study the Word of God may become a spiritual member of Christ's body, and a gem in the Redeemer's crown.—The Watch Tower.

## SUNDAY-SCHOOL NEWS AND NOTES.

Among the subjects announced for lectures before the advanced class of Andover Theological Seminary, during its next session, is "Sunday-school Work," by Rev. A. E. Dunning.

A missionary of the American Sunday-school Union finds that some schools have been killed by debates over controverted points. In an angry discussion of this kind, one party quoted Josephus but the other refused to hear his testimony, saying: "Oh, Josephus was no apostle, but only an expired man like the others!"—National S. S. Teacher.

In many regions in Dakota it is reported that there are now double the number of Sunday-schools there was a year ago. D. P. Ward is laboring in Dakota as a missionary of the American Sunday-school Union.—S. S. World.

## Communications.

## THE NEW BIRTH.

BY REV. M. B. FELT.

Much harm often comes in our discussions from confounding of ideas, and from trying to make spiritual things harmonize too closely with the analogies of nature. In the Star of July 6 a writer says some things on the subject of the new birth with which I can not agree. If he means by the statement that "Nature is the alphabet of Revelation," that nature is the first, or beginning of Revelation, I endorse it. But if he means that nature is the key to, or expounder of Revelation (a purpose he immediately applies it to), I dissent entirely. That "her types are supposed to bear (and do bear) some accidental similitude to spiritual things is undoubtedly true. Revelation, however, (I mean the Bible and suppose he does also), I hold to be beyond nature, designed to teach what nature could not teach; and is to be accepted on its own merits, and whether or not it is sustained by the analogies of nature.

Of course we may use nature in all legitimate ways, to explain and illustrate, but care must be taken not to force too exact a resemblance in her analogies. Bro. C. thinks it impossible for some minds when looking at nature "to 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, etc." and that "we have this grand hieroglyph set forth authoritatively for our study as the analogue of Regeneration."

Here I think Bro. C. makes a grave mistake. Where, I ask, is this authoritatively set forth? It is indeed said, "Ye must be born again," "Born of God," born not of corruptible seed, but no where so far as I know is it said authoritatively whether this birth was to be like or unlike natural birth.

Nicodemus did indeed confound these two ideas and asks, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" But Jesus at once refutes this idea by assuring him in substance that were this possible it would not meet the requirements of the new birth. He would be no better than before. The thing produced would be no better than the seed which produced it. "That which is born of the flesh is flesh." Verily ye must be born from above. Now instead of natural gestation, embryonic development and birth being the "true analogue" of the new birth, I assert that, if there are any analogies between them (which I very much doubt), they are so purely "accidental" as not to justify us in attempting to make them harmonize. That the new birth can not be generation such as physical generation is, I think, beyond question, from several considerations. In physical generation there is produced a new identity. Not only a new but another creature. Neither the father or mother is born but the child. But in regeneration it is the man himself who is to be born. The object is not to generate another being, but to generate anew one already in being. To make the man himself a new creature in Christ Jesus, while he is to remain identically the same man he was before. New not in identity, but in character; in thought, purpose and life.

In partaking of the divine nature, being born anew, no part is abstracted from God, nor yet added to man, in such a way as to form a new identity; nor even any new constituent element. He loses no faculty, nor yet gains any; but all his faculties are somehow turned into new channels. Again, in the physical the one to be born is absolutely passive. He has no volition. I know we are told that man is also passive in regeneration, and in the specific act itself I believe this, yet there are preliminaries and concomitants as well as subsequents, and in all of these the man is not passive. He can not be born again without his volition and active co-operation; active and voluntary.

The preliminary preparation covers a period of time ranging, perhaps, from a few hours to many months or even years, and through all of this and up to the "point" (for there is one) of birth, the man himself is an important factor in the work. But these preliminary operations bear no more resemblance to physical generation than they do to death; nor, indeed, as much, for there is some "accidental" analogy between the new birth and death and the resurrection.

We come now to Bro. C's mathematical "illogicalities" and dilemma.

I am sorry my good brother has so much trouble here. I fear, however, that all who attempt to regenerate a person by mathematical formulas or scientific postulates will always find trouble. "There must be a moment in which you pass from death unto life completely," says Bro. C. Agreed. And this will be true whether the birth take place to-day or at the resurrection. I can not see that anything is gained by putting it off till then. The sublime moment will come. "No fact or thing can be small enough to have a point for its standpoint whether in space or time." Technically, perhaps; but is this really true? If to illustrate some principle in mathematics you draw a line, then draw a second line at right angles and across the first, is there not really a "point" both as to space and

time where and when the second line crosses the first? If I wish to cross the State line from Illinois into Wisconsin, no matter how much time may be spent in preliminaries, must there not be a point both as to space and time where and when I cross the line? Of course there will be if I get over into Wisconsin. And illogical as it may appear, or really be, there is a moment when I am in both States at the same time! And yet I am in neither; but in the transitional state.

Now the state of sinfulness and the state of holiness, or the lost state and the saved state, seems to be separated by a line as clearly defined as any State lines. The sinner passing from the one state to the other, no matter what the preliminaries may be, or how much time may be taken up,—he may be for months considering questions and feeling influences which at times nearly persuade him; he may approach the line many times and retreat again,—yet he finally reaches a time, a "point" if you please, in his experience when he says—yes, when he says of that line, "I'll cross it and go to Jesus."

When this is once honestly done he will not have to wait long before he will find the new birth; and find it on the Christ-side of that line. Whether or not he may be born again, he will think that "all things are become new." Yet his crossing the line is not regeneration. Whether "inconceivable" or not such seems to be the fact; it may be unscientific, and yet it may be practically true that at any given moment he is either a child of sin or a child of God.

This need give us no trouble if we disassociate it in our minds from natural generation and remember that the new birth is not a regeneration of being, but of character. Nor do the imperfections sometimes seen in the lives of Christians any more necessarily prove they have not been born of God, than does the fact that because my son is not always as good and loyal as he should be he has not been born to me as my son. Sons may be disinherited. What but this does Christ mean when he says of some, conditionally, I will not blot out his name out of the book of life (implying at least that for cause, they might be blotted out), and of others God shall take away their part out of the book of life? Children's names are not entered in the family record until they are born; nor can we suppose Christ would enter the names of any but born children in the record of God's family. Again, as to these inconsistencies, (while they are by far too many) it may be said, that Christian life is made up of two parts; the general purpose, and subordinate acts. And while the purpose may be pure and right, some of the subordinate acts may not strictly harmonize with the purpose. Again, there may be two parts in this; there may be a state which is that of the man, when, first yielding himself to Christ, he is pardoned, saved (I am nearly inclined to say born again); the other a condition, which is that which, by the aid of the Holy Spirit, he makes of himself after being pardoned. Some may make a much better use of their opportunities than others and thus make more growth in grace, be in a better condition spiritually, and yet so far as their state is concerned be no more really saved. All can not do, or grow alike.

I am perfectly willing to accommodate Bro. C. by substituting the word begotten for regeneration, but can not use it in sense of bringing forth or producing; as the thing to be born again is not to be brought forth in that sense, but something to be changed which already exists. God has one only begotten son in the sense of producing. Paul had spiritual children whom he had begotten in the gospel. 1 Cor. 4: 15, Philemon 10.

In what Bro. C. says about the natural man and self-interest, I have learned something. That the "natural man is supremely impelled and controlled by self-interest as he feels it," and "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." That's good. Now after receiving this "new view" of self-interest he goes on sacrificing his son to Moloch or glauhtering heretics according as his view of self-interest shall dictate. But this "new view" of self-interest, when obtained from the teachings of the gospel, nowhere produces such results, but the opposite. Nor can I agree with him in the stress he seems to lay on the idea that all self-interest must needs be sinful.

I hardly think Bro. C. really believes that. Let's see. If it would be sinful for a man to look after his self-interest, would it not be equally sinful for the Saviour to present motives before him which appeal directly to this passion, which he surely does when, as Bro. C. well says: "The Saviour has graciously directed this evil force to an object—permanent happiness?" What is this but such a direct appeal? for, what, I ask, does the man want of "permanent happiness" except for "self's supremely dear sake?"

The fact is, nearly every motive presented in the Bible is a direct appeal to man's self-interest. And let us mark the distinction between supreme selfishness and self-interest. The one would prompt the man to have his own way regardless of God or his claims. The other would serve God both because it was right to do so, and also on account of the reflex influence of such service upon himself, and what it was to secure for him in the future.

If this last is sinful, none can be without sin in this life; and possibly not in the next. Strip man of all self-interest and so far as progress or development is concerned you might as well strip him of life. That the man prays, labors, sacrifices, consecrates, and "well advised, practices the outward exercises of an inward life all for self, and therefore all sin," and this "with the constant entreaty that the Lord of life will infuse his efforts with the vital principle from Himself," "still all sin"—Bro. C., just a little too sweeping is this. Why! think of it. It is like the oft misquoted Scripture, "The prayers of the wicked are an abomination unto the Lord."

Can't quite endorse it. I believe God would like to hear every sinner pray, and if they were doing the best they could in his service, "well advised," with "new views" of self-interest, I don't think their account of sin would be very considerable.

And all of this can be done without any of that "love-life in their bosom," not even a "spark." If all this can be true I confess I have not properly learned the teachings of the gospel.

I do not wonder that "the Lord is infinitely gracious" and "gives the life." I certainly think he ought to be by this time.

The fact is, man's new views of self-interest if correct, will enable him to apprehend his true relations to Christ and what Christ has done for him, and he surely will, nay must be "more inclined than before" to love Him. I think Bro. C's reference to Rom. 7 and Gal. 4: 19, in support of his case, at least unfortunate. Rom. 7 can hardly be regarded as being intended by the apostle as a model of Christian life; but rather as the experience of the awakened sinner looking to the law for success: Seeing no hope in that direction and his view of self-interest being not very clear, he "cries, O, wretched man that I am!"

But in the next chapter Paul turning his eye to Christ, triumphantly exclaims, "There is therefore now no condemnation," etc., "for the law of the spirit of life in Christ has made me free from the law of sin and death." I think Paul was nearly born then. I hardly think this sustains Bro. C. Gal. 4: 19, "My little children, of whom I travail in birth again for you until Christ be formed in you." Our translation has, "little children;" Bro. C., "unborn" children; Dr. Clark quotes "beloved" children (which is far more nearly in harmony with the theme); but the original has neither of the three terms, but simply, "my children." What is there in the passage? The Christians at Galatia were Paul's spiritual children; he had begotten them then; they had been brought to the birth as a result of much labor, tears, prayers and intense anxiety. He felt a great anxiety for them, but they had become partially backslidden, and had imbibed the common notion that salvation was to be effected by the works of the law, instead of by the law of faith as Paul had taught them. They had departed from the truth: "O foolish Galatians, who hath bewitched you that you should not obey the truth?" This epistle was written mainly to correct this error. He says to them, "I am afraid of you, lest I have bestowed upon you labor in vain" (4: 11), and in the text from a full heart, "My children," (a term of endearment), "I am travelling in birth again for you." (This was then to be the second birth in which he was to bear them.) That is, he felt the same deep thrilling anxiety for them now that they should give up their errors and return to the truth, that he had previously felt that they should give up their sins and accept the truth.

This is, I think, the full scope and plain meaning of this text. I do not see how this is going to help carry this new birth over to the resurrection. That there is to be a birth of some kind at that time I fully believe. But not a birth of individuals into the kingdom of God, but rather, perhaps, a collective birth, as of the wheat out from among the tares. The universal church will travail in pain and bring forth all the true children of God, (previously born individually) there are in her, perhaps the man child of the Apocalypse.

I beg pardon for so far trespassing on your time; and yet I have not defined the new birth. I may do so in another article.

The Alliance declares the neglect of the prayer-meeting to be "the symptom and secondary cause of infidelity in the church. Witness Germany; witness, we were about to say, Chicago. Why, here we have an average of but one member in five of our Christian churches who go to the prayer-meeting. The cause is found in the worldliness of the church. It is not the fault of the pastors that the prayer-meeting is not attended. Our city church prayer-meetings we have had occasion to discover are in the main interesting and cheerful. A spirit of earnestness pervades every one of them. The mad chase after wealth, the desire for social distinction, the love of pleasure, is the all-sufficient explanation of the neglect of the social meeting."

Dickenson College is ambitious to increase its endowment \$500,000 in 1883, at which time it will celebrate its centennial.

