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The Morning Star.

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ON THE HEIGHTS.
At evening, when the western sky
Burns crimson with the setting sun,
When night's sweet calm is drawing nigh,
And day is done,—
While lingering shadows stoop to rest
Where the dim valley slopes away,
And fold above its silent breast
Their mantle gray—
When down from pastures fair and sweet,
Obedient to the herdsman's cry,
The lowing herds with patient feet
Go slowly by—
Still is the mountain top aflame
With sunset banners all unfurled,
As one who lifts her heart's pure flame
Above the world.
While far below in wavering mood
The flickering shadows grope and fall,
It lifts its radiant solitude
High over all.
As sometimes when the sad-eyed man
We see some well-beloved face,
Pass up the shadowy vale of death
To God's dear grace—
Through all the mists of soul and sense,
The eye of faith, with outlook fond,
Can see far off the light intense
On heights beyond—
Serene amid the gathering gloom,
And lit with radiance from above,
Where heaven's eternal glories bloom,
And God's pity love.
—Mary E. Blake.

INDIA LETTER.
MIDNAPPORE, JUNE 28, 1882.

The rains have come and our fiery heat is over. Now the parched ground grows soft and the brown, burnt surface green and beautiful. The farmers are plowing and sowing in hope amid showers and the singing of merry birds. All nature wears a fresh and grateful look and bids us think of Him, and thank Him, who leaves not Himself without witness, in that He does good, and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And he who is sent to till human hearts and to sow the seed of the heavenly kingdom may learn such a lesson from this faithful and loving ministry of the Great Husbandman. The revolving seasons remind us how true and just and kind is the All-father, and impress us with obligations which frail human nature is too prone to overlook.

The brief recess in our Bible School session has given me a few days in Calcutta this month. Our steam communication with the capital is now very convenient. One of the small canal steamers leaves Midnapore every evening at 9 o'clock, Saturday excepted, and Calcutta every morning at 7 o'clock, Sunday excepted. The distance is but seventy miles, and the journey occupies about eighteen or twenty hours. There are nine or ten locks in the fifty-two miles of canal, as the difference in level between the rivers Cossye and Hooghly is not less than fifty feet, so it is slow work traveling, besides the steamers are not allowed to make over six miles an hour, for fear of washing down the banks. The remaining eighteen miles of the journey are done on the Hooghly, one of the months of the Ganges. Between this city and the Hooghly the traveler crosses the Cossye twice, the Rupaivari, (form of God) a dangerous river at certain seasons, and the Damodar, the sacred river of the Santhals.

The Calcutta Missionary Conference was discussing an important theme at its meeting this month, viz., How to increase the circulation of the Scriptures in Bengal. In a pouring rain, that deluged the streets, from twenty to thirty earnest men and women got together to consider this practical topic. The outcome of an intelligent and interesting discussion was a unanimous vote requesting the British and Foreign Bible Society to send

an agent to Bengal, who shall devote his whole time and strength to this important work of pushing the circulation of the Bible in this country. Of course this agent, should he come, would be obliged to work largely through the missionaries. But he could accomplish much in the way of superintending the native agency and introducing new methods of work. I believe by patient effort the circulation of the Scriptures in India might be increased many fold.

A serious breach in the working-force of our English Baptist brethren has been made by the departure of the Rev. A. Williams, M. A., the Principal of Sarnapore College, who has had to hasten home to England, almost to flee for his life, during this present month. His disease is of such a character that it is feared he may not be able to resume work in this country. Mr. Williams is one of the most scholarly and successful men this society has sent to India and it will be no easy task to fill his vacant place. For several years, upon first coming to India, he was the popular pastor of the Circular Road Baptist chapel in Calcutta. His recent post at Sarnapore was more responsible and onerous. He has done an excellent work in India, and should he never return for active service, he will be remembered by many firm and grateful friends, European, Eurasian and native.

Our own ranks are again broken for a season. My dear sister, Mrs. Burkholder, has been obliged to go up to Darjeeling, and may have to remain there several months. Her health has been far from firm since coming back to India this time and we have been feeling anxious about her. It remains to be seen what our beautiful Himalayan Sanitarium will do for her. I know that many prayers will be offered up for her perfect restoration to health and for her prolonged usefulness in this her loved field of labor. Her furlough in America brought her very little of the much needed rest, and I fear she came back to India almost as tired and worn as she went away. And on last Monday evening Mr. Marshall, who has had several sharp attacks of fever, and my sister Ida, who was greatly needing change and rest, left us for Darjeeling; so you see, we are still in the flesh, encumbered with infirmities. Would that we had some fresh, strong helpers to take up the work.

A thing unprecedented in the history of the mission is the robbing of Miss Crawford's grave at Patna last Friday night. Undoubtedly the miserable wretches who perpetrated the deed were of the opinion that a considerable sum of money and valuable clothing had been buried with her. Thank God, the poor body was spared, though the grave was entirely emptied of earth and the coffin broken open. The police are doing their best to find the robbers, who seemed to have taken little beside the cloth that covered the plain pine box (made from two American chests) in which the worn and weary body rested. Had all known the extreme simplicity and frugality of her life, no one would ever have thought of finding cash or other valuables in her grave. I am sure this deed of darkness evokes the bitter and sincere execrations of all decent people in the neighborhood. It is thought that the Mohammedans are guilty of it.

Our new dispensary at Dantoon is flourishing finely. My sister is having many patients, chiefly sufferers from malarial fever and its complications. The native preacher has ample opportunities for preaching to the scores who come for medicine. Would that these sick were as eager for heart-healing as for the cure of the diseased body! It is our duty and our joy to point them to Him, who is the Great Physician of both soul and body, and we cannot but hope that some of these sufferers may look to Him and live. The country around Dantoon has suffered fearfully from malarial fever of a severe type and many have died of it. It was no mistake planting a mission dispensary here, and we hope to see good fruit from it.

FRANCES RIDLEY HAVERGAL.

Born at Astley Rectory, 14th December, 1836. Died at Caswell Bay, Swansea, 3rd June, 1879. Having noticed, with pleasure, dear Star, your evident appreciation of the sweet hymns of Frances R. Havergal, I have thought that many of your readers who have not enjoyed the privilege of reading the recent "Memorials" of this rare singer, might be interested to know something more about the life and work of this maker of Christian songs. Unless guided, however, by a wisdom higher than my own, I shall hardly know what gems to pick up from so rich a mine of Christian experience, for this book once opened, it is difficult to close it until its heart history of consecrated, Christian womanhood is all told.

Miss Havergal inherited the rare qualifications which distinguished her above so many of her sisters, from her father, Cannon Havergal, the author of "Havergal's Psalmody." Nurtured in an atmos-

phere of sacred song and Christian devotion, she early learned to sing out her daily thoughts, arranging them in rhymes and setting them to musical notes. She possessed a voice of much sweetness and power, and while attending the meetings of the Philharmonic Society at Kidderminster, soon became a valued solo singer. Her musical memory also was wonderful, and she could play through Handel, much of Beethoven and Mendelssohn, without any notes. This precious gift, however, was not accepted by her as an accomplishment, but we find her very early cultivating and using it for Christian service. "Literal 'singing for Jesus' is to me, somehow, the most personal and direct commission I hold from my beloved Master," she writes. The lines from one of her best known hymns,

"Take my voice, and let me sing,
Always, only for my King,"

were written out of her own experience and though often importuned to use her voice in drawing-rooms and private assemblies she never responded with anything but sacred melodies, selected either from her own, or other Christian hymns, and from the grand old oratorios.

The pen, as well as the voice of Miss Havergal, was consecrated to her beloved Master's use. In the list of her works, of which there are fourteen volumes including the "Memorials," there is not one among the devotional, poetical, or books for children, which does not set forth, exclusively, Christian devotion. Although her prose, or devotional works, should have a place in every Christian library, yet it is by her sweet hymns that this singer is best known. Of these songs she writes, "I can never set myself to write verse. I believe my King suggests a thought and whispers me a musical line or two, and then I look up and thank Him delightedly, and go on with it. That is how the hymns and poems come." "It does seem wonderful that God should so use and bless my hymns; and yet it really seems as if the seal of His own blessing were set upon them, for so many testimonies have reached me. Writing is praying with me, for I never seem to write even a verse by myself." All her best, and so best known, hymns, like every true poem, had a peculiar history. In her own sweet way she explains this characteristic of all successful writing, "If I am to write to any good, a great deal of living must go to a very little writing, and this is why I have always been held back from writing a tithe of what I wanted to write; and I see the wisdom of it." One illustration will be sufficient to show the happy inspiration by which many of these poems came into her heart.

"Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house!' and He just did! Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with 'Ever, ONLY, ALL for Thee'."

It would be pleasant to dwell longer upon these songs and her beautiful and helpful thoughts about hymn-writing, but another phase of devoted service must be added in order to fill out the round, full circle of her Christian life. "All my life it has been a sort of 'castle in the air' to be a missionary, only that the door for me seemed always closed by the state of my health." Yet her whole life from the beginning of school-days to its sudden and early close, when it seemed to be cut off in the very midst of active duties, was consecrated to tireless service. She was a life-long member of the Y. W. C. A. "And manifold were her efforts to link others in his helpful fellowship." She was deeply interested and a steady worker for the church Missionary Society, the Jews, the church Pastoral-aid, and the Bible Society. Her special and more prominent work was connected with the Irish society for which she wrote her popular little book, "Bruey" and established the Juvenile Branch called the "Bruey Branch." A favorite service was that of Bible readings in the servant's halls of the families where she visited, and Sunday-school work of every kind was a delight to her. Of her temperance work she says in her characteristic way, "I have got the whole rising generation of this village to sign the pledge (all between eight and sixteen), except two boys who won't sign, three who broke, and one girl 'going to sign' also about fifty grown-ups. My little lads are splendid; such hearty enthusiasm!" It would be simply impossible to give an account of all the odds and ends of her work, for the list of requests for help which come to her by one poet alone shows that the labors of her little body were marvelous. It is not often that God entrusts to frail and gentle womanhood so high and vari-

ed a sphere of Christian service. More often, in her own words, "It is one of the wonderful wheels of God's providence that He lays different parts of His work on different hearts, brings one nearer to the focus of one worker's vision and another to another, and thus all the different things get taken up." But God not only made this sweet singer; He also put into her heart this desire and graciously answered the prayer He gave her,

"Oh, strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

No one can read aright the poems of Miss Havergal unaccompanied by these "Memorials," which teach one of the depths of Christian experience out of which the songs come. I would myself forget the excellencies of rhythm and the purity of style in their composition, in order to feel the inspiration of the all-prevailing vitality of soul-life which breathes in every line. So I would place this singer all by herself, unique and alone, finding for her no peer among her sister writers. "Miss Havergal," says an English poet, "Sappho, and Mrs. Browning constitute my present female trio. There may be others lying *perdu* to me in foreign languages, but I know at present of none equal to these." Yet it is not by the brilliancy of her genius or the strength of her intellect that Miss Havergal stands by the side of these Queens of Literature; it is only a simple, Christian singer whom we thus crown with the Poet's laurel.

YOUNG CHURCH MEMBERS.

BY FRANCES STUART MOSHER.

A boy was received this forenoon into the membership of the Vaudois Protestant church at Nice. After he had given verbal assent to each of the articles of faith, the pastor exhorted him to live devoutly and faithfully; then turning to the congregation he added, "My brethren, we receive this young man into our midst today, let us redouble in his behalf our exertions, our prayers and our charity."

My thoughts turned to our home churches in America, and the children we hope to gather into them. Remembered the successful work of the evangelist Earle among young people, and I thought also with dismay of those who had failed to maintain the bright promise of their youth, discouraging many pastors and conscientious Christians from receiving the young into the church until maturer years shall have tempered youthful enthusiasm, and established the character on fixed principles.

How often our thoughts have gone out to these young people, ardent in aspiration to live near Christ and work valiantly in his cause, yet living in a world where different creeds draw varying shades of distinction between pleasure and vice. Imperceptibly they pass the bounds of their church belief till, wounded by censure, burdened with self-reproach and failing to meet encouraging looks and words, they yield little by little to evil influences, always ready to apply a balm to injured conscience, finally giving up their religious interest, and the church believes with them that it was a delusion of childhood.

Poor young hearts! Is not the church partially responsible for this lapse from grace? Would not the words of the Vaudois pastor, faithfully observed, have averted the sad termination of ardent anticipations? Do the churches redouble in behalf of their young members their exertions, their prayers and their charity?

Pastors and people labor hard for the conversion of sinners, but too often, when these are gathered into the folds of the church, rest from their efforts, believing the work all accomplished. Yet with many young converts that is the most perilous time of all. They are like young trees transplanted from their native wilds, it may be into the most beautiful garden, and yet they need care till their roots have taken hold of the soil.

The Vaudois church has learned through a noble history of martyrdom in the midst of a Catholic country that each member needs the care, prayer and charity of all the other members. The person entering into covenant with a church assumes obligations, but the church on its side accepts obligations towards the new member, not the least of which is charity. So we have repeated the words that we have heard to-day, hoping they may call the attention of older people to the help, prayer and charity that young church-members need.

Nice, Aug. 6, 1882.

OUR RELIANCE.

BY PROF. J. T. BUTLER, D. D.

The recent outbreak in Egypt, fraught perhaps with consequences now scarcely suspected, awakens new interest in the solution of the great Eastern problem. What is to be the destiny of the land of the Pharaohs, and others linked with it? Will the nations—once the very cradle of the race—once so renowned, but long sinking and moldering, be revived and restored? or must they descend to lower depths and utter ruin? Prediction and

prophecy have not determined, and history is powerless. The future only can reveal the mystery.

The cause of their sad decline is obvious. They were not faithful to the trust committed to them, were prodigal of their substance, gratified selfishness, ignobly prostituted their energies, and brought upon themselves the destruction often foretold. If they ever recover, it must be by retracing their steps, repenting and doing their first works. We may hope that the events of the last few years are indicating and preparing them for a better experience.

What lesson may America learn from their dark history? When those forces were in their glory, our country was unknown. Now the star of empire has settled on the West. In a single century we have gone up from three millions to fifty millions. Our advancement and resources surpass all precedent. Yet we appear to be only at the beginning. It would seem that nothing can hinder us from becoming the most populous, affluent, and powerful nation on earth. Do we realize what is the opportunity presented to our grasp, and the responsibility resting on our hands?

There is much to encourage. Our origin and progress, our intellectual, moral and social advantages, the character of the present age for vigor, enterprise, and civilization need not be specified. Dangers also thicken around us, not only such as have beset and withstood all human progress in the past, but many that are peculiar to our condition and time. Shall we be able to resist these, and by the aid of resources available attain our proper destiny?

Some of these obstacles have been in a good measure overcome—especially slavery, once so formidable and fearful, has passed away forever. Intemperance, no less dangerous, has been assailed and some notable victories won; enough to show that the enemy is vulnerable, that its fearful enchantment can be dispelled, its fetters broken, its power demolished, and complete deliverance from its thrall be achieved. How cheering to see State after State wheeling into line. Gallant Maine leading, and year after year maintaining the conflict alone. Then comes Kansas, where deliverance from whistly violence is better than her former triumph over the border ruffians. Now we welcome Iowa glowing from the contest. The record of her march surpasses in interest the Anabasis of Xenophon, or Napoleon's raid upon Italy. Not that in either case the conquest is complete. But the prestige of the foe is broken. The liquor traffic is down and it can be kept down. It is an outlaw and a criminal, and can be made so permanently. The enticement of men from their useful labor, and of the youth from their homes and schools, to become a prey to the most malignant destroyer that ever cursed the earth, can be held up in its true infamy, not only in those gallant States, but throughout our wide domain. What a work will that be to elevate, build up, extend civilization, not only here but throughout the world! Slavery is gone. Intemperance is going, polygamy, lust in its various deadly forms, must follow, and the warfare with one of the great powers of darkness is successful.

