

Bates College

SCARAB

The Morning Star

Muskie Archives and Special Collections Library

8-17-1881

The Morning Star - volume 56 number 33 - August 17, 1881

Freewill Baptist printers

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

The Morning Star.

VOL. LVI.

THE MORNING STAR, DOVER, N. H., AUGUST 17, 1881.

NO. 33

THE MORNING STAR

A WEEKLY RELIGIOUS NEWSPAPER,
ISSUED BY THE

Free Will Baptist Printing Establishment,

Rev. I. D. STEWART, Publisher,

To whom all letters on business, remittances of

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

All communications designed for publication

should be addressed to Editor The Morning Star,

Dover, N. H.

Terms—\$3.00 per year, if paid strictly

in advance; \$2.50 if paid within the

first thirty days, and \$2.50 if not.

The Morning Star.

WEDNESDAY, AUGUST 17, 1881.

ASPIRATION.

Genius! from thine immortal dower
Would I might claim the poet's power,
And breathe in words that burn and glow;
The noblest thoughts the heart can know;
I'd stir by grand, heroic song,
To god-like aims, some, mid the throng,
All careless of the world's acclaim
Would light some struggling soul to fame—
Vain heart! be still; make haste to know
Thine humbler mission here below.
Thy neighbor—answer to his need,
And thus fulfill love's golden creed;
Lighten his burdens, soothe his distress
By words and acts of tenderness;
Subdue each wayward thought, and curb,
Ere uttered, the impatient word,
And meekly bear th' appointed cross,
Unmurmuring still, through pain and loss:
So shall thy deeds be set to song,
More grand than words from poet's tongue!
—S. S. Times.

YOSEMITE.

A quaint old traveling companion in Constantinople after visiting the Bazar, his usual place of resort, stretched his feet to a small fire exclaiming, in a tone expressive of great disgust, "Any man able to have a ten-foot room and grate of his own, in America, who will come over here and ramble over these old ruins and hills, must be an uncommonly big sized fool." Without being positively exact about numbers, I am sure that expression, and especially the last clause, has been remembered and applied nine thousand times. And so last Thursday morning, after enjoying good accommodations at the Magee house, at Madera, and looking down the Southern Pacific R. R. towards home, and thinking of ninety miles of staging over the hills, and a ramble along this Big Hole in the mountain, that sentence again came up. But the mountains and health! And so when at 6.30 the splendid team of six horses and coach for twelve passengers whirled up, we were off like the wind, and in less than fifteen minutes the morning breeze, immense plains and wheat fields and the speed, secured a unanimous vote, that going to the mountains was wise and that some body else was the big fool. As there was but one passenger I knew exactly how the vote stood. The first twelve miles was completed in one hour and five minutes without the swing of a whip; but the load was not heavy, for that passenger had not taken a heavy breakfast, and although ten pounds heavier than when he left Hillsdale is not yet up to one hundred and fifty pounds. From that point, changing teams every twelve miles, the rocks, foot hills and mountains, with shrubbery, stunted trees and sugar pines twenty-five feet in circumference, were successively passed and sixty-eight miles completed early. With twenty-six miles the next forenoon the monopolist of that coach entered the great mountain wonder. If any person wishes to try such a monopoly, if the iron gripped so thoroughly are not worn out nor the leather covering of the cushions so thoroughly pounded are not worn through, the proprietors will be thankful; and as other monopolists seek luxurious country seats so the traveling monopolist will prefer a luxurious seat for a while. But there are compensations. The horses are the best I ever saw upon any stage route, the roads splendid, and fifty miles built by the Stage Co. at a cost of \$70,000 through the most wild, romantic mountain scenery imaginable. And generally there is abundance of good company, but although nearly two thousand visit these wilds at a cost of nearly \$200,000 in three months, yet most go in parties crowding the coaches at times—and for once with one passenger. But as he is always fond of good company (P) and mountain scenery, that ride was a luxury beyond all description.

Descriptive terms and figures have been exhausted, pens used up and rhetoric smashed in efforts to describe and paint the scenery of this world-renowned spot. To refresh the memory with a few simple facts is all that can here be attempted. It is about one mile wide and ten miles long, in crescent form. Entering from the southwest it curves eastward at the north. The valley is 4,000 feet above the sea, its walls irregular, but ranging from 2,000 to 5,000 feet high and often perpendicular. The rocks are all granite, but generally very light colored. The seams are generally vertical, but often horizontal and at various angles. Every type of mountain upon earth is here represented. The sharp

gothic points of Sinai, the perfect domes of Palestine, the rugged irregular shapes of the Alps and American mountains may be seen here at a glance. But to get the conception of the magnitude of these wonders is more difficult. A man has to look three times to see the height. He sees a rock by his side—looks up to see what is over it—and then for the top. Dean Swift's seventy-nine distinct swells in Leghorn were no more clearly defined. But then the eye falls back from the top and the magnitude is not appreciated until, with about three days of time and some reckoning, the mind comprehends the facts. For instance, let one look at the very gate post of the valley, 3,300 feet high, perpendicular, and then imagine a column made of fifteen shafts the height of Bunker Hill monument by its side. Or take eight churches like the Trinity of New York, hang each upon the pinnacle of the other and then they are no more than equal to the "Cathedral Domes" of Yosemite. If thirty buildings like the center building of Hillsdale College were placed above each other, the observer from the top could not look over the South Dome. If Niagara Falls were elevated fourteen times as high as they are, Yosemite Falls would still be the highest. The quantity of water over these falls is not large, especially in summer, but their music is constant, and the beautiful forms of the currents and spray hang like master touches of supernatural pencils. From the valley these waters seem to fall from the cloudless skies, for any higher land is hardly conceivable. But from one of these domes, 9,000 feet above the sea level, much higher than Mt. Washington of N. H., points are seen nearly twice as high, and vast fields of mountains with perpetual snows upon their shoulders, with a hundred points in sight higher than Mt. Washington. From these mountains the Merced river pours over falls 1,100 feet into the north-east corner of the valley. From a similar field upon the west the Yosemite falls over 2,600 feet, and the Bridal Veil creek falls 900 feet from the east into the southern end of the valley. Mt. Washington is duplicated a hundred times. Indeed if all the Green Mountains were piled upon the White Mountains and the remainder of New England's hills thrown in, the whole would be a small pile compared with the immense mountains and fields of mountains into which nature has furnished this romantic walk of ten miles.

But after all, does the sight pay the cost? Not in dollars and cents, nor directly in the increase of ability for the field, the ship, or professional work; not fully in the gratification of appetite, love of learning or sense of the beautiful. But although a man can have as good fare at Wright and Cook's hotel as in the city, and as cheaply, considering cost of supplies, and can find much knowledge and beauty, yet food and drink, books and beauty may be elsewhere more easily obtained. But it is that common love of the strange and uncommon, and the natural love of magnitude, sublimity and grandeur that is here met in full. As most men love to look upon great oceans, great buildings and great bodies of men, so the variety, greatness and grandeur of these rocks fringed with evergreens and ornamented with waterfalls, will be valued. Health ought to improve with this pure air and water, and if views of divine greatness and power, so often referred to in sacred writings, are desirable, then some inspiration for Christian experience and Christian work ought to be secured in this romantic valley. And the pleasure of the trip is very much increased by the first-class accommodations upon the stages from Madera, at Washburn and Bruce's hotel at the Big Tree station, Wright and Cook's hotel at Yosemite, and the ten or fifteen miles ride in the Big Tree forest, now held as a government park. These trees, found only in California and protected by government only in this place, are almost as marvelous as Yosemite. There are hundreds of these forest monsters, one of which measures ninety-two feet in circumference at eight feet above the ground. The stage road for the largest coaches passes through another, leaving about eight feet each side of the road uncut and the top alive and doing well. These giant trees are upon the mountains and a half-day's ride to and among them is included in the fare from Madera. But for fifty miles there is little else than wild, romantic mountain scenery echoing the inspired declaration, "The works of the Lord are great, sought out by all them that have pleasure therein."

This week has been greatly enjoyed and its wonders placed in the temple of memory by the side of the awful grandeur of Sinai and beauty of Lebanon.

Having found the statements of the agent at the Pacific hotel correct and the route agreeable, I am prepared to recommend it to others. The price of ticket is \$54 from San Francisco, or by stopping off from the Southern Pacific R. R. at Madera, \$40.
R. DUNK.
July 27.

THE OCEAN PARK MEETINGS.

(Continued from second page.)

He urged the importance of normal training, and stated that with the aid of a certain undenominational normal class guide any pastor or superintendent can conduct a normal class.

Rev. Mr. Baker testified to the benefit to the minister of attempting to train a normal class, and also of preparing an exposition of the Sunday-school lesson for publication in his local paper.

In answer to questions Mr. Baker advised the organization of a union normal class of Sunday-school teachers in every place.

Rev. Mr. Porter made some stirring remarks urging more enthusiasm in Sunday-school work, and Rev. H. F. Wood pronounced the benediction.

The devotional meeting at half-past 2 o'clock was led by the Rev. O. T. Moulton, after which Rev. C. F. Penney took the chair and introduced the Rev. C. E. Cate, of Lake Village, N. H.

Mr. Cate delivered an excellent discourse on "Spiritual food for children," expounding the Saviour's command, "Feed my lambs."

After the singing of a hymn, the Rev. J. M. Lowden, of Portland, gave a very interesting and instructive address on the subject: "Children's meetings, and how to preach to children."

At the close of this service, Mrs. (Prof.) Hayes conducted a Bible reading for ladies, in the chapel.

The praise service Saturday evening, and the addresses on practical Christian work by Mr. H. M. Moore and others, were full of interest, and produced a marked effect.

THE SABBATH.

The Sabbath was a day of enjoyment and profit. The trains of Saturday evening had brought in a good addition to the company at the Park, the heat of the closing days of the week had subsided, and people worshiped comfortably and rested with satisfaction. The principal morning service consisted of a sermon by Rev. C. F. Penney on the Love of God. It was a peculiarly sweet and comforting discourse, and made the listener long to know more and more of that love. God's love, said the speaker, may exist and flame out in a community, and no man be profited by it. The spirit is dull and the heart unstirred by holy aspirations. It is the old complaint—"the light shineth in darkness and the darkness comprehendeth it not." O, for a stirring of the finer sensibilities to appreciate the boundless love of the great Father and to draw us all nearer to him.

The sermon was followed by a communion service conducted by Revs. S. Curtis and D. Waterman. A large number participated in it, and the occasion was one of great peace and blessing.

In the afternoon a Sunday-school was held, conducted by Rufus Deering, Esq., of Portland. About twenty classes were enrolled, and deep interest was shown in the lesson as well as familiarity with it. Mrs. F. S. Mosher presided over the juvenile department.

EVENING.

The prayer and praise service was held in the chapel, and was conducted by A. C. Russell, of Lowell, Mass. There was a good attendance and a good meeting.

At 7.30 o'clock a large congregation was assembled in the Temple. The exercises were conducted by S. M. Sayford, of Somerville, Mass. Several gospel hymns were sung and prayer was offered by Rev. J. C. Osgood, of N. H. The first address of the evening was made by G. M. Shaw. This man in appearance and manner of utterance resembles Mr. Moody. His remarks, which abounded in anecdotes and in presenting incidents of Christian work, were quite unreportable, and they were deeply interesting and impressive. After prayer by Mr. Sayford, H. M. Moore was introduced and spoke very much in the same manner as Mr. Shaw. Among other things he gave a very impressive account of a Hebrew legend of the night of the institution of the Passover. A daughter asked her father if the lintel and the door posts had been sprinkled with blood in accordance with the command. He replied that he had commanded it to be done, and he presumed it was done. "But will you not see for yourself?" was her request, and she remarked, "If it is not done, I must die as I am the only child." The father went and looked, and to his great surprise, his direction had not been complied with. He thereupon sprinkled the lintel and the door posts with his own hands, and returned and told his daughter what he had done. She then requested that she might be taken to see for herself, and seeing she returned satisfied. So should every one look to Jesus, whom the blood typifies, for himself. At the conclusion of Mr. M's remarks the interest was very high. He called for personal testimonies and in a few minutes from 50 to 75 were given. Then nearly all the great congregation stood and thereby witnessed for Jesus. A few rose and thereby requested prayers. Prayer was offered by Mr. Morton of Chicago, and the deeply interesting and solemn meeting was dismissed.

MONDAY.—CHILDREN'S DAY.

Monday was Sunday-school day, and it opened by a fierce struggle, apparently, between the threatening clouds and the eager children for the control of the occasion. It was a compromise at best, for it was not a wholly clear day, neither was the attendance overflowing. But both were on the whole not to be complained of. After the opening exercises, consisting of singing by the audience and prayer by Rev. J. Boyd, an address was given by Mrs. F. S. Mosher on the best methods of organizing primary classes. Referring to her own experience in the Washington St. School in Dover, she showed how by personal interest in the children, by love for their souls instead of love for their clothes or their handsome faces, and by each one becoming a missionary and seeking to bring in others, the primary department steadily grew, and soon the question was, how shall we hold the children? Various entertainments during the week, simple and inexpensive, were arranged, teachers visited the children and got the parents interested in sending them to school, and so by various harmless devices the interest in the department was well sustained, and no one felt burdened by it. There was no attempt to restrain wholesome childish instincts, but always the first thing in view was the guiding of the children's thought to the great Saviour who loves them and yearns for them. Pleasantly greeting the children during the week is always sure to win their interest and to make them love their schools more.

But greater than drawing the children into the school and holding their attention was the desire to essentially benefit the little ones. With this in view a beginning was made by giving each of the children a bound copy of the Gospel of St. John. Soon a little girl came and asked her teacher if she would not meet her class Sunday afternoons and read to them from their Christmas St. Johns. Of course she would do it. But instead of the meeting being confined to a single class, it drew in the whole school, and for a year a large number of children has met Sunday afternoons and in reading, singing, simple prayers and religious instruction their hearts have been led towards the Saviour.

The requisites for such work include zeal and faith on the part of the teachers, also tact, persistent, untiring effort, and reliance always on the divine help.

Rev. H. J. White, of Bath, Me., followed Mrs. Mosher, taking the place of Rev. A. P. Tracey who was the programme speaker, but was not present. Mr. White said that the shepherd perfects his flock by caring for the lambs. If we want men and women of moral character we must be mindful of the moral training of the children. "Feed my lambs," said the Saviour. But he referred to spiritual and not to physical food. So if we want strong Christian men and women, the religious training of children must be faithfully attended to. Those who come into the church and into moral usefulness late in life are the exceptions. The rule is, that later moral fruitage is the result of earlier moral seed-sowing in hearts not yet full of tares. Let the Bible be the great guide. That alone is the chart of safety for the voyagers in life. The speaker appealed to mothers to see to the spiritual training of their children, for the home and the mother are the two great agencies through whose influence the safety of the Church and the Republic are to come. They stand in the disciple's place, and ever the Master's cry to them is, "Feed my lambs."

Rev. P. W. Perry spoke briefly, enforcing the need of teaching the children. Bishop Purcell said, "Give us the children until they are ten years of age, and then you may get them if you can." The importance of the first ten years in a child's life can not be over-estimated. An infidel tract counteracted in Voltaire's youthful mind much of the influence of his mother's prayers for him. Several illustrations were used to show the effects of early teaching, and the impression produced by the speaker's remarks was quite marked.

A. C. Russell, Esq., of Lowell, Mass., spoke on the relation of the Sunday-school and the family. In many homes the parents care too little about the children's spiritual welfare. The home is the atmosphere where the real life of the child is nourished. If there is fretfulness and ill temper the effect is quite different from that produced by pleasant, genial influences. It is always a safe policy to use right means to attract the children. Tact has its place in Christian work as in all other kinds, and especially in the training of young and often sensitive or wayward children. Honesty and sincerity are requisites in parent or teacher, and shrewdness withal, for children are not easily deceived.

AFTERNOON.

The influence of the forenoon-session had its effect in bringing out a larger audience in the afternoon. A choral exercise, participated in by the children, was conducted by Mrs. Martha Dana Shep-

herd, of Boston, occupying the half hour from two-thirty to three. Mrs. Shepherd's skill on the piano and her rich, melodious voice inspired both children and adults to do their best, and the exercise was highly enjoyable.

The relation of temperance education to the proper development of the children was forcibly shown by Rev. H. F. Wood, of Concord, N. H., in an illustrated lecture which vividly portrayed the results of an intemperate life. The children were deeply interested—and so were the old people, and without doubt both classes were profited. Next to the prohibition of the drink-traffic the most effectual means of destroying it is in thoroughly imbuing the minds of the children with temperance principles.

Following Mr. Wood's entertaining and useful address, Rev. Mr. R. Court, pastor of the Presbyterian church in Lowell, Mass., was introduced and spoke upon Bible study—its nature and use—how to learn it and how to use it. The Word of God, he said, is our only infallible guide.

1. How to get the sense of the Bible. Adequate study in private is a prime means. Normal institutes and commentaries are essential, but private study is the main thing. Greek classes are being formed in many cities for the study of the Word in the original, and their results are most promising. Be sure of the text, whether teacher or preacher. This study of the original assures accuracy in interpreting any passage in question. There may be differences of opinion over special texts, but men are generally agreed on the great body of the Bible.

A grammatical and a historical knowledge of the text are both essential. Many published helps exist to aid in this understanding. A knowledge of the manners and customs of the people in the time when the text was first written; a use of the logical faculty and meditation upon a text are all needed. Giving only a few moments to the study of the lesson is ruinous. Be sure that you have the aid of the Holy Ghost, for that is of first importance. Bible knowledge is a mark of honor in any man. What is worth doing is worth doing well—a saying that is specially true in the preparation of a Bible lesson.

2. How to give out this knowledge. Have it clearly in your own mind. That is an important part of the work. Throw away the crutches. Leave the printed helps at home, and go to your class with the lesson in your heart. If you can leave the Bible itself at home, that is better still. The conversational tone and style are the best in the class. Give and take. Let questions and answers be mutual, and not confined to either teacher or class. Mix your instruction with brains as Opie mixed his colors. Draw out the child. Try to stimulate each one to do his best.

The teacher should have at least the main outlines of the lesson in his mind. Let it be meditated on during the week. Brougham kept his knowledge of the sciences by constantly thinking about them. A like result would follow in the case of the diligent Bible teacher. The teacher thoroughly imbued with the spirit of the lesson, and then with the help of common sense going before his class and trying to impress its truths on their minds, is the best qualified for successful teaching. Spiritualize the lessons, and make each one, whether on the temple service or the passage of the Red Sea, proclaim the Gospel.

Following this excellent address on the manner of Bible teaching, the ladies held a Bible meeting in the chapel, which was a useful and enjoyable occasion.

Rev. I. D. Stewart raised the question of the practicability of holding a Sunday-school Institute of a week during next summer at Ocean Park. The project was regarded with favor, and it is likely that such an Institute will be held.

A communication conveying the congratulations of Free Baptists in Iowa on the success of the Ocean Park meetings was received from Rev. N. W. Bixby and read by the chairman, who was instructed by the Assembly to acknowledge its receipt.

EVENING.

The evening was devoted to an entertainment in which vocal and instrumental music and select readings were the principal features. Mrs. Shepherd presided at the piano, the Paige St. church choir, of Lowell, Mass., furnished the singing, and Rev. Mr. Court and Mrs. C. W. L. Eastman, also of Lowell, read selections. The programme was a choice one, and the parts were rendered to the delight and pleasure of a large audience.

