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The Morning Star.

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THE MORNING STAR

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The Morning Star.

WEDNESDAY, AUGUST 10, 1881.

GOD'S TEMPLE.

[Dedicated poem, written by Mrs. V. G. Ramsey and read by Mrs. M. A. W. Bacheider, at the dedication of The Temple, Ocean Park, Old Orchard, Aug. 2, 1881.]

Here, where the tempest swells the mighty organ

Whose pipes are trembling neath th' unfathomed seas,

Here, where the rippling waves, and dashing billows

With restless fingers sweep the hidden keys,

Here let us worship in the awful presence

Of God and nature, neath the bending sky;

Joining the grand and never-ceasing anthem—

The voice of many waters lifted high.

And while we worship in this mighty temple,

Whose outer courts are glorious with Thy grace,

Oh, Master, lead us to the secret chamber

Within the veil, where we may see Thy face,

Where we may see Thy face in all its beauty,

And prove the sweetness of Thy wondrous love;

Where we may sup with Thee and taste the manna,

The hidden manna from thy stores above.

As Thy disciples, worn with fruitless labor,

Met Thee at early dawn by Galilee,

And Thou, with kindest care, didst serve and feed them;

So meet us here, dear Lord, beside the sea;

As they beheld Thee walking on the billows,

And heard Thee say "This I, why do ye fear?"

So let us see Thee in the midnight tempest,

So speak to us and let thy servants hear.

Thy work, O Lord, is vast, it presses on us

The fields, all white for harvest, round us lie;

And, from the far-off shores where they have wandered,

These billows bring the Macedonian cry—

Like Thy disciples in that upper chamber,

Low bowing at Thy feet, we wait for Thee;

Clothe us, we pray Thee, with the Spirit's power!

Feed us with bread from heaven beside the sea!

SCHOOL EXAMINATIONS.

The season of Examinations is nearly, or quite past. The brushing up, largely for appearance' sake, is over once more, the pattering of timid hearts has ceased, sensitive and anxious teachers breathe freely again, and grave committee men have pronounced judgment on another year's school work, from a specimen book, and often a small one at that!

It is a good time to reflect upon the character and utility of these annual educational tournaments.

Doubtless there are advantages in all this parade and agony; but there are too many elements of questionable character entering into them, to warrant the most reliable and useful results. Teachers and pupils are brought into a competition with each other, or certainly into comparison, where too many modifying circumstances affect the results to allow their merit a fair chance. Let us note a few of the more common.

First: The differences, perhaps constitutional differences, in teachers with respect to such exercises. Some have a remarkable faculty for "showing off" classes on examination. They like it. It affords just stimulus enough to put them at their best. A little shrewd calculation, and maneuvering withal, often makes all the difference in the world. I do not refer to such shameless devices as that of the head master of a Grammar school in New York, who recently secured an unusually large per centage of his pupils for the High school, by stealing the examination questions, and giving his class the advantage of them; but to other and less barefaced expedients, better known to the craft than to the ordinary committee man. It may be said that the committee should take the matter of conducting the exercise into their own hands, and thus secure fair play. But the average committee man is almost sure to take the pupil off on a tangent, into a region unknown to him, and thus show what he has not learned, rather than what he has.

Second: A fair trial is often prevented by certain expedients on the part of the pupils themselves. Sometimes a little cramming will stand as good stead, for the occasion, as a hard term's study. And then little pet devices will help wonderfully in individual cases, and sometimes larger ones will help whole classes. I knew of one case in which a whole class by concerted action succeeded in deceiving both the committee and teacher, and undeservedly passed a triumphant examination, when, without it, by their own confession, the recitation would have been an ignominious failure.

Third: Sometimes a reckless, brassy youngster will pass at least a fair examination, whilst a timid, shivering one will fail, though possessed of ten times the real scholarship. I had a classmate in college, who was in the habit of coming into the morning recitation from his night revelries, if not debaucheries, to nap during the exercise, and to break down when called up to recite; but I never knew him to fail on examination days!

Fourth: Mere chance enters largely into the results of these examinations. Take as an illustration, an examination of a large class for an hour of a six months' or even a year's study. Each pupil can be tested only on the minutest part of it, and it may be that part with which he happens to be most familiar, or that with which he is least familiar. Hence, success or failure depends on the throw of a die, as it were. Competitive examinations for places in government employ, a part of civil service reform so much talked of, have been treated with ridicule, partly because they are not germane to the service required, and partly because the test is too meager to decide the question of comparative qualifications of the contestants. If the late examination for places in the Custom House at New York be taken for example, there is still opportunity to question the success of such experiments. Four questions were proposed in Geography. Now it is easy to conceive that one might happen to be able to succeed in rightly answering three of them, and so pass, whilst another, much better posted in geographical knowledge might miss two, and fail, so far as this department is concerned. In History of the United States an equal number of questions, perhaps, was proposed, as in Geography. One of them was, "When and where was slavery first introduced into this country?" Another was to name the four leading battles of the late rebellion. Now, any one acquainted with teaching, knows that the result of such a test would hardly decide what would be the result were a hundred or a thousand questions asked, much less the competency of one to discharge the duties of clerk in the Custom House. Of this chance success I had experience while in college. My class was to be examined in two branches, viz., Chemistry and Geology, at one sitting—a part of the class in one, and the rest in the other. Now it happened that the class was called up alphabetically and also that my name came at, or near, the middle of the list, and also still, that I was, for some reason, poorly prepared in the last part of Chemistry, and much better in the first part of Geology; and, as the last happening, which was a fortunate one, I barely escaped Chemistry in which I should have failed, and was called up the first in Geology, where I creditably acquitted myself.

Well then, is there any other expedient by which the real work of a school can be tested? There is, and it is this, especially in case of our city schools, to say nothing of academies and colleges: Let there be a board of competent examiners, composed of men and women, who themselves know how "to keep school." And let individuals of them, unheralded, drop into the class room from week to week, and witness the real, everyday work of the school. In this way they would be better able to judge of the competency of the teacher and the real progress of the pupil, than by an hour's examination of the teacher before the opening of the term, and a half of a day's examination of the pupils at its close. It might require a higher order of men as examiners and more pay for their services, but it is your cheap schools that are most apt to be worthless.—J. F.

"RHODE ISLAND'S IMPROVED LICENSE LAW."

In the article bearing this title, "Mrs. E. S. B." hardly occupies the correct position or does herself justice. The principle of prohibition is the only correct one, and if not fully attained to, it should be approximated to as near as possible. If we can not have a prohibitory law, let us have the least license possible under a license law. Under this law, in the amended form, there have been granted in the city of Providence about three licenses where there were five under the law in the old form. This means the stopping of about two hundred legalized places of traffic in liquor. Who will say that this is not a decided gain? Under the law in its present form, no respectable community need have a licensed liquor store, unless it wants one. Then as to the change of places of traffic, if there must be a given number of liquor shops in a city or town, what friend of temperance would not prefer to have them concentrated in one locality as much as possible? Then as regards those people who have been so indifferent as to allow liquor shops to remain, or to be established, in their own neighborhoods, but little or no pity can be expended upon them. It stands them in hand to be on the alert next time. The number of licenses granted would have been even less had the owners and occupants of land properly beset themselves, nay, had the professed friends of

temperance been duly active. Hay must be made while the sun shines. We must "pray and keep our powder dry." There is a sense of humiliation in being told by the license commissioners that they were surprised that no more owners and occupants of property objected to license.

Is it not best that the temperance people of Rhode Island should do the best they can under a form of law the passage of which was regarded as a temperance victory, and work wisely and persistently for complete prohibition? The writer has been pained both by the wickedness of the liquor-traffic and the folly of some of the professed friends of temperance.—B.

ONE WORD MORE.

By the way, read in my last article on the Revision, obsolete for absolute, and literalism for liberalism. This suggests an additional word with respect to two just criticisms on the work. If in attempting to be literal in translating one language into another, as in the case in question, special pains be taken to employ the generally corresponding English word for the Greek, or attempt to be made to make the English conform to the Greek mode of expression, it will most likely render the sense obscure, except to Greek scholars, or the English imperfect, if not bad. If fidelity to the original sense be especially sought, success will solely depend on an observance of the following rules. First: We ascertain the exact meaning of the original, say the Greek, by the application of the principles and rules of interpretation which belong to that language; and then we express that meaning, in the case in question, according to the principles and rules of the English language. All straining for pure literalness, beyond this, will impair, rather than improve the result.

Again, what will most operate, with the masses, against the acceptability of the late revision, is the number of changes, whose advantages are slightly, if at all appreciable. One of the revisers states over his own signature, that the "minor changes" are by far too numerous. Before the issue of the work, we were told by those who affected to know, that one, upon reading it, would exclaim: "This is the dear old Bible after all." When in fact, at the end of every three verses, he is more inclined to exclaim: "How different!"—J. F.

NEW YORK LETTER.

NEW YORK, Aug. 6, 1881.

THE NEW YORK FRESH AIR FUND.

Lippincott's Magazine for August, besides being an entertaining number generally, contains one of those good things that ought to be used by all editors and read by everybody. It is a brief history of the New York Fresh Air Fund. Originating in an unbidden thought, or I should say inspiration, that came to a Pennsylvania minister in a solitary ride among the beauties of rural Nature; begun with a sermon in which he unfolded to his people the conception that had taken form in his mind; greeted with a chorus of objections that arose simultaneously in all well-regulated minds at the first suggestion of taking into the family strange children of whom nothing can be known but what is unsavory and unpromising; the simple, unworshipful impulse of a yearning Christian love has propagated itself through ten thousand hearts and homes, and without organization or influential concert has elicited spontaneous offerings to the amount of \$18,082 for the transportation of 6,340 picked children of misery from the city to welcoming country families.

Such is the growth of this singular and singularly beautiful movement in its first four summers. It is now in the middle of the fifth, and still growing. Between July 5th and July 30th twelve hundred children were sent off, and August will show, as it ought, a much larger total. Sixty-two city missions of all sorts, but of course mostly evangelical, now co-operate with Mr. Parsons (the father of the movement) in selecting, collecting, shipping and receiving back the little beneficiaries. Quite as many more individual friends of the poor, such as physicians, the medical agents of the Board of Health, ministers, &c., have this season furnished cases of want and weakness for which the Fresh Air Fund is intended. Volunteer helpers come forward in various capacities, and such as are capable render every necessary service. The number of companies sent out, each requiring a well qualified and responsible conductor in charge, is too great for Mr. Parsons and all the sufficiently qualified volunteers. Consequently, it has become necessary to engage two or three paid assistants for constant and regular service. But the whole expenditure for salaries will not exceed \$150 the season.

Mr. Parsons draws nothing from the Fund, although devoting himself to the work, and in fact personally sustaining and extending, for the most part, the impulse that originated with him. It does not run itself, by any means. Sixty addresses have been made by Mr. Parsons in as many different places this season to stir up communities to action in this matter. With barely two or three exceptions, these appeals have been successful in eliciting offers of homes in sufficient number to justify sending out companies. The railroads take them at quarter fare, and the greatest kindness and consideration are shown by officials and employees of every grade.

In almost all cases the gratification of these visits (usually for a term of two weeks) has proved to be mutual. The children are generally too much surprised and delighted, as well as impressed by the visible superiority of their surroundings, to be otherwise than careful to do the best they know how. And the spell of a kindness that suggested better circumstance than would call for charity; due however, to the bounty of somebody in the city who had been solicitous to alleviate the self-denial of the host. On the whole, the extraordinary efforts of mothers and friends to be equal to the occasion, have given the little summer boarders an appearance quite above their real condition at home. They are much like the most of us in this respect.

The writer in Lippincott gives a variety of incidents, some touching, some amusing, others both at once. The newspaper that does not copy the "Scotchman's Story," and "The Boy that had to be planned off," misses two of the choicest bits of miscellany that the season offers to editorial scissors. Mr. Parsons gives me one of the most pathetic cases I remember to have heard of. This week a very poor woman goes to the country with her little son, a baby in size and in helplessness, though eighteen years of age. Ten years ago, by the kick of a brute, he was delivered to life-long arrest of physical development, and has never walked, but spends his life lying on a couch in continual pain. The brute was not a mule, I am sorry to say, but his own father. The poor emaciated mother has had more than a baby burden in the care of him, to this day, and will have to the end of one of her lives. She seems also to have the support of both to procure and has often lacked the necessities of life. Yet in point of intelligence, this helpless shape appears to be perfect; while his patience and piety are described as saintly. For the first time in all these tragic years, these two afflicted children of God go out to-day from the furnace into fresh air. It is hoped that they will find more than a fortnight's refreshment.

The money for transportation of the city's victims comes without squeezing. The Evening Post has been from the beginning the publishing and collecting agency, but has had no task of solicitation to perform. If money should chance to fall short—of which there has never yet been a symptom—three lines in the Post would, no doubt, suffice to bring in all that was necessary. In the more difficult part of the work, a good model of systematic co-operation has been set by the people of Montclair. They have raised a fund, hired a house and matron, and intend to maintain a permanent Children's Home, in which a dozen sickly little ones can at once find a sanitarium, throughout the warm season. More than a hundred will thus taste the fresh air this season. Thus far, no money has been spent for provisions; the ladies of the village having kept the tables bountifully supplied from their own. Incidentally, too, any local cases of destitution thus find a ready resource quite different from the poorhouse.

THE CONGO.

Mr. Stanley has reached his second station on the Congo, Isangila, about thirty miles above Vivi, which point was gained only after encountering great difficulties. The expedition carries with it a flotilla consisting of a small steamer, three steam launches, and two steel whale-boats. These are designed for use in navigating the Upper Congo. Mr. Stanley is now awaiting the arrival of seventy-two natives from Zanzibar, who are coming to him by way of the Cape.

The Livingstone (Congo) Island Mission reports that it has now five stations in the first 200 miles up the Congo, the highest being at Manyanga, 135 miles below Stanley Pool. Mr. McCall says that the natives on the north side of the river are far easier to deal with than those on the south side. He believes that many, perhaps most, of the falls on the river can be passed in canoes.

The Congo Mission of the English Baptists is pushing forward vigorously towards the interior, and at length sees its first great design to be nearing its accomplishment, namely, the establishment of a mission station at Stanley Pool, to be used as a base for operations beyond. Messrs. Comber and Hartland started from San Salvador by the Makula road, but failed to get through. Messrs. Crudgington and Bentley went by the river bank, and after twenty days' walking arrived at Stanley Pool. The natives at first appeared friendly, but on crossing to Ntamo, 150 or 200 natives armed with spears and knives appeared, forbidding them to go into the town. It subsequently appeared that M. de Brazza had "annexed" several towns about the Pool to France, and inasmuch as these missionaries were not French, they must be enemies. Having accomplished their immediate purpose,

Messrs. Crudgington and Bentley returned to Vivi, meeting Mr. Stanley, who afforded them every assistance. The mission is very hopeful for the future, and having decided that the best route to Stanley Pool is by the north bank and the river itself, it is proposed, by the aid of a steel boat now building, to open a station at the Pool without loss of time.—Missionary Herald.

What is more consistent with faith than to acknowledge ourselves naked of all virtue, that we may be clothed by God; empty of all good, that we may be filled by him; slaves to sin, that we may be liberated by him; blind, that we may be enlightened by him; lame, that we may be guided by him; that we may be supported by him; to divest ourselves of all ground of glorying, that he alone may be eminently glorious, and that we may glory in him.—Calvin.

He that knows how to pray has the secret of safety in prosperity, and of support in trouble. He has the art of overruling every enemy, and of turning every loss into a gain. He has the power of soothing every care, of subduing every passion, and of adding a relish to every enjoyment. Many things are good for me, but none are so good as to draw nigh to God.—Jay.

The Morning Star.

WEDNESDAY, AUGUST 10, 1881.

G. F. MOSHER, Editor.

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THE SACRED WORD.

The recent issue and unexampled circulation of the revised New Testament afford another evidence of the hold that the Scriptures have on the hearts of men. It is said that within thirty days from its publication ten million copies were sold; and it is diffused, read, studied wherever the English language is spoken.

Let us briefly review the history of the New Testament. The books that compose this collection were written by the Apostles, or their intimate associates under their supervision, in the first century. This is the original Greek. Before the close of that century it was received by the churches as the word of God throughout the civilized world. Its manuscripts were numerous in all lands, and by careful copying have been transmitted to us. Through all this extent of space and length of time it has suffered no essential change. Of course there are minor differences in orthography, in words and sentences, but they are comparatively trivial. After the most careful collection of manuscripts by the ablest critics the discrepancies are not such as to effect any important fact or doctrine. We have the original Greek text for substance identical as it existed in the first century.

Translations and versions from the original were made in various languages within a hundred years from its first publication. The oldest and best of these is the Peshito, in the later Hebrew of Palestine. The next best is the Old Latin. These versions agree in all substantial particulars with each other and with the Greek original, and are next in authority to it.

The Christian writers of the first three centuries, whose works have come down to us, make numerous quotations from the sacred volume. So full and minute are these quotations and references that if the original and all the early translations and versions were lost, the entire New Testament for substance could be collected from them. The quotations and references of early heretics and opposers are very full, and show that the original text has never been changed.

The New Testament has been translated into almost every language and dialect of mankind, and universally diffused. It has been from the beginning accepted as a revelation from God by all Christendom, and for fifteen hundred years has been received as the foundation of the Christian religion by the whole civilized world.

Nearly three centuries ago the common version, that of King James, was made in English, and has been used almost universally by English speaking people ever since. Its great excellence is acknowledged by all. The New Version is the result of eleven years' labor by a large number of the best scholars and Christians of Great Britain and America. It has numerous changes from the former version, but they nearly all relate to minor points of idiom and style, leaving all the great matters of fact and doctrine the same. So far it is generally conceded to be an improvement on the former, and is likely gradually to take its place.

Great is our debt of gratitude to God that he has revealed himself and his truth to men, and that the record of this revelation, made by inspiration from him, has been transmitted through the ages to us. To it we do well to take heed, accepting

and following its teachings that they may make us wise unto salvation.

THE OCEAN PARK MEETINGS.

A SIGNIFICANT ENTERPRISE.

Does any one want evidence that the spirit of enterprise and progress exists among Free Baptists? Consider the bravery and confidence with which our Foreign Mission in India was undertaken while the denomination was yet in its infancy, and the sturdy faith with which it has been maintained under, at times, very discouraging circumstances. Consider the appreciation of educational facilities, which enables a denomination with less than eighty thousand communicants to sustain two fully-equipped colleges, fit to take rank with the first-class colleges of the country, and three theological schools, besides a dozen other collegiate and seminary institutions. Consider the courage with which Free Baptists early began to advocate the cause of abolition of slavery, and then boldly grappled with the great problem of educating the Freedmen. Consider the talent, zeal and enterprise exhibited at our centennial Conference, calling forth favorable comment from all quarters. And if further evidence is required, it is to be found in the latest project undertaken—namely, that of providing a desirable seaside resort for physical and mental recuperation, together with the advantages of spiritual culture, during the heat of summer.

This enterprise—entirely novel to Free Baptists until the meeting at Weirs of the General Conference, last year, where it was first conceived—has taken substantial form in Ocean Park, which has already had more than a formal introduction to the readers of the Star. The historical prejudice of Free Baptists against the camp meeting mode of religious worship, might naturally have been expected to prove a hindrance in the way of successfully carrying out this scheme. But prejudice, in this case as in several others in the history of the denomination, seems destined to give way to the progressive spirit of the age,—which must needs affect a change in all, irrespective of name, party, religious preference, or previous condition.

But then, the camp meeting, so-called, may also itself have changed—at least, with those among whom it is the greatest power for good.

DESCRIPTION OF THE PARK AND TEMPLE.

