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The Morning Star.

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THE SCIENTIFIC SPIRIT IN BIBLICAL CRITICISM.

BY PRESIDENT THOMAS GOADBY, D. D., of Chelwell College, England.

The literature of Biblical criticism and exegesis continues to show more and more how firmly the scientific spirit is laying hold of the best scholarship and theology of our time. The patient toil and suggestive hypothesis of Darwin have not more certainly modified our conception of the universe, than the labors and researches of Ewald, Wellhausen and others, are gradually transforming our conception of the Bible. If England has of late been the seat and source of the new impulse in physical science, Germany remains still in possession of the field of theological study and Biblical research. The ready resort of some enterprising Scotch students to German universities is yielding results likely to be of increasing importance in the history and position of Scotch Presbyterianism. Dr. Robertson Smith, by what he designates "an act of violence," has been distinguished as a college professor in the Free Church, but he reappears as an elder of the Church and a popular lecturer on Old Testament history and literature. His new work on the "Prophecy of Israel" contains a series of lectures delivered last winter and subsequently expanded, in which he applies the critical conclusions of the newer school of Biblical science, in the interpretation of four ancient prophets and the adjustment of their relations to Hebrew and contemporaneous history. These prophets are Amos, whose writings he regards as the earliest, Hosea, Isaiah and Micah. The new light the Assyrian inscriptions, recently found and translated, throw on Hebrew history, and the vast treasures of continental scholarship and criticism, seem to lie at Dr. Smith's command, and make his work a most valuable English contribution to the popularization of modern Biblical science.

Dr. Smith starts from the position so often and so eloquently urged by Ewald, that revelation is a treasure not won without effort and battle; a force in human conduct by first being a factor in human history; itself having a history conformed to the laws of human nature and limited by the universal rule that every permanent spiritual and moral relation obeys a principle of internal development. In interpreting the Old Testament in the light of historical truth, the first question to be asked, therefore, is not what may be read into it from the New, but what prophet and seer meant to themselves and their contemporaries by their teaching, i. e., what is its true natural and historical sense. This method of dealing with Revelation will enable us, it is said, to understand it better and make better use of it. Moreover, it will free it from many modern objections, and especially dispel preconceived ideas and traditional fancies, the growth of a false exegesis, and so form a sound scientific basis for dogmatic theology. In the course of his lectures, Dr. Smith shows that the apologetics of the last century, the popular conception of prophecy as the forecast in detail of human history, the general notions of Messianic preannouncements, and the whole idea of the Millennium as some hold it, must be remodelled and re-adjusted under the influence of sound historical exegesis. To the Hebrew mind the modern distinction between the natural and the supernatural was unknown; the Bible knows nothing of the narrow definition of miracle we have inherited from mediaeval metaphysics. The "wonders" of Scripture were not breaches of natural law, but works of God in nature and human life beyond man's wisdom or foresight to anticipate, or power to perform. The prophets vary the detail of their predictions; their worst anticipations are not always realized; what they looked for in one way comes in another; and many so-called Messianic passages had no reference whatever to the Messiah in the prophet's mind, notably Is. 7: 14—16, (cf. 8: 4) which means, "a young woman who shall become a mother within a year may name her child, 'God with us,' for before the babe begins to develop into intelligent childhood it shall be plain that there is a God in Israel in the judgments that shall descend upon Pekah and Rezin, Judah and Israel, and the necessity of return unto the God of Israel." Yet, further, the whole idea of the Messiah and his times grew up gradually from the straits and needs of Israel's situation and history; and when the future was conceived, it took shape and form from the past and was seen only as the revived and resuscitated ancient Davidic glory of Israel; but no sane thinker can seriously imagine that Tyre will ever again be the emporium of the world's commerce or Jerusalem the seat of universal sovereignty.

There is very much in Dr. Smith's book that merits careful and sober thought. That revelation has entered into human history and left its annals and its literature which must be investigated and interpreted on scientific and critical principles, cannot be doubted, at least

among Protestants; and the freedom to apply the historical method in dealing with the Biblical records should not be denied to honest, conscientious scholarship. But there is still not a little that at first sight shocks our feeling, and tends to lower our regard for Scripture. The glow and enthusiasm of Ewald lighten rather than diminish our reverence for the Bible while he reconstructs it before our eyes; but the plain speaking of the Scotchman, without his national *perfidium ingenium*, takes us aback. To read of the "so-called blessing of Moses"; to be told that Elijah's words are handed down "with the freedom ancient historians habitually use"; to be informed, "New Testament writers do not help to understand what a *fact* meant to him and his contemporaries"; to learn also that "the Hebrew notion of sin does not necessarily involve moral guilt, only forensic liability," and that the idea of holiness was "equally familiar to Hebrew and heathen," and not necessarily indicating "a moral attribute," since "holiness and immorality may go side by side"; all this, and more of the same sort, act upon us like a cold bath; and happy will it be for us if we are braced up anew thereby to grasp with fresh energy the eternal elements of religious and evangelical truth, dimly realized in the broken and fragmentary revelation of the prophets, fully revealed by Jesus Christ, needing no preconceived theory of Biblical inspiration or evidences of miracle to establish, but interwoven with the facts of Christian history, verified in the experience of Christian faith and life.

Chelwell College, June 6.

THE UNPARDONABLE SIN.

BY THE REV. J. M. BAILEY, D. D.

The idea of a sin that has no forgiveness seems very enigmatical or absurd when taken in connection with the rich and universal provisions of the atonement of Christ. Strange as it sounds, and as much as it seems to conflict with the spirit of the gospel, it is nevertheless true that inspiration explicitly affirms it. On the strength of this testimony it is very natural for sensitive minds to imagine that they have already committed it and are exposed to its terrible punishment. This fear, however, instead of being dangerous is rather to be regarded as a hopeful consideration. Feeling and anxiety are unmistakable indications that the Spirit has not utterly forsaken them—that there is still opportunity to repent, believe and be saved, which ought immediately to be improved.

We do not suppose that the Scripture statements on this question were designed to be obscure or equivocal. The connection and form of expression give evidence of its great value as a warning to the future. It is declared to be absolutely unpardonable—a sin that "shall never be forgiven"—neither in this world nor in the world to come. It is as strongly and unequivocally asserted that "all sins shall be forgiven unto the sons of men and blasphemers wherewithsoever they shall blaspheme" with this one exception—the sin against the Holy Spirit. There must be something peculiar in this sin or in its commission to render it a solitary exception to the universal proclamation of pardon. When, by whom, and how is the sin perpetrated?

John informs us that in his day "the Holy Spirit was not yet given because that Jesus was not yet glorified." It was so, the sin against the Holy Spirit had not then been committed and could not be until Jesus was glorified and the Spirit was sent on his specific mission; so that these terrible utterances of Christ in regard to this sin had reference to the future exposure of his followers in the dispensation of grace. After Christ's resurrection he breathed on the apostles and said, "Receive the Holy Spirit," and promised that after his departure, the Comforter, which is the Holy Spirit, should come to convince "the world of sin and of righteousness and of judgment," which was accordingly fulfilled.

The Holy Spirit had been sent before on special missions. John the Baptist according to promise was filled with it from his birth, and the disciples were miraculously filled with it on special occasions, but he was not yet given to abide with them as a constant teacher, helper and reprover. This office was not yet established; and on this account John says, "The Holy Spirit was not yet given." This was to be the last crowning dispensation of grace that would ever be given to the world. Men might be forgiven for all kinds of blasphemy against the Son of whom they were guilty, but under this dispensation the same treatment of the Holy Spirit would be fatal—it would be unpardonable.

This sin is represented as in the future. "He that shall blaspheme against the Holy Spirit, hath never forgiveness." If the Pharisees had already committed this sin the statement would have been different, and implied it; and Christ would not afterwards have prayed "Father forgive them; they know not what they do;"

and Peter would not have exhorted them to "repent and be converted that their sins may be blotted out." Neither would Paul have declared unto them when inspired "that through this man is preached unto you the forgiveness of sins." These passages imply that they had not committed the sin which placed them beyond hope, but the spirit manifested showed that they would be in great danger of it when the dispensation of the Holy Spirit should come.

Athanasius, one of the Christian fathers, defines it to be a sin committed after baptism. How this is especially against the Holy Spirit, it is difficult to perceive; and besides, we learn from Scripture that common experience that as a matter of fact such sins have been and still are often pardoned. If it were not so, how hopeless would be our condition!

Origen, another of the fathers, thinks it is the denial of Christ's divinity; but it seems to us that this would be more emphatically a sin against Christ—which he himself says is not unpardonable.

Chrysostom, still another father, fancies that he has hit the right interpretation—and others follow him—when he suggests that it means charging Christ with working miracles by Satan. "Because they said he hath an unclean spirit," as one of the evangelists has it. It does not say that they had committed that sin, and there was an example of it. If it had, there would be some ground for this interpretation; but it simply cautions them against the future commission of it when the dispensation of the Holy Spirit should be made, as we have already shown. Moreover the charge is aimed directly and specifically against Christ, impugning his motives and implying his hypocrisy. It is evidently "speaking against the son of man," and Christ says of that, in so many words, "It shall be forgiven."

These and many other fancied interpretations fail to satisfy the conditions of the statements and the minds of most inquirers.

One more father, Augustine, defines it to be "obstinate and final impenitence," about which we shall have more to say before we close. These discussions show that it was a matter in which the early disciples of Christianity took an interest; and some of their interpretations have obtained in modern times, which speaks well for their theological research and acumen.

NEW YORK LETTER.

NEW YORK, June 22.
Michael Davitt—His opinion regarding the course of Minister Lowell—The Strikes—Off for the coming places—Religious services at Coney Island.

Notwithstanding the thermometer was for a few days among the nineties, this great "Irish City" was profoundly stirred at the advent of Michael Davitt, the founder of the Land League. This gentleman's visit is for the purpose of explaining his present position as to the Irish question. Some grave charges have been made against him; particularly, that he is opposed to Parnell. A large majority of the Land League of America tolerates no one who does not acknowledge the leadership of Parnell. Mr. Davitt pleaded "not guilty" before an audience of some 2,000, assembled in the Academy of Music on Monday night, to the twelve grave charges which have been filed against him. At the commencement of the meeting, there seemed to be in the audience quite a crowd against him; but before he finished his speech this grave arraignment "vanished into thin air," and he had captured all the considerate people present, and the "wild Irishmen" were silenced. Mr. Davitt, in conclusion, gave his view of the duty of the hour in the following terse and emphatic words: "I should say that the whole duty of the hour is loyalty to the Land League movement. Fidelity to Parnell's leadership as long as Parnell is true to the Land League and Ireland, and no longer; just and kindly tolerance of opinions, within proper latitude, in the effort for sound regeneration; a firm front in opposition to landlordism; thorough and unqualified disapproval of assassination as a means to helping Ireland; with a resolve to conduct the movement on both sides of the water so as to win the sympathy of Americans, and the respect of the civilized world; and thus eventually secure the aspirations of the Irish race." We can not but hope that good will come from Mr. Davitt's visit.

The reporters got hold of Mr. Davitt on his arrival, before any of the committees who were hunting him up found him; and these inquisitive gentlemen asked his opinion of Mr. Minister Lowell now at the Court of St. James. Said Mr. Davitt, "My opinion is, that from Mr. Lowell's known sympathy with all good causes, and oppressed peoples, he would hesitate to do anything to offend the Irish." Clearly this gentleman has no fear of the New York Board of Aldermen before his eyes; and evidently he does not sympathize with those frothy members of Congress who want Mr. Lowell recalled.

While strikes have been numerous in some parts of the country, New York has been congratulating itself that the epidemic did not reach here. On Monday, however, 3,000 men along the river fronts quit work. This is rather a serious business, as it prevents the departure and the receipt of freights, and will soon be felt in

all branches of trade; in addition to this strike on this side of the Hudson, 400 freight handlers on the Erie, in Jersey City, struck for more pay. These poor, hard-working fellows only receive seven cents per hour, and they demand twenty cents; and this to be paid to them only while they work. It is a burning shame that W. H. Vanderbilt, and others like him, should refuse, at such a time as this, when provisions, rents, etc., bear the price they do to-day, to accede to this demand. These rich men and capitalists would do well to read the fifth chapter of St. James's epistle. "Go to, ye rich men: weep and howl!" etc. That a God in heaven cannot sleep forever.

The various steamers and rail cars leaving this city for watering places down the Bay and up the Hudson, seem to be well patronized. Crowds are pressing in every direction, especially on the Sabbath. The absence of the many thousands who are gone away for the season renders the church gatherings exceedingly thin. An attempt was made last Sabbath to have religious service at Coney Island, and while there were many thousands on the island, the congregation of worshippers was less than one hundred.

THE PRESS.

The rapidly increasing tendency to make all religion depend on personal experience rather than on intellectual opinions or credal subscriptions, reveals a new danger to the spiritual life. While the conscientious and tenacious holding of a creed may not help keep one's piety from degenerating into formalism, and may be preserved even in great declension, self-conscious "experience," dependent on religious feeling and waiting on God's special and personal inspiration, may about as readily degenerate into a state of mind morbidly sensitive or callously indifferent. If our chief light is that within us, and that light be obscured or extinguished, how great the darkness! We cannot forget how some who have eloquently, persistently and influentially insisted on the life of a believer as separate and distinct from his creed, have miserably failed in living as they ought. Our lips have often been closed with shame and our heads hung down over the easy immoralities of many who professed to have entered on a "higher life."—*Advance.*

The pulpit must not forget nor obscure the fact, that its province is spiritual. There is need in the pulpit of culture, of mature thought, of ideas, of accomplishments. Lacking these, the man of average thought will not hold the pulpit in that respect, and listen to it with that deference, needful to the proper results of the preacher's work. But the dominant business of the preacher is not to deal in ideas, to impart knowledge, to quicken understanding—all these being vital as tributaries, the business of the pulpit is to deal in things spiritual—to address the heart; to reach the intellect through the heart; to reach the intellect in order to reach the heart. Lectures on roses, theorizing upon mosses, "expounding the constitution," dilating upon the laws of health, unfolding the suggestions of the material universe—invaluable as props and staging, are, as subject matter of sermons, an abomination.—*Christian Leader.*

The majority of English people now find their chief out-door pleasure in horse-racing, pigeon-shooting, fox-hunting, dog-racing, cricket, lawn-tennis, boating and bicycling—against the latter of which nothing can be said, provided seasonableness and moderation be observed; whilst their indoor amusements consist mainly in theater-going—low comedy and burlesque being the principal attractions—listening to the ribaldries of the music-hall, gluttonous eating, and immoderate drinking. A great minority have sunk even lower than this, and wallow like swine in the filthiest licentiousness and lust. The glaring and palpable fact in connection with our national amusements is that those of them which are most sensual, immoral, and debasing are also most popular.—*Christian Commonwealth of London.*

Somebody has found out that the value of the kid gloves imported into New York city alone, every year, is ten times as great as all that goes out from the missionary societies in America. Suppose it is so, who wants to see his wife or daughters with bare hands or cotton gloves? After all, thousands of people, as far as we can see, would suffer if American ladies did not use the products of their industry. It really may not be so spiritual a work but it is a very needful one thus to serve the nations. The kind of statistics given above are good material for "gush."—*Baptist Weekly.*

Mr. Edwin Arnold has called his beautiful poem on the founder of Buddhism, "The Light of Asia." A more truthful though less poetical appellation would have been "The Moderated Darkness of a portion of Asia." For how can that be called "Light" which does not illumine? And that morally and religiously Buddhist Asia is a "dark continent" second only to Africa, who will deny? The stream cannot rise higher than the fountain, and while we may credit Buddhism with having in some Asiatic countries moderated the darkness which unbridled sin brings on the race, that those countries are not yet enlightened morally must be directly attributed to the defects of Gautama's teaching.—*Rev. M. L. Gordon.*

Rev. W. F. Bainbridge, in his book, "Along the Lines at the Front," noticed in another column, thus speaks of the views advocated by the Plymouth Brethren, Perfectionists and Higher-Life Christians, whose influence and doctrine he encountered in some of the missions to China:

With special facilities both at home and abroad to study this phenomenon; having prayerfully and carefully watched it in England, Germany and India; having met more than forty of its representatives in China; having entertained many of them in my church at home; and having lately mingled in their grand rally at Ocean Grove, where the official report claims "five hundred sanctified" last year,—I am compelled to testify in the interest of truth and in the welfare of Zion that the movement is largely a delusion and a snare. Good men and women are thoroughly deceived by some of its theories, and are doing all they can to propagate them. But thus they do violence to God's word; they antagonize the overwhelming judgment of the Christian church, and up to the measure of their ability introduce discord and weakness into nearly all home and foreign evangelization.—*Christian Secretary.*

It is quite time to put aside the idea that because a man is simply pious he is to be made a public teacher of religion. No man should take that office upon himself who has not a religious mind and who does not give it the full consecration of his intellect; but it is the best type of men who are needed to-day,—men without whom the interests of religion, regarded from the human point of view, must greatly suffer. It is idle to expect the best men to enter the ranks of the clergy when they are likely to be ignored by the demand for mediocrity, but the period of mediocrity will not last forever, is, in fact, now on its way to an end, and the prizes of position, the prizes which seize hold of one's whole life, the prizes which in the interests of God and man are worth striving for, the prizes without which, whether in or out of the church, no man gathers up his full strength for a great contest, were perhaps never so nearly within the grasp of a large number of truly able and consecrated young men as they seem to be now.—*Boston Advertiser.*

CONDUCTING A PRAYER MEETING.

It may be interesting and helpful to pastors and laymen to know how the daily prayer meeting is conducted at the rooms of the Young Men's Christian Association in New York. The following leaflet, entitled "Hints to the Leader," is put into the hands of the person in charge, and constitutes his guide. Here are the contents:

BE PROMPT.
The following order is usually observed, but must not be understood as binding, for where the Spirit of the Lord is, there is liberty." 2 Cor. 3: 17.

1. Singing.
 2. Prayer.
 3. Reading of the Lesson.
 4. Remarks by the Leader.
- A few pointed remarks are made on the subject of the Lesson, and the opening exercises do not exceed fifteen minutes.
5. Extreme brevity and pointedness in the exercises are urged by the Leader.
 6. About the middle of the meeting an opportunity is afforded those who desire prayers for themselves or others to signify the same by raising the hand; this is done while the Leader remains standing and the Christians present are engaged in silent prayer.
 7. At intervals give out one or two verses of a hymn.
 8. In case of any debatable suggestion or proposition by any person, say: This is simply a prayer meeting, and that would be out of order. Call on some brother to pray.
 9. Give out the closing hymn in time to let the people depart by—o'clock.
 10. Benediction or Doxology.
- Suggestions to the Meeting:
Prayers or remarks should not exceed five minutes.
Not more than two prayers or two addresses should follow each other.

It will, beyond question, be one of the grand elements of the joy of heaven that it will be a state of infinite leisure. We do not mean laziness, a state of entire inactivity. But while ceaselessly and tirelessly active, unfettered then as we are not now, we shall not be under the compulsion of the spirit of hurry that so marks our life now. So fervent is our life in these days, so many engagements press upon all of us who are willing to work, that it is rarely that we can sit down for comfortable and leisurely intercourse even with intimate friends. We can exchange a word with them on the wing, as it were, but for more than that there is scarcely any leisure. This perpetual hurry, while it has its advantages in stimulating to enlarged activities, has its drawbacks as well. And so, we repeat, the abundant leisure of heaven presents an attractive prospect. No more of "life's fitful fever." Ceaseless, tireless, holy activity; but infinite duration in which to put it forth! The very thought rests us in the hurried round of our toilsome and distracting activities!—*Illus. Chris. Weekly.*

Emanculate the New Testament by taking from it the penalty for sin paid by a Divine Saviour, open the door for a second probation for the heathen, do this in your own pulpits, and in less than a generation you will scuttle every missionary ship and palsy the hand of every standard bearer on the foreign field.—*Rev. Dr. G. H. Gould.*

A HEROIC LIFE.

BY THE REV. A. L. GERRISH.