An amusing case of absent-mindedness was that of a Heidelberg professor. While crossing a street a watering-cart let its flood loose upon him. The professor quietly raised his umbrella and walked two blocks before he discovered that the sun was shining brightly.

## OUT TO SEA.

BY MRS. C. J. SWAINE.

Out to sea our white-winged vessels glide,  
 And we dream not of sad to-morrow,  
 But anon, dark clouds the sunbeams hide,  
 While we bow our heads in silent sorrow.  
 Wind and tide!  
 Out to sea our white-winged vessels glide.

Where the cypress and the orange blend,  
 In the shadow, oft our vessels linger,  
 And, beneath the deepening gloom we bend,  
 Twining a frail wreath with trembling fingers,  
 For a friend;  
 Where the cypress and the orange blend.

Sweet and sad, our dreams of bright-things fled;  
 Angel ones, of beauty, sweet and fearless,  
 Plumed their snowy wings, and swiftly sped  
 To their homes; and left our spirits cheerless.  
 Gone, not dead!  
 Sweet and sad our dreams of bright-things fled.

Darker dreams may wake for death a prayer;  
 Starry eyes, that beamed with love's bright  
 splendor,  
 May grow dim, and lips no smile may wear  
 Which once whispered accents, sweet and tender.  
 Change and care!  
 Darker dreams may wake for death a prayer.

We are dreamers, 'mid the stars and flowers;  
 We are voyagers on the stormy billows;  
 On Deaths' Isle we moor these barques of ours,  
 And lie down to sleep 'neath weeping-willows.  
 Moonlight-hours!  
 We are dreamers 'mid the stars and flowers.

Yet the Christ of God has gone before,  
 O'er the billows of this stormy life,  
 And he beckons to a brighter shore  
 Where is ended all of earthly strife:  
 Weep no more;  
 Lo, the Christ of God has gone before.

## MIDNAPPORE LIFE.

BY MRS. S. P. BACHELER.

## OUR JAIL ACCOMMODATIONS.

The Midnapore district jail is just on the borders of the native part of the town. It used to be an old Maharratta fort, but fell into English hands, near 1757, just after the battle of Plassy. It may be four hundred years old. These Maharrattas were a wild, fierce people, occupying a part of Central Asia, but marauding hordes, in many directions. They used to have terrible fights with the Mohammedans, and sometimes this district would be held by one side, and sometimes by the other. It seems that the Maharrattas must have been rather given to forts, their plan having been to build a strong fort in the heart of a country they wanted to live in, for a time, and then to help themselves to what they wanted, all around, having the fort for a place of refuge. I know of four of these forts, each one unlike every other. The district jail was a grim, solid masonry structure, with large bastions, the last of which was knocked down ten years ago. Another one, three miles to the west of us, is called Gope—a small round hill, level on the top, and surrounded with a solid stone wall, of laterite. A part of the wall only remains, and one bastion. This is our Midnapore "Lion," a great place "to go to." The river winding near is lovely, and just around and below, the land is broken. The sides of the hill are rough and covered with trees, ferns and wild flowers. We go up there to get breath, and be happy for an hour or so, and the children enjoy it very much. Another one, about thirty miles from us on the Chibassara road, is made of earth, and seems from the road to be a hill—but in climbing up the sides to the top, one looks down into an enormous cellar.

Another one, about fifty miles southwest of us (supposed to be Maharratta), must be very ancient. It appears to have been square—the sides about half a mile long—made of earth and very high; about in the center are massive walls of solid masonry. Many curious things are in and about it. But to return to our "jail accommodations." The district jail averages from three to four hundred inmates, all in for short terms.

At the west of us an eighth of a mile, is the central jail. The walls are in the form of a long diamond, and inclose 32 square acres.

The inmates average over a thousand, and are in for long terms. The inclosed grounds around the jail are laid out handsomely, and the whole establishment is an ornament to the town. It stands on the highest land in town, and is seen for a long distance from all directions. Our house is a foot and a half lower, so we, too, are rather "up."

At the west of the district-jail, is an old cemetery, surrounded on all sides by a high, thick wall. It is nearly filled with curious old monuments. No one has been buried there for many years. It is a sacred place to us, for there lie two of our own number. In 1840 the second Mrs. Phillips finished a short, sweet life, and found a quiet resting place there, and five years after, the first Mrs. Bachelier was laid by her side. One monument with a double tablet, marks the spot where the two young wives and mothers sleep in peace.

## OUR COURT ARRANGEMENTS.

It may well be supposed that in so large a district, there would be a demand and supply in the matter of courts. There are ten courts in constant session in Midnapore, each one carried on by its own departmental official. In addition to these courts, there are three sub-divisions; one at Tomlook forty miles east, one at Contal sixty southeast, and one at Chatal forty north. The judge, Mr. Cornell, is a true friend to missions, and so is his wife.

The Superintendent of the two jails is a son of Sir Cecil Beadon. The other day, he sent a donation of rupees 20 for Zennanas, and is a monthly subscriber. The rains have set in so good earnest. We are well and very happy in our work.

\*This district is somewhere about 65 miles from north to south and 80 from east to west, and contains about 5,000,000 inhabitants.







## The Morning Star.

WEDNESDAY, JULY 27, 1881.

G. F. MOSHER, Editor.

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

## COLLEGE GRADUATES IN THE MINISTRY.

There is a brief article by Mr. Charles F. Thwing in the August number of the *International Review*, in which he has collected statistics to show that the percentage of the graduates from Harvard, Yale, Princeton, Brown, Columbia, Amherst and Oberlin colleges, entering the ministry, has steadily declined. For the first fifty years nearly half of the graduates from Harvard and Yale entered the ministry; now less than one-sixteenth from the former college and one-sixth from the latter enter that profession. A similar falling off is shown in the case of the other colleges mentioned, and Mr. Thwing argues that this represents a general truth, namely, that "the percentage of graduates of American colleges entering the clerical profession has, since the establishment of the oldest college in 1636, suffered a constant and enormous decrease."

The causes assigned for this decrease are direct and indirect, the former being embraced in the general consideration that the demand for ministers has lessened, and the latter being mainly accounted for (1) in the skepticism of the time, and (2) in the increased number of graduates entering mercantile life.

As explaining the cause of the lessened demand for ministers Mr. Thwing cites the diminished attendance at church service, the increased compactness of the population so that one minister can take the care of more people, and (save the mark!) the rise of the Methodist church, which is alleged to have a much smaller percentage of college graduates in its ministry than any of the other leading denominations.

Now of the smaller percentage of college-bred ministers and of church-going people, it is pertinent to say that the loss in number by no means represents a loss in vital godliness or voluntary Christian service. In the first years of the history of the older colleges such a thing as experimental religion was almost the last qualification thought of in a candidate for the ministry. The people, too, were compelled to attend church on pain of fine. One can readily admit that piety in the ministry and voluntarism on the part of church-attendants give far greater significance and value to a smaller number, even, of clergymen and worshippers, than a formal ministry and compulsory attendance would give to a comparatively larger number in former times. And no one will deny the piety of the ministry, or the voluntarism of the church-attendance, of the present day.

But while it is true that more graduates from the older colleges enter the mercantile profession than formerly, it is also true that a larger percentage of young men from mercantile families enters those colleges than formerly, and that the younger colleges in New England and the West furnish encouraging examples of fidelity to Christian teaching and of self-denying labor for Christ's sake. Whatever may be true of the graduates from the colleges that Mr. Thwing has cited, it is not true that the great cause of the Master is suffering in any such manner, nor at all, as he has implied. The building of the true church on earth and the advancement of true religion require something in addition to the exercise of intellectual accomplishments. They require piety, and consecration, and love for the work; and certainly these qualities never before characterized this service, both at home and in foreign fields, as they do to-day.

## THE LATE DEAN OF WESTMINSTER.

The cable announces the death of Arthur P. Stanley, the dean of Westminster and leader of the broad church party in the English Establishment. A sudden chill on the 7th of July caused erysipelas, ending suddenly in his death on Monday of last week. Born in Alderley, England, December 13, 1815, where his father was rector of the parish, he entered the famous Rugby school at the age of fourteen and when nineteen years of age he entered Oxford, taking his bachelor's degree at the age of twenty-two.

The Dean was universally beloved. People who had not seen his face, which was sure thereafter to be one of the radiant centers in the mind's portrait gallery, or heard his voice, which continued thenceforth to woo and delight them, have been so widely attracted to his writings, and almost always with a sense of being charmed as well as instructed, that we hardly need to qualify that adverb. Born of religious parents he early became noted for the strength of his religious convictions, and he is said to be the veritable Arthur who won "Tom Brown's" (Mr. Thomas Hughes') heart at Rugby by kneeling in the midst of a crowd of rough, noisy boys and saying his prayers before going to bed. A brilliant scholar, his brilliancy being the light from a fine intellect, he early won distinction as a col-

legiate professor, author, lecturer, and traveler. He had ever been a favorite with the English Queen. His wife was one of her most intimate friends, and it was he who accompanied the Prince of Wales on his Eastern tour. Having declined many tempting ecclesiastical appointments he at length, in 1864, became Dean of Westminster, in London, and his cultured, generous and loving ministry there has added a new charm to the associations of the place. Although he was the recognized leader of the liberal or "Broad church" party in England, he was neither radical nor impulsive in his methods. That he was not always consistently logical we fear must be admitted after his late deliverance on the rite of baptism.

He was singularly humble, and as self-watchful as he was anxious for the highest welfare of others. In one of his addresses occurs this passage:

To be humble; to be willing to hear of our faults, and to have them corrected; to know that we have that within us which needs to be constantly forgiven; to feel that we are always needing the help of One greater than ourselves to lead us right; not merely to say that we are miserable sinners, like all the rest of the world, but to acknowledge some special miserable sin of which we have been guilty on one special year and day, and in which we feel that we are guilty as others are not guilty; to be on the watch for every opportunity of improvement, and growth in goodness and wisdom,—this is indeed the first beginning of a holy and a happy life.

Dean Stanley's fame was nearly as great as a literary man as it was as a Christian minister and theologian. His published writings, following the "Life of Dr. Arnold" by which he first became widely known, include "Stories and Essays on the Apostolic Age," "Memoir of Bishop Stanley," "The Epistles to the Corinthians," "Sinai and Palestine in Connection with their History," "Sermons on the Unity of Evangelical and Apostolic Teaching," "Lectures on the History of the Eastern Church," "Sermons preached in the East," with an appendix on his second visit to Palestine with H. R. H. the Prince of Wales; "Lectures on the History of the Jewish Church," "Encouragements of Ordination," "Reasonable, Holy and Living Sacrifice: a Sermon," "Creation of Man: a Sermon," "Sermon: Dedication of Westminster Abbey, the 800th Anniversary," "Historical Memorials of Westminster Abbey," "The three Irish Churches: an Historical Address," "Essays on Church and State," "The Athanasian Creed: with a preface on the general recommendations of the Ritual Commission," and "Lectures on the History of the Church of Scotland." He has contributed various articles to reviews and magazines, and many papers to Dr. Smith's "Dictionary of Classical Biography," and "Dictionary of the Bible," to the "Transactions of the Archaeological Institute," and to the Quarterly and Edinburgh Reviews.

Dean Stanley visited this country three years ago, where he largely increased the number of his warm personal friends. His culture and refined tastes did not bar the common people from his love and sympathy, and it is believed that he did more to reveal the principle of Christianity to the people, and to enable them to see its broad and loving character, than any other man in the English Church.

## THE OCEAN PARK MEETINGS.

We anticipate much pleasant intercourse and real spiritual and intellectual profit from the approaching meetings at Old Orchard. They will mark a new era in the life of our people—or, perhaps we would better say a return to a former era, when the fathers were accustomed "to praise in the gates of the tents of the Lord"—that is to say, in barns and groves. One advantage we hope will be in the bringing of many people together, and in the increase of acquaintanceship. We hear many people, young and old, speaking of the acquaintances they formed at Weirs, last summer, and expressing pleasure in the prospect of renewing the same next week. The children especially share in this phase of the gatherings, and in the years to come doubtless the friendships and associations formed at these popular assemblies will be a means of binding the people together in harmonious Christian work.

The programme is arranged to suit all tastes and preferences, and those who can not attend all the meetings will readily select such a portion of the exercises as will be most agreeable to them. Temperance, Sunday-schools, Missions, Education, Christian experience, a ministerial institute, and all the movements of the day, calculated to interest and profit the people, will be represented.