Ocean Park is situated on Saco Bay, the long stretch of whose beach shore is famous among Americans. It is just south of Old Orchard from which it is distant about one mile. The Old Orchard Beach railroad runs through it and has a station on the grounds. The Park may be described as a strip of land, ranging from 45 to 48 rods in width, extending from the Boston & Maine railroad to the ocean (a distance of about three-fourths of a mile), and comprising an area of fifty-nine acres, half of which is covered with a beautiful young grove of pine trees. It is a charming place. A broad avenue runs through the center of the grounds longitudinally, and about midway of its two extremities stands the house of worship, which is designated the "Temple" and which is, as far as known, the largest and finest structure devoted to such purpose at any seaside camping grounds in this country. The building was constructed by Mr. James Bickford of Portland, Me.; is octagonal in form, eighty feet in diameter, and is surmounted by a lantern, the summit of which is about 75 feet from the ground. The "Temple" is capable of seating from 1200 to 1500 persons and a chapel or vestry adjoins it which will seat about 200 more and which is so connected with the main building that they can at pleasure be made virtually one auditorium. The settees (made by J. Batchelder & Sons of West Waterville, Me.) are very superior ones.

Building was not begun on the grounds until June last, but already, twenty-eight or thirty houses have been built or are in process of erection—including a first-class boarding house situated right on the beach; a restaurant, and the Association Building, which is divided into offices for the Directors of the Association and for the F. B. Printing Establishment, post office, reading room, etc. Excellent water is obtained by boring to a moderate depth.

Altogether, Ocean Park will, when the intended improvements shall have been made upon its present crude condition, be one of the most attractive summer resorts upon the coast.

New England Free Baptist Assembly.

Ocean Park was formally opened to the public on Tuesday, August 2nd, by the inauguration of the "New England Free Baptist Assembly." The opening day brought together a larger congregation of people than was expected.

OPENING DAY.

The meeting began with a devotional meeting at 9.30 o'clock, A. M., which was conducted by Rev. J. B. Jordan of Auburn, Me. The subject of prayer was the Ocean Park enterprise, and the blessing of God might rest upon it.

After a recess of a few minutes the more

(Continued on fourth page.)

S. S. Department.

Sunday-School Lesson.—Aug. 21.

(For Questions see Star Quarterly and Lesson Papers.)

THE MANNA.

DAILY READINGS.

- M. The manna. Exodus 16: 1-8.
 T. Food provided. Exodus 16: 9-26.
 W. The people murmur. Num. 11: 4-15.
 T. The bread of life. John 6: 27-41.
 W. The true manna. John 6: 46-58.
 S. God's forbearance. Neh. 9: 7-21.
 S. God's care of the people. Ps. 78: 1-39.

GOLDEN TEXT:—"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John 6: 32.

Exodus 16: 1-8.

TOPICS.—The wilderness; The murmuring; Manna promised.

Notes and Hints.

After crossing the Red Sea the route of the Israelites was southward down the east side of the gulf of Suez, along the shore. During the three days' march through the wilderness of Shur they were tormented by thirst, and complained very much. Their next trial was that of hunger, spoken of in this lesson.

The Israelites had been about a month on their journey into the wilderness. The organization and arrangement of so great a company, probably not less than 2,000,000 in all, required much time. "Their first camping-ground was at the Wells of Moses, a half-hour's journey from the shore. Then followed a three days' march through the wilderness of Shur, to Marah. Thence to Elim, the modern Garundel, with its twelve wells, or springs of water, and seventy palm-trees, where they remained several days. They then descended to the shore of the Red Sea (Num. 33: 10), and thence turned inland, and entered the desert of Sin, the 'place of our lesson to-day.'—Peloubet.

The wilderness. The route traversed by the Israelites, after crossing the gulf of Suez, was through a district, much of which was sandy and unproductive. Here and there were springs, and in their vicinity some vegetation. A portion of the road was over a hard, gravelly soil mixed with sharp flint-stones, which must have been troublesome to travelers. The Wilderness of Sin, here spoken of, stretches along the eastern shore of the Gulf for many miles, and extends inland to the Sinaiic range of mountains, some ten or twelve miles distant. There was also a Wilderness of Zin, or Tzin, mentioned in Deut. 32: 51, and other passages, situated along the south-eastern borders of Canaan, from which this is to be carefully distinguished. The spelling of this name has suggested to some an analogy between the experiences of the Israelites here, and those of the sinner in his life-journey, and though the word is here simply a proper name, such a likeness may be easily found, and may, perhaps, be sometimes turned to good account.

The murmuring. The first enthusiasm and religious fervor of the Israelites soon passed away. The difficulties and hardships of their journey affected their spirits, and they began to complain. The manifest presence of Jehovah with them, the destruction of their enemies in the Red Sea, the sense of a new-found freedom, and the novelty of their experiences, sustained them for a while; but when the supplies taken with them were exhausted and the immediate resources became scanty, and the real pinch of hunger was felt, they yielded to discouragement, and murmured. They complained bitterly against Moses and Aaron, forgetting the hardships of the bondage from which these servants of God had led them out. It is often quite easy for men to "trust in the Lord," and hold his servants and ministers in high regard while every thing goes on prosperously and to their satisfaction; but when the course of events changes, and things take a different turn, they find it convenient to "murmur" against somebody; not quibbling, or daring, to complain against God directly, they turn their complaints against the minister, and not unfrequently accuse him wrongfully.

Manna promised. Jehovah, with infinite patience, seems to have paid no other attention to their unjust clamor against his servants than to make it the occasion of a fresh manifestation of his mercy and loving-kindness towards his chosen people. He at once promises to "rain bread from heaven" for them, and gives directions in regard to its use. This he continued to do, year after year, during their journey. It was a constantly repeated and long-continued miracle, and was the best way in which the vast multitude could be fed. Their food was the gift of God, but no more truly his gift than ours is. He often rebukes the fears and faithlessness of his children by unlooked-for displays of his merciful kindness. It was a wholesome and needed rebuke when Moses said to the people, "Your murmurings are not against us, but against the Lord."

THOUGHTS AND APPLICATIONS.

I. Men fresh from marvelous displays of God's power sometimes forget them in less than a month.

II. Faith which seemed strong in days of prosperity may fail at the pinch of adversity.

III. God can at any time open the windows of heaven to pour out a blessing upon men.

TOPICS FOR THOUGHT AND STUDY.

I. The soil, climate and fruits of Arabia.

- II. Forgetfulness of favors received.
 III. Early observance of a Sabbath.

Illustrations. From "The Study."

The widow's cruse. (1 Kings 17.) The widow's borrowed vessels. (2 Kings 4.) During the Reformation, Pastor Brentius, a Lutheran clergyman, was compelled to hide in a garret for a fortnight, unknown, even to his friends, and without food. Every day a hen came and laid an egg within reach, and then went away. He lived upon the food thus provided until the immediate danger was past, and friends could give him relief.

GLEANINGS FROM THE NOTE-MAKERS.

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

Very noticeable is it, that those who, to all appearance, have the most to be thankful for, are not, commonly, the most thankful. Jeshurun waxed fat, and, instead of being sweet spirited, he kicked. Ordinarily, if you want to find, not merely submission, but cheerful resignation, happy trustfulness, and glowing gratitude, you must go to beds of sickness and habitations of poverty. It is not creditable to human nature to say this; but it is a fact.

The Manna.—It came when needed. Not when they first left Egypt, for then they had provisions with them. But when these failed, then fell the manna. He who is boundless in resources, is too frugal to expend them needlessly. "Man's extremity is God's opportunity." God never directly interposes till that extremity is reached."—Bapt. Teacher.

SUNDAY-SCHOOL NEWS AND NOTES.

A very successful session of the Island Park Assembly, located near Rome City, Ind., was held in July, under the direction of Rev. A. H. Gillett, of Mich. It was conducted on the "Chautauqua plan," and afforded most excellent advantages to all in attendance. The only fault seems to have been an over-full programme, but it wouldn't have been at all like Chautauqua without that.

The Dakota S. S. Association held its annual meeting at Parker, June 21-23. The attendance was large and the interest good. There are 200 schools, and 6000 scholars in the territory.

There are now laboring in Utah over 100 Christian ministers and teachers, representing five denominations.—National Teacher.

Public Sunday-school examinations are a great feature in England. In those under the auspices of the London Sunday-school Union, 32,000 scholars entered for the examination.

Rev. F. S. Hatch, of W. Hartford, Conn., has adopted a plan of conducting written reviews in the Sunday-school, which works quite satisfactorily. A list of questions is prepared, one for each lesson in the quarter, and on review Sabbath such as are willing to try to write the answers are furnished with the questions, paper and pencils, and are expected to write the answers. About thirty young people are accustomed to attend to this exercise, and the answers in many instances give evidence of thorough, thoughtful study of the lessons of the quarter.

Connecticut has an organization for Sunday-school work in every county and during the past year conventions have been held in every county in the State.—S. S. World.

Of the 2,255 scholars belonging to the schools of the East London Auxiliary of the London Sunday-school Union, 1,652 presented themselves at the recent annual examination. Of these, fifty-four received prizes and sixty received honorable mention. First-class certificates were gained by 394, and second-class certificates by 770. The proportion of successful candidates is somewhat lower than that of last year.

Mr. H. S. Newman tells in *The London Christian* of the introduction of Sunday-schools into India: "A young American lands at Lucknow. He has been active in Sunday-schools in his own land, and longs to engage in the same work in India. But the senior missionaries shake their heads and say, 'We must stop Craven's Sunday-schools, or the Hindus will take their children from our Sunday-schools.' Just then Dr. Thorburn of Calcutta steps in and says: 'He is a young man with a lot of fresh zeal. Let him alone awhile.' Young Craven is let alone, others come to help him, and when I lately visited Lucknow there were a thousand heathens attending the American Sunday-schools in that city."

On Sunday, June 26, about twenty of the delegates from the United States to the International Convention availed themselves of an invitation to visit the Sunday-school of the St. James Cathedral in Toronto, which is claimed to be the largest Sunday-school in Canada, the roll including the names of 1,325 children and sixty teachers. The average attendance is about six hundred, not including the infant class, which has an average attendance of about three hundred. The school building is a commodious one, with lofty ceilings and flying arches. The school meets on the ground-floor of the main building, while the ladies' Bible class and the young men's meetings are held in the wings. The infant class meets in the second story. The delegates were received by Mrs. Gillespie, superintendent of the school, and the Hon. S. H. Blake, who conducted the quarterly review in their presence, that being the lesson for the day. At the conclusion of the lesson, the visitors were presented with illuminated Scripture cards as a memento of the occasion.

Communications.

REV. JESSE MEADER.

Much could be said of the life and labors of Bro. Jesse Meader, but a few facts and reflections must suffice. He was a native of Rochester, N. H., born in 1803. In early life he taught school a part of the time for several years, sometimes making grammar and penmanship a speciality.

When 26 years of age he became an active Christian, and at once commenced holding meetings; received license in 1829, and was ordained in 1830, at a session of the New Durham Q. M. held in Barnstead. His gift was rather that of an evangelist, and he was very successful. He did not feel called to settle down as a pastor, though he had the pastoral care of several churches at different times, but if a revival interest ceased he usually soon went to another field.

In 1832 he was united in marriage with Hannah D. York, and for almost fifty years it was a happy union. Six children grew to maturity, and they lay one after another of them away in the grave till only one, a son who lived with him, survived the father.

His pastorate where he lived with the church, were Rochester, Candia, Pittsfield, Kittery, &c. He traveled for a year or two in the Wolfborough Q. M., and the churches were greatly strengthened; additions of more than a hundred were made to some of them. Ninety were added to the church in Candia under his labors, and large accessions were made to the church in many other places. He spent a few months in Rhode Island, also in Canada, but his labors were confined almost entirely to eastern New Hampshire, where he was best known and most beloved.

He removed to Dover in 1858, settled on a small farm, and preached as he had opportunity. About that time he gave considerable attention to the study of bees, and his knowledge of them became so thorough, and his familiarity with them was so great, that no apiarian in this section of the country surpassed him. Several years ago he fell from an apple tree and broke his leg, from the lameness of which he never fully recovered, and four years ago paralysis still further disabled him. But his trust in God was always unwavering, and he gradually came down to the riverside, ready, almost anxious, to pass over. His work was done, and well done, and on the 11th of July he was called home, being over 78 years of age. But few of those self-denying men are now left to us, who went out without settlement or stipulated compensation, but the example of their usefulness will never be lost.

ONE WAY IN WHICH ALL CAN HELP.

BY O. L. GILE.

Much is written upon the needs of our institutions and upon the necessity of more funds to perpetuate them. In reply to these articles many have said, "I have given all I am able." But most of us might do more; although a few are doing all that their means will allow.

We are not able to judge about this matter, nor are we so disposed even if we had the ability, but God understands it fully. He to whom we are to account for the dollars with which we in our prosperity have been blessed, knows well whether or not we are making a proper use of our means and will so hold us accountable.

But while some are annually giving the "tithe," and while others seem indisposed to help with their substance let us remember that there is one way in which all can aid, with little effort and little cost to ourselves,—and this is by persuading the young to secure an advanced education. Most of our students now in college received their first impetus towards a thorough education from the counsel of some pastor, friend or parent. It was a small thing to give a little advice favoring college discipline, but the result is that hundreds are now pursuing a course of study, even at the expense of pleasure and the sacrifice of comfort, and with a little effort upon the part of those who ought to have an interest in these things, hundreds more than at present might be fitting themselves for noble places assigned by God.

The world needs in addition to its present number an army of thoroughly educated Christian men and women, and these recruits must enlist or be drafted from the young. Now by persuading these individuals to obtain a college education we shall be helping not only the persons themselves and the world at large, but also the schools and colleges. And we shall be aiding them by our patronage not only in widening their sphere of favorable influence but in enhancing their finances; for money paid by students is just as helpful as that which is donated, and there is need of both.

Most of schools in our denomination are crippled on account of scarcity of funds. The receipts do not cover the expenses. But a few more students in each of the schools together with the moneys donated would enable them to meet the cost. By a little effort upon the part of the people, the patronage of our schools and colleges might be very nearly doubled.

Words cost but little, yet avail much, and while it is almost a universal testimony among students that the advice of

some one interested led them to contemplate study, shall not pastor and people, friend, parent and teacher, endeavor to prevail upon young men and women to fit themselves for usefulness to the world? Thus shall we be helping humanity, the young about us, and our worthy schools and colleges.

THE NIGHT CABMEN OF LONDON.

BY W. H.

In a recent article I spoke of mission work among the cabmen of London, and gave some incidents of work among them in the day-time. But there are several thousand cabs out in the night, and two or three of the missionaries devote themselves entirely to the men who drive these, and are therefore night missionaries to the night cabmen. When I was in London, twelve years ago, I spent a night with Mr. Grimmett one of these missionaries, and was much interested in his work; and I now have his two last annual reports before me.

Most of these night cabmen are aged men, nearly worn out, and very poor. When they are no longer able to obtain employment in the day-time, they secure it for the night, which of course is neither so comfortable nor so profitable; and not to speak now of the spiritual part of the work, it is an act of charity to visit these men, and speak to them words of sympathy and kindness, and such visits are generally appreciated by them.

But what is the work? and how is it performed? There are in London, numerous regular cab-stands, where the cabmen wait to be hired. The missionary visits these stands in order, from night to night, talking with the cabmen with reference to their spiritual welfare, and as he can not read the Scriptures in the dark, he has committed to memory a number of chapters and thus is able to repeat a portion suited to the tone of the conversation or the circumstances of the person to whom he is speaking. Not unfrequently a cabman will invite the missionary into his cab, and then the conversation can be more quiet and confidential, and prayer can be added. Sometimes when the missionary goes up to a cab-stand, and speaks to the first man he sees, a number of others will gather around him, and he has the opportunity of speaking generally on some important truth, or on some text in the Bible. Some will ask questions, and others may offer objections, and either way, an opportunity is afforded for giving further instruction.

This missionary has in his district six large railway stations, and trains arrive at these in the early morning. Here the cabmen are waiting for passengers, and here there is opportunity for similar work to that done at other cab-stands.

Between Christmas and Lent is the time for public balls and private parties. These are continued late into the night, and the cabmen wait in the vicinity till they close. Mr. Grimmett says he has known "more than three thousands cabs waiting outside these places" in one night, within "a focus of three miles." And here there is opportunity for work.

At four o'clock in the morning, the Coffee Houses open, and here the cabmen are to be met with, and conversation held with them. And not only the cabmen, but the scavengers who sweep the streets during the night, and other persons whom duty or inclination call out in the night, are found in these houses, and are spoken with. Then there are Coffee Stalls which being well conducted, are allowed to remain open all night. These are erected against walls, near railway stations, or on a vacant spot of land, and a small cup of coffee and a slice of bread and butter may be obtained for two cents. A large number, and a great variety of persons are to be met at these stalls.

The missionary has a Mission Hall which will hold three hundred persons, where he holds religious meetings which are well attended, not only by cabmen, but by persons who live in the neighborhood, who would not be likely to attend any other religious meeting. Here the gospel is preached on Sunday evenings, and at other times. Suppers are also given from time to time by persons interested in this work, and in connection with these, instruction and exhortations are given on humane, moral, and religious subjects.

During the last year, the missionary went over his district about thirteen times, conversing with many of the men seven or eight times a month, as he met them in different places. He distributed forty-three copies of the New Testament in large type; distributed 17,000 religious tracts and other useful pamphlets, paid 360 visits to the sick and dying, some of whom had no other religious visitor. In another paper, I propose to notice some of the results of this mission work among night cabmen.

Throughout the history of the Church, it has always been found that the silent experience of the pious people of God has been truer, and has led the Church in a safer path, than the public decrees of those who claim to be authoritative leaders of theological thought.—W. Robertson Smith.

The wise men came to the Saviour by following the star, and before what man in this enlightened time does not some star hang? What if it only glimmers between the rifts of the cloud? Let him follow it and every step will increase its brightness.—M. Rhodes.

A HYMN OF THANKSGIVING.
FOR THE LIFE OF PRESIDENT JAMES A. GARFIELD, WHO WAS SHOT JULY 2, 1881,
BY CHARLES J. GUTEAU.

BY S. A. SMITH.

Thank God he lives,—he lives
 In answer to a nation's prayer;
 A cry from stricken hearts
 That God our Chieftain's life would spare.

He lives—thank him who rules
 In sovereign majesty and power,
 Who heeds the cry of faith
 In this our dark and trying hour.

When darkness brooded o'er
 Our trembling country's life and fate,
 And each man only cared
 For honor, fame or princely state;

When each with grasping hand
 And heart afield with lust and greed
 Thought only of himself
 And governmental need;

When men grew fiercely wild
 All through our burdened, groaning land
 To reach some eminence
 And write their names in shifting sand,

Then the assassin's ball
 Aimed at our noble President
 A thrill of agony
 Through every loyal bosom sent.

And up from many hearts
 The cry to God for help arose.
 'Twas breathed from heart to heart,
 God save us from our household foes.

Strong men with tear-wet eyes
 Looked to the great Omnipotent
 And woman's faith and love
 With childhood's accents sweetly went

Up to the Father's throne.
 He will not empty turn away
 Those who in confidence
 Approach, in Jesus' name, and pray.

How glad we are to-day
 That in such bitterness as this
 We may to Jesus come
 And all our doubts and fears dismiss.

But not alone our prayers,
 A halo round the sufferer's bed
 By trust unmoved and true
 And Christian fortitude is shed.

Thank God for Christian light,
 Which radiates from the altar fires,
 And burns with flame so bright
 And love that never faints nor tires.

Say not we have no God;
 When in the presidential home
 Christ reigns supreme to day,
 We'll hope for brighter days to come.

When, through the grace of God
 Our Christian chief shall guide
 Our rocking ship of state
 Through breakers, storms and swelling tides.

God bless our President!
 And in Him may he calmly rest.
 And may his life a blessing be
 To North and South, to East and West.

Hutchinson, Minn.

THE EMPTY CRIB.

BY REV. T. M. DRAKE.