The spiritual conspirators, leagued with the fleshly, must fall before the power of truth. Superstition and skepticism will be dispelled before the rising day, as at the first dawn—Let there be light. True religion—the gospel of the Son of God—is at the basis, and is the animating principle throughout. This is the leaven working in the great mass, till the whole is leavened. "Ye are the salt of the earth." The gospel is the real conservative element, through which society everywhere and the world are to be redeemed and saved. The work is to be accomplished by individual effort and combination. There must be the power of a living faith and a holy, earnest life. Various means will conspire. There is the power of the press, ever mighty and pervading. Who can tell what the press has done for us as a denomination, for our country, and the world? It may be greatly augmented. The power of the pulpit has never been more eminent than within our own borders. America is what she is to-day through the influence of her pulpits more than from any other source. Combined with it as essential is the church, true believers, one with Christ, alive to every good work, especially to rescue souls from sin and death. With a sanctified pulpit, church, press, schools, all pervaded with the Spirit of God, we may be sure that the work will be wrought in due time.

PROHIBITION IN IOWA.

FAIRBANK, IOWA, Aug. 19.

The intense interest felt by the people of Iowa upon the temperance question was evinced in the large vote cast for and against the prohibition amendment to the constitution of Iowa, June 27th. The total vote on the measure was 281,113, of which 155,436 were in the affirmative, and 125,677 were in the negative; hence, the majority for the amendment was 29,759. At the State election last year, when a governor and other State officers and members of the Legislature were elected, the total vote was only 234,864, or 46,000 less than polled at the recent election.

The large vote cast and the telling majority in favor of the amendment show that Iowa is really a temperance State. This does not mean local option, license, or regulation—a mere milk and water arrangement—but is constitutional and has come to stay. This the people understand, and are adjusting themselves to the new order of things growing out of the amendment. It was not a political issue, or one of nationalities, but merely a moral question decided at the ballot-box by the people, irrespective of religious creed, political proclivities, or nationality. In this we find the real bulwark of its safety. The people have said to the breweries and saloons of Iowa—go, and there will go with them a train of evils, the deadly upas, to return no more to curse this fair State. Let other States take courage from the grand achievements of Kansas and Iowa in their battle with the "Rum Fiend."

Let the people rise up in the majesty of their power and demand the right to vote upon the question of prohibition in their respective States, and that demand will be respected. The tidal wave of temperance is rolling on, and will continue with increasing ratio until it covers, not only the States of the Union, but the entire world. May God hasten the day when the nations of the earth shall be redeemed from the curse of drunkenness.

J. M. KAYSNER.

The Christian Union of last week was a special educational number. We give our readers two editorial paragraphs:

"We hear a great deal about the 'higher education.' It is in place for some one to open the subject of the 'broader education.' America has too many lawyers, doctors, and ministers—yes, too many ministers. All educative processes tend to the learned professions. Meanwhile we are doing very little to educate females, who are one-half of our working population, or mechanics, who are a very considerable proportion of the other half. England sets America a good example. The school system of London has connected with it schools of cooking, and Rugby and Eton both have carpenters' shops. Few men have occasion to read Latin literature or use logarithms; but every man has occasion to drive a nail. But there is many a college graduate who cannot drive a nail without pounding his fingers or splitting the board."

"It is a common mistake to suppose that a fine education unfits for the common walks of life; it is certainly a great mistake. Any man can handle a hoe better for knowing something of mechanics; any girl can cook a breakfast better for knowing something of chemistry. You can not educate one faculty without developing them all. Many a young girl without household training has, after her marriage, at once mastered the art of housekeeping; her college did not teach her to cook, but it taught her to think, and the cooking followed as a matter of course. Intellectual development is physical development; by refining and strengthening the nervous system it gives power of recuperation to the body. The war statistics show that delicately-bred college boys stood the hardships of camp and field and hospital far better than roughs, whether from the wild woods or the great cities."

TEMPERANCE NOTES.

Says the Signal: "Minnesota has a Constitutional Amendment Agitation Committee, who are using every means to have the question of prohibition submitted to the people. They have received little recognition at the hands of political parties, but the truth is marching on, and there is coming a time when all parties will be eager to accord to this question a place in their platforms, with a hearty endorsement."

The Citizen's League of Illinois has since its organization, 1877, prosecuted 736 saloon-keepers, 281 held to the grand jury, and 264 fined by justices, the total expenses of prosecution being \$5,782. In the first five months of the year 500 saloon-keepers have been arrested, 40 held to the grand jury, 294 fined by justices, and the balance remain to be tried. The League claims to have saved the city in police expenses \$300,000, and among other things has diverted from saloons at least \$1,000,000.

"Thus far," says the Tribune, "no man who is not a practical temperance man has been named for Governor on the Kansas Republican ticket. This fact illustrates the hold prohibition has upon the party. The opposition to the renomination of Gov. St. John was not a war upon the temperance amendment, but based upon personal considerations and an unwillingness to elect any man a third time to the Governorship."

An Iowa orator, speaking of prohibition, said: "Every saloon is a mortgage on the property of the State and county which is enforced by the poor taxes and costs."

New York City paid last year \$60,000,000 for its drink bill.

CAUSES OF RELIGIOUS DECAY.

BY G. C. WATERMAN.

It is asserted by the opponents of Christianity that the gospel has lost its efficiency and is no longer the "power of God unto salvation"; and Christians themselves are conscious that from some cause or causes the kingdom of Heaven is not advancing in this country as the multiplicity of the agencies in operation for its promotion might warrant them to expect. In some directions of Christian effort there has been a decided gain, yet sinners are not converted, the churches are not enlarged, and Christians are not growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." Churches generally report outward prosperity, debts paid, new houses of worship built and paid for, old ones repaired and beautified, and churches united. But is it not to be feared that Rev. 3: 15 is as applicable to them as to the church to which it was addressed?

It becomes, then, a question of paramount importance, What are the causes that have produced such disastrous results? From conversation with aged Christians, and from my own observation, I deduce the following conclusions:

1. The gospel is not preached in its purity and simplicity. We have able discourses, fine moral essays, interesting conjectures, and scientific lectures. In many of our sermons, Jesus, the Saviour of lost men, is not mentioned. While the love and mercy of our Heavenly Father are clearly understood and more generally proclaimed than formerly, men are not made to realize their guilt and danger in refusing to yield their hearts in gratitude and obedience to God for his manifestation of love and mercy to a guilty and lost world. Sinners are not made to realize that in rejecting Christ they are committing the only sin that bars them out of heaven. "And when he (the Spirit of Truth) is come, he will reprove the world of sin because they believe not on me," John 16: 8, 9. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4: 12. Rejecting Christ, men effectually close the door of mercy against themselves. Compare the present style of preaching with that of the apostles, and we shall cease to wonder that so few sinners are converted. "And they went out and preached that men should repent," Mark 6: 12. "Therefore let all the house of Israel know assuredly, that God hath made that Jesus whom ye crucified, both Lord and Christ." What was the result? "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins," Acts 2: 37, 38. Instead of a rhetorical discourse on the origin of sin, its nature and its consequences, they charge their hearers with the sins of which they had been personally guilty. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, whomof we are witnesses," Acts 3: 14, 15. See also Acts 4: 10; 5: 30, 31; 7: 51, 52; 8: 21—23. So through the entire book of the Acts, sinners were clearly taught their own personal guilt, and were pointed to Jesus Christ as the only Saviour of lost men. The consequences of the rejection of Christ were clearly preached. So also preached the Apostle Paul. To him Christ was indeed a Divine Saviour. His preaching and epistles were full of Jesus. Hence he could truthfully say, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. 1: 16. See also 1 Cor. 2: 2. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake," 2 Cor. 4: 5.

2. Another cause of the inefficiency of preaching is, that it is not enforced by direct quotations from the Word of God. St. Paul, in describing the Christian armor, commands, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God," Eph. 6: 17. But in too many instances the sword is thrown aside and the battle fought with the scabbard. Sermons gain immensely in power by liberal quotations from the Scriptures. The arguments may be conclusive, the illustrations appropriate, and the truth presented important, but unless enforced by a "Thus saith the Lord," they will fail of effect. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Heb. 4: 12. See also 2 Tim. 3: 16, 17.

3. Another cause of the low state of religion is the lax views, and still more lax preaching, of the doctrine of future punishment, as exhibited in the sermons of those who claim to be evangelical. "Knowing the terror of the Lord, we persuade men," 2 Cor. 5: 11. "For our God is a consuming fire," Heb. 12: 29. Who preaches now that "some shall awake to shame and everlasting contempt"? That they that have done evil "shall come forth to the resurrection of damnation"? Who hears now of the worm that never dies, and of the fire that shall not be quenched? Of the sin

unto death for which we may not pray? That those "that believe not the Son shall not see life; but the wrath of God abideth on them"? That there are many who "shall not inherit the kingdom of God"? That "whosoever was not found written in the book of life was cast into the lake of fire"?

4. Another reason why the churches are decreasing in numbers is the failure of the ministry to warn the people faithfully. The command of God to the prophet Isaiah (ch. 58) is as appropriate to the ministry of the present time as to the ministry of any age. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Are ministers generally doing this? Are the people generally warned against the sinfulness of war, of the great sacrifice of treasure and of human life occasioned by war, and of the great moral and spiritual evils which are the natural effects of war? Have Christians generally any definite idea of the expense of standing armies even in a time of profound peace, which might otherwise be devoted to the promotion of the arts of peace? Are they warned against the sin of Sabbath-breaking, and are they taught to observe the Sabbath as in Isaiah 58: 13, 14? Are they taught the sinfulness of divorce except for the crime of adultery? Do the ministers of the gospel "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life?" 1 Tim. 6: 17—19.

As a natural consequence of these departures from the saving power of the pure gospel, the standard of holy living has been lowered. Practices, once disallowed entirely, or deemed of questionable propriety in professed Christians, are now sanctioned by the churches. The questionable methods resorted to for building churches and supporting the ordinances of religion are repelling men from them. There has been an unreasonable and wasteful extravagance in this regard, which no principles of sound prudence could justify. This has been carried into rivalries among the sects, so unseemly, that a fair, worldly wisdom could not help but despise them. Sensible men detect the cheat and refuse to have any thing to do with concerns that have more of the spirit of the world than of the Spirit of Christ. They have an utter contempt for the petty ways adopted for raising money—by fairs and kettle-drummers and festivals of various names. When religion attaches a kitchen to the church, and is made to depend on an oyster supper, a strawberry festival or a set of living tableaux, it need not be deemed strange that the religious interest is at a low ebb. Nor when men represent religion who are unmanly; when they do things for the church which would be judged mean in the affairs of common life; when they claim to have received so much and give so little in return, that the numbers are lessening who attend on the services of the sanctuary. These, it appears to me, are some of the reasons why the "means of grace" produce so meager results. This article may seem severe, but it has been written "more in sorrow than in anger" or in a spirit of criticism. The heart of every Christian must be grieved for the low estate of Zion. The writer is not a pessimist, but believes that "the glorious gospel of the blessed Lord" is to triumph over all the earth.

"Till not one rebel heart remains,
And over all the Saviour reigns."

But to this end the gospel must be preached in its purity and simplicity. The Saviour must be proclaimed as the only hope of a lost race, and fervent, effectual prayer must be offered for the Holy Spirit to accompany the word thus preached to the hearts of the hearers. Then shall the "gospel of Christ become indeed the power of God unto salvation."

Stoneham, Mass.

WHO ARE THE BETTER JUDGES?

BY THE REV. D. R. WHITTEMORE.

A recent article in the *Star* on the Chinese in America assumed that persons who live near and are familiar with any system or practice are better qualified to judge of its character and the treatment, or remedy demanded, than are persons who live hundreds or thousands of miles away. This specious theory is an old acquaintance which has done much effective work for many forms of vice, and against all reforms and reformers; and it seems fresh as ever and will probably do many years more of service as an apologist for iniquity.

Those persons are the best judges of the character of any wrong system or practice, and of what ought to be done about it, who live far enough from it not to be affected by the local interests and passions involved. On all questions involving personal interests and social relations, or where damage to the Church or community is suffered or feared, those living near do not, and can not, see what is right as clearly as if a thousand miles away. The removal, in the courts, of cases which largely affect the social or pecuniary interests of a locality, to another county or State, is not because one is mentally or morally higher or lower,

but because those living at a distance can see the truth more clearly.

The Know-nothing *furor* of thirty years ago, was not mainly on account of the comparative weakness or wickedness of the native citizens of New England; but they, seeing the Irishman, and the work,—business, money and power, passing out of their hands into his, would not reason clearly, and under the influence of demagogues, they acted foolishly, as persons at a sufficient distance could see.

Our western citizens who so generally sympathize with, or apologize for, the robbers and murderers of Indians are not so wicked as their views would seem to indicate, though greatly at fault on this subject. The people see the Indian or hear of his cruelty and are afraid of his revenge. Many have had husbands, brothers and sons killed by the Indians, while they were trying to rob them or drive them from their lands or kill them because, perhaps, they had attempted to avenge themselves for the crimes committed against them. Under these circumstances, they can not see this whole subject so clearly as if two thousand miles away.

During all the Anti-slavery struggle, this false theory was used by all pro-slavery priests and politicians and applied to the facts that persons removing from the North to the South were always scented toward slavery, and ministers and other prominent men who visited the South came back with modified views and even apologists of the wicked system.

A few weeks before April, 1861, a bishop, in a public discourse in Providence, argued that as Episcopal ministers and members were slave-holders or slavery's friends, and as they were good men and knew all about it, therefore slavery could not be so bad as it looked to us. We were accustomed to call those who visited the South and came back modified hard names, but it was not all hypocrisy and wickedness, for it was impossible with them to enjoy the good things of the "big house" and hear its stories and breathe its influences, without being weakened in judgment.

This principle is universal in its application. Those who go to the theater, or visit the saloon, the gambling hell, and brothel, to learn their character and influence, will be morally weakened as well as mentally blinded, and in many cases totally modified and lost. The best place to investigate any evil is one as far as may be from its corrupting influences. "Lead us not into temptation" is more important than most realize.

HADES.

BY THE REV. M. A. JONES.

That the departed spirits of men are in a conscious state between dissolution and the resurrection is revealed in the Word of God, as R. N. Bouk tells us in the *Star* of July 19. And that Christ preached to the dead is also taught—dead in sin. John 5: 24, 25, 40; Eph. 2: 1—5; Col. 2: 13.

He also preached to the spirits in prison. But how, and by what? By being put to death in the flesh, but quickened by the Spirit. It was by his death and resurrection that he preached to them, fulfilled the promise of God and finished the atonement, "that he might bring us to God," and that they might be judged according to men in the flesh."

Soon after the fall of man a Saviour was promised, and his coming was preached in the days of Noah, and until he appeared on earth, that they might exercise faith in him and obey God, as we believe that he has come, preached on earth, suffered, died and risen and in so doing has "opened the prison doors to them that were bound" by death, in the grave, that in the resurrection they that were dead might also rise and come forth with him when he shall appear again in glory. That when the dead, small and great, shall stand before God to be judged, their bodies and spirits will be united again, as well as all who have lived since the resurrection of Christ. In time past, their sacrifices were a shadow of things to come, and could not make the comers thereunto perfect. "But this man, after he had once offered one sacrifice for sins forever, sat down on the right hand of God," "for by one offering he hath perfected forever them that are sanctified." See Heb. 10: 1—14.

IS CHRISTIANITY WANING?

What question of greater moment can be presented to the American people than this: "Is the religious life of our nation declining? Are the tendencies toward unbelief, and toward mechanical arts and luxuries so powerful that faith is likely to be swamped and ours likely to become a skeptical and sensualized nation? Do we witness the declension of the forces that make righteousness? Is the kingdom of this world absorbing or overwhelming the kingdom of Heaven?"