TUESDAY.—TEMPERANCE DAY.

The devotional meeting was conducted by Rev. W. J. Twort, of Maine. The day was devoted to the subject of temperance. Rev. Dr. Cheney, President of the Association, occupied the chair and conducted the services. The hymn, "Nearer my God to thee," was sung, and prayer was offered by Rev. Joel Baker, of N. Y.

Mrs. E. S. Burlingame, of R. I., delivered the first address. She commenced by

giving a brief, but pertinent characterization of the evils of intemperance, and stated that it was not of these which she wished to speak at length, but of two sources of help by means of which we can do something to rid ourselves of these evils. The first of these is the church. It is the mission of the church to do it. When Christ said on the cross, "It is finished," he meant a great deal. The declaration implies that a helping hand is to be extended wherever needed. The great enemy of the church is found in intemperance. It causes from eighty to ninety per cent. of all the crime committed and of the poverty occasioned, and from fifty to seventy-five per cent. of the insanity. The influence of the drinking habit is constantly downward. In view of this fearful state of things, the question arises, "Is the church doing all it ought to do?" Some say that we had better attend to our gospel work, but if this is not gospel work, what is? The speaker spoke of the fact that liquor shops are often made very attractive, and gave instances of this kind. Teachers in the Sunday-school should make the subject of temperance prominent. The thirteenth Sunday in each quarter should be given to it. The gospel should be made to apply to particular sins. As the restlessness of the ocean purifies its waters, so agitation serves to purify the moral atmosphere. The second of these sources of help is the home. In it the foundations of society are laid. The presence of intoxicants in it is hurtful, and their influence upon the children is pernicious. The first step in the downward course often begins with the cider barrel in the cellar. The atmosphere of the home which the children readily drink in should be healthful. The evils of intemperance should never be lightly spoken of. Then definite instruction should be given in respect to the evils of intemperance through books and other agencies. Our numerous opportunities should be improved. Though we build slowly as the corals do, yet we build. The speaker closed with an appeal to the women to aid in the work of the Woman's Temperance Union.

Rev. P. W. Perry, of N. H., delivered the second address. The subject which we consider to-day is an old one, but it is important. The fact that some do not like to hear it talked about, should not cause us to be silent. Though the sound of the fog horn is unpleasant, yet it may be the means of saving many lives. There is an irrepressible conflict between the liquor traffic and the best interests of society. This traffic opposes business interests. Though it makes a kind of business, it exhausts the resources of the country. An epidemic and war make business in like manner and with like results. The wealth accumulated by it goes into the hands of the worst class of men. This traffic opposes the political interests of the country. It rules the caucus, corrupts elections and defies law. It also opposes the health of both body and mind. Alcohol is a poison producing almost every disease to which flesh is heir. In the home, it produces discord, and it turns all good to its opposite. It opposes morality and religion, and wages an irrepressible conflict with the church of Christ. As the saloons multiply the churches diminish. Already, in our own country, the former are to the latter in proportion of four to one. Is it any wonder that the progress of the gospel is slow? At this point the speaker painted a graphic and unreportable picture of the evils of intemperance. He then spoke of some of the means of getting rid of the liquor traffic. We must understand the nature of the evil. Having done this, we must apply both moral and legal sanction. Prohibition is the true principle, license the false one. And to secure prohibition we must agitate. In this part of the address, the speaker was especially clear and forcible.

AFTERNOON.

The exercises in the afternoon were opened by a devotional meeting, which was conducted by Rev. J. D. Waldron, of Amesbury, Mass. Many testimonies were offered, all indorsing the doctrine of temperance, as a corner stone of Christianity, and one of the brightest ornaments of religion.

A. C. Russell, Esq., presided at the principal meeting, and after singing, and scripture reading and prayer by Prof. Hayes, he introduced as the first speaker Rev. J. Boyd, of Me. There is no one thing, he said, that is doing us so much harm, politically, socially, financially, morally, as the traffic in rum. This traffic brings a larger army against the safety of the country than England could bring, and yet people are comparatively at ease concerning it. The business is illegitimate and outrageous. Communities that are being ruined by it still sustain it. In seeking to be rid of it we need a healthy, moral sentiment against it. But no sentiment is adequate that does not demand and work for unqualified prohibition of the manufacture and sale of intoxicants.

Ex-Governor Penham, of Me., succeeded Mr. Boyd in a sturdy speech on the temperance question, which he prefaced by a touching allusion to the wounded President, expressing the prayer and hope that he may eventually recover. In all perils, and especially in the peril of intemperance, God lives and the dependence should be first upon him. President Garfield has survived thus far because he had been a temperate man. The evil of drink is universal. Sorrow is thick over the land on.

(Continued on fourth page.)

S. S. Department.

Sunday-School Lesson.—Aug. 28.

(For Questions see Star Quarterly and Lesson Papers.)

THE COMMANDMENTS.

DAILY READINGS.

M. The commandments. Exodus 20: 1-11.
T. Jethro's advice. Exodus 18: 13-27.
W. The law given. Exodus 19: 14-25.
Th. The law set forth. Deut. 27: 1-10.
F. The law taught. Deut. 6: 1-15.
S. Obedience blessed. Ps. 1: 1-6.
S. Blessings promised. Deut. 30: 11-20.

GOLDEN TEXT:—"Jesus said unto them, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."—Matt. 22: 37, 38.

Exodus 20: 1-11.

TOPICS.—One true God; Idolatry forbidden; Profanity forbidden; The law of the Sabbath.

Notes and Hints.

Soon after the manna was given, the people moved to Rephidim, where they found no water, and again murmured against Moses. By God's command he led them to Horeb, and smote a rock with his rod, causing water to flow out abundantly. Moses's father-in-law visited him, bringing his wife and two sons; by advice of Jethro, Moses divided the people into companies, and appointed judges over them, to relieve himself of a great burden of work. They soon moved to Sinai, where the law was given.

Mt. Sinai has two peaks, one about five hundred feet higher than the other; a broad, level plain extends around the base of the lower peak, affording ample space for the gathering of an immense assemblage of people. It is the opinion of the best scholars that Moses may have received the law upon the higher peak, and proclaimed it from the lower. Modern travelers have found that the voice of a reader, standing on the side of that mountain, can be distinctly heard in all parts of the plain below. The people were prepared for what was to take place by special services of sanctification, during the three days previous to the giving of the law. It was an event of the greatest importance in their religious history.

I. *One true God.* As a rule, man is a worshiping animal. In their blindness and ignorance, barbarous and uncivilized men have, in all ages of the world, multiplied the number of their divinities, giving to each a certain department of the universe, or a definite share in its government. Here and there, some have attained to the conception of one infinite and supreme Ruler, God over all, but even such have usually apportioned the details of government to subordinate deities. Against all this, Jehovah strikes in the first commandment. That is the corner stone of all true religion. There can be but one true God. Him must all men serve and worship. He had a special claim upon the Israelites at this time, for he had delivered them from a grievous bondage; so has he a claim on every one of us, for he has opened before us the door of deliverance from the fearful bondage of sin.

II. *Idolatry forbidden.* The gross and sensual nature of man seems to have prompted him to embody his notion of deity in a visible figure of some kind, often crude, uncouth, even hideous and repulsive; and before these objects men have offered sacrifices and performed religious services, hoping to secure the favor of the beings they represent. Frequently, perhaps generally, they have regarded the image as having divine powers, and as entitled to worship; thus their hearts have been alienated from, or closed against the one living and true God. The Israelites had been exposed to the degrading influence of idolatry in Egypt, and needed now a strong prohibitory law to restrain them from falling into the practice themselves.

Though not in danger of worshipping images and pictures, we may make for ourselves idols of many things which, just as surely, shut out the one true God from our hearts. It is one of the miseries of sin that its consequences are not confined to him who commits it. Others, often many others, innocent themselves, are brought into severe suffering by the deeds of the sinner. Some consequences of sin transmit themselves from generation to generation, and cause untold sorrow for ages. We can not tell where the consequences of our sins will end, nor how many innocent ones we may cause to suffer; therefore we need to take heed to our ways.

III. *Profanity forbidden.* God is a holy being, and would have his name kept holy. He who uses the name of God lightly and irreverently will soon come to think lightly of God himself, and to pay little heed to his claims. "To swear is neither brave, witty nor wise." Profanity is a sin for which no decent excuse can be made. The name of God should always be used with reverence and a sense of the infinite majesty and holiness of him to whom it belongs. It is to be feared that many current and popular vices of speech violate the spirit, if not the letter, of this commandment. Let your yea be yea, and your nay, nay; whatsoever is more than these cometh of evil.

IV. *The law of the Sabbath.* This institution is as old as the creation. That they might never forget its sacred character, its law is expressed at some length in the decalogue. It is a day of rest from all purely secular work and amusement. The ordinary business and pleasure of

life is to be laid aside; the day has a character of its own, and should have its appropriate occupations. It is day of worship, and in ordinary circumstances, nothing should prevent us from devoting some portion of the day to the direct worship of God. It is his time, and set apart for a recognition of his claims, and a culture of the unworldly elements of our lives. This we may do with cheerfulness and heartfelt gratitude. It need not be a day of gloom and sadness. It may be the most helpful and inspiring day of the week. As God blessed the day, so will he bless those who rightly regard it; nor can we safely ignore his claims upon this tribute of homage to his wise and holy law.

THOUGHTS AND APPLICATIONS.

I. God's claims upon men rest upon the highest possible authority.
II. We have need to search our hearts to see if we do not cherish some idol.
III. God's commandments cover all forms of wrong-doing.

TOPICS FOR THOUGHT AND STUDY.

I. The decalogue as a basis for modern laws.
II. The strictness of the divine rule of accountability.

GLEANINGS FROM THE NOTE-MAKERS.

(From Rev. Dr. John Hall.)

There is a reason given, applying, as some think, with reason to the first and second commandments. However well men may mean, if they bow down to (the act of adoring) and serve (worship), under any plea, visible objects, they will come in time to deify them. The history of such proceedings and the inspired account of Rom. 1: 21-23 agree here. The breach of the second leads to the breach of the first. So he says, "I am a jealous God." He brooks no rivals. And in proof of the evil in the Lord's sight of this pride and perverseness, he declares that the bad consequences of it go down to "the third and fourth generation." He does not mean that the penitent grandchild of an idolater is hopelessly lost, but that the bad consequences of a generation revolting thus against God run on into succeeding generations. The history of the ten tribes under Jeroboam, with his "calves," is a type of what has often happened. The grace of God, however, is such that hereditary blessings go down to thousands of generations loving him and keeping his commandments. God is absolute ruler. To secede from him entails long-continued penalties; to be true to him still longer enduring blessings.—S. S. World.

(From the Monday Club Sermons.)

The way not to miss a path is to keep the eye fixed on the object to which the path conducts. The Sabbath is a path conducting to a given end, a better, loftier, holier conception of God, and bringing ourselves into increasing similarity to him. Its design is so to affect the body as to make it a more fit temple for the indwelling of the Holy Ghost; to give to the mind clearer, broader views of God and his works, of truth and duty; and to fill the heart with purer love and sweeter hopes. When we are aiming to accomplish, not a part of this, but all of it, on the Sabbath, we may be sure we are doing right. When our aim is upon a lower object, we may know our feet have turned aside. They only journey right on the Sabbath, whose path ascends to God.—Rev. P. B. Davis.

SOME MISTAKES IN THE SUNDAY-SCHOOL.

The first mistake is not giving to it its proper place. It is secondary to the preaching of the Word. Yet many enthusiasts would make it take the place of preaching. Its proper office is an agency of the church, in the same relation to the church as the conference meeting, the former being more adapted to the young, the latter to older people. We do not believe a church can exist as an active agency without the preaching of the Word. Yet it has been and can be strong and healthy without a Sunday-school. Every attempt to subordinate the pulpit to the S. S. room, either by giving the latter too much prominence, or taking the time from preaching, or by neglecting attendance upon the preaching for the sake of the Sunday-school, is a great mistake. We believe the principal reason why so few, comparatively, of the children and youth, attend the preaching service, is the extraneous effort made for the Sunday-school. If a boy or girl can attend but one, for the effect upon their future life they had better hear the sermon.

Another mistake is the effect upon home teaching. Whether the Sunday-school is at fault or not, it is evident to all thoughtful Christian people that the religious teaching of the home has sadly declined, and it is fair to suppose that so much has been said in praise of the Sunday-school work, or so severe a demand made upon parents to be in the Sunday-school that they have unintentionally transferred their work to the teacher, while they are teaching somebody else's child. Better never have a Sunday-school than to lose the wise, painstaking parental teaching of the Christian home. We do not say that such results should follow the Sunday-school work. We only call attention to the fact that the religious teaching of the home has greatly declined, and that its decline has been in proportion to the prominence given to the Sunday-school.—Golden Rule.

Communications.

WHICH IS GREATER?

I have been asking myself this question with regard to the work that has been done for the South compared with what needs to be done, the work of the generation that has nearly passed away with that of the present and succeeding, what the abolitionists brought about with what is left for us and our children to do. The comparison has taken me through a review of the "irrepressible conflict." It has brought up the heroes of emancipation among whom I would never have forgotten those brave, generous men and women whose courage and discretion in the very midst of owners, pointed out to the slaves the way to freedom; and the martyrs in whose ranks, beside Lovejoy, Ciley, John Brown and his companions, we must give a place to those whose number will probably never be known, their names never recorded, that either lost their lives in the act of attempting to give freedom to the slave or were convicted of the crime and sentenced to ninety-nine years of prison.

Then the four years' war with all its horrors of discouraging defeats, living death in prison and glorious victory, one would think might have completed "the sacrifice" of life that was needed in this cause. But no, it had only broken down the Chinese wall, the "Celestials" had not yet reached that state of civilization to which toleration belongs. Years longer with the shot-gun and other implements, the massacre needed to be kept up till now we may reasonably hope we have crossed the line and left behind us in history the "heroic period" of this revolution, henceforth to be carried forward by peaceful means. But though we may expect no further demand for the brave daring, that is willing to face the cannon and stand up for the right in the midst of the merciless K. K. K., there is need of another kind of heroism—that keeps the father and mother at their daily tasks, the kind we see in the men we may meet any night wending their way, dimly pail in hand, face and clothes begrimed, from the railroad to their homes,—the heroism that keeps company with plodding, every-day labor shorn of all romance.

When the opportunity for this work first came, the amount that needed to be done, could not be known by the Christian North, shut out as it had been by the intolerance of the South. When China, India or any heathen country becomes accessible to Christian work it is plain what there is to be done. The application to a land of Christian churches of the command, "Go ye into all the world," is not so easy to understand. How could it be known before it was seen that the gospel rays could impart so much warmth and so little light.

The abolitionist (and slave, too), anticipating emancipation may, it seems to me, be fully compared to the maiden and her betrothed who look forward to marriage as the consummation of all happiness quite unconscious of the fact that, though they may realize their dreams if they are true and frank, forbearing and forgiving—it is really the entrance upon a life of new and manifold greater cares and labors. Those interested in the work for the South may well say with the parents that were bride and groom sixteen years ago, not implying any repentance or desire to go back to the former state: "How little we realized the responsibilities we were entering upon: how they increase! No rest, not a luxury till our children are all educated and trained to self-support." Many are inclined to think when something new has been accomplished, another school started or an old one better equipped, that the work is done or there is time to rest. May the Lord constantly keep before their minds the vastness of this household he has intrusted to them and the fact that many of the dark places of their dwellings have so far not even been swept or cleared of the mere cobwebs of vice and ignorance that have been accumulating for generations!

We as a denomination are proud of the part our fathers performed in the "heroic period" of this reform. We like to dwell upon the fact that they won for us honorable mention by the historian of The Great American Conflict; that they made it possible for the American traveler abroad to point out to the European, taunting him with his country's great crime, one humble church that would have no part in it.

Can the children of those fathers plead "weakness" when this one child, Storer College, calls upon them? the child which God has given them in answer to the prayers they heard daily in their childhood from paternal lips, nay in answer to the prayers of their own youth? Surely not while within their own domain there are still many places where there are no schools, and others cursed by teachers a considerable part of whose business must of necessity be to keep the minds of their charge within the limit of their ability to instruct them. Not indeed while we have reason to believe that in many parts of the South the preacher may with impunity do what has been seen in Alabama within two years—pretend to read his text from a respectable-looking Patent Office Report, bottom upwards at that! Or to come nearer home where the standard is much higher, while of the churches in the Shenandoah Valley, not excepting our own, only a very small number have pastors in whom the habit and taste for

study is sufficient to supply the safeguard against temptation there would be in the daily labor from which, in many cases erroneously, they think the dignity of their calling exempts them; and only here and there one is furnished with a minister and "minister's wife," whose daily lives set before their people an example of morality and the domestic virtues worthy of imitation.

This child, given to the denomination in answer to heartfelt, agonizing prayer when nearly a century old, would have no "coat of many colors" or other marks of favor to make the brethren jealous; it only asks the means of living that it may do its work and hope to be an honor to those who have given it life and cared for it. Which is greater? the work that was heroically done to break the chain of the slave or that that must be done by common-place self-denial, long continued in order to scatter the dark clouds that have so long been accumulating and thickening about, shutting out from all this Southern land the light of civilization and the true gospel? B.

Harper's Ferry, Aug. 4.

OLD TESTAMENT VERSION OF PILGRIM'S PROGRESS.

In no better way can we describe the scenes of our Sunday-school Bible study for the remainder of this year, than as above. It is the experience of the Israel of God, alike as individuals and as an aggregation, in pilgrim transit from this world to a better, even an heavenly. If we lose sight of this spiritual and supreme fact, we shall miss the pillar of cloud and fire in the procession of these lessons. Nay, we shall miss not only their glory and beauty, but the key to their sense. The visible world is the "dial-plate of the invisible." And those sections of human history which inspiration has shown to us under the clear light of their relation to the divine purpose, are not in themselves different from all the rest, but "serve only as ensamples."

Thus we shall have occasion to consider humanity as in a state of slavery to sin, or, at the best, in a house of bondage to the Law; Moses the mediator, as a type of Christ; the Exodus as a figure of escape and regeneration; the Wilderness as an image of this earth, and the Wanderings as a picture of this present life, to the heaven-born and elect soul. We shall find manifold suggestions in the rich and wonderful provision for the pilgrims; in the conflicts with hostile tribes and various temptations; in the defeats and disloyalties of Israel, and consequent chastisement; in the episodes of Sinai, and their relation to the Law; in the institution of the Passover; in the scenes of Nebo, the crossing of the Jordan, and the entrance into Canaan.

The lesson of all being, that salvation is begun, continued, and ended, in God; that earthly experience is the Christian's true "intermediate state," and that this world can only be understood in the light of the promised inheritance, and the land of promise only reached by a walk of faith on earth.—Chris. Intelligencer.

NIGHT OF LIFE.—YOUNG MAN.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More sin and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps like a file of soldiers with torch in hand, stretch away in long lines on either sidewalk; the gay colored transparencies are ablaze with attractions; the saloons and billiard halls are brilliantly illuminated; music sends forth its enchantment; the gay company begin to gather to the haunts and houses and gardens of pleasure; the gambling dens are aflame with palatial splendor; the theaters are wide open; the mills of destruction are grinding health, honor, happiness, and hope out of thousands of lives. The city under the gaslight is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundred-fold deeper and darker and more destructive. Night life in our cities is a dark problem, whose gloomy depths and abysses and whirlpools make us start back with horror. All night long tears are falling, blood is streaming.