Few are the friends who have not felt the crushing sorrow of the first dead child in their own home. Familiar as all are with such events in other circles, none are ready to give up their own little ones. Though death has robbed the cradles of our race for six thousand years, yet the heart-ache of the last smitten home is none the less for being the last of millions. Often as the minister is called to comfort others, when there is a coffin in their nursery, little did I realize the terrible significance of the loss of a little child, until cholera infantum stole into our home, the twentieth of July, and smote our own sweet baby "Daisy." Her brief life of one year, lacking only five days, was one of unusual brightness and promise. Her little spirit was all sunshine.

And now that she has left us, it seems as if we had had the visit of an angel in our home. Thank God for her visit, though it seems far too short! Little do we know what strange power such tiny hands possess to sweep the harp of the affections of a parent for both joy and sorrow, until they have come and gone again. As we stand with tearful eyes beside the thin veil that separates the seen from the unseen holy into which our dear one has passed, how real becomes the existence of the eternal world, and how the very breath of God is felt as he speaks to our hearts in the "exceeding great and precious promises." "The eternal God is thy refuge; and underneath are the everlasting arms." "Cast thy burden upon the Lord, and he shall sustain thee." "As one whom his mother comforteth, so will I comfort you."

What hopeless sorrow must fall upon the hearts of heathen or even of unbelieving parents, when the early frosts of death smite the fairest flowers in the garden of their affections. How much better prepared for such afflictions are those whose trust is in Him "who doeth all things well." Bereaved parent, when your little one was cold in death and you left her in the manor house—all that remained of her,—and you turned home to gather up her little garments and toys, and even awoke in the night from the dream of the little arms twined about your neck—to find it all a dream,—and when the heart ached and ached and ached day by day,—then, if never before, did you not feel the utter worthlessness of all earthly things, and the necessity of an interest in the abiding things of eternity? "Are the consolations of God small with thee?" If you can not find rest in these, where will the tempest-tossed soul hope to find its safe anchorage? Oh, if there is ever a time when aching hearts and dizzy heads feel the need of the divine hand for support, it is when we hold in our arms the cold clay, out of which the white spirit of our darling has just flown! Then, if ever, like stars out of

the dark sky, shine out the sweet promises of our God with wondrous power.

"What I do thou knowest not now, but thou shalt know hereafter."

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." "My grace is sufficient for thee." "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he remembereth that we are dust." "I am the resurrection and the life."

And the answer of stricken hearts ought to be, as they bow upon the bosom of the infinite Father:—"I was dumb; I opened not my mouth: because thou didst it." "The Lord gave; the Lord hath taken away; blessed be the name of the Lord." "For we know that all things work together for good to them who love God."

A DANGER IN EDUCATION.

A phase of Sunday-school education is thus presented in the *Sunday-school Times*:

It has long been the danger of so-called practical education that it overlooks the necessity for learning something more than how to do the one thing to which its training is properly directed. In these days, when the Sunday-school is such a power, when appliances for furthering its purposes are multiplied, when it has become, in the thoughts and lives of many, a speciality, there is a similar danger occasionally threatening its methods. Too much may be made of special routine, too little of the full and exact knowledge (a surplus of it) which is essential to real success in the leaders. The special routine will for the time make a more efficient piece of work; but in the possession of full and exact knowledge lies the pledge of growth, of improved method, higher aims, and larger victories. The former tendency speedily degenerates into living from hand to mouth; the latter makes rich, and is enriching.

Our theological seminaries should fully and fairly recognize the importance of training pastors to lead in the Sunday-school work. Methods of teaching are quite as important to a teacher as are methods of preaching to a preacher, and a minister ought to have fitness as both preacher and teacher. On this point there ought not to be room for difference of opinion. But it may be properly questioned whether it is wise to expect divinity schools to conduct students at once into "the hand to mouth" style of labor. To make young men good exegeses is a better preparation for the end we desire than to teach them the Sunday-school lesson in the exegetical class-room week by week. It is not necessary to break them into the routine methods before they have felt the need of wider knowledge. Our pulpits show already quite enough of disconnected preaching, without taking the years of connected scientific study and wrenching them to suit the order of the Sunday-school lessons. Progress in the great work we are engaged in will be more likely to come, if the younger pastors have more solid training in biblical exegesis as such, than if they neglected their Greek Testament to study some one's Sunday-school commentary. To divert them from the former labor too soon is like eating seed corn. The pressure of necessary routine labor will come soon enough; let there be time for the study of Scripture for its own sake. Out of this will come a method of study which will do more than supply the demands of the pulpit, the lecture room, and the Sunday-school room. This, at least, is the testimony of some of our busiest workers; they do too much to venture upon living from hand to mouth.

Nor is this thought without its application to our spiritual needs. We may indeed pray for sufficient grace, but why not ask for abounding grace? It may be necessary for us to live on, just keeping the head above water, able to do what we must in our Christian life. But might we not ask Him who giveth liberally and unbraideth not, to enrich us in the knowledge of himself, to enlarge our spiritual desires that we may receive from him a fullness of blessing? He has encouraged us to do so. Just now, as we study the Book of Exodus, it may be well to recall the promise which runs thus: "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it."

A young man was recently found in the Mersey drowned. On a paper found in his pocket, was written: "A wasted life. Do not ask anything about me; drink was the cause. Let me die; let me rot." Within a week the coroner of Liverpool received over 200 letters from fathers and mothers all over England, asking for a description of the young man, and saying that the boy they loved had been drawn away into the shining halls of sin and drink.—Eng. Temp. Record.

John Adams in a letter under date of August 28, 1811, writes to his friend, Mr. Rush: "Little Turtle petitioned me to prohibit rum to be sold to his nation for a very good reason; because he said I have lost three thousand of my Indian children in my nation in one year by it." This is said to be the first temperance petition presented in this country. It can be found in the works of John Adams, vol. 9, page 637.

God does not spoil His creatures by undertaking to make up to them what they choose to forfeit by their own neglect.

MISSION WORK.

CONDUCTED BY REV. G. C. WATERMAN.
FAIR AND FEASIBLE.

The plan for "Home Mission Co-operation," presented in the *Star* of July 27. We most earnestly hope that it will be agreed to by all our State organizations at once, or as soon as they can act upon it. It will establish a definite and uniform policy, and secure several desirable results, among which are:

1. One third of all the receipts from contributions, for the general work of the Society, which is now mainly among the freedmen.
 2. Local control in the disbursement of funds appropriated to any State work.
 3. Uniform and complete statistics in regard to funds raised and disbursed.
- The plan is evidently the result of careful deliberation and pains-taking labor on the part of the committee representing the Home Mission Board, and deserves a prompt and hearty approval and immediate trial. It will remove one source of embarrassment in our Home Mission work, as it clearly defines the relations of the General and State Societies, and gives no undue advantage to either party. The plan is good enough. Let us work it thoroughly and vigorously.

COLLECTING MONEY FOR MISSIONS.

In the *Helping Hand* (a ladies' missionary paper) was an article entitled, "Better than a Fair." It gave an account of the way ladies in Denver collected money for missions, a way free from the objections connected with fairs. Written invitations were sent to each woman whose name was on the church list, to present a thank-offering in remembrance of the manifold blessings God had bestowed upon her as a Christian woman. For this purpose a praise meeting was held in the church parlors; envelopes were given, and it was desired each should give as God had prospered. These invitations met with a hearty acceptance. Many gathered at the appointed time, and from the beginning the presence of God was evident. Every heart was full of tenderness and joy; all gladly brought silver or gold for an offering, while their grateful praises ascended to the throne. The offerings so much exceeded the necessity of the object specified before the meeting, that \$109 remained to send to starving Persia. One woman came from the mountains far up Platte Canon; returning home, she attempted to give her husband some account of the meeting, but seemed unable. "Try," said the husband.

"Oh, I can't," she persisted, "but I wish I had more to give the dear Lord; it is so blessed to give."

"Well, mother," said the husband, comfortingly, "I am going to plant an extra field of potatoes this year, that you may have more missionary money."

So the influence of that meeting reaches far up one mountain gorge of Colorado, and a tithe of its virgin soil is given to Christ.—*Report of Faith Home.*

THE KING'S YOUNG DAUGHTERS.

This is the name of a mission band in Racine, Wisconsin. It is composed of girls and young ladies, who are learning of the need of Christian missions, and doing what they can to raise money for missionary purposes. Can not some of our young readers organize a band for this purpose? "Whatever thy hand findeth to do, do it with thy might."

Items.

AMERICAN BOARD.—There are a hundred and twenty-one undergraduates in the Syrian Protestant College, Beirut. Mr. DeForest reports a visit made by him to the province of Ise, Japan. He preached twenty-two times in six days, and in three places where no foreigner has ever been before. Thirty formed themselves into the "Christ's Ever Persevering Company," and over two hundred books were sold.—Mr. Smith of Tientsin, China, tells of a young priest who gave up the control of a temple and his means of living in order to be a Christian; he has lately refused the control of a larger temple and a full year's wages as bonus, and earns his living by weaving in winter and hoeing corn in summer at five cents a day. He is now studying, and it is expected he will become a preacher of the gospel.—The work in the Hsien Hsien district prospers. Where, one year ago, there was only one man to welcome the missionary, there is now a village permeated with Christian truth, with a church of over twenty members, and an interesting school attached.—There are six paid agents connected with the Jambag church, Mahatma mission. One gives one-seventh of his salary for religious purposes. Most of them pay one-eighth, and one pays one-ninth; and both this church and the churches at Parner and Kolgaw now begin to support their own pastors.—There is a good growth toward self-support in the Eastern Turkey mission also.—The government of Austria is reported to be more and more reactionary in respect to religious tolerance.—*Bapt. Miss. Mag.*

EUROPE. Dr. Somerville, of the Free Church of Scotland, carries on a quiet work in St. Petersburg. A recent meeting of English residents, and of German children at the same time, presented to the speaker the novel experience of an audience of two nationalities, not understanding each other's language, but both listening to the same voice, and receiving—in one case direct, in the other through an interpreter—the same message. A most touching scene was presented at a meeting of Swedes. After the address, Dr. Somerville asked if any would desire to be specially made subjects of prayer. One woman rose asking

prayer for herself and her family. In a little interval one and another rose, men and women, until the greater portion by far of the congregation were on their feet asking prayer for themselves. There are many reasons at the present time why Russia should have a place in our intercessions, and why we should seek for the venerable evangelist now laboring there the strength and grace needful to sustain him in a position full of the deepest interest and hope.—*Monthly Record.*

MR. SANKEY ON CHURCH CHOIRS.

Mr. Sankey made some pertinent suggestions relating to church music at the recent convention of clergymen in San Francisco. He believes that the singing in the churches should be led by a choir. That the choir should be at the same end of the church where the minister is, either behind him or beside him. The choir and minister are not independent performers—the one to preach and the other to sing. They unite in leading the worship of the congregation, and ought to be in harmony with each other. And in order to have harmony, the singers ought to be Christians. How can a man praise God acceptably when there is no love for God in his heart? A great deal of the proverbial troubles with church choirs grows out of the fact that the singers are not Christians. Mr. Sankey does not object to quartet choirs, but he would have a large chorus choir around the quartet, to join it in certain parts. He liked solo and special pieces by the trained singers, yet he would have only one or two such pieces during any one service, and would have at least two hymns in which the whole congregation could join. He says that the minister should join in the singing, and not be fumbling over his notes as if he had nothing to do with praising God. The minister should not only sing himself, but urge all to sing. Choirs ought to behave like ladies and gentlemen. They have no business to be whispering, or flirting, or reading newspapers while the minister is preaching. They ought to sing distinctly, so that the congregation can understand the words. The church is not an opera, to gratify a taste for artistic music. It should furnish the music that will please and edify the majority of the worshippers, and not merely a cultured and fastidious few. The children should be brought to the church and accustomed to take part in the singing. In Mr. Spurgeon's church the children all sit together, and great pains are taken to train them in singing. Ministers ought to pray for a special blessing on the singing. It is a means of grace as well as the Scripture reading and the sermon. And, finally, the hymns and the sermon ought to be in harmony with each other.—*N. Y. Tribune.*

What we like to do is one thing. What we ought to do is too often another and very different thing. "Why do you use tobacco?" asked one friend of another. "Because I like it," was the prompt reply. This was honest, but was it truly Christian? Is a good man justified in doing anything merely because he likes to do it? Should not every "I like," be tried by "What ought I to do?" One may like to read a bad book, to indulge in excessive eating, or to taste intoxicating drinks, or to visit a theater, or to join in the mazes of the dance, or to do some other equally unchristian act; but is it safe, is it right, to do either because one's heart desires to do it? A purified heart will like to do just what it ought to do. Its "I like" and its "I ought" will agree; but if a difference arise between them, the perfect man will use the "I ought" as a cross upon which to crucify his "I like," ever saying to his divine Master, amid the pangs of self-denial, "Not my will, but Thine be done, O Lord, my Saviour!"—*Zion's Herald.*

A NATIONAL DIVORCE LAW.

This is the subject of several editorials and other articles that have appeared in the newspapers and the *International Review* the past week or two. It seems that the New York Herald sent a reporter to New Haven two or three weeks since to get the opinion of ex-President Woolsey upon the subject, and printed the interview at length. We have hitherto said nothing of it as we saw little that is new to our readers in the reports of it, and because we preferred to wait until the reading of Dr. Woolsey's paper on Divorce Legislation at the annual meeting of the American Social Science Association early in September should give his views more accurately, and the only thing we will do now is to call attention to the fact—overlooked by the articles we have seen—that the proposition for a conference of delegates to be appointed by the thirty-eight governors, to agree upon a uniform law to be passed by the Legislatures of all the States, does not appear originally to be Dr. Woolsey's suggestion, but that of the reporter. On this Dr. Woolsey gives a favorable opinion as to its desirability, but does not seem to have much faith in its being done. He does, however, say that the formation of Divorce Reform associations in all the States is greatly needed and will hasten the desired end of having both uniform and better divorce laws.

By far the ablest article we have seen on the subject is the editorial in the last *Christian at Work*. This is called out by the opinion of Dr. Woolsey, and an article in the same number by Mr. Dike, written, as the editor states, before Dr. Woolsey's utterance upon the subject, at the special request of the editor. Mr. Dike, acknowledging the evils of conflicting laws and the great need of the uniform amendment, calls attention, first, to the difficulties in the way, and finally to the need of making the proposed constitutional change, if it be ever made, broad enough to cover all the essential points of the family. The editorial seems to miss that there is force in it is seen in the fact, not to name other considerations, that the *Christian at Work* specifies two points to be covered by the sixteenth amendment it proposes, viz: Marriage and Divorce, while the *Congregationalist*, following the *Tribune*, adds the important one of Legitimacy. And we think others might be easily named as essential to the making of the transfer of power from the State to the National legislature sound and consistent. The reasons given by the editor for a national law and the necessary constitutional amendment are weighty, well-put, and worthy of careful attention. Those who are studying the subject will do well to read it.

A writer in the *International Review* for August advocates a constitutional amendment and a law by Congress. By

the law he would render the judgments of one State, with proper exceptions, valid in all the others. And by the amendment he would prohibit the granting of a divorce when both parties are not within the actual jurisdiction of the court, except by the courts of the State where the marriage took place. This plan seems to have some merit, but its effect would be, on the whole, to make divorce easy. On leaving this writer and the general topic we call attention to his mistakes. Before going to his real subject, he devotes a little space to an attempt to show the truth of the assertion he makes that "the social statistics which have of late been given us are often misleading." This effort seems to us very weak. A few of his errors are mentioned. He makes ex-Governor Dingley say "that during the year 1880 four hundred seventy-eight divorces were granted in Maine, or one to every six hundred seventy-nine of the population,"—the italics are the writer's. He should have said one to every one thousand three hundred fifty-eight, or else one divorced person to every six hundred seventy-nine, as Governor Dingley put it, and as the fact was in 1878, not "1880." Then he further says that the majority of these four hundred seventy-eight cases were in all probability brought by persons acquiring only a temporary residence in the State for the purpose. Now the truth probably is that Maine affords special facilities for non-residents in their business, but we do not believe that a majority of the cases, or a quarter of them, are of this class. This writer himself leads us to distrust the assertion when he says on the next page that New Hampshire practically excludes foreign applicants for divorce, yet if he knew that divorces in New Hampshire were more numerous, in proportion to the population in 1878, than in any other State except Maine and Rhode Island,—the ratio in Rhode Island being one to fourteen hundred eleven, in New Hampshire one to fourteen hundred thirty-nine, and in Maine one to thirteen hundred fifty-eight, he would see at once that the probabilities are against him. New Hampshire with few or no foreign divorces—if he is correct as to the law—is nearly as bad as Maine with many. A comparison of the statistics of the western counties of the States bordering on New York with the rest of their States gives no appreciable proof of the incoming of New York people, as has been asserted by others. Some of these counties are better than their States. A man of large and wide experience as a lawyer, judge, and legislator from south-western Connecticut writes us that ten per cent. would be a large estimate for foreign divorce. It is our opinion that while it may rise a little higher for all New England the number of those who go from us to the West is much greater.

Other errors of this writer are in ascribing to Mr. Dike an assertion he did not make—except by a forced construction—as to divorce being distinctly a Connecticut institution, the utter misunderstanding of President Dwight and a blundering inference from it, the assertion of the existence of a law in Connecticut giving "general jurisdiction to grant divorces in the discretion of the judges"—a law repealed three years ago,—and the assertion that "divorce is no more frequent among the lower classes than it is among the higher." We suspect, too, that his quotations from Mr. Bishop are made from an old and not from the latest edition of his work, and gives opinions which Mr. Bishop either has abandoned or must modify. For this, however, the writer is excusable, as Mr. Bishop's sixth edition is a late issue. All these mistakes are made on two pages in an attempt to correct the errors of others, and they are vital to nearly all his points.

We call attention to the fine paragraph on marriage, page one hundred sixty-nine of the same *Review*, in the able article of Mr. Wasson on Rights. By the side of it, our writer's reference to marriage as "a contract, although of an exceptional and peculiar nature," seem inadequate enough.—*New Hampshire Journal.*

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Educational.

(Continued from first page.)
public exercises began, Rev. I. D. Stewart of Dover, presiding.

Invocation was made by Prof. B. F. Hayes, D. D., of Bates College, after which an anthem was beautifully sung by the choir of the Saco and Biddeford F. Baptist churches.

The Rev. H. F. Wood, of Concord, on behalf of the building committee, then formally presented the "Temple" and delivered its keys to the Association, stating that the edifice had been constructed in a manner that met the entire satisfaction of the committee as well as of the architect. The keys were accepted by the President pro tem.

The Rev. E. W. Porter, of Lowell, chairman of the Committee of Arrangements, next addressed the assembly and gave a sketch of the history of the Ocean Park enterprise. He stated, that at Weirs, last summer, a committee of fifteen persons was appointed to consider the question of establishing a Free Baptist camping ground. A sub-committee composed of Prof. B. F. Hayes, D. D., Rev. I. D. Stewart, Rev. E. W. Porter, Deacon Deering, Deacon Durgin, Messrs L. W. Stone and B. F. Haley, was appointed to select a suitable site. During the months of August and September last, this committee examined a number of locations on the coast from Old Orchard to Buttonwood, Rhode Island, and finally recommended the one now occupied as the most desirable. The owner was Mr. James Gilford, and a bond of the property was taken from him on the 24th of December. On February 22, 1881, the "Ocean Park Association," having previously been incorporated by act of the Legislature of the State of Maine, was duly organized with the following chief officers, viz.: President, O. B. Cheney, D. D., President of Bates College; Secretary, L. W. Stone, of Biddeford, Me.; Treasurer, B. F. Haley, of New Market, N. H.; Agent, Deacon Obadiah Durgin, of Saco, Me. On March 14, a deed of the property was taken, and on April 12 the Agent began clearing up the grounds. On June 6, the foundation of the Temple was laid. In all 145 lots have been sold, mostly to Free Baptists. Mr. Porter stated that the class of people who had already located here and the way in which they had pushed the work of building gave evidence of the confidence felt in the enterprise. He concluded by extending a hearty welcome to the New England Free Baptist Assembly.