As we review the last hundred years of our national life, it is universally acknowledged that civilization has taken on a humaner cast. It is acknowledged also, that the grosser vices, like intemperance, have largely been driven out of the higher ranks of the people. This improvement we rejoice in with the English and Scotch nationalities. Dean Stanley once said in Westminster Abbey that "the change in this respect in the upper circles of English society might be called a revolution. Gross intemperance, desperately prevalent in the reign of George III., has been largely driven down into the lower

classes. There is room enough for improvement in England and here also. But we ministers do not get half or wholly intoxicated with our deacons at ordination times, as was the case in Lyman Beecher's early days. We do not expect to be treated to ardent spirits when we make our pastoral visits. We are more likely to be chilled with cold water in the shape of exact information as to the precise time when we made our last call! Christian people—at least in New England—are, a vast majority of them, total abstainers in principle. A growing and healthy public sentiment condemns the free use of alcoholic drinks. And although drunkenness is still the greatest curse of our whole land, and although its abettors in our great cities have a political power unknown to our fathers, still substantial progress, if we take the nation as a whole, has been made. Dr. Bouton, the historian of Concord, N. H., relates that in 1819 every store in that staid Puritan town, sold ardent spirits, besides ten taverns. Four hundred hogsheads of liquors, one hundred and twenty gallons each, not including wines, were annually consumed, or four and a half gallons to every man, woman, youth and baby in the town. That was in the days when New England blood was pure, when our population was mostly native, and I am inclined to think that the Irish and German elements since imported among us, have not even yet reached the capacity for strong drink shown by our New England grandfathers! Thank God the church of Christ is getting the alcohol out of its wines, and perhaps this may rightly console us for the dulling or dropping of some of the points of high Calvinism in our theology.

From all this, I argue that even had our population and material prosperity augmented more rapidly than the membership of our Protestant and evangelical churches, we might wisely believe that there had been Christian progress in America.

But there must now be added to all this, the fact that though our population has increased with unexampled rapidity in the last hundred years, the number of church members has increased almost three times as fast as the population. In 1776 there was, in this country, one evangelical minister for every two thousand four hundred souls. According to the census of 1870 there was one evangelical minister for every seven hundred souls. Even in Massachusetts, which, one hundred years ago, had a simple, undiluted English population, living in small towns, and has since gathered into her growing cities the representatives of all nationalities and creeds, even in Massachusetts, there is, to-day, one meeting house for about the same number of people as in 1776, and the meeting house, to-day is probably, on the average, double the size of that of our fathers. A learned Methodist clergyman of Boston, after long and careful research, has demonstrated that since 1800, though our population has increased nearly tenfold, the number of evangelical communicants in the United States has increased twenty-seven fold. And that the last thirty-seven years has been the period of swiftest progress. To some in our community these are surprising facts. They have heard from scientific lecturers, from semi-infidel newspapers, and from light-headed jesters on the platform, that Christianity is outgrown, that it has been forsaken by the leading minds, and that the multitudes are fast following. There are men who would lose their intellectual capital if they lose the notion that the Bible was exploded, and that dynamite was under the whole Christian fabric. There are some men who would lose one of their excuses for continued disloyalty to God, if they ceased hugging the delusion that God's influence is waning in the world. I deem it a duty which the pulpit owes to the Master's cause, a duty which it owes to trembling believers who have gazed too intently on the darker aspects of the present age, a duty which it owes, above all, to the multitudes who have been deceived by the enemies of Christ, to declare that we are living in the golden age, thus far, of gospel promise and power.—Rev. J. H. Barrows.

SELECTED.

There are two thoughts, which, if once admitted to the mind, change our whole course of life—the belief that this world is but the vestibule of an endless state of being, and the thought of Him in whom man lives here, or shall live hereafter. We each have the choice of following good or following evil. Who shall say which shall prove the mightier? It depends upon ourselves—on our awakened conscience and enlightened will. Troubles and sorrows may have to be encountered in performing our various duties. But these have to be done, and done cheerfully, because it is the will of God. Good actions give strength to ourselves, and inspire good actions in others. They prove treasures guarded for the doer's need. Let us therefore strengthen our mind, and brace up our soul, and prepare our heart for the future. The race is for life.—Dr. Smiles.

A sensation of being profoundly experienced serves as a sort of consolation to people who are conscious of having taken wrong turnings. Contradictory as it seems, there is nothing truer than that people who have always gone right don't know half as much about the nature and ways of going right as those who have gone wrong.—Hardy.

Missions.

Conducted by the Rev. G. C. Waterman.

Missionary Methods.

We are, ourselves, believers in methodical business, whether it be secular or religious. Methodical study, warfare, farming, is a thing to tie to. If success is open to men in these directions at all, it is when methodically pursued. No doubt there may, without method, be brilliant sallies, on almost any line, cited in opposition, but they are so few and so exceptional that they but confirm the rule. It is methodical work that wins.

God is a being of method. He works to a plan. In saving a race, no less than in making a world, the saying is true. We are permitted to trace its outline. In the fullness of time the Lord Christ came; not at hap-hazard, but after long stages of preparation, and then to work on, not by flashes of infinite genius and by impulses of a startling sort, but steadily, of set purpose, unwaveringly to the end.

The Jewish people were, in a special way, under Divine tuition, and the account we have of it reveals a minute attention to method and details, which probably to this day is not fully understood by modern critics.

Nor does it avail to point to the results and say that it largely failed. In some, and at times in many, it did notably succeed. Had it failed altogether, should we therefore be justified in impeaching the Divine Wisdom? Or would it be more becoming to allow that the plan was the best possible for the material to be wrought upon, and only failed because of the poor stuff it tried to shape into moral comeliness. Our firm faith, the world over, is that in church affairs the principle is as vital as anywhere else, and that the strong, stable and fruitful churches are those that are methodically trained, that is, with set times for set things, and definite agencies for carrying out definite plans, and clear-cut responsibilities laid upon a tangible membership by a pastor who has, in his own mind, some clear-cut thing to be accomplished. All this may be more or less concealed and very little talked about, but the method is there. The Old Testament and the New will sustain such a scheme so far as it is wise as well as methodical. Christian in spirit as well as legal in form. The injunction of the Apostle Paul to the Corinthian church, as to giving, doubtless took shape, in part, at least, from his Jewish training. Being Christians did not therefore put haphazard above orderly method. Nay, let everything be done decently and in order. This is Christian.—*Gospel in all Lands.*

Moslem and Christian.

The situation abroad grows more and more serious hour by hour. The opportunity of a swift and final overthrow of Arabi Pasha and his forces being lost, the possibility of an early termination of hostilities is made less and less likely by delay. From the first, the red tape of diplomacy has embarrassed and delayed energetic measures, till energy was attended with enormous waste. The Eastern question, which for so long has been a disturbing cause to all Europe, looms up in its true proportions, when, in such a crisis as this, none of the Great Powers can move without the approving nod of all the rest; and the Sultan, master of diplomacy, can hold them all at bay with his shifts and evasions, giving every advantage to the rebellious forces, with which he must needs have no little sympathy. In the light of subsequent events, it is easy to see that the bombardment of Alexandria should not have begun till England was ready to consummate on land what she had begun from the sea. Still to temporize with the Sultan and discuss in council what must be settled by the sword may be needful for diplomacy, but it is perilous to the chief interests involved. Acts, not talk, is the need of the hour. Certainly, stranger things have happened than that the fanatical frenzy of Egypt should spread over the Moslem world, and the riot of Alexandria prove the beginning of a war of races and religions on a scale such as the world has never seen. Moslem fanaticism now rules the Sudan, and it is said moves down the Nile in swarthy multitudes under the lead of the prophet of the hour. These are not disciplined forces, but if they are to debouch upon the Delta of the Nile, they will require to be met with decision. For ourselves, we cannot fail to be apprehensive for the safety of Christians wherever the Moslem strength is so far in the ascendant as that deeds of violence can be done with impunity.

We can only wait the unfolding of events, not doubting that in all these overturnings the hand of Providence is, and that they do but hasten the downfall of the false prophet—the displacement of the Crescent by the Cross. But through what scenes of blood and carnage this is to be effected no man knows. May God give his merciful protection to his chosen ones in Moslem lands and grant that the battle though fearful may be short, and decisive for the right.—*Ibid.*

A Missionary Church.

In aiding Foreign Missions the church will gain a clearer view of the nature of our religion. In past ages parts of the church, while neglecting Missions, have counted Christianity either a form of doctrine, or a feeling, or an inner life. But through reaching out for the salvation of the world, you see the grand truth that

to be a Christian is to live for others. Christianity in its essence is a missionary religion; its mission is to save a lost world; and God's plan is that every Christian should have a hand in this work. This is the high calling of the local church, and it is a great gain to know it.

By aiding Foreign Missions the church gains in self-sacrifice. Self-sacrifice is the essence of Christ's life and of the Christian life. Thus far we have given for Missions, says Spurgeon, "only our cheese-parings and our candle-ends"; few at home have tasted the bliss of denying themselves for this cause; some have given up their trips or jewelry or indulgences; a few have offered their millions or their hard-earned shillings; a very few have given their sons and daughters, thus their hearts have been enlarged; self rules them less, and they have that ecstasy which comes from devotion to the eternal good of others.

By aiding Foreign Missions the church gains interest and enjoyment in the home work. In our land Home Missionary work was meager, until after the American Board had commenced operations in several heathen lands. In many ways our work abroad has been a spur to our work at home. In war times many a furloughed or convalescent missionary was "at the front", serving the Christian commission and preaching in barracks and hospitals. That church that has found the way to send a religious teacher to China, or India, has learned therein how to dispatch workers to the Freedmen and the Mormons.

Missionary activity helps tone up a church to doctrinal soundness. "An idle church may have a formal orthodoxy, but hardly a living faith. But men who bear or send the gospel to the heathen have a practical belief in human depravity; they realize that the world is lost without Christ; that Jesus is mighty to save; that he is our Lord and our God, and they recognize the spiritual power of the Scriptures. Doubting and false liberalism is scant in a church imbued with the missionary spirit.

A missionary church has the advantage of being pre-eminently aggressive rather than defensive. The best reply to those who deny the faith is to push it forward, and so prove the truth of the gospel by evangelizing efforts. When these "advanced thinkers" see us advancing in work for Christ, instead of halting to answer their every quibble, they will see that the presumption is for Christianity. Better even than Paley's Evidences and Butler's Analogy are missionary enthusiasm and success.

The missionary spirit tends to break down the caste spirit. If you pray for the native African, you can not hate his cousin in our South. When you send a missionary to China, you therein bind yourself to pray for those of the same race on our Pacific slope, instead of ostracizing them. From study of Missions you learn the brotherhood of man. "There can be neither Jew nor Greek: there can be neither bond nor free; for in one spirit were we all baptized into one body."

The missionary spirit in a Congregational church is one safeguard against its two perils—isolation and centralization. Some of our churches refuse to work for aught beyond their own little township. But through Missions they join hands with all the sister churches in a Christlike ministry. If in a local church one or two desire the pre-eminence, seek to busy them in this grand work of giving, training, praying, and collecting for Missions. Get our national council occupied with evangelistic and missionary undertakings, and you need not fear that it will usurp the rights of the churches.—*Missionary Herald.*

A Doll's Work.

A lady missionary writes from India: "I can not be too thankful for the dolls. They excited a great deal of admiration, especially among the Shindh women and girls. At their request I had a 'show day', when numbers came to see the wonderful 'white woman'. Amongst them was an old blind woman who attends my Bible class. She is quite alone in the world, having no relations. She fondled the dolls so tenderly, and said what a comfort one would be to her lonely life, that I felt sure you would have given her one, so I chose a small one with (as she called it) real hair, and presented it to her. It has had a great many visitors since it went to its new home, and has been the means of bringing three new women to my Bible class." *Gospel in All Lands.*

NEW ZEALAND.—When first discovered the New Zealanders were a savage and barbarous people, but they have become much changed through the influence of the gospel. They had no gods that they worshipped. They imagined that it was a great spirit who thundered; but all their thoughts of him were those of fear and dread. Sickness, they supposed, was brought on by him, coming in the form of a lizard, entering the side, and preying on the vitals. Hence they used incantations over the sick, threatening to kill and eat the spirit, or to burn him to a cinder, unless he should come out. They believed in a future state; but their ideas were vague and sensual. They believed that it was much like the present life, and slaves were killed upon the death of a chief that they might follow and attend upon him.—*Gospel in All Lands.*

OCEAN PARK ASSEMBLY.

FOURTH WEEK.
SATURDAY, AUG. 19.

A large number of persons have already left the grounds, and more are now going. There is but one opinion as to the success of the Ocean Park gatherings this year, and that they have been beyond all expectation. This morning the Christian Evangelical Association commenced its session. At 9.30, the chapel was well filled at a devotional service, and at 10.45 the Rev. E. W. Porter of Mass. preached on the general subject of "Revivals." The word "revival" is varied in its significance. We will take it in its broad sense. Revivals are needed for the individual Christian and for the church as a whole. There is need to-day of a revival that shall put new life into the church, by which she will repeat her early history as under Pentecostal power. There must be the awakening of the world. There must further be the edifying and instruction of those committed to the church. She must break up, cultivate, and gather the harvest. Revival in a true sense is only the normal state of the Christian life, and the church under the progressive law of grace. From revivals has come the best material for secular or religious life. Best Christian service is wrought out by them; they sharpen the weapons of our warfare and fill the soul with courage. It is a time of hand to hand engagement. It is one thing to declare truth in a general way, and quite another to sit by the well, or in the chariot with a single soul and personally apply and enforce the word. The essential thing for a revival is to be revived. Revivals are needed to keep the church on the lead. This is the church's true position. Van-guard is inscribed upon her banners. The enlargement of the church pleads for these "times of refreshing from the presence of the Lord." To-day the voice of the living and the dead join in urging us to attempt great things in the Lord's name. Be aggressive in the Master's service. Revivals are needed to make available the resources of the church. God wastes nothing. He only gives what we can use. The results of all true revivals are but the acts of God's power. Let us consider a few practical suggestions how to secure and foster revivals. Get hold of God. The thirsty man must go to the fountain. One person thus vitally related to Christ is worth a regiment of those who bear only a formal relation.

We should work by the use of all means. Much is to be studied in fishing for men. Tact, methods and means should all be brought into requisition. The winner of souls must be wise. He must cast upon both sides of the ship. Try experiments; have variety; mix things, now a praise meeting, now a promise meeting, now both in one. Bring your Bibles and use them. Work with enthusiasm and speak with assurance. Seize upon that which brings results. The spirit of revival is sunlike. It melts and refreshes. Provide for and expect a harvest season of souls. Watch for souls as "they that watch for the morning."

The sermon was a good beginning for the opening of the special evangelistic services. In the afternoon a Bible-reading was given, in which Christ was brought before the people as the great and good Shepherd.

In the evening, after a service of praise, Rev. Mr. Yeoman preached an illustrated sermon upon the subject of Philip and the Eunuch. The three paintings used represented Philip receiving word from the angel to "arise and go;" Philip joining himself to the chariot and asking the Ethiopian "Understandest what thou readest?" and the baptism of the Eunuch. The address was founded upon the paintings, and several interesting points were made.

SUNDAY, AUG. 20.

Life by the Sea never seemed more beautiful than to-day. The Sabbath was calm and bright, while the weather could not have been more favorable. The Heavenly Father manifested his presence in the Temple, and his glory was revealed unto his people. We were surprised at the large attendance at all the services of the day. Not only did we find more persons on the grounds than we had anticipated, but others came, some from great distances, to worship God with us.

At 9.30, Rev. Silas Curtis led a prayer, and (what was called) a purpose meeting. This was well attended, and a number of brief earnest prayers for the blessing of God upon the services of the day were offered. Brief expressions of the purpose of those present were called for, to which many responded. It was cheering to note the readiness on the part of God's children to bear testimony to his goodness.

At 10.45, some three hundred persons were assembled in the Temple for the preaching service. Rev. E. P. Moulton conducted the singing, Rev. J. J. Hall read John 1:1-14, and Rev. J. W. Parsons offered prayer.

The sermon by Rev. J. J. Hall of Auburn was a manly appeal to all present to choose Christ as their portion.

Taking his text from John 18:40, "Not this man, but Barabbas," his subject was, The People's Choice.

The closing scenes in the life of Jesus Christ present him in his humiliation, but we must not forget that even in his suffering and death he possessed the same royal dignity and omnipotent power as when he stilled the tempest, or raised the dead by his word. Let us look for a moment at Pilate—the crisis of his life has come; he is now to decide the question. "What

shall I do with Jesus?" I am inclined to think that from the first he was favorably impressed, and sought to defend and release the Son of man. And only reluctantly and by degrees did he consent to the crucifixion of Jesus.