There are many heroes and heroines in private life; many members of Christ's Church, who in the common affairs of life show forth his spirit as fully and clearly as Paul the apostle or John Rogers the martyr. But now and then there appear characters which by the opportunities of the age and the peculiar fitness they possess, to grapple with certain ideas, are raised into prominence, and they no longer belong to a certain church or state, but become the property of our common humanity, administering to its various wants and teaching it important lessons.

Such a character was Mrs. Amaraney Sarle, who died in Providence, R. I., April 4, 1882, in her 70th year. She was born in Greenville, R. I., and was baptized and received into the Olneyville Free Baptist church by the Rev. Martin Cheney, Sept. 10, 1837. For many years she was an ardent worker in the Anti-Slavery cause. Anti-Slavery headquarters for Rhode Island were established near the center of the city, where the workers gathered in council, to lay plans to distribute literature, and send out lecturers to every school district in the State. For a dozen years or more, Sister Sarle was the honored Secretary of the Board and had charge of the rooms at the headquarters. Here she became acquainted with all the Anti-Slavery men of her State, with Garrison, Phillips, Douglass, the Hutchinson family, and many others whose memory she cherished to the closing hours of her life. In the days of the Fugitive Slave law, she was very active in passing over the underground railroad those whose love of liberty had prompted them to attempt an escape from slavery to the land of freedom, and whose only guides were the North Star and a few such men and women who were watching for their approach and preparing for their comfort and for the completion of their journey. Many of these fugitives chose to remain in Providence. For such, homes were secured, employment and the means of subsistence, until they could sustain themselves were obtained. Mrs. S. was faithful and true to her high convictions of duty. In every colored person she saw the image of her Lord, and though it brought upon her abuse, ostracism, and contempt, she bore all for her Master's sake. But in the progress of events the occasion for this kind of work passed away. Slavery died, consigned to its doom by its own friends. But the Christ-like principles which had been the mainspring of her life did not die while she remained.

It was her delight to seek out the poor, the sick and the needy, and administer to their wants. The shelter for colored children in Providence had in her a friend for over twenty years. She was interested in the home for aged women in the same city for a number of years. She solicited annually large amounts of fruits, vegetables and supplies for these institutions. The work among the freedmen of the South was particularly interested in. A sister from a Baptist church in Providence went soon after the war ceased to labor among the freedmen at Beaufort, S. C. For many years she collected \$100 per year, chiefly in the Olneyville and Greenville churches, to aid her in her work. The Roger Williams and Martin Cheney rooms at Storers College were hastened on to completion by means of funds which she raised. She also was instrumental in relieving private suffering in scores of instances.

Her personal means were small, but she was able to present her causes to those who had means, in such a manner that she rarely failed to obtain what she desired. She was small of stature, not prepossessing in appearance, but brilliantly eloquent when pleading the cause of the oppressed and needy. She succeeded because she was so unselfish. She rarely thought of her own comfort and has been known to walk fifteen or twenty miles in a day to perform acts of kindness and relieve distress. The reader may be anxious to know whence came her inspiration for her work. Our partial answer is, From the Word of God. She had read it through in course sixty-nine times, and was engaged in the seventieth reading at the time of her death. She had read it once for each year of her life. Sister S. was witty and sarcastic when occasion required, and if any were so foolish as to join battle with her against the truth they generally retired discomfited. She was nevertheless of a sweet spirit, was known to a very large circle in this State, and died lamented.

At her funeral, April 9, not less than one thousand persons from all quarters were present. The services were conducted by the pastor of the Olneyville church, assisted by Revs. J. M. Brewster, D. R. Whittemore, and Dr. Bowen of Lewiston, Me. The record of such a life contains lessons for coming generations. Hence we have written this imperfect sketch. We are pleased to know that Rev. W. F. Davis is preparing a biography of Sister S., which will set forth more fully her characteristics and the record of her life.

The widest field of duty lies outside the line of literature and books. Men are social beings more than intellectual creatures. The best part of human cultivation is derived from social contact; hence courtesy, self-respect, mutual toleration, and self-sacrifice for the good of others. Experience of men is wider than literature. Life is a book which lasts one's lifetime, but it requires wisdom to understand its difficult pages.—Dr. Smiles.

THE SURVIVAL OF THE FITTEST.

BY THE REV. Q. C. HILLS.

It is interesting to witness the triumph of a noble sentiment or truth, after a long struggle against opposing influences, whether in the realm of science, of human rights, of morality, or of religion. Ideas born in some far-seeing mind may be rejected for a time, and yet be ultimately received as being of real practical value. Is it not true in our nation, after a hundred years trial, that the ideas of Hamilton and Washington, that a strong central government by the people is demanded that the people may enjoy protection with personal liberty, are triumphing over those of Franklin and Jefferson, who were equally zealous in destroying monarchy but not so wise in constructing a government for the centuries?

In our religious efforts and plans for extending the Redeemer's kingdom, all are not equally ready to take in the wisest and best plan, but as all are desirous of the best results we, in time, come together on the unifying and effective plan. In our missionary work, the relation and work of both the parent and local Mission Boards, this result will no doubt be reached, that a percentage of the funds raised regularly by the local societies will, as it ought to, be paid into the treasury of the parent society which is the oldest, the central, and the most permanent society. So long as there is a Free Will Baptist denomination, the parent Home Mission society must, in the nature of its relation to the whole field of effort, continue to exist. If a local society fail we hardly miss it, but take the parent society from us, and we die. That there are points in which each respectively excel, there can be no doubt. The parent Board excels in its knowledge of the whole field. This is their study. They are not confined to a State or two, but theirs is the wide field of a grand division of the globe. Again, it begets unity of plan and effort throughout our entire borders. The drawing together in brotherly effort is of great advantage. Then, the parent Board plants its standard in the regions beyond, while the local societies expend their funds within their own borders. Its permanence, also, makes it the better fitted to receive bequests and wills, a matter of much interest in the final disposition of property. In general missionary work the parent society can much more effectively engage.

Local societies can call out more efficiently the means for church building. This may be done in many ways. Evangelical work also more naturally comes within their department of work. Also they are a medium of communication and in making known the special needs of important interests. They are also agents to the parent Board in setting bequests.

With a clear and well defined purpose and polity our people may accomplish much greater work in the future than has been accomplished in the past, really great as that work is. Our Maine brethren have set us an excellent example in voting a third of their receipts to the parent Board. Occasionally an interest presents itself, as the Boston church at present, that appeals to the heart of every friend and member of the denomination. The Boston church has taken the forward step; let us stop in the midst of our heavy burdens and divide our mite with her. New England is the "mother of us all," and who of us are not justly proud of our parentage and denominational origin?

"THE GOSPEL IN ALL LANDS."

BY THE REV. A. H. MORRELL.

This exceedingly valuable weekly missionary publication, unsectarian, ought—permit me to say with emphasis—to be found in every minister's home especially; and in as many others as possible. It is possible to have it in every minister's possession.

Dear brethren, how can we feel the interest we ought in the immensely extended work of missions among the nations, unless we take the pains to become acquainted—to a reasonable extent—with the wants of the field, "which is the world?" If you employ a mechanic, you do not expect him to make a good job, without tools. The minister's helps to information are his tools. Without such information, he can not be interested in his own soul, nor can he, as a matter of course, interest and quicken the church of God into zealous life for the good of others. Now, please, permit me again to commend to you *The Gospel in all Lands*. "Price to clergymen, theological students, mission societies, and all others, is \$2.00 a year; \$1.00 for six months; 50 cents for three months; and 25 cents for one month." You can send to Eugene R. Smith, 74 Bible House, N. Y. City, and receive a specimen copy free. Better send for it for a year, or at least for three months.

Do you say, "I am too poor to obtain it;" rather say, "I can't afford to be without it;" and then eat less, drink less, or do without something you need less, and in that way you can secure it. The inspiration to your own heart alone, will wonderfully compensate you, and then the good that will follow to your people, who can estimate!

If any desire to communicate with me, in regard to this matter, I will with great pleasure, give to them any information in my possession they may desire.

Chepachet R. I., June 15.

UNPROSPEROUS CHURCHES.

It is not uncommon to find a church which has existed for years without any indication of growth and prosperity. This is especially true of those in villages and the rural districts. They have the name of life and that is all. Our fathers would probably have meekly relegated such a state of things to the Divine will, waited patiently for the Lord's time to come for better days, and made no effort toward reaching them. If we do not seek to evade the responsibility by ascribing a lack of prosperity to the Lord, we are nevertheless often wonderfully "at ease in Zion" under circumstances that ought to occasion profound solicitude.

Many causes hinder the prosperity of churches. The members who commence a church often have idiosyncrasies which work evil for a generation. Some are very tenacious on matters of denominational faith. They expect every convert to see things just in the same light as the most experienced Christian. They upbraid all who are "weak in the faith" and their intolerant spirit makes the church a narrow place. Others think it is very needful to maintain the purity of their fellowship and to show their separation from the world by a constant fastidiousness against all kinds of diversion and amusement. They look for everybody to be manifesting spiritual-mindedness at all times and in all places. They not only give a reason for the hope that is in them to those that ask for it, but they volunteer it in a most aggressive fashion.

Not a few churches suffer because of the dissensions of their members. Many a church gets a reputation for being quarrelsome, and though the particular trouble which occasioned it may have occurred years ago, yet the memory of it survives in the community and is constantly injurious. Many people never change their membership, though they live in a place for years, because of the unfavorable impression they have of the spirit of the church to which their residence makes them contiguous.

Oftentimes, undoubtedly, the inconsistent lives of leading church-members are a stumbling-block. A man may not be guilty of glaring immoralities, but little meannesses and sharp dealing may create prejudice against a church. Especially is such prejudice likely to exist when such a delinquent is visible in prayer-meetings, and in religious speeches in season and out of season. It may seem paradoxical, but it is true that not a few churches would have a prospect of healthy life if they would only die. At least they need such pruning that scarcely anything would remain. Many a church would be profitable if prominent members were less conspicuous. But the great need of most of these churches is not that they should be pruned, but that they should be sown. As to the causes of their low estate, and not a few would be helped if they would put themselves in sympathy with the community by frank confession of glaring evils and by proclaiming their purpose to forget the things that are behind and make a new and more perfect consecration of themselves to the Lord's service. Only thus can prosperity be anticipated.—Bapt. Weekly.

Harper's Weekly of April 8 contains the statement that opium smoking has increased very rapidly in New York City within a few months, and that the persons who smoke are not Chinese, but Americans, and that the smoking dens which they visit are kept by Americans and are made very attractive by their costly furniture, colored lights and various other devices. Albany consumes annually 3,500 pounds of opium and 550 ounces of morphia, four-fifths of which is said to be consumed by women. The vice-president of the Illinois State Temperance League gives local statistics of towns in Illinois, Indiana, Ohio and Kentucky, in which there are from three to six opium eaters in every hundred of population. It is reported that in some of the country towns of New England morphia is sold by the grocers in large quantities. It is a significant fact, in this connection, that some of these towns are within the districts where prohibitory liquor laws have been most successfully enforced.

It is said that the first white man in America began smoking opium in 1868, the second in 1871. Now it is computed that more 6,000 American men and women smoke it, and that there are opium dens in all the principal cities.

These facts are sufficiently significant to arrest public attention, and especially the attention of temperance men. It will be a lamentable result, should we succeed in prohibiting traffic in intoxicating drinks in all the States, and even obtain national legislation prohibiting the manufacture and sale of all intoxicating drinks, if, after all, we find that the demon of opium has succeeded to the demon of alcohol, and another and still more difficult battle has to be fought with a more terrible foe than the one we have, with great difficulty, conquered.—Chris. Standard.

I am tired of hearing people say that they prefer to worship God in the fields in summer, by the side of some babbling brook. What if they do? We are not permitted to live for our own pleasure, but for the glory of God and the good of the world. United worship in the sanctuary makes the world better. Therefore we have no choice in the matter. It is our duty to attend the house of God regularly.—Rev. E. E. Hale.

FROM MRS. MULOCK CRAIK.

There comes a time—to some earlier, to others later—when faith has to take the place of hope, and better even than bliss is consolation.

Many a man has so conquered himself, for duty's sake, that the work he originally hated, and therefore did ill, he gets in time to do well, and consequently to like.

To accept the inevitable; neither to struggle against it nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early, and the learning of it is sure to be hard; but she will never be a really happy woman until she has learned it.

Generally speaking, men get over their love-sorrows much easier than women. Naturally, because life has for them many other things besides love; for women, almost nothing.

It might be a nice question for some modern Court of Love to decide—which is the bitterest lot, to cling through life to a love unfulfilled, or to have attained one's heart's desire, and found the object not worth possessing?

It is nothing harder than a lava stream grown cold.

In every age, evil as well as good takes root downward and bears fruit upward. All reformations, as well as all corruptions, begin with the upper class and descend to the lower.

The very first lesson a parent has to learn is that whatever he attempts to teach, he must himself first practice. Whatever he wishes his child to avoid, he must make up his mind to renounce; and that from the very earliest stage of existence, and down to the minutest things. In young children the imitative faculty is so enormous, the reasoning power so small, that one cannot be too careful, even with infants, to guard against indulging in a harsh tone, a brusque manner, a sad or angry look. As far as is possible, the tender bud should live in an atmosphere of continual sunshine, under which it may safely and happily unfold, hour by hour and day by day. To effect this there is required from the parents, or those who stand in the parents' stead, an amount of self-control and self-denial which would be almost impossible had not Heaven implanted on the one side maternal instinct, on the other that extraordinary winning charm which there is about all young creatures, making us put up with their endless waywardness, and love them all the better the more trouble they can give us.

The lesson is sometimes learned very early. It is shrewdly said, "At three we love our mothers, at six our fathers, at twelve our holidays, at twenty our sweethearts, at thirty our wives, at forty our children, at fifty ourselves." Still, in one form or another, love is the ground-work of our existence.

The fact may be very unromantic, but it is a fact that a too large dinner, or a false step on the stairs kills much more easily than a great sorrow. Nature compels us to live on, even with broken hearts as with lopped-off members. True, we are never quite the same again; never the complete human being; but we may still be a very respectable, healthy human being; capable of living out our threescore years and ten with tolerable comfort after all.

A healthy temperament, though not insensible to sorrow, never revels in it or is subdued by it; it accepts it, endures it, and then looks round for the best mode of curing it. We can not too strongly impress on the rising generation—who, like the young bears, have all their troubles before them—that suffering is not a normal but an abnormal state; and that to believe otherwise, is to believe that this world is a mere chaos of torment made for the amusement of the omnipotent—not God, but devil—who rules it. Pain must exist—for some inscrutable end—inseparable from the present economy of the world; but we ought, out of common sense and common justice, and especially religion, to regard it not as the law of our lives, but as an accident, usually resulting from our breaking that law. We can not guard against it, in degree; and we never need wholly succumb to it till we succumb to the universal defeat, death, preparatory to the immortal victory.

Every feeling which rises in the soul has its own signal in the body. If our eyes were fine enough, if our minds were sensitive enough, we should see the face and carriage of men going through endless variations, as the soul moves thro' all its affluents moods. Now we see only the extreme manifestations. Fear, rage, hate, love, mirth, are discernible at their full tides. Finer natures perceive their remote conditions, their subtle influences; but it is a feeling, a mere blind consciousness or change of difference rather than a defined perception.—Beecher.

Never tell me of the pang of falsehood to the slandering; nothing is so agonizing to the fine skin of vanity as the application of a rough truth.—Butcher.

Long prayers, though often suited to the needs of the soul in some of its states, are not necessarily effectual because they are long. Earnestness, spirituality, faith, though they find a place in brief expression, are referable to length joined to cold indifference. Wesley's words contain the key to successful prayer when he says, "Whenever thou attemptest to pray, say, 'I be thy one desire to commune with God, . . . to pour out thy soul before Him.'—Zion's Herald.

Missions.

Conducted by the Rev. G. C. Waterman.

IS IT SO?

We trust that our readers read and meditated upon the editorial note in the last *Star* in regard to the decline of interest in Foreign Missions. The experience and observation of Rev. Dr. Washburn entitle his opinion to great weight, and the counter-statement by the *Independent* is carefully prepared. We can not help feeling that the opinion expressed in the editorial note in this paper is in the main correct. The number of individuals who are deeply interested in Foreign Missions, and who are giving regularly for their support is larger than ever before, but there is in most of our churches a larger percentage of members who feel no sort of interest at all in that work than there was twenty-five years ago. We should be glad to believe that this is not so, but it certainly seems so to us. We have allowed other things, good in themselves, to engage our attention and have neglected to cultivate the genuine missionary spirit. We have exercised our spiritual powers in certain directions but have not applied them to this work as we ought. We have lost sight of its importance in our zeal for other departments of Christian service. We are in danger of becoming narrow and special, and we should be broad and general. We need the expanding influence of a fervid interest in and regular devotion to the work of evangelizing the whole world; we need to feel that the mission of our Saviour was not simply for us and those about us, but for all mankind. We need to guard against the belittling influence of narrow sympathies, narrow plans of work and a narrow range of Christian activity.

CARE OF FEEBLE CHURCHES.

No subject awakened more interest at the recent session of the New Hampshire Yearly Meeting than that of which we are now speaking. These are all our New England States many churches which were once strong and influential, but which, by reason of deaths and removals, have become weak and find it difficult to support the preaching of the gospel. Their history is full of sacred memories and there are still among their members some of our best workers and most valuable members. There are a few children growing up within their borders who ought to be religiously instructed at home, at the church and in the Sunday-school. To these we owe a duty and one that we can only discharge by furnishing them the preaching of the gospel and such religious influences as cluster about and are fostered by a living church. This work, so necessary, these churches can not do alone. In some way they must be helped. Many of them might find the help they need by uniting with another church in the support of a pastor, if they and that other could agree to do so. Some of them can not do this and help must come to them in some other way. For the sake of these churches and for the sake of all our interests, some method of caring for such cases ought to be devised. The questions involved have already found, at least, a partial solution in some States, and we trust that the steps taken at the Yearly Meeting will lead to some positive and helpful action in New Hampshire.

Living for Others Our Mission and Our Safety.

Dr. Beard, in his sermon at the Broadway Tabernacle, in behalf of Foreign Missions, said truly:

"It is a sad and guilty word which we sometimes hear, that 'we have enough to do for ourselves' and 'the heathen must wait.' If it were so that the heathen could wait, we wait at our peril; for then we exhaust our resources upon ourselves, and history comes with its repetitions of unbelief, sterility and death."

"This may seem an idle fear to some, with our wonderful land, resources and civilization. We have, they say, a right to continue and all conditions for perpetuity. So had others as good, and he must be unobservant who does not see that there are many explosive materials in our society; and many evil forces not unready to take possession when the churches lose their power, their saving power. Let us also build for ourselves, and cease to be aggressive; make the forms of our Christianity elegant, and content ourselves with saving our doctrines, more than with saving souls, and we can prove as well as others, that the lack of saving power for others is fatal for ourselves. Not long would it take our churches to be engrossed in intestine discords, in the cultivation of theories without practice, in the elegancies of personal luxury, in most idle speculations and philosophies, until the divine life should be gone."

"We have not yet met the severest tests of our faith as a people. Let it never be written of us that we were unequal to them, and with an open door of life before us did not enter in."

These are sober words of wisdom and truth, made emphatic by the whole course of history and the significant admonitions of the Word of God. Surely we cannot be so blind as not to see whether the hand of Providence would lead us.—*Gospel in all Lands*.

A tract which is being distributed by the Japanese says: "Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached."—*Am. Missionary*.

Items.

The General Assembly of the Presbyterian Church assembled in Springfield, Ill., last month, adopted the following: "Resolved, That we regard the recent action of our Congress with reference to Chinese emigration with deep regret and solicitude, and hope and pray that such subsequent action may be taken by our Government as will be consistent with treaty obligation and promote and foster the friendly relations hitherto existing between China and the United States and advance the cause of Christian evangelization in that great empire."