A beautiful and appropriate poem, composed by Mrs. V. G. Ramsey, was then read by Mrs. Bachelder, after which a hymn was read by the Rev. A. D. Jones of Vt. and sung by the congregation, and the Rev. O. D. Patch of Greenville, R. I., read a passage of Scripture. Next followed the dedicatory sermon by the Rev. Wm. H. Bowen, D. D., of Lewiston, Me. It was an able, logical discourse; theme: God with his people. The dedicatory prayer was offered by the Rev. J. L. Sinclair of Lake Village, N. H. Another anthem by the choir and the benediction by the Rev. D. Waterman of Laconia, N. H., concluded the exercises at noon.

After dinner, until 3 o'clock, the time was spent in viewing the grounds and in social intercourse. The congregation re-assembled to listen to a lecture by Mr. G. F. Mosher, entitled "Glimpses of Rome." Introducing his subject with the statement that there are three Romes—the modern, the medieval and the ancient—the speaker gave a word picture of the existing features of life in the city of Seven Hills, referring to the want of enterprise among its inhabitants and its numerous rich treasures of art; described some of the most famous works of art and relics in Rome, representing the medieval age of the great empire; and portrayed the magnificence of the wonderful ruins of the ancient city. The references to the prison where the Apostles Paul and Peter were confined, the Basilica of St. Paul, and the catacombs, in which the early disciples kept alive the spark of Christian faith, were especially interesting. The lecture was listened to with marked attention.

Rev. E. W. Porter presided at the evening meeting. The exercises began with a vocal duet by Misses Chadbourne and Emery, and prayer by the Rev. J. M. Brewster of Providence, R. I., after which the Rev. I. D. Stewart gave an address on the timely topic, "Recreation and vacation made profitable."

He stated that financial profit was not the object in view in this enterprise—but physical, social and religious advantages. Observing that an annual period of rest and recreation is needful in the present busy age, he proceeded to consider the question, how they could be made profitable at Ocean Park. The desired object could not be obtained by inflexible rules to control the movements of all alike, nor yet by taking the seaside "tonic" in allopathic doses for the purpose simply of increasing an appetite for eating and a desire for sleep. To make one's vacation profitable, first, we must vacate the cause of our weariness—that must be left behind. The air we breathe, the food we eat and the friends we meet being different from those at home, a wise use of them will make the change beneficial. Secondly, we must replenish our natural powers with an invigorating supply. To do nothing is the most irksome task we can attempt. He here described in glowing terms the varied advantages afforded by Ocean Park with its beautiful beach and splendid grove, and with the privilege of a delightful ride in

the open cars of the Beach railroad, to Old Orchard where the city crowds and bustle are observed, or in the opposite direction four miles along the seashore. True, many things are yet in their primeval state—and God forbid that some of them should ever be made otherwise—and for the present visitors here would have to "rough it;" but that was what they needed. Thirdly, freedom from restraint is a necessary element in beneficial recreation; and fourthly, and more important than any of the foregoing considerations, vacation is most profitable when most enjoyable. Joy and gladness are most conducive to health, and there is a responsibility resting upon each one to contribute to the general happiness of the community in such a place. The courage and cheerfulness inspired by the heroism displayed by Mrs. Garfield when the President was prostrated by the terrible deed of the assassin, show how one can contribute to the enjoyment of others if they forget self. In the management of Ocean Park it is sought to secure the mean between excessive social freedom and religious restraint. At most beaches religious privileges are not to be obtained—a deprivation which is sad for the nominal Christian and painful for the real one. He hoped that no Sabbath would ever pass with two or three Christians at Ocean Park without their meeting for the worship of God. May all who hither come, come seeking a blessing upon mind, body and soul, and God will reward them.

The lecture was followed by singing by the ladies before mentioned, and a reading by Mrs. E. S. Burlingame, of Rhode Island.

WEDNESDAY.

An early prayer meeting at 6 o'clock was inaugurated this morning, being held in the vestry. It was led by Rev. L. W. Raymond, of Me., and was fairly attended.

The devotional meeting at 9.30 o'clock was conducted by Mr. A. C. Russell of Lowell; subject: The descent of the Holy Spirit. The interest was good.

By a misunderstanding on the part of the Committee of Arrangements, the programme had been so made that the meetings would interfere with those of Dr. Cullis at Old Orchard. Accordingly, numerous changes were made in the programme, and the Ministers' Institute was begun to-day. Dr. Cullis's "Faith meetings" proved, however, a powerful counter attraction, to which large numbers of F. Baptists yielded. The attendance to-day was, consequently, thin.

MINISTERS' INSTITUTE.

The Rev. I. D. Stewart presided, and the exercises began with singing a hymn, followed with prayer by the Rev. E. C. Cook of North Berwick, Me. The first topic presented for consideration was, "The Prayer-meeting: how to make it interesting," which in the absence of the Rev. G. S. Ricker, was introduced by the Rev. J. Mariner, of Auburn, Me. He spoke first on the question, whom it was necessary to interest in the prayer-meeting. It ought to be an object to interest the unconverted. Then different classes of Christian people are found in different places and different kinds of people in the same place—indicating the need of variety in the prayer-meeting. He disapproved the plan of providing beforehand a series of subjects for every meeting that must not be changed; and yet he would always have a subject for thought and prayer, allowing, however, the widest liberty to all to pray for what they wanted to pray for. He would have a suitable number of brief prayers in the first part of the meeting, with the testimonies following, and he showed how a dry prayer in the middle of the meeting would produce a depressing effect. As one can not tell who will bring the blessing to the prayer-meeting, he would encourage the young and weak, for they might be the instruments. There are unanswered prayers before the throne of God just as good as any that have been answered, and they will receive recognition in God's time. The Holy Spirit's presence may be had and is essential in the prayer-meeting, and He only knows how to lead a prayer-meeting properly.

The Rev. C. F. Penney, of Augusta, Me., followed with a very able and interesting lecture on the subject, "The partialism of Christian knowledge." He said that very much of the trouble which many persons have on the question of religion, very much of the honest skepticism supposed to be directed against religion, is in fact directed against human notions of religion. There is a great deal of honest doubt and trouble in the minds of men, that might be relieved by presenting to them the Scripture in precisely the light in which it presents itself. And the broad declaration of the Bible in regard to all the knowledge which it contains is that we are to accept it, not as a whole and perfect truth revealed to us. It limits its design to the spiritual development of the human family, and its teachings begin and end there. The arrogance of theology in contrast with the humility of Sacred Scripture is very striking. The emphasis of ecclesiastical discipline is wholly changed; it rests upon nice metaphysical distinctions about which the Bible is entirely silent. The popular notions of the Bible will inevitably tend to produce doubt, distress and infidelity if they are not illumined. Dr. Alexander when he came to die, having been all his life a teacher of theology, made this wise declaration: "After all, the only two things that I now insist upon are, that I

am a sinner and that Jesus Christ is my Saviour!"

The meeting resolved to request Brother Penney to prepare a series of articles on this subject to be published in the *Morning Star*.

The devotional service at 2.30, p. m., was conducted by Deacon Deering of Portland, Me.

At 3 o'clock the Rev. William H. Bowen, D. D., of Lewiston, read an essay on "Theology and practical piety." He defined theology as the science which treats of the nature and attributes of God and his relation to man, and practical piety as the expression of man's filial feeling towards God. If a man's theology is defective his piety will suffer. Eminent piety must always be associated with eminent usefulness; men are too willing to let their theology or creed take the place of practical piety. There is among Christians too little understanding of doctrine; for instance, a man is apt to think if he has a religious nature that his heart is right before God: there is a difference between a religious nature and a religious character. The real question of Christian character is too often overlooked in the churches, and too much importance is attached to the manifestation, or the lack, of zeal and emotion; there is no getting on without zeal, but it must be zeal according to knowledge. The truth concerning God must be sought for with earnestness.

The Rev. O. D. Patch of Greenville, R. I., followed with a practical talk on the subject, "The training of converts." He said this is a work which devolves not alone upon the pastor, although he is expected to lead in it. The great mass of churches of the present day are characterized by idleness in Christian work. It is important that all converts should be trained into work before being received into the church. A large number of the members of the churches give the lie to what their pastors say in the pulpit; ministers sometimes do the same. More attention should be given to impressing upon converts the importance of a consistent Christian life; and some impression should be made at the outset as to the great object of the Christian life—not simply to get happy, but to be useful. To worship God and to work for him are the two things they should be taught to do; and that this service is to continue throughout eternity. They should be taught to be skillful workmen, that need not to be ashamed. They should first of all, be led and taught by the Holy Spirit; yet pastor and Christians can help greatly in this work. In the first place it will not be accomplished by scolding. Meetings should be held for their especial benefit, which should be made a kind of Bible meeting, with some theme to be studied and discussed; encourage them to participate in the regular services and in the work of the church, and the system of conducting the public meetings should be such as to make it easy for converts to take part; commend them in their efforts, however poor these may be; try on them the force of a good example.

Opportunity being given for discussion on the subject, a number of persons made remarks. Rev. J. Mariner observed that converts talk much with the "old folks," which shows the importance of good example. He knew a church in which there were twenty converts, and a prominent brother—a local preacher—being requested, in one of its prayer-meetings, to pray, declined to do so because he "didn't feel like it!" The older Christians should let converts know there is something in religion to feed on besides dry bones and moldy crumbs. Another speaker said, "If you want the lambs to do well, take good care of the sheep." Rev. J. D. Waldron would teach the converts denominationalism—to love their own church and be constant in attendance on its services. Another said he would educate converts out of the idea that talking in meeting is the most important thing in Christian life, or that this duty is the chief burden in bearing the cross. Rev. D. Waterman would keep the three parts of Christian living—feeling, talking and doing, along together.

The Rev. E. W. Porter presided at the evening meeting, which opened with devotional services, after which the Rev. G. C. Waterman read the 60th chapter of Isaiah and offered a prayer appropriate to the theme which followed, namely: "Necessity of revivals."

This subject was treated in an able and elaborate lecture by the Rev. J. J. Hall of Auburn, Me. It was an exhaustive argument against the objections to revivals, many of which, he said, arise from wrong impressions with regard to revivals. The assertion that "survivals" are better, was shown to be historically, philosophically and scripturally erroneous. So also, the question, Why not live in a revival state constantly? is answered: Because we can not. A revival the speaker defined as the result of special impulses on the religious sensibilities of a person, church, or community, wrought by the Holy Spirit. The necessity of revivals is suggested by analogy—analogy in nature; in secular history, in sacred history. The last mentioned point was gone into extensively, the great revivals of the Christian era and their glorious and enduring results being spoken of. During the two years which have elapsed since the last general revival in America—a period favorable for the steady growth of the church, so much preferred by some—the church has actually been at a standstill. It is admitted that allowing for additions

from other bodies coming to us, the Free Baptist denomination has lost in the number of its members in the past twenty years. We must have revivals, or die. There is need of a revival in our Foreign Mission field as well as at home: the present membership in India shows a gain of hardly eleven per year since the Mission was established. Essentials to a revival: 1. The power of the Holy Spirit. 2. Strong faith on the part of pastors and people in the efficacy of revivals. 3. An earnest ministry. 4. Prayer—earnest, persevering.

THURSDAY.

The early prayer-meeting, which was led by the Rev. Mr. Blake, was more largely attended than on the previous day and was of a very interesting character.

The devotional meeting at 9.30 o'clock, preliminary to the more public exercises, was conducted by Dea. I. D. Piper of Lowell, Mass.

The Rev. Smith Baker, (Congregationalist) of Lowell, was called upon to continue the subject of Prayer-meetings, discussed on Wednesday. He spoke of the human means to be employed in the prayer-meeting, it being agreed that the Holy Spirit is to be relied on, first and last. 1. Remember that the object of the prayer-meeting is, helpfulness to Christians and spiritual influence on sinners. In the first place, its exercises should be restful: a great many of the people come to the meeting weary physically. Don't find fault. Don't complain of the low state of Zion, nor of your own condition: it discourages, and it makes wrong impressions on the unconverted. On a certain occasion, in prayer-meeting, the speaker felt very "blue" and gave vent to his feelings in words: a man who was unconverted but under conviction went away from the meeting and said, "If that is the kind of religion ministers enjoy I don't want any of it!" 2. Don't preach in prayer-meeting. It is the business of the brethren there to bear witness to the truth. 3. Don't let the minister take up too much time. Give the laymen the easiest part. His practice was, not to open the meeting himself, leaving it in the hands of the brethren; giving them just an hour and allowing no one to speak over five minutes; if they didn't occupy the time he would speak and then close the meeting. 4. Every minister should labor with the weakest and youngest and let the oldest and strongest take care of themselves. He related his experience in the use of what he called the "behind-the-curtain secret" of making the prayer-meeting a success. It was to give the weaker ones a little lift, going to them privately before the meeting and asking them to speak or pray at the beginning of the meeting. To have a list of subjects for the prayer-meetings gives the younger Christians something to think about. Again, be cheerful. Have frequent and spontaneous singing. Let the minister do the "clinking"—make the application, at the close of the meeting; the testimonies of the brethren will have filled his mind with thoughts. The prayer-meeting can not be "run" without work. Let the tendency, the whole drift, be towards the object of saving souls.

Questions were asked by a number of persons, in answer to which Mr. Baker said he made the rule regulating the length of remarks impartial to all, so as to give offense to none. He thought the pastor should have control of all the work of the church but would not have the prayer-meeting depend upon his presence; it was the special duty of one of his deacons to lead the prayer-meeting in the pastor's absence. It being suggested that his model prayer-meeting would not suit the circumstances of a small and feeble country church, he said that he tried his plan in a church of about ten members, among whom there was only one man, and he trained the sisters as workers in the prayer-meeting. Mr. Baker pressed somewhat closely with questions about the part of women in the prayer-meeting; he stated that he gave them the utmost freedom to take part, but they didn't do it as a general thing.

The foregoing exercises took place in the vestry, after which the meeting adjourned to the large audience room—the Rev. H. F. Wood of Concord, N. H., presiding. The Rev. O. D. Patch having read a passage of Scripture and offered prayer, a lecture was delivered by Prof. J. A. Howe, D. D., of Bates college, on the subject of "Preaching." He proposed for the study of this subject, to discuss the methods and styles of four representative and eminent preachers of the present day, viz.: Spurgeon, Robertson, Bushnell and Brooks. There was a question among ministers, whether the New Testament should be drawn from more than the Old, in choosing texts: Spurgeon takes two-thirds, Robertson nine-tenths, Bushnell and Brooks three-fourths of their texts from the New Testament. Robertson chooses the most suggestive and the strongest text that can be found relating to the subject he is to preach upon; Brooks selects very plain and practical texts; Bushnell takes texts of a striking character, without being sensational; Spurgeon makes choice of texts of the sublime and most exalting nature. As to introductions, it is too common a thing to dispense with them and to rush at once into the sermon. The example of these great preachers teaches that one should curb force in the introduction, beginning with a thought just outside of the subject, and that the introduction should have these characteristics: attractiveness, brevity, directness, simplicity and clearness. As to the method of preaching, whether it should be textual or topical,—

in this country preaching is textual, by law—the law of custom. The preaching in England is topical. If topical preaching does lead the preacher away from his text he has not sinned thereby. Regarding the style of these preachers, Bushnell is the happiest of the four; he is definite without prolixity,—he makes his subject known by a definite statement. There are two general principles on which thoughts are brought into effective sermons, namely, logical, i. e., reasoning, and rhetorical, i. e., consecutive. As to matter—Bushnell makes good use of analysis and of the descriptive power; and is metaphysical. The matter of Spurgeon's sermons is the fundamental truth of the Bible; he is dogmatic, stating the truth as facts; he explains clearly, and effectively holds colloquies with his hearers, and doesn't hesitate to put his own feelings into his sermons. Robertson is direct; deals in analogies with his text, and is fond of showing the progress of thought. The matter of Phillips Brooks' sermons does not widely differ from that of Bushnell's; there is an unconventional, free, conversational tone in his sermons. These great preachers all have conclusions to their sermons.

The attendance at the afternoon public service showed an improvement in numbers. After the singing of a hymn, and reading from the Scriptures and prayer by the Rev. C. Purington of Maine, the subject for practical talk, "Tact in the ministry," was introduced by the Rev. J. M. Brewster, as substitute for the Rev. A. L. Gerrish who was absent. He defined tact to signify in this connection, common sense sanctified and put in practice. In the first place, the minister needs to know his field. He must heal divisions in the membership; the speaker had preserved unity in a parish by calling into action the good traits which he found in two influential members, who were unfriendly to each other. Individual opposition to the minister might be overcome by seizing the opportunity when it offered, to do some kindly act to the disaffected person, in order to prove friendship towards him. The question of salary is sometimes a difficult one in our denomination; the difficulty arises often from the false notion (sometimes on the part of minister as well as people) that the pastor is to be "hired" to do his work like a mechanic. Tact is needed in conversation in making visits; direct, personal appeal, seeking to win souls, is important. The pastor needs also to exercise tact in choosing subjects for sermons. In answer to a question Mr. Brewster said he thought tact was very largely a natural endowment, but it might be cultivated. Rev. O. T. Moulton thought the minister should consult with confidential friends and brethren in the ministry as to his needs in reference to this matter.

A lady who had come from Dr. Cullis's meeting at Old Orchard, stated that he had said that Christians did not use common sense in their religion. She thought that if tact is common sense sanctified, then if one would take his common sense to the Lord he would have a little tact.

Rev. J. Mariner asked what a pastor should do to preserve harmony in a new parish where several elderly ministers had settled with the intention of dying there and who were jealous of the new comer. The reply was that kindness and courtesy would do a great deal towards overcoming the difficulty.

After the singing of a hymn, Prof. B. F. Hayes, D. D., of Bates College, delivered an address on the subject, "The method of the Christian life." He stated that all life is from God; life exists before form or organization. Christian life is human life, but the results differ from an ungodly life, because the natural desires and propensities are brought into subjection to the will of God. (1) Christian life comes from God especially, and (2) it is received in and through fellowship with his Son our Saviour. Our end is to be partakers of the life of God, and if we shut off the intercourse of the soul with God, what shall be the result? The passage, "Ye must be born (or begotten) of God," shows the dependence of Christian life upon God for its existence.

There are various degrees, phases, stages of Christian life. Christ said there is first the blade, then the ear, then the full corn in the ear; but if the blade is neglected the weeds will grow up to check development, and maturity will not be reached. There is method in the stages of growth in Christian life, and we are to learn what that method is.

The first stage of the method of Christian life is called justification; the same is repentance. The act of baptism is the expression of what has taken place in the human mind. So Christ requires first that we should submit our wills to his; and when he says, "Except ye be born of the water and of the spirit," he simply says that the act must have taken place of which baptism is the expression. That is the human side of it. Christ on his part will not take back the life thus begun.

The speaker proceeded to show the relation between the desires (also called the sensibilities or susceptibilities), the intellect, and the will. Having submitted the will, the regent faculty of the mind, to God and knowing that he will fulfill his promises toward us, the sensibilities will be drawn into harmony with God's will and the intellect will be developed in the same direction.

The development of Christian life is called in Scripture, sanctification. Sanctification means, to set apart a thing to holy service. Real sanctification, like regeneration, is mutual with God, and the human mind. God helps us to be so steadfast that we shall prove what is his plan with regard to the development of Christian life in us.