He declares "I find no fault in him," and when Christ is sent back from Herod he says, "I will chastise him and let him go." But this yielding was fatal to the whole case. If innocent, why chastise him? why not release him at once? But he remembers the custom of releasing a prisoner at the passover. He joins the name of Jesus with that of a notable prisoner, and asks, "Whom will ye that I release unto you, Jesus or Barabbas?" and the people cried, "Not this man, but Barabbas." These words are the expression of the deep depravity of the human heart and show how men choose evil.

Notice the awful choice which the Jews made, and to understand it, we need to look at the two characters between which they were choosing. With one of them we are somewhat familiar. Jesus of Nazareth is the embodiment of all that is noble and good in human nature. He was gentle, patient, kind, and his hands were ever busy blessing the sons of men, and well might Pilate ask, "What evil hath he done?" Jesus was the personification of virtue and goodness.

Of the other man, by name Barabbas, we know less; but of what we know, there is not one trait of goodness or of virtue in his character. He stands before us a condemned criminal, guilty of robbery and murder. Could two characters be more diverse than these? Between these the Jews were to make their choice, and they chose a murderer instead of the Holy and Just One. The choice was made in utter disregard of the claims of gratitude, justice and mercy. The national conscience was so perverted that they disregarded the just claims of him who had only blessed and sought to save them, and chose him who had dyed his hands in human blood. Nor was justice less outraged than gratitude. Only justice had been slain in the streets when the life of the innocent one was demanded, and the guilty allowed to go free. Justice would have reversed the choice.

Nor yet was the voice of mercy heeded. The pitiable condition of Jesus ought to have touched their hearts, but the rather they cried, "His blood be upon us and our children."

In the third place this choice was an open indorsement of wrong. It was paying a premium for vice, and putting a discount on virtue. Barabbas was justly condemned of the blackest of crimes. Jesus had been declared innocent of any crime, and to release the guilty and crucify the innocent was to encourage wickedness and strangle goodness in the most effectual way.

Again, if we look for the motive by which the people were actuated in their choice, we find it, in a fixed purpose to be rid of Jesus at any cost, even if they must have a murderer in his stead. In this awful choice the Jews were blindly led by the influence of the priests and Levites, the religious teachers of the nation. They who ought to have been the guardians of virtue and justice are arrayed against them in this controversy; having yielded to prejudice and malice they instigated the cry, "Not this man, but Barabbas."

In making this choice the people bade good-bye to reason, lost sight of national honor and showed to what depths of depravity they had sunk. That was the treatment which Jesus received from them. What is the treatment which he receives from the world now?

Many deny him now as then, the young say, Not this man, but pleasure. The middle aged say, Not this man but business. The women to whom he appeals say, Not this man but fashion. But to bring the matter closer, I press it upon you, my hearers, to-day. Have you chosen Christ? The question is worthy your attention. I plead for a manly open choice of Christ and his cause, and shall I plead in vain? I am impatient for the act, before you leave this temple make this wise reasonable choice.

The sermon closed with a brief prayer for God's blessing upon the word.

In the afternoon Dr. Cullis was present and preached a sermon of great interest founded on the words, "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know your labor is not in vain in the Lord." 1 Cor. 15:58. The Dr. commended the importance of steadfastness in the Lord's work. Pressed upon his hearers the importance of being fully given up to the Lord, and by many an incident showed that work for the Master is not in vain. An afternoon meeting was held for believers to seek the baptism of the Holy Spirit. This service was presided over by Dr. Cullis; the chapel was filled with believers, and not a few in that searching hour passed themselves completely over to the Lord Jesus Christ.

The testimony meeting of the evening was under charge of Dr. Cullis, who spoke from the words of Psalm 66:16, "Come, and I will tell you what the Lord has done for my soul?" The doctor spoke of the sweetness of the word "come" and called for fresh testimonies. Brother Curtis led in remarks. He thanked God for what had been done for his soul. He had made progress in the divine life and these meetings had been greatly blessed to him.

Professor Hayes felt that he must ring out the "come." His own soul had been

fed, and God was constantly blessing him. A brother thanked God for conversion and sanctification. He had been drinking in life and peace. Mrs. Cullis said that Jesus must be received in his fullness and then we can bear testimony for him. He takes all fear away and it becomes our delight to serve him.

A sister said: "All I am I give to Jesus." Miss Hayes said: "I am impressed with God's care over me personally."

Brother Wade said: "Many years ago I heard the voice of Jesus saying, 'Come unto me.' I obeyed and his voice is still gracious."

Miss French said: "I praise the Lord for having changed my life, and leading me in his own way."

Sister Hayes said: "It is more and more entering into my heart the things that God has prepared for those that love him."

A sister said: "The dear Lord is everything to me; I find a fullness in Him."

Professor F. L. Hayes said: "I have always found the Lord all I have taken him for."

Brother Porter said: "It is one of the most precious things that the longing which we have can be fully met by the rich provision of God's grace."

Brother Wood said: "During all these meetings I have been receiving greater blessings than my tongue can tell."

Brother Parsons said: "It is the earnest longing of my soul to grasp more and more of the great wealth which belongs to me in Christ Jesus."

Said a young man: "I can not tell all that Jesus has done for me; when nine years old I was left parentless, but to-night I thank God for the fulfillment of the promise, 'When thy father and mother forsake thee, then the Lord will take thee up.'"

Brother Deering said: "I feel that I can witness to the promises of God's truth. Over fifty years I have relied upon them and I know they can not fail."

Mr. Bridges said: "Probably this will be our last testimony, should it be my dying one it shall be one of praise."

A young brother said: "This has been a rich day to me. Christ is my friend, and I want to be kept by such a friend."

Brother Corliss said: "I want to go on steadfastly in the Lord's work, and in being busy for the Master we shall find no time, nor opportunity to look back."

After these friends and others had spoken, the Dr. said: "I am so glad to hear these fresh testimonies. The life of faith is one of happy surprises. There is freshness and a beauty about religion. We ought not to be taking all the time over our early experience, but let every day be the best of your life. Do not think that we teach there is nothing for us to do for the Master. While we do beg you to let Christ keep you, it is that you may be meet for the Master's use."

After singing by Rev. E. P. Moulton, and prayer by the Rev. E. W. Ricker, a sermon was preached by the Rev. J. W. Parson, who took for his theme "Christian Sanctification." The speaker said: When I was thrust upon the ministry I had serious prejudices against the doctrine of sanctification. But as I found a longing in my heart for a nearness to God, I was led to look into the sacred Word to find what God has to say upon this subject. I desire to lead you this evening to the same book and to see this doctrine in its true light. Turn to 1 Thess. 4:3. Here we have God's will. We find Jude addresses his epistle to those who are sanctified. Dr. Butler's definition of sanctification is scriptural. It is a state of growth. In it we go on from grace to grace. Paul acknowledged that "he had not attained," and yet he speaks of being perfect. It is a state of entire consecration to God. Turn to Romans 12:1, 2. Can any consecration be more entire than that Paul urged upon the Christians in his day. How full the conformity to God's will here enjoined! The doctrine of sanctification is revealed in the New Testament. It is practical. See 1 Thess. 5:23, 24. Here we find Paul praying that the blessing might come upon those to whom he wrote, and rejoicing that God would do it. Do you question Paul's words? Listen then to the prayer of Christ, "Father sanctify them through thy truth; thy word is truth." Would Christ ask for an impossible favor to be bestowed upon his followers? It is God's will, and Christ did not plead in vain, but in full conformity with the Father's will. See also Heb. 12:13. Here we see that Christ died to make this doctrine practicable, and a blessing obtainable by all God's people. Every believer in the Lord Jesus may enter into this experience and live in the power of a consecrated life. The command is universal. "Be ye therefore perfect even as your Father in heaven is perfect." This surely is addressed to all who stand related as sons or daughters to the Heavenly Father. By an appropriating faith in Christ we are to come into this experience and live as if we were in this state. See 1 Peter 2:13-16. Confess this life, speak it out to the world. We ought to walk as though we were sanctified. This state has been attained by many, and God is no respecter of persons. Note the conditions mentioned. 1 John 1:9. Here we see confession of sin enjoined. Faith in Christ claims the work he has promised to do. In the next place notice this experience is essential to salvation, necessary for usefulness here, and for an admittance into heaven. What mistakes are made in this respect! Read 2 Thess. 2:13; also Acts 20:32. In these passages we see that salvation is through sanctification

and the departed are spoken of as being sanctified. How solemn the words, "Without holiness no man shall see God"! How can we enter into this state? By faith and obedience. In Christ we find this blessing. Not only redemption and justification, but sanctification also. Faith is the great essential, but this must be coupled with obedience, and Christ sums it all up by saying, "Thou shalt love the Lord thy God with all thy heart." Let us look at a few of the effects of this experience. It excludes all boasting on the ground of faith. He who enters upon this experience will not speak so much of self as of Jesus Christ. The most humble man is the most consecrated man. It is not a blessing we grow into; it must be born into us, then there will be growth; and then there will be the purifying of the life; there will be the fruit of the Spirit. Gal. 5:22-24. Our faith in Christ will constantly grow.

The sermon was an earnest, practical address on this important theme. At its close Rev. E. W. Porter spoke a few words, reviewing the meetings that had been held and thanking all who had contributed in any way to make them the success which they had proved to be. Dr. Cullis and his family remained during the whole of the service. After prayer and benediction by Rev. J. J. Hall the long but exceedingly profitable series of meetings at Ocean Park for the summer of 1882 were brought to a close.

The season at Ocean Park has been of value to the Association, a good number of lots having been sold during the last three weeks. We learn that excellent plans are on foot for the comfort of those now resident on the grounds, and the accommodation of visitors another year. The net gains from the concert given for a bell amounted to about thirty dollars. The young people, numbering some sixty, have formed an organization under the name of the Ocean Park Young People's Social and Literary Guild. They took their first excursion as such a few days ago, and had what they had a right to call a first-class trip. The organization is permanent, prescribes a course of reading for its members, and wears the badge. Many persons left the grounds with regrets and are looking for another summer to bring them back.

The Morning Star.

WEDNESDAY, AUGUST 23, 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, Dyer, N. H. Contributors will please write only on one side of their paper and not roll 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.

"WHAT ANSWER?"

Some of the most devoted friends of the *Star* and of all our denominational interests will occasionally—what others do more frequently—winkle their faces over the many appeals for money which are made in our "otherwise very excellent" paper.

There are some of us to-day who are like the man of whom the Rev. Silas Curtis told us at Ocean Park, whose good feelings in the house of God were always driven quite away by the sound of money rattling in the contribution box! Now we propose to do all that can properly be done to mitigate this monstrous evil which may possibly be threatening the usefulness of the *Star*! We promise that the contribution box shall be thrust out of our columns only when the "deacons" shall unanimously advise it, and that when it does appear it shall be on an occasion of really great need and most excellent opportunity. Can you ask more, considerate reader? Do you advise the burning of the contribution box? Will it be wise to press the exclusion of all appeals for aid from the columns of the *Star*? Our needs and obligations, as a people, are stubborn facts. They must occasionally be presented—unless, indeed, we choose death instead of life; and none of us who have life enough to crawl have become degraded to the level of such a choice as that. The question, we conceive, is not whether our needs shall find presentation and advocacy at all; but whether they shall be presented more or less frequently—whether they shall be presented in the lump or singly—whether they shall find expression in this form or that. However, we rest this matter for the present. But our ears are open; we are in the pursuit of knowledge; if there be a "more excellent way" than that heretofore trodden in this matter, we are desirous of finding it.

Meanwhile, we call the attention of all to the "What Answer" of the Rev. C. S. Perkins, which appears in another column. We have said our word regarding the necessity of a strong Free Baptist church in the city of Boston, and would rather we had said more than less. It is not our personal concern, nor that of Mr. Perkins and the Boston brethren; it is a denominational affair—a family matter—a common concern. What is asked, is asked of all and for all, if not by all. An answer must be given by all, and that soon. The opportunity, and even the obligation, in this matter, is such, it has seemed to us, as to justify and even demand all that has thus far been presented. We could not have said and done less with a clear conscience. Our manifest need of a strong church in Boston; the present opportunity—surpassing in all points any that has hitherto

been given us; the character and courage of the man who stands at the head of this heroic effort; and our undoubted ability to do the thing that is presented if we will,—all encourage us to believe that we are about to add to such inspiring achievements as those recently of Ocean Park and the salvation of the Pittsfield Institute, that of the establishment of our Boston church on a safe and permanent basis for this and coming generations. Brethren, prayerfully consider this thing; take it into the closet, into the home circle, into the church meeting, into the public congregation. It is no ordinary opportunity that has thus providentially developed. If it be lost, who dares say it will ever thus favorably recur?

TOTAL ABSTINENCE.

The moderate use of intoxicating drinks is not merely unnecessary, it is unjustifiable, and is shown to be so by the relation of moderate drinking to habitual drunkenness and all its horrors. Consider all the waste and misery and ruin wrought by intemperance, and then reflect that if there were no moderate drinkers there would be no drunkards, if there were no tipping there would be no intemperance, if abstinence could but prevail, the black cloud that overhangs our land would be lifted and dissipated. The ranks of intemperance for tomorrow must be filled, if at all, from the ranks of the moderate and temperate drinkers of today. Stop moderate drinking and in one generation the whole gigantic evil will be removed. The dark hopes will be blasted of those who make it their fearful business to transform men into beasts. There will be saved to our nation annually over a thousand millions of dollars, half a thousand murders, as many suicides, one hundred thousand criminals and twice as many paupers, sixty thousand deaths from drunkenness, six hundred thousand besotted drunkards, five hundred thousand homes destroyed, and not less than a million children worse than orphaned. Is moderate drinking, then, justifiable? Its advocates would not destroy this great evil and scourge in twenty centuries. Of total abstinence, we must believe with Horace Mann and the millions whose convictions his words express, that if it could be maintained, in the course of a single generation it would carry comfort, competence and respectability, with but few exceptions, into all the dwellings in the land. This is not a matter of probability and conjecture. "It depends upon principles as certain and fixed in their operation as those which regulate the rising of the sun and the revolution of the seasons."

WHY A RELIGION OF ENDEAVOR?

Endeavor is labor directed to some specific end, and in the case of the Christian the end sought is that sum of all excellences, Christ-likeness. This end being a very high one, the labor demanded is correspondingly arduous.

In religion, as in every other field of experience, "there is no excellence without great labor." It may sometimes seem hard to us that it should be so. In hours of weariness and despondency we may wonder why a Master, so remarkable for his kindness, has required that every disciple must enter the vineyard, and every friend must bear a cross. But we should remember that the doubting queries of such hours are due rather to our weakness than to any lack of wisdom or mercy in God's provision for our full salvation.

There are strong reasons why hard work should be made an essential element of religious life. One is that we are so constituted as to have a real part only in such matters as involve a thorough exercise of some of our powers. God must help us only in such ways as stimulate our own highest activity. He makes salvation a free gift, but only in the sense that all have an opportunity to work it out by the help of Him "who worketh in us to will and to do of his good pleasure." If the kingdom of heaven were simply a place, and eternal life but a pleasant lodgement therein, then salvation, such as it would be, could become ours without effort. But the kingdom of heaven is primarily a state, the element of place being secondary, and eternal life is an experience, peculiarly independent of surroundings. And how clear it is that high grades of character and the deeper experiences of a living soul can be obtained only through profound exercise. It is clearly the goodness of our Father, which gives us a religion of work. When the gate is straitened and the way made narrow and the soul exhorted to strive to enter, it is but the careful adaptation of the way of salvation to our positive need.

Another reason why endeavor has so prominent a place in religious life may be seen in the fact that actions are so highly expressive, enabling us to show our appreciation of the wonderful gifts bestowed on us. Our friends and the world could not begin to know our estimate of our religion if we were denied the privilege of speaking to them by our actions. And we must stand forever dumb before the all gracious One, unable to utter a syllable of thanks, if words be made powerless by their divorce from deeds. To be permitted to show our loyalty by the strongest endeavor of which we are capable is no small privilege. Fill the heart with Christian emotions, and it must have a chance to work them out into some objective form or they will soon perish.

Another reason for Christian endeavor is seen in the end which we have in view. It is a particular end. We must therefore seek to reach it by a particular way.

This makes endeavor necessary. The broad road to destruction has many travelers because there is required no effort to keep in it, as in the way to failure in business, simple negligence is all that is needed.