"They that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation." 1 Thess. 5: 7, 8.—The Safeguard.

A man in the path of duty is twice as strong to resist temptation as out of it. A fish is twice as strong in the water as on the shore; but a four-footed beast is twice as strong on the land as in the water. The reason is, because the water is a proper element of the one and the earth of the other. Thy work is thy element wherein thou art most able to resist temptation.—Golden Rule.

Carrie, two years and a half old, looking out of the window in a snow-storm, says, "Oh! see all the dirt coming down here!" Her little brother, two years older replies, "That isn't dirt; that's snow." "Snow? why, I fought the angels were a sweeping heaven!" After a moment's silence, her brother says, "Mamma, if she thinks that's the dirt of heaven, what you s'pose she thinks the clean part is?"

Do what thou doest as if the stake were heaven, And that thy last deed ere the Judgment Day.

—Kingsley.

NEW ENGLAND FREE BAPTIST ASSSEMBLY.

(Continued from last week.)

FRIDAY, AUG. 5.

The prayer-meeting held at 6 o'clock in the morning was one of great interest and power. The exercises were marked by deep fervor and an earnest longing for a growth in grace.

At 9.30 a service of praise, prayer and Christian testimony was conducted by Rev. C. E. Blake, of Maine. A large number took part, many giving expression to their feelings in happily chosen passages from the Psalms of David and the Epistles of Paul.

DR. CULLIS'S SERVICES.

At ten o'clock the Chairman of the Executive Committee announced the death of the mother of Rev. Dr. Cheney, President of the Association, and requested all to unite in prayer for the afflicted relatives. Rev. C. E. Cate, of N. H., read the Scriptures and led in prayer, after which Dr. Cullis of Boston preached an excellent, practical sermon from 1 Cor. 15: 58—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." After briefly alluding to the circumstances and occasion of the apostle's exhortation, Dr. C. proceeded to develop and illustrate the several parts of it in a plain and helpful manner.

At the close of the sermon Mrs. Cullis met a large number of ladies in the Chapel and conducted a very interesting service with them.

All the exercises were made interesting by the spirited singing of Gospel Hymns, led by a choir under the direction of the Rev. E. P. Moulton, of Rochester, N. H.

The services in the afternoon began with a consecration meeting conducted by Dr. Cullis. He described consecration as giving up everything to God, desiring to know more and more of him; and then he would give up everything to the person who so surrenders himself and all that he has. Growth in grace, he said, would follow, but consecration must come first.

A number of testimonies were given by persons claiming to have received the blessing of consecration, or sanctification, or full salvation. Mrs. Cullis referred to the faith cure experienced by invalid and crippled persons at the meeting at Old Orchard; she said that Jesus' mission was to heal diseases as well as to save souls, and that he commanded his disciples to do the same. Prof. Hayes suggested that difficulty would arise with a person whose will was fully given up to God, but who in an unguarded moment might have a wrong feeling, or utter a hasty word. Dr. Cullis replied that the person whose heart is entirely consecrated to God, will not have the least desire to do or say anything wrong—but in a time when suffering under some physical infirmity, Satan might assail him and lead him to err. But instant confession would bring instant forgiveness. Sin committed by a Christian was, however, a great deal worse than by one who was not a Christian.

After a brief recess, a hymn was sung and prayer offered by Dr. Cullis.

The Rev. S. S. Mathews (Congregationalist) of Boston, Mass., who has been assisting Dr. Cullis in his meetings, then preached an excellent discourse on the theme, "Power of the Holy Ghost"; text, Acts 1: 8.

The Chairman of the Executive Committee thanked the friends who had come in large numbers, from the Old Orchard meeting and joined in the services here throughout the day, and he hoped to meet them again.

Sunday-school Institute.

The evening service began with singing by the choir.

According to the programme, the exercises this evening, Saturday and Monday, have relation to the Sunday-school work. The subject for this evening was, "Progress in the work of the Sunday-school," and it was assigned to the Rev. G. C. Waterman, of Laconia, N. H.

Prayer was offered by the Rev. J. D. Waldron of Amesbury, Mass.

Mr. Waterman stated that he would confine his remarks to more recent times. He briefly contrasted Sunday-schools of the present day with those of fifty, twenty-five, or even ten years ago in the matter of facilities for work. There has also been great progress in providing Sunday-school lessons. He stated the origin of the uniform series of lessons: Mr. Jacobs conceived the idea of uniform lessons for all the Sunday-schools in Chicago, and in 1865 Dr. Vincent discussed before the Methodist Conference the plan of uniform lessons in all their Sunday-schools in this country, which was adopted, and the "Berean" series of lessons was established. This series gave place to the "International" series. He refuted the arguments used by some in objection to the latter series, and described its many advantages. There has also been progress in the way of organization of Sunday-school workers; the development of mission Sunday-school work; the training of teachers for the work, and in the general study of the Word of God. Mr. Waterman suggested the following improvements as further progress desirable to be seen in Sunday-school work: 1. More memorizing of the Word of God. 2. More doctrinal teaching; the fundamental principles of evangelical religion are too little taught and there is consequently much skepticism in the Sunday-school.

3. Greater attention to the spiritual results to be obtained; the object of teaching should be nothing less than the conversion of the unconverted; the responsibility concerning this rests chiefly upon the teachers, who therefore need special training for it. In conclusion, he said he was glad he was in the army of Sunday-school workers, among whom he mentioned Mrs. Mary Latham Clark; the originator of the *Little Star* and *Myrtle*, the memory and fragrance of whose blossoms would never die; and "Pansy."

The Rev. I. D. Stewart closed the meeting with the benediction.

SATURDAY, AUG. 6.

The early morning prayer-meeting was conducted by the Rev. Silas Curtis of Concord, N. H.

At 9 o'clock a conference of Sunday-school workers was held, the Rev. G. C. Waterman occupying the chair. After singing and prayer by the Rev. Mr. Purkis, the Rev. E. W. Porter stated the object of the meeting to be to consider what could be done to bring the F. B. Sunday-school literature into more general use. He also suggested the appointment of a general agent for the Sunday-school Union of the denomination, and also that a committee be appointed by this meeting to consider the matter.

The chairman encouraged criticism of the *Quarterly*. Rev. J. M. Purkis made some complimentary remarks with reference to the *Star Quarterly*.

Rev. H. J. White thought that the Sunday-school should be furnished with the best helps to be obtained. Regarding the *Quarterly* he thought it failed in the attempt to adapt it to all classes—that it was not well adapted to the primary classes.

Rev. Smith Baker (Congregationalist) considered it important that the Sunday-school department of the denomination as a whole should be under the management of some one competent person.

Dea. Deering agreed with the previous speaker and said there was an unlimited field for the employment of such an agent; he believed funds could not be better expended than for such a purpose.

Rev. I. D. Stewart said the great question in the appointment of an agent, was the financial one.

A brother from Haverhill criticized the *Quarterly* as not meeting the wants of all classes.

Rev. G. C. Waterman explained that the children's lesson leaf and papers met the want not supplied by the *Quarterly*.

Further remarks were made by the Rev. E. W. Porter and upon his motion a committee was appointed consisting of Rev. G. C. Waterman, Rev. I. D. Stewart, Dea. Deering, Rev. H. J. White and Mr. A. L. Russell of Lowell, Mass., to consider and report upon the propositions made.

A devotional meeting followed, which was conducted by Mr. O. L. Gile.

Several earnest prayers were offered with reference to the subject of the day.

Rev. Smith Baker, of Lowell, Mass., followed with a very interesting address. He stated that the three essentials to successful teaching in Sunday-school, were spirituality, knowledge and sympathy. He was to speak particularly with reference to the power of sympathy in the Sunday-school. "For we have not a High Priest that can not be touched with the feeling of our infirmities." The scholar should feel that the teacher is his personal friend. Sympathy on the part of the teacher is to be in two directions—in the class, and out of the class. There must be honest, sincere love for the scholars—they should be dearer to the teacher than any other children. Whatever the class is the teacher should in the preparation of the lesson put himself in heartfelt sympathy with the scholars. One of the best ways to prepare the lesson is to do it in company with one's wife and children, taking advantage of their suggestions. Give the scholars a very cordial greeting at the school.

The teacher's duty does not end in the class, nor in his sympathy with the class while teaching them. The teacher can not do his best with the scholars without visiting them, and has not the power over them that he might have. Call on the scholar; personally; and he will feel that he is somebody, especially if he is poor. The reason why the mass of boys leave the Sunday-school is because they are not nurtured. Let the teacher call on the scholars—not necessary to talk religion to them—and they will stick by him. When a teacher can not hold his class he should resign.

In answer to a question by Dea. Deering, Mr. Baker said there is always some part of the lesson which can be adapted to the wants of each scholar. He would not as a rule favor going outside of the lesson for material with which to interest the scholar. He continued to state that Sunday-school mission work can only be effectively done with personal sympathy, and cited the case of a poor, not highly cultured young lady in the school of his church, who made a failure of the attempt to teach a class assigned her, but afterwards went and gathered in a large class of children with whom she was remarkably successful, and she stated the cause of difference in her experience as follows: "The first class was mine; the new class is the Lord's."

A hymn was sung, after which the Rev. G. C. Waterman conducted a normal class in a very entertaining manner. The subject of the lesson taught was "Genuineness of the Scriptures," under the general topic of "Bible Evidences."

(Continued on fourth page.)

Selections.

BLACK ON INGERSOLL.

Mr. Ingersoll, says Judge J. S. Black, raises objections as false, fleeting and baseless as clouds, and insists that they are as stable as the mountains, whose everlasting foundations are laid by the hand of the Almighty. I will compress his propositions into plain words printed in italics, and taking a look at his misty creations, let them roll away and vanish into air, one after another.

Christianity offers eternal salvation as the reward of belief alone. This is a misrepresentation simple and naked. No such doctrine is propounded in the Scriptures, or in the creed of any Christian church. On the contrary, it is distinctly taught that faith avails nothing without repentance, reformation, and newness of life.

The mere failure to believe is punished in hell. I have never known any Christian man or woman to assert this. It is universally agreed that children too young to understand it do not need to believe it. And this exemption extends to adults who have never seen the evidence, or from weakness of intellect, are incapable of weighing it. Lunatics and idiots are not in the least danger, and, for aught I know, this category may, by a stretch of God's mercy, include minds constitutionally sound, but with faculties so perverted by education, habit or passion that they are incapable of reasoning. I sincerely hope that, upon this or some other principle, Mr. Ingersoll may escape the hell he talks about so much. But there is no direct promise to save him, in spite of himself. The plan of redemption contains no express covenant to pardon one who rejects it with scorn and hatred. Our hope for him rests upon the infinite compassion of that gracious Being who prayed on the cross for the insulting enemies who nailed him there.

The mystery of the second birth is incomprehensible. Christ established new kingdom in the world, but not of it. Subjects were admitted to the privileges and protection of its government by a process equivalent to naturalization. To be born again, or regenerated, is to be naturalized. The words all mean the same thing. Does Mr. Ingersoll want to disgrace his own intellect by pretending that he can not see this simple analogy?

The doctrine of the atonement is absurd, unjust and immoral. The plan of salvation, or any plan for the rescue of sinners from the legal operation of divine justice, could have been framed only in the councils of the Omnipotent. Necessarily its heights and depths are not easily fathomed by finite intelligence. But the greatest, ablest, wisest and most virtuous men that ever lived have given it their profoundest consideration, and found it to be not only authorized by revelation, but theoretically conformed to their best and highest conception of infinite goodness. Nevertheless, here is a rash and superficial man without training or habits of reflection, who upon a mere glance, declares that it "must be abandoned," because it seems to him "absurd, unjust and immoral." I would not abridge his freedom of thought or speech, and the argumentum ad verendum would be lost upon him. Otherwise I might suggest that, when he finds all authority, human and divine, against him, he had better speak in a tone less arrogant.

He does not comprehend how justice and mercy can be blended together in the plan of redemption, and therefore it can not be true. A thing is not necessarily false because he does not understand it: he can not annihilate a principle or a fact by ignoring it. There are many truths in heaven and earth which no man can see through; for instance, the union of man's soul with his body is not only an unknowable, but an unimaginable mystery. Is it therefore false that a connection does exist between matter and spirit?

How, he asks, can the suffering of an innocent person satisfy justice for the sins of the guilty? This raises a metaphysical question, which it is not necessary or possible for me to discuss here. As matter of fact, Christ died that sinners might be reconciled to God, and in that sense he died for them; that is, to furnish them with the means of averting divine justice, which their crimes had provoked.

What, he again asks, would we think of a man who allowed another to die for a crime which he himself had committed? I answer that a man who, by any contrivance, causes his own offense to be visited upon the head of an innocent person, is unspokeably depraved. But are Christians guilty of this baseness because they accept the blessings of an institution which their great benefactor died to establish? Loyalty to the King who has erected a most beneficent government for us at the cost of his life—fidelity to the Master who bought us with his blood—is not the fraudulent substitution of an innocent person in place of a criminal.

The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies, as taught in the New Testament, is the child of weakness, degrading and unjust. This is the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream. Christianity does not forbid the necessary defense of civil society, or the proper vindication of personal rights. But to cherish animosity, to thirst for mere revenge, to board up wrongs, real or fancied, and lie in wait for the chance of paying them back; to be impatient, unforgiving, malicious, and cruel to all who have crossed us—these diabolical propensities are checked and curbed by the authority and spirit of the Christian religion, and the application of it has converted men from low savages into refined and civilized beings.

The punishment of sinners in eternal hell is excessive. The future of the soul is a subject on which we have very dark views. In our present state, the mind takes in no idea except what is conveyed to it through the bodily senses. All our conceptions of the spiritual world are derived from some analogy to material things, and this analogy must necessarily be very remote, because the nature of the subjects compared is so diverse that a close similarity can not be even supposed. No revelation has lifted the veil between time and eternity; but in shadowy figures we are warned that a very marked distinction will be made between the good and the bad in the next world. Speculative opinions concerning the punishment of the wicked, its nature and duration, vary with the temper and the imaginations of men. Doubtless we are many of us in error; but how can Mr. Ingersoll enlighten us? Acknowledging no standard of right and wrong in this world, he can have no theory of rewards and punishments in the next. The deeds done in

the body, whether good or evil, are all morally alike in his eyes, and if there be in heaven a congregation of the just, he sees no reason why the worst rogue should not be a member of it. It is supposed, however, that man has a soul as well as a body, and that both are subject to certain laws, which can not be violated without incurring the proper penalty; or consequence, if he likes that word better.

If Christ was God, he knew that his followers would persecute and murder men for their opinions; yet he did not forbid it. There is but one way to deal with this accusation, and that is to contradict it flatly. Nothing can be conceived more striking than the prohibition, not only of persecution, but of all the passions which lead or incite to it. No follower of Christ indulges in malice even to his enemy without violating the plainest rule of his faith. He can not love God and hate his brother; if he says he can, St. John pronounces him a liar. The broadest benevolence, universal philanthropy, inexhaustible charity, are inculcated in every line of the New Testament. It is plain that Mr. Ingersoll never read a chapter of it; otherwise he would not have ventured upon this palpable falsification of its doctrines. Who told him that the devilish spirit of persecution was authorized, or encouraged, or not forbidden, by the gospel? The person, whoever it was, who imposed upon his trusting ignorance should be given up to the just reprobation of his fellow-citizens.

Christians in modern times carry on wars of detraction and slander against one another. The discussions of theological subjects by men who believe in the fundamental doctrines of Christ are singularly free from harshness and abuse. Of course I can not speak with absolute certainty, but I believe most confidently that there is not in all the religious polemics of this century as much slanderous invective as can be found in any ten lines of Mr. Ingersoll's writings. Of course I do not include political preachers among my models of charity and forbearance. They are a mendacious set, but Christianity is no more responsible for their misconduct than it is for the treachery of Judas Iscariot or the wrongs done to Paul by Alexander the coppersmith.

But, says he, Christians have been guilty of wanton and wicked persecution. It is true that some persons, professing Christianity, have violated the fundamental principles of their faith by inflicting violent injuries and bloody wrongs upon their fellow-men. But the perpetrators of these outrages were in fact not Christians: they were either hypocrites from the beginning or else base apostates—infidels or something worse—hiring wolves, whose gospel was their maw. Not one of them ever pretended to find a warrant for his conduct in any precept of Christ or any doctrine of his Church. All the wrongs of this nature which history records have been the work of politicians, aided often by priests and ministers, who were willing to deny their Lord and desert to the enemy for the sake of their temporal interests. Take the cases most commonly cited and see if this be not a true account of them. The auto da fe of Spain and Portugal, the burnings of Smithfield, and the whipping of women in Massachusetts, were the outcome of a cruel, false, and anti-Christian policy. Coligny and his adherents were killed by an order of Charles IX., at the instance of the Guises, who headed a hostile faction, and merely for reasons of state. Louis XIV. revoked the edict of Nantes, and banished the Waldenses under the pain of confiscation and death; but this was done on the declared grounds that the victims were not safe subjects. The brutal atrocities of Cromwell and the outrages of the Orange lodges against the Irish Catholics were not persecutions by religious people, but movements as purely political as those of the Know-Nothings, Plug-Uglies, and Blood-Tubs of this country. If the gospel should be blamed for these acts in opposition to its principles, why not also charge it with the cruelties of Nero, or the present persecution of the Jesuits by the infidel republic of France?

Christianity is opposed to freedom of thought. The kingdom of Christ is based upon certain principles, to which it requires the assent of every one who would enter therein. If you are unwilling to own his authority and conform your moral conduct to his laws, you can not expect that he will admit you to the privileges of his government. But naturalization is not forced upon you if you prefer to be an alien. The gospel makes the strongest and tenderest appeal to the heart, reason, and conscience of man—entreats him to take thought for his own highest interest, and by all its moral influence provokes him to good works; but he is not constrained by any kind of duress to leave the service or relinquish the wages of sin. Is there anything that savors of tyranny in this? A man of ordinary judgment will say, no. But Mr. Ingersoll thinks it as oppressive as the refusal of Jehovah to reward the worship of demons.

The gospel of Christ does not satisfy the hunger of the heart. That depends upon what kind of a heart it is. If it hungers after righteousness, it will surely be filled. It is probable, also, that if it hungers for the filthy food of a godless philosophy it will get what its appetite demands. That was an expressive phrase which Carlyle used when he called modern infidelity "the gospel of dirt." Those who are greedy to swallow it will doubtless be supplied satisfactorily.

Accounts of miracles are always false. Are miracles impossible? No one will say so who opens his eyes to the miracles of creation with which we are surrounded on every hand. You can not even show that they are a priori improbable. God would be likely to reveal his will to the rational creatures who were required to obey it; he would authenticate in some way the right of prophets and apostles to speak in his name; supernatural power was the broad seal which he affixed to their commission. From this it follows that the improbability of a miracle is no greater than the original improbability of a revelation, and that is not improbable at all. Therefore, if the miracles of the New Testament are proved by sufficient evidence, we believe them as we believe any other established fact. They become deniable only when it is shown that the great miracle of making the world was never performed. Accordingly Mr. Ingersoll abolishes creation first, and thus clears the way for his dogmatic conclusion that all miracles are "the children of mendacity."