Dr. W. P. Mackay, preaching one day to some British soldiers, put the question: "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy, should say, 'Go into all the world and proclaim it to every creature, how long do you think it would take to do it?' One of these men, accustomed to obeying orders without questioning or delay and at the peril of their lives, replied (he was a grave and intelligent officer): 'I think we could manage it in about eighteen months.' And who can doubt it? Or what shall hinder the church, in this day of almost miraculous facilities, from taking its King's proclamation to every creature in very nearly, if not quite, the same time?—*Christian Intelligencer*.

Missionary News and Notes.

India.—On the inhabited island of Sagar, at the mouth of the Ganges, a great religious festival is held annually which is attended by about sixty thousand people.—*The mela of Allahabad*.

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Shanghai, China, has a temperance society with 400 members.

The Chinese pupils at Stockton and Oroville have purchased cabinet organs for their respective schoolrooms.

In order to introduce telegraphy into China, the authorities grant the free use of the wires to the people for a month.

A decree has been issued exempting all Chinese converts to Christianity from all levies for idolatrous worship, processions or theatrical performances.

The Catholic Bishop of Hong Kong says that the Catholic mission there took 400,000 Chinese children last year to bring up in the faith of their Church.

Sunday School.

Lesson II.—July 9.

For Questions see Star Quarterly and Lesson Papers.

THE RICH YOUNG MAN.

DAILY READINGS.

M. The rich young man. Mark 10:17-31.
 T. Riches imperil the soul. Matt. 19:16-26.
 W. Danger of riches. 1 Tim. 6:1-12.
 Th. The covetous farmer. Luke 12:15-21.
 F. Agur's prayer. Prov. 30:1-9.
 S. Duty of the rich. 1 Tim. 6:17-21.
 S. Temptation of riches. Deut. 8:1-20.

GOLDEN TEXT.—"One thing thou lackest."—10:21.

MARK 10:17-31.

(Revised Version.)

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and said: "Lord, follow me, and I will give thee all that I possess." And Jesus said unto him: "Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him: Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him: One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and said unto his disciples: How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answered again, and said unto them: Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him: Then who can be saved? And Jesus looking upon them said: With men it is impossible, but not with God: for all things are possible with God. Peter began to say unto him: Lo, we have left all, and followed thee. Jesus said: Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

Topics.—Obedience to the law.

A covetous heart.

Danger of riches.

The disciple's reward.

Notes and Hints.

Parallel passages, Matt. 19:16-30, 20:16; Luke 18:18-30.

Connecting Link.—Jesus had left Galilee for the last time and was on his last journey toward Jerusalem when the incidents recorded in the first four lessons of this quarter occurred; they followed each other at brief intervals in the order in which they are given.

I. Obedience to the law. The young man brought to notice in this incident is one of the most interesting characters in New Testament history. He was young, intelligent, wealthy, influential and he was anxious to know the way to eternal life. He realized that he had some responsibility in the matter. He had made one mistake, and one that is not uncommon even in our day. He supposed that by obedience to the letter of the law, so far as it applied to his treatment of his fellowmen, he might inherit eternal life, that is, might come into possession of it in due course of time by the regular operation of an established law; that by the careful observance of the laws regulating conduct he would acquire a right to eternal life. By a few well-directed questions, Jesus pricks the bubble of his self-conceit and teaches him that while morality, and a righteous life is not to be dispensed with, a necessary part of a Christian character, it is not all of it, and mere conformity to the requirements of the letter of the law is not enough. There is an attitude of heart, a spiritual temper and disposition, which is no less essential, nay, even more essential than unerring conformity to the precepts of the law.

That our Saviour did not undervalue a right life, nor mean to teach a disregard to morality is evident from his kind regard to this young man. He looked upon him and loved him, and because he loved him, he dealt plainly with him and told him just what he lacked.

II. A covetous heart. The radical defect in the young man's character was that he loved his riches more than he loved his God. While he meant to be strictly honest and just and upright in life, he was covetous, proud and hard in heart. He lacked the fine qualities of mercy and benevolence; the selfishness that considereth the poor, and that cares more for harmony with God than for the applause of men.

III. Danger of riches. The command of Jesus to the young man was given, not because it was necessarily wrong for him to be rich, but because that being rich, he loved his wealth and shut up his heart against the claims of benevolence. There is power in money. Men can use it to promote their own interests in many ways. They like to use power and so like to possess money, for the power it gives them.

The more they have the more they want, and the common tendency is to become so absorbed in getting and keeping money as to forget other and higher things; to grow hard and unfeeling, selfish and covetous. The sin of covetousness is most odious in God's sight and is ranked by him with those most dangerous and destructive to the soul.

There is but one cure for the danger attending the possession of wealth, and that is a steady and well-directed course of generous giving to good causes; giving not indiscriminately and at hap-hazard,

but with thoughtful discrimination and timely adaptation to circumstances.

IV. The disciple's reward. No thoroughly unselfish and generous giver of himself and his property, giving to honor and glorify God, giving with due forethought and circumspection can fail to receive a reward better, more enduring, more satisfactory to a noble soul than anything that can be bought with money or derived from its accumulation. A hundred-fold now and eternal life in the world to come ought to satisfy any soul not debased by a sordid appetite for gain; not poisoned by a greedy passion for hoarding money, or ambitious to use it solely for selfish purposes.

Better than all that money can buy, or wealth procure, is the approval of a right conscience and the smile of God.

THOUGHTS AND APPLICATIONS.

I. The securing of eternal life justifies earnestness.

II. Morality is a part of Christianity but not all of it.

TOPICS FOR FURTHER STUDY.

I. The conditions of entrance into eternal life.

II. The deceitfulness of riches.

III. How to use wealth aright.

PRIMARY LESSON, JULY 9.

Blackboard Illustrations.—A table covered with little circles representing money, with above, "Great possessions." In colored frames place the words, "Thou shalt have treasure in Heaven." Golden Text.

What invitation was given to little children in last lesson? How can you come to Jesus? How does Jesus bless children? The lesson of last Sabbath taught us we must be childlike believers, that is, meek, trustful, ready to be taught, willing to obey; not proud, but of lowly mind. Such lives make us think of the sweet little violets of spring, the lilies of the valley and the mignonne—a little bunch of which fills the room with a sweet perfume. So such a soul carries about with it a beauty and sweetness, that like the little flower blossoms, and pleases everybody that comes near it. Such lives are God's choicest flowers. Let us ever pray that we may be childlike believers.

To-day our lesson is about a rich young man. As Jesus was walking along the way, he came running to him, and kneeling before him, asked Jesus a question—a very great question. He was a good young man. We feel sure he was not like many of our young men who smoke and drink and go to theaters, and spend their money and time in a very bad way. His parents had taught him carefully and he had given good obedience. He knew the ten commandments when a little boy, and when Jesus said to him, "Thou knowest the commandments?" he answered, "Yes, from my youth," meaning the last six which Jesus had repeated. Let us see how good this young man was. What are those six commandments? I will print the first word of the fifth commandment, and number it; you may tell me the remainder of it. All the rest begin with the words, "Thou shalt not" which I will print once for the remaining five and number them as you tell me each one. Now let us read these commandments together.

Here, indeed, was a worthy young man; he had loved and obeyed his parents; he was very careful to speak the truth, and had always been very honest in his dealings with all men. The Lord had blessed him, and given him what? (children read on board). But there was something that troubled his thoughts and he came to ask Jesus a question. Who can tell me that question? Shall I read in the Bible the words he said?

And Jesus beholding the young man loved him and said, "One thing thou lackest, go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." But the man was sad when he heard these words and went away grieved. Jesus saw that young man's heart and knew that the greatest commandment of the Bible he was not obeying—there was something he loved more than God. What is the greatest commandment? (Matt. 22:37.) What did this man love more than God? Yes, his great possessions. Does Jesus want everybody to give away their money and houses and goods? Yes, he wants us to give it all to him, and then he will show us how much to give to the poor, to the church and to other things. He wants us to use all our treasures as though they were lent to us by him to use for him and by so doing we shall have—(refer to board). There was a man who loved his beautiful home, his friends and country dearly, but there was a voice in his heart that said, "leave them all, go far across the ocean to those people who know not God, and to all them of Jesus and his love. The young man went gladly, knowing that danger and suffering and perhaps death awaited him. What shall that young man have for the treasures he gave up here to follow Jesus? Jesus wants our thoughts, our voices, our hands, our feet, all to serve him. A little girl had a sweet voice; when she played or sang it was sweet as the song of a bird, but she got angry and called her sister a bad name and then denied it to her mother, and was not sorry afterward for her sin. Ah, she has not given all that sweet voice to Jesus, or it could not have spoken the hard name and the hateful lie.

Yes, I know it will be blessed to serve under when we shall have been clothed with the "body of glory," and shall no longer bedew our work with tears, because of its failures and mistakes; and yet, to serve him here has a joy which even heaven will not yield, since it is only here that our hearts can go forth in loving devotedness to One whose face we have never yet seen, and whom though absent we have learned to love.

God's will is so high above humanity that its goodness and perfection cannot be scanned at a glance, and would be very terrible if it were not for His manifested love, manifested in Jesus Christ. Only that holds our hearts together when He shatters the world.—E. B. Browning.

As the pearl ripens in the obscurity of its shell, so pearls in the tomb all the fame that is truly precious.—Landon.

Give your heart with holy love, Give your praise like that above, Life and all to Jesus give, And in heaven you shall live.

Selections.

THE GRASS AND THE ROSES.

I looked where the roses were blooming,
 They stood among grasses and weeds,
 I said, "Where such beauties are growing,
 Why suffer these paltry weeds?"

Weeping, the poor things faltered:
 "We have neither beauty nor bloom,
 We are grass in the roses' garden,
 But the Master gives us room."

"Slaves of a generous Master,
 Born from a world above,
 We came to this place in his wisdom,
 We stay to this hour in his love."

"We have fed his humblest creatures,
 We have served him truly and long;
 He gave us grace to our features,
 We have neither color nor song."

"You who have made the flowers
 Placed us on the self-same sod;
 He knows our reasons for being—
 We are grass in the Garden of God."

AIMLESS TALK.

How often it is the case that two or more Christians meet together, perhaps on the Sabbath, and allow the time to pass in aimless conversation; each of them wanting to hear something that is improving, yet neither of them knowing how to get hold of it. So they talk about the weather, the meeting-house, the minister, and very likely, before they know it, they are talking gossip and scandal. Suppose that one should say to the other, "I was reading this morning these words of our Lord about so and so; do you suppose they are used literally?" Or some passing event, some scenery, might call up a passage of Scripture. Or a sermon just heard might give the key, and might start a very profitable as well as pleasant conversation, which would leave only elevating recollections, so different from the humiliating reflections that so often beset us after we have spent an hour in profanity and perhaps in injurious conversation. Men of the world talk horses, they talk shops, they talk farms, they talk stocks, they talk fishing tackle, they talk gun; why should not Christians talk Bible?

PARADY'S LOST OUP.

Mr. Pentecost, the evangelist, replying to the charge of folly made against those who believe that God will raise the dead, gave this beautiful illustration: "There is a story told of a workman of the great chemist Parady. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it, another said it was held in solution and there was no possibility of finding it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Parady could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust."

THE EMBLEM OF THE SOUL.

There is not in the compass of nature a more lively emblem of the soul, imprinted in the human eye, than that of a bird in the egg. The little animal, though thus confined, is in the midst of the scenes of its future life. It is not distance which excludes it from the light, the air, and all the objects with which it will soon be conversant. It is in the midst of them, though utterly shut out from them, and when the moment for bursting its enclosure comes, will be ushered into a new world, and translated into scenes unknown before, not by any change of place, but by passing into another state of existence. So it is with the soul. It is now, in a certain sense, in eternity, and surrounded with eternal things. Even the body to which it is attached stands out, on the surface of this globe, in infinite space. Besides, the spiritual world envelops it on every side; it is encompassed with a cloud of witnesses; innumerable spirits encamp about it; and God is as intimately present to it as the highest angel that beholds His face in heaven. Nevertheless, to realize to itself the nearness and the presence of these external objects, at least to know them as it will know them hereafter, is a thing impossible. Why? Not because any tract of space is interposed between the soul and them, but because the spiritual principle, while united to flesh, is, by the laws of that union, so incarcerated in the body as to be denied all means of intercourse with those scenes which lie around its prison walls. The hand of death alone can unbar the door and let the spirit out into the free air and open daylight of eternity.

A LITTLE GIRL'S WORDS.

A mother with her three children was clinging to the wreck of the steamship "Bohemia," when she became exhausted and cried to them that she must let go and be drowned.

Her little girl said: "Hold on a little longer, mother, don't let go yet. Jesus walked on the water and saved Peter, and perhaps He will save us." The words so encouraged the poor mother that she held on a few moments more, when a boat reached them, and they were all carried safe to shore.—Sunday.

God's will is so high above humanity that its goodness and perfection cannot be scanned at a glance, and would be very terrible if it were not for His manifested love, manifested in Jesus Christ. Only that holds our hearts together when He shatters the world.—E. B. Browning.

As the pearl ripens in the obscurity of its shell, so pearls in the tomb all the fame that is truly precious.—Landon.

EPILEPSY (Fits).

Medicinally treated. Pamphlet of particulars one stamp, address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

DR. CLARK JOHNSON'S

INDIAN BLOOD SYRUP.

CURES ALL DISEASES OF THE STOMACH, LIVER, BILIOUSNESS, NERVOUS DEBILITY, ETC.

It stimulates the system, converts the starch and sugar of the food into glucose. A deficiency in the food causes Wind and Souring of the food in the stomach. If the medicine is taken immediately after eating the fermentation of food is prevented.

It acts upon the Liver. It regulates the Bowels. It purifies the Blood. It quiets the Nervous System. It promotes Digestion. It nourishes and invigorates. It carries off the Old Blood and makes new. It opens the pores of the skin and induces healthy perspiration.

It neutralizes the hereditary taint, or poison in the blood, which generates Scrofula, Erysipelas, and all manner of skin diseases and internal humors.

There are no spirits employed in its manufacture, and it can be taken by the most delicate of infants, and the feeble, most easily being required in attention to directions.

DRUGGISTS SELL IT.

Laboratory, 77 West 3d St., NEW YORK CITY.

Rockingham Co., Portsmouth, N. H.

In 1877 I had an abscess on my Breast, and being 70 years old, I was entirely prostrated, with no appetite. I concluded to try Dr. Clark Johnson's Indian Blood Syrup, although I had little faith in it; but, to my surprise, it soon made a great change in my appetite and strength, and I have had no sickness since. I cheerfully recommend the medicine to old and young, for purifying the Blood.

EPHRAIM P. PICKERING.

Fisherville, Merrimack Co., N. H.

I have used Dr. Clark Johnson's Indian Blood Syrup for Rheumatism, Neuralgia and Gout, and have been cured. I have never known a well day before I took your medicine.

MRS. H. KNOWLTON.

Rockingham Co., Portsmouth, N. H.

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

JOSEPH WAINE.

Manchester, N. H.

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

WILLIAM MOPHERSON.

Agents wanted for the sale of the Indian Blood Syrup, in all parts of the Union.

DR. CLARK JOHNSON'S

INDIAN BLOOD SYRUP.

Vegetable Balsamic.

Consumption, Coughs, Colds, Catarrh, Croup, Asthma, Pleurisy, Hoarseness, Indigestion, Spitting Blood, Bronchitis, and every species of oppression of the Chest and Lungs. In all cases where this Elixir has been judiciously administered, curing the most intractable.

It is not incurable, if properly attended to. Consumption, at its commencement, is but a slight irritation of the membrane which covers the Lungs, then an inflammation, which the cough is more observable, but rather dry; then the cough becomes more violent, and the patient loses his appetite, and the chest becomes more painful. The chest is then flushed and the patient is more restless. It is now, in a certain sense, in eternity, and surrounded with eternal things. Even the body to which it is attached stands out, on the surface of this globe, in infinite space. Besides, the spiritual world envelops it on every side; it is encompassed with a cloud of witnesses; innumerable spirits encamp about it; and God is as intimately present to it as the highest angel that beholds His face in heaven. Nevertheless, to realize to itself the nearness and the presence of these external objects, at least to know them as it will know them hereafter, is a thing impossible. Why? Not because any tract of space is interposed between the soul and them, but because the spiritual principle, while united to flesh, is, by the laws of that union, so incarcerated in the body as to be denied all means of intercourse with those scenes which lie around its prison walls. The hand of death alone can unbar the door and let the spirit out into the free air and open daylight of eternity.

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A HEROIC LIFE.

BY THE REV. A. L. GERRISH.

There are many heroes and heroines in private life; many members of Christ's Church, who in the common affairs of life show forth his spirit as fully and clearly as Paul the apostle or John Rogers the martyr. But now and then there appear characters which by the opportunities of the age and the peculiar fitness they possess to grapple with certain ideas, are raised into prominence, and they no longer belong to a certain church or state, but become the property of our common humanity, administering to its various wants and teaching it important lessons.

Such a character was Mrs. Amaranth Sarie, who died in Providence, R. I., April 4, 1882, in her 70th year. She was born in Greenville, R. I., and was baptized and received into the Olneyville Free Baptist church by the Rev. Martin Cheney, Sept. 10, 1837. For many years she was an ardent worker in the Anti-Slavery cause. Anti-Slavery headquarters for Rhode Island were established near the center of the city, where the workers gathered in council, to lay plans to distribute literature, and send out lecturers to every school district in the State. For a dozen years, or more, Sister Sarie was the honored Secretary of the Board and had charge of the rooms at the headquarters. Here she became acquainted with all the Anti-Slavery men of her State, with Garrison, Phillips, Douglass, the Hutchinson family, and many others whose memory she cherished to the closing hours of her life. In the days of the Fugitive Slave law, she was very active in passing over the underground railroad those whose love of liberty had prompted them to attempt an escape from slavery to the land of freedom, and whose only guides were the North Star and a few such men and women who were watching for their approach and preparing for their comfort and for the completion of their journey. Many of these fugitives chose to remain in Providence. For such, homes were secured, employment and the means of subsistence, until they could sustain themselves were obtained. Mrs. S. was faithful and true to her high convictions of duty. In every colored person she saw the image of her Lord, and though it brought upon her abuse, ostracism, and contempt, she bore all for her Master's sake. But in the progress of events the occasion for this kind of work passed away. Slavery died, consigned to its doom by its own friends. But the Christ-like principles which had been the mainspring of her life did not die while she remained.

It was her delight to seek out the poor, the sick and the needy, and administer to their wants. The shelter for colored children in Providence had in her a friend for over twenty years. She was interested in the home for aged women in the same city for a number of years. She solicited annually large amounts of fruits, vegetables and supplies for these institutions. The work among the freedmen of the South she was particularly interested in. A sister from a Baptist church in Providence went soon after the war ceased to labor among the freedmen at Beaufort, S. C. For many years she collected \$100 per year, chiefly in the Olneyville and Greenville churches, to aid her in her work. The Roger Williams and Martin Cheney rooms at Storrs College were hastened on to completion by means of funds which she raised. She also was instrumental in relieving private suffering in scores of instances.

Her personal means were small, but she was able to present her causes to those who had means, in such a manner that she rarely failed to obtain what she desired. She was small of stature, not prepossessing in appearance, but brilliantly eloquent when pleading the cause of the oppressed and needy. She succeeded because she was so unselfish. She rarely thought of her own comfort and has been known to walk fifteen or twenty miles in a day to perform acts of kindness and relieve distress. The reader may be anxious to know whence came her inspiration for her work. Our partial answer is, From the Word of God. She had read it through in course sixty-nine times, and was engaged in the seventieth reading at the time of her death. She had read it once for each year of her life. Sister Sarie was witty and sarcastic when occasion required, and if any were so foolish as to join battle with her against the truth they generally retired discomfited. She was nevertheless of a sweet spirit, was known to a very large circle in this State, and died lamented.

At her funeral, April 9, not less than one thousand persons from all quarters were present. The services were conducted by the pastor of the Olneyville church, assisted by Revs. J. M. Brewster, D. R. Whittemore, and Dr. Bowen of Lewiston, Me. The record of such a life contains lessons for coming generations. Hence we have written this imperfect sketch. We are pleased to know that Rev. W. F. Davis is preparing a biography of Sister Sarie, which will set forth more fully her characteristics and the record of her life.