Nothing need be said by way of introducing the reader to Old Orchard itself, for there are very few people who do not know of its attractions. The location selected by our people for their summer home is a charming one, and, including the beach and the grove, there is none better in that whole stretch of shore. Already a goodly number of cottages are erected, but the newness of the enterprise will suggest a reason why visitors should not expect to find too many of these, and also why they should go there resolved to bear cheerfully all strains upon their patience or ease, so far as entertainment and the conveniences of living are concerned. But we are assured that entertainment will be ample and comfortable enough. Visitors will of course provide themselves with comfortable clothing, for the nights and mornings at least will be cool.

While the desire for rest and recreation should properly enter into the purpose in going to the meetings, let us seek first to make them spiritually profitable, and let us begin now, by fervently praying that the Father's blessing may attend them. Let us seek to be blessed ourselves in attending the meetings, and also to contribute to the means of blessing others. If we can come away with renewed and deepened consecration to God's service, it will be infinitely better than all physical or temporal profit.

## CATHOLIC PILGRIMAGES.

The French-Canadian Roman Catholics are very fond of "pilgrimages." Great numbers of them resident in the United States are in the habit of going, every year or two, on a pilgrimage to their native land, Montreal being most generally the objective point. The practice is observed as a religious duty; and presumably there is, to their superstitious minds, some virtue and merit in thus frequently visiting the country and place which is the center of power for their church on this continent. Regarded in this light the custom is a very appropriate one for American Catholics, surrounded as they are by liberal and enlightening influences which are anything but conducive to the strengthening of their faith. These "pilgrims" make a point of worshipping at the magnificent church of "Notre Dame de Lourdes," in Montreal—supposed to be of significant importance as a religious act—while the great "Parish Church" is always visited, more perhaps, out of curiosity.

Then there are pilgrimages to the shrine of *La Bonne Ste. Anne*, at one of the uncounted places bearing that name (Saint Anne) in the Province of Quebec. Thousands of invalids, cripples and of those in any way afflicted, flock to this place every summer, where miraculous cures are said to be wrought by the "Good Saint," similar to those performed by "Our Lady of Lourdes," in France.

Pilgrimages of a far less romantic character, but which testify even more forcibly to the ignorant zeal and superstition of these people, are performed by the faithful, at home, on certain occasions, such as, for instance, a "Jubilee" proclaimed by the Pontiff at Rome. This event is observed by the people,—men and women, old and young, alike—of one parish marching in procession to the church of another parish, which is usually selected at so great a distance as to make the task a sufficiently painful one. The "Jubilee" proclamation requires that this visit or pilgrimage be made a certain number of times—always on Sunday—during the season, and the most inclement weather is hardly sufficient cause for a postponement. In cities these procession pilgrimages are a public nuisance, for they impede travel by obstructing the streets.

This is one of the features of Catholicism which though of minor importance, are so out of place in this age of the world that they are suggestive of a not very distant decay of the entire system. Founded on superstition and maintained by ignorance, it can not long stand before the light of the present day.

ANTHONY MEMORIAL HALL. Two \$100 subscriptions, one of \$50, and other smaller ones have been paid on the proposal in the last *Star*. We shall be glad to announce weekly receipts till the \$3000 are raised, and Storor College has a hall such as its necessities require.

## BRIEF NOTES.

The present King of Abyssinia cuts off the noses of those who take snuff and the lips of those who smoke.

They have an irreverent Chief of Police at Jersey City. He has ordered the arrest of the "Salvation Army" as a street nuisance.

A leading London journal says the English revisers of the New Testament would have done well to pay more attention to American renderings. We thought they would begin to see it in time.

The *Watch Tower* can not exactly mean that "when Giteau's almost fatal bullet struck President Garfield, it reached the heart of a great nation." Bullets in the heart are fatal. But "the Government still lives."

Hon. George W. Julian characterizes the scheme of "pacification" and "final settlement" which was launched in 1850, in connection with the Anti-Slavery struggle, as "the futile attempt of legislative diplomacy to escape the fatal logic of antecedent facts."

Giteau is convinced that he made a mistake in supposing that he was directed by the Almighty to kill President Garfield. He thinks God has ordered that the President shall not be killed, and therefore says he would not attempt it again if he had a chance.

Prof. Phelps believes that spiritualism is an extensive and still growing delusion, and that the clergy ought to have opinions which as theologians, they are "willing to be responsible for, and which shall commend themselves to the good sense and the Biblical faith of their hearers."

"My duty," says Judge Black in his demolishing answer to Col. Ingersoll's tirade against the Christian religion, "is analogous to that of the policeman who would silence a rude disturber of the congregation by telling him that his clamor is false, and his conduct an offense against public decency."

Enoch Long, a prominent anti-slavery man, who was wounded in defending Lovejoy's printing-office from the attack of a mob during the memorable slavery riots, died at Alton, Ill., last Wednesday, aged ninety-one years. He was a native of New Hampshire, went to Illinois in 1814, and was one of the founders of Presbyterianism in that state.

The *Missionary Helper* holds on its way. The number for July—August contains a good variety of matter, calculated to awake an intelligent interest in missionary work at home and abroad. The "Reminiscences" that are appearing in the *Helper*, by Mrs. Hills, giving the history of the foreign missionary enterprise, ought to be published in book form. Might it not be profitable for the Board to undertake their publication?

[Continued from first page.]

## Holland Purchase Yearly Meeting.

The Holland Purchase Y. M. held its last session with the church at Pike, N. Y., June 17—19. Its organization was effected by electing Rev. J. H. Durkee, Moderator. All the Q. M.'s were represented by delegates and all but one—the Chautauqua—by letter. Rev. O. J. Moon, corresponding delegate from the Ontario Y. M., Canada, was also present. The Q. M. letters and reports expressed great confidence in the advancement, for the year to come, of all our denominational interests and the whole field presents a more hopeful aspect. Several church buildings are in process of construction and our self-reliance and trust in God promises to solve the problem of greater success by each church working it out for itself. The religious services were greatly enjoyed, especially the prayer and testimony meetings. Spiritual sermons were preached by Rev's. Bryant, Loebe, Moon, Sister Bassett and others. The ladies Missionary meeting conducted by Sister Bates was very interesting. The Sabbath collection amounted to \$67.15, of which \$50.00 was the gift of Sister Bristol. Rev. M. W. Spencer was elected corresponding delegate to the Ontario Y. M. and the following named persons were elected delegates to the Central Association: Revs. Steele, Durkee, Bates, Bryant, Bassett, Fowler, Hyatt, Marsden, Plumb, Bro. N. C. McKoon, and Sisters Bates, McKoon, Marsden, Crowell, and Julia Sargent. The following resolutions were adopted:

Resolved, 1. That we request our churches to deed all property held for church purposes, in trust for their own use during existence, to the Central Association of Open Communion Baptists, to be used by it when sold, as a church building fund.

2. That it is the imperative duty of each lover of his country and to himself and to his God to use any and every means in his power, by prayer, precept and example or by the ballot even, to crush down and to crush out the deadly viper Intemperance, that so largely threatens our country's ruin.

3. That we look with pride and gratitude upon the growth and work of our noble college at Hillsdale and recognize it as a power for good to our cause in the great central and western States, and that it is now returning to the churches abundant reward for the sacrifice and trials thus far devoted to its development, and that the most desired results for the money invested and the work done will not be fully realized till the Theological Department of the college is more amply endowed and its corps of instructors so reinforced that our young men there preparing for the ministry may enjoy as good advantages as can be found in any theological school in the land, and that our brotherhood now increased in wealth ought to contribute funds so as to add two more Professors to the Theological Department of the college, without which its work is sadly crippled and its usefulness hindered.

4. That in the death of Rev. Benj. McKoon, full of years and ripe for the harvest, we have been called to part with a broad-minded, hard-working, devout and brave minister of Christ, the fruitage of whose labors is abundant in all parts of our State in the form of souls saved and churches planted.

J. L. HIGGEE, Clerk.

## No. Kansas and So. Nebraska Y. M.

The last session of the Northern Kansas & Southern Nebraska Yearly Meeting was held with the Mill Creek church, Washington Co., Kansas, Sept. 3—4, 1880.

The Quarterly Meetings were quite well represented and the delegates and visiting brethren and sisters were pleased to be able to greet each other again, at another annual convocation.

The scenes of by-gone days were vividly called to mind when we used to meet in the older States with larger bodies; better facilities for travel, more commodious dwellings, and more spacious houses of worship, were enjoyed;—but each accepting the situation, none were heard to say, "the former days were better than these," but all seemed disposed to make the season one of profit and success. In the Ministers' Conference a precious season was enjoyed, a free interchange of thought producing greater harmony of views as well as a feast of reason and flow of soul.

The business of the Yearly Meeting proper was conducted with despatch and in the main harmony prevailed in our councils and deliberations. Though oppressed by circumstances and circumscribed by limited means the delegates were disposed to devise liberal things for God and his cause.

The next session was awarded to the Jefferson Co. Q. M., Neb. At the last session of the Quarterly Meeting the 1st inst., it was decided to hold the next annual meeting with the Fairbury church—which is located about six miles north-east of the town—beginning on the Friday before the first Sabbath in September next (the second day of Sept.) at 10 o'clock, A. M. There will be conveyances at Fairbury in waiting at the depot on the arrival of the Western and Eastern trains to convey any persons to the place of meeting who may wish to attend. A general attendance is earnestly desired and solicited. The Ministers' Conference will convene on Thursday, the day before the Y. M., and continue one day—beginning at 10 o'clock A. M., sharp.

S. F. SMITH, Clerk.

## Pennsylvania.

The F. B. church in Belleveron has just completed repairing its house of worship, at a cost of \$200. While the repairs were being made, by kind invitation the congregation worshipped, on one Sabbath, with the Presbyterian church, and on the next Sabbath, with the Methodist church, the pastor of our church preaching on each occasion.

## Ministers and Churches.

## Eastern.

## Maine.

Eight persons were received by baptism into the Main St., Lewiston, church on the 1st and 2nd Sundays of July.

Rev. B. S. Gerry reports encouraging prospects in the Sebect Q. M. Although the faithful labors of several ministers who have gone to other fields are missed, yet others are coming in to fill the vacancies, and most of the churches are now supplied. Rev. E. C. Cook is at Dover where Rev. S. C. Whitcomb (now at Pittsfield) has labored several years; Bro. L. W. Gowen of Bates College is pastor of Milo and Lagrange churches, and Bro. J. D. Smiley from Bangor Seminary is pastor of the Abbot and North Guilford churches.

Rev. D. C. Burr writes that he shall close a pastorate, of a little more than four years, with the 1st Georgetown church on the last Sabbath of this month. His connection with this church has been very pleasant and attended with a fair share of spiritual prosperity. This is a pleasant and important field of labor, being one of the oldest churches in the denomination (one hundred years old this fall). A good and appreciative congregation, reliable brethren and sisters, scores of unconverted to be won to Christ, new and convenient parsonage buildings and a comfortable church edifice,—make it a desirable field of labor for a man of God, who will be heartily received by the people. Bro. Burr is at liberty to correspond with any church desiring a pastor.

The church in Calais, under Bro. C. I. F. Thompson, has done finely the past year. There has been a good number of conversions and recommitments, and over \$700 has been expended on the chapel. The house was formally rededicated July 10th by the State Missionary, and the Lord's Table was spread for the first time for years past. The chapel is located very pleasantly, and at a central point for the twelve thousand people of Calais, Mill Town and St. Stephen. Our people at Danforth are struggling hard to build a house of worship, and Rev. J. W. Carr is making an earnest effort to plant our cause in that thriving business center. "Danforth and Calais," says the State Missionary, "are all the important points in Washington County where we have an interest, and these points we should care for. Bros. Carr and Thompson must be helped, and they and the cause they are serving richly merit it."

An auxiliary of the Woman's Missionary Society was organized at Steep Falls, July 20, with twelve members. The work has but just begun and an increase in members and interest is expected. There is a good religious interest in the church; one has recently made a public profession of religion. The young people of the church and society, gave a Lawn Party, to aid in paying a small debt contracted for repairs and additions to the parsonage buildings. The party was a success, and they realized a benefit of \$28.

## New Hampshire.

On Sunday morning, July 17, Rev. D. H. Adams, pastor of the church at Farmington, baptized 12 persons. Within the past six months 25 have been welcomed to the fellowship of this church, 24 by baptism and 11 by letter.