Religious success comes not by chance. If we would learn we must study. If we would prosper in business, we must be devoted to it. If we would make a journey, we must push on in the right direction. If we would secure character and gain heaven, we must strive with body and soul. As the lazy man has no apology for poverty nor the idle student for ignorance, so the careless soul has no excuse for being lost.

We have noticed that to make anything of the truest value to us, it must become the object of our personal striving, and, therefore, favors shown us must leave scope and motive for our activity. And when we find that the demand for effort is always attended by complete provision for making the effort, it would seem as though all complaints should forever vanish. The body, the mind, the spirit, are fully appointed for activity. Our equipment for strife is by nature and grace made complete. God himself meets all real deficiencies. The opportunity for Christian endeavor is a complete one, and the issue is certain. When we heartily accept the call to labor, we find that it is not to labor, after all, so much as through labor to its exceeding great reward.

ROMANISM IN SCOTLAND.

The work of converting the Picts of Scotland to Christianity was accomplished by St. Columba, missionary from Ireland, who died in 597. A thousand years later, in the sixteenth century, the Scotch church (Roman) was the richest in Christendom, owning one-half of all the real estate in the country. The nobles became jealous of the church and lent ready aid to the Protestant Reformation. "The great crisis in Scotch history in the sixteenth century was essentially a contest between Romanism and absolutism on the one hand, represented by the crown, and Protestantism and feudalism on the other, represented by the nobility—a contest in which the final decision was given by a third party, the middle class, the burghers, who, under the leadership of Knox, carried the Reformation through and put certain limits to the power, both of the Crown and the nobility." The Roman Catholic church was formally abolished in Scotland, by action of the Estates in Parliament, in 1560.

During the present century Roman Catholicism has been gaining ground in Scotland, largely by Irish immigration; though since 1865, it is said to have lost somewhat in proportion to the general population. Many of the Catholic immigrants are said to have deserted the faith of their fathers. In 1871, it was estimated that there were 238,600 Catholics in Scotland, a little less than nine per cent. of the population. The latest estimates that we have seen make the present number about 250,000. It has been reported that during 1879, no less than 14,065 souls were baptized into the Scotch Catholic communion. Recently, the Roman hierarchy has been restored, notwithstanding "the terms of union between Scotland and Ireland, explicitly forbid the institution, a fact Lord Beaconsfield and his Cabinet are said to have overlooked in their haste to signify the queen's assent to the Papal request for permission." Strong protests were made by representatives of both the Free and the established churches. The Scottish Reformation Society in its annual report for 1880 said that no "change in the character of the 'Romanish Antichrist' has occurred in the past thirty years, except a more open and daring manifestation of its peculiar spirit." "While in many parts of the world Popery has been greatly shaken, it is finding a resting-place in this land. Here it is building its house, and year by year it is strengthening its position. In different forms it is plying its powers not only to subvert the Protestant churches but even to break up the nation itself." And yet, it would scarcely seem possible that Romanism could have aught but the most slender prospects in the land of John Knox and the Covenanters.

NOTES.

Hornets and types are well enough when conforming to the "eternal fitness of things." But—well, to the point. We don't know what Prof. Dunn thought, but as for us our voice stuck in our throat when we took up the *Star* last week, after the issue had been run off, and saw that he was reported as having said: "The subject itself is an inspiration. You subordinate a more than reformed, more than to be interested in religion!" An unknown tongue, evidently, which we might safely defy even the compositor to translate. At latest sight, that sentence was correct. How this amazing change occurred, we are, at this writing (being seventy miles away from the office), unable to say. We quote the old hymn, "Through tribulations deep," and turn calmly to other matters. Prof. Dunn, by the way, really said, "Young men need to be more than reformed," &c.

We complete this week the reports of the second season at Ocean Park. We have aimed to make them full and accurate, and are gratified with the success with which current testimony credits us. The suggestion made by Bro. Fernald in our columns last week strikes us as worthy of being emphasized and followed out, namely, that all interested order extra copies of those issues of the *Star* (a limited number of which can be furnished) that contain these reports for distribution where they will do the most good.

A member of a Congregational church in this country expresses, in the *Watchman*, his belief that a Baptist mission to Turkey would be helpful to that country; first, "because the harvest is plenty and the laborers few; and secondly, because 'there exist between the

missionaries of the American Board and the native Christians some unpopularity, that are likely to be removed by the introduction of missionaries from the Baptist denomination."

Denominational.

What Answer?

The time is now very near at hand, when it must be shown how much money is really represented by the expressions of interest in the success of the Boston church, which have been everywhere heard. Everything is now favorable for the fullest success for which any have hoped, if only the denominational need of this church shall call forth from our people what they can easily give. My own interest in the church is wholly a denominational one, of the same kind which hundreds whom I have met have most earnestly professed. I feel, therefore, that I can strongly appeal to all who may read my words for generous and prompt aid. It should be borne in mind that this most favorable opportunity will not suffer long delay. A few weeks must decide whether this church is to go prosperously forward from the advanced position it now occupies, or whether it shall retreat and forever abandon the struggle. A speedy reinforcement, such as can be spared without peril from other service, will enable us to hold what we have, after so long a time gained, and render sure a complete victory. We asked you all to speedily come to the rescue of the heroic garrison, who, for the sake of the cause we all love, have dared so much, trusting in the great body of the people who have from every direction urged them forward, with the assurance of ready support.

Already small contributions have come in from various parts of the country. These have been cheering, but the aggregate is not yet very large. These have awakened our deepest gratitude, while they suggest what might be easily done if all would but recognize our opportunity and seize upon it while it remains.

That there may be union of action and not too great delay, my strong conviction of the great denominational importance of this work prompts me to suggest that collections be taken in all our churches for the Boston church on or before the third Sunday in September. If this can be done with liberal hand, and if others will forward their individual gifts as they may be able, I feel confident that with subscriptions I may secure in Boston and elsewhere I shall be able to announce early in October that the conditional amount of \$25,000 has been raised. We can then go on, with success already assured, to raise what remains.

Will not some one in each church see that this collection is taken and promptly announced to us so that we may know what our dependence is?

I give the assurance that in case the twenty-five thousand dollars is not raised within a reasonable time, every dollar contributed shall be returned to the donors.

Brethren and sisters, east, west, north and south, having one common interest, do you really want a good strong church in the city of Boston? If you do, you can have it. I believe you want such a church; I believe it is a great denominational need; I believe its establishment would be a great denominational advance; I believe that from this church would come for all our denominational work ten fold what might now be put into it. Because of this conviction, I have undertaken the work, and staked upon its success that which is most valuable to me.

If the church is not needed, I do not want it. If its establishment will not add very greatly to our denominational efficiency in Christian work, I am willing to bear my own share of the odium of failure. But the need is most evident; the benefit to the denomination sure to result will be beyond a question, while the opportunity is all that can be reasonably desired. What is your answer to this offer of a church in Boston now providentially placed within your reach? Shall we go up and possess this goodly land? We are able if we will. I can not for a moment doubt that we shall.

CHARLES S. PERKINS.
Boston, Aug. 25.

"Y. P. S. L. G."

I come, Dear Star, by special appointment, from Ocean Park. I have the honor to serve in the capacity of corresponding secretary for a new and important branch of the Ocean Park Association, viz: the "Young People's Social and Literary Guild." This society wishes to be heard from, and also, through the columns of your journal, to attract the eye of any one who may desire to join its number.

The "Guild" was organized on Monday evening, August 14, its object being to supply, especially, an opportunity for acquaintance and social culture. Many young people, spending only a few days at the Park the past season, unfortunately went away with the impression that it was a "stupid place"; "no young folks"; etc., etc. It was, truly, quite a surprise to us, on entering the chapel, to find assembled there only a few hours' notice nearly thirty wide-awake young people. The tendency of cottage-life by the sea is to import there something of the formalities and restrictions of town life, and so, the season being very short, little can be done in the way of rapid and easy acquaintance. This organization aims to supply just this need and is destined to become of great advantage both to the cottagers and to those visitors whose sojourn is more limited.

The "Guild" is now fully established with its president, vice-presidents, corresponding secretary, recording secretary, executive and reception committees, and constitution, so that a meeting can be called at once as soon as an officer and a quorum are on the ground next season. The regulation to membership is simply a

trifling admittance fee, an agreement to the constitution, and a pledge to complete the required course of reading as arranged by the reading committee of the "Guild." Eligibility to membership has been thus generously decided upon; including "all who are old enough to know how to behave with becoming decorum, and not too old to enter into the sympathies of young people." I am very happy to say that the membership of the society is already honored by a few gray hairs. An important item of the constitution requires the use of a uniform badge, to be always worn in plain sight by members while at the Park, and compelling the wearer to recognize all other members, thus promoting acquaintance and good-fellowship. While the social element will largely prevail in the meetings at the Park, a course of systematic reading for the entire year is now in preparation by a special committee, which will be reported in due time in these columns for the benefit of the members of the "Guild." As so many have some special course of reading already laid out, the number of books will not exceed four during the year, and these, we trust, will be proportionately choice. All members will be required to report progress to the corresponding secretary once a quarter, who, in turn, will report the aggregate work of the membership. And just here, allow me to say that this contemplated course of reading is in charge of a committee of experience and recognized literary culture.

I could not close this report without testifying to the commendable enthusiasm with which the young people entered into the initiatory meetings of the "Guild" during the few days of my personal acquaintance with it. In less than a week there were two meetings for special business, an afternoon of social and literary enjoyment, a society bath in the Atlantic, and a very successful picnic in the pleasant grove at Ferry Beach Park. The membership on Saturday morning, Aug. 19, had reached the agreeable figure of sixty names. And now if there are any, not yet members, who contemplate paying the Park a visit next summer, or any who would like, at least, to avail themselves of the society course of reading, let all such communicate in regard to membership with the recording secretary, Miss Lizzie Hayes, Lewiston, Maine.

IDA H. FULLERTON,
Cor. Sec., Y. P. S. L. G.
Lewiston, Me.

A Statement.

The financial year of the F. B. Woman's Missionary Society will close on the last day of September. It is very desirable that all auxiliaries, having money on hand, shall forward it to the treasury at once, and also collect all unpaid subscriptions now due.

During the summer quarter, funds have come in very slowly and unless a little care is taken in collecting and sending money, the year's appropriations will not be fully paid from this year's contributions. It is hoped that all interested in this work, which has been carried with so much success the past year, will aid in making the closing month of the year as prosperous as the others have been. LAURA A. DEMERITTE, Treasurer.

A Statement.

In accordance with a recommendation of the parent Home Mission Society published some time since in the *Morning Star*, the New Hampshire Yearly Meeting at its last session appointed Rev. C. D. Dudley, D. H. Adams and H. F. Wood to act as a mission committee, whose duty it shall be to look after the mission interests of the State. The committee has organized by choosing Rev. D. H. Adams Treasurer, and the subscriber Cor. Secretary and is now ready for work. The committee invites correspondence concerning the mission interests of the Yearly Meeting, and to its applications may be made for help. It is desirable that all applications for financial aid to be made within the next year, so far as possible be made to the committee before Sept. 25th, that they may be properly considered and presented to the Home Mission Board at their meeting to be held in connection with the next anniversary.

H. F. WOOD, Cor. Sec.

Ohio River Yearly Meeting.

The Ohio River Y. M. held its last session with the Coalition branch of Petros church. Prof. J. M. Davis, of Rio Grande College, was elected moderator. Rev. H. J. Carr, assistant, and Rev. O. H. Denney, secretary. Athens, Jackson and Meigs Co. M's reported by letter and delegates. Hooking Valley, Shiloh, West Va. and Johnson failed to report. Committees were appointed on Education, Sabbath-schools, Missions, Temperance, State of the Y. M. and Semi-centennial of the Y. M. The reports of the several committees were discussed in a friendly, but earnest manner; they were unanimously adopted. Education: Whereas the denominational schools within the limits of our Y. M. have all enjoyed a good degree of prosperity within the past year, and Rio Grande College has had one more teacher and a larger attendance than before. Resolved, That we are thankful for these encouraging facts, and again pledge our support to Christian education and the Christian schools within our Y. M. limits.

Missions: Resolved, That the death of Sister Lovina Crawford, after a long, laborious and successful missionary life in India, is a providential call to us to consecrate ourselves more fully to the work of sustaining missionaries in foreign lands; that we appoint a sufficient number of persons to hold a missionary meeting and canvass every church in the Y. M. for funds within the next two months. Resolved, That our missionary, Sister N. M. Phillips, still has our prayers and sympathy and we urge our brethren to promptly raise her salary.

Rev. J. W. Martin, W. J. Fulton, H. J. Carr, O. H. Denney, J. M. Davis, R. R. Channell, R. V. Tewksbury, J. Sherritt, T. E. Pedon and R. M. Cloud were appointed to canvass the Y. M. in the interest of Missions. Temperance: Resolved, That the prohibition victories in Kansas and Iowa give hope of the final triumph of temperance principles and we pledge ourselves to work, vote and pray, until Ohio is legally free from the traffic in alcoholic liquors.

Sabbath-schools: Whereas, in the past, God has owned and blessed the Sabbath-school, therefore, Resolved, That it is the duty of each church organization to keep up a Sabbath-school, and that the church should make it interesting by personally taking an interest in it; that, as far as practicable, the school should patronize our own literature; that its teachers and officers should be faithful in their attendance to make it a success.

Semi-Centennial: Resolved, That we appoint Rev. H. J. Carr to preach the anniversary sermon on Sabbath forenoon at our next Y. M.; that, if the State Association will co-operate, we will make an effort to organize a church and build a church edifice in Athens, Athens Co., O., as a thank-offering to God for the blessings bestowed upon us as a Y. M. within the past fifty years.

J. C. Nye, Whereas Elder J. C. Nye, of Ohio and Penn. Y. M., who was for a long time identified with the Ohio River Y. M. and did faithful and effective work during that time, is now in poor health, unable to do further active work for the Master. Resolved, That we tender him our sympathy in his present afflictions.

State of Y. M.: Whereas the Ohio River Y. M. has only paid one-fourth of the expenses of its delegates to the last General Conference two years ago, Resolved, That a committee of one be appointed in each Q. M. composing this Y. M. to raise its proportion of this deficit by the next session of its Q. M. and forward to the Y. M. treasurer. As one year from this will be the time to appoint delegates to Gen. Con. again, Resolved, That we advise that the amount for their expenses be in the Y. M. treasury at its next session or there shall be no delegates appointed.

In view of the fact that many of our small churches find it difficult to obtain regular preaching, and many hopeful mission points are not occupied, we advise our ministers, both ordained and licensed, to co-operate and give as many such places regular preaching as possible. Rev. H. J. Carr, Athens Q. M., Deacon John Malaby, Meigs, Rev. R. R. Channell, Jackson, Rev. T. S. Williams, Johnson, Rev. T. E. Ferguson, Shiloh, Rev. James Glover, Hooking Valley, and Rev. D. Powell, West Va., were appointed to carry out the first of the above resolutions. Elected W. J. Fulton, B. V. Tewksbury, R. J. Poston, J. M. Davis, T. E. Pedon, H. J. Carr, D. Powell, James Glover, T. E. Ferguson, O. H. Denney, R. M. Cloud, Isaac Holmes, A. M. George, T. S. Williams, George R. Walker, A. A. Moulton, John Sherritt, R. R. Channell and J. W. Martin delegates to State Association. Preaching by T. E. Pedon, Prof. J. M. Davis and Rev. O. H. Denney. Saturday evening was occupied by the Woman's Mission Society. Papers were read by Mrs. E. Davis, Mrs. L. M. Pedon, Miss Ella Tewell, Mrs. Z. L. Carr presided in the absence of the president. On Sabbath a Free Baptist church was organized in Coalton as follows: Sermon by Rev. T. E. Pedon; presentation of the Bible, Rev. H. J. Carr; reading covenant, Rev. L. F. Sherritt; prayer, Rev. John Sherritt; hand of fellowship, Rev. O. H. Denney. Fifteen went into the organization, which was increased to thirty-three the next evening. Rev. H. J. Carr was elected pastor. Ministers and Laymen's Conference met Monday morning. Bro. G. F. Price read a paper on Ministerial Biography; Rev. O. H. Denney on The Prayer-meeting; Rev. H. J. Carr gave an exposition, 1 John 3: 9; Prof. J. M. Davis, a paper on Revivals at Q. and Y. Meetings; and T. E. Pedon on the Chinese question. The other members of the Conference were unaccountably absent. Next session in the bounds of Athens Q. M.