The widest field of duty lies outside the line of literature and books. Men are social beings more than intellectual creatures. The best part of human cultivation is derived from social contact; hence courtesy, self-respect, mutual toleration, and self-sacrifice for the good of others. Experience of men is wider than literature. Life is a book which lasts one's lifetime, but it requires wisdom to understand its difficult pages.—Dr. Smiles.

THE SURVIVAL OF THE FITTEST.

BY THE REV. O. C. HILLS.

It is interesting to witness the triumph of a noble sentiment or truth, after a long struggle against opposing influences, whether in the realm of science, of human rights, of morality, or of religion. Ideas born in some far-seeing mind may be rejected for a time, and yet be ultimately received as being of real practical value. Is it not true in our nation, after a hundred years trial, that the ideas of Hamilton and Washington, that a strong central government by the people is demanded, that the people may enjoy protection with personal liberty, are triumphing over those of Franklin and Jefferson, who were equally zealous in destroying monarchy but not so wise in constructing a government for the centuries?

In our religious efforts and plans for extending the Redeemer's kingdom, all are not equally ready to take in the wisest and best plan, but as all are desirous of the best results we, in time, come together on the unifying and effective plan. In our missionary work, the relation and work of both the parent and local Mission Boards, this result will no doubt be reached, that a percentage of the funds raised regularly by the local societies will, as it ought to, be paid into the treasury of the parent society which is the oldest, the central, and the most permanent society. So long as there is a Free Will Baptist denomination, the parent Home Mission society must, in the nature of its relation to the whole field of effort, continue to exist. If a local society fail we hardly miss it, but take the parent society from us, and we die. That there are points in which each respectively excel, there can be no doubt. The parent Board excels in its knowledge of the whole field. This is their study. They are not confined to a State or two, but theirs is the wide field of a grand division of the globe. Again, it begets unity of plan and effort throughout our entire borders. The drawing together in brotherly effort is of great advantage. Then, the parent Board plants its standard in the regions beyond, while the local societies expend their funds within their own borders. Its permanence, also, makes it the better fitted to receive bequests and wills, a matter of much interest in the final disposition of property. In general missionary work the parent society can much more effectively engage.

Local societies can call out more efficiently the means for church building. This may be done in many ways. Evangelical work also more naturally comes within their department of work. Also they are a medium of communication and in making known the special needs of important interests. They are agents to the parent Board in setting bequests.

With a clear and well defined purpose and polity our people may accomplish a much greater work in the future than has been accomplished in the past, really great as that work is. Our Maine brethren have set us an excellent example in voting a third of their receipts to the parent Board. Occasionally an interest presents itself, as the Boston Church at present, that appeals to the heart of every friend and member of the denomination. The Boston church has taken the forward step; let us stop in the midst of our heavy burdens and divide our mite with her. New England is the "mother of us all," and who of us are not justly proud of our parentage and denominational origin?

"THE GOSPEL IN ALL LANDS."

BY THE REV. A. H. MORRELL.

This exceedingly valuable weekly missionary publication, unsectarian, ought to permit me to say with emphasis—to be found in every minister's home especially; and in as many others as possible. It is possible to have it in every minister's possession.

Dear brethren, how can we feel the interest we ought in the immensely extended work of missions among the nations, unless we take the pains to become acquainted—to a reasonable extent—with the wants of the field, "which is the world?" If you employ a mechanic, you do not expect him to make a good job, without tools. The minister's helps to information are his tools. Without such information, he can not be interested in his own soul, nor can he, as a matter of course, interest and quicken the church of God into zealous life for the good of others. Now, please, permit me again to commend to you *The Gospel in all Lands*. "Price to clergymen, theological students, mission societies, and all others, is \$2.00 a year; \$1.00 for six months; 50 cents for three months; and 25 cents for one month." You can send to Eugene R. Smith, 74 Bible House, N. Y. City, and receive a specimen copy free. Better send for it for a year, or at least for three months.

Do you say, "I am too poor to obtain it," rather say, "I can't afford to be without it," and then eat less, drink less, or do without something you need less, and in that way you can secure it. The inspiration to your own heart alone, will wonderfully compensate you, and then the good that will follow to your people, who can estimate!

If any desire to communicate with me, in regard to this matter, I will with great pleasure, give to them any information in my possession they may desire.

Chapachet R. I., June 15.

UNPROSPEROUS CHURCHES.

It is not uncommon to find a church which has existed for years without any indication of growth and prosperity. This is especially true of those in villages and the rural districts. They have the name of life and that is all. Our fathers would probably have meekly relegated such a state of things to the Divine will, waited patiently for the Lord's time to come for better days, and made no effort toward reaching them. If we do not seek to evade the responsibility by ascribing a lack of prosperity to the Lord, we are nevertheless often wonderfully "at ease in Zion" under circumstances that ought to occasion profound solicitude.

Many causes hinder the prosperity of churches. The members who commence a church often have idiosyncrasies which work evil for a generation. Some are very tenacious on matters of denominational faith. They expect every convert to see things just in the same light as the most experienced Christian. They uphold all who are "weak in the faith" and their intolerant spirit makes the church a hindrance. Others think it is very needful to maintain the purity of their fellowship and to show their separation from the world by a constant felicitation against all kinds of diversion and amusement. They look for everybody to be manifesting spiritual-mindedness at all times and in all places. They not only give a reason for the hope that is in them to those that ask for it, but they volunteer it in a most aggressive fashion.

Not a few churches suffer because of the dissensions of their members. Many a church gets a reputation for being quarrelsome, and though the particular trouble which occasioned it may have occurred years ago, yet the memory of it survives in the community and is constantly injurious. Many people never change their membership, though they live in a place for years, because of the unfavorable impression they have of the spirit of the church to which their residence makes them contiguous.

Oftentimes, undoubtedly, the inconsistent lives of leading church-members are a stumbling-block. A man may not be guilty of glaring immoralities, but little meannesses and sharp dealing may create prejudice against a church. Especially is such prejudice likely to exist when such a delinquent is voluble in prayer-meetings, and in religious speeches in season and out of season. It may seem paradoxical but it is true that not a few churches would have a prospect of healthy life if they would only die. At least they need such pruning that nothing anything would remain. Many a church would be profited if prominent members were less conspicuous, and the great need of most of those churches, who are not praying is an earnest prayer as to the causes of their low estate, and not a few would be helped if they would put themselves in sympathy with the community by frank confession of their sins and by proclaiming their purpose to forget the things that are behind and make a new and more perfect consecration of themselves to the Lord's service. Only thus can prosperity be anticipated.—Bapt. Weekly.

Harper's Weekly of April 8 contains the statement that opium smoking has increased very rapidly in New York City within a few months, and that the persons who smoke are not Chinese, but Americans, and that the smoking dens which they visit are kept by Americans and are made very attractive by their costly furniture, colored lights and various other devices. Albany consumes annually 3,500 pounds of opium and 550 ounces of morphia, four-fifths of which is said to be consumed by women. The vice-president of the Illinois State Temperance League gives local statistics of towns in Illinois, Indiana, Ohio and Kentucky, in which there are from three to six opium eaters in every hundred of population. And it is reported that in some of the country towns of New England morphia is sold by the grocers in large quantities. It is a significant fact, in this connection, that some of these towns are within the districts where prohibitory liquor laws have been most successfully enforced.

It is said that the first white man in America began smoking opium in 1868, the second in 1871. Now it is computed that more 6,000 American men and women smoke it, and that there are opium dens in all the principal cities.

These facts are sufficiently significant to arrest public attention, and especially the attention of temperance men. It will be a lamentable result, should we succeed in prohibiting traffic in intoxicating drinks in all the States, and even obtain national legislation prohibiting the manufacture and sale of all intoxicating drinks, if, after all, we find that the demon of opium has succeeded to the demon of alcohol, and another and still more difficult battle has to be fought with a more terrible foe than the one we have, with great difficulty, conquered.—Chris. Standard.

I am tired of hearing people say that they prefer to worship God in the fields in summer, by the side of some babbling brook. What if they do? We are not permitted to live for our own pleasure, but for the glory of God and the good of the world. United worship in the sanctuary makes the world better. Therefore we have no choice in the matter. It is our duty to attend the house of God regularly.—Rev. E. E. Hale.

FROM MRS. MULOCK CRAIK.

There comes a time—to some earlier, to others later—when faith has to take the place of hope, and better even than bliss is consolation.

Many a man has so conquered himself, for duty's sake, that the work he originally hated, and therefore did ill, he gets in time to do well, and consequently to like.

To accept the inevitable; neither to struggle against it nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early, and the learning of it is sure to be hard; but she will never be a really happy woman until she has learned it.

Generally speaking, men get over their love-sorrows much easier than women. Naturally, because life has for them many other things besides love; for women, almost nothing.

It might be a nice question for some modern Court of Love to decide—which is the bitterest lot, to cling through life to a love unfulfilled, or to have attained one's heart's desire, and found the object not worth possessing?

Nothing harder than a lava stream grown cold.

In every age, evil as well as good takes root downward and bears fruit upward. All reformations, as well as all corruptions, begin with the upper class and descend to the lower.

The very first lesson a parent has to learn is that whatever he attempts to teach, he must himself first practice. Whatever he wishes his child to avoid, he must make up his mind to renounce; and that from the very earliest stage of existence, and down to the minutest things. In young children the imitative faculty is so enormous, the reasoning power so small, that one cannot be too careful, even with infants, to guard against indulging in a harsh tone, a brusque manner, a sad or angry look. As far as is possible, the tender bud should live in an atmosphere of continual sunshine, under which it may safely and happily unfold, hour by hour and day by day. To effect this there is required from the parents, or those who stand in the parents' stead, an amount of self-control and self-denial which would be almost impossible had not Heaven implanted on the one side maternal instinct, on the other that extraordinary winning charm which there is about all young creatures, making us put up with their endless waywardness, and love them all the better the more trouble they can give us.

The lesson is sometimes learned very early. It is shrewdly said, "At three we love our mothers, at six our fathers, at twelve our holidays, at twenty our sweethearts, at thirty our wives, at forty our children, at fifty ourselves." Still, in one with another church in the Sunday-school of our existence.

The fact may be very unromantic, but it is a fact that a too large dinner or a false step on the stairs kills much more easily than a great sorrow. Nature compels us to live on, even with broken hearts as with lopped-off members. True, we are never quite the same again; never the complete human being; but we may still be a very respectable, healthy human being; capable of living out our threescore years and ten with tolerable comfort after all.

A healthy temperament, though not insensible to sorrow, never revels in it or is subdued by it; it accepts it, endures it, and then looks round for the best mode of curing it. We can not too strongly impress on the rising generation—who, like the young bears, have all their troubles before them—that suffering is not a normal but an abnormal state; and that to believe otherwise, is to believe that this world is a mere chaos of torment made for the amusement of the omnipotent—not God, but devil—who rules it. Pain must exist—for some inscrutable end—inseparable from the present economy of the world; but we ought, out of common sense and common justice, and especially religion, to regard it not as the law of our lives, but as an accident, usually resulting from our breaking that law. We can not wholly prevent suffering, but we can guard against it, in degree; and we never need wholly succumb to it till we succumb to the universal defeat, death, preparatory to the immortal victory.

Every feeling which rises in the soul has its own signal in the body. If our eyes were fine enough, if our minds were sensitive enough, we should see the face and carriage of men going through endless variations, as the soul moves thro' all its affluent moods. Now we see only the extreme manifestations. Fear, rage, hate, love, mirth, are discernible at their full tides. Finer natures perceive their remote conditions, their subtle influences; but it is a feeling, a mere blind consciousness or change or difference rather than a defined perception.—Beecher.

Never tell me of the pang of falsehood to the slandered; nothing is so agonizing to the fine skin of vanity as the application of a rough truth.—Bulwer.

Long prayers, though often suited to the needs of the soul in some of its states, are not necessarily effectual because they are long. Earnestness, spirituality, faith, though they find a place in brief expression, are referable to length joined to cold indifference. Wesley's words contain the key to successful prayer when he says, "Whenever thou attemptest to pray, see that it be thy one desire to commune with God, . . . to pour out thy soul before Him."—Zion's Herald.

Missions.

Conducted by the Rev. G. C. Waterman.

IS IT SO?

We trust that our readers read and meditated upon the editorial note in the last *Star* in regard to the decline of interest in Foreign Missions. The experience and observation of Rev. Dr. Washburn entitle his opinion to great weight, and the counter-statement by the *Independent* is carefully prepared. We can not help feeling that the opinion expressed in the editorial note in this paper is in the main correct. The number of individuals who are deeply interested in Foreign Missions, and who are giving regularly for their support is larger than ever before, but there is in most of our churches a larger percentage of members who feel no sort of interest at all in that work than there was twenty-five years ago. We should be glad to believe that this is not so, but it certainly seems so to us. We have allowed other things, good in themselves, to engage our attention and have neglected to cultivate the genuine missionary spirit. We have exercised our spiritual powers in certain directions but have not applied them to this work as we ought. We have lost sight of its importance in our zeal for other departments of Christian service. We are in danger of becoming narrow and special, and we should be broad and general. We need the expanding influence of a fervid heart in and regular devotion to the work of evangelizing the whole world, we need to feel that the mission of our Saviour was not simply for us and those about us, but for all mankind. We need to guard against the belittling influence of narrow sympathies, narrow plans of work and a narrow range of Christian action.

CARE OF FEEBLE CHURCHES. No subject awakened more interest at the recent session of the New Hampshire Yearly Meeting than that of which we are now speaking. There are all over New England States many churches which were once strong and influential, but which, by reason of deaths and removals, have become weak and find it difficult to support the preaching of the gospel. Their history is full of sacred memories and there are still among them members some of our best workers and most valuable members. There are a few children growing up within their borders who ought to be religiously instructed at home, at the church and in the Sunday-school. To these we owe a duty and one that we can only discharge by furnishing them the preaching of the gospel and such religious influences as cluster about and are fostered by a living church. This work, so necessary, these churches can not do alone. In some way they must be helped. Many of them might find the help they need by uniting with another church in the same place, or pastor, if they and that other could agree to do so. Some of them can not do this and help must come to them in some other way. For the sake of these churches and for the sake of all our interests, some method of caring for such cases ought to be devised. The questions involved have already found, at least, a partial solution in some States, and we trust that the steps taken at the Yearly Meeting will lead to some positive and helpful action in New Hampshire.

Living for Others Our Mission and Our Safety.

Dr. Beard, in his sermon at the Broadway Tabernacle, in behalf of Foreign Missions, said truly:

"It is a sad and guilty world which sometimes hear, that 'we have enough to do for ourselves' and 'the heathen must wait.' If it were so that the heathen could wait, we wait at our peril; for then we exhaust our resources upon ourselves, and history comes with its repetitions of unbelief, sterility and death."

"This may seem an idle fear to some, with our wonderful land, resources and civilization. We have, they say, a right to continue and all conditions for perpetuity. So had others as good, and he must be unobservant who does not see that there are many explosive materials in our society; and many evil forces not unready to take possession of the churches lose their power, their saving power. Let us also build for ourselves, and cease to be aggressive; make the forms of our Christianity elegant, and content ourselves with saving our doctrines, more than with saving souls, and we can prove as well as others, that the lack of saving power for others is fatal for ourselves. Not long would it take our churches to be engrossed in intestine discords, in the cultivation of theories without practice, in the elegancies of personal luxury, in most idle speculations and philosophies, until the divine life should be gone."

"We have not yet met the severest tests of our faith as a people. Let it never be written of us that we were unequal to them, and with an open door of life before us did not enter in."

These are sober words of wisdom and truth, made emphatic by the whole course of history and the significant admonitions of the Word of God. Surely we cannot be so blind as not to see whether the hand of Providence would lead us.—*Gospel in all Lands*.

A tract which is being distributed by the Japanese says: "Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached."—*Am. Missionary*.

The General Assembly of the Presbyterian Church assembled in Springfield, Ill., last month, adopted the following: "Resolved, That we regard the recent action of our Congress with reference to Chinese emigration with deep regret and solicitude, and hope and pray that such subsequent action may be taken by our Government as will be consistent with treaty obligation and promote and foster the friendly relations hitherto existing between China and the United States and advance the cause of Christian evangelization in that great empire."

Dr. W. P. Mackay, preaching one day to some British soldiers, put the question: "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy, should say, 'Go into all the world and proclaim it to every creature, how long do you think it would take to do it?' One of these men, accustomed to obeying orders without questioning or delay and at the peril of their lives, replied (he was a grave and intelligent officer): 'I think we could manage it in about eighteen months.' And who can doubt it? Or what shall hinder the church, in this day of almost miraculous facilities, from taking his King's proclamation to every creature in very nearly, if not quite, the same time?—*Christian Intelligencer*.

Missionary News and Notes.

INDIA.—On the uninhabited island of Sugar, at the mouth of the Ganges, a great religious festival is held annually, which is attended by about sixty thousand people.—*The India of Allahabad*.

AFRICA.—Western.—In Liberia College there is a larger number of students present than at any previous time.—Wesleyan missions on the west coast of Africa report 15,044 church-members. Recent revival movements have occurred, particularly in Yoruba.—Southern.—Although many of the out-stations were abandoned during the war, yet the main stations of the French mission among the Basutos were preserved, and the work is being taken up again with good prospects.—The British and Foreign Bible Society has just published the complete Bible in the Basuto language, at a cost of twenty thousand dollars. This is the ninth completed Bible in African tongues.—There are forty thousand communicants in the churches of South Africa, and forty-five thousand children in the schools. Moffat waited years for a single conversion, and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue.—*Bapt. Miss. Magazine*.

Shanghai, China, has a temperance society with 400 members. The Chinese pupils at Stockton and Oroville have purchased cabinet organs for their respective schoolrooms. In order to introduce telegraphy into China, the authorities grant the free use of the wires to the people for a month. A decree has been issued exempting all Chinese converts to Christianity from all levies for idolatrous worship, processions or theatrical performances. The Catholic Bishop of Hong Kong says that the Catholic mission there took 400,000 Chinese children last year to bring up in the faith of their Church.

The Morning Star.

WEDNESDAY, JUNE 28, 1882.

C. A. BICKFORD, Resident Editor.
CYRUS JORDAN, Assistant Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Publisher, Dover, N. H. Contributors will please write only on one side of their paper and not fold it preparatory to mailing. They must send full name and address, not necessarily for publication. We cannot return manuscripts unless stamps are sent for that purpose. We need at least a week in which to decide whether we can use contributions of any length. We have a large corps of paid editorial and special contributors and cannot pay for articles contributed by others unless an understanding is had to that effect before publication.

A beautiful picture on the walls of your home will make your life more beautiful; a fragrant bouquet will not only send its odors through your house, it will also make your life more fragrant.

The generous soul not only clothes the naked, feeds the hungry, comforts the sorrowing—a blessed work in itself—but he thereby feeds his own soul with the bread of life, clothes himself with immortality and light, and fills his heart with joys that are infinite.

The great end of life, that which most exhibits the glory of God in us, is growth. Those persons make the most of life, and most honor their Creator, who make the most progress in the proper development of their varied powers of body, of mind, and of spirit.

Be ashamed to claim that you desire a greater degree of piety than you actually possess. You can have as much as you want. The present limit of your piety marks the boundary of your real desire, whatever you may say about it. If it were as easy to increase wealth as it is to cultivate piety there would be no beggars.

We should be stronger than to desire any work of ours commended for our own sake. If it does not merit approval for its own worth, let it be condemned; and let us join in its condemnation and try again. Charles Lamb sat anxiously with his sister in the front of the pit, on the night when a play of his met with flat failure. He joined with others in their expressions of disapproval, and no one "hissed and hooted" more "lustily" than himself. It is the better way. To pout and sulk is bad in children; it is simply intolerable later in life.

He who has confidence in God, and having done his duty has a good conscience, can smile amid circumstances that must otherwise appal him. John Wesley was at sea in a most dreadful storm; but prayers and the conversation of faith wrought in him and his companions such a "calm submission to the wise, holy, gracious will of God," that the storm "did not seem so terrible as before." Such a triumph may be ours even over the terrors of death, so dreadful to the natural man. Christ has wonderfully sweetened, brightened and glorified, for those who trust in him, this whole earthly pilgrimage of ours. Friend, come out of the oppressive shades of unbelief, into God's beautiful sunlight!