Rev. H. T. Barnard baptized six persons July 10th, who united with the 1st Ossipee & Wakefield church. More are to go forward soon. The congregation of the 1st Effingham church, where Bro. B. preaches one-half of the Sabbath afternoon, is largely increased; and its prayer meetings are more interesting and spiritual.

The church at Lake Village is enjoying a quiet but gratifying prosperity under the pastoral care of Rev. C. E. Cate. They have carried a burdensome debt ever since the building of the meeting-house. On the 10th inst. the last dollar needed for its payment, was raised, and in addition thereto a considerable sum for needed repairs. There has been a manifest quickening in the spiritual life of the membership, and one young man has recently begun a Christian life. There is reason to hope that there are "more to follow."

The E. Baptists of Whitefield have just purchased a fine two-story house for a parsonage. The house was built a few years ago by Mr. Asa D. Hill, is located on the hill at the north of the village proper and commands a fine view of the surrounding mountains.

## New York.

The Elmira church (for several months without a pastor, owing to the sickness of Bro. G. W. Knapp) is now very acceptably supplied by Rev. J. S. Harrington of Hillsdale College, Mich. Bro. Knapp's health is much improved and he hopes to be able to resume work by Sept. next. Bro. O. S. Brown is still "holding the fort" at Veteran. At last Q. M. the letter from that church stated, congregation on the increase, social meetings better attended, with an increasing spiritual interest.

Rev. J. C. Steele writes:—"The last General Quarterly Meeting, held at Pike, was a very enjoyable and profitable meeting. The Pike church has laid the foundations of a fine brick church and expects to dedicate it next fall. Rev. Jackson of Varysburg, is slowly recovering from a severe fit of sickness. 'God would not yet let the old soldier go.' Dale church seems to be prospering and is desiring to do liberal things. Last news they were lifting some hundreds upon the David Marks Professorship. May God bless them. Dr. Ball spent July 17th with them. He reports the new church edifice at Buffalo nearly up to first floor. Bro. Lord, Dr. Lord's son, of Hillsdale, is supplying at Buffalo at present. I hear his sermon at Pike was well liked, as also a sermon preached by Sister Carrie Bassett of West Falls. The Attica church lately received two to membership."

## Virginia.

A Free Baptist church was organized at Salem, Page Co., Sunday, March 29, by Rev. J. W. Jenkins. Since then Bro. Jenkins has organized a Sabbath-school (of twenty-five), baptized and received three more persons into the church at the same point. The church is small, consisting of 8 members, but this is the beginning of that which promises to have a steady growth. The Luray church is no longer without a pastor. They have secured Rev. W. P. Fisher, who entered his new field several months ago. Bro. Fisher labored 9 years with the Martinsburg church, and now leaves many warm-hearted brethren and friends behind who are not willing to exchange for another. Four persons were baptized, and 7 added to the church at Berryville, by Rev. C. C. Wainwright, Sunday, May 8. Bro. Wainwright has had the oversight of the Berryville church, but this, added to his pastoral labors at Charlestown, being too great a task for his physical strength, Bro. A. W. Adams (a student of Storor College) has consented to labor a while at Berryville.

## West Virginia.

The Beatty's Run church, in Jackson Co., is enjoying a precious revival of religion. Three

were baptized and one reclaimed during a meeting held in July. Others are seeking salvation. The church has concluded to unite temporarily with the Jackson (Ohio) Q. M.

## Maryland.

Rev. B. F. Fox writes from Shepherdstown, W. Va.:—"Harper's Ferry Q. M. held its July session with the church in Pleasant Valley, Md., on the 9th and 10th inst. There were seven ministers, a good number of delegates, and many others in attendance. This was the first session ever held in the Valley, and it seemed to be very encouraging to the brethren and friends of the church. The spirit of the meeting, the natural surroundings, the hospitality of Bro. T. N. Blackburn (the pastor) and his people, made all feel that it was, in fact, a very pleasant Valley to be in."

## Western.

## Michigan.

Rev. H. Perry has settled as pastor with the New Haven church; commenced his labors July 3. The church is hopeful and looks for prosperity under the leadership of one full of love and experience; and the Q. M. will be greatly strengthened. Rev. L. C. Kerr is yet in poor health but somewhat improving. Riley Center church received one by baptism July 2, and Capac church one by letter July 16.

## Iowa.

Tripoli church is still without a pastor. Rev. J. H. Moxom, the State Home Missionary, has visited them several Sabbaths. Two were added to their membership at the last covenant meeting.

## Kansas.

Rev. O. T. Clark, Home Mission Agent of the Norton Co. Q. M., reports that he has received for distribution during the past year, clothing and books, which he estimates at the value of \$780.00; also, money to pay freight on goods received, \$15.50; ditto for seed and bread, \$43.00; for missionary's salary, \$33.00. He also acknowledges presents received by himself and Rev. Mr. Holloway, estimated at \$79.21. His report shows that he has expended for missionary purposes \$2.55 more than he has received.

## Quarterly Meetings.

MARION (O.) Q. M.—Held its summer session with the Claridon church, July 3, 4, 5. The farmers being in the midst of their harvest the attendance was not so large as usual. The excitement arising from the attempted assassination of Pres. Garfield, diverted the minds of the people largely from the religious features of the occasion. Their interest took the form of indignation against the assassin, sympathy for the President and his family and religious patriotism in general. Collection given to Home and Foreign Missions.

S. D. BATES, Clerk.

EDGECOMB Q. M.—Held its June session with the 1st Phippsburg church. Several excellent sermons were preached, and the social meeting, which was characterized by deep spirituality, and could not fail to produce good results. We hope to organize an auxiliary to the Woman's Missionary Society at our next quarterly session, which will be convened with the Edgecomb church, Sept. 8, 10, 11.

H. ATWOOD, Clerk.

NORTON CO. (Kan.) Q. M.—Held its last session July 8—10 with Lenora church. We realized the presence of the Lord. Good edification of both ministers and members; business transacted harmoniously; the religious features of the occasion, seemingly, to all—especially to the writer, it being the first time we have had the privilege of attending since leaving Ohio. Sermons satisfactorily delivered, and seemingly well appreciated; congregation large. After sermon on Sunday morning, by the writer, an enjoyable communion season was held, at the conclusion of which two persons were baptized by the pastor, Elder O. T. Clark. Excellent discourses were preached by Elders Daily and Millard and Rev. Mr. George (Congregationalist), and Rev. Tegar, one of our licentiates, who is alive in the cause and gives promise for the future. Eld. Clark and wife very earnest workers and they have done a noble work in this far-off frontier field, through the highly appreciated donations of many friends of Home Missions—and more especially, the noble women of the Woman's Mission Society, as was observed by Bro. and Sister Clark's report to the Q. M., which was sanctioned by vote of the Q. M. A vote of thanks to the Women's Soc. and others was also passed, and it was voted to continue Bro. and Sister Clark in the same work the ensuing year. The writer was appointed to make out this report and forward it to the *Morning Star* and *Missionary Helper*.

JOSEPH MASTERS.

MCDONOUGH Q. M.—The June session was one of usual interest. The attendance was not large. Reports were generally encouraging. Preaching by W. Cooper, W. A. Phillips, O. Cooper, C. Steere. We need and feel that we must have, a gracious revival throughout the Q. M. soon. Brethren, do pray for us. Next session with the German church; opening sermon by Rev. J. Steere.

W. A. PHILLIPS, Clerk.

SPAFFORD Q. M.—Held its last session with the Virgil & Dryden church, June 11, 12. Chose Rev. J. A. moderator. Most of the churches were represented by letter and delegation. The meetings were quite interesting. Next session with the Horford church, Sept. 10, 11; Conference Friday previous at 6 o'clock P. M.

JOHN TYLER, Clerk.

JACKSON Q. M.—Held its summer session with the Igou Hill church, July 16, 17. The Beatty's Run church, recently organized in West Va., was received into the Q. M. J. J. Peden was licensed to preach the gospel for one year. Elected R. B. Chapman, J. Oiler, G. W. Dyke and T. E. Peden delegates to Y. M.

Next session with the Wellston church.

THOS. E. PEDEN, Clerk.

HANCOCK & QUINCY Q. M.—Held its last session with the Fairview church. No delegates from abroad except Bro. Jefferys from Paloma. Letters from Fairview, Paloma and Wheatland. Business meetings harmonious; the expiring officers re-elected. Bro. W. S. Smith made delegate to Y. M. Three expected ministers were unavoidably absent, Bro. Smith being the only one present. Collection \$2.20.

Next session with the Wheatland church of Terre Haute, July 29—31. Let us have a larger delegation from abroad than at last session.

R. MASON HIBBARD, Clerk.

NEW ORLEANS Q. M.—Held its July session with the Jefferson church, July 1—3. All the churches belonging to the Q. M. were represented by delegates and letters. The business was harmonious and interesting. All the churches report good prospects for the future.

Next session with the church in Algiers on Friday before the 1st Sabbath in October.

J. BLACKSTONE, Clerk.

WASPINCUM (Io.) Q. M.—Held its June session with the Pleasant Hill church. A good season was enjoyed and we trust that good was done in the name of the Master.

Next session with the Pleasant Valley church, commencing Friday, Sept. 2, at 2 o'clock P. M.

D. C. CURTIS, Clerk.

SEBEC Q. M.—Held its June session with the So. Dover church, 17—19. Most of the churches were represented by letter and delegates. The business was very harmoniously attended to; the social meetings were interesting and spiritual. We were favored with a large delegation from the Essex Q. M.—Rev. and letter: the business, A. P. Andrews, F. P. Wormwood, J. Mes.,







## Poetry.

## INCOMPLETENESS.

Nothing resting in its own completeness  
Can have worth or beauty; but alone,  
Because it lends or tends to further sweetness,  
Fuller, higher, deeper than its own.

Spring's real glory dwells not in the meaning,  
Gracious though it be, of her blue hours;  
But is hidden in her tender leaning  
Toward the summer's richer wealth of flowers.

Dawn is fair, because her mists fade slowly  
Into day, which floods the world with light;  
Twilight's mystery is so sweet and holy  
Just because it ends in starry night.

Life is only bright when it proceedeth  
Toward a truer, deeper light above;  
Human love is sweetness, when it leadeth  
To a more divine and perfect love.

Childhood's smiles unconscious grace borrow  
From strife that in a far-off future lies;  
And angel glances veiled now by life's sorrow  
Draw our hearts to some beloved eyes.

Learn the mystery of progressing duty:  
Do not call each glorious change decay;  
But know we only hold our treasures truly,  
When it seems as if they passed away.

Nor dare to blame God's gifts for incompleteness:  
In that want their beauty lies; they roll  
Toward some infinite depth of love and sweetness,  
—*Adelaide Proctor.*

## BABY'S CURL.

I found, to-day, amid some treasured things—  
Kept long with loving care—  
Some faded flowers, love notes and broken  
rings,  
And—dearest of all love's offerings—  
This little curl of hair.

The silent, burning tears fell unexpressed  
For the dear curly head  
My willing fingers have so oft caressed,  
Till every childish grief was soothed to rest,  
In number with my dead.

Never again my eager hands shall stray  
Amid the clustering hair,  
Where in the long ago this sweet curl lay;  
For the dear head is lying far away,  
Beyond my love and care;

Beyond the reach and need of love's caress;  
The precious, curly head  
Can never feel again my warm lips' press,  
Or know with what a depth of tenderness  
I hold this silent thread.

What wonder that the tears fall thick and fast,  
Here in the twilight dim?  
For this, my darling's ringlet, is the last  
And only relic of a sacred past!  
'Tis all I have of him.

—*Selected.*

## Family Circle.

## MISS MARTYN'S SPHERE.

Miss Martyn graduated from the seminary at N— with honor. Her mind was fairly developed. Her character was decided. She was in many respects a model young lady. She had imbibed an idea, however, that some great things lay before her in life that she was destined to accomplish. She had not gained this from novel-reading, but from sentences dropped in private meetings, and from good advice of instructors. She did not expect to be a missionary or a missionary's wife, for none of her lovers were sufficiently self-denying to mark out such a career for themselves.