At the evening meeting the subject of "Inquiry Meetings" was presented in a practical talk by the Rev. H. J. White of Bath, Me. He said the idea of the inquiry meeting is, that anxious sinners are seeking after Christ and need some Christian

to lead them to Him. And Christians with hearts overflowing with love to Christ are anxious to lead souls to him. He would speak of the revival inquiry meeting, which dates back to the Pentecost. The use of the inquiry meeting is to bring anxious sinners into immediate saving acquaintance with Christ: note the two words "anxious" and "immediate." It is a very important occasion; the meeting may be a savor of life unto life, or of death unto death. The inquiry meeting is not the place for the careless, hostile sinner, or the lukewarm Christian; but only for anxious souls. The qualifications necessary for persons to labor in the inquiry meeting are—vital piety, common sense, and modesty; to be successful they should remember the one thing they are there for, should be careful not to leave the anxious soul until he has found Jesus, and depend upon the Word of God and on prayer to bring conviction, repentance and peace. If anything is wanted in the Christian church to-day, it is personal work for the salvation of souls.

The Rev. E. W. Perry of Great Falls, N. H., followed with a sermon from the text, "Therefore leaving the principles of the doctrine of Christ let us go on to perfection." He proceeded to show that progression is the law, and perfection the goal, of the divine life.

(To be continued.)

Denominational News.

The Buffalo Church.

A correspondent writes as follows from Buffalo, N. Y., under date of Aug. 2:

The closing services in the old Niagara Square F. Baptist church were held yesterday morning and last evening, in the presence of large congregations. The society has occupied the old structure for many years, and when services are again held by the church, they will be in the new and elegant building now in process of erection on Hudson street at the corner of Fargo avenue.

The pastor, Rev. George H. Ball, D. D., officiated at both services. In the morning he preached a historical sermon on the church, basing his remarks on the following words from the 13th verse of the 3d chapter of Phil.: "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark of the high calling in Christ Jesus."

In following his theme the reverend doctor said: "Paul was from fifty to sixty years old when this text was written and had been preaching from thirty to forty years. He had done much, suffered much, enjoyed much, and if any one might be excused from further effort he was excusable. But he asked no release, he spent no time nor strength over the work done, but reached eagerly forward for a larger service. The text has an external and internal aspect, refers to work and to character. I speak this morning of work, and will preach this evening on character."

"By forgetting things behind, Paul did not mean that he banished them from his mind. He speaks of the things he suffered, did and enjoyed, in this very chapter; also in Galatians, first and second chapters, and often elsewhere. In the same way we refer to things past. Thirty years ago I came to this city without money, without acquaintance, except with one man, without a church and without a knowledge of any Free Baptists in the city, besides the one man referred to, Silas Sweet, to establish a Free Baptist church. Our first meetings were held in a hall occupied by the Young Men's Association on South Division street. After a few meetings we decided that an indispensable condition of success was to secure a place of worship of our own. I advised that a chapel be built on the corner of South Division and Chestnut streets, but Brother Sweet thought it better to purchase the church which then stood on the corner of Genesee and Pearl streets. So that was purchased for \$5,000—\$1,000 to be paid down, and \$1,000 a year for four years. The first \$1,000 was raised mainly among the Free Baptist churches in Western New York, though some \$300 or \$400 were raised in this city, Brother Sweet and Stephen Dudley paying each \$100. I think the purchase a mistake. It would have been better to have located outside of the business centers, where a local constituency could have been gathered. The lack of that has always embarrassed us. But we began work in good earnest. The old house was gloomy, the roof leaked, it was cold and dark, and personal efforts, going from house to house, was about the only way members could be gathered."

In 1851 a church was organized of thirty members. They were all poor but united and earnest, and at the end of three years the church numbered 210 members. Then my health broke and I was forced to leave. At the end of two years the work was resumed, but had to be begun again as at first, with a very small number, and what was worse, a discouraged company of workers."

"Through various experiences we came till 1864, when the old church on Pearl St. was sold for \$7,000 to Geo. W. Tift, and this house bought for \$8,000. For sixteen years we have occupied this house, and have seen many souls saved. Not less than 600 persons have been gathered into the church since its organization, yet, on account of removals from the city and other changes, our membership is still small. These incidents and many others we have not time to mention, we can not forget, nor need we, to imitate the example of the Apostle Paul."

"Neither did Paul's forgetting preclude profiting from remembrance of the past. He had learned many lessons which would help him in reaching forward to a larger work and a better life. His own mistakes and that of others; his successes and those of others; both gain and loss, wisdom and folly, joy and sorrow, false brethren and true, good men and bad, had taught him. So also have we been helped, and ought in the future to do more and better than before on this account."

"But 'forgetting' does mean in our text that the past shall in no respect obstruct our work in the future. Paul resolved to spend no time nor strength on the past, nor to be hindered by what he had done or suffered; by success or failure. Many are thus hindered. They recall what they have done, and call it enough; they think of failure and become discouraged; they muse over burdens borne and resolve to have no more; they think of the years they have struggled and retire from the strife. Paul did no such thing, but addressed himself with fresh zeal to his work."

"He reached forward. What courage for a man of his age! I feel the inspiration of his example. Thirty-five years I have labored in the ministry, but in my inmost soul I reach forward to that which is before, asking no

respite from labor, sacrifice and toil. In this spirit this church moves from this house to the new one now building on Hudson street. It is a new departure for us; a reaching forth to a larger work, and I believe to larger heritage, too.

"We go with a good corps of workers. We have learned to work; most of you have grown up in this church; you have been tried and proved; you have learned to bear burdens and do effective work. Though business cares press upon you, the church is not forgotten, and those who do the largest business, are among the most faithful to their relations and the church. This is a great gain and full of promise.

"We reach forward with a fair reputation. Clouds have hung over us, but they have passed away. The church is united, the social atmosphere is sweet and wholesome; the public think well of us, and cheer us; we can do more than ever before since more confidence is felt in the courage, purity and intelligence of our membership.

"We shall be surrounded by an excellent population. This will give us a home constituency, a favor we never before enjoyed. We have wrought under the shadow of old, strong churches, and among a floating population. It will afford increased advantages to locate among such a people as will surround us in our new field.

"We move with more financial strength than we ever had before. God has prospered our people, given them hearts to pay as well as pray. It will cost us something to perfect our plans and carry on the work, but we mean to succeed, and by the favor of God, shall succeed. A few of our people will be discommodated, but all agree in the move and bravely resolve to make it a success. The most of our families live in the vicinity of the new church. This will contribute to the vigor of the Sunday-school, the prayer-meeting and indeed to all enterprises of the church. Hence we move with courage and hope, we expect that the future of the church will be more fruitful in results than the past; the union and zeal of the membership gives sure promise of that; and while we leave the old house with many regrets, we also leave with joy. The prospects of the past bind us here, but the prospects of the future draw us still more strongly to our new home and our new fields. And while we pray for large blessings upon the church of Christ that is to follow us in this consecrated spot, we also inspire him to go with us as we reach forward to the future in vain."

The sermon in the evening on the effect of "reaching forward" in Christian character made the following points: It dispels and overcomes discouragements; it creates a relish for the work; it develops strength, breadth and depth of Christian character; it banishes doubt and strengthens faith in the great doctrines of the gospel; Christianity is so emphatically a life that believing is largely dependent on earnest, useful living; it sweetens character and broadens charity, for a worker can not well be narrow, crabbed, morose; it convinces the unbelieving; no argument is so strong to convince as heroic endeavor to save him. Living epistles are always read, pondered, felt.

THE NEW CHURCH.

The new church under process of erection is located at the corner of Hudson street and Fargo avenue, at the head of Whitney Place, and will be known as the Hudson Street Baptist Church. The foundations are all laid, and the laying of the brick will begin to-day. Some delay was experienced on account of the strike in the spring of the stone masons, but rapid work is now being done. The new church will be a parallelogram, ninety by fifty feet, and will be built of handsome pressed brick with stone trimmings. The main entrance will be from Hudson street by a broad and massive flight of stone steps. The audience room will be inclosed by walls, twenty feet high, while the highest point of the handsome gothic roof will be thirty-five feet. The roof will be steep, and from the interior the timbers used in the construction will be shown to excellent advantage. Stained windows will light the interior. The entire basement will be used for a chapel. It will be twelve feet high and the entrance from Hudson street will be at grade. It is expected that the congregation will be able to worship in the chapel October 1st and that the whole building will be completed during the winter.

In the meantime the congregation will worship with the congregation of the West Side Presbyterian Church, who have kindly extended an invitation through their pastor, Rev. Herbert G. Lord.

THE OLD BUILDING

has been sold to the First Congregational Church. The Congregationalists will repair the edifice, put it in excellent condition and then use it for a house of worship.

Ministers and Churches.

Eastern.

Maine.

The Washington church, though without a settled pastor, has enjoyed a good degree of religious prosperity during the spring months, and among those baptized and gathered into the church are some very promising young men. Three were baptized and four united with the Free Baptist church in Rockland, July 25th.

Rev. B. A. Sherwood, who has been pastor of the Sutton (Vt.) church, will supply the Bristol church until next April. Rev. N. C. Lothrop goes to Deerfield.

During Rev. B. A. Sherwood's pastorate of the Sutton church the meeting-house was made comfortable by needed repairs, some 25 were added by letter and baptism, and a disturbing element that had greatly annoyed the church for 12 years, was successfully suppressed. The Sutton church is in need of a faithful pastor. Address Dea. David Eastman.

New York.

Three persons were baptized July 24, by Rev. W. H. Peck, and admitted to the Tuscarora church.

The third annual grave meeting will be held at Bliss Station, near Pike, beginning Aug. 31 and closing Sept. 8. All are cordially invited.

The last Sabbath in July was a very enjoyable day for the people of Woodhull. Four more followed the Lord in the ordinance of baptism, and one of the number was a son of the Mother and Sister Harrison, a graduate of the Mansfield, Pa., State Normal school, and gives promise of usefulness in the world. Brother and Sister Harrison, with others, have worked hard to keep up the church here and have taken a prominent part in building the meeting-house. At their house ministers always find a welcome. This church is very much encouraged in the prosperity which it is enjoying. Twenty have united since the last

winter's meeting began, and more have promised to come soon. The Sabbath-school is increasing in interest under the superintendence of S. B. Borden, who is a son of Elder Borden, who was so well known in that surrounding country.

Pennsylvania.

Calvary church, Harrisburg, is supplied with the labors of Rev. J. E. Burrell of Va., who recently took the pastoral care of it. The First F. B. church of Harrisburg has lost one of its strongest financial supporters, in the recent death of Deacon Jacob Miller. He was one of the charter members of this church. Lower Valley church has called Rev. George Edmonds, a licentiate of the 1st. Harrisburg church, to take the pastorate of that church. He enters upon his labors there the first Sabbath in August, with a good prospect of success. Would it not be the part of wisdom for all our churches in the state of Pennsylvania, few and weak and scattered as they are, to be organized into one Association. or Yearly Meeting? What say you brethren and churches? Isolated as our churches are in this great State, there is the more need of having some such bond, in addition to existing bonds, to bind us together for aggressive work; as well as to cheer our weak interests, which now feel too often that they are struggling on alone against fearful odds, in a vast territory.

Western.

Missouri.

A new Quarterly Meeting was organized at New Madrid on the 29th of July. Elders J. S. Manning and Nelson Ricks serving as council. Five churches were represented and, went into the organization. After prayer and satisfactory examination by the council, a constitution was adopted and the hand of fellowship was given by Bro. Manning and the consecrating prayer offered by Bro. Ricks, and they were constituted a Q. M. to be known as the New Madrid Q. M. of Missouri. The Quarterly Meeting then elected Bro. Manning moderator, W. B. Brooks clerk and Tobias Waters treasurer, and proceeded to transact the business of the Q. M. Committees were appointed by the chair. Four churches presented letters requesting admission into the Q. M. They were received and the hand of fellowship given by the moderator. The committee on location reported that the next session of the Q. M. be held with the Point Pleasant church; the report was adopted. The committee on business reported that we employ Eld. J. S. Manning as our missionary and pay him twelve dollars each session of the Q. M. for his services. The report with other items of business was adopted. Two men received license to preach the gospel for one year. Our meetings of worship were spiritual and full of interest; the spirit of the Lord seemed to rest upon the people; quite a number on Sunday night came forward for prayers. The meeting was continued. Money raised for missions, \$33.83. This Q. M. lies along the Mississippi river, 237 miles from one extreme to the other, and we have one church and minister 240 miles below the extreme of the Q. M. Plenty of missionary work.

Nebraska.

The last session of the Jefferson Co. Q. M. was held with the Fairbury church; a very pleasant and profitable season was enjoyed; the churches were well represented and the words of cheer they brought gave evidence of success and prosperity. The churches though few and scattered enjoy the Quarterly Meetings much.

Quarterly Meetings.

ERIK Q. M.—Held its last session with the West Falls church, and it was one of more than usual interest and profit to the churches comprising the Q. M. The attendance of ministers for unavoidable reasons was not as large as common; but by the number of lay members and delegates was unusually large; and from pulpit and pews there was manifested an earnest desire to make the session a lasting blessing to our people and all who attended; and we have good reason to believe that the meeting was one to which the meeting attained will be remembered with pleasure, and the good seed which was sown will bear the fruits of righteousness long after many of those who enjoyed its immediate blessings shall have passed away. The people of West Falls have overhauled and rearranged their house of worship, and it is now one of the most tastefully arranged meeting-houses in this part of the country. At this session the Q. M. Missionaries were ordained to the work of the ministry. The exercises were conducted by Rev. A. F. Bryant of Springfield, assisted by Rev. J. P. Underhill of Aurora and Rev. Mr. Lord of Buffalo. Miss Bassett is now pastor of the West Falls church; and in preaching the Word she has the confidence and well wishes of the Quarterly Meeting.

M. R. CARY, Clerk.

JOHNSON (Ky.) Q. M.—Held its summer session with the Creek church, July 23-24. All the churches were represented by letter and delegates. Preaching by T. E. Peden of Jackson (O.) Q. M. Elected Revs. T. S. Williams and Geo. H. Walker, and Mr. Richmond and Daniel Wheeler delegates to Y. M.

Next session with Little Blain church.

Geo. W. BUTLER, Clerk.

EDDYVILLE Q. M.—Held its July session with the Birmingham church July 22-24. The churches were all reported and delegates from all, and all but one are doing well. A serious difficulty existing between some of the ministers was by the grace of God and judicious management amicably settled, and love and friendship restored. The spirit of the Lord was with us in all our meetings of worship. On the Sabbath our meeting was held in a beautiful grove and at an early hour the people commenced coming, bringing their baskets and boxes filled with the good things of earth, some coming 10 or 15 miles. At the morning service two young men were set apart to the work of the ministry in the following order: reading of the Scriptures and sermon by the moderator; ordaining prayer by Bro. McAllister; the charge given by Bro. Payton; the hands of fellowship by Bro. Campbell. The exercises were impressive and instructive, and we have great hopes of these young men; and although we have no college to educate and send out ministers and teachers by the hundred, yet we think these men have a pretty good knowledge of theology and of the practical work of saving souls. At three o'clock, funeral services of Bro. Wyatt were attended; remarks by Bro. J. Smith and the moderator. (This was the home of Bro. Wyatt). At night only about one-half of the congregation could get into the house, but all felt, out of doors and in the house, that the power of the Lord was there; 30 started for the anxious seat, but only a part of them could get there; the crowd was so dense they could not get through, and I suppose the old steady Christians of the North would have looked upon it as a scene of the wildest excitement and would have said no good could be done there; but God heard amid the din of confusion, and three souls were converted and joined to increase the volume of song.

Meeting Monday evening. Money collected for missions, \$24.85. Next session with the Davenport church, 1st of October.

C. C. YOUNG, Clerk.

Business Notices.

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But produces sound and refreshing slumbers, preventing headache, and giving a good flow of spirits to the otherwise languid dyspeptic.

These Pills are an East India herb flower, and vegetable compound; 75 pills in a box—each pill a dose. Price, 25¢. Ask your druggist for Dr. H. James' Purifying and Relieving Pills.

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Approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, scrofula, and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject. For sale by all druggists, and E. H. TRUXE, 141 St. St., New York.

REGISTER REPORTS.

As we go to press with this issue of the Star, no report for the Register of next year has been received from the following Quarterly Meetings, which reports are wanted immediately:

Chemung	Liberty
Clinch River	Montville
Cass & Berrien	Marion
Enosburg	Meigs
Erie	Montcalm
East Baton Rouge	Monroe
Forly Street	New Hope
Franklin	Osceola
Genesee, N. Y.	Richland & Licking
Harrisburg	Springfield
Harrison	Somerset
Hocking Valley	South River
Jefferson Co., Kan.	Salem, Neb.
James River	Tama
Lawrence	Westmoreland
Little Scioto	Wayne Co.
Lebanon	Winchester

Notices and Appointments.

Yearly Meeting Notices.

MAINE CENTRAL Y. M. at Fishon's Ferry, Sept. 7. CENTRAL ILL. Y. M. at Gillesburg, Sept. 2. INDIANA Y. M. with the Zion church in the Ripley Q. M., commencing on Friday, at 2 P. M. Sept. 3.

VERMONT Y. M. will hold its next session with the North Yarmouth church, Sept. 8, 9, 10. Royalty station free of charge. Notice will be given concerning reduction of fare on the rail-roads.

Q. R. RYAN, Clerk.

KANSAS & SOUTHERN NEBRASKA YEARLY MEETING will be held with Fairbury church, about six miles Northwest of Fairbury, beginning on Friday at 10 o'clock A. M. of the second day of September next. There will be teams at the stations at Fairbury on the arrival of the trains from the east and west, to convey any persons to the place who may be desirous of attending the meeting.

S. F. SMITH, Clerk. (532)

Quarterly Meeting Notices.

SANDWICH Q. M. with the Meredith Village church, Aug. 23-25. Quarterly Meeting Conference on Tuesday, 2 P. M. at Y. V. SCHUBERT, Clerk.

FORT SCOTT Q. M. with the Clintonville church, August 20.

LISBON Q. M. with the church at Milan & Stark, at Stark meeting-house, Sept. 2-4.

JEFFERSON COUNTY Q. M. (Neb.) will be held with the Drybranch church, formerly Albion, beginning on Friday night, August 26, at 7 o'clock. A general attendance is solicited. S. S. SMITH, Clerk.

OSWEGO Q. M. with the Hastings church, Sept. 2-4. Opening sermon by Prof. Newell.

CEDAR VALLEY Q. M. (Iowa) with the Orchard church, Sept. 9-11.

WATERLOO Q. M. (Iowa) will hold its next session with the Lester church, Friday before the full moon, Sept. 2-4, at 7 P. M.

HIRAM CHAMPLIN, Clerk.

HENNEPIN (Minn.) Q. M. at Elk River, Sept. 23-25.

C. L. RUSSELL, Clerk.

Central Association.

Receipts for July.

Genevieve Q. M. col	2.03	2.03	1.03
D. Thomas Antioch Int	1.00	222.00	
and Per fund	9.32	9.32	4.95
Sherrubee ch	2.38	2.38	3.30
Union Q. M. col	6.43	4.23	2.12
St. Lawrence Y. M. col	11.32	11.31	
Genevieve Y. M.	1.64	1.63	
Freedom Q. M.			2.10
G. W. Knight Scottsburg Int			
Central New York Y. M. col	8.38	8.39	
Soc			
Mrs. G. G. N. Parma	6.64	5.84	4.02
Osteo Q. M. Wom. Miss	2.35	2.35	2.35
Rev. M. H. Abbey Oxford Int			
for Mim	1.80	1.80	.90
Mrs. S. S. Spencer Pike	2.00	2.00	1.00
Camden ch			
Chemung Q. M. col			.40
Rev. D. Dick Buffalo Int	7.00		
Rochester Q. M. col	7.24	7.23	
Mrs. H. Waters Lowville Int			5.00
Mrs. A. Salmon Lowville Int	5.00	5.00	
July Int	77.69	265.55	18.70
No. Parma, N. Y., 1881.			
C. A. HILTON, Treas.			

Post-Office Addresses.