When may sanctification be attained? At regeneration, which occurs simultaneously with conversion; at the very beginning of a vital Christian experience. But we have spoken of a formal consecration as preceding and helpful to sanctification. This formal consecration, then, also precedes conversion and regeneration? It both may, and often does. But it also frequently comes after, for the state of sanctification implied in regeneration, so far from being permanently retained, is so often lost that it may fairly be questioned whether any Christian who lived any considerable length of time after his conversion ever avoided so far losing it, through weakness, that he was obliged to strive for it again. There comes a time, if not in this world, when sanctification becomes an assured possession that will never be lost; but it may be lost and gained over and over again in this life.

No one need find any difficulty in accepting the doctrine that sanctification is gained at regeneration. What does regeneration signify, if not restoration to moral soundness and sinlessness? Sin is truly defined to be a voluntary transgression of a known law. Sanctification does not mean deliverance from natural infirmities of body and mind, from limited faculties, from ignorance and weakness and the certainty of mistakes and stumblings. Holiness as applied to God means absolute perfectness in all attributes, both natural and moral. Applied to man, it can mean only moral soundness. And even with this meaning, it carries no assurance of weakness supplanted with such strength and balance that the moral nature may not again become unsound.

We must distinguish between an error and a sin. An error transgresses a law no less than a sin, and brings on the natural penalty. But an error implies no guilt, being committed without intention and unwittingly. Even a regenerate, sanctified man may fall into an error whose natural consequences he and others must suffer, and yet commit no sin. A sin is a voluntary transgression of a known law, and not only brings the natural penalty but also, what is of infinitely greater importance, the disapproval of God. Sanctification is not lost unless sin is committed.

tion? We do not see how it can. The holy man will inevitably be a consecrated man. Can consecration exist apart from holiness? Formally it may, but essentially—as an experience—how can it? Having in mind consecration in its essential nature, and as an experience, we do not see how it can exist without holiness. A formal consecration may, however, be helpful in gaining holiness and real consecration.

Are there degrees of holiness? Not unless there are degrees of wholeness. Holiness implies a superlative. We can understand how one person may be nearer to holiness than another, but we do not see how one can strictly be called more or less holy than another. We are either whole or not whole, albeit there are different degrees of the latter state. One man may be nearer holy than another, just as one may be nearer to perfect physical health than another, but how can any one be justly termed holy, unless he is so *de facto*? Holiness, then, not admitting of degrees, consecration, in the sense which of necessity implies holiness, can neither admit of degrees. But we often speak of consecration as implying degrees. What do we mean? This, simply,—our formal consecration, by which we hope to make progress toward holiness and real consecration, enlarges and deepens with each onward step, and so may be regarded as having degrees. There are degrees of unholiness and degrees of formal consecration, but holiness itself is absolute and complete, as also is essential consecration. They need nothing to make them entire and perfect.

Now, what do we understand by sanctification? It properly implies, we think, both holiness and complete consecration. It implies sinlessness and the consecration which is inseparable therefrom. There are, therefore, no degrees in sanctification, albeit by degrees we may attain unto it.

This is the doctrine of sanctification which is contained in our Treatise. Sanctification is a work of God's grace—the sinner, of course, desiring it, and co-operating even to the extent of formal consecration,—by which the soul is cleansed from all sin, and wholly consecrated to Christ. It commences at regeneration—commences to exist; not, however, as implying degrees,—and the Christian can and should abide in this state to the end of life, constantly growing in "grace"—the manifestations of a regenerate and blameless character,—and in the knowledge of our Lord Jesus Christ.

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PROTESTANT EVANGELIZATION IN FRANCE.

The *Christian World* for June contains the thirty-third annual report of the Directors of the American and Foreign Christian Union, an organization which the *World* represents, and whose aim is to disseminate among Protestant Christians information respecting the aims and condition of the Roman Catholics, and to promote the work of evangelization among the latter. The report shows that during the past year the Union has maintained missionary labor among the Catholics at the following points in the United States: Chelsea, Mass.; Cincinnati and Cleveland, Ohio; Louisville, Ky.; Chicago, Ill.; Davenport, Iowa; St. Paul, Minn.; Muscoda, Wis.; and San Francisco, Cal. The number of Romanists that have been

reached and influenced by these mission agencies seems to be very large.

During the year, particular attention has been given to the work of evangelization in France. The American Protestant Chapel in Paris, the Rev. Dr. Hitchcock pastor, has never been in a better condition than now. A Missionary Association, connected with it, is now in its tenth year. It has directly and indirectly co-operated with the McAll missionary stations, through which God has been doing so much for thousands in Paris and throughout the country. The report points out the great responsibility resting upon Protestants, in view of the opportunity which France now presents, and the danger of the masses of former Roman Catholics relapsing into utter irreligion. Two of the most eminent and successful laborers in winning these lapsing multitudes to Protestant Christianity are Messrs. Eugene Revelland and M. Hirsch. The former was born in the Roman Catholic church; the latter is a converted Jew. The report shows that the supply of native workers has increased "so that France to-day has about one thousand Protestant pastors, including not only those clergymen that belong to the State churches, but the less numerous Independents." Yet there is a deficiency of Protestant ministers, "in view of the new fields of labor among the Roman Catholics."

The report mentions the following Protestant Mission Stations in connection with which the Union has labored during the year: (1) The *Evangelical Society of Geneva*, the oldest of the continental societies; (2) The *Evangelical Society of France*, which recently met with so great a loss in the death of the Rev. Dr. Fisch; (3) The *Central Evangelization Society*, "undoubtedly the most important, as it is the largest of the agencies at work for the conversion of France to the Gospel; (4) The *Evangelical Mission of Marseilles and Nice*; (5) The *Mission Work of the Rev. R. W. McAll*, which now comprises over fifty stations in France, twenty-nine of which are in Paris; (6) The *Mission of Miss de Broden*, at Belleville, Paris; (7) The *Methodist Mission*; and (8) The *Work of the Rev. Mr. Gibson*, at Paris. About seventy different organizations are represented by these various organizations.

The report concludes as follows:

The directors cannot close this report without reiterating their firm persuasion of the importance and promise of the field of labor to which they are invited in France. Never, certainly, has that great country been so open to Protestant effort as it is just now. The hour for whose advent the Reformers longed, three centuries ago, has plainly struck. Every legal barrier is removed. Where, but one hundred years since, it was a crime to be expelled by a death of extreme torture upon the wheel for a Huguenot minister to be found preaching the Word of God, a more enlightened legislation views the Protestant minister as a civil servant, protected from disturbance by the civil authorities. Even the annoyance has practically ceased which was occasioned by the application to religious gatherings of a statute originally intended to forbid political meetings held without previous authorization. Protestantism now stands by the side of Romanism as its equal in the eyes of the law. Not only so, but, exerting an influence altogether disproportionate to the numerical strength of its adherents, Protestantism makes itself felt in the administration of public affairs. Ever since the resignation of President MacMahon, with the brief exception of M. Gambetta's ministry, a Protestant has held the position of premier in the cabinet; and a church that numbers not more than one-fifth of the entire population has at times been represented by a majority of the ministers of the republic. But still more important than the fact that unfriendly legislation has disappeared, or the fact that the government is, to a good degree, favorable to the progress of Protestantism, is the undeniable fact that the people are accessible as never before. The masses of the people are disgusted with their former faith and have renounced it, in reality if not in name. They are looking about them for something better. The more thoughtful are appalled by the prospect that the country may drift into sheer atheism. Many are inquiring anxiously for what shall meet the wants of France. The Protestant "conference" does not visit a city or town but he finds a crowd of persons ready to flock to the hall whither he has invited them to come and hear a discussion of the great and pressing questions of religion. Rev. Mr. McAll and his associates cannot open a hall in Paris or in other parts of France without discovering that the working man is ready to listen to the strange truths of the Gospel. From time to time entire communities send deputations to some neighboring Protestant minister, begging him to come and instruct them and to establish schools for the children.

Such providential indications cannot be misunderstood. They impose new obligations. The Protestants of France in their weakness are confronted by a work of which the magnitude far transcends their powers. To us comes the duty and the privilege of lending them such aid as will enable them to meet at least the most pressing of the demands made upon their resources. May the churches of America rise to a more adequate conception of the grandeur and promise of the work.

NOTES.

A brother writes that when the serious question is raised as to whether the Christian church in the country is losing interest in foreign mission work, it may be well to remember that much of the work done among the freedmen, the immigrants, and the Indians, is clearly of the foreign mission type. But surely there is a difference between simply laboring for the Christianization of the hundreds of thousands of "heathens" who are either born among us, or come to live with us, (except when we prefer to shoot them, as many do the Indians, or slap their faces and send them home, as by act of Congress, we seem to have treated the Chinese), and "going forth" to Christianize the hundreds of millions who are not among us,

never come to see us, and probably never will. Perhaps such decline of interest in foreign missions as exists in the United States, may be explained by reference to the truly immense amount of home work which the freedmen, the Indians, and immigration, compel, so far absorbing the strength and money of the church as to render impracticable the doing of more in foreign fields. Perhaps the brother had this in mind. But how well is the church really doing this home work, considered as a whole?

The Czar of Russia has begun a laudable Temperance Reform. He has issued a decree to the effect that a village or collection of villages shall have but one liquor shop, kept by a native citizen, who must be appointed and paid by the Common Council, and must sell food as well as liquor. If he allows any person to get drunk he is liable to dismissal, fine and imprisonment. If any village is reported to the authorities as addicted to drunkenness the sale of liquor may be interdicted for as long a time as may seem best. This is a long stride in the right direction, and should lead, as we hope it may, to those more advanced steps taken directly against drunkard-making even in a single liquor shop. May the Autocrat of all the Russias be successful in this exercise of his power.

The Methodist Episcopal church, South, which has just held its Conference at Nashville, disapproved the marriage of persons divorced on any other than the one Scriptural ground of adultery. The Conference was unanimously of the opinion that in cases where either party has been divorced for other reason, no Methodist preacher should perform the ceremony. It is our opinion that no minister of Christ, of any denomination, North or South, ought to perform it in such cases. Our marriage customs are far too lax, and who can be asked to strive for needed reform in the matter if not the Christian minister?

Take this, for example. "I spoke a good word to-day to my congregation for the Star, and it was well received. Fifteen are now subscribers. I told them five or ten more were wanted. I shall try hard to get more. The Star speaks for itself." Yes; the Star will endeavor to speak for itself, if the pastors will only give it a hearty introduction to their congregations. The Star wants to help you, pastors, in your work, and your people in their work. Give it a chance.

The first issue of the *Open Door*, the new form of the organ of our General Baptist brethren in the West, makes a truly inviting appearance. It is a good-sized, four-page paper, published semi-monthly at Enfield, Illinois, and ought to be well sustained. The editor hopes "the time may come when all Free Baptists may be organically one, as we are in faith and practice." Amen to that, Brother Cox.

The *Observer* shows that very few of the New York churches are closed all through the hot season. Some are not shut at all, and in certain cases, when churches are near each other, the remnants of the congregations in town unite for worship in one house. We think it would be better to have all churches kept open through the whole season, whatever the precise form of the exercises held.

Hunger is usually a sign of health and strength. Loud calls for help do not come from a dead or exhausted body. It is but reasonable to regard that body of Christians most alive, and hardest at work, which calls the most frequently and energetically for supplies. Meet these demands and then confidently expect vigorous growth.

The *National Prohibitionist* is a new radical, independent temperance paper, to be published weekly in New York city. Its platform is broad, its aim high, and its spirit excellent. The contents of the specimen number give fine promise of acceptability and usefulness. The first regular number will be issued July 6. Office, 92 Chambers St., N. Y. city.

Mr. R. T. Booth, the temperance agitator, now in England, says that it has been the rule of his life never to follow another speaker in a town in the same line of work. Evidently Mr. Booth would not like the work of a Christian pastor who is obliged to be continually following others in the same line of work.

The Rev. T. A. Stevens wishes to make a correction; he says: "In the last *Star* (June 14), in the obituary of Mrs. Abel Smith of Fennerton, there is a mistake. It seems I was misinformed on one point. The four children left, were all her own instead of one of them being by a former wife of Bro. S."

Many pastors anxiously inquire what they shall do in these times of speculation and skepticism. Better keep right on laboring and praying for the salvation of souls through the regenerating power of the Holy Spirit. It will be found that "the Son of Man hath power on earth [yet] to forgive sins."

Our brethren in Boston worshipped for the first time in their new church home on Shawmut Avenue last Sabbath. They began very successfully, a large congregation being present.

By request, the special attention of all interpreted is called to the notice and programme of the Ohio Association, published on the fifth page of this issue.

Denominational.

Storer College at Harper's Ferry.

This is the only school of its kind established in W. Va. for the education and Christianization of the freedmen of the South. The Shenandoah Valley, indeed the whole State, seems by general consent, or more truly by the providence of God, to be assigned to the F. Baptists to educate and Christianize for God. It is a portion of God's vineyard given to the denomination to cultivate for the Master. It opens a grand opportunity to do a glorious and far-reaching work for Him who gave his life a ransom for all. Hundreds have already been won to Christ, and nearly three hundred have gone forth as teachers, and many to preach Christ to their race. Glorious revivals have been enjoyed in many places, and every year the school has been blessed with the manifestation of God's presence in the conversion of sinners. To carry forward this work, the school at Harper's Ferry was established

in the face of great opposition, which it has been steadily overcoming, and now it has the confidence and respect of the entire community. It is popular among the colored population of the entire South. Although the accommodations have been greatly enlarged, it will be crowded to its utmost capacity. It needs many things to insure enlarged success. The readers of the *Star* know that Anthony Hall is nearly completed, free of debt. Thank God for that. No salaried agent is in the field, collecting funds for its endowment; no money is wasted for mere ornamentation. Every dollar is used to promote the permanent interests of the school.

What the school now needs is (1) money to complete Anthony Hall. That is self-evident. (2) It needs an increase of the teaching force, which it must have in the near future, or the strength and health, if not the lives, of the already overworked teachers will be the sacrifice. Brethren, will you come up to the help of the Lord, and bear "one another's burdens, and so fulfill the law of Christ"? I know there are other calls that must be met and burdens that must be borne. It has always been so. The foundation of our hope was laid at an immense sacrifice, even the precious life of Jesus; and shall we who have been redeemed by his death withhold from those for whom He died, the knowledge of his love? "There is that scattereth and yet increaseth, there is that withholdeth more than is meet and it tendeth to poverty." Could there be one competent teacher provided for at the opening of the next term, it would be of great service to the school. At the suggestion of the Principal of the school, I propose to commence raising an endowment fund, interest to be paid annually while the fund is being raised, towards the support of such a teacher or teachers as the necessities of the school require. Will not brethren in different parts of the denomination join in this effort all along the line, and send to Bro. Brackett of Harper's Ferry the results of their labor, and save the expense of an agent to solicit aid for the school? D. WATERMAN.

Maine Central Institute Anniversaries.

Anniversary week, just closed at Maine Central Institute, was of peculiar interest, not only in its exercises, but notably also in the entrance of the school upon a new and happier stage of existence. All present assured that the long and weary wandering in the wilderness of debt and extreme financial limitation was almost at an end, haled with joy plain signs of the promised land so longed for. Hence the fact that this was such a happy anniversary.

Tuesday evening, six young ladies and six young gentlemen, as essays and orators, contended with generous emulation for a prize given for the best production in each department. The parts presented were full of excellences and the high merit of more than two taxed the wisdom of the judges to the utmost. Wednesday was devoted to examination of classes. Faithful work has been done the past year by teachers and pupils. Absenteeism, so discouraging to the teacher and damaging to the best good of the scholar, has been little practiced. The students have worked right up to the end of the terms, and the result is a gratifying proficiency along the whole course.

Thursday, occurred the graduation exercises. The outgoing class numbers twenty-two, fourteen ladies and eight gentlemen. Their productions plainly showed two things, that the young people not only had the matter in them, but also been taught how to think. The delivery of the parts exhibited the results of the rhetorical drill which has been made a somewhat prominent feature in the past year's instruction. And those who listened could not but be impressed by the lofty Christian tone of the several essays and orations. The future of our land is not without large hope when the coming men and women draw so much of their inspiration from God's Word.

The anniversary dinner was in one respect a more joyful one than any of former years. The debt question was about as good as dead. This was the song—not the burden—of the after dinner speeches. Thanks be unto God for his gifts through the friends of the school. A few more such gifts, and we can have a debt funeral, and a celebration of the accomplished immortality of Maine Central Institute. The alumni and alumnae held a meeting in the evening. Miss Laughton, a former member of the school, read several selections in a manner that met warmest appreciation. Mr. Johnson, also a graduate, delivered an address, a masterly discussion of themes vitally interesting to seekers after an education. The rest of the evening was devoted to sociability. S. C. W.

New York and Penn. Y. M.

The New York and Penn. Yearly Meeting held its annual session with the Chatham church, commencing June 9, at one o'clock p. m. Conference called to order by the clerk. Opening prayer by Rev. Jacob Stuart. Organized by making choice of Rev. S. Butler as chairman, and Rev. W. H. Peck as an assistant. Rev. A. G. Downey was chosen as assistant secretary. Reports from the Quarterly Meetings read. Chemung Q. M. reports a good degree of interest in some of the churches with settled pastors. Others are tardy. Tioga Co. Q. M. reports some changes in the ministry; some revival interest during the year; interest in missions on the increase. Tuscarora reports some of their churches as holding revival meetings during the winter; Sabbath schools in nearly all the churches. Potter Co. Q. M. reports all the churches in union; growing interest in missions; hope for a brighter day in the near future.

Rev. Wm. Walker, corresponding messenger from the Genesee Y. M., was present and by his presence, counsel and labor, added an interest to the session. Rev. G. R. Foster and Rev. J. S. Harrington were appointed as corresponding messengers from this to the Genesee Y. M. Rev. George Donnocker was appointed as messenger to the Susquehanna Y. M. The following named brethren and sisters were appointed to represent this Y. M. at the Central Association: Rev. W. H. Peck, Rev. O. C. Hills, Rev. J. S. Harrington, Rev. G. R. Foster, Mrs. Hannah Warren, Mrs. Hannah Donnocker, Rev. J. C. Warren, Rev. S. Butler, Rev. D. W. Hunt, Rev. A. G. Downey and Rev. J. Lillibridge. Among the many resolutions passed by Conference was the following: "Resolved, That in the removal by death of our faithful missionary sister, Lovina

Crawford, for thirty-one years a missionary in India, we are profoundly impressed with the greatness of our loss, and we fervently pray the Great Head of the Church that others may be raised up to fill her place." In addition to this it was resolved that a fund of five hundred dollars be raised within the bounds of this Y. M. to be kept as a permanent fund and that the interest yearly shall be appropriated toward paying a native teacher in India. A committee was appointed to open a subscription and between eighty and one hundred dollars were paid and pledged for this purpose. It is proposed to raise the amount during the coming year.

The preaching during the session was done by Revs. Walker, Harrington, Kellogg and Foster. All the sermons were spiritual. The meetings of worship were well attended and good attention paid, and a very friendly feeling seemed to be manifested during the entire session. We think that the influence upon the neighborhood from this gathering was good. Rev. G. R. Foster was appointed to preach the opening sermon at the next session before the conference, and J. S. Harrington was appointed as his alternate. Next session to be held with the Second Woodhull church, commencing on Friday before the second Sabbath in June, 1883, at one o'clock; p. m.

G. H. FREEMAN, Clerk.
Tuscarora, June 17, 1882.

New Hampshire Yearly Meeting.