So, the excitement of Commencement over, she tossed her "sheepskin" into her trunk, strapped it, and seated herself in the cars, homeward bound; the old life over, the new begun. She studied her fellow-passengers, and wondered if through any circumstances she might find any one of them the link to the new life. The hours passed on. The dust flew. The sun streamed in at the windows. She sank down in her seat wilted, conscious only of a desire to rest; with a ludicrous introspection, seeing herself through the dust and grim, after a day's journey, "Well, life may be like this after all, and may end in dirt, dust and humiliation."

She passed the first year at home, in the performance of home duties. She received calls, entertained her friends; she read, she lived and yet she did not live.

The next three years passed. Her name was in the catalogue of B— Seminary, principal of the Ladies' Department. I met her at the end of the third year.

"Belle; tell me about your life. Are you satisfied?"

"No!"

"Your position was good?"

"Delightful!"

"When I'm dusting the chairs and putting the parlor in order I sometimes envy you."

"You have no need, Ruth. Opportunities do not make people. I've failed, I think. To be sure there was Minnie Bane, who became a Christian, but it was her room-mate's influence. I only turned down a leaf in her Bible once for her."

"Mollie Boyce is going to be a missionary."

"Yes, but it was not I who inspired her. It was that little cripple girl who filled her mind with items from her scrap-book. She made Mollie a missionary."

"But you?"

"What could I do but give her a few pieces of jingling silver. I didn't help her soul. Ruth, I'm utterly discouraged. It's like that day in the cars; the dust of life is upon me; my eyes are full; I don't see any mission, or anything that I can do. Go on with your dusting. You at least can clean off a little of the soil of

this world, and make a place for your friends to be happy in."

"Belle, what you need is to go out of your sphere for a while."

Belle did get out of her sphere. Strange things happened, and she wondered if she should ever be in again. She almost lost her identity in the utter turn-about which time brought to her. Her father's property was mostly lost; there was left a little farm with a meager support; there was a feeble mother; there were "the boys," and there was herself.

No help for it. She packed away her books, criticism, literature and German. She made work-aprons, rolled up her sleeves and studied her receipt book, and brandished her broomstick when the boys made a mess on her floors. Miss Martyn was not a cross old maid by any means, although she was thirty and there were crow tracks in the corners of her eyes. When she turned her back on the old life, she turned a sunny face toward the new. "Grit," genuine courage, and little prayers at every obstacle, even the green wood the boys brought in for the fires, helped her through. No matter if she didn't know it, she made grand men of these brothers, and they knew afterward what of their success was due their sister.

She lived in this way five years; one brother began business, the other went to college. She received letters from her classmates, and letters from her associate teachers, and rebelled more than once over her life, for she was decidedly human, and could pout as well as pray; but she kept these struggles mostly to herself.

By and by her gowns grew old and shabby, her bonnets old fashioned. Churn, and count the eggs as she would, the old farm didn't pay. One day she had an inspiration. "Father, I've a plan." (She was thirty-five, and had a right to plan). "Rent the farm and let's move to the village."

"Why, Belle, there wouldn't be anything to live on."

"Yes, there would; I can start a store."

"What, you, Belle? What will people say? You with your education?"

"Well, Father, it's come to this: I'm out and need re-furnishing, and this suggests a store—call it a 'ladies' furnishing store'—and I—well I flatter myself I've quite a business head."

"Well, Belle, you surprise me. I'll consider the matter."

But Belle considered it also and found the man for the farm; the store for herself; the house to live in, and woman fashion, carried the day. She started her store. It was a success. The ladies liked her cheerful welcome and easy chair to drop down in. The teachers in the seminary found that this shrewd business woman and former teacher, could give good advice. The school girls liked her bon-bons, and statements of problems. She never abandoned her refinement for an instant, and many a hoydenish girl felt her restraint, and many another received a new inspiration for a better life, for there were cosy chats on rainy days, when she drew the girls lovingly toward her, and over their Algebra stated that great problem of life and death.

So, finally, Miss Martyn began to feel a quiet contentment taking possession of her heart, and though her share in the world's work was very small, she would be faithful in that which was least; the complement of that promise would come in heaven.

Five more years passed and she was forty. She had been so faithful that we human judges would have closed the story with wide-open doors into the world without, where walk her peers, the truly good and cultured. But God had a work for Miss Martyn, and it lay in a narrower way. The door was closed upon even this quiet, cheerful village life. Death closed it when he took her father. The way led back over the four miles of road—to that lonely farm house. No friendly chats now with the village people and school girls. I saw her just before they moved, after the little store was closed, and asked her how she could give it up and go back into the woods to live. She smiled through her tears and said, "Sit down, Ruth, and I will tell you. I have another plan this time. I've been praying and it has all come to me. They can't get to meetings over there and many don't want to go if they could. And there are the children who never go to Sunday-school. I think I can gather them in. I can't preach to them but I can teach them and have little prayer-meetings, and maybe some of the parents who used to be workers will help. I believe God has given me a work to do. So I am happy."

So I bade her good-bye, saw the last load of goods disappear down the road, and went about my house-work, missing her and seldom meeting her now.

Three months later I began to hear of a revival in the Martyn district, and of prayer-meetings, and later Mr. C. went very often there to preach, and week by week we heard of conversions, and always this: "There is a great work being done." Only once I saw my friend. Her face was shining. She pressed my hand and said, "I'm happy now."

This was Miss Martyn's sphere.—*The Advance.*

A man acquires more glory by defending than abusing others.

He who is false to present duty breaks the thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.

## "DON'T TELL MOTHER."

Not long since we passed two little girls, perhaps eight or nine years old. Their arms were thrown around each other in a simple, loving, unaffected manner that quite enchanted us. But the first words we heard them utter dispelled the charm and left a very painful impression.

"I'll tell you something that I am going to do, May, if you will promise not to tell mother a word about it."

If at that early age boys or girls begin to have secrets from their parents, especially from the mother, it does not require a prophet's skill to form a tolerably correct judgment of what the character will be, and the results springing from such tendencies when they arrive at mature age. A disposition to deceive is bad enough, but when a little child arranges to conceal her actions from her mother the outlook is sad indeed.

Whatever may be taught or believed about natural depravity it would be very difficult to imagine that a little child naturally inclines to conceal its actions from the mother, who for the few earliest years at least must, almost of necessity, be with it more than any other one. In such cases it is impossible not to feel that the parents must be held, in part, accountable. Over-strictness in governing children too often proves a temptation to deceive and conceal. When a child first understands that it is under surveillance and all its acts criticised or censured, it becomes uncomfortable, and soon feels frightened, and seeks to escape from the thralldom by prevarication or deceit. To deny, conceal, invent or give an excuse that to a youthful mind appears plausible, if not unanswerable, opens in their childish judgment the readiest way of escape from blame or punishment. Let any one enter on that way and concealment, deceit, and excuses become easy. It will not be long before this course will be taken not merely to avoid punishment or reproach but to secure some pleasure known to have been forbidden.

Young parents often enter upon their new duties with very high ideas. They have theories which, if strictly followed out, will place their nonpareil far above all other babies and bring it into maturity a bright and shining light, only a little lower than the angels. And in its rare development it is expected that the parents' theory will be glorified. It is vain for parents who have had several experiences and many new theories to try to convince the young matrons that there never was a mode of training children that would be suitable for all dispositions, or that fully realized the bright expectations with which they first tried to bring them into daily practice.

Some begin with the idea that implicit, unquestioning, instantaneous obedience must be insisted on, and any hesitation or deviation must be met at once by severe punishment. Children brought up under such a system are the ones most likely to deceive and conceal. Those parents who are thoroughly good and act in the most conscientious manner, in their hearts believing that their theory, "though for the present not joyous but grievous," will in the end work out the peaceable fruits of righteousness, are the ones who in ripper years, taught by that rough schoolmaster, experience, greatly modify if not entirely change their mode of bringing up their younger children. Indeed, finding that strict discipline and rigorous oversight have not entirely perfected their first children, they are in great danger of swinging clear over to the opposite side, and do their last children as much or more harm by being too lenient and indulgent as their first received by needless severity.

Poor children! If parents could only know exactly what spirits they had to deal with, if they had wisdom to guide and govern through love and gentleness, how much less temptation to deceit and concealment—how much more happiness both for parents and children.

Wholesale license and indulgence do not make the happiest child-life, but with all its evils we doubt if it is morally as injurious as over-governing and severity. But whatever mode of training children may be adopted, that is best which is so modified as to teach all, particularly the girls, that the mother is the safest and wisest confidante. Children will make mistakes, but no great harm will follow if they have no secrets from their mother; and they will not be tempted to hide a blunder if they know she will not rebuke sharply but with loving kindness. A girl will not do anything very wrong who has no secrets from her mother. Every girl stands on slippery, unsafe ground the moment she thinks or says, "Don't tell mother." The fewer secrets girls or boys have the safer they are. If there should be a few which may seem important and unavoidable, let the child test the real necessity of encumbering herself with them by taking the mother in partnership. No companionship should be tolerated, no letter written, that she may not know of.

Secrets, mysteries, are bad things for any one, boy or girl, man or woman, but much worse for a girl or woman. We wish we could show the young how much of unrest, trouble and wrong has come through those small mysteries and secrets that many young girls take delight in, but we close with this one item of advice for children of both sexes.

Hide nothing from your mother. Do nothing that you would be ashamed or unwilling to have your father know. If you have done wrong don't wait for them to learn it from others. Go to them and own it, trusting that their love will

enable you to right it. If you have made a mistake look into their eyes with loving boldness and tell them yourself. Prevent others from telling your parents tales of you by taking the whole matter to them, your best friends and advisers, your own self.—*Mrs. H. W. Beecher.*

## THE ROSETTA STONE.

In August, 1799, Mons. Bouchard, a French officer of the artillery, in digging the foundation of a redoubt at Rosetta, which stands at the mouth of the western branch of the Nile, found a curious stone inscribed with various characters, which proved to be in three different languages; that is, the one legend is inscribed three times—once in the old hieroglyphics, again in demotic characters, and the third time in Greek. This stone, which is now held as a priceless treasure in the British Museum, is of a kind known by the learned as black compact basalt. It is four feet long by three feet broad, with one corner broken off, so that no one of the inscriptions is entire, although the larger part of all remains. Scholars saw at once its importance as a probable key to the reading of hieroglyphs, and the Antiquarian Society caused the inscriptions to be engraved and copies generally circulated among the learned men of Europe.

Their attention was, of course, first turned to the Greek, which was found to be a recognition of the royal honors conferred on Ptolemy Epiphanes by the Egyptian priesthood assembled at Memphis; and the concluding sentence directed that the decree should be engraved on a table of hard stone in three ways—in the hieroglyphics, in demotic or ordinary characters of the country, and in Greek. So with this key, coupled with an untold amount of study, the inscriptions on those old tombs and monuments have become intelligible, and we may now learn the names, ages, conditions and frequently something in history of these shriveled old mummies that are exhumed and placed before us after their burial for thousands of years.

## KEEPING BACK A PARDON.

In the Isle of Man, as I was one day walking on the sea-shore, I remember contemplating with thrilling interest an old, gray, ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was hanged one of the best governors the island ever possessed. He had been accused of treachery to the king during the time of civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged. His name is still honored by the many, and you may often hear a pathetic ballad sung to his memory to the music of the spinning wheel.

We must feel horror-struck at the fearful turpitude of that man, who, having a pardon for his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation until we ask ourselves whether God might not point to us and say, "Thou art the man! Thou hast a pardon in thy hands to save thy fellow-creature, not from temporal, but from eternal death. Thou hast a pardon suited to all, sent to all designated for all. Thou hast enjoyed it thyself; but hast thou not kept it back from thy brother, instead of sending it to the end of the earth?"—*Hugh Stowell.*

A pair of horses in an English stable, whose box-stalls adjoined each other, were firm friends. The one which finished his hay first invariably received from the other enough to keep him busy until both lots were consumed. One day one of the horses made his way out of its own loose box, the door of which was unfastened, and found out a bucket of mash which was standing in the entrance of the stable, and taking the opportunity while the coachman was in the loft overhead, he was helping himself freely to its tempting contents. The other horse, which was fastened to his own loose box, caught sight of his friend's proceeding, and neighed loudly, evidently demanding a share for himself, and the servant was astonished to see the horse which was enjoying himself, fill his mouth with the mash and poke his nose through the bars of the loose box for his friend to take it from his mouth. This was done several times.—*Exchange.*

No one ever did a designed injury to another but at the same time he did a much greater to himself.—*Bishop Butler.*

"Twinkle, twinkle, little star," the nursery rhyme so familiar to everybody, has been revised by a committee of eminent scholars, with the following result: Shine with irregular, intermittent light, sparkle at intervals, diminutive, luminous, heavenly body.