Christianity is pernicious in its moral effect, darkens the mind, narrows the soul, arrests the progress of human society, and hinders civilization. Mr. Ingersoll, as a zealous apostle of "the gospel of dirt," must be expected to throw a good deal of mud. But this is too much: it injures his assault. When I consider that all we have of virtue, justice, intellectual liberty, moral elevation, refinement, benevolence, and true wisdom came to us from that source which he reviles as the fountain of evil, I am not merely putting one assertion against the other; for I have the advantage, which he has not, of speaking what every tolerably well-informed man knows to be true. Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all paganism there was not a hospital, asylum, almshouse, or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader to assassinate his opponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered, to make a Roman holiday." In every province paganism enacted the same cold-blooded cruelties; oppression and robbery ruled supreme; murder went rampant and red over all the earth. The Church of Christ came, and her light penetrated the moral darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to the works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps, and slowly burnt to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exalting hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not contented, purified, and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to? I need not answer this question: the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The American people have and ought to have no special desire to follow that terrible example of guilt and misery.

Kidney Diseases.
Kidney diseases afflict the greater part of the human race, and they are constantly on the increase, but where the virtues of Kidney-Wort have become known, they are held in check and constantly do spirits of niter and such stuff, give this great remedy a trial and be cured. In the dry form it is most economical, in the liquid the most convenient.—*Phila. Press.*

WE DO NOT CLAIM
that Hood's SARSAPARILLA will cure everything, but the fact that on the purity and vitality of the blood depend the vigor and health of the whole system, and that disease of various kinds is often only the sign that nature is trying to remove the disturbing cause, we are naturally led to the conclusion that a remedy that gives life and vigor to the blood, eradicates scrofula and other impurities from it, as Hood's SARSAPARILLA undoubtedly does, must be the means of preventing many diseases that would occur without its use; hence the field of its usefulness is quite an extended one, and we are warranted in recommending it for all derangements of the system which are caused by an unnatural state of the blood.

Why Suffer with Salt-Rheum?
Messrs. C. I. Hood & Co., Lowell, Mass.
Gentlemen—I was a great sufferer from Salt-Rheum on my limbs, for a dozen years previous to the time I used Hood's SARSAPARILLA. It is probable, also, that if it hungers for the filthy food of a godless philosophy it will get what its appetite demands. That was an expressive phrase which Carlyle used when he called modern infidelity "the gospel of dirt." Those who are greedy to swallow it will doubtless be supplied satisfactorily.

Accidents of miracles are always false.
Are miracles impossible? No one will say so who opens his eyes to the miracles of creation with which we are surrounded on every hand. You can not even show that they are a priori improbable. God would be likely to reveal his will to the rational creatures who were required to obey it; he would authenticate in some way the right of prophets and apostles to speak in his name; supernatural power was the broad seal which he affixed to their commission. From this it follows that the improbability of a miracle is no greater than the original improbability of a revelation, and that is not improbable at all. Therefore, if the miracles of the New Testament are proved by sufficient evidence, we believe them as we believe any other established fact. They become deniable only when it is shown that the great miracle of making the world was never performed. Accordingly Mr. Ingersoll abolishes creation first, and thus clears the way for his dogmatic conclusion that all miracles are "the children of mendacity."

Hood's Sarsaparilla
Is sold by druggists. Price \$1.00 or six for \$5. Prepared by C. I. HOOD & Co., Lowell, Mass.

Mrs. Augusta Realy's VEGETABLE TONIC PILLS
Have proven a boon to thousands of suffering women. They are prepared expressly for, and used as directed, never fail to cure the most obstinate cases of Female Pimples, or that chronic Weakness, so common to the best of the sex. All letters are answered by a skillful Female Physician. Price, \$1.00 per box, six boxes, \$5.00. Send for pamphlet and list of cured. Address, H. F. THAYER & Co., Boston, Mass., 1750 COR.

WARNER'S SAFE
WATERBURY'S
KIDNEY & LIVER CURE
Is made from a Simple Tropical Leaf of Rare Value, and is a POSITIVE Remedy for all the diseases that cause pain in the lower part of the body—for Torpid Liver, Headache, Jaundice, Dizziness, Gravel, Malaria, and all difficulties of the Kidneys, Liver, and Urinary Organs. For Female Pains, Monthly Menstruation, and during Pregnancy, it has no equal. It restores the organs that make the blood, and hence is the best Blood Purifier. It is the only known remedy that cures Bright's Disease, For Diabetes, use Warner's Safe Diabetic Cure.
For Sale by Druggists and Dealers at \$1.25 per bottle. Largest bottle in the market. Try it.
N. H. WARNER & CO., Rochester, N. Y.

PERUVIAN SYRUP
Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-down, Invigorates the Brain, and
CURES
Dyspepsia, Nervous Affections, General Debility, Neuralgia, Fever and Ague, Paralysis, Chronic Diarrhea, Boils, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and
ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR ACCOMPANIED BY DEBILITY OR A LOW STATE OF THE SYSTEM.

PERUVIAN SYRUP
Supplies the blood with its Vital Principle, or Life Element, IRON, infusing Strength, Vigor and New Life into all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.
SETH W. FOWLE & SONS, Proprietors, 85 Harrison Avenue, Boston. Sold by all Druggists.

DECLARK JOHNSON'S INDIAN BLOOD SYRUP
CURES
DYSPEPSIA, LIVER COMPLAINTS, & HEART DISEASE
ALL DISEASES OF THE STOMACH, KIDNEYS, SKIN, & BLOOD.

CURES
Dyspepsia, Liver Diseases, Fever & Ague, Rheumatism, Dropsy, Heart Disease, Biliousness, Nervous debility, etc.
The Best REMEDY KNOWN to Man!
11,000,000 Bottles SOLD SINCE 1870.

WE DO NOT CLAIM
that Hood's SARSAPARILLA will cure everything, but the fact that on the purity and vitality of the blood depend the vigor and health of the whole system, and that disease of various kinds is often only the sign that nature is trying to remove the disturbing cause, we are naturally led to the conclusion that a remedy that gives life and vigor to the blood, eradicates scrofula and other impurities from it, as Hood's SARSAPARILLA undoubtedly does, must be the means of preventing many diseases that would occur without its use; hence the field of its usefulness is quite an extended one, and we are warranted in recommending it for all derangements of the system which are caused by an unnatural state of the blood.

Why Suffer with Salt-Rheum?
Messrs. C. I. Hood & Co., Lowell, Mass.
Gentlemen—I was a great sufferer from Salt-Rheum on my limbs, for a dozen years previous to the time I used Hood's SARSAPARILLA. It is probable, also, that if it hungers for the filthy food of a godless philosophy it will get what its appetite demands. That was an expressive phrase which Carlyle used when he called modern infidelity "the gospel of dirt." Those who are greedy to swallow it will doubtless be supplied satisfactorily.

Hood's Sarsaparilla
Is sold by druggists. Price \$1.00 or six for \$5. Prepared by C. I. HOOD & Co., Lowell, Mass.

MRS. LYDIA E. PINKHAM, OF LYNN, MASS.,
Woman can Sympathize with Woman.
For Health
LYDIA E. PINKHAM'S VEGETABLE COMPOUND
Is a Positive Cure
for all those Painful Complaints and Weaknesses so common to our best female population. It will cure entirely the worst form of Female Complaints, all ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.
It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors is checked very speedily by its use. It removes flatulency, distention, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion.
That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.
LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 23 and 25 Western Avenue, Lynn, Mass. Price \$1.00 a bottle for \$1.00. Sent by mail in the form of pills, also in the form of lozenges, on receipt of price, \$1.00 per box for either. Send for pamphlet. Address as above. Mention this Paper.

KIDNEY-WORT
THE GREAT CURE FOR RHEUMATISM
As it is for all diseases of the KIDNEYS, LIVER AND BOWELS.
It cleanses the system of the acid poison that causes the dreadful suffering which only the KIDNEY-WORT can realize.
THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, in a short time, PERFECTLY CURED.

KIDNEY-WORT
has had wonderful success, and an immense sale in every part of the Country. In hundreds of cases it has cured where all else had failed. It is mild, but efficient, CERTAINLY IN ITS ACTION, but harmless in all cases. It cleanses, Strengthens and gives New Life to all the important organs of the body. The natural action of the Kidneys is restored. The Liver is cleansed of all disease, and the Bowels move freely and healthily. In this way the worst diseases are eradicated from the system.
As it has been proved by thousands that
KIDNEY-WORT
is the most effective remedy for cleansing the system of all morbid secretions. It should be used in every household as a
SPRING MEDICINE
Always cures BILIOUSNESS, CONSTIPATION, ITILIS and all FEMALE Diseases.
It is put up in Dry Vegetable Form, in tin cans, also in Liquid Form, very Concentrated for the convenience of those who cannot readily prepare it. Acts with equal efficiency in either form. Write for your DRUGGIST. PRICE, \$1.00 WELLS, RICHARDSON & Co., Prop's. (Will send the dry post-paid.) BURLINGTON, VT.

KIDNEY-WORT
is the most effective remedy for cleansing the system of all morbid secretions. It should be used in every household as a
SPRING MEDICINE
Always cures BILIOUSNESS, CONSTIPATION, ITILIS and all FEMALE Diseases.
It is put up in Dry Vegetable Form, in tin cans, also in Liquid Form, very Concentrated for the convenience of those who cannot readily prepare it. Acts with equal efficiency in either form. Write for your DRUGGIST. PRICE, \$1.00 WELLS, RICHARDSON & Co., Prop's. (Will send the dry post-paid.) BURLINGTON, VT.

HENRY & JOHNSON'S ARNICA OIL
LINEMENT
For Man and Beast.
A sure cure for Wounds, Sprains, Bruises, Burns, Ulcers, Cuts, Scalds, Galls, To Give Satisfaction, Galls, Corns, Boils, Strain, Fistula, and all Skin Diseases. Rub it in well with the hand.
Sold by all druggists. Price 25 and 50c per bottle.

HALF A CENTURY OLD.
DOWN'S ELIXIR.
Is a sure remedy for Coughs, Colds, Whooping Cough, and all Lung diseases, when used in season. Fifty years ago, Elder Downs was given up by his physicians, to die with Consumption. Under these circumstances he compounded this Elixir, was cured, and lived to a good old age. You can try it for the price of one doctor's visit. For sale everywhere.

EDUCATIONAL.
BANGOR THEOLOGICAL SEMINARY. The sixty-second academic year will open on Thursday, Sept. 8. Entrance examination at 9 A. M. of that day. For catalogue or information apply to the Secretary.
3123
NEW HAMPTON INSTITUTION.—New Hampton, N. H. Rev. A. B. Meservey, Ph. D., principal, with eight associated teachers. Regular courses of study for both sexes. Connected with the institution is the best commercial college in New England. Telegraphy a specialty. Best teacher of Penmanship in the State. Expenses less than in any other like grade. Four terms of 10 weeks each.
Fall term begins August 29, 1881. Winter term begins November 21, 1881. Spring term begins February 6, 1882. Summer term begins April 24, 1882. Send for Catalogue to
REV. A. B. MESERVEY, Principal.

EDUCATIONAL.
BANGOR THEOLOGICAL SEMINARY. The sixty-second academic year will open on Thursday, Sept. 8. Entrance examination at 9 A. M. of that day. For catalogue or information apply to the Secretary.
3123
NEW HAMPTON INSTITUTION.—New Hampton, N. H. Rev. A. B. Meservey, Ph. D., principal, with eight associated teachers. Regular courses of study for both sexes. Connected with the institution is the best commercial college in New England. Telegraphy a specialty. Best teacher of Penmanship in the State. Expenses less than in any other like grade. Four terms of 10 weeks each.
Fall term begins August 29, 1881. Winter term begins November 21, 1881. Spring term begins February 6, 1882. Summer term begins April 24, 1882. Send for Catalogue to
REV. A. B. MESERVEY, Principal.

EDUCATIONAL.
BANGOR THEOLOGICAL SEMINARY. The sixty-second academic year will open on Thursday, Sept. 8. Entrance examination at 9 A. M. of that day. For catalogue or information apply to the Secretary.
3123
NEW HAMPTON INSTITUTION.—New Hampton, N. H. Rev. A. B. Meservey, Ph. D., principal, with eight associated teachers. Regular courses of study for both sexes. Connected with the institution is the best commercial college in New England. Telegraphy a specialty. Best teacher of Penmanship in the State. Expenses less than in any other like grade. Four terms of 10 weeks each.
Fall term begins August 29, 1881. Winter term begins November 21, 1881. Spring term begins February 6, 1882. Summer term begins April 24, 1882. Send for Catalogue to
REV. A. B. MESERVEY, Principal.

EDUCATIONAL.
BANGOR THEOLOGICAL SEMINARY. The sixty-second academic year will open on Thursday, Sept. 8. Entrance examination at 9 A. M. of that day. For catalogue or information apply to the Secretary.
3123
NEW HAMPTON INSTITUTION.—New Hampton, N. H. Rev. A. B. Meservey, Ph. D., principal, with eight associated teachers. Regular courses of study for both sexes. Connected with the institution is the best commercial college in New England. Telegraphy a specialty. Best teacher of Penmanship in the State. Expenses less than in any other like grade. Four terms of 10 weeks each.
Fall term begins August 29, 1881. Winter term begins November 21, 1881. Spring term begins February 6, 1882. Summer term begins April 24, 1882. Send for Catalogue to
REV. A. B. MESERVEY, Principal.

HILLSDALE COLLEGE.—Michigan. Collegiate, Scientific, Theological, Commercial, Preparatory, Music and Art Departments. Elective studies. Admits both sexes. Best of religious influences. Thorough and cheap. Finest college buildings in the Northwest. Tuition, incidental and library fees, only \$15 a year. Board, \$2 to \$2.50 a week. Rooming to 75 cents a week. Scholarship for Commercial course, unlimited term, \$30. Music \$12 and Painting \$12 a term.
For Catalogue address
D. W. C. DUGGIN, President, Hillsdale, Mich.

LYNDON LITERARY INSTITUTE.—J. S. BROWN, A. M., Principal, with competent assistants.
Fall Term begins August 29, 1881.
A first-class school. Three complete courses of study.—Collegiate, Scientific, Latin, English and Classical. Send for Catalogue. Address, I. W. SANBORN, Sec. & Treas., Lyndonville, Vt.

Theological Department of Hillsdale College.
Next term and year begin Sept. 7. There are two courses of study, embracing the Scriptures, Systematic Theology, Pastoral Theology, Homiletics and Church History. Theological students have access to the classes and lectures of the college. Financial aid is rendered to those needing it.
Hillsdale, Mich., July 2, 1881.

PIKE SEMINARY.—Pike, Wyoming Co., New York. This school was never in better condition for doing thorough work in Academic Instruction. No primary instruction. With three carefully arranged courses of study. The Classical, Seminary and English College. For full catalogue, address the Principal.

MAINE CENTRAL INSTITUTE.—Pittsfield, Maine. College Preparatory, Normal, Classical, Scientific courses of study for both sexes. Full board of teachers. Expenses low.
Fall term begins Aug. 22, 1881. Winter term, Nov. 7, 1881.
For Catalogue address J. H. Parsons, A. M., Principal, Pittsfield, Me., July 11, 1880.

ROCHESTER SEMINARY. Full board of teachers and course of study. Students are fitted for teaching and for college. Business course complete and practical. Admits both sexes. Secures good influences. For further information address the Principal or A. J. Russell, Secretary, Rochester, Wis.

PAIDSONVILLE SEMINARY.—Paidsonville, Me. Rev. T. P. Millett, Principal, with competent assistants. College Preparatory, Normal, Classical and Scientific courses of study for both sexes. Board, \$2.00 per week. Tuition, \$2.00 per year. Training department for teachers free. Fall term begins Aug. 30, 1881. Winter term begins Nov. 29, 1881. Spring term begins Feb. 14, 1882. Summer term begins May 3, 1882. For catalogue address the Principal.

NORTHWOOD SEMINARY.—Northwood Ridge, N. H. Three terms per year, commencing on the first Tuesday of Sept., Dec., and March. J. H. Hutchins, A. M., Principal, with a complete board of assistants. Students fitted for college or college. For further particulars address the Principal, or E. S. TARKER, Secretary.

RIO GRANDE COLLEGE.—Rio Grande, Gallia Co., Ohio. The college year consists of four terms of ten weeks each, commencing on the first Tuesday of Sept., Dec., and March. J. H. Hutchins, A. M., Principal, with a complete board of assistants. Students fitted for college or college. For further particulars address the Principal, or E. S. TARKER, Secretary.

ELBANON ACADEMY.—Pupils fitted for business, scientific schools or the best colleges. MORIUS ADAMS, A. B., Principal.
For further particulars address the principal, or ELIHU HAYES, Sec. Trustees.

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

NICHOLS LATIN SCHOOL.—The special work of the school is to prepare the students for college. The course of study extends over three years, of these three terms are more moderate. For Catalogue address, A. M. JONES, Sec., Lewiston, Me.

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

GREEN MOUNTAIN SEMINARY,
WATERBURY, CENTER, VT.
LIZZIE COLLEY, - - - Principal.
Fall Term begins August 29, 1881.
Courses of Study.—College Preparatory, Classical, English, Commercial, Special attention given to those preparing to teach. Expenses low. Advantages excellent. The best Commercial Department in the State. Students will be conveyed, free of charge, to and from the depot at Waterbury at the beginning and close of each term on advertised days. For the present, the Principal, at Hill, N. H.

Free Will Baptist Publications.
Doctrine Views
is a small book in paper covers, embracing the first 44 pages of the Treatise. Price 4 cents, or 50 cents per dozen, and a cents postage.
The History of the Free Will Baptists
covers the first history of our existence, from 1780 to 1880. It describes with graphic detail, the early events of our denominational history. \$1.00, including postage.
The Treatise
contains a brief statement of the doctrines held by the denomination, and our general usages in church-building. It is published by authority of the General Conference. 25 cents; postage, 1 cent.
The Morning Star
is a large religious paper of eight pages, in it fifty-six volumes of able, literary and progressive. All communications should be addressed to Dover, N. H.
Terms:—\$3.00 per year, if paid strictly in advance. \$3.50 if paid within the first thirty days, and \$2.50 if not.
Postage is paid by the publisher.
The Little Star
are Sabbath-school papers, printed alternate weeks, on superior paper, beautifully illustrated. Both papers are of the same size, but the LITTLE STAR is for an older class of readers than the MYRTLE.
Terms: single copy, each, 5 cents. Packages of ten, more or less, as ordered, each, 50 cents.
Payment always in advance, discontinued when time expires, and no commission allowed on money sent.
Sample copies sent free.

S. S. Quarterly.
This Magazine of 32 pages, contains the International lessons for three months, dictionary, maps and various other helps. It is intended to be equal to the best.
Terms: 20 cents per copy in packages for the year, or 25 cents to single subscribers. 6 cents for one copy.

Lesson Papers
of the International Series, for both adults and children, are printed monthly at the rate of 100 copies to one address for \$5.00. Payment in advance. Discontinued when time expires. Sample copies sent free.

The Psalmody
is the denominational hymn book, extensively used. Large book, in sheets, 50; Morocco 80; Morocco 80; Turkey 60; 50; Postage 9 cents each. Small, Morocco, 65 cents; postage 4 cents.