THOS. E. PEDON, Clerk.

Maine Central Yearly Meeting.

For several years past, the attendance and interest at this annual gathering has been less than at many of the sessions of the Quarterly Meetings of which it is composed. In several of the instances—notably last year—only a small part of the delegates have been present. Shall not the coming session be an exception? Shall there not be a revival in attendance and interest?

The church in Brunswick especially desires that a large delegation be present, in fact this was one of the conditions in consenting to entertain the Yearly Meeting.

Arrangements have been made with the Maine Central R. R. so that for one fare a ticket—good for return—can be purchased at any station. The programme for the various meetings is exceptionally good.

Brethren, let us make our plans to attend. The cause of Christ demands it. Personally we need to see each other for mutual encouragement, and wise planning, and spiritual quickening for the year's campaign.

What say to an "old fashioned" Yearly Meeting, such as the fathers tell us about?

COM.

The Lyndon Vt. Institution.

None of us who have observed through the *Star* the promptness and efficiency which characterized the action of the friends of the Maine Central Institute, in the hours of its extremity and peril, but have felt a quickening of our denominational pride, and a quickening of our interest in matters pertaining especially to us as a people. Such action is most highly commendable and comes to us like ocean breezes in the midst of summer's torrid heat.

Nor is it strange if some of us should be led to inquire, as we feel to do, if all the friends of education, and of educational institutions are confined to the Pine Tree State. Are there no self-sacrificing men and women who feel for the cause in this region? It is true the Institution has passed into the hands of its principal creditor, and so far as the denomination is concerned, it has no legal claim upon either the creditor or the Institution.

But I am justified in saying that Mr. Thompson was never more willing to co-operate with the denomination than now in securing to the denomination and the cause of education in Northern Vermont the Lyndon Institution as an heritage forever.

Nor is the feeling confined to him alone, for other friends are desirous of co-operating and that magnanimously, whenever it can be made apparent that the denomination is awake and in earnest to what seems its best interests in this direction. Shall not the coming session of the Vermont Yearly Meeting adopt some methods which will save of business and tend directly to results?

E. OWEN.

Quarterly Meeting Reports.

No reports have been received from the following Quarterly Meetings for the Register of 1882. If not received soon they must be marked as delinquent.

Branch	Macdonough
Calvo	Miami
Cass & Berrien	Middle Caney
Central Kansas	Midnapore (India)
Chenango	Monkswell
Clinch River	Noble
East Baton Rouge	Norton Co. (Kan.)
Farmington	Oakland
Fond du Lac	Oseola
Fort Scott	Prairie City
Fox River	Republic Co. (Kas)
Franklin	Richland & Licking
Geauga & Portage	Rockingham
Grand Rapids	Rock River
Hooking Valley	Sauk Co.
Hillsdale	South River
James River	Springfield
Lake George	Tama
Lebanon	Union (Ky.)
Liberty	Warren & Clark
Longmeadow	Waynes Co. (Ill.)
Longmeadow	Weare
Lorain	West Moreland
Marion	West Virginia Asso.
	West Thoro
	York Co.

Ministers and Churches.

[We desire 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, and to reject, when for any reason it shall seem well to do so, matter thus furnished.]

New Hampshire.

The Jackson church was made to rejoice, July 30, at two happy converts going forward in the ordinance of baptism, and uniting with the church. Five have united with this church since the Rev. C. T. D. Crockett has been its pastor, and there are more to follow.

New York.

Last Sabbath, Aug. 20, was another good day for the church in West Stephentown. An old lady of nearly 70 years went down into the baptismal waters, and when arising from the water she praised the Lord aloud. She started in this new life only a few weeks ago, receiving satisfactory evidence of her acceptance only a few days before uniting with the church. She is mourning lost time, but rejoicing that she awoke just in time. Another united by letter. The addition of some earnest workers is increasing the faith of the church.

The Rev. I. B. Coleman writes from West Stephentown: "Saturday the 24th day of Sept. the Sabbath-schools of the town are to meet at Lebanon Springs for a town picnic. Our town Sabbath-school Association is working well. The association meets quarterly in different parts of the town by request and appointment of executive committee. The last meeting was at this place, which was largely attended and enthusiastic throughout. Six ministers were present, besides speakers from other parts of the county. The addresses were excellent, some of them intensely thrilling. I write this note thinking and hoping that other towns may profit by such organizations. We have a president whose soul is in the work."

Rev. H. Whittecher writes: "The first Sabbath of Aug. I spent with the Dale church in Middlebury where Bro. Hyatt is pastor. I used to visit with this church over 50 years ago, while a student at Wyoming Academy. I was glad to find a full house, a good general interest and a fine Sunday-school. That day Bro. H. baptized two young men, one his own son. This is an important field in which Bro. H. seems to be doing a good work. Here resides and was brought up Rev. Prof. Smith, now county supervisor of common schools, for which he is highly fitted, being a graduate of Hillsdale College. Bro. S. and wife are members of this church. I spent the next week at Silver Lake temperance camp-meeting. This was the fourth annual T. C. M. held at this place. It was very largely attended, from 3,000 to 6,000 people being present. Some of the best temperance speakers in the country were present and did most effective work, and this meeting was a good success. Although thousands were there by day and by night, not a drunkard or a rowdy was seen, still there was not a policeman on the ground, nor any other visible officer of authority. This is the fruit of a no-license town, and no open liquor selling. On Sunday it was estimated that there were not less than ten thousand people on the grounds, and 6000 in the rink to hear Col. Bol, all of whom were highly delighted. Col. B. is the best speaker in our country, who should be employed everywhere to speak on temperance."

The Rev. Washington Shepard writes: "Rev. H. Blackman has been engaged to preach to the Village church for one year. He was converted some 50 years ago and joined the church. He has become an able minister of Christ. This is his third pastorate in this church, and he is giving good satisfaction to the congregation and the prospects are encouraging. Sister L. Crawford went from this church to India. She was an orphan and, left to her own resources for a living, taught school and from her wages paid ten dollars to the Foreign Mission. Her brother, who died in Ohio years ago, was an able minister of the F. B. church there. Four ministers have been raised in this church, Main, Crawford, Shepard and Blackman. Besides J. B. Davis, Plum, and H. Whittecher preached in this Q. M. thirty or forty years ago, and the power of the Holy Spirit was manifest in comforting the saints and in the awakening of sinners."

Pennsylvania.

In the account of the installation services last week, by mistake, the word colored was not given before the word church. It is the 1st colored F. B. church of Philadelphia over which Bro. Kane is placed. The Rev. L. L. Harmon is still the beloved and active pastor of the 1st F. B. church of that city.

Michigan.

Sunday, July 16, four persons were baptized by the pastor, the Rev. E. J. Doyle, at Riley Center. The church has put new blinds to its meeting-house, thus completing its beautiful house of worship. Some 25 have united with the church since last spring, and a growing interest is manifested in the church and society. Two persons recently united with the Capac church. The church voted their pastor a vacation of four weeks, and he spent the 2d Sabbath in Aug. with the Brockway church, preaching twice and receiving two to the fellowship of the church. Light begins to dawn on that church although long in darkness. Mission work is needed in this part of Michigan.

Minnesota.

The Medo church has been greatly encouraged by the reception to its membership of six by baptism. The church at Madella and Freedom are receiving some tokens of good. Some are confessing Christ and uniting with these churches.

Wisconsin.

All the churches in the Waupun Q. M., except Rosendale, are now supplied with pastors, and aggressive work is being done. The interest at Winneconne is very encouraging. One was received by baptism into the Waupun church, Sabbath, Aug. 13.

Quarterly Meetings.

Springfield (Me.)—Held with the church at Lovell's Mills. The next session will meet with the church in Chester, commencing Sept. 1 at 2 o'clock P. M. H. GRAYES, Clerk.

Little Sioux Valley (Iowa)—Held its last session in June with the Spencer church, at which time a new house of worship was dedicated. Rev. A. A. Smith, of Minneapolis, Minn., preaching the sermon.

The next session with the LeMars church, commencing Friday at 2 P. M., Sept. 15. H. D. PARSONS, Clerk.

Monroe (N. Y.)—Held with the Murry church. All the pastors were present except the licensed minister supplying for the present the East Hamlin church. The minister's institute was very interesting and profitable. The covenant meeting Saturday was a very excellent meeting, and upon the whole the interest was very good. Reports from the churches showed healthy activity. J. C. STEELE, Clerk.

Monroe City (Ill.)—Held with the Union Grove church, Aug. 11, 12. The churches were all represented but one by letter and delegation. Opening sermon by Rev. R. Slayton. The business was done with dispatch. The high water of Cash river hindered many from coming. The congregation was large on the Sabbath, while the week days were comparatively small. The church was preached with power by Bro. R. McClellan. Our Y. M. will be held at Carbondale, Ill., commencing Friday before the second Sabbath in Sept. Ministers' Conference comes the Wednesday preceding. We hope to see our dear brother McClellan at that time.

Next session with the Grand Chain church, Nov. 10, 11. A. J. JOHNSON, Clerk.

Rockingham (N. H.)—Held with the Kittery church, Aug. 16, 17. The delegation from the churches was not large. Five churches reported. Delegates were present from Westworth, New Durham and Belknap Q. M's. Opening sermon by Rev. J. N. Elen. Wednesday evening Rev. W. E. Yeoman gave an illustrated sermon. Thursday, an interesting discussion of How to secure a good prayer-meeting. Revs. J. Rand and N. C. Lofgren presided, the usual prayer-meetings were well sustained; and the presence of the same Saviour was enjoyed as of old met his disciples by the sea and blessed them with the Holy Spirit. Berwick requested the next session of the Q. M. W. J. DUDLEY, Clerk.

Genesee (N. Y.)—Held with the Attica church, Aug. 18-20. We found Bro. Cook, the pastor, sick and unable to attend the meetings. The conference was called to order by appointing Rev. I. Hyatt moderator and Rev. J. H. Durkee clerk pro tem. The opening sermon was preached by Rev. J. D. Jackson. Friday evening was occupied by the W. M. Society. A very excellent programme was presented. All the churches were represented by delegates and most of them by letter. Every church in the Q. M. is now supplied with a pastor, Varysburg having just secured Bro. Schenck, a recent graduate of Hillsdale. Bethany reported a baptism of two; Attica a baptism of two; Pike reported the dedication of a new house of worship. The reports from the churches were on the whole encouraging. The preaching was done by Rev. D. Jackson, L. A. Smith, E. C. Crowell and J. H. Durkee. We were cheered by the presence of Father Whittecher, who remained to preach Sunday evening. Also a collection for the W. M. Society of \$217.

Next session with the Bliss church. J. H. DURKEE, Clerk pro tem.

Montclair (Mich.)—Held a special session with the Bushnell church, Aug. 4, for the benefit of the sick and aged, who are going to India as a missionary. Four churches were represented by delegates. Pledges and money were given to the amount of over \$21. Sister Smith will start on her voyage during the coming week, visiting friends at Hillsdale and York State.

Bro. Pierce's Pleasant Purgative Pellets are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or cardboard boxes. By druggists.

Every man who served in the British army at Waterloo was credited with two years' service for the work of that day.

(Glen's Falls, N. Y. Times)

A CARD.

GLEN'S FALLS, N. Y., Dec. 14, 1880. Rev. Mr. L. X. Carr—For a year or more, Bro. Carr, Dear Sir—Will you please state below what satisfaction St. Jacob's Oil gives you, which you got of us some time ago, and oblige

LEGGETT & BUSH.

Very effective.

Buddhism was introduced into China from India at about the commencement of the Christian era.

Horsford's Acid Phosphate acts as food for an exhausted brain.

An Array of Facts.

Special Telegram. Cairo, N. Y.—Charles Hoffman, of this place, says: "I have used for a year or more, Bro. Carr's Mandrake Bitters, and they have been very beneficial to me, in fact cured me of Dyspepsia in its worst form." Isaac Hoffman and Frank Benson have been cured of Sick Headache, and Dyspepsia by their use. Westel Salisbury says they have been used by himself and family to great advantage, have cured his daughter of Sick Headache. The Bitters seem to be just the medicine for the diseases for which they are recommended. E. C. STEVENS.

Price 25 cts. per bottle.

QUER'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular affections, scrofula and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUETT, 208 Pearl St., New York.

Notices.

Post-Office Addresses.

Rev. E. N. ALLEN, to whom all contributions from the churches for our Benevolent Societies should be sent, Lewiston, Me. (5212)

Rev. S. D. Bates, Treasurer Ohio Free Community Baptist Association, Marion, Ohio. (5232)

Rev. A. E. Wilson, Lansing, Mich., to whom all money contributed within the bounds of the Michigan Baptist Association should be sent. (252)

Rev. J. D. Bateson, Northfield, Minn., Treasurer of the Minn. Y. M. Mission Society, to whom all money for this Y. M. work should be sent. (1025)

Rev. J. H. Walrath, Waupun, Wis., Treasurer of the Home Mission Board, to whom all money should be sent for Home Missions within the Y. M. (252)

Rev. N. C. Brackett, Harper's Ferry, W. Va., Treasurer of Storer College and Agent of Shenandoah Mission. (132)

Moses B. Smith, Treasurer of the Freewill Baptist Foreign, Home Mission and Education Societies, Concord, N. H. (132)

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 Soc., 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. Soc. of Kan. & S. Neb. Y. M., to whom all money for this Soc. should be sent.

H. H. Withington, Toledo, Iowa, Treasurer of the Home Dep't Iowa Yearly Meeting, to whom all Home Mission funds are to be sent.

H. H. Withington, Toledo, Iowa, Treasurer of the Iowa F. B. Home Missions.

Rev. Charles S. Perkins, 18 Appleton St., Boston, Mass. (830)

The Printing Establishment.

The Corporators of the Freewill Baptist Printing Establishment are hereby notified that the annual meeting of the said corporation will be held at their office in Dover, N. H., on Wednesday, Sept. 20, at 11 o'clock A. M., for the presentation of reports, the choice of officers and the transaction of other business. J. D. STEWART, Sec'y. Dover, N. H., Aug. 14, 1882.

Yearly Meeting Notices.

Central Illinois at Fairview, Sept. 1. Southern Ill. at Carbondale, Sept. 8. Maine Central at Brunswick, Sept. 6, 7. Pocahontas at Houlton, Me., Sept. 26, 27. Ohio & Kentucky at Sciotoville, Sept. 1. Vermont at Lyndon Center, Sept. 7. Northern Indiana at Edgewood, Sept. 22. Indiana with the Franklin church, Sept. 8.

Maine Central—Tickets for one fare and good for return will be sold at the stations on Me. Cen. R. R. to all who attend the Maine Cen. Y. M. at Brunswick, Sept. 6 and 7.

COM.

Rhode Island & Mass. will be held at Carthage, N. Y., on Tuesday, Sept. 12.

Family Circle.

TINY TOKENS.

The murmur of a waterfall
A mile away,
The rustle when a robin lights
Upon a spray,
The lapping of a lowland stream
On dipping boughs,
The sound of grazing from a herd
Of gentle cows,
The echo from a wooded hill
Of cuckoo's call,
The quiver through the meadow grass
At evening fall.—
Too subtle are these harmonies
For pen and rule;
Such music is not understood
By any school.
But when the brain is overwrought
It hushes a spell,
Beyond all human skill and power,
To make it well.
The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,
The gleam of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means, "I cannot speak,
But I have heard!"
The note that only bears a verse
From God's own Word:
Such tiny things we hardly count
As ministry;
The givers deem they have shown
Scant sympathy;
But, when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well.
—Frances Ridley Havergal.

SHADOWS.

A burst of golden sunshine,
A whispering of the leaves,
A music ripple on the brook,
A joy, a wonder in each nook;
A sweeping shadow over the land,
A flushing of the tree-tops,
A crimsoning of the lake,
A peaceful mildness in the air,
A thought of hidden mysteries there,
A glorious fading of the sun—
A summer's day is done.
A joy in childhood's playthings,
A casting them aside;
A flash of golden youth-hood's hour,
When joy breaks through the passing
shower,
A castle-building in the air;
A cherished hope defeated;
A smile, a joy, a doubt,
A gleam, reflected from the past;
A sigh upon its bosom cast;
A mystery of a world unknown;
And then—a soul has flown.
—A. Armstrong, in Chambers's Journal.