Held with the church at Rochester Village June 13-15. The Freewill Baptist church has no house of worship here, but the Congregationalists very kindly opened their house for the accommodation of the Y. M. The attendance was unusually large, and the session from beginning to end was one of the most interesting and profitable the Yearly Meeting has enjoyed for many years. A spirit of earnest, devoted, faithful purpose characterized all the meetings of business, of social and public worship. The programme which was printed in the *Star*, was adopted and carried out with such additional services as the occasion demanded. The preliminary prayer-meeting was well attended and the prayers offered were fervent and seemed to prevail with God for the Holy Spirit to rest down with power upon all the services of the session. The business conference met at 7 p. m. H. F. Wood, of Dover, was called to the chair, who presided with marked ability, dispatching each item of business on time, thus giving to the several topics the number of minutes allotted. The letters from the Quarterly Meetings, as usual reported some encouraging features of the work. Some of the churches have enjoyed good solid revivals, others are steadfast and reaching forth. Others are represented as being on the decline and, unless something is done for them, soon they must lose their visibility as some have already done during the year. Nearly all however are interested in the Sabbath school work, the cause of missions and temperance. On the whole the reports seemed to be hopeful for the future. Though now the church is struggling with the giants of evil, yet on the part of the large majority there is no slackening of the hand, nor shrinking in faith that she will yet look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," though now the workmen are "sowing in tears," yet there is faith to believe that they shall reap again with joy and return to the fold hearing their sheaves with them. The reports from the different bodies of Christian workers were most cordial and sympathetic. The New Hampshire Baptist State Convention was represented by Rev. D. H. Stoddard of Rochester, who spoke kindly of our denomination and of our work. His words were full of hearty good will and cheer. He said that his denomination is engaged in the same cause that we are; that their endeavors are to lift men to higher planes of excellence in morals and religion; in short, that his people are heart and hand with us in every good word and work. He was responded to by Rev. James Rand in a few well timed, and appropriate remarks. Rev. A. J. Dutton reported the Vt. Y. M., and Rev. James Boyd reported the Penobscot Y. M. Rev. Dr. Bowen reported the Me. Central meeting, and Rev. H. S. Kimball, the Cong. Gen. Assn. All of whom expressed the most cordial, fraternal greeting.

Appropriate resolutions were presented on the subjects of Missions, Sunday-schools, Temperance and other topics, which were ably discussed by those who were appointed and others sharing in earnest debate as to the best methods to be adopted for practical work among the churches.

In connection with other resolutions the following one was introduced and adopted with great enthusiasm: "Whereas, the Rochester Village Freewill Baptist church is situated in a pleasant and thriving village of nearly 4,000 inhabitants, and a railroad center, and surrounded by towns and villages containing largely a Freewill Baptist element; and Whereas, the church and society have purchased a lot upon which to build a church structure, and paid for it besides supporting their pastor and paying for rent of hall and incidental expenses, so that they now are substantially free from debt; and Whereas, they represent that it will be impossible for them much longer to sustain their meeting without a house of worship, they having to work under very discouraging disadvantages: (1) They worship in a hall and have to ascend two flights of stairs and pay a rent of about \$175 per year; (2) The other denominations in the village have commodious and attractive houses of worship; and, Whereas, this is not an exclusively local, but a denominational interest therefore;

Resolved, That in the minds of the delegates of this Y. Meeting, in conference assembled, it is the privilege and duty of our churches to help this society to such an extent that they shall be encouraged to build, and we recommend to the churches to raise immediately through their pastors, or any other appointed means, the amount of 20 cents per resident member for this object. This resolution was supported in such an enthusiastic manner by Rev. Ezekiel True that the most oblivious person to the claims of God's benevolent causes felt himself impelled as if by magic to contribute on the spot as largely as his means would allow. To use the speaker's own language, it seemed almost like the voice of an old prophet crying out in the fulness of his soul,—"Oh, that I could speak for this interest to the thoughts that fill my mind! Oh that I could express the deep yearnings of soul that well up in my heart to overflowing, I should be glad to speak! This church is the Yearly Meeting's youngest child, and she needs help. She is hungry for bread, and now if she comes to you and asks for bread, will you give her a stone? This resolution alone isn't worth the paper it is written upon, unless it is backed up by a good liberal sum of money—it is but a stone. Don't give us resolutions, but give us bread. We ask for bread; give it to us or we shall die." For the close of this stirring appeal, Rev. E. P. Moulton, the pastor of the church, gave a brief account of the self-sacrificing spirit of the church members, and of their great need of a house of worship. After which, subscriptions and a collection were taken, amounting to about \$700, for the erection of a church.

SANCTIFICATION.

In order to get a just idea of sanctification, let us first understand what holiness and consecration mean.

Holiness means moral wholeness—that is, sinlessness. Consecration means devotion to sacred uses—the worship and service of God.

Can holiness exist apart from consecra-

The Woman's Mission meeting was one of the very interesting features of the session. The report of the District Secretary, Mrs. J. T. Weeks, of Laconia, gave a brief statement of what has been done in the different Q. Meetings the past year. The interest has been such as to give increased encouragement to the society to continue its efforts in the mission work. The review of the work of the Woman's Mission Society by Miss L. A. DeMeritte, was a paper carefully prepared, noting items of interest and urging the claims of the society on all the women in the Yearly Meeting.

Harper's Ferry and Miss L. Brackett's salary were discussed with ability and strong arguments to sustain these interests by increased liberality, by Mrs. G. C. Waterman and Mrs. V. G. Ramsey.

The resolution on temperance was discussed in a very spirited manner by L. Malvern, J. W. Scribner, E. W. Ricker, J. M. Durgin, John Malvern and others.

Dr. Bowen favored the meeting with an eloquent address on the subject of education, speaking favorably of the general diffusion of knowledge, by the higher grades of schools and colleges, and especially of the advantages derived from Bates College to the Free Will Baptist denomination. He did not come especially to solicit pecuniary aid for the college but at the same time he gave some, very broad suggestions which could be very easily interpreted to mean that every lover of our denominational interests would find ample opportunity to invest what surplus funds we can for the benefit of the college.

The committee on Obituaries reported the death of two valuable ministers, both of whom had grown old in the service of the Master; viz., Rev. N. Folsom and B. F. McMurphy. Appropriate remarks were made, and resolutions passed. The following memorials were passed on the death of Sister Crawford in India, and Rev. J. M. Brewster of R. I.

Resolved, That while we recognize in the sudden and lamented death of Rev. J. M. Brewster a severe loss to our cause in general and especially to our Foreign Mission Board of which he was a faithful and efficient member.

Resolved, That while we mourn the death of our faithful and beloved Sister Crawford, and feel that our mission in India has sustained a great loss, we bow with submission to the Divine will, praying that her life of entire consecration and heroic service may inspire us to follow her example, and that the spirit that moved her may fall on the young men and women of our churches, so that many laborers may be raised up to carry forward the work that has fallen from her hands.

The special committee on Home Missions reported.

In view of the pressing demand for some local supervision of needy interests in our State, we considered it desirable to take steps immediately toward the permanent organization of State Home Mission work, and we recommend that at this present session a special executive committee of three be appointed to take full charge of the interest for the ensuing year and to report a definite form for permanent organization one year from this time. We recommend that this committee be instructed to confer carefully with the executive board of the Parent Home Mission Society, and proceed only on such plans of work as shall be mutually satisfactory. And also that this committee do all they can for the year before to provide evangelistic work in the State.

After this resolution was thoroughly discussed it was unanimously adopted and C. D. Dudley, D. H. Adams and H. F. Wood were appointed said committee.

Rev. D. Waterman addressed the meeting with stirring words relative to the school and the religious interest at Harper's Ferry. He said, "Bro. Brackett and his wife are doing the work of five teachers." "The school is doing a great work for that whole region of country and demands our sympathy, our co-operation and our money to help sustain it. The Sabbath-school interest in the Yearly Meeting was warmly responded to by H. F. Wood, in brief, but well chosen words.

A resolution, commending the New Hampshire Charitable Society to the favorable consideration of our ministers and church members as a means of aiding our poor and superannuated, found an earnest advocate in the presence of M. A. Quimby. He argued that more of our ministers and laymen should be long to this society, and more funds should be invested so that a larger sum could be disbursed among the needy at our annual gatherings. Any person of good moral character can belong to it by paying five dollars into the treasury of the society which will be permanently invested and the interest be used for charitable purposes, or any one preferring to do so can give a note for five dollars or more and pay the interest annually into the treasury. A committee of one in each Q. M. was appointed to solicit members to join this Society.

The subject of Foreign Missions was presented by Rev. C. D. Dudley, who gave a brief outline of the work to be done, and of the great importance of sustaining more liberally the workers in the field.

Resolutions on New Hampton Institution, Maine Central Institute, Morning Star, Thanks to R. R.'s for reduced fares, On the purchase of the Shawmut Avenue church building by the Boston Free Will Baptist church, and closing resolutions, were adopted.

Sermons were preached by Rev. J. B. Davis and G. H. Pinkham. The communion service at the close of the meeting was administered by Rev. D. Waterman and E. True.

The next session was left in the hands of a local committee; and it was intimated that if there should be no invitation by any church to entertain it, it might be held at the Wells camp ground. E. H. Prescott, Clerk.

Ohio Yearly Meeting.

Held its last session with the church in Malvern, June 2-4. Rev. C. A. Gleason was chosen moderator; and the usual committees were appointed at the first sitting.

At the second coming together of the brethren, the committees reported upon Sunday-schools. The discussions of Missions and Temperance, and all the other business of the Conference, were very harmoniously conducted.

The subject of correspondence was considered, and decided affirmatively, whereupon Rev. C. A. Gleason was chosen as the messenger to O. C. Y. M.; and Rev. A. M. Simonton to Ind. Y. M.

The time of holding the Y. M. sessions was changed from June to Friday before first Saturday in Sept. J. M. E. Whitacre was elected Sunday-school agent, who may be addressed at Blanchester, Ohio.

Some of the churches have been blessed with revivals, others have resumed labor, and still others are without pastors. Reports of the Q. M.'s as a whole, fair. We were favored with the labors of Rev. O. E. Baker, who preached the Word with his usual clearness and power. The social meetings were very spiritual.

Next session within the bounds of Warren & Clark Q. M. A. M. SIMONTON, Clerk.

Ministers and Churches.

[We invite the sending from all our churches of items for this department of news. These items must be accompanied by the addresses of the writers, not necessarily for publication, and should reach this office before Saturday night in order to get into the next issue of the Star. We, of course, reserve the right to condense, to reject, when for any reason it shall seem well to do so, matters thus furnished.]

Maine.

Sunday, June 18, Rev. J. B. Jordan, pastor of the First St. church, Lewiston, baptized forty-six persons in the afternoon, and gave the hand of fellowship to fifty-one in the evening. The baptism was witnessed by many people, notwithstanding the rain. Rev. J. J. Hall of Auburn, assisted, and baptized four to join his own church. There are others to go forward soon. Pastor and people unite in the words of the Psalmist, "It is the Lord's doing, and it is marvelous in our eyes."

The following resolutions have been received for publication:

Whereas, it has pleased our Heavenly Father in his wise providence to remove our dear sister, Miss Corina Crawford, from her faithful post of duty among the heathen, therefore

Resolved, That while we mourn the removal of one whose life was an example of self-sacrifice and to human vision, so much needed in our mission field, we will try to say, "Even so, Father, for so it seemed good in thy sight," praying that her mantle may fall on others, who may carry forward the work her tired hands laid down; and

Resolved, That in the death of Rev. J. M. Brewster, the Woman's Mission Society has lost one of its faithful friends, and supporters, and we beg to assure the bereaved wife that our hearts go out to her in tenderest sympathy, and our prayers shall be offered, that the dear Lord may grant her grace and strength to walk with Christian fortitude this great sorrow of bereavement.

For and in behalf of the Farmington (Me.) Q. M., Woman's Mission Society.

A. D. TAYLOR, Sec.

New Hampshire.

On the first and third Sundays in June, Rev. C. L. Pinkham, pastor, baptized 38 and received 44 to the fellowship of the Northwood church. It is expected that about 30 more will unite soon. The revival interest continues with new cases of conversion.

The Sabbath-school, connected with the church at No. Tunbridge has 108 members instead of 80, as previously reported in the Star.

Rhode Island.

Two persons were baptized by Bro. Frost at Pawtucket, Sunday, June 18. At the Providence ministers' meeting Monday, 19th inst., Rev. A. T. Salley reported the prominent features of his recent trip to the Pacific coast and gave his views on the Chinese question formed from investigating their quarters in San Francisco and from conversations with the people of California. Rev. A. L. Gerrish also reviewed his trip to Charleston, S. C., and Harper's Ferry. Resolutions relative to the death of Rev. J. M. Brewster were passed.

Ohio.

"Children's Day" was observed with interest to both young and old by the Cleveland church and Sunday-school, the Rev. T. H. Drake, pastor. Evergreen arches, flowers, wreaths, festoons, with bird-cages filled with happy songsters, that vied with happy children in making melody to their Creator, added to the occasion. In the evening there was a concert. Dr. Ball of Buffalo unexpectedly was there and preached two good sermons.

Michigan.

The Rev. Geo. H. Howard writes: "The pastor of the Casnovia church requested me to exchange, June 11, Bro. Churchill has not been ordained. After the morning service, I had the privilege of baptizing seven persons, and receiving six to the fellowship of the church. It is a long time since baptism had taken place in this church and it was feared the plant would die, but prayer and faithful labor have turned the scale and the brethren are rejoicing that 'the Lord doth build.' Others have decided to follow the example of Christ and unite with the church. It is expected that they will next covenant meeting there will be another visit to the Jordan. The August session of the Grand Rapids Q. M. will be held with this church."

We learn that the Rev. J. P. Hewes, our correspondent in Wis., is considering whether or not to close his labors with the Fairwater church the coming fall for the purpose of study at Hillsdale. His people have become attached to him that they will much regret his going. The Rev. J. J. Hull has closed his pastorate with the Scott and Marcellon churches. Bro. H. is located at Grand Prairie and is doing good work there. The Rev. P. Jaquith is to continue with the Nekoma church another year.

Minnesota.

The Rev. J. H. Reeves is settled at Winnebago City. This is thought to be a good field for work.

Maryland.

The Rev. H. E. Keyes writes from Martinsburg, W. Va.: "A Free Baptist church of twenty members was gathered on Sabbath, June 11, in Hagerstown, Washington Co. Bro. A. W. Adams, J. E. Burrell and myself commenced holding meetings Sabbath, June 11, and continued all the week with good attendance. The organization will be effected on Sabbath, June 25. Eight candidates await baptism. Our congregations number over 200 with every indication of a large increase. The prospect is very encouraging for a strong and vigorous church, as it is composed of some of the best families of color in the city."

Quarterly Meetings.

Ripley (Ind.)—Held with the Zion church. The Dearborn Q. M. sent as Cor. Messengers Bro. S. Bushman and Rev. A. M. Simonton. The business was transacted in harmony. The stormy weather prevented a large attendance, but we enjoyed a good meeting. The preaching was ably assisted by Rev. B. A. Tucker and A. M. Simonton. Rev. M. R. McKee was appointed by the Com. to preach the opening sermon at the next session with the Union church, commencing Friday, Aug. 25, at 2 P. M.

E. C. WILLIAMS, Clerk.

Fond du Lac (Wis.)—Held with the Boltonville church, June 2-4. On account of continued rain the delegation was small, but there was a good spiritual interest. Rev. E. H. Webster, pastor, was ably assisted by Rev. A. M. Simonton. We observed the week of prayer and had a good attendance and deep interest. One was added to the fold and has since joined the church. With our beloved pastor we are all anxious for the salvation of souls.

GEO. C. LUSSENDEB, Clerk pro tem.

Wheelock (Vt.)—Held with the 1st Sheffield church, June 4. The churches were well represented. The reports of revival interest were encouraging. The session was one of considerable interest. Father Woodman presided the conference session with remarkable vigor. One of his advanced age. He has passed the age of 84. His memory is remarkable. He even retains dates and incidents. He made many familiar references to some of our fathers in the cause, who have passed from this world. The following resolutions were passed:

Resolved, That we rejoice greatly at the widespread and increasing influence being exerted in the United States by the Ladies' National Temperance Society; and that we invoke for them the aid which can be afforded by the men of this whole land; and that Almighty God will afford them the most abundant and successful aid in their cause shall achieve a final triumph; also,

Resolved, That we as ministers and delegates of this cause should be ever on our guard against the importation and use as a beverage of distilled, fermented liquors; and the use of all religious, moral, social and legal means for its utter and everlasting extermination.

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Resolved, That while we mourn the removal of one whose life was an example of self-sacrifice and to human vision, so much needed in our mission field, we will try to say, "Even so, Father, for so it seemed good in thy sight," praying that her mantle may fall on others, who may carry forward the work her tired hands laid down; and

Resolved, That in the death of Rev. J. M. Brewster, the Woman's Mission Society has lost one of its faithful friends, and supporters, and we beg to assure the bereaved wife that our hearts go out to her in tenderest sympathy, and our prayers shall be offered, that the dear Lord may grant her grace and strength to walk with Christian fortitude this great sorrow of bereavement.

For and in behalf of the Farmington (Me.) Q. M., Woman's Mission Society.

A. D. TAYLOR, Sec.

On the first and third Sundays in June, Rev. C. L. Pinkham, pastor, baptized 38 and received 44 to the fellowship of the Northwood church. It is expected that about 30 more will unite soon. The revival interest continues with new cases of conversion.

The Sabbath-school, connected with the church at No. Tunbridge has 108 members instead of 80, as previously reported in the Star.

Two persons were baptized by Bro. Frost at Pawtucket, Sunday, June 18. At the Providence ministers' meeting Monday, 19th inst., Rev. A. T. Salley reported the prominent features of his recent trip to the Pacific coast and gave his views on the Chinese question formed from investigating their quarters in San Francisco and from conversations with the people of California. Rev. A. L. Gerrish also reviewed his trip to Charleston, S. C., and Harper's Ferry. Resolutions relative to the death of Rev. J. M. Brewster were passed.

"Children's Day" was observed with interest to both young and old by the Cleveland church and Sunday-school, the Rev. T. H. Drake, pastor. Evergreen arches, flowers, wreaths, festoons, with bird-cages filled with happy songsters, that vied with happy children in making melody to their Creator, added to the occasion. In the evening there was a concert. Dr. Ball of Buffalo unexpectedly was there and preached two good sermons.

The Rev. Geo. H. Howard writes: "The pastor of the Casnovia church requested me to exchange, June 11, Bro. Churchill has not been ordained. After the morning service, I had the privilege of baptizing seven persons, and receiving six to the fellowship of the church. It is a long time since baptism had taken place in this church and it was feared the plant would die, but prayer and faithful labor have turned the scale and the brethren are rejoicing that 'the Lord doth build.' Others have decided to follow the example of Christ and unite with the church. It is expected that they will next covenant meeting there will be another visit to the Jordan. The August session of the Grand Rapids Q. M. will be held with this church."

We learn that the Rev. J. P. Hewes, our correspondent in Wis., is considering whether or not to close his labors with the Fairwater church the coming fall for the purpose of study at Hillsdale. His people have become attached to him that they will much regret his going. The Rev. J. J. Hull has closed his pastorate with the Scott and Marcellon churches. Bro. H. is located at Grand Prairie and is doing good work there. The Rev. P. Jaquith is to continue with the Nekoma church another year.

The Rev. J. H. Reeves is settled at Winnebago City. This is thought to be a good field for work.

The Rev. H. E. Keyes writes from Martinsburg, W. Va.: "A Free Baptist church of twenty members was gathered on Sabbath, June 11, in Hagerstown, Washington Co. Bro. A. W. Adams, J. E. Burrell and myself commenced holding meetings Sabbath, June 11, and continued all the week with good attendance. The organization will be effected on Sabbath, June 25. Eight candidates await baptism. Our congregations number over 200 with every indication of a large increase. The prospect is very encouraging for a strong and vigorous church, as it is composed of some of the best families of color in the city."

Quarterly Meetings.

Ripley (Ind.)—Held with the Zion church. The Dearborn Q. M. sent as Cor. Messengers Bro. S. Bushman and Rev. A. M. Simonton. The business was transacted in harmony. The stormy weather prevented a large attendance, but we enjoyed a good meeting. The preaching was ably assisted by Rev. B. A. Tucker and A. M. Simonton. Rev. M. R. McKee was appointed by the Com. to preach the opening sermon at the next session with the Union church, commencing Friday, Aug. 25, at 2 P. M.