Rev. E. N. FERNALD to whom all contributions from the churches for our benevolent Societies should be sent, Lewiston, Me. (22)

C. A. Hilton, Treasurer, North Parma, N. Y., to whom all contributions for the Maine State Mission Association should be sent. (2022)

Rev. S. D. Bates, Treasurer Ohio Free Communion Baptist Association, Marion, Ohio. (2023)

Rev. L. B. Potter, Lansing, Mich., to whom all money contributed within the bounds of the Michigan Y. M. should be sent for F. M. H. M. and Education Societies. (204)

Rev. J. D. Baisan, Northfield, Minn., Treasurer of the Minn. Y. M. Mission Society, to whom all money for this Y. M. work should be sent. (10428)

Michigan Yearly Meeting.

Receipts for June.

From W. M. S. Oakland	2.94	3.19	1.82
Q. M. Commerce ch			
From W. M. S. Oakland	5.50		
Q. M. Green Oak ch			
From W. M. S. Oakland	3.22	1.17	.16
Q. M. Salem			
From W. M. S. Genesee	14.71	12.26	5.44
Q. M.			
From W. M. S. Hillsdale	3.68	3.38	2.13
Q. M. East ch			
From W. M. S. Hillsdale	1.38	1.39	1.03
Q. M. Hillsdale			
From W. M. S. Hillsdale	3.54	3.54	1.78
Q. M. Jackson ch			
From W. M. S. Hillsdale	2.40	2.43	1.30
Q. M. Banks ch			
From W. M. S. Hillsdale			
Q. M. Jackson ch	4.98	4.98	.49
From W. M. S. Hillsdale	3.48	3.48	1.74
Q. M. Fairchild ch			
From W. M. S. Hillsdale	2.00	2.00	1.00
Q. M. Collection			
Sanitar Q. M.	44.35	40.81	17.75
L. B. POTTER, Treasurer.			

Receipts for Anthony Memorial Hall.

H. E. Palmer Bath Me per Rev	\$50
A. H. Morris	25
A Friend R I	
H. Perley Spring Hill Kansas	100
per Rev D Stewart	
Total	\$175.00

On Special \$3000, \$335. N. C. BRACKETT, Treas.

Harper's Ferry, W. Va., Aug. 5.

Money Letters Received.

J. Aldrich—E. Alden—Mrs W. H. Bailey—A. Chute—G. W. Cortis—S. D. Church—E. Crowell—Mrs A. M. Codrington—W. J. Dunley—G. H. Damon—A. J. Eastman—C. W. Flint—S. P. Flower—A. W. Goodwin—P. Harris—G. H. Holt—J. Hammer—T. Hill—W. S. Hill—C. E. Hunt—Hand—J. F. Heath—F. M. Hatch—L. W. James—P. S. Kelley—Mrs C. Lovell—R. H. Lambert—J. H. Masters—T. F. Millard—S. D. Millay—A. Peterson—Mrs M. Phillips—T. J. Parsons—R. N. Partridge—H. Perry—Rice Kendall & Co—C. Ridley—J. A. Rowell—H. L. Russell—W. Robinson—A. S. Richardson—S. Randall—F. G. Stanton—D. Street—Supt. S. J. H. Snyder—Stockham—E. L. Taylor—E. Tucker—J. J. Tufts—M. P. Tohey—J. S. Weatherly—A. Wadsworth—C. W. Wiley—G. Webster—D. R. White—more—J. H. Walrath—S. B. Hanson.

Books Forwarded.

P. E. Briggs North Gray Me
Rev J. J. Hill Markham Wis
C. H. Hudson East Haven Vt
Mrs K. A. Downer Milo Iowa
Harrison Green Arrowrock Mo
J. W. Lucas Woolsey College Tenn
G. H. Mason West Charleston Vt
R. H. Lambert Sailor's Home San Francisco Cal.

By EXPRESS.

T. H. Hall St John N. B.

Married.

In South Weare, N. H., July 28, by Rev. John Rowell, Mr. Geo. H. Dunbar, of Manchester, and Miss Helen M. Hazen, daughter of Dea. Hamon Hazen, of Weare.

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135 Bow

Wanted Agents for the GOLDEN DAWN OR LIGHT ON THE GREAT FUTURE.

School Teachers, Students, Young Men and Ladies, acting as agents for this book are making over \$100 a month. Sell at 10¢ a copy, and receive 75¢ a copy. Another 15¢ and 5¢ Bibles in 5 days. Secure territory quick. Also agents wanted for the best illustrated Revised New Testament, and for the finest Family Bibles. Send for circular and Sample Pages. F. W. ZEIGLER & CO., 515 Arch St., Philadelphia, Pa.

Pearl's REFINED WHITE GLYCERINE.

ERADICATES ALL Spots, Freckles, Tan, Moth Patches, Black spots, Imperfections, and Discolorations, either within or upon the skin, leaving it smooth, soft and pl

Poetry.

IN SCHOOL DAYS.

Still sits the school-house by the road,
A ragged beggar cowering;
Around it still the sunbush grows,
And blackberry vines are running.
Within the schoolmaster's desk is seen,
Deep scarred by raps official;
The warping floor, the battered seats,
The jack-knife's carved initial.
The charcoal frescoes on its wall,
Its door's worn sill, betraying
The feet that, creeping slow to school,
Went storming out to playing.
Long years ago a winter sun
Shone over it at setting;
Lit up its western window-panes,
And low eaves' icy fretting.
It touched the tangled golden curls
And brown eyes full of grieving,
Of one who still her steps delayed
When all the school was leaving.
For near her stood the little boy
Her childish favor singled;
His cap pulled low upon a face
Where pride and shame were mingled.
Pushing with restless feet the snow
To right and left, he lingered—
As restlessly her tiny hands
The blue-checked apron fingered.
He saw her lift her eyes; he felt
The soft hand's light caressing,
And heard the tremble of her voice
As if a fault confessing.
"I'm sorry that I spelt the word;
I hate to go above you,
Because—the brown eyes lower fell—
"Because, you see, I love you."
Still memory to a gray-haired man
That sweet girl-face is showing.
Dear girl! the grasses on her grave
Have forty years been growing!
He lives to learn, in life's hard school,
How few who pass above him
Lament their triumph and his loss,
Like her—because they love him.
—John G. Whittier.

LIFE'S BROKEN PITCHERS.

When the ruthless foot hath crushed it
Learn we how we prize the flower;
When the hand of Death hath touched it
Feel we all the wondrous power.
When the cruel word is spoken
And its arrow past recall,
For the heart which it has broken,
Ours must wear the funeral pall.
When we barter pearls for pebbles
And our error find too late,
Then how vain are tears of sorrow,
Vainer yet to talk of fate.
Sad it is to treat life's pleasures
Like the careless child who stands
By the sea and casts its treasures
In its deep with idle hands.
For the ties of love are holy,
And by God's own hand were given;
But sometimes we learn it only
When for aye those ties are riven.
—Mary Eastman Ward in N. H. Journal.

Family Circle.

APPLE BLOSSOMS.

One Monday morning in May when Mr. Castor, of the law firm of Castor & Brush, entered his office, he found on his desk a bunch of fragrant white flowers with that delicate flush at the heart that makes apple blossoms so irresistible. "Apple blossoms, sir," his clerk explained. "I spent Sunday in the country, and brought them down thinking you might like to see some." Mr. Castor's preoccupied face lighted up with pleasure. "Thank you, Mr. Clark," he said. "Get me some water, will you, John? We must keep them as fresh as we can. I shall want to take some home to my wife to-night. There; that looks quite country-like, doesn't it, Clark?" arranging the blossoms to advantage against the law-books and falling back a little to look at the effect. Clark smiled, and Mr. Castor went to work at his law cases. But something was the matter with him. His thoughts would go wandering off to the green meadow by the side of the river where Clark told him he had broken the fragrant branch. "I wonder," he soliloquized, "whether it is anything like that meadow where—pshaw! what am I thinking of! In a case of ejectment—wonder if I could sing 'Annie Laurie,' used to know that tune." And he hummed softly to himself: "Gave me her promise true—just as the door was thrown violently open and John Edson, the most quarrelsome man in New York, as his friends and enemies both agreed, burst in. "What's the matter now, Mr. Edson?" asked Mr. Castor, rising to offer his client a seat. "Matter? Matter enough, sir! But if he thinks I'm going to submit to be robbed by his knavery, he'll find himself mistaken! My brother, sir, my own brother—think of that, sir!—is trying to cheat me out of my share of our paternal property. I want you to take steps immediately to stop his proceedings. He threatens to bring in a bill against the estate that will swallow up every cent—but what's that? Apple blossoms! Where did you get those?" "Mr. Clark brought them down this morning. Sweet, though rather out of place in a lawyer's office, don't you think?" "I don't know," said Mr. Edson, thoughtfully, taking up the tumbler and smelling the fragrant things. "Where did these grow?" "Up in a little country village in Connecticut. Clark is from the country, you know, and I should think from his description it's quite a pretty place. Green meadows and river, you know, all

that sort of thing. But what do you want me to do?" "Wait a minute, can't you?" said Mr. Edson, impatiently. "You lawyers are always in such a tearing hurry." Mr. Castor raised his eye-brows, but made no verbal answer to this rather inconsistent remark, while Mr. Edson leaned back in his chair and looked at the apple blossoms. In a minute he started up and brushed his hand across his eyes. "It makes me think of old times," he said. "I nearly broke my neck once climbing an old apple-tree for blossoms like that to give to Lucy Baird, the prettiest girl in school. I fell from the top branch, and my brother—I never had but one, sir—picked me up and carried me home. He was real good to me all the long time I was sick, too. I think he'd have died for me then, and just to think that now we should be quarreling over a few hundred dollars! Castor, you needn't do anything about this matter—just yet, at least. I—I guess I'll go see him. And say"—rather shyly—"you could not spare me a little twig with a few of those blossoms on it, could you?" Mr. Castor willingly broke off a branch and handed it to him, but he watched Mr. Edson's departure with a comical smile on his countenance. "Those apple blossoms are doing sad work in this office," he said laughingly to Clark. "I've lost one promising case through them already, and as for keeping my own mind on anything legal, it's an utter impossibility. It's quite evident to my mind that law and flowers were never meant to go together. I think I'll take them home to my wife before they do any more mischief." But as he turned to go out of the office door he saw the office boy eying his bunch wistfully. "Here, John, would you like a spray?" he asked kindly, and without waiting for the eager answer he saw on the boy's lips he tossed him one. Then he ran down the office-steps humming again the tune that had haunted him that morning. He looked so pleasant as he stood at the street corner waiting for his car, that a ragged little girl who saw him ventured to ask: "Please, mister, what is them posies?" "Apple blossoms." "Does they grow on the trees that has apples on?" "Yes." "Oh my! wouldn't I like to see 'em once! Say, mister, would ye give me a little one?" "Yes. Here, child," breaking off another little branch and giving it to her. He watched her from the car window take off her old hat and stow away her treasure in that, and then, clasping it close to her breast, set off on a run down toward the lower part of the city. When he reached his home and gave the branch to his wife, her faded, peevish face relaxed into a smile that was almost sweet as she took them from his hand. "Apple blossoms!" she said. "How beautiful they are! Do you remember, Daniel, the apple blossoms that we gathered thirty years ago?" and in another minute he and she together were recalling old times and associations, until the years that lay between their apple blossom times and now had dropped away, and the light and glory of past days once more shined itself upon the gray hairs of the husband and the faded cheek of the wife. The ragged little girl meanwhile ran on for quite a little way till she came to one of those narrow, filthy courts crowded with tenement houses and steaming with horrible odors in the warm May sunshine. She entered one of these tenement houses and ran lightly up the steps to her especial domain, a little room where, besides herself, only Biddy Macarthy with her husband and baby lived. Biddy was sitting near the window rocking the baby in her arms when the child entered. "Whist, Meg! The baby's awful sick!" "Don't he get any better, Biddy?" asked Meg, creeping softly to her side. "No, he don't. Oh, if I only had him home in the green fields of old Ireland, he'd be well entirely; but how can he breathe in this stifling room?" "Look here, Biddy. See what I've got." And Meg took off her hat and showed the precious spray of apple blossoms. "Do ye think that came from the green fields ye spoke about?" Biddy gazed at it in wonder and delight. "Oh, the purty things!" she exclaimed. "It's just the picture of those I've seen many's the time growing in the orchards in the ould country. Le' me take it, Meg." She held it close to her face and drank in the fresh, sweet perfume eagerly. Then she put it down to the baby, and he feebly smiled. "See!" cried Biddy. "He knows the swate things! He'll be better now. Take it away and put it in water, Meg, and set it where he can see it." Meg ran off and soon returned with an old blacking-bottle full of water, into which she stuck the precious twig. Then she sat down to look at it and listen to Biddy's tales of the "ould country" till night came and she had to go to bed, and she slept with one hand on the bottle in which her treasure was. About midnight she was roused from strange dreams of great forests of beautiful posies like hers by a shrill cry of terror and agony. She started up, calling, "Biddy! Biddy! what is it?" and was answered by the cry,

"Oh, my baby, my baby! My baby's dead!" and the low moan of anguish from the stricken mother. She did the best she could to comfort her, but what could a child do for a broken heart? The next day the body was ready for the funeral. The mother sat on the floor, beside the little pine coffin, in stony despair, when Meg crept softly up and laid her cherished branch, now reduced to two faded blossoms and one just bursting pink bud, in the baby's hand. Biddy looked up and burst into tears. "God bless you, Meg," she sobbed. "Shure, there's lots of blossoms where he is now, the darlint, but it's I that's glad to see these purty posies in his little hand. Oh, my baby! my baby!" Mr. Edson, for his part, went down to his brother's office and entered with a little hesitation. The brother, a man older than Edson, with one of those stern, self-repressed faces which say as plainly as words could, "I've had a hard life, and I don't care a cent about you. I'll have what I can get, whether you suffer or not," started as Edson came in. His eyes rested an instant longingly on the apple blossoms; but the next moment he drew back, asking, coldly, "Did you wish to see me?" "Yes, George," answered Edson, fingering the flowers awkwardly. "I came to see about that matter—that—that property, you know. It's a pity we should quarrel about it and—and—well, I don't care. You're the oldest and had the hardest row to hoe always, and I guess likely there was fully my share spent on me when I was in college; and see here, old fellow, I'll do whatever you say if you'll speak to your lawyer and send him up to my office." There was a moment's silence, and the younger Edson, looking down, saw his brother put his hand to his throat as if he were choking. The next moment the elder spoke almost as awkwardly as his brother had done. "It wasn't the money I cared for, but—but I wanted the old place. I—well, I had some associations with it." The younger brother started. Associations? What associations of pleasure could George have with the old place? There were none, there could be none, except those with Lucy Baird, who had been for one short year his own wife, now laid away in Greenwood. He sprang forward, "George, did you care for her? You could have won her if you had tried, and you know it. She cared for me first, because I was your brother. Did—do you mean to say you gave up the chance of winning her for me?" For a minute or two the Edsons might as well have been a couple of Frenchmen meeting after a long separation. The elder was the first to recover himself. "There, then, John," he said, in exactly the same way he used to speak when they were boys together, "I've been hard, but you see I never had a wife to soften me, and I intended to pay you for your share of the property at first, but—well, it's no use talking it over. Of course you didn't know, but I kept thinking you might have known if you wanted to. But there, never mind that now. Did you know that Midland Bonds are going up? I'll make a good thing out of them yet." "I can't stay," answered Edson, opening the door, "but I'll see you again. Come up to dinner with me, won't you?" "I will," answered his brother, heartily, and with a cordial hand-shake they parted. The younger brother went straight home and put the precious branch of apple blossoms, which had been a divining-rod to him, showing him where the richest treasure of a brother's love lay hidden, into a glass and set it where he could see it often. The elder as he turned to his desk again saw three petals lying on the floor. He hesitated a moment, then stooped and quickly gathering them up laid them reverently in his pocket-book. —Christian Union.

THE BORROWED BABY.

"Please ma'am, I've come to borrow the baby." The speaker was a rosy-cheeked girl who lived with the family across the way. It was a regular nuisance, this lending the baby all the time. She did not seem to belong to us at all, any more. I suppose we were all a little jealous, because she really loved these new people so much, and they took so much pains with her, teaching her little cunning ways and pretty sayings; and I must say they were most judicious, never giving her sweet things to make her sick, or letting her take cold. So, for the hundredth time, I rolled little Dudd up and kissing her good-bye, sent her off to act the part of a borrowed baby. When John came home to dinner and found the baby gone again he was just as angry as could be. "Why can't they get a baby of their own, and not always be borrowing ours?" he said, crossly. "They could go over to the asylum and take their pick of babies." "But not like ours, John," I said quickly. "Well, no, of course not, but I don't propose to have strangers going halves with our baby. Besides, I won't have them teaching that child any more religious nonsense, and they may as well know it; when they bring her back this time you may as well settle it up once for all." I forgot to say that John and I were Free Thinkers, and did not go to church or subscribe to any of the religious beliefs to which we had been educated. We had

both graduated in a brilliant, intellectual school, utterly devoid of the foolish superstitions of any religious faith, and we intended to bring up our child in the same severely moral atmosphere. It did not once occur to us that ours was the strength of youth and presumption, or that our ignorance could not pull down in a day what knowledge had been a thousand years building. We felt that we were sufficient for ourselves and our child. The baby came home. She was nearly three years old, but after all only a baby, and as I took her from the girl I said: "We won't be able to lend the baby any more, Mary; her papa and I both think it isn't a good plan, and we can not possibly do without her; the house is too lonely. Tell your mistress so with my compliments." "I'm sorry, ma'am," said the girl, "because we all love little Dudd so much, and she's really sweet. She can sing 'Jesus loves me' all through, and not miss a word." "Superstition!" I exclaimed angrily. "Tell your mistress for me that I do not wish my child to learn those senseless hymns. I do not believe in them, nor do I intend that she shall." "Not be-l-i-eve them!" gasped the girl. "Why, you ain't a heathen, be you?" I dismissed her curtly, and when John came home told him of the message I had sent. "That is right, my little woman! I guess we know enough to take care of this little blossom. Hey, wee Willie Winkie, don't we?" Somehow just then an old forgotten text flashed into my mind. "My grace is sufficient for thee," and it ran up and down the garret of my thought all the evening. When I put Dudd to bed I noticed that her hands were hot, and her eyes seemed heavy. There was lots of diphtheria in the place, but she had not been exposed to it in any possible manner, our neighbors who borrowed the baby being as afraid of it as we were, for that was why no baby was in their home. Oh, that dreadful time! I can not recall it now—the days—hardly more than a day—of anguish; the awful suffering and the end, the parched lips and the fever, bright eyes—the awful realm of death, and not one hope, one word of comfort, only the cruel, dreary, unlighted grave that yawned for our darling! Just at the last there was a moment's peace. It was not on us that her last look fell. We turned to see who or what she saw, and there stood our neighbor over the way, whom she at least, sweet darling, had loved as herself, and then she lifted the weary little hands, and a glad look of recognition was in the wan face, and we all heard the last broken words as they fell in awful distinctness from the baby lips: "Deus loves me—his I know."

SUNDAY WORK.

I had worked for my employer seven years, when upon a certain Saturday night in paying me off he said, "John, I want you to be on hand to-morrow morning, to push forward that machinery, for it is to go to South America by a given time." "Sunday morning?" I replied. I can not work on Sunday; it is against the commandment of the Lord, and my conscience forbids it. "That is nothing to me," said my employer. "You may stick to your principles, but my work must be done, and if you can not do it I do not need your services any longer." "But, Mr.—, have I ever disobeyed you before? and have not I done your work well?" "That is nothing here nor there," he replied, "you need not come back again." This blow came upon me in the dullest season of the year, and my wife and children were sick; the shops were everywhere discharging their men. But I went out, and for eleven days diligently sought for work, determined that I would not violate God's holy command. On the evening of the last day, while crossing the ferry, I lifted my heart to God in prayer, saying, "Now, Lord, I have done all I can; thou hast promised that my bread should be given to me, and that my water should be sure; now thou must do the rest." I went home and told my wife. The next morning came. After working-hours began who should enter my home but my old employer, asking if I had any work yet. I answered, "No. But I do not suppose you want me?" "Well," said he, "I think you were very stiff in your opinions, but I want you to take up that job where you left it." "But you know I can not work on Sundays. I will work until midnight on Saturdays, but then I must stop." "Well," he replied, "say nothing about that." I went to work, and discovered that he had placed a man in my position who had worked on Sundays, but had damaged the work, and set it back two full weeks. He was a drunkard, and wholly unreliable. Five years have passed since then, but I have not been called upon to work on Sundays, and have had constant employment. In keeping his commandments there is great reward. Selected.