FRANCOIS XAVIER, THE GREAT MISSIONARY OF THE SIXTEENTH CENTURY.

BY MRS. V. G. RAMSEY.

II.
Eager and unrelenting, the missionary pressed on to the Moluccas far in the eastern sea. He had scarcely reached the island of Amboyna when a piratical Spanish fleet menaced its shores. The plague was on the ships, and Xavier, moved by that divine compassion that brings forgetfulness, not only of personal perils, but of insults and injuries received or intended, went to them. He ministered day and night to the sick and dying. Skillful in medicine, and tender as a woman, he brought succor to their bodies, while he spoke to them of the more terrible plague of sin that was destroying their souls, a plague that could be healed alone by the great Physician. The hard hearts of these desperate men, injured by plunder and carnage, were melted by his love. The wanton invasion which they had meditated was given up, and they departed with professions of penitence and a better life.

He resolved to proclaim the gospel to the savage tribes of these islands and was warned that the attempt would probably cost him his life. To this remonstrance he replied, "If these lands had scented wood and mines of gold, Christians would find courage to reach them. They are dastardly and alarmed because there is nothing to be gained but the souls of men. Shall love be less hardy and less brave than avarice? No! oh no! To die a martyr in such a work is an honor to which such a sinner as I may not aspire, but this I will say, whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." Brave words of a brave and Christ-like soul! Whose heart responds to them to-day?

He went according to his purpose, braving not only the hardships and dangers of intercourse with a savage and unfriendly people, but meeting with a steadfast soul the most awful terrors of nature. Amid the convulsions of a volcano and the rain of sand and stones, he pursued his work and while terrific thunder shook the heavens, and the earth quaked under his feet, he stood calmly at the altar, exhorting his trembling audience to flee from the wrath to come. We find that in accordance with the spirit of the age, and the casuistry of his order, he used these terrors with an unwarrantable license, to work upon the fears of his hearers. He assured them that the stream of molten lava was the outburst of the river of hell, the lightning was but the reflection of its lurid flames, the thunder was the echo of its groans of everlasting torment, and the earthquake was the flight of demons before the arch-angel's sword.

Here, as in other places, his stay was brief. He had delivered his message, and those who heard refused it at their peril. Again he turned to the Portu-

guese town of Malacca, and entering the harbor in a weather-beaten bark, he found the city besieged by a powerful Mohammedan fleet and army, which had sent dismay into the bravest hearts. His coming was hailed with joy. The people believed him sent of God for their deliverance, and the trembling garrison took courage.

He ordered the fleet sent forth with the assurance of victory, but it met with shipwreck and disaster. The fickle multitude were ready to stone him, but he upbraided their cowardice and want of faith. He was born to rule. The haughtiest and the lowest recognized him as a leading spirit. He reanimated the town, inspiring every one with something of his own lofty courage. The crisis drew near. Xavier knelt in importunate prayer at the altar. The people gazed with wonder and awe. He seemed to them like Moses, standing in the presence of God to plead for his people. Suddenly springing to his feet, he exclaimed, "Christ has conquered for us." Soon after the victorious fleet was seen approaching the harbor. The people were wild with joy. Salvoes of cannon mingled with the chanting of the *Te Deum*. No honor would have been too great for their deliverer. But his task was accomplished. Homage and applause had no charms for him. Coveting neither wealth nor power, he turned away from the grateful city, and sought the poor and the perishing, to whom he might preach Christ. In the crowded, filthy streets, where the poor were huddled together in want and misery, in the loathsome lazarettoes where pain and death held carnival, his way-worn form might have been seen, his pleading voice calling on all men to repent. One writer has said, "His pale patrician face was grand in every expression of joy or sorrow. His large dark eyes, by turns, flashed with indignation at sin, or melted in pitying tears for the sinner. His voice was stern and strong in denunciation, but pathetic and gentle in entreaty and prayer. Few heard him who did not feel the fascination of his power." The fame of his sanctity, and of the strange and beautiful doctrines he preached, spread through the Indies and reached even the far off and almost unknown islands of Japan. In that land there was a man of rank whose soul was burdened with many sins. He sought expiation at many idol shrines, but he found no peace to his troubled conscience. He heard a rumor of this wonderful saint, this divine teacher. With two servants he set out to seek him. In spite of storms and shipwrecks he persevered in his quest, and, after a journey of eight thousand miles, he found Xavier at Goa. We can imagine with what joy the missionary received these eager inquirers after truth, and pointed them to him who takes away the sins of the world.

The coming of these men turned the thoughts of Xavier to Japan, which only four years before had been discovered by the Portuguese. He believed that he heard the voice of God calling him to conquer it for Christ. He wrote to Loyola in regard to this undertaking, "I cannot express to you the joy with which I undertake this long voyage. We consider a fleet, sailing to Japan eminently prosperous if one ship out of four is saved. The work far exceeds any which I have heretofore undertaken; but I do not decline it, for our Lord has imparted to me an interior revelation of the rich harvest which will one day be gathered from the cross when once planted there." He was obliged to take passage on a pirate ship whose deck was cumbered with idols. The depravity of the men among whom he was thrown appeared to him absolutely fiendish, and he believed that demons pursued the vessel with vindictive rage, and sought by typhoons and whirlwinds to destroy him. After a year spent in this terrible voyage, he found himself on that far off unknown shore. His situation, alone, unprotected, unprovided for, was certainly most difficult, and the success he achieved most wonderful. The Catholic record clears away the mystery by ascribing to him miraculous power. According to this record he received this strange language as a gift, in answer to prayer. The fact is indisputable, however we may account for it, that in a very short time after his arrival in the country he was able to preach to the people, and he could dispute with the bonzes on the subtleties of their philosophy and religion with a skill and power that won their admiration, if it did not convince their judgment.

He found among the Japanese what he regarded as a providential preparation for Christianity. They believed in a virgin mother, and a divine son, and he discovered in the forms of their religious organization analogies to Catholic institutions. He made the way as easy as possible, and we can but fear that many of his numerous converts retained their old religion under a new name. He was faithful in the attempt to reform the sinful lives of the people, and he found this a more difficult work than the changing of their creed. His reproofs of their wickedness was often answered with showers of stones. When he was persecuted in one city, he fled to another, everywhere fearlessly rebuking sin and tenderly entreating the deluded heathen to accept the great salvation.

Xavier resolved to visit Miako, the capital of the empire. The season was mid-winter, and the road lay over rugged mountains and snowy wastes. Undaunted by these difficulties he started

with three of his converts to make the journey on foot. They became lost in the wilderness, and suffered almost unto death. In the extremity of his distress no complaint escaped his lips. His soul was kept steadfast and in peace by silent communion with Christ, for whose sake he suffered gladly. His companions were men lately won from heathenism, and quite inexperienced in the life of faith, but he was able by his calm and commanding spirit to bear them up and bring them through all their perils. This dreadful journey consumed a month, and when the exhausted pilgrims reached the capital, they found it suffering the horrors of a siege. It was impossible, amid the terrors of battle and the din of arms, to deliver his message, and with a heavy heart he turned back and retraced his weary journey.

A Portuguese ship was lying at the Port of Fucheo when Xavier reached that city. His person was emaciated with suffering and hunger, his clothes were worn to filthy rags by his long and terrible journey, but his countrymen received him with exclamations, and a salute of all their guns. The king in his palace was astonished at the sounds, and sent messengers to inquire the cause. They returned and informed him that, "All this noise was about a miserable being, so abhorred of the earth that the very vermin which crawled over him loathed their wretched fare."

The Portuguese desired to impress the Japanese with the pomp and power of their government, and the missionary submitted to their wishes, and assumed the character of ambassador of his most Christian Majesty Don John of Portugal. His rags were exchanged for robes of velvet and gold brocade, adorned with precious stones. Silken banners covered the barge in which he was rowed ashore, and the oars kept time to the clash of cymbals, and to the notes of martial music. Surrounded by the officers of the ship, who paid him the most profound honor, he advanced with the bearing of a prince. This stately pageant produced the desired effect. He was met by six hundred men-at-arms, drawn up in barbaric pomp, through whose glittering ranks he was ushered into the presence of the king, who received him with the most courteous deference.

All this pomp and splendor were without pleasure or interest to the absorbed soul of Xavier, except as they served his great purpose, gave him access to, and influence over, the people. To friends who remonstrated with him in the austerity of his life, he replied, "Think of me, as a man dead to bodily comforts. My food, my rest, my life, are to rescue from Satan the souls for whom God has sent me hither from the ends of the earth." He had gained what he desired, access to the highest class. The chief Bonze and five hundred of his disciples were converted, and the king lent an ear to his teachings. His fame spread throughout the empire, and the power of this single man seemed to be moving the whole nation. The native priesthood made a strong effort to regain their influence. The chief Pundit of the empire, accompanied by three thousand bonzes, met the solitary Christian teacher to discuss their respective systems of religion. The Pundit defended the Buddhist doctrines of the eternity of matter, the transmigration of the soul, and that purifying and sublimating which it shall

"Soon or late break from the wheel of life
Attaining blest Nirvana."

So plausible were their arguments, so keen and subtle their thrusts against Christianity that Xavier believed they were assisted by the Father of lies. He was given grace to answer them all, and the king, who was unprejudiced, said, "Father Xavier speaks rationally. The rest of you do not know what you talk about." The record says that "though they were confuted they obstinately held their old opinions still."

(To be concluded next week.)

THE POWER OF HOME.

The great hope of a nation is centered in its homes. They are wonderful in their forming and their restraining power, if they are what they should be. But, alas for us! if we fail to make them mighty forces to withstand corruption and drive back the tide of evil. If we are to have honest men in our halls of legislation, men to whom principle is more than party, and honor more than the spoils of office, the fathers and mothers have a work to do at home. If we would stay the tide of intemperance, there are the best opportunities to work around our own fireside, among our own children; for lessons early learned are longest remembered.

It is pitiful to think how many children grow up in unloving homes, where harsh words and bitter fault-finding are the rule, and gentle, kindly tones the exception. Weary mothers, well-meaning, doubtless, but "encumbered with much serving," speak many bitter words to those around them; fathers, absorbed in business, take little time to amuse and instruct their children, while merry, cheerful laughter is too often hushed with harsh, impatient words—that may yield an awful harvest by-and-by.

If we could see the great aggregate of misery and sin directly traceable to unhappy homes, I think we would let the unkind word more often remain unsaid. What if little feet leave a track upon the clean floor, and little hands drop mittens or stemless flowers on the carpet sometimes; it scarcely calls for the bitter

words mothers so often use. If a husband forgets an errand at the village store, he may be as likely to remember it another time, if gently reminded, as when harshly reproached with "never remembering anything!"

Too many times the first lessons in deceit and falsehood are learned at the mother's side; fathers, by their practice, teach their boys to give scant weight and short measure.

I knew a mother who opened her door to receive some unwelcome visitors one day, telling them she was so glad to see them, when her little daughter of five spoke up in utter astonishment: "Why, mother, you said you did hope they were not coming here!"

We may think that if we teach them the Decalogue, it is enough, but our children will be very likely to pay more attention to our practice than to our precepts; and "if father or mother does so, we can."

We have each of us our work to do, parent and child, and are mutually responsible for the condition of our home. Do we do our part toward making it the pleasantest spot on earth? If we do our duty faithfully, God will help us; if not, "sin lieth at the door."

Fathers and sons are too often driven away from the homes, that should be most sacred and most dear, to the bar-room, where intoxicating drinks and vulgar stories are all too common. Wives and daughters grow sad and heart-broken, and go mad sometimes, because fathers and husbands forget to bring sunshine home with them.

Let me give you a little sketch of my ideal home.

It is full of comforts, though it may be bare of luxuries. Whether it rains or shines, indoors there is warmth and brightness. If the father has cares, he does his best to forget them, that they may not darken other hearts. The mother has worries, but is not anxious to prove herself a martyr, so lovingly and cheerfully she casts her burden on Him who is able to bear it, and makes home bright and shining. Seeing father and mother wise and cheery, the children will early learn to do their part; when trouble comes, as to all it must, it loses half its weight if met and borne together.

There is, at least, one pleasant room, with some of the many little things that make home pleasant—a few pictures (and many, if possible), that early the young may learn to love beauty, and older ones may rest their tired eyes upon them when life grows dreary, as even here it sometimes may. It shall be a home good enough for visitors, but not too good for "our own," and never by any chance so elegant that sunshine, home-light, and our family are shut out.

Let us make our homes places of rest and peace, of purity and good cheer; schools where all that is noble and pure is taught; and, above all, types of that other home, where enters nothing that maketh a lie.—*Sunday Magazine.*

ROLL THE PUMPKIN.

A good story is told of a minister, who, happening one day to pass by the open door of a room where his daughters and some young friends were assembled, thought, from what he overheard, that they were making too free with the character of their neighbors; and after their visitors had departed, he gave his children a lecture on the sinfulness of scandal. They answered: "But, father, what shall we talk about?" "If you can do any thing else," replied he, "get a pumpkin and roll it about; that will at least be innocent diversion." A short time after, an association of ministers met at his house, and during the evening some discussions on points of doctrine were earnest, and their voices were so loud as to indicate the danger of losing their Christian temper; when his eldest daughter, overhearing them, produced a pumpkin, and entering the room, gave it to her father and said: "There, father, roll it about." The minister was obliged to explain to his brethren, and good humor was instantly restored.—*Selected.*

THE BOY'S HEART.

Get hold of the boy's heart. Yonder locomotive comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a little lever in its mechanism that, at the pressure of a man's hand, will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little lever the vast steamship is guided hither and yon upon the sea, in spite of adverse wind or current. That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gently and firmly on that helm, you may pilot him whither you will. Never doubt that he has a heart. Bad and wilful boys very often have the tenderest hearts hidden away somewhere beneath incrustations of sin or behind barricades of pride. And it is your business to get at that heart, get hold of that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good by little indirect kindness to his mother or sister, or even his pet dog. See him at his home or invite him into yours. Provide him some little pleasure, set him at some little service of trust for you; love him practically. Any way and every way rule him through the heart.—*Baptist Weekly.*

Pray for patience; every day will bring something that will call for its exercise.

Book Table.

THE WORLD'S FOUNDATIONS; or Geology for Beginners. By Agnes Giberne, Author of "Sun, Moon and Stars," etc. New York: Robert Carter & Brothers, 139 Broadway. 1882. 12mo. pp. 326. Price, \$1.50.

A most interesting and instructive book; handsomely published; excellent engravings; just such reading as should have its place in every school and family. This work treats of the science of Geology in such a way as to attract the attention of general readers, whether young or old. It is not a class-book. It does not treat of geology in a purely technical way. It does open the eyes of the reader to the hidden wonders of the earth. It reveals forms of beauty, scenes of loveliness, and sublime design and harmony in the works of creation.

The work is pervaded by a devout spirit. It shows that God speaks to us in geology as in the Bible; that the one is his creation, while the other is his Word; that it is not possible for one to contradict the other; that any danger lies in man's hasty decision, in ambiguous terms, and not in nature or in revelation.

We cannot too strongly commend this book, especially in these days when "philosophy falsely so called" dares to lift its voice against God, and pretends to discover that existing things created have no wise, powerful and loving creator.

UNDER THE SHIELD. A Tale. By M. E. Winchester. New York: Robert Carter & Brothers, 539 Broadway. 1882. 12mo. pp. 585. Price, \$1.00.

The thread of this tale is known from its motto, "I am thy shield, and thy exceeding great reward" (Gen. 15: 1). This is the lesson which all men continually need to be taught. The story opens upon a bleak evening in December. Outside, snow and storm; inside, good cheer. At Havensleigh, in the parlor of a cottage, with a lady busy with fancy-work. Her face is fair, and young, and gentle; but it has lines of care and weariness. Upon the hearth-rug a boy. These are mother and son. She is working for his support. From this beginning the story unfolds. We will not follow its course here. But it is a sweet and beautiful story, teaching that, "Whose patheth his trust in the Lord shall be safe." It is told in a very charming manner. Its whole tone is healthful. It gives good cheer to any heart tempted to sorrow. It is one of those works of fiction which go far to counteract the novels that give a false and feverish view of life. The writer has an engaging style, much aptness at dialogue, and delineates character with clearness and skill.