Spiritual Songs.
This book of nearly 1100 hymns with tunes is offered to our churches as the best of all books of the kind now before the public. The abridged edition is a selection of just one-half of the hymns and more than half of the tunes found in the larger book, and is designed more particularly for the vestry and social worship, but is often used in churches.
Terms: \$1.50 for single copy, \$1.20 for the supply of churches. Abridged book, 75 and 50 cents.

The Record of the Free Will Baptists
gives the rise and progress of this body of Christians in New York, till the time of their union with the Free Will Baptists, \$1.00.
The Minutes of the General Conference
are published in pamphlet form at the close of every session, and the volume contains the proceedings of the first thirteen sessions. \$1.00, including postage.
The above named books are sold by the dozen, for cash with the order, or on receiving the bills.

Send your orders to
L. D. STEWART, DOVER, N. H.
For sale also by
FRANKLIN & CO., Hillsdale, Mich.

(Continued from the first page.)

account of it. What is the duty of American citizens in view of it? First, let us inquire if we can do anything to modify the evil? Every patriot should especially ask himself this question. There is already great improvement over the time when nearly everybody drank, and this should encourage all sincere temperance workers. Now no community would tolerate a professed Christian who habitually drank. No respectable grocery keeps liquor, and the tendency among all liquor dealers is to conceal their business.

This progress has shown itself in diminishing the use of intoxicants, and in making the work and the workers more honored in the country.

What are the best methods in carrying on the work? The best must be prohibition, for no other method strikes at the root of the evil. The danger of drinking moderately, and the inconsistency of it in a professed temperance man, are notorious. Last year 60,000 moderate drinkers entered the ranks of the confirmed drunkards, not one of whom believed it possible that such would be his fate. There is no safety in such a course. The cost of the habit is enormous. The most moderate of drinkers consume from twenty to sixty thousand dollars in the habit in a lifetime. Life Insurance companies take into account the temperance habits of applicants for policies, and they fairly illustrate the sentiment of all cautious and shrewd business men towards those who habitually although moderately drink. Does not the individual duty, and relation to the welfare of those about us, require that each one make at least the sacrifice of total abstinence for the sake of those who may be swayed by example? Our neighbor is always among thieves, and there is never a time when the principle of brotherly love and of unselfish help of others is not called into exercise. Let no one think when he disregards this duty of example before his fellows that he is discharging the Christian obligation. The Bible teaches this principle—the vital principle of exemplary piety in all relations of life. Mr. Perham's defense of the Maine law was direct and convincing. In seven-eighths of the State of Maine he said there was no liquor to be had. That the law does not stop the traffic entirely is no more against it than the fact of murders and thefts is against the law which forbids or punishes these crimes. Some temperance men seem to rely too much on the law. That makes the law a dead letter. The people's attitude towards the traffic is what determines the effectiveness of the law. No law, however stringent, if left to itself will do the desired work.

Mr. Perham's address was attentively listened to, and produced a favorable effect.

Prof. Hayes pronounced the benediction at the close of the service.

THE NEW ENGLAND ASSOCIATION.

The annual meeting of the New England Association, which has usually been held in April or May, had been postponed to the opening of Ocean Park, and its public exercises, which are to occupy the remainder of the week, were opened by a praise meeting at 7.30, followed by a sermon at 8 by Rev. C. A. Bickford. The text was in Isaiah 9: 7, and the theme was the progress of Christ's kingdom. The sermon showed careful preparation, a richly furnished mind, a devout spirit, and an uncompromising faith in the great power of the Gospel to win yet more and grander triumphs. In the hope of laying the sermon entire before our readers, we do not make a report of it.

WEDNESDAY.—BUSINESS MEETING.

The morning prayer meeting was led by Rev. J. Boyd, of Maine. The Association assembled for business at ten o'clock, the President, Rev. C. S. Perkins, in the chair. A committee consisting of J. M. Brewster, P. W. Perry and J. M. Lowden was appointed to nominate officers for the ensuing year, and a committee consisting of G. F. Mosher, J. M. Brewster and H. J. White was appointed to decide on the publication of papers read at the meetings. A committee on Resolutions was appointed consisting of H. J. White, A. T. Salley and G. F. Mosher.

The committee to nominate officers reported for President, C. S. Perkins; Secretary and Treasurer, J. J. Hall, and an executive committee of which C. A. Bickford is chairman. Mr. Perkins resigned the office of President, and Rev. C. F. Penney was chosen in his place.

PAPERS ON SOCIAL, RELIGIOUS, AND MISSIONARY TOPICS.

At half-past ten Rev. B. A. Sherwood, of Vermont, read a paper on "The Liberty of Christianity." He compared Christianity with Buddhism, Mohammedanism and with the ancient and later religions, and found in it more that has blessed the world and more to commend it to the acceptance and confidence of the people than in all the others. Christianity is more tolerant of honest error than any other religion. It is the patron of the fine arts. It means benevolence. As truly as the sun is light, Christianity is love. It seeks and embraces "all the ends of the earth." It gives to all men liberally and upbraids not. It is the hope and joy of the world.

Rev. O. D. Patch read an interesting paper on "The Relations of public sins to Social and Domestic Life." It is well, although not agreeable, to look on the blemishes of society, if remedies be sincerely sought. By public sins the speaker meant such as drunkenness, the use of tobacco, lack of reverence for sacred things, increasing patronage of the stage, dancing, bad literature, looseness of the marriage relation, abuse of trust in high

places. All these are grave matters, in their effect both on the individual and the nation, and particularly on the church. There is great need that the church oppose itself to these sins, if it would preserve its character of a people set apart unto God.

The thoughts suggested by this paper were the basis of discussion by several persons, one speaker especially directing attention to the sale of tobacco at the Ocean Park grocery. The evil of cigarette smoking was spoken of, which is greatly increasing, and the exposure of the evils of bad reading was made more emphatic. The looseness of divorce laws was referred to by one speaker, who urged that a nobler sentiment be cultivated in reference to it.

AFTERNOON.

Missions was the subject under consideration this afternoon, Rev. J. W. Parsons opening the exercises by an address on the paramount importance of domestic missionary work, in the salvation of the world. There can be no question, he said, of the need of missions. They have been the great Christianizing agency thus far. The early church was founded on the missionary idea. The work of Free Baptists is first of all to convert sinners. But if our influence is to be felt in coming time we must multiply our churches, increase our denominational zeal, and especially keep the home base strong and growing. Wisdom dictates the need of thorough work among our foreign population, in the West and all over our country, where the opportunities were never so great as at present, and where they are greater than in any other country.

Rev. E. N. Fernald read a paper on "The Demand for Christian Missions," in which he traced the grand history of the missionary cause, referred to its noble work, and pictured the future that is still open to it. The missionary movement was characterized as the grandest fact in the history of the 19th century. The demand for it exists in the very nature of things, and was first voiced by the great command of the Saviour to his disciples. The same demand is made indirectly in nearly all of Christ's discourses to his followers. The condition of our denomination, the prevalence of sin and unrighteousness, and the duty of every Christian to make some sacrifice for the good of others, keep ringing this demand in the ear of the present generations, and urging them to heed the great commission.

"The Success of Christian Missions" was the subject of a paper by Rev. J. T. Ward, who in a quiet but most effective manner showed the success attending the missionary movement in the past, its hopeful condition to-day and its promising future. It was an admirable paper.

These topics awoke a deep interest in our own missionary work, and the discussion that followed showed a strong purpose to advance the standard both at home and abroad.

EVENING.

The devotional service was conducted by Rev. O. D. Patch, of R. I. He read the word of God, made remarks, and a goodly number of prayers were offered. At eight o'clock Rev. H. J. White, one of the Vice Presidents, took the chair, and conducted the exercises for the remainder of the evening. The congregation sang, "I've reached the land of corn and wine." Prayer was offered by Rev. J. M. Lowden, of Maine.

Rev. C. S. Perkins, of Mass., then read a paper on "Our denominational Future." He stated that this future depended upon two things. The first of these is embraced in the purposes of God concerning us. Without God we can do nothing, but he will use us, if we will show ourselves worthy to be used; so, in the second place our future depends much upon what we do ourselves. We shall do well to look at our defects and seek to know the worst; and then apply the remedy. We are now both weaker and stronger than we were thirty years ago. The younger men of those days were brave and earnest, and boldly pressed forward to the front. The younger men of to-day are not their true successors. There is manifestly too much timidity and shrinking. This should not be so. We should be bold, and venturesome, even at the expense of making mistakes.

We do not have a proper denominational center and proper concentration. This is a great source of weakness, which should be remedied. Another is that we leave so much of our work to untrained boards. More knowledge and more discussion would produce favorable results. The change of front in respect to the doctrines does not tend to our advantage. There is now no great biblical doctrine, which it is our special province to defend, nor can we depend upon past history in this respect. We shall be strong because we are strong in Christian work. We are organized, and have our traditions, and we can labor in the field which God has given us as nowhere else. We are potentially strong in our ministry, and we have good business men in our laity. We need to have these forces developed and set in operation. Is there before us a prosperous denominational future? There may be, if we promptly and wisely and vigorously improve our opportunities. Is it likely that our people will do this? I do not know; time only will determine. Going out from my home after completing this paper, I saw in the window of a store a pleasing picture, entitled "A happy future." I accept the omen. I pledge myself for whatever service I may be able to render for the realization of the

highest hopes which any are cherishing? An animated discussion followed the reading of the paper. Rev. E. N. Fernald and Prof. B. F. Hayes expressed approval.—Rev. O. D. Patch thought that strong churches are our great need. With them we can accomplish all our other undertakings.—Rev. E. W. Porter referred to the Ocean Park enterprise as an omen of good.—Rev. J. Boyd spoke of the necessity of the development of our resources.—Rev. J. T. Ward emphasized the necessity of strong churches. Let the converts be well indoctrinated.—Rev. O. T. Moulton spoke of the lack of doctrinal preaching. We do not dwell enough upon our distinctive principles. We have a combination of views to be found nowhere else.—Rev. D. Waterman said our future depends under God, upon what we do and how we plan. Judging the future by the past, we should have definite objects before us, as we did in the inauguration of the educational enterprise. There were those who wished to continue this discussion, but it was decided to adjourn. Prayer by Rev. H. F. Wood.

THURSDAY.—EDUCATION DAY.

As we come to the closing day of the meetings, the universal opinion is that they have been successful in the best sense, and there is a general desire for a similar series next summer. People are already engaging rooms for next year, and many more cottages are already contracted for.

A business meeting of the New England Association was held at ten, at which there was some discussion of missionary topics, after which a paper was read by Rev. A. T. Salley, of Providence, R. I., on "The Relation of our Educational Institutions to Denominational Life."

Our educational institutions, he said, are sources of strength. Culture is not necessary to piety, but it is an added grace to it. Knowledge is a basis of faith. Our educational institutions are the chief sources of our mental training and power. It is a crude piety that an imperfect knowledge of God produces. Education develops the power to conceive truth and to comprehend God. The use of culture determines its value. It may make a person a power for good or evil, according as it is sanctified or selfish. Knowledge is not dangerous. It is easier to make a Christian of an educated man than of an ignorant, and he is more stable and useful when made. Public confidence is greater in a man of faith than in a superstitious person. Knowledge kills superstition. Increased knowledge increases respect and love for God. No truth is complete by itself. Truth is relative. Hence a wider knowledge embraces more truth. Leaders alone are not enough. An intelligent people must stand behind and sustain them. Again, our institutions fit our teachers to be leaders of our own people. It is suicidal to patronize other than our own schools. The foot of the Cross and our schools—these are the resorts for such as would be the strongest and most useful Christians in the denomination. Society demands intelligence in its ministry. This intelligence must manifest itself so as to interest those upon whom it operates. Religious instruction must keep pace with the progress of the age. But the final responsibility rests back upon the denomination itself, which must provide adequate schools. Educate the rising ministry, and then they may keep their hold upon their parishes until later in life than many now do.

These institutions are lifting our whole people into more respectability. Gradually men of culture are coming to our standard, and finding that the old spirit against schools has disappeared. But let us never neglect the poor and unfortunate in order to carry the Gospel to the so-called higher classes. We need to cultivate both classes, and to develop a policy that shall seek the help and confidence of wealth and culture as well as of plainness and ignorance. If our two colleges fail, this denomination sinks. Enlarge and strengthen them. Retrenchment in their case is fatal. On these institutions as well as on our piety rests the superstructure of our denominational organization.

Prof. G. C. Chase presented a paper on "The Demand of increased Efficiency on the part of our Educational Institutions."

He referred to the educational work of forty years, and its results as shown in our schools and colleges to-day. These results are encouraging. Appeals for aid have been frequent, but let us not be wearied by them. From them have come the means of doing our educational work—a work like that for which Christ himself came to the world. Culture means the harmonious development of the whole man. But it is only when God breathes upon man that he becomes a living soul. Thus culture and consecration make the perfect being, and our schools are working faithfully for this end.

The disposition to be satisfied with a merely secular education intensifies the demand and need for such religious schools as our own. Fifty years ago the nature of instruction in our public schools was decidedly protestant and religious. Now that can hardly be, and in some parts of the country the last token that we are a Christian and not a pagan people has disappeared from our public schools. These concessions seriously diminish the value of these schools, but they make more necessary and vital such schools as our gifts for educational work have gone to promote. The avowed Christian college has hardly escaped the influence that has appeared in the common schools. In-

creased attention to physical science has contributed to a partial culture. There is no necessary antagonism between science and faith, but that there is such antagonism is evident. Hence the stronger demand for religious study and the culture of faith. The tendency of much of our modern literature is to make the mind either indifferent or only moral. Public and social vices increase. The remedy is found in pure Christian schools. The intellectually trained man, if he be a religious man, is the world's best force. Hence the need of increased efficiency in our schools, both in respect to their teachers and to the facilities for imparting instruction. The generation in its cradle is to determine the destiny of this country. Are we training that generation for its crucial work?

The foregoing considerations apply to us as Christians, but they also appeal to us strongly as a denomination. We are responsible for carrying out the work we have begun. The idea of giving up our separate existence can not be entertained. Our schools are modern and suited to the times. The expense of attending them is comparatively low. In men like Garfield, who was a poor boy, we must seek our Statesmen. What a misfortune if there were no suitable schools within their means. We have established in New England a college for poor men. Let us make it worthy of their patronage and love.

AFTERNOON.

The first half hour following the devotional meeting was spent in discussing resolutions on the future of the denomination, home missions and education. The tone of hope and courage in the speakers was refreshing. Some misapprehensions relative to missionary work as indicated by the treasurer's reports, were corrected, and a general spirit of zeal and progressiveness was evinced.

THE WOMAN'S MISSIONARY MEETING.

Mrs. Burlingame presided at the woman's missionary meeting. After singing, a brief Bible reading was conducted by Mrs. A. C. Hayes, of Lewiston, Me., and prayer was offered by Mrs. E. D. Wade, of Me. It was expected that Mrs. Dexter would be present to read a paper on "Needs of the Hour at Harper's Ferry," but illness detained her and the paper was read by Mrs. Tourtelotte, of Rhode Island. The grinding history of the freedmen through two centuries of bondage was described, and the attention called to the deplorable condition in which they came into freedom. Their greatest need is that of Christian education. Temperance principles need especially to be inculcated, and this is faithfully done at the Ferry. Students going out from this school exert a great influence among their people in the South. This work for the freedmen is especially suited to a people whose history has been such as the Free Baptists have made. The present great need there is money to complete Anthony Memorial Hall and to pay the arrearage of teacher's salaries. A great trust is placed in our keeping there. Let us not betray it. Cease to say there are yet four months, and then cometh the harvest. The harvest is already white on Camp Hill, and money is the great and pressing need. Souls are yearning for light there, but they perish in darkness if the means to educate them be withheld. The condition of the buildings there is such that the fall term of the school can not open until the new hall is covered in and certain rooms finished.

Mrs. Tourtelotte added her own testimony to that of Mrs. Dexter, stating her convictions of the vital work in progress there, describing the thrilling scene at the laying of the corner stone of Anthony Hall, and appealing for aid in behalf of the work.

Mrs. Ramsey spoke on foreign missionary work. She deplored the discussion over the relative importance of home and foreign work. The work is essentially one, and where the need is greatest there the workers should be found. She had never seen a person interested in foreign work who was not also interested in the work at home. The cost of foreign missionary work is comparatively much less than that of home work. We send only the crumbs abroad. How long shall we thus treat the heathen like dogs? Where is the greatest need, here in America where there are fifty thousand ordained ministers, or in that land where the missionary laborers are so few? Where has our labor paid the best—at home or in heathen lands? If we should adhere to the policy of working where the need is greatest, we should almost be driven out of our own land. If the foreign missionary spirit was taken out of America, in a century our churches would be like those of Arabia. The woman's missionary movement in this country sprang out of the impulse to send the gospel to the heathen. Let us pursue that work, and do service that shall honor us in God's sight.

Mrs. E. N. Fernald presented two thoughts on the reason for women's missionary organizations. A word-picture of the condition of women in India conveyed the great lesson that she would impress. Do not favored American women owe a duty to their heathen sisters? That was the first thought. The second was suggested by the question, who shall go to these women and tell them that they have a soul and teach them how to save it? The noblest of all work is in giving self for the good of others. Selfish and family cares may contract the sympathies and render life barren. The nearest way to God is that which leads out of self to the help of others.

Mrs. Burlingame addressed the meeting in behalf of a renewed and wider missionary interest among women. The churches are made up of two-thirds of women. Hence the work of the church is not faithfully done, if women are not doing two-thirds of it. If women can manage a home they can conduct missionary work. Let women take their share of responsibility. But let us not desert the parent Societies or interfere with their mission. What better plan can we have than that presented by the Financial Secretary? Then what is the need of women's societies? It is to develop women, and to make them stronger forces in the social and religious life of the time. Mrs. Burlingame regretted that the enthusiasm awakened at Welles last summer had waned. Only a part of the money appropriated to the work has been contributed. Let us take hold of the work with renewed interest, and bring up all arrears at the close of the financial year. God will bless and prosper us if we work in faith.

THE CLOSING EXERCISES.

The closing meeting of the series, on Thursday evening, was conducted by A. C. Russell, Esq., of Lowell. It was opened with the singing of Gospel songs. The Word of God was read by Rev. H. J. White, and prayer was offered by Dea. Rufus Deering, of Portland. The leader then introduced the theme of personal work, and proceeded to speak upon it. All great undertakings are commenced by individuals or by the few, and then the multitude are enlisted. Especially is this true of religious work. We sometimes say that if we could be a Moody, we would gladly do something, but we do not need to be Moodys. Each one of us can do something, though it may be small. We are set as watchmen over the house of Israel, and as such we have a great responsibility. It pays to labor a score of years to save one soul. We need more sermons preached to the individual. These and other practical points were urged. At the close of Mr. Russell's remarks the congregation very appropriately sang:

"Oh where are the reapers?"