Literary Miscellany.

EUGENE SUE AND HIS WORK.

The veteran critic and dramatist, M. Ernest Legouvé, has recently published in the *Temps* some chapters of a forthcoming work to be entitled *Etudes et Souvenirs de Theatre*. Some of these chapters have been devoted to Malibran, others to Berlioz; in the last he tells us some curious anecdotes of Eugene Sue. He and Sue had the same sister, but were no relations. This little genealogical puzzle is thus explained: The original M. and Mme. Sue had one daughter—Flora Sue. They became divorced, and both married again. M. Sue's son by his second marriage was Eugene Sue. Mme. Sue's son by her second marriage was Ernest Legouvé. Thus Flora Sue was sister to two men who were no relation whatever to each other. Neither M. Sue nor Mme. Legouvé cultivated each other's acquaintance; but this girl, beautiful and charming creature who died young, was equally devoted to both her brothers, and supplied the bond of union which brought them together. M. Legouvé therefore knew Eugene Sue from boyhood to manhood, and was probably the most intimate friend that strange being ever had. The enthusiastic sympathy and admiration for Sue sometimes took strange forms. One evening as he was entering his rooms after a walk he knocked against some swinging object in the dark, which moved as he touched it. Sue lights a candle, and what does he see? The two legs of a man who had got into his rooms, no one ever knew how, for the purpose of hanging himself there. The man, who was quite dead, had a bit of paper clenched in his hand, on which was written, "I kill myself in despair of the future." It seemed that death would be less hard if it came under the roof of the man who loves and defends us." A great compliment truly, but one which Sue could probably have done without. In 1841 an enterprising Parisian publisher sought out Sue to show him an English illustrated work on the Mysteries of London, which had recently appeared. He suggested that a work of the same sort on Paris would have every chance of success, and asked Sue if he would write it for him. Sue was not much tempted by the idea of providing the text for an illustrated serial—which was what the offer amounted to—but finally decided to set to work. Shortly afterward M. Legouvé received a letter from Sue, along with a little brown note-book containing about 200 pages of manuscript. The manuscript was the first part of "The Mysteries of Paris," and the letter was to ask Legouvé's opinion on the story. "It has amused me greatly to write it; but will it amuse other people to read it? That is the question," Legouvé read it accordingly. "The first chapter was a sort of prologue, which interested me but little. But when the real story began, when I read the first, the second, the third, the fourth chapter, I felt as if I had received an electric shock. My hands trembled as I held the paper. I did not read the pages, I devoured them. There were Fleur de Marie, the Chourineur, the School-master—it was half the first volume of 'The Mysteries of Paris.' My answer may be guessed: 'Enormous success, the greatest you have ever had. Send me the continuation.' Sue wrote back: 'I am truly delighted with your answer; but as to the continuation, I should find it hard to send you that, as I don't know what it is going to be myself. I wrote what I sent you by instinct, without knowing where I was going. Now I must set to work to find my way.' An article in a newspaper put him on the right track. When the first installment appeared in the *Debats*, M. Considerant, editor of the *Democratique Pacifique*, hailed the new story as a veritable literary event. "I see what are the author's intentions," (said he) "I know more about them than the author himself." He is setting foot on a road that has never been explored. He is undertaking to paint the sufferings and the needs of the laboring classes. M. Sue has been called the novelist of the sea; to-day his title is, 'Novelist of the People.' I sent the article at once to Sue. 'Thanks,' he wrote back. 'I have had a talk with the author, and now I see clear.' A novelist of the people must be acquainted with the people, and this acquaintance Sue now set himself to obtain. He bought a blouse, a cap and a pair of big boots, and thus equipped haunted the workmen's quarters, the cheap restaurants of the barrier, and the drinking shops at night. In this way "The Mysteries of Paris" came to be written. Once he had taken up this idea of being the novelist of the people, it interested him, and he adhered to it; but it came to him in the first place from without, as a sort of accident. It was in this fashion that all his novels were written. His chief romances were written by instalments. "The Mysteries of Paris" for instance, appeared as the daily feuilleton of the *Debats*, and it often happened that he would put his personages into extraordinary and impossible situations in the feuilleton that was to appear on the next morning without having any idea of how he was to get them out in the feuilleton that was to appear on the next morning but one. On these occasions Legouvé would receive a note begging him to read a proof of the feuilleton enclosed and to hit upon some way of continuing the story. Sue would be with him at 6, and they could talk over the matter. Legouvé would read the feuilleton, and when Sue arrived would commonly be obliged to tell him that he had landed his story in a perfect *cul de sac*, and that there was no way out of it. "Bah!" Sue would say, "let us talk it over a little. Suppose my characters to be real people, and that they really were in this position. They would get out of it somehow, would they not? Well, we must find out how they would do it." Then would follow an animated discussion of about two hours' duration, each suggesting, arguing and making objections to the other's suggestions. Finally, after all this travail, Sue would see his way clear, and go off in high spirits to supply his next installment of "copy" for the inevitable printer's devil. —*Pall Mall Gazette*.

YEAR AFTER YEAR.

Year after year the cowslips fill the meadow,
Year after year the skylarks thrill the air,
Year after year, in sunshine or in shadow,
Rolls the world round, love, and finds us as we were.
Year after year, as sure as birds' returning,
Or field flowers blossoming above the wintry mold,
Year after year, in work or mirth or mourning,
Love we with love's own youth, that never can grow old.
Sweetheart and lady-love, queen of boyish passion,
Strong hope of manhood, content of age begun,
Loved in a hundred ways, each in a different fashion,
Yet loved supremely, solely, as we never love but one.
—D. M. Clark.

POOR HEINE.

Every successive and aggravated ill that befell him was accepted bravely, gallantly, indeed, with a jest that rendered it difficult for his friends to treat seriously what he took himself so lightly. When the hideous, creeping paralysis, which was finally to make a living corpse of his poor frame, had robbed him of sight, he only said, "Je perds la vie, mais comme le rossignol je n'en chanterai que mieux." The tender pity provoked at the sight of this cruel martyrdom, that he bore with such heroic resignation, is told in many interesting pages. Madame Jaubert gives us also many facts as to his taste in music, painting and sculpture. She tells of the attraction that pale beauties, with regular features and a spectral sort of charm, had for him. She dwells on the extraordinary and fatal fascination that his last love—his wife—exerted over him to the very end. A round, full-faced woman, with large black eyes, a smiling mouth filled with whitest teeth, and fully developed figure. Her voice in particular was a perpetual delight to Heine.—his praises of it were constant; and he told Madame Jaubert that, during his long agony, that voice had recalled his spirit "at the very moment when decidedly it was taking flight toward the unknown futurity." Her magnetic power over him was, he said, irresistible. One night when he was shaken by a spasm of so terrific a nature as to seem the sure prelude of death itself, his wife took his cold hand, chafed and warmed it, and he heard her say amidst her sobs, "No, Henri, no! you shall not die; you must have play on me! My parrot died this morning, and if I were to lose you I should be too wretched." Heine's quaint comment was, "It was an order, and I obeyed and kept alive, when such good reasons are given, you know." The naïf form of speech of his unsophisticated wife was always a pleasure to him; and his tender, protecting care of her was such, up to the last, as to render not only tolerable, but pleasant, the ignorance and inexperience that would otherwise have been insufferable. "She has never read a line of my writings," he merrily confided to Madame Jaubert, "and does not even know what a poet is!" Notwithstanding his desperate condition, he took upon himself all the many worrying cares of their household, the payment of bills, etc., leaving her free to mind her parrot and her flowers. He was most scrupulous in balancing the accounts of his expenditure; and we owe him having been touched to the quick at Madame Jaubert's account of the blind and paralyzed poet paying the maid the slight sum she required, from a small bag that he would draw from under his pillow, fumbling at it till he had opened it, and taken thence the requisite amount. Madame Jaubert tells also of the generosity of his nature, and of the ingenious delicacy he would show in offering appropriate gifts and souvenirs to his friends on the authorized occasions of birthdays and *fêtes* days; but above all, and over and over again, does she tell of the fearful torture borne without any loss of self-possession. —*Blackwood's Magazine*.

BAKUNIN THE Nihilist.

Ivan Bakunin, the son of a wealthy noble, had been educated at the Imperial School of Artillery Cadets. He graduated honorably, but instead of being placed in the Guards, he was sent to a lonely post in the interior. Here, with nothing but trivial details demanding his attention, and cut off from all congenial society, the young lieutenant became melancholy and reflective. He neglected his duties, was forced to resign, and at once proceeded to Moscow. Here he met Herzen, Tourgueneff, Aksakoff and others, all young, all enthusiastic, and all devoted students of Hegel. Their days were spent in perusing the "Logik" and "Ästhetik" of their oracle, and their nights in animated discussions as to his meaning. Friends, who in other respects had been inseparable, fell out for weeks together over their various conceptions of the nature of Absolute Intelligence, and of *Das na und fur sich sein*. We need not speak of Bakunin's life during the eventful years of 1848 and 1849. He was in the thick of every insurrection. From Paris he went to Prague, from Prague to Dresden. He advised the insurgents to burn Dresden in order to save it from capture, and when taken prisoner himself, declared to his captors: "In politics the issue alone determines what is a crime and what is a noble action." The Saxon Government handed him over to Austria, Austria transferred him to Russia, and after long confinement in the Schlusselburg, the most dreaded of Russian prisons, the hapless Hegelein was sent to Siberia. He escaped under circumstances which involved that violation of his parole from which men of honor shrink. When he returned to Europe, his welcome was a cold one. He alienated all shades of the revolutionary party by his cynicism and inconsistency. When, in 1867, the International Society was formed, Bakunin joined it, but soon formed from among its more advanced members a new body, *L'Alliance de la Democratie Sociale*. The programme of this new society was at variance with the programme of the International. It demanded "the abolition of the State, the extirpation of all religion, collectivism not communism, an organization of society from below by its own voice, not from above by authority." Even within this alliance Bakunin organized a smaller and more select body, "The Secret College of Brethren," which carried on the organization after his death. It is these secret brethren who teach that "killing is no murder, but a just punishment," who threaten kings on their thrones and ministers in the cabinet, who demand the "suppression of God," and proclaim that their immediate object is anarchy. The field of action of Bakunin's society is Russia, because there it finds a people at once simple-minded and fanatic, there it finds a nation honeycombed with secret sects of the wildest tenets and strangest practices, and because there it can command the faith of disciples as self-sacrificing as Hassan's "Devoted Ones." During the Crusades, Henry, Count of Champagne, visited the Syrian chief of the Assassins. The Frank prince boasted of the courage of his fellow-Crusaders; the Assassin made signs to two of his followers to leap from the towers of his castle, and they plunged down to certain death. Peter the Great and Frederick I. of Prussia are the subjects of a similar story. "Let us see," said the Czar, "which of us is obeyed the best. Order one of your troops to jump down this precipice." Frederick gave the word. The German soldier asked permission to go home and say good-bye to his wife before making the leap. Peter signed to a Cossack. The man dashed forward to the giddy verge, when the Czar dragged him back. "My subjects," he exclaimed to Frederick, "place my orders before their families." Such, to-day, is the devotion of the Nihilists to the orders he receives. Marys are always ready when the executive committee calls for them. This dreaded body assumed its present form in 1873, when in the dark woods and forests of Liège, the first convention of terrorists was held. —*H. Craig in Harper's Magazine*.

News Summary.

Arrest of Bradlaugh.

Mr. Charles Bradlaugh, the English agitator and atheist, arrested a second time last Wednesday to take his seat in the British Parliament, to which that body claimed he was not entitled because he refused to take the prescribed oath. On entering the building Bradlaugh was hustled out by the police. He became much excited, but was easily removed. The conduct of the officials in forcibly removing the agitator was approved by vote of the house.

Death of a Bishop.

Bishop E. O. Haven, of the Methodist Episcopal Church, died at Salem, Oregon, Tuesday of last week, aged 60 years. He had been editor of *Zion's Herald*, a member of the Massachusetts board of education and State senate, president of the State University at Ann Arbor, president of the Northwestern University, and a bishop of the Methodist church. His career, though not brilliant, has been honorable and exceedingly useful.

The Railway War.

The fight between the railway lines between the East and West has been waged vigorously the past week, and travelers have thereby been enabled to go from Boston to Chicago and vice versa at \$5. Competition between the different lines for freight and passenger traffic is the alleged cause of the reduction, but it is more likely to be a part of a plan of railway magnates to demoralize the stock market, depress values, then buy heavily, stop the fight and make money on the rise.

The Infernal Machines.

P. W. Crowe, the alleged manufacturer of the infernal machines, is said to have confessed to a Peoria, Ill., reporter that he made the deadly missiles with a full knowledge of the plot to destroy British ships and British government buildings by their use. He claims that he has the same right to manufacture explosives that others have to make fire-arms. The government investigation with a view to the apprehension and punishment of the guilty parties in the United States is still in progress. Nothing could more clearly prove the desperation of Irish agitators and their unfitness to use any liberty of action that they might acquire, than these murderous acts.

Tunis and the French.

The treaty which the French exacted from the governor of Tunis last spring practically destroys the independence of that kingdom and makes it subject to the French Republic. The recent invasion of Tunisian territory by the French was claimed to be only for the purpose of chastising rebellious tribes, but Italy regards the French occupation of Tunis as a standing menace against her kingdom, and Garibaldi and his adherents are calling for a war against France. England also professes to be disturbed over the French occupation and implies duplicity on the part of France. But the fact is that French diplomats were too sharp for either Italy or England, and have succeeded in removing Tunis from its long allegiance to the Turkish empire. There are hints that Bismarck may interfere in Italy's behalf, but unless France proceeds too far towards Tripoli and the Ottoman state it is hardly probable that any present serious results will follow.

The President's Assailant.

The fact that Guiteau has placed in the hands of the district attorney a petition requesting to be released on bail is not considered of much importance in legal circles. When applied to for a copy of the document, the District Attorney Corkhill said: "It is not yet the proper time to make it public, besides there is nothing new in it. It will be filed with the court eventually; then if any one desires to publish it there will be no objection." All requests at the jail to see the prisoners are still refused, and the guard continues to be maintained, which would appear to indicate that the authorities apprehend that there is still danger of an attempt being made to capture the prisoner. Intimations have been made that there are organizations in Washington, Baltimore and Philadelphia, which members are ready to take the law into their own hands if they could get hold of Guiteau.

The Next New York Election.

The coming November election in New York State will elect all the State officers excepting the governor and lieutenant governor, and a full legislature, the senators to hold office for two years and the assemblymen for one. In New York city two representatives in Congress are to be chosen, one in place of Fernando Wood, deceased, and another in the place of Levi P. Morton, minister to France, resigned. A representative in Congress is also to be chosen to succeed Mr. Lapham, resigned to accept the office of senator of the United States, and another representative to succeed Warner Miller, also resigned to accept the office of senator of the United States. There are also in the various counties and cities important local offices to be filled. In Kings county there is a sheriff to be chosen, and in the city of Brooklyn a mayor is to be elected having the power of absolute appointment of the heads of municipal departments.

The President.

The intelligence from the White House this (Monday) morning is not as favorable as the reports during the week. The President's pulse and temperature both began to rise on Saturday forenoon, the increased fever continuing throughout Sunday. At noon the patient's pulse was 104, the temperature indicating 100. At ten o'clock at night the pulse still remained at 104, while the temperature had increased to 101.2. At 11-15, however, the pulse had decreased to 96, the President at that hour sleeping quietly. The attending physicians attribute the fever rise principally to the excessive hot weather, although other causes, as yet undiscovered, may have occasioned it. A thorough examination is to be made this morning. The surgeons declare there is no cause for alarm.

A Deadly Bolt.

On Thursday afternoon a group of twenty men, all road hands, were standing close to a house near Hartsville, Darlington county, S. C., when a stroke of lightning killed four and wounded twelve of the number. The men had stopped under an oak tree to rest and shelter themselves from the sun. Clouds were visible at a distance and rain was falling some miles away, but in that locality the sun was shining, the sky was clear, and nothing indicated the presence of electricity. One of their number had stepped out a few yards for water, when suddenly a terrific crash startled him, and turning he beheld his companions, some dead, some completely paralyzed, and others wounded and struggling in the throes of death.

British Politics.

At a banquet to the English ministry in London, on Saturday, Mr. Gladstone spoke at length on home and foreign politics, dwelling more particularly on the Irish and Transvaal questions. Referring to foreign affairs he said: "In spite of some misapprehensions, we believe we are travelling on the way toward general peace. The Afghan strife is a painful lesson, confirming the conviction that it was an error to break up that united and independent kingdom. We trust our course will henceforth only leave in the Afghan mind impressions of our desire for their welfare." Mr. Gladstone praised the loyalty of the boers during the negotiations. He said there was no reason why the Transvaal, under the shadow of British protection, should not grow up as the enjoyment of the same advantages as the other colonies.

Miscellaneous.

A number of Jesuits, expelled from France, have arrived in Quebec.

M. Rouher, the Bonapartist, has announced his intention of retiring from political life.

The Baroness Burdett Coutts and husband will visit this country in October.

Maud S. trotted a mile at the Buffalo driving park Thursday in 2:10 3/4.

There were \$135,325,902 collected and paid into the national Treasury by the internal revenue department last year.

An entry into Candahar by Ayoub Khan was made on the 30th ultimo. His infantry and artillery are in possession of the citadel.

The Hon. William G. Fargo, president of the American Express Company, died in Buffalo, N. Y., Wednesday, aged 63 years.

Twenty-five persons were killed, thirty injured and twelve others are missing by the recent powder magazine explosion at Mazatlan.

The International Medical Congress was formally opened by the Prince of Wales in London, Wednesday.

A citizen of New York city offers to become bondsman for Guiteau, provided he be released and unprotected by the police or the military.

The "crank" who threatened to kill Mr. Foster, chief secretary for Ireland, has been sent to prison for fifteen months.

The Hon. Levi P. Morton, the new American minister to France, presented his credentials to President Grevy at Paris, Friday.

Admiral Porter is to have the general management of the naval part of the Yorktown celebration.

The New Hampshire legislature has indefinitely postponed the bill providing for the purchase of the Concord Railroad by the State.

The Russian government has not yet requested the extradition of Hartmann the Nihilist.

General W. S. Hancock has accepted the invitation to take command of the troops at the Yorktown celebration.

The Irish land league is to hold a national convention at Dublin on the 15th of September, to consider the best means of obtaining Irish land for Irishmen.

The governor and council of Vermont after a thorough hearing on a petition for the pardon of Miles, the Barre bank robber, unanimously refused to grant the pardon.

England and Italy have resolved to send two more iron-clad to Tunis, for the protection of their respective subjects, owing to the persistent complaints of the residents there.

The Democrats of the second Maine congressional district have nominated the Hon. Franklin Reed of Bath for the seat vacated by Mr. Frye.

The State election in North Carolina occurred Thursday. The main issue was the question of prohibition, and the vote was overwhelmingly against it.

The conservative Democrats of Virginia Thursday nominated the Hon. John W. Daniel of Lynchburg for governor and passed strong anti-repudiation resolutions. They also named Mr. P. P. Barbour for lieutenant-governor, and P. W. McKinney for attorney-general.