How I conjecture, with surprise, not unmixed with uncertainty, what you are, Located, apparently, at such a remote distance from and a light so vastly superior to this earth, the planet we inhabit; Similar in general appearance and refractory powers to the precious primitive octahedron crystal of pure carbon, set in the aerial region surrounding the earth.

\* Or, Swad out with the astro gillaplanes. See Hesio. Pro men benevolente, Act. Mel. Day. Pp. 992. Quisque nunjam satis, Vol. II, chap. 78, t. XIV. Also Hey Didihi Didihi Thecat anthei Hidel, t. XIV. Pp. 674. 1b.

† Not found in the MSS. of the 20th century. Hunc Duce. V. Hugo Dusenbury; sine venire, Puck. Vol. XV, pp. 93-98; objected to by the English committee.

[This also may be rendered "a long ways," in the Vulgate, "like a diamond."

## Literary Review.

A FEARFUL RESPONSIBILITY, and Other Stories. By William D. Howells, author of "The Lady of the Aroostook," "The Undiscovered Country," etc. Boston: James R. Osgood & Co. 12mo. pp. 255.

The fearful responsibility in this case was the caring for a young and handsome American girl who had come out to Venice for her health, and who was in the family and consequently in the charge of the American Consul at that port. Her free and easy manners, and the readiness with which impracticable foreigners declared their love, gave the Consul, who was somewhat of a conscientious and impracticable man, considerable more anxiety than he cared to assume. The book is valuable, as all of Mr. Howells's writings are, for its pictures of human nature, its management of graceful and easy conversation, and its genuine sympathy with those emotions that make life charming and winsome. The story affords a fine view of Venice during the Austrian occupation, with a glance at the effects and progress of the war in the States. It is followed by a capital sketch of an episode in the foreign tour of an American gentleman who, having arrived in Vienna with his wife during the night, was driven by a hackman to a different hotel from the one he had chosen, and who went out next day to call on a friend, leaving his wife in her room and without discovering the mistake in the hotel until he tried to return to it after an unintentionally prolonged absence. The gentleman's experience in finding his hotel and his wife, and the manner in which she received him, as though the occasion for surprise would have consisted in his returning at the appointed hour, become more interesting the more one reflects how easily just such circumstances might have existed.

The concluding story in the book seems to be a kind of comment on the advisability of getting married and to turn on a remark touching the chief character introduced, who, having ended his bachelor days by committing matrimony, used to have it said of him, "Yes, Tonelli is married; but if it were to do again, I think he would do it to-morrow rather than to-day."

Recognizing the revived popular interest in the New Testament, Porter & Coates (Philadelphia) have prepared a comparative edition containing the two versions arranged in parallel columns, on the same page, so that the alterations can be seen at a glance. This arrangement makes the work one of great popular value, as it does away with the necessity of using two books, and saves the time that would be occupied in seeking corresponding passages. The proof readings seem to be correct. The edition contains the Preface to the Revised Version, and also the list of readings and renderings preferred by the American Committee, recorded at their desire. All the American Readings adopted by the Committee are included in the text, and all those that were rejected are in the appendix.

The current number of the *Bibliotheca Sacra* discusses the following important subjects: "Old Catholicism," "The Know-Nothing Position in Religion," "Does the New Testament warrant the Hope of a Probation beyond the Grave?" "Exegesis of Matthew 1:1," "A Christian Sabbath in the New Dispensation: Biblical and Patristical Evidence," "The New Testament Revision," "Polyglot Bibles in the 'John Carter' Brown Library," "Notices of Recent Publications." In the timeliness of the topics treated, and in the ability of the writers, this number is an unusually valuable one, which is high praise indeed. Andover, Mass.: W. F. Draper.

The August *Atlantic* is specially noteworthy as containing the first chapters of "Dr. Breen's Practice," a serial story by Mr. Howells, which will continue through several numbers. It has all the charm of description and felicity of characterization for which Mr. Howells's best stories are distinguished, and promises to be no less delightful than "The Lady of the Aroostook." Mrs. Mary Hallock Foote contributes the first part of a story entitled "In the Isle." It is to be completed in the September number, and those who have been delighted by her marvelous designs for Longfellow's "Skeleton in Armor," the "Hanging of the Crane," and Hawthorne's "Scarlet Letter," will be glad to see that she is as skillful with the pen as with the pencil. Mr. Stedman prints here his striking poem, "Corda Concordia," read at the opening of the session of the Summer School of Philosophy at Concord, July 11th. Mr. Whipple contributes an exceedingly interesting paper, "Recollections of James T. Fields," which will be read with eagerness and gratitude by the many admirers of both Mr. Fields and Mr. Whipple. John Durand writes an interesting chapter on "French Domestic Life and its Lessons." Richard Grant White furnishes an interesting paper "On the Acting of Iago." Octave Thanet writes a second paper on the "Indoor Pauper," presenting many facts and suggestions of the first importance to all students of social science. Rev. James Freeman Clarke reviews Parton's "Life of Voltaire," which he pronounces "a standard work of great value, a storehouse of facts for the history of Voltaire and his time." Henry James's "Portrait of a Lady" is continued through four engaging chapters; M. G. Van Rensselaer writes of "The New York Art Season"; there are poems by H. H. and Edgar Fawcett; a review by Mr. F. H. Underwood of Ward's English Poets; some excellent short essays in the Contributors' Club; and a chapter of notes on the important books of the month ends a thoroughly interesting number of this standard magazine. Boston: Houghton, Mifflin & Co.

The August number of the *North American Review* devotes a liberal share of its space to a polemical duel between Col. Ingersoll, the great exponent of the unbelief of the day, and Judge Jeremiah S. Black, the eminent jurist. Col. Ingersoll is master of some of the most effective arts of the rhetorician and the popular orator. As an assailer of revealed religion he has more chance of success in confronting the skeptical and carrying away the wavering than perhaps any other infidel of modern times. Judge Black is distinguished alike for his steadfast faith in orthodox Christianity and for the power and skill with which he is able to sustain any cause in which his convictions are enlisted. He is like the challenger, a man of the world in his serious occupations and modes of thought. He is accustomed to contests in the arena of public discussion and to the use of all the weapons of controversy by which men are convinced; he is familiar with the arguments that have been used by the defenders of his cause, and he has the nerve and vigor of a born disputant. Col. Ingersoll has made his attack in the *Review* and sustained it with all his force as an aggressive assailer. Judge

Black has taken up the challenge as the champion of Christianity. It is well that the daring infidel should be called out and that he should be met by such an antagonist. Of the merits of the battle it is for an interested public to judge. Other articles in this number are: "Obstacles to Annexation," by Frederic G. Mather; "Crime and Punishment in New York," by Rev. Dr. Howard Crosby; "A Militia for the Sea," by John Roach; "Astronomical Observatories," by Prof. Simon Newcomb; and "The Public Lands of the United States," by Thomas Donaldson. New York: The North American Review.

George W. Julian opens the August number of the *International Review* with a most entertaining chapter of "Reminiscences of the Thirty-first Congress," the Congress which first evidenced a decided element of anti-slavery sentiment, and had Webster, Clay, Calhoun, Benton, Cass, Douglas, Seward, Chase, Bell, Berrien, Soule, Davis of Mississippi, Dayton, Hale, Ewing, Corwin, Hamlin, Butler, Houston and Mason, Thaddeus Stevens, Winthrop, Ashmun, Allen, Cobb of Georgia, McDowell, Giddings, Preston King, Horace Mann, Marshall, Orr, Schenck, Stanley, Toombs, Alexander H. Stephens and Vinton, for members. "College Graduates in the Ministry" is the topic selected by Rev. Charles F. Thwing for an article of considerable interest and value. He finds that the percentage of graduates from the seven principal American colleges who have entered the ministry, has steadily decreased since 1850, and explains the cause. Eugene L. Didier writes of "An American Bonaparte,"—Jerome Napoleon Bonaparte, son of the weak brother of the great Napoleon, who sold his allegiance to his beautiful American wife for the crown of Westphalia and the hand of the daughter of the King of Wurtemberg. A valuable contribution is W. H. Phillips's "The Divorce Question," and one calculated to draw attention to the crying need of a uniform and national divorce law. A slightly metaphysical, but exceedingly readable essay upon "Rights," is contributed by David A. Wasson. An anonymous author tells of "Some Curiosities in Horological Reckoning," and the number is brought worthily to an end by a Celt's statement "Why Ireland has been Misgoverned." There is not a dull line in any one of the seven articles, and the number has never been exceeded in elements of popular interest. New York: A. S. Barnes & Co.

The Midsummer Holiday *Scribner* more than ever justifies its title, no less than six articles being directly adapted to the season, while three or four others pertain to topics of current interest. The fiction includes the first half of the new story by the author of "An Earnest Trifler," "The Daughter of Henry Sage Rittenhouse." A three-part story, by Mr. Boyesen, also begins, with the piquant name of "Queen Titania"; the scene is on board an Atlantic steam-ship, and afterward in New York, and the reader is promised some of Mr. Boyesen's most interesting work. "The Village Convict," a short story of unusual force and feeling, is contributed by a new writer, C. H. White; the scene is along the coast of New England or Long Island, and the local color and the situations are managed with knowledge and art. Five more of "Uncle Remus's" amusing fables of negro folk-lore complete the "Rainy Day," which the "little boy" has been spending with that veracious *Esop*.

The illustrated articles are also of a kind to be welcomed by a summer audience. "The Isle of Peace," by Susan Coolidge, of Newport, is a description of that most elegant watering place, including "things new and old," from the year-old Casino and the box (or rather anise-seed) hunting, back to Bishop Berkeley. An out-of-the-way spot in Louisiana, on the Gulf of Mexico—the island of Petite Anse—is described under the title "A Little World," by Mr. A. C. Redwood, who also illustrates it. This little community on the borders of Acadia is noted, among many things, for "the smallest newspaper in the world," of which a facsimile is given. Mr. Schuyler's "Peter the Great" has its usual quota of text and pictures. It is announced by the publishers that this history will be concluded in the October number, before the new series of "The Century Magazine" is begun. For the essays we have the first article of Mr. E. C. Stedman's important series on "Poetry in America," and the second of Mr. Albert Stickney's papers on "The People's Problem," and Robert Fulton's description of his experiments in submarine gunnery in the year 1813. Among those who contribute poems to this number are H. H., Dr. J. G. Holland, R. W. Gilder, and Roger Riordan, the artist—the last named being the author of five "Songs of Nature," which show a new writer in a very sparkling and human vein of poetry. In "Topics of the Times," Dr. Holland writes of "The Boss System," "The Rich and the Poor," and "Purchasable Health." "Home and Society" treats of "Outdoor Parlors," and in "Communitations" a director of music in the Boston Public Schools replies to Mr. Theodore Thomas's strictures on the "movable do" system of teaching music. New York: Scribner & Co.

*Good Company*, number Twenty-two, opens with a long, complete story, filling seventeen pages, by Ellen W. Olney, entitled "A Pair of Silk Stockings." It has another of the Arctic papers by Lieutenant Fredrick Schwatka under the heading, "In the Land of the Midnight Sun." There is an article by Mrs. Gen. Lew Wallace, "The Land of the Pueblos; The Pimos," an installment of the serial story now in course of publication, "Mildred's Caprice," a number of poems, and various miscellaneous articles. Springfield, Mass.: Good Company.

The July issue of the *Illustrated Scientific News* contains "The Double Telephone," "Glass Grinding Machine," "Ancient Pottery from Cyprus," "Mechanical Larynx," "Plasoteur Car of the Days of Louis XIV.," "Aerostat Mechanique," "The remarkable Palmyrs Palm," "Curious Fishes," Illustrations, explaining the bursting of Fly Wheels; "A Velocipede Carriage." In addition to the numerous engravings, there is a large number of interesting, useful and practical papers, relating to various departments of popular science. New York: Mann & Co.

Mr. Edward A. Freeman, the popular English historian, will soon make an extensive tour of the United States, with a view, it is presumed, of writing a book on this country and its characteristics.

The Century Company—formerly Scribner & Co.—will vacate its old quarters in Broadway, over Charles Scribner's Sons, early in September. It has taken a ten years' lease of the fifth floor of the handsome new building on the north side of Union square.