As this was the closing meeting, it was thought proper to spend the remainder of the meeting in answering the question, "Have we been benefited in coming here?" In order to bring the subject properly before the meeting, the following series of resolutions were introduced, which, in addition to others that will be published with the minutes of the Secretary, were adopted at the close of the meeting:

- Resolved, 1. That we find occasion for devout gratitude to God in this auspicious beginning of the work of the Ocean Park Association and especially in the erection of this beautiful temple so appropriate and adequate for every kind of public gathering.
2. That we find also a cause for gratitude in the encouraging attendance and spiritual power that have characterized the meetings of the past ten days.
3. That cordial thanks are hereby tendered to all who have been at pains to prepare and present papers or addresses at these meetings, and especially to the efficient and indefatigable committees of arrangements.
4. That it is hereby recommended to the Executive Committee of the New England Association to provide for a session at Ocean Park in August, 1882.
5. That it is hereby recommended to the proper authorities to provide for a series of distinctively Gospel meetings designed to promote a more satisfying spiritual life and higher usefulness among Christians, to be held next summer.
6. That it is hereby recommended that enquiries be at once instituted in reference to the feasibility and the best method of holding in this place a general Sabbath-school institute.

Rev. E. W. Porter spoke of his interest in the Ocean Park Association, the time and labor which he had devoted to it, and in view of all the circumstances, he considered the beginning very auspicious. His expectations had been more than met. All had been benefited by attending these meetings. The enterprise and the work here are consecrated. Our plans and purposes are of no ordinary character, and we hope to make this one of the best of places in which to spend a vacation. Rev. H. F. Wood wished to endorse all that Bro. Porter had said. The Lord has been with us from the beginning. Our finances have been successful. At this time no debt rests upon the Association.

Rev. J. J. Hall rejoiced that we had in this enterprise "a boat of our own."

Rev. D. Waterman had been converted since he came here, that is, to the enterprise and the benefits of it.

Rev. H. J. White had had three great surprises. The first was that this land was purchased, the second was that so many lots were sold, and the third was that so many buildings had been built in so short a time.

Dea. R. Deering was glad that through this enterprise, we can be a blessing to others. We expect to have a pleasant place and that the Lord will be here.

Rev. S. Curtis expressed great satisfaction at the time he had been permitted to spend here with his brethren during these meetings.

Rev. J. M. Louden said that if Bro. Waterman had been converted, he had been sanctified.

Rev. J. M. Brewster expressed his pleasure in seeing so many from his own State, also, his gratification with the entire service, papers read, sermons preached, all of which were of a high order, and from the present we may hope for a grand future to this noble enterprise.

Remarks were also made by Bro. E. D. Wade, of Me., Rev. A. D. Jones, of Vt., Rev. J. C. Osgood and Rev. J. D. Waldron, of N. H.

Rev. H. F. Wood spoke of the favors received from parties of whom the settees, the clock, the lamps and the Bible of the temple had been purchased or donated, and a vote of thanks was extended to them. The series of resolutions introduced was then adopted.

"Blest be the tie that binds,"

was sung and the benediction was pronounced by Rev. D. Waterman.

Rev. N. C. Lothrop has accepted a call to Deerfield, N. H., and has commenced his labors.

The Morning Star.

WEDNESDAY, AUGUST 17, 1881.

G. F. MOSHER, Editor.

EDITORIAL CONTRIBUTORS:

PROF. J. FULLERTON, D. D.,
PROF. J. J. BUTLER, D. D.,
REV. J. M. BREWSTER,
REV. W. H. BOWEN, D. D.,
PROF. R. DUNN, D. D.,
PROF. J. A. HOWE, D. D.

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

THE OCEAN PARK MEETINGS.

We have not space to say all we would like to say about the meetings at Ocean Park. The reports show fairly well what was said, but they do not indicate the pleasant companionship, the formation and strengthening of friendships, nor the cheerful courage and hope with which the brethren contemplate our future denominational work and destiny. The paper read on this last subject, and the words spoken in view of it, were among the heartiest and bravest that were uttered there, and we fully believe that they indicate a renewed consecration to the work that the Lord has put into our hands, on the part of old and young alike, and particularly, we may say, of the younger men. The cooling breeze from the ocean, on those hot and oppressive days, was no more refreshing to the body than were the ringing words of loyalty and confidence spoken by so many, and indorsed by so many others, to the souls of those who listened to them. There was no ignoring of the disagreeable and hard places, and in spite of them the pledge was given to carry forward the standard as the Lord shall direct.

The spirit of fidelity especially to our missionary and educational work, shown by the discussion that followed the reading of papers on those topics, was full of encouragement. We doubt if two papers have been read any where this summer better adapted to the condition and needs of the people addressed on the one hand, or more comprehensive of the great educational question as it presents itself in our whole country to-day, than were the papers by Mr. Salley and Prof. Chase respectively. The hope of the future for us is in imbuing our people with the sentiments, in the main, of those papers.

In referring to the missionary addresses let us ask special attention to the article by the Financial Secretary in another column, whose publication, we are sorry to say, has been delayed a week on account of our absence at the Ocean Park meetings. The article was not a part of the Ocean Park programme, but it comes in significantly with the position taken at those meetings in relation to the paramount need of increasing the contributions to our missionary treasures. Brethren, with an anxious heart we urge you to do all that can seem to be your privilege in aid of our missionary work. What are the coming months or years to reveal in respect to this work and our fidelity to it? May God grant us great faithfulness and consecration to his cause.

DOUGLASS ON JOHN BROWN. The price of Douglass' Address on John Brown is put down to fifteen cents, and it is hoped the friends will order it freely, as all the profits of the sale will go to Storer college.

BRIEF NOTES.

Prof. J. H. Butler, late professor of Latin in Hillsdale College, has been elected Principal of Mexico Academy, Oswego Co., N. Y.

The Hillsdale Herald publishes interesting correspondence from Pres. Durgin of Hillsdale College, who is traveling abroad. His last letter was dated at Reykjavik, Iceland, July 8.

Prof. R. Dunn, whose interesting article on "Yosemite" appears on the first page, returned from that famous valley to San Francisco, to again occupy the pulpit of the Union Square Baptist church in that city.

President Garfield is an example of heroism in the cheerful and patient with which he endures the pain incident to his slow recovery. His physicians believe that he is gradually improving, but the process is a very tedious one.

The prospectus for the coming year of Rio Grande college contains the following information: The past year has been the most prosperous in the history of the college, but it will be better qualified to do good work the coming year than ever before. In addition to the teachers heretofore employed, Miss Gertrude W. Coplin, Ph. B., has been secured as preceptor. Considerable additions have been made to the apparatus, including telegraph instruments and a telephone. The college proper offers two courses of four years each, entitling graduates to the degrees of A. B. or B. S. The Preparatory and English Departments fit students for any college and offer Normal and Commercial studies.

The New England Sunday-school Assembly will hold annual sessions at Framingham, Mass., the ensuing five years, under the direction of J. H. Vincent, D. D. The Assembly this year convenes on the 23rd instant and closes on September 1st. The work and the Board of Instruction are arranged as follows: Normal-Sunday-school department, under R. S. Holmes, M. A.; Children's Class department, Rev. J. L. Hurlbut, M. A.; Primary Teachers' department, Miss Jennie M. Merrill; Musical department, Prof. H. E. Holt.

We gladly accede to the request to publish the following appeal, and hope that it will receive a prompt and hearty response, and that not alone in the particular State referred to, but all over the land:

To the Pastors and Superintendents of Schools in Maine: The National W. C. T. U. has issued a petition to be presented to the International committee of Sunday-school lessons asking that Temperance be given a place in Bible instruction. They have been sent to all pastors in the State as far as possible. Will those who have received and not signed please to do so at once and return, as the time has nearly come when they must be forwarded to the National Superintendent. Mrs. W. H. STICKNEY.

Poetry.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. "Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart,
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a sorrowing brother's eyes,
Share them. And, by sharing,
Own your kinship with the skies.
Why should any one be glad,
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly helping-hand,
Say so. Speak out brave and truly,
Ere the darkness veils the land.
Should a brother workman dear,
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver,
He will make each seed to grow;
So, until its happy end,
Your life shall never lack a friend.

—Selected.

THE NEW TEXT.

Altered the Will, the grand immortal Will—
God's marvelous Testament of love to men!
And must I read the Holy Book again,
In doubt what meaning its new phrases fill,
And not alone my trembling heart to thrill
With its own benedictions, sweet as when
I learned them, moved, and awed, as though
The pen

Of Luke, and John, and Paul, were writing still?
They tell me all is on the new-made pages yet
Inscribed by holy men of old, the same,
Transmuted at the most in form or name—
But how can I the dear old words forget?
The dearer far because they stand alone,
With earth's profane speech in contrast shown.

II.
No teller men, and none of purer heart,
They wish me can the sun's great eye discern,
More faint the Holy Ghost's intent to learn
Than they, of East and West, who bore their part
In purging the old text with patient art
And aim, to make its inward glory burn,
And from its chalice, as from sun's bright urn,
New streams of sacred light unclouded start.
Ah! for the children this may come to pass—
For they may drink from these new cups at first,
But I, who at the olden fount was nursed,
Shall stumble at the modern phrase, alas!
Spare me the hallowed book as writ of old—
I am content to keep th' unguiled gold!

—William C. Richards.

Family Circle.

MRS. BENTON'S SPARE ROOM.

"Didn't we have a good sermon, Jack?" asked pretty little Mrs. Benton of her brother, as they sat in her cool, shaded veranda one summer Sabbath afternoon.

"Fair," responded Jack, puffing away at his cigar lazily, and sitting back in the easy-chair.

"Fair! It was splendid," indignantly asserted his sister. It made me just long to do something for some one."

"Well, go on and do it then, Sis. The heathen are not all out in India or Japan, or any of those places; and there are plenty of poor souls that need sympathy and help that never saw Five Points. I've no sort of patience for these far-sighted folks who never do any good in the world because they can't go off on a mission."

And having relieved his mind, Jack resumed his paper and cigar, leaving his sister to meditate or not, as she pleased, upon his discourse. Truth to tell, her reflections were not quite comfortable.

"Jack does upset one so," she sighed. "He makes me feel as though I had never done anything in my life. Oh, dear!"

The sermon had been eloquent and thrilling, full of zeal for the cause of missions; and Mrs. Benton had come home, as we have seen, impressed and regretful, though resignedly so, that it was impossible for her to follow its teachings. And here was Jack assuring her in such a matter-of-fact way that there was plenty to do within her reach.

"I wonder if there really is," she was thinking to herself, when the ringing of the tea-bell dispelled her thoughts for the time being.

"I'm going into the city, Jack, to spend the day," announced Mrs. Benton the next morning, as she rose from the breakfast-table. "And I believe I'll bring Helen home with me for a week; it is so pleasant here now."

"I'm agreeable," said Jack, while mentally planning to spend the next week fishing.

Mrs. Benton's main errand was at her dressmaker's. Accordingly she betook herself there immediately.

"Oh dear!" she sighed, as she waited for her a few moments. "I don't see how folks can live in the city in summer; and they don't more than half live," she added, as the lady entered the room.

"You're not looking well," she said,

after she had given her orders. "You should take a little rest and go into the country for a week or so, at any rate. It would do you ever so much good."

For just a moment the tired face brightened at the mere thought of cool, fresh, pure air; then the sad, tired expression returned. "I know I need it, but I can not possibly afford it."

What was it that brought yesterday's sermon and Jack's pertinent remark to Mrs. Benton's mind just then? She shrugged her shoulders a little impatiently, and turned to go. "I'm sorry; it would do you good," she said as she passed out.

But she did not feel easy. Mrs. Gray's tired face fairly haunted her as she went about doing her errands. She tried her best to shake it off, but the more persistently it came before her, while she seemed to hear Jack saying, "Well, go on and do it, Sis."

"I might ask her home with me for a week or more, just as well as not," was the suggestion that had come to her even at the house, and that she was trying to get away from.

"I haven't but one spare room, and I want Helen," she pleaded to herself.

"But Helen does not need the rest one particle, and the poor woman is fairly pining away for it," whispered conscience.

Then Mrs. Benton remembered that Mrs. Gray had a boy—a rosy-cheeked, wide-awake, brown-eyed fellow, just the sort of looking boy that you would know would be into everything. And they would have to have her pretty, dainty, blue room—oh, no, she could not.

She started for Helen's, but before she was half-way there turned suddenly about. "I'm ashamed of myself," she said aloud, "heartily ashamed." And she drove straight back to the dressmaker's.

"I want to take you and your little boy home with me for a week or so," she said, cordially. "He shall have all the milk he wants, and you shall just rest and do as you please."

"And what do you think! the poor woman just dropped down where she stood on the stairs, and cried for very joy."

"Thought you were going to bring Helen home with you," said Jack, that night, as they stood in the parlor alone, after their guest had retired.

"So I was. But, you see, she didn't need it, and this poor woman did. I know you said there was plenty to do, and for me to go on and do it," she added, laughing.

Then a moment later she added, softly, "But I'm ashamed to say, Jack, that though only yesterday I thought if it weren't for you and Arthur, I would like to go off as a missionary, yet it was awfully hard to do this little bit of kindness to-day."

"Brave little Sis!" said Jack, very much as when they were children, and she had been specially brave. "You've got it real this time."—*Watchman.*

ANNA BLAKE'S MISSIONARY WORK.

"After these things the Lord appointed other seventy also, and sent them two and two before his face, whither he himself would come."

Anna Blake read the verse carefully two or three times, and then looked again at the slip of paper in her hand to make sure this was the verse thereon indicated.

"Miss Hammond must have made a mistake. She surely did not mean that for my quarter verse; but if this is my verse I don't see what I am to do. It doesn't seem to teach anything."

She read the verse again, and as she slowly repeated the last words a ray of light came.

"Why—yes—perhaps that is it. I'm sure I've read that verse dozens of times, but I never thought of getting any practical lesson out of it. Jesus sent his disciples before him to those places whither he himself would come. Perhaps he sends us that way now; perhaps he'll send me this quarter into some place to prepare the way for his coming. I'll go and talk with him about it," and alone in her own room this earnest young Christian was soon talking with her Master about the work she would like to do for him.

"I think, wife," said Mr. Blake that afternoon, "we ought to let Anna go to Colorado this summer. Too close application at school is taking all the roses from her cheeks, and a few months among the pines up in the mountains would freshen her up amazingly. I imagine it is rather a rough life those ranchmen lead, and she may not find everything congenial at Cousin John's; but as they seem willing to have her come, I guess we can spare her this summer. She has too much good sense to fret much over ungenial surroundings," concluded the fond father.

"I have felt all along that it would be well for her to go," said Mrs. Blake; "and yet I have felt some hesitation about sending her alone to such a place. They seem to have no Sunday nor anything else that is good in the vicinity of Cousin John's. Still, if you think it best we will let her go."

"Anna will always carry Sunday with her wherever she goes," returned Mr. Blake. "She may be able in a quiet way to do good missionary work, and at the same time drink in health with the mountain air."

So it was settled between her parents that Anna's summer would be spent among the Colorado mountains; and two weeks later found her at the mountain ranch of her father's "Cousin John."

How strange everything appeared to the eyes of the girl whose life before this time had been bounded only by Illinois prairies! Cousin John's house was built of hewn logs. It was papered with old newspapers, and the only pictures that adorned the walls were such cuts as happened to be in these papers. The out-buildings were small, low affairs, the two horses almost filling their little box of a stable. But here were mountains and huge boulders, and apparently limitless acres of pine-trees, and not far from the house a mountain brook famous in that region for its trout.

"It's the nicest place to dream in!" Anna wrote to her mother the day after her arrival. "One can't help seeing visions and dreaming dreams' amid such surroundings. I am sure I shall have a very happy summer."

But when Sunday came she longed for the home church, and Miss Hammond's helpful teaching.

"Don't you ever have any kind of service here on Sunday?" she asked of Mrs. Wheeler, Cousin John's wife.

"Sometimes a preacher comes along and has meeting up to the school-house, but there's nothing regular. Some of 'em started a Sunday-school once but it didn't last long. There's children enough in the neighborhood but nobody seems to know much about Sunday-schools up here, and that school kind of died out after a while."

Anna took her Bible and walked down to the brook, and seating herself on a large rock turned to the Sabbath-school lesson which she knew Miss Hammond and the girls were busied with at home at that hour.

After an hour of faithful, prayerful study, she closed the book, and leaning back against the old pine which grew beside the rock sat thus for some time thinking. Suddenly her "quarter verse" came to her mind.

"He sent them into the places whither he himself would come." I wonder if he sent me into this neighborhood because he wants to come here, too. What can I do for him here?"

"Is it your father you're talking about, Miss?"

Anna started at the sound of another voice than her own, for she had thought herself quite alone. Turning quickly she saw four little ranch children, who had approached unobserved, standing not far from the rock, their curious eyes fixed on her face. The oldest, a bare-footed, bare-headed, sun-browned boy who carried an immense bouquet of mountain-lilies, proved to be her questioner.

"Why—no?" she answered, smiling. "It was not my father—but it was my Elder Brother. Come and sit down here and let me arrange your flowers for you. How lovely these mountain-lilies are! Will you give me a few of them to press?"

"Have 'em all, Miss, if you want. I jest picked 'em 'cause I didn't have much of anything else to do. Bushels of 'em up yonder if you want more."

"Thank you," said Anna. "Are these three little midgets your sisters?"

"Two of 'em is. That littlest one's Mr. Grover's Susie."

The little gypsy-like children were all seated on the rock by this time.

"And have you any brothers or sisters, Susie?" Anna asked, as she threw one arm about the little figure that had nestled close beside her.

"Only just baby, and he's a brother, and I'm all the sister he's got."

Anna smiled at this quaint reply, and then the children were further questioned, until soon all were talking as familiarly as if they had never met as strangers. By and by, when Susie had concluded a long story of the wonderful acts of her baby brother, Anna told the story of the Infant Jesus—all about the star and the wise men, the wicked king and the flight into Egypt.

"That's a good story, Miss," said the sun-browned boy, when the shadows had lengthened and Anna said she must go home. "Tell us some more, sometime, if we come down here again?"

"Certainly. I want you to come every Sunday afternoon this summer, and bring just as many other little folks with you as you want to."

Good-byes were said, and Anna went home with a full heart.

"If that is what papa calls missionary work," she said, as she crossed the flower-dotted field, "I am sure it is very sweet to be a missionary."

And so the Lord found an efficient helper in Anna Blake that summer, in his work in the Rocky Mountains. The little ones came Sabbath after Sabbath all through the warm months to the old rock, and Anna met them there with Bible stories and sweet songs until every child in the neighborhood was brought into the circle, and many of them went to their homes to sing the gospel to the older people, some of whom seemed to have quite forgotten that ever a Saviour died for them.

"I can't keep the tears from my eyes whenever I hear Susie sing. I think when I read that sweet story of old," said Mrs. Grover to a neighbor one day. "It is one of the songs I used to sing when I was a girl and lived in the States. Seems like I've almost forgot all them things since I came out here, and just turned to an out-and-out heathen. I am glad that ever Anna Blake was sent here to teach Susie what I ought to have taught her long ago."

In the early autumn Anna went back to her Illinois home, but the Christ had come into the mountain neighborhood be-

fore she left it, and some who had long turned from him received him gladly.

And so he sends his disciples before him to-day as he did in olden times. Not only men and women who have trained themselves to do his work at home or abroad, but every boy and girl who can tell a Bible story or sing a gospel song.—*Christian Union.*

BEING HIS OWN PILOT.

A bright boy, who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day, a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port. "Anchor! no, not I. I mean to be in dock with the morning tide." "I thought perhaps you would signal for a pilot." "I am my own pilot," was the curt reply.