E. C. WILLIAMS, Clerk.

Fond du Lac (Wis.)—Held with the Boltonville church, June 2-4. On account of continued rain the delegation was small, but there was a good spiritual interest. Rev. E. H. Webster, pastor, was ably assisted by Rev. A. M. Simonton. We observed the week of prayer and had a good attendance and deep interest. One was added to the fold and has since joined the church. With our beloved pastor we are all anxious for the salvation of souls.

GEO. C. LUSSENDEB, Clerk pro tem.

Wheelock (Vt.)—Held with the 1st Sheffield church, June 4. The churches were well represented. The reports of revival interest were encouraging. The session was one of considerable interest. Father Woodman presided the conference session with remarkable vigor. One of his advanced age. He has passed the age of 84. His memory is remarkable. He even retains dates and incidents. He made many familiar references to some of our fathers in the cause, who have passed from this world. The following resolutions were passed:

Notices.

Post-Office Addresses.

Rev. E. N. FENLON (to whom all contributions from the churches for our Benevolent Societies should be sent) Lewiston, Me. 521

All money contributed for the Maine State Mission should be sent to Rufus Deering, Portland, Me. (25622)

Rev. S. D. Bates, Treasurer Ohio Free Communion Baptist Association, Marion, Ohio. (25238)

Rev. L. P. Patton, Lansing, Mich. To whom all money contributed within the bounds of the Michigan State Mission should be sent to F. M. H. M. and Education Society, Lansing, Mich. (25238)

Rev. J. D. Bates, Northfield, Minn., Treasurer of the Minn. Y. M. Mission Society, to whom all money for this Y. M. work should be sent. (10232)

Rev. E. D. Lewis, Oak Center, Wis., Treasurer of the Home Mission Board, to whom all money should be sent for Home Missions within the Wis. Y. M.

Rev. N. C. Brackett, Harper's Ferry, W. Va. Treasurer of State College and Agent of Shenandoah Mission.

Moses H. Smith, Treasurer of the Free Will Baptist Foreign, Home Mission and Education Societies, Concord, N. H. (1332)

Rev. J. H. Durkee, Pike, N. Y., Treasurer of the Central Association, to whom all its contributions should be sent.

Rev. J. J. Butler, Hillsdale, Mich., Treasurer of the Western Education So.; to whom contributions may be sent in aid of those preparing for the Gospel ministry.

Rev. S. F. Smith, Fairbury, Neb., Treasurer of H. M. So. of No. Kan. & Neb. Y. M., to whom all money for this So. should be sent.

Yearly Meeting Notices.

Central Illinois at Fairview, Sept. 1. Ohio River at Condon, Aug. 11.

Central Illinois to be held at Fairview church 2 miles south of Ashley on the Central R. R., beginning Sept. 1. Ministers' institute begins two days before.

Quarterly Meeting Notices.

Looney Spring (Ill.) with the Rock Spring church, 4 miles south of Carbondale, beginning on Friday, at 8 o'clock, before the Sabbath in July.

Chemung (N. Y.) with the Pine Valley church, commencing Friday at 8 P. M., July 7. It is hoped that delegates will be present at the above hour.

Let clerks forward their letter by mail to my address if they do not expect to attend. The opening sermon will be preached at 8 o'clock Friday evening by G. R. Foster, alternate, J. S. Harrington.

Ohio Association.

The eleventh session of the Ohio Free Communion Baptist Association will convene with the church at Rio Grande, Sept. 1. There has been an increasing desire on the part of many of the ministers and laymen to continue the Association over the Sabbath and it has been decided to hold the Association on Friday, Saturday and Sunday. The object is to make this the most prominent of all our gatherings in the State, as it certainly ought to be. The Committee, aided by other churches, have prepared and will publish a programme, which, if faithfully carried out, will certainly be of interest and profit. It is very important that all who are named in the programme be prepared and present. Every pastor in the State should be present and a large representation of lay members is anxiously hoped for.

Efforts will be made to secure reduced rates on R. R.'s, of which information will be duly given.

PROGRAMME.

Tuesday, 7 P. M., Sermon by J. B. Lash, West. 2 P. M. Address of welcome, T. E. Peckley, Response, A. H. Whitaker; Essays: Is present division of Yearly and Quarterly Meetings for the best interest of our cause in the State? O. E. Baker, City; Is necessary and elements of success, T. H. Drake; Best financial system to secure ministerial support, J. W. Martin, T. M. Association; Sermon by the President of the Association, Thursday 8 A. M., Prayer-meeting, led by W. J. Fulton; Essays: Relation of works to salvation, S. D. Bates; Distinctive claims of our cause in the East, J. Phillips; Distinctive claims of our cause in the West, J. C. Robinson; Distinctive claims of our cause in the South, D. Slope; Enterprise in church work, B. F. Zell; Prayer: Its nature, use and effects, A. M. Simonton; Baptism, R. Clark; The social element in ministerial success, A. H. Whitaker; To what extent should ministerial safety engage in secular business, R. J. Posten; Effects of the attacks of infidelity on the Bible and Christianity, H. M. Davis; The Evangelists, H. Howard; Influence of Christianity on our social relations, A. A. Moulton, Friday, A. M., Sunday-school; Address by G. C. Gleason; Essay by Mrs. T. H. Drake, Friday, P. M., Temperance; Address by T. H. Drake; Essay by Mrs. H. M. Bennett; Saturday, A. M., Education; Address by O. E. Baker; Essay by Miss Gertrude W. Coplin, Saturday, P. M., Missions; Address by S. D. Bates; Essay by Mrs. Mary Henry; A discussion of each of the above subjects will follow the address and essay. Saturday 7 P. M., Meeting of the Women's Mission Society, commencing on the Sabbath at 10 A. M. A. H. WHITAKER, Sec.

Money Letters Received.

J. C. Ayer & Co.—L. J. Andrus—D. Albee—M. C. Henderson—J. A. Andrus—J. N. Bass—A. M. B. Nicks—C. Campbell—J. E. Cox—H. G. Chamberlin—M. E. Card—G. W. Colby—A. H. Chase—G. B. McKee—D. McKee—A. J. Day—Mrs. E. A. Downer—J. J. Davis—G. Doncker—J. H. Emery—J. Fox—T. Fay—C. H. Foster—F. E. Freese—B. A. Freeman—J. H. Gales—E. Harding—J. Hassett—J. H. Huntington—E. A. Hackett—L. L. Harmon—M. C. Henderson—F. Hall—G. C. Harrington—W. Jones—Mrs. D. B. Jackson—Mrs. D. Kent—J. Kellogg—G. W. Knowlton—S. Lent—D. W. Libby—P. Danahy—D. Libby—E. F. Leisner—F. H. Little—J. H. Lusk—C. G. Lusk—E. D. Moyer—B. C. Moody—B. Minard—G. Medal—Mrs. J. MacKenzie—Mrs. McLean—A. A. Moulton—E. Mowry—J. Mather—J. S. McCall—B. Murphy—J. M. Nutt—D. McDonald—E. Murray—H. H. Noyes—J. W. Parsons—A. Pierce—A. L. Powell—G. H. Potter—J. L. Rankin—J. B. Robinson—D. H. Robinson—C. Smith—M. E. Simpson—R. D. Scott—J. Spottiswood—W. Sharpe—C. O. S. S. Safford—J. H. Samuelson—O. A. Tamm—H. T. Harbox—Mrs. N. Teel—R. Vaughan—Mrs. J. Valley—Miss M. J. Walker—Mrs. T. B. Wallace—J. White—H. Wright—W. Ward—F. Walker—E. W. White—H. Walrath—A. E. Wilson—S. E. Young—D. Yeaton.

Books Forwarded BY MAIL.

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Married.

Atwood-Mitchell.—In Lawrence, Mass., June 14 by the Rev. Thomas H. Stacy, M. C. Atwood and Miss Mary E. Mitchell, both of Lawrence.

Davenport-Coffin.—In Lyndonville, Vt., June 20, at the residence of the bride's parents, by the Rev. Thomas Spooner, assisted by the Rev. C. Hubbard, D. D., of Foster, L. Davenport and Miss Mary Coffin of Lyndonville, formerly of Whitefield, N. H.

Mathewson-Greenhalgh.—In Olneyville, R. I., June 20, by the Rev. L. C. Gerry and Mr. William Mathewson and Miss Maria Greenhalgh, both of Olneyville.

Hosington-Davis.—In Garland, Me., June 1, at the home of the bride's father, Dea. Josiah Davis, by the Rev. C. Foster, Mr. Henry G. Hosington, of Bangor, Mass., and Miss Hattie Davis, of Garland.

Ball-Sprague.—On Block Island, R. I., June 4, by the Rev. Geo. Wheeler, Mr. Royce E. Ball and Miss Ann Sprague, both of R. I.

Sprague-Sprague.—June 4, by the Rev. Geo. Wheeler, Mr. George E. Sprague and Miss Ann E. Sprague, both of R. I.

To Advertisers.

No advertisements will be admitted to the columns of this paper, of whose pure and truthful character satisfactory evidence is wanting. If at any time it shall appear that a deception has been deceived, the deception will be exposed.

To Patrons.

No further guaranty concerning advertisements can be given than the above. Readers must exercise their own judgment on articles advertised.

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Warmed absolutely pure Cocoa, from which the excess of Oils has been removed. It has three times the strength of Cocoa mixed with Sugar, Arrowroot or Sugar, and is therefore far more economical. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

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"A SUPERB NUTRITIVE MEDICINE, RICH IN PHOSPHATES AND NOT A CATHARTIC, ALCOHOLIC DRINK, AND HIGHLY RECOMMENDED BY CHEMISTS AND PHYSICIANS AS A POSITIVE TONIC, ALWAYS ACCEPTABLE AND RELIABLE."
It does not excite the brain or irritate the system and leave deleterious effects. On the contrary, it furnishes just that which is necessary to the brain, strengthens and guides the nerves, purifies the blood, and thereby makes only the best food, bone and muscle, for the world's wonders, curing NERVOUS AND GENERAL DEBILITY, MALARIA, DYSPEPSIA, INDIGESTION, and a host of other ailments. It is a healthy action of the Liver and Kidneys, fortifying the system against the malarious influence, and will find relief in all pulmonary and bronchial difficulties. DELICATE FEMALES, NERVOUS, and WEAKLY CHILDREN can find no remedy equal to this healthy blood and nerve food tonic. For Sale by all Druggists. \$1.00 per bottle. Prepared only by WHEAT BROTHERS CO., Office 19 Park Place, New York City.

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SELTZER
WATER
All the Gold and Diamond Mines of the Earth are of less value than one healing Spring. The Seltzer Spa is worth all the treasures of California and Peru, and it has this advantage over them: Chemistry can reproduce it. In TARRANT'S SELTZER WATER the medicinal ingredients are all present—while every useless element is omitted. The effect of this delicious effervescent preparation in dyspepsia, sick headache, heartburn, biliousness, nervousness, and nervous weakness, are among medical marvels which must be experienced to be believed.
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CURES WHEN ALL OTHER MEDICINES FAIL, as it acts directly on the Kidneys, Liver and Bowels, restoring them at once to healthy action. HUNT'S REMEDY is a safe, sure, and speedy cure, and hundreds have testified to having been cured by it, when physicians and friends had given up to die. Do not delay, but try at once HUNT'S REMEDY.

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SAVES LABOR, TIME, AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by Grocers everywhere, but beware of imitations well designed to mislead. PEARLINE is the only one that will clean, whiten, and always bears the above symbol, and name of JAMES PYLE, New York.

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Family Circle.

THE HAND THAT ROCKS THE WORLD.

Blessings on the hand of woman!
Angels guard its strength and grace.
In the palace, cottage, hovel;
Oh, no matter where the place!
Would that never storm assailed it;
Rainbows ever gently curled;
For the hand that rocks the cradle
Is the hand that rocks the world.
Woman! how divine your mission,
Here upon your natal sod;
Keep, oh, keep the young heart open
Always to the breath of God!
All true trophies of the ages
Are from Mother-love imparted;
For the hand that rocks the cradle
Is the hand that rocks the world.

THE SECRET OF SUCCESS.

BY MAY M. HIRSH.

I wish to state at the outset that what I am about to relate is a dream. If it were not, I would never tell of it in the world—never! Be it understood, then, that I dreamed.

In my dream I was transported to a Sunday-school room while the bell was ringing for the morning session; and though I took a modest seat by the door, yet, by means of that delightful faculty which we possess only in dreams, I knew what was going on in all parts of the room. I became, in a limited and local sense, omniscient.

The first thing which struck me was the extreme sociability, I might almost say conviviality, which prevailed. Conversation was general and spirited. In a class of young ladies on the right, it had reached a wild hilarity. On the left, a number of small boys were engaged in lively dispute. Down in front, the infant class was rampant. Two or three harassed looking gentlemen were running aimlessly to and fro. One exclaimed, "Go, tell the sexton to ring the bell five minutes longer." It was done. Then said he, "Where is the organist?" Said some one, "He hasn't come."

Then followed a hasty rush to a young lady sitting near me, and a request to "just play the opening piece. Probably the organist will be here by the time you have finished."

Young lady positively refuses. Superintendent—for such he is—coaxes. Young lady hesitates and shrinks. Superintendent urges still further. Young lady says, "Oh, I know I can't play it, I shall make awful blunders—I know I shall." More urging. Young lady finally advances to the organ, with an appearance of great diffidence and protest.

The superintendent then strikes the bell vigorously, but this movement, to my surprise, seems not to put the slightest check upon the social spirit which prevails.

The superintendent stands a moment surveying his flock and then he sees they have no singing books. He descends and details two small boys to supply this need, which they do with alacrity. As they pass the infant class, its members rise and dash forward unchecked, and as many as are able to snatch a book from the load under which the helpless urchins stagger, do so and bear it away rejoicing. Before these young colporteurs reach the Bible classes the books are all gone. Then the leader strikes the bell again, seemingly for his own diversion. At this juncture the assistant arrives, flushed and breathless. A hasty conference is held between the two. Again the leader rises, and this time the determination written on his face shows that now he really is ready to begin. He strikes the long-suffering bell—once—twice—thrice. There is a gradual dimming in the chorus of voices. He waits a moment, and then he strikes it again with such force that it nearly spins off the table. Then he waits. From the teachers scattered about the room is heard an admonitory "Sh-sh!" The babel dies out; the room is silent.

"We will read this morning," says the leader, "from—and, looking down at his Bible, he sees that the leaves have turned. He makes a hasty search, but he cannot find the place. He whispers to the assistant, who shakes his head. Finally he spies a lesson sheet; he consults that, and announces chapter and verse. The lesson is read alternately. No one leads the response, and it suggests a "go-as-you-please" race, the contestants dashing through it with the utmost speed, voices dropping off one by one, and an infirm old deacon invariably coming out in a solo on the last two words. By and by they come to some proper names. The superintendent murmurs them and the respondents—the younger ones—stop short. The elder ones cough, and the few who do know how to pronounce them, do so in a low and apologetic tone. This difficulty over, they are going on fleetly, when the door opens, and a bevy of booted boys clatters down the uncarpeted aisle.

The lesson closes at this point, and a request comes from the superintendent for some one to lead in prayer. The gentleman addressed does not catch his name in the confusion, and there is a long silence. The leader uncovers his eyes and repeats the name, and the gentleman rises hastily to his feet.

During the prayer one after another come in and walk down the aisle. The heels of the infant class thump in unison against the benches. Some of the children whisper. "One boy laughs aloud. His teacher raises her head and looks sternly at him. One teacher consults his watch. We hear the case snap.

The prayer closes. A song is announced. There is a leader for the singing, but he does not sing. He beats time in the air with great faithfulness and precision. The atmosphere, however, not being a resonant body and the eyes of the singers being directed to their books, the leader does not seem to be of great benefit.

The song is over. The superintendent says, "You may now proceed to your lessons," and tumult again reigns. The few classes that have teachers proceed to business, those that have not—and their name is legion—amuse themselves as best they may.

The class of boys on my left had provided themselves with a small turtle tethered to a string. One would not imagine that a great degree of excitement could attend the movements of this sluggish reptile, but the interest was at its height. The plan of operation was this: the turtle was placed on the floor between the feet of the boys and allowed to proceed outward to the aisle. The interest lay in the question as to how far he could go without being detected by the superintendent or his aids. When he had reached the extreme limit of prudence he was drawn gently back. Such was the recklessness of the boy who manipulated the string that the turtle would sometimes traverse several inches of the aisle ere he was withdrawn. At these moments the excitement became intense.

Meanwhile, the leader was engaged in finding teachers to fill vacancies. First, he went to the ladies' Bible class. Its members told him they were not prepared; they hadn't looked at their lesson. The leader said that made no difference: they could interest the scholars. Then the members said the teachers had no business to be away. The leader said perhaps sickness had detained them. One member said she didn't believe it had detained all seven of them, any way. The leader wisely made no reply to this. He said the classes were very much in need of teachers. The members directed him to the men's Bible class. He went to it; this was the pastor's class, but the pastor was absent, and only two members were present. The others were business men, and generally slept Sunday forenoons. These two members had just made arrangements for one to teach the other, and as it would clearly destroy the class to take one away, they were not urged. Next the class of hilarious young ladies was visited. After a prolonged stay and much giggling and repartee from its members, the leader bore away the youngest one to teach a class of children. He said she was old enough for that, any way. The last class was supplied at just ten minutes before the close of the school.

Having an interest in infant classes, I now proceeded to notice this one. Said the teacher, "Now, children, turn to your lesson cards." They did so.

"Read the first verse." They read, "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." "That is right," said the teacher. "Where did Jesus go?" "Into a mountain," shrieked the children, with literal belief and visions of gloomy caverns yawning before them.

"Who came unto him?" "His disciples." "What did he do?" "He opened his mouth and taught them saying."

I expected a correction here, but the teacher said dreamily, "That is right, what next?"

And so on through the lesson. When they finished the last verse the teacher said, "That is all, this was a very short lesson. Now I will tell you a story, what would you like?"

"Tell us about Jumbo," said the children. Jumbo then became the theme of the morning's discourse, and I turned my attention to the library: in observation, merely. The time I had been settled quietly by the door where no one saw fit to address me. The library was visited by frequent callers, principally children.

The burden of their remarks was this: "Mr. So-and-So, I don't like this book; I want to change it." Then the librarians would hand out another book, with no idea of its content. And I observed such volumes as the "Boston Boy," "West Lawn," "The Yacht Club," "Hidden Sorrow," and so on.

The process of giving out books went on during the whole of the closing exercises. While the school was being called to order, I observed several children leaving the room in a kind of procession, and I captured the hindmost one, who was a member of the infant class.

"Where are you going?" said I. Said the infant calmly, "To anover Sunday-school. I go to free."

"But why do you go now?" Why do you not wait till school is out?" "Our teacher lets us," said the infant, "else we'd be late. It's twelve now; she said so."

"Is this your book?" said I, drawing one from under his arm. "Do you read it?" "I can't read," said the infant, "My mother'll read it to me."

I looked at the title,—and oh, my

readers! what do you think was the piece of literature furnished this hapless babe? "The Wife's Engagement Ring."

I let him go. I fell back speechless. It dawned upon me then that he was wiser than I; that I would follow his example and likewise go to "anover Sunday-school." I stole out and regained the street, and the babel of voices grew faint in the distance.

I visited another school. I came near being late, and a bright-faced lad was just looking me out. He explained that it was the custom to lock the doors during the opening exercises, that they might not be annoyed by interruptions, and I thought of the clattering feet and the disturbed prayer, and warmly seconded the rule. I was greeted cordially and given a pleasant seat.

I noticed that it took but one tap of the bell to hush the school; that the organist was seated promptly in her place; that the superintendent and his assistant had finished their conference before the bell ceased ringing; that every body knew where the lesson was, and more than that, when a showing of hands was called for from those who had studied it, there was a sudden white-blossoming all over the room like a daisy bank in June.