## News Summary.

## The President.

The physicians report a marked change for the better in the President's case during the past week, and they have assured their patient that he is moving rapidly forward toward convalescence. They have likewise assured him that he will not be permanently disabled by his wound, a result which the President has greatly feared. A touching letter of sympathy from Mr. Gladstone to Mrs. Garfield was sent by cable from London, Friday, and a reply immediately wired by Secretary Blaine, in her behalf.

## Checking Jay Gould.

Mr. Jay Gould's supremacy in the telegraphic world promises to be of short duration if a projected scheme of what is known as the "Bonanza Kings" is carried forward. As is well known, Mr. Gould has squeezed many millions out of the ring made up of Keefe, Flood, Mackey and their followers, and these plucked birds now propose to fight their adversary with a network of telegraphs through the country, not less extensive than the Western Union. The company, headed by the combination named, has been quickly organized in New York and the work of building it is said will be commenced at once. It is intended within a year to have an extensive service established in all the principal paying points in the United States. All branches of business now performed by the Western Union will be carried on by the new management, but under different organizations.

## The Prisoner of the Vatican.

"It seems," says the *Montreal Witness*, "that the real cause of the Pope's voluntary imprisonment has been dread of the Romans. An experiment has just been tried in the form of a funeral for Pope Pius IX., whose remains were removed from St. Peter's Cathedral at the Vatican to their destined resting place under the altar of San Lorenzo. It has been given out since, that had this funeral passed unmolested through Rome, the people might have hoped again to see the Pope in the streets. Such was not its fate, however, for the procession was attacked by the brutal populace, whose hatred for the late Pope sought to vent itself on his bones. The people insulted the priests and blew out the candles and shouted, 'Down with the clergy.' The police being unable to protect the procession, the soldiery were called out and repelled the mob. So we see it is not the King of Italy nor the Italian Government, but his own Roman people, that His Holiness is afraid of."

## Temperance Convention in Ohio.

The State Convention called by the Temperance Reform Convention, which met in Columbus some months ago, met again last Wednesday, at Cincinnati, and adopted resolutions urging the citizens to vote for no one who is opposed to local option, either for the Legislature or State officers, and to give their whole influence in favor of the election of men who favor the suppression of the liquor traffic. Letters were read from Governor Foster and Attorney General Nash, written to Rev. Mr. Hirst, of Columbus, in reply to interrogatories as to their views upon the temperance legislation. Governor Foster denied that he had opposed temperance legislation, but said that he believed that under the present constitution to enact any laws for the regulation of the sale of the liquor traffic; and that, in his opinion, the best way was to submit the whole subject to the people, as provided in the platform of the Republican Convention. The answer of Attorney General Nash was similar.

## The American Navy.

Mr. John Roach, the great shipbuilder, offers in the August number of the *North American Review*, a plan for re-establishing, or rather re-enforcing, the navy. He proposes to create a naval reserve, which shall be always within reach when needed, yet costing the Government nothing in time of peace. The plan starts with the construction of one hundred fast, iron screw steamships, in five classes, varying from 2,500 to 4,000 tons burden. This would give, according to his calculation, with our present shipping, a carrying capacity of 8,500,000 tons of commerce, and an earning capacity of \$70,000,000 yearly. How is this result to be accomplished? Mr. Roach's plan follows precisely the method pursued by the great maritime nations: Let the Government establish a foreign policy, and would inspire confidence in private capital, and ensure the co-operation of merchants of public spirit. Mr. Roach himself vouches for one man from whom one-quarter of the amount needed to construct the whole fleet could be secured at once, on a basis of free competition both for the building of the ships and the mail service to follow.

## Extensive Counterfeiting.

Estimates of the amount of false coin shipped to Egypt and other Eastern countries by swindlers who have for years past made Geneva their base of operations, vary from ten to forty million francs (\$8,000,000). The villages in the interior of Egypt are literally inundated with it, and the Government will probably be compelled to withdraw the plaster and replace them with coin of the same value, but of a different name and appearance. The swindle originated in 1861 or 1862, when the premium on gold Mahmoudis (value about 16 francs) [\$3.20] was so high that coin honestly made with the correct amount of gold could be struck at Geneva and shipped East at profit. When exchange returned to the normal standard the profits were continued by debasing the coin. Finally the trade became one of pure counterfeiting. The coins were made into necklaces and regularly shipped through the Custom House as jewelry. The Egyptian peasantry accumulate their earnings in the form of female ornaments. An agent at Alexandria found a ready market for the counterfeiters was begun, but was bought off and the matter hushed up. The principal parties implicated are Bella, a man of good family; Lejeune, a prominent jeweller; Curiel, an Egyptian money broker, his son, brother-in-law and clerks, all of Geneva, and Schinasi, the Alexandria confederate. All of the foregoing are now imprisoned. Perhaps the largest operator in the coin is a Marcelline banker, named Omorath, who deposited 1,000,000 francs (\$200,000) as a guarantee that he will appear for trial. All those implicated will probably be tried at Geneva. The celebrated Maître Lachand, of the Paris bar, has been retained for the defense.

## Mr. Conkling's Surrender.

The New York Senatorial contest was terminated Friday afternoon by the election of the Hon. Elbridge G. Lapham as Mr. Conkling's successor in the National Senate. This result was brought about by a Republican caucus, at which the Stalwarts went over in a body and joined with the Administrationists; so that in the subsequent joint convention of the Legislature, Mr. Lapham received the full

Republican vote, while the full Democratic vote was still given to Mr. Potter: 92 to 42. It was the fifty-sixth ballot. After the election Conkling men and Administration men enthusiastically joined in mutual rejoicings and in serenading the Senators-elect. And now the country breathes freely again: bossism, let us hope, is dead.

## Miscellaneous.

President Garfield's mother is reported convalescent.

Judge Clifford of the U. S. Supreme Court, lies at the point of death at his home in Maine.

Small-pox is raging in San Domingo to a fearful extent.

There were twenty-five deaths from yellow fever in Havana for the week ending July 9.

It is again intimated that a complete reform in Russia's home policy has been agreed upon.

The Canadian Pacific railway shareholders have authorized the issue of \$25,000,000 in bonds.

Guineau is to be placed in solitary confinement as a precaution against the possibility of escape.

Sixty-five liquor dealers were arrested at Wilkesbarre, Pa., for keeping open bars on Sunday.

The steamer "Faraday" has landed the shore end of the new Atlantic cable near Land's End, England.

An independent telegraph cable is to be laid from Germany to Valencia, and thence to the United States.

The boundary question between Chili and the Argentine Republic is to be settled by treaty, without arbitration.

It is estimated that the total immigration into the United States for the past year will reach nearly 600,000 persons.

Sitting Bull and about two hundred of his followers surrendered to Major Brotherton at Fort Buford, Dakota, on Wednesday.

After the 1st of August, the price per word for telegraphic messages between this country and Europe will be reduced to 35 cents.

The Cincinnati Coffin Company's manufacture and several buildings in close proximity to the city burned Tuesday night. Property loss, \$235,000.

From January 1 to June 30 of the present year, nearly 75,000 German emigrants passed through Hamburg alone on their way to America.

Thomas L. Brayton, a United States revenue officer, was assassinated by an illicit distiller named McDow, at Central, Pickens Co., S. C., Wednesday.

The Ute Indian commission has selected lands and will locate the Uncompagme tribe in the vicinity of the junction of the Green and White rivers in Utah.

Ex-Governor Seymour of New York intends, as soon as saying is finished, to invite to a picnic on his Deerfield farm a hundred little orphan girls from a Ute asylum.

The affairs of the famous "Ladies' Deposit" bank of Boston are gradually being wound up. A dividend of 5 per cent. has been ordered paid on the creditors's claims.

A collision occurred between two passenger trains on the Troy and Greenfield Railroad at Zoar Station, O., on Wednesday, causing the death of the engineers and firemen of both trains.

Christian Price, a Philadelphia saloon keeper, charged with complicity in the Star route mail frauds, was arrested in that city Tuesday.

He together with Ensign and McDavitt are held in \$5000 bail each for trial by the U. S. Commissioner.

Jay Gould is trying, by means of ostensibly liberal inducements, to form an amalgamation of the "Dominion" and "Montreal" Telegraph companies and thus to get control himself of the entire telegraphic service in Canada.

The Canadians are kicking against the scheme.

Nineteen Mormon missionaries arrived at New York a few days ago, with seven hundred and fifty converts from Norway, Sweden, and the British Isles.

Fatal cases of lockjaw, due to the use of toy pistols, have been reported in large numbers since the 4th of July. Seventeen are said to have occurred in the city of Baltimore alone.

The missing bullet fired at the President by Guiteau, and for which such persistent search has been made, has been found in possession of a German glazier, who chanced to be in the depot at the time of the assault. The ball struck and broke three panes of glass in his work-case, and then fell into the patty ball at the bottom, where it was discovered.

Still another comet has been discovered. The credit of this discovery is claimed by Mr. Shaberle at Ann Arbor, Mich., on the 13th instant. This latest vision will soon be visible to the naked eye, in the northern sky, and will be nearest to the earth on Aug. 20. It is stated that its orbit presents no especial resemblance to that of any other comet.

The Bey's troops in Tunis are deserting him, and the insurrection appears to be increasing.

The British claim for damages by the bombardment of Sfax amounts to 6,000,000 francs, and claims of other nations to 30,000,000 francs. The French commander has ordered the payment of a war indemnity of 15,000,000 francs and the natives to be immediately disarmed.

The Irish land bill has passed through the British House of Commons, in committee of the whole, and the following commissioners have been appointed to carry out its provisions, viz: Sergeant O'Hagan, the Irish Lord Chancellor's son-in-law; Mr. E. F. Litton, Liberator; Mr. P. P. Tyrone; and Mr. J. E. Vernon, Lord Pembroke's agent and an intelligent advocate of peasant proprietorship. It will be noticed that the commissioners favor Irish interests. The emigration clause as passed, limits the sum to be expended on the emigration of the Irish poor to £200,000.

## Latest News.

An unexpected and alarming change in the President's condition occurred on Saturday morning, occasioned by the formation of a pus cavity in the track of the patient's wound.

The sudden suppression of pus brought on chills, accompanied by intense fever. Later in the day a favorable change took place, and the President passed a comparatively quiet night.

Sunday it was thought advisable to open a new channel for the better discharge of the pus from the wound, and a successful incision was made by Dr. A. Agnew. This operation brought great relief to the patient, and the attending physicians feel hopeful that he will soon regain all the strength he has lost. This (Monday) morning he was reported to be comfortable and his pulse and temperature were about normal.

The New York Legislature adjourned sine die on Saturday. The Postal Telegraph Company, recently incorporated under the laws of New York, with a capital of \$21,000,000, completed its organization on Saturday. The plague in Syria has ceased.

The trains of the Eastern Railway company are crowded these summer days, and without wonder, for the road reaches some of the most desirable points for rest and recreation in all New England. The sea-side resorts in the vicinity of Boston, the Isles of Shoals off Portsmouth, the White Mountains, the Maine beaches, Mr. Desert, Rangeley and Moosehead lakes, and the British Provinces are reached either directly or by close connection with this road, whose cars and passenger equipments are first class in all respects.

## Bural and Domestic.

## TABLE FURNISHINGS.

The first requirement of a well-ordered table is, of course, an ample supply of wholesome and varied food. Next to this, and almost as important, is that it should be served in a tempting and refined manner. A very simple meal may be made appealing by the way in which it is set before us, while one more rich and varied is spoiled by having the table overloaded or by the careless way in which the repast is served. True refinement or the lack of it, is shown nowhere more clearly than at the table, and the housekeeper must be careful not to lower her standards here, and do things in the easiest instead of the best way. Too often, where means and leisure are small, the table is badly set, and the meals disposed of as hurriedly as if they were simple interruptions to the daily occupations; whereas they ought to be opportunities for rest and a little pleasant talk in the course of a busy day. But no one feels inclined to linger around a disorderly table, and pleasant thoughts and conversation do not flow freely with unpleasant surroundings.

It may seem a great deal to ask a woman to come to her table fresh and smiling, and entertain her family as if they were guests, when she may be feeling flushed and tired from the labor of preparing the meal. But it is worth while to try, even if she must collapse for half an hour afterward, and she will soon find that her efforts are being seconded, and that the time is not given exclusively to bodily refreshment.