Intent upon reaching port, by morning he took a narrow channel to save distance. Old, bronzed, gray-haired seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain, and besought him to take the longer course; but he only laughed at their fears and repeated his promise to be in dock at daybreak. He was ashore before daybreak.

We need not pause to dramatize a storm at sea; the alarm of breakers, shouted hoarsely through the wind, and the wild orders to get the life-boats manned. Enough to say that the captain was ashore earlier than he promised,—tossed sportively upon some weedy beach, a dead thing that the waves were weary of,—a toy that the tempest was tired of playing with,—and his queenly ship and costly freight were scattered over the surly acres of an angry sea. How was this?

The glory of that young man was his strength; but he was his own pilot. His own pilot! There was his blunder—fatal, suicidal blunder.

O young men, beware of being your own pilots! Take the true and able Pilot on board, who can stride upon these waves, who can speak, "Peace, be still," to that rough Boreas, so that "with Christ in the vessel" you may "smile at the storm." To be emptied of self—that is your need. Send a message to heaven for help. Telegraph for a pilot. You will not ask in vain.—*Selected.*

THE TWO STICKS.

"Father," said little Lucy, "I can not get these sticks to make a hoop, for when I try to bend them they all break."

Her parent replied: "Because, my child, they are so old, they will not easily take the form you want them; but see if you can find some which are tender, some young branches from the trees."

Lucy did as she was told, and soon came with great glee to say she had managed the hoop without much trouble.

"Let us try, Lucy, if we can find out some lesson these sticks teach us. Suppose we compare these sticks to people."

Those persons who have grown old in sin, find it very difficult to leave off their bad habits, and bend their wills to God; they have gone on so long that their hearts have become hard; they are so proud that they will not own themselves sinners; they have neglected God's ordinances and despised his means of grace, and will sometimes even break rather than bend in humility before his footstool. The longer they delay the worse it is. There are little children who are wicked, but, by God's help, they can mend their ways. The first lie they grieve over; and if the second time they are tempted to tell an untruth, they carefully avoid it; the temptation then becomes less and less, and so with other sins. But if they once allow themselves to deceive, and feel no sorrow for what they have done, as they grow older they grow harder in wickedness. Do you think, Lucy, you understand the lesson I would teach you?"

"Yes, father; I am like a young twig, and the sooner I try to do what is right, the better and the easier it will be, because if I grow old my heart may be hardened, and break before I learn to repent, like the old sticks which I could not bend as I wished; they broke, and are good for nothing but to be burned."—*The Christian.*

THE DUKE, THE SCHOOL-BOY AND THE TOAD.

Some years since, as the Duke of Wellington was taking one of his country walks, he heard a cry of distress. He saw lying on the ground a boy, his face red and swollen; as he looked upon a tamed toad, he cried as if his heart would break.

"What is the matter, my boy?" said the Duke.

"See, sir, my poor toad. I bring him something to eat every morning, but now I am going far away to school, no one will feed him, and I fear he will die."

"Do not cry, my child," answered the General. "I will have him fed and will let you know how he gets on."

This noble soul kept his word, and more than one letter was sent to that school, beginning, "The Field Marshal, Duke of Wellington," and adding, "The toad is alive and well."

Goodness, in whatever way we look at it, never sleeps. It is holy life; beating march with the heavenly tunes; singing always the divine psalm of love.

Literary Miscellany.

HYPATIA.

BY REV. A. L. MOREY.

The lessened price of this work puts it in the reach of most readers. Kingsley's "Hypatia" is not a novel of thrilling interest, surpassing loveliness or tender pathos; but rather a delineation of the age of which it treats.

The times were out of joint and the "age, manners, and its literature—altogether artificial, slipshod, effete, resembling far more the times of Louis Quinze than those of Sophocles and Plato."

A monk leaving the asceticism of the plains, reaches Alexandria, becomes a disciple of Hypatia and secretly loves her.

He finds his sister, Pelagia, rival of the beautiful apostle of Athens and possessor of Aphrodite's charms; he seeks to convert her to Christianity and take her from luxury and a pagan lover to the austerity of primitive Romanism. He went forth to "see the world," and like the multitude since, returned to see himself.

That good may come of it, Hypatia and Pelagia consent to do evil—one by marrying Orestes, a civil ruler; the other by taking to the stage.

By crucifying one of their priests, Orestes provokes the Christians to revolt. Cyril, bishop, allows the people to retaliate and the maiden Hypatia is slain in the church.

A party of Goths figure, one of them as lover of Pelagia, another as preserver of her brother, and all as defenders of both and a check upon the populace. Hypatia dead, Orestes threatened, the monk and his sister retire to the plain and mountain to suffer a hermit's existence and enjoy a peaceful death.

A disciple of Hypatia continues philosophizing till he gets him a wife in Victoria, the prefect's daughter. His mother, a Jewess, is the central pivot on which the play turns. A sorceress, of the deepest dye, she has no scruples, and lives only to join the parted agate, bequeath to her son untold treasure, and repeat her apostasy.

Miriam's is the most revolting yet best delineated character. To her son is given wisdom beyond the age in which he lived; and into his mouth are put Kingsley's own questionings.

Sophisms of Kingsley's day are cast aside by Ezra. We can imagine such a life as Ezra's, full of unconcern, ready to battle alone with the immutable, or lie at peace before the inevitable of human thought and life. A new Diogenes, he wanders forth in search of a man, and returns with a God. A grander life than this of Ezra's is not often lived. Is he merciful, tender, loving, trustful and virtuous, he hides them all under a stoicism almost cynical. He burdens no ear with the tale of his sufferings, no heart with his confidence, no endeavor with his advice, yet strikes with no uncertain sound the harp of life. And Victoria's pure and virgin life fitted for Ezra's love and care.

Augustine stands before us clad in majesty and grace. To one reading his "Confessions" the character seems consonant, and one imagines, as he reads, the thoughts that crowded Kingsley's mind as he too read Augustine and his labors. The monk's life, the reader, Peter's character, that of Cyril, of Arsenius and of Pamphylus, appear as living pictures of those who fought our "old foes with new faces," and failing, fell as we do to-day.

By no other pen has the impetuosity, the fiery zeal of youth, earnest and aggressive, as shown in Philammon's struggle, been so well portrayed, nor love's wild cry for love's return like that of Pelagia.

In Hypatia we find a mind permeated with the desire to do good by raising men intellectually. After becoming ideated she still pushes beyond the confines of thought and emotion till she finds herself duped by Miriam. Judging from the bits of history relating to her and her tragic death, the author has given her correctly; but we can not help thinking the case extreme.

The plot and denouement are poor; the use of dashes and leaders excessive; and long, uninteresting prologues to certain philosophizings tend to weaken and weary. He gives feeling, action and emotion by the words of his actors, rather than by descriptions. This is an entirely new feature. He seldom describes any one or any thing. Opposed to Dickens and others, he is the uncorroborated writer, the word-builder. He is the first, and we believe the only one, who has succeeded in describing place and surroundings by forcing the reader to imagine them. With him the reader finds it a pleasure, with others a burden.

Of Philammon, longing to see Hypatia, he says: "And the longing begot the opportunity." Here is the whole lesson in a nutshell. We make opportunity serve our longing. Hear Cyril's advice to the boy, "Contradict, denounce, defy. But give no reason. If you do you are lost." Are we not familiar with this course of argument? Sometimes, too, in our thinking have we not been "adrift and blown out of harbor on a shoreless sea?"

Kingsley grows facetious and satirical when he makes Philammon compare himself to a dead fish between two crabs, "one at the head and the other at the tail."

Victor Hugo in some places approaches but never equals Kingsley in ideating the scene and character without description. The latter alone by giving the words spoken causes us to imagine the speaker, scene and occasion. The work is a faithful likeness of the times, theology and sophisms of the age showing "old foes in new faces."

DEAN STANLEY'S LAST LITERARY WORK.

The last published work of Dean Stanley was a four-column criticism of the Revised Testament, published in the *London Times*. The following are its concluding words: "The general flow of the sacred narrative escapes any changes which, except by microscopic survey, could affect a cursory perusal. Many of the changes are only expressed by the margin, and the margin, it is evident in this translation, rises to a level much above the place assigned to it in the time of James I., and not improbably it often represents the impression of a strong and intelligent minority. It may be asked what are the prospects of this new version taking the place of that which already exists. To this no positive answer can as yet be given. But something may be augured from the history of that previous version itself. We have already seen that the translation of 1611 never received the sanction of Parliament, Convocation or sovereign. It came in by use, and by use it still holds its ground. There is no reason to doubt that if the present version should win general acceptance it will in its turn supersede the old, first in private houses and then by public reading in church. By the Non-Conformists it will be accepted as a substitute for the older version,

In all probability, after a faint struggle. In the church it will exist side by side with the earlier translation in the same way as the Psalms are already dear to churchmen, in two versions, neither of which excludes the other. In any circumstances it may be hoped that the revision, conducted as it has been, with such singular harmony by the various bodies of Christians in this Kingdom and the United States, will not act as a disintegrating, but as a uniting element to bring together the thoughts and devotions of thousands into a nearer and more exact appreciation of the book which, above all other books, above even the Hebrew Scriptures themselves, has been fitly called the Word of God."

A "CURIOSITY OF LITERATURE."

(To the Editor of the *London Times*.)

Sir:—As a contribution to the discussion of international copyright with America, allow me to state a late experience of my own, which I dare say is not of an unusual character. A few days ago I received from a friend in England what he called a "curiosity of literature." It was a little book, neatly bound in blue cloth and bearing outside a gold stamp, inscribed, "History of Education: Payne." On opening it I found that it was nothing more than a verbatim reprint of an article which I had written some years ago on this subject in the "Encyclopædia Britannica." It is true that on the title-page the fact of its being a reprint was stated, but there was no mention of my name from cover to cover, whereas Mr. Payne was exhibited in large type as professor of the science and art of education in the University of Michigan.

There is no doubt that the present condition of American copyright greatly facilitates the "endowment of research," to which American universities are credited with devoting a large portion of their revenues.

I am, sir, your obedient servant,
July 16. OSCAR BROWNING.

LITERARY NEWS AND NOTES.

Mr. Edwin Arnold, the author of "The Light of Asia," is very ill in Scotland.

A new edition of J. S. C. Abbott's "History of Christianity" will be published by D. Lothrop & Co.

Louisa Parsons Hopkins, the author of "Motherhood," has in press a new book with the title "The Breath of the Field and Shore."

The manuscript of Dr. Kins's harmony of the Bible and science, to be called "Moses and Geology," is nearly ready for the printer.

The Rev. Dr. L. N. Wheeler, who resided eight years in China, has sought in a book now in press, to give a concise history of the contact of Christian civilization with the Chinese.

A copy of one of the earliest and rarest of Charles Dickens's writings, entitled "Three Ways of Spending Sunday: by Timothy Sparks," was purchased by a Manchester bookseller for threepence, resold for \$34, and sold by the second purchaser for \$42.

Mr. J. S. Ogilvie has told the story of "President Garfield's Assassination" with the comments of the press upon it, and the letters and dispatches of sympathy and condolence from distinguished people, for preservation and future reference in "The People's Library."

Divide your books into two classes, those you wish to keep for future reading and reference, and those which, having read, you will have no future use for. There is no sense in encumbering your library with books which you will never have any earthly use for. And it is a capital thing to have books you can lend or give away.—*Christian at Work.*

Judge Tourgee is said to be arranging a new play with Mr. Steele Mackaye. The title is not yet announced. Judge Tourgee is quoted as saying that he never lets his books be read until they are completed, and when they are finished he never reads them himself. He makes many revisions in his MSS. One favorite chapter he re-wrote seven times.

A Miss Mary Robinson is said to be coming English poet. She has trained herself in classic Greek until she knows the language better than the professor, and translates it into glowing English, as correct as Robert Browning's, and more intelligible. Her original work also shows signs of great promise, both lyric and dramatic.—*Springfield Republican.*

Dr. Oliver Wendell Holmes gives the following advice concerning free public libraries: "When a library is once fairly begun, it becomes more and more valuable every year, as a matter of course, for it grows like a rolling snowball. Such a library is as necessary to a town as a nest is to a pair of birds. Scholars are sure to be hatched in it sooner or later, and in all such institutions you will see a good many old birds love to nestle and find themselves very warm and comfortable, whether they breed and sing or not."

Vienna is getting ready to receive the International Literary Congress which meets there between September 10 and 24.

There are three vacancies in the French Academy, caused by the death of Messrs. Duvergier de Hauranne, Litre and Dufaure. The elections to the vacancies will occasion no little excitement among the scholars and literary men of France.

The following is Longfellow's own account of how the poem "Evangeline" came to be written, as recently told by him to a friend: "Hawthorne came to dine with me one day, and brought a friend with him from Salem. While at dinner Mr. Hawthorne's friend said to me, 'I have been trying to get Hawthorne to write a story about the banishment of the Acadians from Acadia, founded upon the life of a young Acadian girl who was then separated from her lover, spent the balance of her life searching for him, and when both were old, found him dying in a hospital.' 'Yes,' said Hawthorne, 'but there is nothing in that for a story.' I caught the thought at once that it would make a striking picture if put in verse, and said, 'Hawthorne, give it to me for a poem, and promise me that you will not write about it until I have written the poem.' Hawthorne readily assented to my request, and it was agreed that I should use his friend's story for verse whenever I had the time and inclination to write it."—*Exchange.*

The motto of the "Round-Robin" anonymous novel—"Perhaps it may turn out a song; perhaps it may turn out a sermon," is borrowed from Burns's noted "Epistle to a young friend," with a slight change in the orthography. The poem begins:

"I lang he thought, my youthfu' friend,
A something to have sent you,
Tho' it should serve nae ither end
Than just a kind memento;
But how the subject theme may gang
Let time and chance determine:
Perhaps it may turn out a sang,
Perhaps turn out a sermon."

—*New York Tribune.*

News Summary.

International Electrical Exhibition.
England and Germany occupy the most space of the foreign countries represented at the international electrical exhibition, which opened Wednesday at Paris. Next in order of size come Belgium and America. Correspondents state that France seems to have best realized the scientific and commercial importance of the exhibition, but, of course, she having a great advantage in not having to bring her exports from a distance and from the energetic manner in which the government telegraph department and the ministers of war and marine have co-operated. Among the private exhibits which created the most interest in the French department are Trow's electrical boats and Faur's electrical accumulator, by which electricity may be stored.

The Sufferer in the White House.

The increased febrile rise in the President's case on Saturday and Sunday of last week having occasioned considerable anxiety, the attending physicians deemed it prudent as a precautionary step to make a further opening for the discharge of pus. The operation was accordingly performed by Dr. Agnew, the incision extending downward and forward into the track of the ball below the margin of the twelfth rib. The operation was painless, ether being administered. The fever continues to return, for a brief period, every afternoon, but the patient is gradually gaining strength. On Wednesday he signed an important official document in his usual bold, clear hand, and on Thursday penned a letter to his mother, assuring her of his belief that he should ultimately recover. The doctors are opposed to his removal from the White House until he gets considerably stronger.

Mrs. Garfield said in a letter written recently and printed in *The Warren (O.) Tribune*. "The General is just beginning to have a faint suggestion of an appetite. From newspaper reports you would suppose he had been taking beefsteaks and lamb chops by the quantity; but the truth is, he has only tasted them to gratify the doctors, and not to satisfy his own advantage."

The Clan-na-Gael Council.

A secret conclave of Irish "Nationalists" was held in Chicago last week, at which various wild schemes for breaking up the British Empire and securing the independence of Ireland were discussed. Apparently all shades of opinion were represented, and the meeting seems to have been a succession of squabbles between the "dynamite," "skirmishing fund," and other factions. There was a great wrangle over the alleged squandering, by the trustees, of funds raised in this country to aid the revolution at home. The fund alleged to have been squandered is composed of \$200,000 collected by the Clan-na-Gaels, and the \$92,000 skirmishing fund. P. W. Crowe, of Peoria, Ill., who was the inventor of the infernal machines manufactured in the place and some of which were seized in England, makes the astonishing statement that the "infernal machines cost just \$70 for the entire lot, and the scheme of sending them to England was a put-up job by which a member of the United Irishmen's Society secured a reward of \$10,000, he having notified the British consul in New York of their shipment. The \$10,000 obtained from the British government has gone into the Irish fund."

National Civil Service Reform League.

The first national civil service reform conference ever held, met at Newport, R. I., last Thursday. Resolutions were passed to the following effect, viz.:—Offered by George William Curtis—endorsing, and pledging the efforts of the conference to secure the passage of the bill introduced in the National Senate by Mr. Pendleton, which provides constitutional pacifice and effective measures for the remedy of the abuses known as the spoils system; offered by the Hon. Dorman B. Eaton—proposing, as an important part of a system of competitive examinations, that there should be local examinations, at various points, for the different States, these examinations and the local boards by which they may be conducted, to be under the supervision of the National League; offered by Everett P. Wheeler—pledging the efforts of the conference to secure the passage of a bill introduced at last session of Congress, providing practical and judicious measures for the remedy of the abuse known as political assassination; offered by Hon. Carl Schurz—"that we are uncompromisingly opposed to arbitrary removals from office by the executive, and in favor of the Civil Service Reform League, and in favor of the formation of Civil Service Reform associations in every congressional district."

The Irish Land Bill.

The British House of Commons has made rather thorough work with the lords' amendments to the Irish Land bill. A few only, and they such as do not affect the principle of the bill, have been accepted, while the rest are rejected summarily by majorities of from 120 to 135 in each case. The House of Lords on Friday discussed the bill at great length, finally refusing to recede from the amendments recently adopted. The Commons will consider the bill again on Monday. The action of the Lords creates much uneasiness, the government having anticipated that a substantial agreement with the House of Commons would be reached.

The Proposed General Railroad Law in New Hampshire.

The committee on railroads of the New Hampshire legislature, has presented an adverse report on the proposed general railroad law. The committee state that "even if the legislature has the constitutional power to thus delegate to an interested party an authority belonging to its own peculiar jurisdiction, we can not regard the exercise of such power as sound public policy. The practical effect would be that any one man desiring to construct a railroad through the heart of any city or village, or through any man's farm, homestead or place of business, may do so, although everybody else may oppose it and deem its construction unnecessary, injurious and detrimental to public and private interests; but it is apparent that notwithstanding the proposed law requires an association of twenty-five men, one man, with wealth and capital sufficient, may easily join with himself twenty-four others—no matter how subordinate and unimportant they may be—furnishing them money enough to pay for one share each in the projected corporation. The committee further say, that the proposed law might be used by powerful combinations of individuals or corporations for purposes of extortion and duress is very clearly evident. In addition the committee can not overlook the disastrous consequences of the inevitable derangement of the whole railroad system of the State, and the great injury that must result to the capital of thirty millions of dollars already invested in existing useful and needed railroads. It has heretofore been the policy of the State to charter independent railroads, leading into different sections, for purposes of local development, and to keep them from uniting with other roads, by lease or contract, without the consent of the State. The proposed legislation surrenders this duty and right to any railroad corporation organized under it, and gives it the power to consolidate itself with any other railroad in the State, or with which it may connect, at its own pleasure. The Legislature has by a vote of 169 to 118, indefinitely postponed the proposed law."

Miscellaneous.

Thirteen hundred immigrants arrived in New York Thursday.

The bishop of Manchester, England, has declined the deanery of Westminster.

Up to the 2d instant 192 persons have been imprisoned in Ireland under the coercion act.