A public-safety committee has been formed in New Orleans for the suppression of the lawlessness of the hoodlum element now so prevalent there.

General Robert Lowrey was nominated for governor by the Mississippi Democrats on the 30th ballot last Friday night. G. D. Sands was nominated for lieutenant-governor.

Blindness is affecting cows at Charlestown, Ill., and at Lincoln, to such an extent as to cause consternation among the stock-men. It is spreading rapidly.

A London magistrate Friday refused to grant Mr. Bradlaugh the summons demanded for the arrest of the officers who prevented his entrance into the House of Commons on Wednesday.

The cow-boys of Colorado ambushed a Mexican trading train near Las Animas, Colorado, on the 26th ultimo, murdering four of the traders and capturing their train and \$4000 in cash.

The recent visit of the Russian court to Moscow was in consequence of the discovery of a fresh plot at St. Petersburg to assassinate the imperial family. Several persons of high rank were among the conspirators.

In a recent engagement in the San Mateo Mountains, New Mexico, between Apache-Indians and Mexican ranchers, seven of the latter were wounded. Four sheep-herders were also found murdered in the mountains.

McGrath and McNeill were convicted at Liverpool Tuesday of attempting to blow up the town hall in that city, and the former was sentenced to penal servitude for life and the latter for fifteen years.

The Supreme Court of Rhode Island has been petitioned to enjoin Trustee Chafee of the Sprague estate from selling any of the property of the estate; also that he be required to render an account of the financial condition of the Quicknick company.

All the business houses in Truckee, California, and many private residences were destroyed by fire on Tuesday night, the property loss aggregating \$350,000. Twenty-five buildings were also burned at Deadwood, D. T., Wednesday, destroying property valued at \$100,000.

Extremely hot weather is reported from various parts of New England, New York and New Jersey, the thermometer registering in the neighborhood of 100 degrees in the shade Friday in most places from which reports have been received. Many cases of sunstroke are reported. In Kentucky there is a severe drought, and the farmers are in despair.

The report of the French Academy of Sciences publishes the engineer's statement of the preliminary investigations into the geological structure of the Isthmus of Panama at the part to be traversed by the canal. The result is satisfactory, and M. de Lesseps calculates that the work can be done considerably under the originally estimated expenses.

Latest News.

It is predicted that the French harvest will be much smaller this year than last.—A meeting was held in London on Saturday, at which a committee was appointed to make arrangements for holding the international fisheries convention in that city in 1883.—Ayoub Khan is preparing to advance on Cabul.—The Pope's allocution, just published at Rome, comments with great warmth on the responsibility of the Italian government for the recent disturbances in that city.—A London Standard's Rome correspondent says serious proposals have been made recently to the Pope that he should transfer the seat of the Holy See to America, where an independent position will be assured him.—Two large mills with their contents, belonging to the Old Colony Iron Company in East Taunton, Mass., were burned Sunday morning, involving a property loss of between \$150,000 and \$200,000. Nearly three hundred workmen are thrown out of employment.—The secret convulsion of Irish revolutionists in Chicago is still in session, and it is reported that there has been a disturbance among them owing to one delegate charging another with being a spy.—There was a net reduction in the subacute and steamboat mail service during July of \$314,064.

Bural and Domestic.

HANDLE DAIRY STOCK KINDLY.

Mr. Farcell, in the report of the New Jersey Agricultural Society, says: It is important that dairy stock, from the young calf to the old cow, that is being fed for beef, should be handled and treated kindly. If a calf is handled roughly and becomes wild and vicious thereby, when it becomes a cow you may expect the same, but if handled carefully and treated with kindness, when grown up she will be mild and gentle. It may not always be so, but in general it is. There have always been many cows spoiled by the person having the care of and milking them, by whipping or frightening them whenever they come in his way, or if when milking a cow hoists her foot or kicks (which is generally caused by pain), such a fellow stops milking and commences whipping, or worse, kicking the cow, and the becoming enraged, holds up her milk, kicks back and is usually ruined. Never whip a cow for kicking, if she does kick the milk-pail out of your hand and sometimes upset and knock you over; but be kind and gentle with her, and milk her out with as little excitement as possible, and if she gets over her kicking propensity it will be by mild not harsh treatment. Never whip a cow because she kicks, for it will do no good, but will do a great deal of harm.—Exchange.

CHIP DIRT FOR TREES.

The great value of "chip dirt" for spreading around young and newly set fruit trees, imparting to them double vigor in growth, is simply the benefit derived from good mulching. Decayed chips, leaf mould and dried manure are all quite similar in their nature, and as they tend strongly to hold the moisture in the soil below, and can not form a crust on the surface, they are well fitted for the purpose. It is probable that a frequent stirring of the surface of the soil about the trees would answer nearly the same purpose; but as planters generally neglect this stirring, or perform it in an inefficient manner, while the action of the decayed vegetable matter can not be hurt by neglect, it has a special advantage over other modes of treating the young trees.

SHADE FOR POULTRY.

Poultry needs as much protection during the summer from the fierce rays of the sun, as they do in winter from the severe cold, although far too many of our breeders lose sight of this very important fact, and suffer corresponding losses in consequence. Birds compelled to stay in yards which have little, if any, shade during the entire summer, with the sun pouring down on them with the intensity it does in July and August, can not thrive, while they are rendered much more liable to disease and disorders. It pays, and pays well, to give the fowls comfort at all times, and it costs but little to furnish the necessary shade, no matter how large the runs may be. Trees, such as plums, peaches, and apple, should at once be planted in the runs, especially the former, which seems to thrive better than the other kinds named. As these trees will not afford much shade for a few years, temporary shades must be made by making skeletons sheds of poles along the sunny sides of the runs, and then covering them with boughs, cedar limbs, or almost anything cheap and durable, which will afford the necessary shade from the sun. These will look very handsome, but then the utility compensates fully for the lack of beauty.—Poultry Monthly.

DESTRUCTION OF FORESTS.

In the brief period of our occupation, the energy of our people and the demands of civilization have accomplished a most terrible and wasteful destruction of the beautiful forests bestowed upon our land by the bountiful hand of the Creator. Counting upon what we have considered an inexhaustible supply of woods, we have wasted them sadly—and now we have reached a point where it becomes us to halt. Moreover, it is important for us to recognize that, while clearing the land for our farms, we have also culled out the best of the trees from the remaining forest, which is thus greatly diminished in value; and already, in many places, the shrubbery and undergrowth, which we have approached the point of danger to the climate. Meanwhile, there has been no reparation to the woods, the destruction of the young trees caused by the browsing and tramping of cattle, and the introduction of grasses in place of the natural undergrowth, have not only destroyed all hopes of natural reproduction, but have so changed the physical conditions of the soil and atmosphere that even the trees, which have escaped our cupidity and remain in possession, are themselves suffering from the change—they are dying in large numbers, and compel us to extend our incursions upon the forest acres by their removal.—From the Relation of Forestry to Agriculture, by John A. Warder, M. D.

THE FARMER AS A STATESMAN.

It is to the division and sub-division of the land, almost as much as to their devotion to the institutions learning and religion, and the determination to secure all social and civil rights, that our fathers owe their success in establishing free government on this continent. They had the Anglo-Saxon love of land, but above all this, they had the Anglo-Saxon's love of individual independence; and landed monopolies, entail and primogeniture were especially odious to them. They established, in the earliest colonial days, a system of land-holding, so simple, so exact, so easily managed, that it has become the basis of which all republican governments follow. They established a public registry of deeds, and provided for an easy and recorded transfer of landed estates from hand to hand—as easy as the transfer of personal property. The State which they founded became not only the home of civil and religious freedom, but of small landed proprietors also. The feudal tenure of England, really never gained a foothold here. But the commercial tenure which took its place gave every prosperous member of the community an opportunity to establish his own little kingdom, and to dispose of or change it at his pleasure.—From the Problem of American Land-Holding, by Hon. George B. Loring of Massachusetts.

Our best farmers are beginning to learn, and, in fact, most of them have already learned, that the time spent in destroying weeds in the autumn is well spent, and that if they would save time in cultivating hoe-crops they must keep the weeds from seeding as much as possible in all parts of the farm; a little carelessness in this respect will soon cover a farm with weed seeds. A single root of milk weed in a mowing field, if left unattended, will spread over and take possession of a large field in a few years.

Wrap your feet in a wet woolen blanket and the water will remain cool for half a day in the field. The evaporation from the blanket produces cold in the jug. Keep the blanket wet. Keep a wet cloth or cabbage leaves of any kind in the top of your hat these hot days when you work long in the sun, as a preventive of sunstroke.

A mixture of buttermilk and water, two parts of water to one of buttermilk, is a healthy drink for the field in warm weather.

A little cold coffee in water is a good tonic and a refreshing drink in warm weather.

There will be a larger quantity of hay more or less injured by rain this year than for a number of years past. There is no doubt but that prime hay will bring a good price the coming winter.

An alarming drought is prevailing in the island of Jamaica. The cattle are dying for want of water, which is sold at six cents per gallon. The sugar cane is suffering, and serious fears are entertained for the fate of the coming crop.

Extreme Tired Feeling.

A lady tells us "the first bottle" has done my daughter a great deal of good, her food does not distress her now, nor does she suffer from that extreme tired feeling which she did before taking Hood's Sarsaparilla." A second bottle effected a cure. No other preparation contains such a concentration of vitalizing, enriching, purifying and invigorating properties as Hood's Sarsaparilla.

ROUGH ON RATS.

The thing desired found at last. Ask druggist for Rough on Rats. It clears out rats, mice, roaches, flies, bedbugs, 15c boxes.

SKINNY MEN.

Wells' Health Renewer. Absolute cure for nervous debility and weakness of the generative functions. \$1, at druggists. Depot Lotthrop & Pinkham, Dover, N. H.

BUCHUPAIBA.

New, quick, complete cure 4 days, urinary affections, smarting, frequent or difficult urination, kidney diseases. \$1. Druggists. Depot Lotthrop & Pinkham, Dover, N. H.

Sense of weight, backache, inability to stand long or to walk far, or to lift weights, are all removed by Healy's Vegetable Tonic Pills.

Delay is dangerous. Do not longer cling to the old method of curing coughs and colds with rum and molasses, it is a dangerous remedy. Adamson's Botanic Balsam is a sure cure every time, pleasant to take and works like a charm.

A Testament Reviser's Opinion.

The eminent author, Prof. A. C. Kendrick, D.D., LL.D., who is professor of Hebrew, Latin and Greek in the University of Rochester, and was one of the revisers of the New Testament. In general conversation with a number of gentlemen, a short time since, said: "I have received from the use of Warner's Safe Kidney and Liver Cure very marked benefit, and I can most cordially recommend it to others."

Women that have been bedridden for years have been entirely cured of female weakness by the use of Lydia E. Pinkham's Vegetable Compound. Send to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for Pamphlets. 231

KEEP IT ON HAND. No Farmer or Teamster should be without Henry & Jones's Animal and Oil Liniment. It is invaluable in cases of hives, eruptions, or man or beast.

Singers and Public Speakers should use Down's Elixir, as it removes hoarseness and increases the power of the voice. 431

If you desire rosy cheeks and a fair complexion, purify the blood by the use of Baxter's Mandrake Bitters. 431

The Rev. Charles E. Piper, formerly of Pittsfield, N. H., but now of Wakefield, R. I., writes: "I have used Baxter's Mandrake Bitters in my family for over two years, and as a result have not called a physician in the whole time. My wife had been an invalid for years, but these Bitters have cured her."

There is no Cough Medicine so well adapted to the use of N. C. C. White's Pulmonary Elixir; it relieves Croup instantly. 431

AGENTS AND CANNASERS. 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. 194

AN OBVIOUS CHRISTIAN DUTY.

Henry Ward Beecher says: "Once the question was, Can a Christian man rightfully seek Life Insurance? That day is past. Now the question is, Can a Christian man justify himself in neglecting such a duty?"

This teaching is emphasized by two Reports on the past history and present condition of the MUTUAL LIFE INSURANCE COMPANY of New York, made by the Superintendents of the New York and Pennsylvania Insurance departments.

Thirty-five years ago, a leading citizen of Brooklyn was brought before his church for "disturbing Providence," the evidence being a policy of insurance in the Mutual. To-day the leading clergymen of all denominations endorse Mr. Beecher's doctrine, that no Christian man can justify a neglect of this obvious duty. Under the Presidency of Mr. F. S. Winston, the Mutual, according to the official reports just published, is the oldest and largest company in the world.

Its assets are \$92,000,503.65
Its liabilities are \$78,730,254.00
Its Surplus is \$12,105,883.39

Mr. Beecher further says, "A policy of Life Insurance can not be taken for death can not be alienated from your heirs, and, if you have chosen your company discreetly, is subject to no commercial risk. It is as nearly sure as anything earthly can be."

In its thirty-eight years the Mutual has issued over 220,000 Policies, insured over \$700,000,000; received over \$200,000,000, and paid to Policy Holders over \$164,000,000.

The obvious duty of every Christian man of family is Life Insurance, and this official figure clearly indicate the Mutual as the company in which to insure.

THE MARKETS.

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

BOSTON, Saturday Morning, Aug. 6, 1881.

FLOUR. SPRING WHEATS. Western superfine.....\$4.00 @ 4.50
Common extras.....4.50 @ 5.00
Wisconsin, bakers.....4.75 @ 5.00
Minnesota, bakers.....5.00 @ 5.25
Minnesota and Wisconsin, patents.....5.50 @ 6.00

WINTER WHEATS. Patents, common to good.....\$7.00 @ 7.75
Patents, common to good.....5.50 @ 6.25
Ohio.....5.00 @ 5.50
Michigan.....5.00 @ 5.50
Indiana.....5.00 @ 5.50
Illinois.....5.00 @ 5.50
St. Louis.....5.00 @ 5.50
Corn Meal & bbl.....2.50 @ 2.60
Rye Flour.....5.75 @ 5.85
Oat Meal, common to good Western.....5.25 @ 5.50
Oat Meal, fancy brands.....5.57 @ 6.00

CORN. There is considerable excitement in the market and at the close it is almost impossible to give shabie quotations. The dry weather West has injured the Corn crop to such an extent, that to arrive 60c is asked for high mixed. We quote mixed 64 @ 65c; steamers Corn at 65 @ 66c; and grade at 50 @ 64c @ 65c, the market closing unsettled.

OATS. The sales of No 1 and extra white have been 10 @ 52c; No 2 white at 48 @ 49c; and No 2 mixed and No 3 white at 46 @ 48c @ 49c.

FEED. There is a firm feeling for all kinds. The sales of Shorts and Fine Feed have been at 16 @ 17c @ 18c. Middlings range from 19 @ 20c.

BUTTER. NEW NORTHERN.....23 @ 24
Creamery choice & b.....20 @ 21
Do fair to good.....19 @ 20
Dairy lots, Franklin City, Vt., & b.....23 @ 28
Dairy lots, Vermont choice, & b.....20 @ 21
New York, choice.....17 @ 18
Do fair to good.....17 @ 18

NEW WESTERN. Creameries, choice, & b.....22 @ 23
Do do fair to good.....18 @ 21
Dairy packed, choice.....18 @ 20
Do do fair to good.....14 @ 17
Ladle packed, choice.....16 @ 18
Do do fair to good.....12 @ 15

CHEESE. The market weakened a little early in the week but has rallied since, with sales of choice Northern factory at 10 @ 10 1/2c, and Western at 10 @ 10 1/2c. Some very fine Northern marks are still held at 10 1/2c, but 10 1/2c is a full selling price for July make, and the Western can not be quoted over 10c. Latest Liverpool quotation 53s 6d.

EGGS. Eastern, 7 dozen 18 1/2c; New York and Vermont, 10 @ 10 1/2c; Canada, 15 @ 16 1/2c; P. E. Island, 15 @ 16 1/2c.

POULTRY. Choice, & b., \$1.05 @ 1.10; Canada, common, 75c @ 80c; Green Peas, Northern, \$1.25 @ 1.30; Green Peas, Western, \$1.50 @ 1.60.

POTATOES. Native, & bbl \$2.25 @ 2.50; Long Island, 1 1/2 @ 2.00.

APPLES, BERRIES, &c. Currants, 1/2 quart 8 @ 10c; Blackberries, 1/2 quart, 12 @ 15c; Blueberries, Northern, 7/10, \$3.00 @ 3.50; New Apples, & bbl, \$2.00 @ 2.50; Water Melons \$1.00 @ 1.50 @ 2.00, Grapes, 1/2 lb, 10 @ 12c.

HAY AND STRAW. Eastern and Northern—Choice, coarse \$17. Good, \$15 @ 16; Fine, \$13 @ 14; Poor, \$12 @ 13.

LIVE STOCK. There has been a dull market for Bee Cattle, and sales at the yards on Tuesday and Wednesday show a decline of 1/4 @ 1/2c, on the higher grades, and 1/4c on the medium and lower qualities. Receipts are 3,318 head, about the same as last week. Country Cattle ranged from \$4 @ \$7 1/2 @ 100 lbs, for fair to good, and \$3 @ \$5 1/2 for premium lots, dressed weight. Western sold at \$5 50 @ \$6 25 for good to extra, and \$5 50 @ \$6 75 @ 100 lbs, live weight, for premium steers. Working Oxen are beginning to be called for, and we notice sales of a few pairs at \$125 @ \$145 @ pair. Milch Cows have been in fair demand, with sales at \$30 @ \$50 each, including calf. Veal Calves declined 1/4c and sales ranged from 3 @ 5 1/2 @ 1 lb. Sheep and 1 milks dropped off another 1/4 @ 1/2c @ 1 lb, and sold at 3 @ 5 1/2 @ 1 lb, and 3 1/4 @ 7 1/2 @ 1 lb. for Lambs. Fat Hogs sold at 7 1/4 @ 7 1/2c @ 1 lb.

PORK. Market quiet for mess, with sales at \$18 @ \$15 50 @ bbl. Boston clear and lard are steady at \$21 @ \$22 @ bbl.

BEEF. Western extra in fair demand at \$13 @ \$13 50 @ bbl, and family extra and plate common at \$14 50 @ \$15 @ bbl.

SMOKED HAM. Sales at 10 @ 11 1/2c @ 1 lb, including Boston and Western.

Vegetine

IS THE GREAT FAMILY MEDICINE.

AND HEALTH RESTORER.

Purifies the Blood, Renovates and Invigorates the Whole System.

GENERAL DEBILITY. Debility is a term used to denote a deficiency of blood. The nutritive constituents of the blood are in less than their regular proportion, while the watery part is in excess. Debility is of frequent occurrence. It is incident to a variety of diseases. The lower limbs are apt to be swollen. The patient is feeble and cannot bear much exertion. The circulation is irregular, but almost always weak. Palpitation of the heart is a very common symptom. Violent emotion often throws the heart into the most tumultuous action. The vital functions are languidly performed. The muscular strength is diminished; fatigue follows moderate exertion. The breathing, though quiet when at rest, becomes hurried and even painfully agitated under exertion, as in running, ascending hills, &c. The nervous system is often greatly disordered. Vertigo, dizziness, and a feeling of faintness are very common. Violent and obstinate neuralgic pains in the head, side and breast, or other parts of the body, are also frequent attendants upon the disease. The secretions are sometimes diminished. In females the menses are almost always either suspended or very partially performed. The life is scanty, and coarseness, with unhealthy evolutions from the bowels, and dyspeptic state of the stomach, are extremely common symptoms.

Would Not be Without Vegetine

FOR TEN TIMES ITS COST. The great benefit I have received from the use of VEGETINE induces me to give my testimony in its favor. I believe it to be not only of great value for restoring the health, but a preventive of diseases peculiar to the spring and summer months. I would not be without it for ten times its cost.

EDWARD TILDEN. Agent for Schenck's gold string Piano, 403 Washington street, Boston.

VEGETINE has restored thousands to health who had been long and painful sufferers.