Whatever else in the house may have to go shabby, the table furnishings should be above reproach; and this not necessarily in the quality of the materials but in their perfect orderliness and freshness. The linen may not be fine, but it can at least be clean, and supplied in sufficient quantity to be changed when at all soiled. In buying linen it is always best to choose weight rather than fineness, if one can not have both of these desirable qualities. The lighter grades do not hang so well over the table, and soon wrinkle. It improves the appearance of the cloth and also protects the table to have a cover of felt, which comes for the purpose, to lay on first. It costs only eighty cents a yard, and is thick and soft. By all means let the table linen be white, both because it is more appropriate and more serviceable.

The delicate pink or gray cloths which have been used look pretty as they hang in the shops, but if they are stained in any way their beauty is gone, and there is no way of removing the spot without taking out the color.

One wishes any variety, one of the plain red cloths with a little white only in the border is pretty for a winter table or for luncheon, and has the merit of washing well. There is a fancy now for table-cloths made of cream linen-cloth with drawn-work border and fringe. These can be further decorated with designs in outline embroidery or geometrical figures in cross-stitch.

For the dinner table a variety it is well to get a plain dinner napkin, a medium size for breakfast, fringed ones for tea; but the medium size will answer all purposes if necessary. Pretty doilies to put under finger-bowls are made of squares of fine linen, fringed and adorned with designs in outline which will suggest a pleasant thought of some bit of nature.

Any one buying china now has decidedly the advantage of those who supplied themselves a few years ago. It is only recently that expensive china has been so hard to come by in this country, but now even people of moderate means can have something prettier than the plain white china. By this is not meant the coarse and cheap majolica ware, most of which has nothing to recommend it either in design or coloring, but some of the less expensive grades which are made at the well-known English factories. Amongst these are varieties of the Staffordshire ware and the Copeland cream ware, which can be bought at retail prices for a very small sum, and cost \$35. Very pretty also, and not expensive, is the Canton china in willow pattern.

But there are many housekeepers whose shelves are already filled with plain white china which they do not feel like discarding. These can obtain variety by buying the pretty single dishes which come for a variety of uses, or by selecting a decorated dessert set to give a pretty effect to the last course at dinner. A set consisting of two compartments for fruit or nuts, and twelve plates, can be bought for \$6, decorated with bright leaves on a cream ground. Another style has a long flat dish, with fluted edges, and a dozen small plates with fluted edges, for \$4.50. A tea set decorated in blue or brown costs only \$7.50, and pretty bowls like these can be bought for the children's supper of bread and milk. Dainty after-dinner coffee-cups can be made in many different styles and may be either all alike or the set may be made up by selecting varying colors and wares.

It makes a pleasant variety to have the dishes used for the different courses unlike instead of buying a complete service, and it is also easier for those who have to count the cost to complete their set gradually as they can afford to do so.

Nothing makes a table prettier than glass, and one need never be sorry if forced to use it instead of silver. Certainly cream never looks so rich and tempting as when poured from a delicate glass pitcher, and butter is never so golden as when it lies on a crystal dish. And this is true not only of the more expensive kinds, but of any glass which is as bright and clear as hot water and careful polishing will make it. But this is just what so many people fail to do, and glass which should be transparent is streaked and dull.

But there are many women who live remote from towns where these newer things can be bought, or who are not able to make any additions to their supply of serviceable dishes of that ware which has been well described as "a great deal of stone and very little china." But even for them the case is not hopeless if they will use some taste and make the best of poor materials. Everything about the table can be fresh and shining, and the various dishes put on regularly and in the right order. But, above all, resolve that the broken china-cups and vegetable dishes without handles, and cups and saucers whose edges remind us that this is a rough world—shall be relieved from active service. A little money spent to replace these veterans will be well invested, for china which at its best was not pretty can not be tolerated when it is nicked.

The people who are fortunate enough to live in the country can at least decorate their tables with flowers if they have a "thing of beauty" is out of their reach. There is a constant succession of wild flowers from May to October, and when all else fails a graceful arrangement of ferns is almost as pretty as flowers. Set a bowlful of golden-hearted daisies on your table, and you will have to make it look its best to be worthy of them. The children of the family might be commissioned to gather supplies, and so get a double good, as they would have a reason for a daily ramble and also learn to see the beauty in the common every-day things.—*Christian Union*.

## NEWS AND NOTES.

A drop of oil will make a wood tick let go his grip.

Kerosene oil rubbed on a stove will keep it from rusting through the summer.

If your hat is badly sunburned, soak it in sour milk a few days. That will bleach it.

The army worm is making great havoc in the grain fields of Iowa, Illinois, Wisconsin and Michigan.

A farmer in New Jersey died recently in severe convulsions, caused by inhaling Paris green while sprinkling it on some plants.

The mica windows of coal-stoves can be easily cleaned with a soft cloth dipped in vinegar and water. This may be done now so they will come out bright next fall.

To clean black cashmere, wash in hot soda, with a little borax in the water; rinse in blueing.

water very blue, and iron while damp. It will look almost equal to new.

A GOOD INVESTMENT.—One of our prominent business men said to us the other day: "In the spring my wife got all run down and could not eat anything; passing your store I saw a pile of Hood's Sarsaparilla in the window, and I got a bottle. After she had taken it a week she had a rousing appetite, and did her everything. She took three bottles, and it was the best three dollars I ever invested. C. L. Hood & Co., Lowell, Mass.

Inflammation, Catarrhs, Enlargement, Blot, Catarrh of the Bladder and Uterus, yield at once to Haley's Vegetable Tonic Pills.

We defy any man, woman or child who has used DAVIS' KIDNEY PAD to say that they have not been entirely cured or greatly benefited.

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

Gen. Grant has visited every civilized country, yet in all his travels he has never seen a more effective remedy for Coughs and Colds than *Adamson's Botanic Balm*. Sold by druggists and dealers at 35 cts. Trial size, 10 cts. Large bottles, 75 cts.

FLIES AND MOSQUITOES.

A 15c. box of "Rough on Rats" will keep a house free from flies, mosquitoes, rats and mice, the entire season.

SEE HERE.

You are sick; there is just one remedy that will cure you beyond possibility of doubt. If its Liver or Kidney trouble, Consumption, Dyspepsia, Debility, Wells' Health Renewer is your hope. \$1. Druggists. Depot Lothrop's & Pinkham, Dover, N. H.

TERRIBLE LOSS OF LIFE.

Millions of rats, mice, cats, bed-bugs, roaches, lose their lives by collision with "Rough on Rats." Sold by druggists, 15c.

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

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

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

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

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

Thousands of ladies to-day cherish grateful remembrance of the help derived from the use of *Lydia E. Pinkham's Vegetable Compound*. It positively cures all female complaints. Send to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for pamphlets.

PERSONALS.

Mr. H. H. Warner, of Rochester, N. Y., is one of the most liberal and public-spirited of Americans; self-made man, and he is using the wealth which the popularity and value of his *Safe Kidney and Liver Cure* have brought him most admirably.

AGENTS AND CANVASSERS.

Make from \$55 to \$50 per week selling goods for E. G. RIDGOUT & CO., 10 Barclay St., New York. Send for their Catalogue and terms. 1734

Have Wistar's Balsam of Wild Cherry always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Catarrh, and all Throat and Lung Complaints. 50 cents and \$1 a bottle.

DAY'S MARRIAGE CURE.

A Discovery by Accident, supplying a want which men of eminent ability have devoted years of study and experiment to find a Specific for Diseases of the Kidneys, Bladder, Urinary Organs and Nervous System—and from the time of its discovery has rapidly increased in favor, gaining the approval and confidence of medical men and those who have used it; it has become a favorite with all classes, and wherever introduced has superseded all other treatment. In short, such is its intrinsic merit and superiority, that it is now the only recognized reliable remedy.

IS STRONGLY ENDORSED!

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

DAY'S KIDNEY PAD is sold by druggists, or will be sent by mail (free of postage) on receipt of the price: Regular, \$2.00; Special, for obstinate cases of long standing, \$5.00; Children's, \$1.00. Address, DAY KIDNEY PAD CO., TOLEDO, OHIO.

CAUTION. Owing to the many worthless Kidney Pads being now being sold, we have had our name and the name of the afflicted to whom we ask for DAY'S KIDNEY PAD, and also no other.

For sale by B. F. ACKLEY, Dover, H. H. GEO. C. GOODWIN & O., GENERAL AGENTS, BOSTON.

TARRANT'S SELTZER APERIENT.

There is probably a majority of the human race suffering from kidney complaints. They show themselves in almost protean shapes, but always to the injury of the patient. The experience of thirty years shows that the best remedy for this class of diseases is

Tarrant's Seltzer Aperient.

Its properties are diuretic, which are specially adapted for such cures.

230 SOLD BY ALL DRUGGISTS.

THE CELEBRATED

Pansy Books.

25 LARGE VOLUMES.

10 Medium and 10 Small Volumes.

FOR SALE BY ALL BOOKSELLERS.

D. Lothrop & Co., Boston.

230

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## THE MARKETS.

## Boston Produce Report.

Reported by HILTON BROS. & CO., Commission Merchants and Dealers in Butter, Cheese and Eggs, Beans, dried apples &c. Callar No. 3, Quincy Market, Boston.

Boston, Saturday Morning, July 23, 1881.

Flour. The trade are purchasing only in small lots as wanted, and their purchases are confined mostly to leading brands to keep up their assortment. At the same time prices have quite an upward tendency, and, with wheat advancing and ruling quite high throughout the West, Flour can not be placed here from any point and sold at a profit.

## SPRING WHEATS.

Western superfine.....\$4.40 @ 4.50  
Common extras.....4.50 @ 5.00  
Wisconsin.....4.75 @ 5.00  
Minnesota, bakers.....5.00 @ 5.40  
Minnesota and Wisconsin, patents.....7.00 @ 7.75

Patents, choice.....\$7.00 @ 7.75  
Patents, common to good.....6.50 @ 6.75  
Rye.....6.00 @ 6.25  
Michigan.....6.00 @ 6.25  
Indiana.....6.00 @ 6.25  
St. Louis.....6.50 @ 7.00  
Corn Meal & bbl.....3.60 @ 3.85  
Rye Flour.....5.75 @ 6.25  
Oat Meal, common to good Western.....5.00 @ 5.25  
Oat Meal, fancy brands.....5.87 @ 6.00

CORN. Mixed and yellow, 50 @ 61c; steamer mixed and yellow, 51 @ 58c; no grade 48 @ 55c; bu. To arrive, high mixed Corn is held at 50c; bu.

OATS. No 1 and extra white 50 @ 55c; No 2 white 48 @ 50c; No 3 mixed and No 3 white 46 @ 48 cents @ bu. The supply of Oats in the country, which is much larger than usual at this season of the year, is completely under the control of speculators.

RYE. Sales in small lots at \$1.18 @ \$1.20 @ bu. FEED. Sales of Shorts and Fine Feed at \$14.50 @ \$15.00 @ ton. Middlings range from \$17 @ \$18 @ bu.

BUTTER. Strictly fine stock is not plentiful and held at pretty full prices, but grades that are the least of in quality move slowly, and concessions would be necessary in order to effect sales to any extent.

## NEW NORTHERN.

Creamery choice @.....23 @ 25  
Do fair to good.....18 @ 21  
Dairy lots, Franklin City, Vt., @.....21 @ 23  
Dairy lots, Vermont choice, @.....20 @ 21  
Do New York, choice.....20 @ 21  
Do fair to good.....17 @ 19

## NEW WESTERN.

Creameries, choice @.....22 @ 23  
Do fair to good.....18 @ 21  
Dairy packed, choice.....18 @ 20  
Do fair to good.....14 @ 17  
Ladle packed, choice.....17 @ 18  
Do fair to good.....12 @ 15

EGGS. Eastern, 1/2 dozen 17 1/2 @ 18; New York and Vermont, 1/2; Canada, fresh stock 18 1/2 @ 17; Western, 1/2 @ 16; P. E. Island, 1/2 @ 17c.

PEAS. Canada, choice, @ bu., \$1.05 @ 1.10; Canada, common, 75c @ 80c; Green Peas, Northern, \$1.25 @ \$1.50; Green Peas, Western, \$1.50 @ \$1.75.

NEW POTATOES. Natives, @ bbl \$2.00 @ \$2.25; Long Island, \$1.90 @ \$2.25; Norfolk,