The New Hampshire legislature has passed a bill exempting church property from taxation.

Khelat-I-Ghazal advises state that the Amer is preparing to resist the attack from Ayob Khan.

The proposed prohibitory law in North Carolina has suffered overwhelming defeat by the popular vote.

The Canada Temperance Act (prohibitory) is now in force throughout the whole of Prince Edward Island.

Spotted Tail, the Indian Chief, was killed by Crow Dog at the Rosebud agency on the 5th instant.

The Cornell University sculling crew were defeated by an Austrian club in a race on the Danube last week.

A Russian ukase has been issued granting financially assistance and freedom from taxation to men willing to settle in Nova Zembla.

A. D. Wheelock, a clerk of J. C. Walcott & Co., in Broad street, New York, robbed his employers of \$55,000 on Saturday, and has absconded.

General Maximo Jerez, the Nicaraguan minister to the United States, died suddenly in Washington Thursday afternoon, of heart disease.

The annual saving in interest alone by the refunding scheme adopted by the U. S. Treasury department, will be fifteen million dollars when it is completed.

John Dillon, M. P., one of the leaders of the Irish Land League, has been released from prison. He will at once resume his seat in the House of Commons.

The Perry House at Beach Haven, N. J., was burned at two o'clock Thursday morning. The guests, 250 in number, lost all their clothing, many barely escaping with their lives.

During the month of July there were ninety-eight deaths from yellow fever at Havana, and for the week ending the 5th instant there were thirty-six deaths from the same disease.

Eighteen barrels of apples were emptied on the pier of the Inman line of steamers in New York, on suspicion of having dynamite machines in them for Liverpool. No machines were found.

Haalan, the champion sculler, was a few days ago called to account for selling rum on Sunday. This is the man—a miserable rum-seller—over whom the papers and people go into ecstasies periodically.

The rumor that Pope Leo XIII has been invited to remove the Holy See to America, is declared to be without foundation; but it is now stated that the Pontiff purposes establishing his court in Malta, Spain.

The St. Gotthard tunnel can not again be ready for traffic before November, and perhaps not till several months later. The chief trouble exists in what is called the "windy stretch," a section under Andematt. It has collapsed on several occasions.

The opposing wings of the Republican party of Virginia held separate conventions at Lynchburg last week, and efforts to effect a compromise were unsuccessful. The "Straight-outs" finally adjourned without making any nomination, and the "Coalitionists" endorsed the Mahone platform.

The Association for the Reform and Codification of International Laws will hold a congress at Cologne, Prussia, beginning on the 16th instant. Delegates are expected from Germany, Austria, England, the United States, France, Switzerland, Belgium, Holland and Italy.

Reports of numerous murders by the Apaches in New Mexico are received from Las Vegas.

One hundred and twenty-eight died at Vera Cruz, Mexico, of vomit during the month of July.

The report is reiterated that the Spanish consulate at Stax was sacked by French troops at the recent assault on that place.

It is estimated by the Agricultural department that there will be a shortage in the yield of wheat the present year of 125,000,000 bushels as compared with 1880.

The decision of the sixth auditor of the Treasury in the Allman expedited start-note mail case, has been affirmed by Judge Lawrence. By this decision expedited routes will be allowed an increased percentage only on the original contract.

The assassination of Spotted Tail, of the Sioux nation, was incited by jealousy on the part of Crow Dog, his murderer. The assassin fled to Fort Niobrara for protection, but will be arrested by the United States authorities and punished for his crime.

Judge James D. Colt of the Massachusetts supreme court was found dead in his study, at Pittsfield, Tuesday evening, having committed suicide by shooting himself through the head with a revolver. He had been out of health since last winter, his malady taking the form of despondency.

The coroner's jury in the case of the three children of Charles Moody (colored), of Lake Village, N. H., who were burned on the evening of July 4, has returned a verdict that the children were murdered, and the house burned to conceal the crime. Moody and his wife were arrested and committed to jail to await the action of the grand jury.

An investigation resulting in the discovery of a large number of United States mail bags in use in the Canadian postal service, has caused quite a sensation in the Dominion. The matter seems, however, to have been settled. A contemporary says that the inadvertence of the Canadian authorities was not unlike that of the man who habitually mistakes another person's umbrella for his own.

Latest News.

The President is reported to have passed a more comfortable day Sunday than any since the surgical operation of the 8th instant. There was a marked change for the better, both in pulse and temperature, besides a decided improvement in the patient's appetite. The attending physicians are of the opinion that his progress toward convalescence will now be rapid. The Russian minister to this country has not as yet received instructions from his government relative to Hartmann, the nihilist. The latter is said to be stopping at Hamilton, Ont., under the assumed name of G. Black.—The war of Peru against Chile is to be continued.—It is reported that Mr. Gladstone will introduce the adoption of the Irish land bill by the House of Lords substantially as it was passed by the House of Commons.

"The enterprising firm of Hood & Co. are doing a rushing business in Hood's sarsaparilla, and Hood's Tooth Powder, both well known and appreciated by thousands who have tested their efficacy. The sarsaparilla has effected wonderful cures, not only in this city, but in various parts of New York, where its merits are known."—Ed. Lowell Daily Citizen.

Bural and Domestic.

SPONTANEOUS COMBUSTION OF HAY.

In reply to the queries of several correspondents upon this subject, we have no doubt that numerous barns have been burned down from spontaneous combustion. It is not to be feared that the cause is not to be found in the fact that the hay may have been put into the mow too green a condition. In case hay has not been fully cured in the sun, fermentation undoubtedly takes place, but the gas thus evolved is not one from which spontaneous combustion is to be feared. If, from a mow of such green hay, a gas should emanate that would ignite and burn spontaneously, then, on the same theory, what would become of the barns in which silos have been constructed, or into which ensilage, in a similar state of fermentation, is brought from the silo and allowed to remain for twenty-four hours, more or less, upon the barn floor?

The fact is, there is no danger to be apprehended from storing half-made hay, or even from storing grass itself, in the direction of generating an inflammable gas, provided always that neither dew nor rain nor moisture outside of that contained in the grass is present. It is perfectly safe to harvest green hay on a sunny day, if it has not been wet with dew or rain after cutting. On the other hand, if hay ever so well dried or made become wet by heavy dew, showers or long-continued rains, great care should be exercised in having this outside water dried off before housing the hay, or serious consequences may follow. In the first place mow, hay may be the result of this neglect in drying off the outside water; again, fermentation under these circumstances may be so rapid as to liberate a gas known as carburetted hydrogen, which gas may be generated in a multiplicity of ways, and containing a variety of different combinations. Illuminating gas, such as used in our houses and in the street lamps, is made by the action of steam and carbon. That gas which contains the most carbon emits the most light, while that which contains the most hydrogen gives the least light but the most heat.

The carburetted hydrogen will not ignite spontaneously except when the gas and the atmospheric air mix in certain proportions, and then the gas will frequently ignite two, three or four feet from the mow, and will sometimes move in even charred. This being the case, some unknown incendiary is charged with what appears to be a diabolical act. Barns, in which hay is contained in this peculiar state of ferment, are easily fired by lightning. It is frequently reported that lightning has struck a barn and set it on fire, when the fact is, the gas contained within the building was ignited by the lightning.

When there is reason to fear that a mow of hay, which has been exposed to heavy dew or rains after cutting, is generating a gas above the mow, the doors and shutters should be opened and the mow frequently ventilated. A large piece of old canvas or tarpaulin, wet and thrown upon the mow, would assist in excluding the atmospheric air, while the addition upon the top of the tarpaulin of a few inches of sods or loamy soil would also assist in keeping the air out, as well as in absorbing the gas as generated. If no tarpaulin or canvas can be obtained, throw on the mow a layer of dry straw or meadow hay, then a quantity of sods or loam, well stamped down. These precautions may save your barn and its contents when any attempt to remove the hay is made, or if the mow is to be burned, it will be certain to keep the fire on the mow. On the other hand, if you find your mow hot from putting in your hay a trifle green, though free from outside water, borrow no trouble, as there is no danger of fire nor the generation of any gas that may cause spontaneous combustion.—American Cultivator.

(From the Christian at Work.)

THE ARMY WORM. The only plan that has so far proved successful in checking the ravages of the army worm is that of digging trenches and pits. This consists in making a deep trench with a plow on the side of the field toward which the worms are advancing. In this trench pits a foot square are dug every three or four yards. The worms fall into these pits and are unable to get out.

WATERMELONS. Watermelon vines will not bear handling. The weeds must not be allowed to grow, and a footing as to choke the vines. Cultivation should be done late in the afternoon so that any roots injured by the hoe or cultivator may have the night in which to recover. Gather the fruit early in the morning before the sun is on the vines, if possible. If the melon is ripe it will give a metallic sound when tapped with the finger nail, the curl of the vine will be dead and the part of the melon next the ground will be white.

GUINEA FOWLS AND INSECTS. It is claimed that guinea fowls are invaluable for the purpose of destroying insects. On the extensive seed farm of Messrs. Landreth & Sons, Philadelphia, not a chicken is to be found, but a large number of guinea fowls are allowed the freedom of the grounds, and they rid them of all the insects. It is said they are less destructive to the product of the gardens than chickens, and that when they are suffered to have free access to them no gardener will be troubled with bugs or vermin of any variety. This is certainly a cheap way of getting rid of our insect bores, because guinea fowls are profitable to keep on the farm for their laying properties.

PACKING EGGS. There is a mode of packing eggs by which they may be safely carried any distance, and over rough roads, without any damage. And there is another mode by which they may be very easily broken. The secret lies in solid packing, with an elastic material between the layers. We have watched many barrels of eggs opened without a single broken one in them; and many badly packed, which we would not have handled had they been given us for nothing. The proper mode of packing, either in barrels, boxes, or baskets, is to place first a layer of long hay or straw three inches thick in the bottom. On this scatter an inch in depth of cut hay or straw, or chaff of oats, or whatever packing is used; then place the eggs on their sides, not touching each other, and when the layer is complete, spread over them and between them the cut straw or chaff two inches deep. Press this down gently with a piece of board, and put another layer of eggs, taking care that they do not touch each other.

PRESIDENT GARFIELD AND AGRICULTURE. In these days of anxiety for the life of the President all classes are interested, but the farmers have a deeper interest in President Garfield than in average presidents. Of the 30 presidents of the United States only three of them mentioned agriculture in their inaugural addresses, namely, Washington, Hayes, and Garfield. The latter said, "The interests of agriculture deserve more attention from the Government than they have yet received. The farms of the United States afford homes and employment for more than one-half of the people, and furnish much the larger part of all our exports."

As the Government lights our coasts for the protection of mariners and for the benefit of commerce, so it should give to the tillers of the soil the lights of practical science and experience."

HUMAN BLOOD.—On the purity and vitality of the blood depend the vigor and health of the whole system. Disease of various kinds is often only the sign that nature is trying to remove the disturbing cause. A remedy that gives life and vigor to the blood, eradicates scrofula and other impurities from it, as Hood's Sarsaparilla undoubtedly does, must be the means of preventing many diseases that would occur without its use. Sold by dealers.

SUICIDE AND DYSPESIA.
A most remarkable cure for dyspepsia, "Wells' Health Renewer." The greatest tonic, best bilious and Liver remedy known. \$1. Druggists. Depot, Lothrop & Pinkham, Dover, N. H.

DON'T DIE IN THE HOUSE.
Ask druggists for "Rough on Rats." It clears out rats, mice, bed-bugs, roaches, vermin, flies, ants, insects. 15c. per box.

DECLINE OF MAN.
Impotence of mind, limb or vital function, nervous weakness, sexual debility, &c., cured by Wells' Health Renewer. \$1. At Druggists. Depot, Lothrop & Pinkham, Dover, N. H.

Cephaline should be kept in all households. It is as harmless and far more effective than Composition.

Women that have been pronounced incurable by the best physicians in the country, have been completely 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. 213

From Weeks & Potter, Wholesale Druggists and Importers, Boston.

MR. F. W. KINSMAN: We must have some more of Adamson's Botanic Balsam, for they do say it is the best thing out. Please send us ten gross immediately by freight.

Yours very respectfully,
WEEKS & POTTER.

"The Gods Help"
those who help themselves." And Nature invariably helps those who take Warner's Safe Kidney and Liver Cure.

Pearl's White Glycerine leaves the skin soft, smooth, pliable and beautiful. Use Pearl's White Glycerine Toilet Soap.

DR. SCOTT'S ELECTRIC HAIR BRUSH. A good hair brush can not be bought for much less than the price for which Dr. Scott's electric brush can be secured. This brush, aside from the curative properties claimed for it, is a well made article, handsome in appearance and durable in every respect. It is not a metallic brush, but is made of pure bristles. It is claimed for this brush that it will cure dandruff, itching humors, and will prevent the hair falling or turning gray.—Boston Journal, May 28, 1881.

KEEP IT ON HAND. No Farmer or Teamster should be without Henry & Johnson's Aerial and Oil Liniment. It is invaluable in cases of cuts, bruises, sprains, &c., and in many other cases of man or beast.

Singers and Public Speakers should use Downes' Elitix, as it removes hoarseness and increases the power of the voice.

If you desire rose cheeks and a fair complexion, purify the blood by the use of Baxter's Blood-Purifier. 441

THE REV. CHARLES E. PIPER, formerly of Pittsfield, N. H., but now of Wakefield, R. I., writes: "I have used Baxter's Blood-Purifier in my family for over two years, and as a result have not called a physician in the whole time. My blood has been purified, and my health restored."

AGENTS AND CANNASERS
Make from \$55 to \$50 per week selling goods for E. G. RIDEOUT & CO., 10 Barclay St., New York. Send for their Catalogue and terms. 1594

THE MARKETS.

Boston Produce Report.

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

BOSTON, Saturday Morning, Aug. 13, 1881.
FLOUR. The market continues quiet. Jobbers are purchasing only in small way to keep up their assortments and appear to be indifferent about the high cost of wheat in Western markets and the increased cost of flour on the seaboard, but it is evident that with any more active movements prices must become equalized. The sales of spring wheat Patents have been \$68 10 @ \$70 00; and \$67 25 @ \$70 00 for No. 1 and No. 2; and \$67 25 for No. 1 and No. 2. The sales of winter wheats have been at \$6 25 @ \$7 25; and \$6 25 @ \$7 25 for No. 1 and No. 2. The sales of winter wheats have been at \$6 25 @ \$7 25; and \$6 25 @ \$7 25 for No. 1 and No. 2.

NEW WHEAT. The sales have been at \$5 25 @ \$6 25 for common and choice Western. CORN. Prices have again advanced. The sales of yellow have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

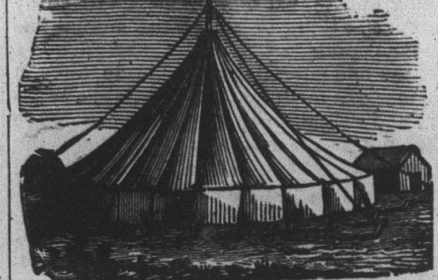
NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.

NEW CORN. The sales have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2. The sales of red have been at \$1 00 @ \$1 05; and \$1 00 @ \$1 05 for No. 1 and No. 2.



Tarrant's Seltzer Aperient.
A bad breath may result from acidity of the stomach, or from biliousness. In either case a few doses of
Tarrant's Seltzer Aperient,
administered according to directions, will supplant this unpleasant condition with a sweet and healthful one. It is a saline corrective, especially suitable for warm weather, and leaves the system strong to do its work of recuperation.

212 SOLD BY ALL DRUGGISTS.



Union Camp-Meeting.

The Union Evangelistic Society, of New York, have held two annual Union Camp-Meetings, one at Round Lake, N. Y., resulting, it was thought, in about two hundred conversions, and a large gathering at Ocean Grove, N. J. The following, among many other leading clergymen, participated in one or both of these meetings: Revs. T. DeWitt Tamm, John P. Newman, C. H. Fowler, Editor of the N. Y. Christian Advocate, A. B. Earle, Taylor, Lowrey, Saunders, Levy, Scole, Palmer, Hammond, Chaplain, McCabe, Bishop Fallows, &c.

The society now announce their third Union Camp-Meeting for Saturday evening, Aug. 27th to Sept. 5th, on the shore of the picturesque Lake Windingshoe, at Alton Bay, N. H., on the Boston & Maine railroad; also reached by steamers on the lake, and connecting railroad lines. The arrangement for Camp-Meeting tickets, or fare only by one way, are very extensive, which, with ample accommodations in the four hundred plain wooden cottages, besides tents, and the very low price for table board,—75 cents per day, only 50 cents to clergymen and their families, promise to make this a very large gathering. About 30,000 people annually resort to Alton Bay for religious worship to the earlier regular meeting, and it is thought the Union meeting, this year, will double the attendance. This meeting will be strictly union and absolutely non-denominational. For prices of round trip tickets from N. Y. and various places, full particulars, send by postal card for a copy of the Union Evangelist and Camp-Meeting Quarterly, and ask for one of our large, illustrated posters, if you will paste them in your chapel, post-office or R. R. station. Address the Secretary, Rev. H. A. KING, 301 Main St., Springfield, Mass.

SINNER AND SAINT.

By A. A. HOPKINS.

Author of John Brown, Wals and their Authors, Our Sabbath Evening, &c.

A story of intense dramatic interest and great power, in which enthusiastic discussion and practical methods of meeting the most pressing needs of the times, shed clear light on difficult problems. 12mo, extra cloth. \$1.25.

D. Lothrop & Co., Boston.

3000 Agents Wanted to Sell the Life of

PRESIDENT GARFIELD.

Including a full and accurate account of his brief but eventful administration; the great conflict with the "Stalwarts," headed by Conkling; the diabolical attempt to assassinate him, with full particulars of his case, one of the most critical and remarkable on record. The intense interest excited causes thousands to desire full particulars, hence this book must sell immensely.

Terms: Retail, Outfit 50c. Circulars free. Address HUBBARD BROS., Pubs., 10 Federal St., Boston, Mass.

THE PRINCE OF SONG.

Price, 75 cents each, by mail, \$7.50 per dozen by Express.

JOHN CHURCH & CO., 10 CINCINNATI, O.

No. 5, Union Square, New York.

The FEARLESS.

Is the only machine that received an award on both Horsepower and Thruster and Cleaner, at the Centennial Exhibition, was awarded the two last Medals given by the New York State Agricultural Society on Horsepower and Thrusters; and is the only Thruster selected from the vast number built in the United States, for illustration and description in "Appleton's Cyclopedia of Applied Mechanics," recently published, the standard work on the standard machine of this country. Catalogue sent free. Address: HAROLD HARDEN, Colchester, Schenectady Co., N. Y.

THE PRINCE OF SONG.

Price, 75 cents each, by mail, \$7.50 per dozen by Express.

JOHN CHURCH & CO., 10 CINCINNATI, O.

No. 5, Union Square, New York.

The FEARLESS.

Is the only machine that received an award on both Horsepower and Thruster and Cleaner, at the Centennial Exhibition, was awarded the two last Medals given by the New York State Agricultural Society on Horsepower and Thrusters; and is the only Thruster selected from the vast number built in the United States, for illustration and description in "Appleton's Cyclopedia of Applied Mechanics," recently published, the standard work on the standard machine of this country. Catalogue sent free. Address: HAROLD HARDEN, Colchester, Schenectady Co., N. Y.

THE PRINCE OF SONG.

Price,