There were proper names in this lesson, too, and the leader called for volunteers to pronounce them before reading. Then there was a request for pledges to study the lesson one half hour, on reaching home—the next Sunday's lesson, and there was another flutter of uplifted hands.

Then came the responsive reading, and it was pleasure to listen.

Slowly, distinctly, the responses were made, the voices pausing at the last word as one voice.

Then followed the prayer, during which perfect quiet reigned. It was earnest, sincere, and not beyond the comprehension of the youngest child. At its close the whole school repeated the Lord's Prayer.

Singing came next, brisk and animated, and with a leader this time who was not afraid of injuring his voice by use. Before the lesson began, the superintendent rose and made the astonishing statement—astonishing to me—that but two were tardy, and only one teacher was absent, this one having provided a supply. The same cheerful briskness pervaded the lesson that had characterized the opening exercises, and I was delighted to perceive that the teachers taught the lesson and nothing else. When the library books were distributed, I noticed that the books for children were neither the sickly, goody-goody productions, nor the sensational, but were the healthful, pure books of Joanna Mathews, "Pansy," the Warner sisters, and the like.

In fact, I was so rejoiced to find the existence of such a Sunday-school as this that I now gave up looking for flaws, and regarded the proceedings of these delightful men, women and children in a kind of transport, as they performed the closing exercises. At last, and to my sorrow, the school was done; and, as I stood talking with the superintendent, I received many nods and hand-shakes from the passers-out, who knew me to be a stranger.

"Tell me, tell me," I cried to this genial man, who had just invited me to come again. "What is the secret of your delightful school? I never saw anything so pleasant in my life. Is it a secret among you?"

"Oh, no," said the superintendent, smiling. "We would be glad if every one knew it and acted upon it. Why, I can sum it up for you in two words." Here he leaned forward impressively with his right fore-finger descending to the left palm; "it is just this,"—At this moment I awoke.

I think I never was so grieved and disappointed in my life. If I could only have slept one minute longer! But that is always the way in dreams.

I have spent the most time in wondering what he was going to say that could cover it all in two words, and the only two I can think of are these: I think he must have been going to say—consecrated teachers.

A PRETTY STORY OF OLE BULL.

Christine, a Swedish servant in a well-known Boston family, narrates the following incident in the life of Ole Bull, told her by the parties interested, who were her friends. On revisiting his native land, the great violinist met in a large city a young peasant woman bathed in tears. His tender heart sought the cause of her grief, and learned that her husband had been aided in emigrating to America, the land of promise, while she must await the hour when his earnings could bring her also across the ocean. The open hand and heart were not appealed to in vain. "Give me your shoe," said he, softly. Taking from this the sinew used in his lacing, with it he replaced the four strings of his viol, and placing himself at the cathedral doors he drew from this one chord consecrated to pity and charity, such charming, touching and piteous strains as only the large heart and masterly hand of Ole Bull could improvise and execute. His extended hand was filled. Pouring the treasure into the woman's lap, he only asked to see the sacred string (swan-like in fate) reduced to ashes. Is it strange that we loved his noble and poetic nature?

Sow good services; sweet remembrances will grow from them.

If the Lord sends trial, he goes with it; if he gives faith, he tests it.

Temperance.

VOTE IT OUT.

There is an evil in the land,
Rank with age and foul with crime,
Strong with many a legal hand,
Money, fashion, use and time;
'Tis the question of the hour,
How shall we the wrong overpower?
Vote it out!
This will put the thing to rout,
Vote it out!
Let us rise and vote it out.
We have begged the traffic long,
Begged it both with smiles and tears
To abate the flood of wrong,
But it answered us with sneers;
We are wearied with the scourge—
Vote it out!
Loyal people raise the shout,
Vote it out!
Let us rise and vote it out.
Never shall the promise fail,
God is with us for the right;
Truth is mighty to prevail,
Faith shall end in joyous sight;
We shall see the hosts of rum
Falsed with fright and dumb,
Vote it out.
Thus we'll put the fiend to rout,
Vote it out!
Let us rise and put him out.
—Selected.

ALCOHOL AND FAT.

Alcohol aids the system to appropriate the fat to itself—in other words, brandy taken with fatty food tends to fatten quickly, but it does not give strength; fat people are not strong. On the other hand, alcohol in every shape impedes the digestion of the albuminous portions of our food—that is, brandy makes no flesh, makes no muscle, gives no strength. The prize-fighter does not want fat. One main object in his training is to get rid of it, and to replace it with substantial muscle, with flesh; hence, when in training, he never touches liquor. The advocates of brandy triumphantly point at a ruddy-faced drinker, with his apparently well-developed muscle and well-filled skin, but fat is a disease, a puff; he has no agility of limb, no activity of body; there is no power in his arm, no courage in his heart, for he knows, and we do, that a lean stripling, or a plow-boy of twenty, who was never drunk in his life, "could whip him all to pieces in five minutes." Away, then, with all the nonsense about brandy strengthening anybody; it weakens the head, it cowers the heart, and wastes away the whole man.—Selected.

OPIUM—ITS USE AND TRAFFIC.

The traffic and use of opium are properly attracting attention. This form of intemperance, more fascinating than that of alcoholic drinks, is becoming somewhat prevalent even in this country. The Yearly Meeting of Friends for New England has, through a committee, investigated the matter and published a report called "The Traffic and the Use of Opium in Our Own and Other Countries." A sketch is given of the rise and growth of the opium traffic, the pernicious influence growing out of it, citing authority for the deductions. An Anti-Opium Society of Canton, China, makes the following statement of the corruption to the morals of the people arising from opium:

From Kieulung until now scarcely a hundred years have elapsed, but the deterioration of common morality has been incessant during all that period. In out-of-the-way places, where comparatively few smoke, the virtue of former times is still not gone entirely, but in cities and marts of trade where smoking is more prevalent, the corruption of morality is notorious. Human affairs are hastening on to one consummation of falsehood and hypocrisy, and there is no turning them back.

England is arraigned for her complicity in the traffic, and the claim that the Chinese are not sincere in their protest against the importation of opium, that their real wish is to raise all the opium in that country for the profit of home production, is met by the counter-claim that the raising of opium in China is permitted with the purpose, if possible, of first destroying the foreign traffic, and then its use altogether. It is claimed that China is consistent in pressing her protest against opium in her treaties with all countries from first to last. The Grand Secretary, Li Hung Chang, is quoted in confirmation as follows:

I may take the opportunity to assert here once for all, that the single aim of my government in taxing opium will be in the future, as it has always been in the past, to repress the traffic, never the desire to gain revenue from such a source.

He further says:

My government is impressed with the necessity of making strenuous efforts to control this flood of opium before it overwhelms this whole country. The new treaty with the United States containing the prohibitory clause against opium encourages the belief that the broad principles of justice and feelings of humanity will prevail in future relations between China and western nations. My government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium.

We had marked citations from Dr. Dudgeon, for many years Medical Mis. at Peking, and others, showing the deleterious effects of this drug, but space fails.

When we consider that the use of opium is surely, but silently, increasing around us, we should unite in this call of the Friends for co-operation in forming a healthy public opinion against the evils of the use of this drug.

Book Table.

THE CHEMISTRY OF COOKING AND CLEANING. A Manual for house-keepers, by Ellen H. Richards, Instructor in Chemistry at the Woman's laboratory of the Mass. Institute of Technology. Boston: Estes & Lauriat.

No subject is of greater practical importance in this age of fast eating and reckless living, than the application of science to the art of bread-making. It is astonishing to consider the general prevalence of dyspepsia, and the consequent waste of vital force through ignorance of the simple chemical laws involved in the art of cooking. This little volume of ninety pages discusses the various classes of food, including the sources from whence they may be derived and the purposes which they conserve. The details and chemical processes of making "leavened bread" are treated with great fullness, as the question deserves; and the use of chemicals, and their attendant reactions, are not only described in the text but are also arranged in a convenient, tabulated form.

The science of cleaning, and the use of various chemicals for that purpose, are quite fully considered, and much valuable information may be found in the last few chapters.

While the book was undoubtedly written for those who have received some training in general chemistry, yet the difficulties are not so great that they can not be mastered by any intelligent reader who is willing to exercise a little patience. The book cannot fail to do good.

THE STARS AND EARTH, or Thoughts upon Space, Time, and Eternity. With an Introduction, by the Rev. Thomas Hill, D. D., LL. D., late President of Harvard University. Price 50 cents. Boston: Lee & Shepard. New York: Charles T. Lillie.

This remarkable little work by an anonymous author appeared for the first time several years ago. The present is the fifth American edition. We believe we can serve our readers no better than to give them the summary of its contents and the statement of its value already furnished by Dr. Hill. He says: "This little book takes up, in its first part, the phenomena of light, and from it shows, with great clearness, how the past may be actually present to God, and become hereafter actually present to men. As Babbage, in his 'Ninth Bridgewater Treatise,' demonstrates that the shores of the ocean shall, through eternity, re-echo the shriek of the drowning slave, whom his Christian captor may have thrown overboard to lighten the ship, when hard pressed by pursuing police-boats of the nations, so does this unknown author show that we need only be present at a sufficient distance to have at this instant the testimony of eyesight to the monstrous guilt. In the second part, the author endeavors to show the unity of the Creator, by showing the unity of the creation; and to show the unity of the creation, by showing that it may be the embodiment of a single thought, and occupy neither Space nor Time,—these being only modes of human perception. In this last part we think he fails; but the failure is of no consequence; for it is enough to have shown that the universe may be the embodiment of a single thought. The equation of a geometric curve is one formula, one thought, whether fulfilled by a curve drawn in the skies or on an atom. But in his ingenious attempts to show that Space and Time are capable of indefinite contraction, therefore of annihilation, without the destruction of phenomena manifested in them, he suggests thoughts of the relation of Space and Time to Eternity and Omnipresence, which are surpassed only perhaps by those suggested in Professor Lovering's paper in the 'Cambridge Miscellany.' The circulation of this book would be, I am convinced, of benefit both to science and religion. To religion, by showing, so far as it goes, that science leads to faith. To science, by pointing out to younger students the true spirit in which she should be worked, still more, by presenting her in a lovely and attractive garb to the notice of men. It is a book of sublime poetry; and it will be a happier day for all men, when they have learned that, as poetry signifies creation, so is the creation poetry; and science causes the heart of its faithful student to sing a perpetual hymn of praise and joy."

THE FATE OF MADAME LA TOUR. A Tale of Great Salt Lake. By Mrs. A. G. Padlock. pp. 361. Price \$1.00. New York: Fords, Howard & Hubbert.

This book is being widely read. It does for Mormonism what "Uncle Tom's Cabin" did for Slavery, and "A Fool's Errand" for the bondage of the Freedman—swings back the doors and lets in the revealing light of day. It is a vivid and startling picture, full of tragedy and tears, seething sarcasm and undeniable fact, portraying with remarkable skill, delicacy, and reserve, the principles and modes of the Mormons, showing the ramifications of that strange system of government, and giving the key to many puzzling questions. But it is not a book of horrors. Fresh and breezy pictures of pioneer life lighten the tragic features of the story. Bearing upon its every page the impress of truth and sincerity, it is worthy the serious attention of every thoughtful citizen. Although written with great fearlessness, considering that the author continues to live in Utah, yet it is marked throughout by a temperateness of language and a reserve of feeling that give it all the more effect. A sketch of the history of Utah to the present day is added, illustrating and confirming the startling facts of the novel. It describes the first clash of Christianity with Mormonism; the unreasonable work of the Utah Legislature; polygamous marriages in 1850; and the spread of hordes of Mormons over the neighboring Territories, whose legislatures they are already controlling. It is a compact volume of information on the question of the day, bristling with facts to parallel and enforce the narrative's fiction.

PAMPHLETS, MAGAZINES, &c.

An attractive pamphlet has been left on our table, containing a discourse commemorative of the late John Riley Varney, preached at the First Church (Cong.) in Dover, May 5, by his pastor, the Rev. Dr. Spalding, and published by the friends of the deceased. Judge Varney, as all readers hereabouts well know, met his death by the falling of a part of the wall of the recently burned Washington St. F. B. church of Dover, and is greatly lamented. The discourse before us is the tribute of one who knew him well. It is a graceful and eloquent portrait of a really remarkable man, and its possession in this permanent form must be very gratifying to his bereaved relatives and numerous friends.

The Atlantic Monthly for July contains the last poem written by Mr. Longfellow, entitled "The Bells of San Blas." The manuscript bears the date of March 15, which was but a very few days before Mr. Longfellow's final illness. The poem is one which he only could write, and will be read with peculiar interest by his hundreds of thousands of admirers. The

important series of articles, "Studies in the South," is continued. In "The Political Economy of Seventy-Three Million Dollars," Henry D. Lloyd, who wrote the pungent "Story of a Great Monopoly," in the Atlantic a few months ago, discusses the way in which immense fortunes are made, and writes in a vigorous, trenchant style which makes his article peculiarly readable and intensely interesting. There is a good number of important articles, besides stories and poems. Reviews of recent books, and the Contributor's Club, discussing literary and art matters, complete a strong and interesting number. Houghton, Mifflin & Co., Boston.

The July Century opens with a frontispiece portrait of Emerson from the bust by Daniel C. French, which is thought to be a most satisfactory representation of the philosopher in his later vigor. The engraver, Mr. Kruehl, in retaining the texture of the marble, has lost nothing of the likeness. There is a paper on "Emerson's Personality" by Emma Lazarus, with reminiscences, and an editorial treating of his character and influence,—and a close study of his poetry will be the next paper in the series of essays by Mr. E. C. Steadman. The illustrated papers include two of decided interest at this season: a carefully prepared and illustrated account of "The Evolution of the American Yacht," by S. G. W. Benjamin, and "The Horse in Motion," by Col. Geo. E. Waring, Jr., both fully illustrated, the latter with forty-two cuts after Muybridge's photographs of running horses, the text being a popular review of Dr. Stillman's quarto volume on the subject. Of the unillustrated material—the most prominent is the third and last part of Thomas Carlyle's "Tour in Ireland," which is full of characteristic querulousness and grim humor.

In the North American Review for July, the leading article is a profound and sympathetic study of "Emerson as a Poet," by E. P. Whipple. The author brings all the resources of his extraordinary critical acumen to prove that as a seer, as one who has intuition of the deeper truths of nature and the moral universe, in short, as a poet in the highest sense of the word, Emerson must take rank with the greatest geniuses of all time. In "Hydraulic Pressure in Wall Street," a writer exposes many of the devices by which fictitious values are created, and the unwary lured to ruin. Desiré Charnay contributes the eleventh article, in the series on "The Ruins of Central America." There are two papers on the civil service question: one, "The Things Which Remain," by Gall Hamilton, the other, "The Business of Office-Seeking," by Richard Grant White. Finally, Francis Marion Crawford, son of the eminent American sculptor, writes of "False Taste in Art," and indicates certain directions in which art culture might be developed under the conditions of life existing in the United States. The Review is for sale by booksellers and newsmen generally.

The numbers of The Living Age for the 10th and 17th of June, contain the following articles: Jonathan Swift: The Arcady of our Grandfathers; Marcus Aurelius Antoninus; The last King of Tahiti; A Visit to the Queen of Burmah, and Charles Lamb and his Friends; A la Mode in 1800; "Poor White Trash," and The Convent of Monte Oliveto, near Siena; The Next World, and In Memoriam—Dr. John Brown; Ice-making in India, and The Pepsian Library; Hebrew Translations; with installments of "The Ladies Liqueurs," "Aunt Mena," and "Cecily," and the usual amount of poetry. Little & Co., Boston, are the publishers.

The American Agriculturist for July is very full of valuable information for the farmer, gardener, and house-keeper, including much that will interest all others. Among the leading contributors are: Prof. Caldwell, of Cornell University, on Permanent Pastures; Prof. McBryde, of Tenn. University, on Ensilage Experiments; and Prof. Sanborn, of Dartmouth, on Time of Cutting Hay. There are sixty or seventy illustrative engravings and sketches. The injurious insects in the farm and garden, at this season, receive much attention, in engravings and descriptions. A prize plan of a House, costing \$2,000, is given, with full plans and specifications; also a new, valuable heating furnace (unpatented), for burning logs and knotty wood, etc. The Humbug Columns show up various swindling schemes. The household contains numerous articles, with engravings, on: Preserving Ice, Canning Fruit, Folding-Table, Catch-Alls, Harvest Drinks, etc. A Fourth of July scene will interest the young folks; while the Doctor's Talks contain much that is instructive. Orange Judd Co., Publishers, New York. \$1.50 per annum, 15 cents per number.

The Popular Science Monthly for June contains the second installment of Dr. J. von Dollinger's paper on the Jews in Europe; the first of a series of papers on the Physiology of Exercise; another on the Ethics of Vivisection; one on the Relation of Music to Mental Progress; a Sketch (with portrait) of Professor S. S. Haldeman; besides much other matter of interest to the studious and thoughtful. New York: D. Appleton & Co.

The Granite Monthly for June contains a sketch (with portrait) of the life of the Hon. Harry Bingham, and a very entertaining paper by the Hon. John Wentworth, LL. D., called Reminiscences of Daniel Webster. There is also a sketch of the town of Littleton, besides other articles. J. N. McClintock, Concord.

The July Wide Awake opens with an exquisite picture of child-life and summer-time, called "The Pipers," drawn by Mrs. Jessie Curtis Shepherd, and accompanying a melodious little poem of the same title by Elizabeth Cumming. A practical feature of the number is a plan for "A Summer Evening's Entertainment," by G. B. Bartlett, with working diagrams for the construction of a portable stage. Summer rambles will enjoy the many beautiful poems in the number. Also the Chautauque Reading Course with its Historical papers, Geographical papers, Law papers, Health and Strength papers, Natural history papers—the most delightful part of the magazine, in fact. D. Lothrop & Co., Publishers, Boston.

Golden Sorrow is a very good kind of sorrow to have, and the song called "Golden Sorrow," (40 cts.) by Mary Mark Lemon, is also a good thing to possess. It is sent us by Oliver Ditson & Co., Boston, who also include nine other pieces: namely, "An Hour before Day" (30 cts.) by Schöner; "One Day a Youth" (40 cts.) a rather lack-a-daisical affair by Pinsuti; "Life's Love," (35 cts.) by Waldeck; "For You and Me," (35 cts.) by Pinsuti, and "My Little Queen" (30 cts.) a charming song by Victor. The foregoing are all vocal. In addition we have "Lancers" (40 cts.) by Strauss, from his opera of "The Merry War"; "Waldeck Waltzes" (50 cts.) by D'Albert; "The Brook" (40 cts.) an easy arrangement by LeBaron, and "Bric-a-brac Polka," (40 cts.) by Coote.

BY FRED MYRON COLBY.

The Queen of Sheba belonged to the Semitic race. Of this there is internal evidence as well as critical evidence. The Semite, whether Arab, Syrian, Chaldean or Jew, is essentially a devotee. His first and strongest impulse is to worship and to propagate his faith; the second to trade. We have seen that the Sabeans were merchants; that their queen should undertake a distant journey to interview King Solomon, of whose wisdom and piety she had heard, is proof that they also possessed the religious elements of the Semitic race. The success that Mohammed afterwards reaped among the people of that region is well known. There is no other instance where a religion found such zealous disciples as at the time of the Islamic promulgation. The Queen of Sheba was a mild prototype of Mohammed. She did not earnestly preach religion, but she earnestly desired it. Inspired Scripture informs us that having heard of the fame of Solomon, "she came to prove him with hard questions;" that to be instructed by him, to interrogate him on difficult and abstruse questions, and to receive the light that his wisdom would throw upon them. Particularly did she desire information "concerning the name of the Lord."

The historian dismisses her as briefly he introduces her. "And she turned out into her own country." But the poet in her life portrays her character more faithfully than all the details of a more voluminous writer might. She is remembered by her train of servants and messengers; but she leaves a trail of light that enshrines her name in glory. She is remembered by her country something more valuable than all the precious commodities of traffic, or the proudest gifts of royalty. She stands in pleasant contrast to the invading kings of Assyria and Egypt, and her episode is like a ray of brilliant light among the dynastic changes and

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