TWO HARD CASES. Sketches from a Physician's Portfolio. By W. W. Godding, M. D. Boston: Houghton, Mifflin & Co. New York: 11 East Seventeenth St. Price, \$1.00. For sale by E. J. Lane & Co.

Dr. Godding is a physician living in Washington, D. C., an expert in cases of insanity, and was employed by the defense in the Guiteau case—one of the two cases referred to in the title. The most of the volume is given to a critical consideration of this case, and aims to establish the theory that Guiteau was subject to fits of insanity that made him temporarily irresponsible. The discussion is very full and presented in a very engaging style. The book deserves to be read by all who care to look further into this perplexing and melancholy case.

THE TEMPLE OF PLEASURE; OR SEEKING LIFE. By the Rev. J. W. Bonham, Church Evangelist. New York: Wm. B. Mucklow, Publisher, 42nd St. and Madison Avenue. 1877. 12mo. pp. 140.

The author of this book is an eloquent and earnest clergyman of the Protestant Episcopal church. The volume has eighteen essays on practical topics of to-day, such as: the corrupting library, the ball room, the theater, &c. These papers are written in a graphic and forcible style, with much wealth of illustration from history and the incidents of daily life, and inculcate fervent, evangelical piety. The mechanical work is handsomely done.

TALES OF THE ARGONAUTS, and Eastern Sketches. By Bret Harte. Boston: Houghton, Mifflin & Co. New York: East 17th St. Price, \$2.00.

We have already noticed three volumes of this beautiful edition of the works of Mr. Harte, complete in five volumes. The one before us contains some of the best and most favorably known of this author's unique and vivid sketches. They prompt "the quick tear and the sudden smile" and charm by the beauty and grace of their poetic expression.

THEIR WEDDING JOURNEY. By W. D. Howells. With illustrations by Hopkin. Boston: Houghton, Mifflin & Co. pp. 287. Price, 50 cents.

A CHANCE ACQUAINTANCE, same author and publishers. Illustrated. pp. 271. Price, 50 cts. For sale by E. J. Lane.

We announced these volumes two weeks ago. They are in tasteful paper covers, and make convenient summer editions of books which are no new candidates for public favor. By their grace, beauty and fine delineation of story and travel, they have become almost classical.

BABYLAND FOR 1882. Boston: D. Lothrop & Co. Price, boards, 75 cts.; cloth, \$1.00. This handsome quarto exhibits the skill of artist, engraver and printer in the way of making a book beautiful. It is very attractive, with its hundred or more illustrations, drawn expressly for its pages. Its stories are just such as the youngest juveniles will read with delight, and those who have a taste for drawing will have ample opportunity for its cultivation in copying the twelve slate pictures it contains.

THE SONGS OF THE KINGDOM is the title of a new collection of songs and hymns for the Sunday-school, prepared by Isaiah Baltzell and E. S. Lorenz, and published by W. J. Shuey, of Dayton, Ohio. Say the editors: "Popular acceptance being the standard, we send out in this book the best work we have done during the last ten years."

PAMPHLETS.

The National Temperance Society has just published, from the pen of Rev. Dr. John Bascom, president of the Wisconsin State University, a pamphlet of great interest and value, entitled, *The Philosophy of Prohibition*. It is a profoundly able statement of the reasons for prohibition as against the liquor-license system. Price 10c. Also a pamphlet of much interest, entitled *Ethics and Policy of Prohibition*, by O. J. Chubbuck, of Pennsylvania. It is a strong argument for the right of prohibition, and a powerful appeal to voters to exercise their rights as electors to secure the liquor-traffic. Price 5c. Address J. N. Stearns, 58 Beade St., New York City.

The Sociable, the Entertainment and the Bazar, is the title of a thoughtful and well-written discussion which we cordially commend to all our readers. It is the work of the Rev. A. E. Myers of Owasso, N. Y., and is published by the Presbyterian Board of Publication, Philadelphia, 1334 Chestnut St. The question of church sociables, etc., is one which needs full discussion, and the practice, especially in some quarters, certainly needs material qualification.

We acknowledge with pleasure the receipt of a copy of *The Sixty-fifth Annual Report of the General Baptist Missionary Society*, presented at the public meeting held in St. Mary's Gate Chapel, Derby, England, Wednesday, June 21, 1882. A beautiful map of Orissa serves as a frontispiece.

MAGAZINES.

The following have been received for September:—the *Baptist Quarterly Review*; the *Atlantic Monthly*; the *North American Review*; *Harper's Monthly*; the *American Agriculturist*; the *Arab-el-Emir*; the *Century*; the *Eclectic*; the *Sunday Magazine*; the *Granite Monthly*; and *Wide Awake*.

The numbers of *Littell's Living Age* for August 12th and 19th contain many articles of value and interest. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both post-paid. *Littell & Co.*, Boston, are the publishers.

The series of "World's Cyclopedias of Knowledge, Literature and Language," projected by the Useful Knowledge Publishing Company, of New York, is unique in its plan, and if carried out as announced, will place within the reach of the masses a library unrivaled in magnitude, comprehensiveness and scholarship. The historical portion of the series illustrates the general scheme. Instead of being made up of brief sketches by unknown authors, as are commonly the historical features of Cyclopedias, the series will contain, unabridged, the great standard works of such authors as Green, Macaulay, Grote, Carlyle, Guizot, Gibbon, Mommsen, and others, with such additions by minor authors as will make the work universal and complete, as regards country and time. A comprehensive index, covering the entire series, will make consultation upon any topic convenient, and will group together such wealth of knowledge and interest, as will surprise the ordinary reader, and delight the profound student. Green's *Larger History of the English People*, which forms the first volume of the Cyclopedias of History, is just issued, complete in itself, and is sold separately to those who desire it, at the marvelously low price of \$1. for the cloth, and \$1.25 for the half Russia binding. Other volumes will follow quickly. Catalogues and descriptive circulars may be had from the publishers or from their agents in this city. E. J. Lane & Co.

Robert Franz's Songs are high favorites with the best musicians. Ditson & Co. send us two of them: "Sunday" or "Sonntag" and the "Water-lily" or more properly "Lotus bloom." Price of each 30 cents. In the same bundle comes "The Waterfall" (50 cts.), by Ernest Simon, "One Word" (40 cts.), by C. F. Pissini, two pretty recreations for the piano by Louis Meyer, "A Little Birdie," and "Curly Head" (each 25 cts.). These will delight little piano players, as will certainly Ernest Leslie's arrangement of "Woodland Whispers" by Stanley. It has an unusually pretty picture on the title. A "Melodie" (35 cts.) by Moritz Moszkowski, will just suit advanced players.

LITERARY NOTES.

We have received from the publishers' copy of *The Album Writers' Friend*, containing nearly 300 selections suitable for writing in Autograph Albums. Those of our readers who have been invited to inscribe their sentiments in a friend's album will find this little volume a valuable help. It contains 64 pages, and will be sent by mail post-paid, on receipt of 15 cents, by J. S. Ogilvie & Co., Publishers, No. 31 Rose Street, New York.—Gen. George B. McClellan has contributed a paper on "The War in Egypt," which is said to give a clear idea of the conditions surrounding the Egyptian question, and to contain some severe criticisms of the conduct of the war by England. The writer's study of Egypt during an extended journey several years ago enables him to characterize succinctly the different Moslem elements that enter into the problem.—James H. Osgood & Co. will publish in November an entirely new romance by Nathaniel Hawthorne, "Doctor Grimshawe's Secret." This novel, only recently discovered among Mr. Hawthorne's papers, is described by those who have seen it as a most powerful and characteristic production. The scenes are laid on both sides of the Atlantic, the story turning upon the claims of an American heir to ancestral English estates. Mr. Julian Hawthorne will contribute a preface to this work, which will doubtless be awaited with much interest.—The publication of the Penn Monthly ceases with the issue of the July number.—George William Curtis in 1855 became a silent partner in the business firm of Dix, Edwards & Co., the publishers of *Putnam's Monthly*. He invested \$10,000 in the concern; but had no part in its management. Two years later the firm failed, and Mr. Curtis, through some informality in drawing up the articles of partnership, was declared to be legally responsible for a portion of its debts. Many of his friends held that he was in no way bound beyond the \$10,000, and urged him to test the question in the courts. Mr. Curtis refused, although his decision involved the assumption by him of a debt of \$100,000. He surrendered all his property. In sixteen years, by most arduous labor, writing and lecturing, he paid the last dollar of the debt.—George H. Ellis will issue Sept. 1, by arrangement with the author an American edition of Miss Frances Power Cobbe's new book, "The Peak in Darien." The work is an octave of notable essays "touching concerns of the soul and body," as follows: "Magnanimous Atheism"; "Hypocritism"; "Pessimism, and One of its Professors"; "Zoöphyly," a plea for kindness to animals; "Sacrificial Medicine"; "The Fitness of Women for the Ministry of Religion"; "The House on the Shore of Eternity," an allegory; and "The Peak in Darien," the "Hillside Death." This last essay gives the title of the whole book, and is an interesting account of the testimony of dying persons who have seemed to look out upon the sea of Eternity, even as Balboa from "the peak in Darien" looked out upon the great ocean of the Pacific.

News Summary.

TUESDAY, AUG. 22.—The strike of the Pan Handle is ended. The Hotel Hamorock at Marshfield, Mass., was burned yesterday, the boarders barely escaping. The life-saving stations on the coast of Maine, New Hampshire and Massachusetts are ordered open from September 1 to May 1 next.

WEDNESDAY, AUG. 23.—The main mill of the Syracuse (N. Y.) Iron Works was burned on Tuesday night, the property loss aggregating \$200,000. Thirty buildings in the center of Keeseville, N. Y., are destroyed by fire, on which the loss will reach \$100,000.—The National Prohibition Convention begins its session in Chicago. The Mich. Democrats and Greenbackers fuse and divide the State offices, the Greenbackers to have the Governor. They have nominated J. W. Regan, of Flint, for that position. President Arthur attends a reception at ex-Governor Morgan's at Newport, R. I.—There is a loss by fire of \$130,000 at Bethalto, Ill.

THURSDAY, AUG. 24.—The Iron Mountain flouring mill and elevator at St. Louis is damaged to the extent of \$125,000 by fire. President Arthur visits the torpedo station at Newport with members of his cabinet, and attends a dinner party given in his honor by the Vanderbilts.—The Erie railway elevator at Buffalo, N. Y., is destroyed by fire, the property loss reaching \$250,000. Three persons are supposed to have perished in the flames.

FRIDAY, AUG. 25.—The work of assigning the new three per cent. bonds begins at the Treasury Department. The ready offered for exchange are estimated at \$250,000,000.—A mob of twelve or fifteen persons board a railway train at Madison, Florida, and fatally shoot two colored prisoners en route to Jasper to be tried for murder.—There have been 107 business failures throughout the country during the past seven days.

SATURDAY, AUG. 26.—The Cliff House at Newport is destroyed by fire.—A flood in Texas causes damage amounting to between \$40,000 and \$100,000 and forty persons are reported drowned.

MONDAY, AUG. 28.—The Hocking Valley Manufacturing Company's works at Lancaster, Pa., were damaged to the extent of \$135,000 by fire yesterday. The Secretary of the Chandler took formal possession of Coasters' Harbor Island on Saturday.

ABROAD.

TUESDAY, AUG. 22.—The English troops, supported by two gunboats, captured Shabab, the Egyptian intrenchments being carried at the point of the bayonet. The Arab loss is reported to be 168 killed and sixty-two prisoners, and that of the British trifling.—The small-pox is spreading at Cape Town, South Africa, and the mortality is great. The British forces recently landed at Ismailia engaged and defeated the Arabs at Serapeum with a reported loss of two killed and five wounded.

WEDNESDAY, AUG. 23.—The Nile is rising rapidly, and will soon overflow the banks. The Egyptian Melville and Lieut. Berry are received by the Czar.—The American Association for the Advancement of Science meets in Montreal with a large attendance from all parts of the U. S. and Canada. Dr. Trevelyan, Chief Secretary for Ireland, in a speech at Belfast, says that an undying and unrelenting war will be waged by the British Government against the outrages in Ireland.—Americans are forbidden fishing in Canadian waters without a license.

THURSDAY, AUG. 24.—The British begin an advance to the interior. Ramesses has been evacuated, but before retiring the Arabs cut the fresh-water canal more seriously than on Wednesday.

FRIDAY, AUG. 25.—General Wolsey reports that with his force of about two thousand men he held his ground at Maghar throughout Thursday against ten thousand Egyptians, taking possession of a dam which the Arabs had constructed across the fresh-water canal, between the villages of Maghar and Mahabba. He states that the Egyptians were largely reinforced from Tel-el-Kebir. Yesterday he continued his advance, capturing the Egyptian camp at the Meshameh railway station, securing five Krupp guns and seventy-five railway carriages laden with provisions, and a large quantity of ammunition and rifles. General Wolsey announces that he will to-day advance to the Kassasah lock of the fresh-water canal, two and a half miles west of Meshameh station.

SATURDAY, AUG. 26.—Lord Dufferin firmly maintains that Turkish troops shall only be allowed to disembark at Rosetta, Damietta or Aboukir; he refuses to permit their landing at Alexandria, Port Said or Suez.—The cotton crop in Egypt has suffered from want of irrigation.

MONDAY, AUG. 28.—The British troops continue their advance into the interior of Egypt, but with a pretty stubborn opposition. Ramesses and Birket-el-Mahameh have been captured, the Arabs retreating to Lake Mazaia. The British cavalry have advanced to the Kassasah lock of the fresh-water canal, and at last accounts everything is quiet at the front. The heat is intense, and the British troops are suffering severely in consequence.

New England Manufacturers' and Mechanics' Institute.

The grand opening of the second Annual Exhibition Fair of the New England Manufacturers' and Mechanics' Institute is announced to take place in their mammoth Exhibition Building at Huntington Avenue, Boston, on Wednesday, Sept. 6. The exhibition promises to far surpass the brilliant display of last fall. An attractive feature of the Exhibition-Fair will be the display of light and electricity. Professor Edison and others. One thousand incandescent lights of Professor Edison's system, and 1,000 are lights of other companies will illuminate the vast interior at night. A grand gala day is anticipated, and a large, enthusiastic attendance is anticipated.

Personal.

The Princess Louise is exceedingly fond of canoeing, and takes daily excursions on the St. Lawrence and St. Charles Rivers.

Close upon the report that the Czar of Russia now rides out without an escort comes the announcement that the Imperial family will spend the month of September in the United States Navy, on account of some disorder of the brain.

Thomas Eggleston, professor of mineralogy and metallurgy in the Columbia College School of Mines, is spending the summer in Europe, where he expects to complete his mineralogical collection.

Miscellaneous.

The Oct. number of the *American Agriculturist* will be sent free to any one who wishes to see it with a view to subscribing. Orange Judd Co., Publishers, New York.

Danforth Family Reunion.—The fourth annual reunion of the Danforth family takes place Sept. 6, at the Wesleyan Hall, 38 Broadway, Boston. The historical address will be delivered by Judge Peter S. Danforth, of Middleburgh, N. Y. An original poem will be read by Col. C. Danforth, of Concord, N. H., and an original ode by a quartette club.

The yellow fever has been spreading in Brownsville, Texas, but precautions are taken by the Government to prevent its increase. Five lives were lost by the burning of the Buffalo elevator on Thursday night, and the total property loss will exceed \$400,000.

It is said that Rev. George Harris, pastor of the Central Congregational Church, Providence, has been invited to the chair at the Andover Theological Seminary, recently offered to Dr. Newman Smyth.

Over one hundred women are on trial in Hungary for polygamy, and thirty-five of the number have already been convicted.

Educational.

Lebanon Academy.

The fall term of Lebanon Academy will commence Tuesday, Sept. 5th, 1882. It is proposed to make this Institution first class in all its departments.

Good board, or rooms for private boarding, can be obtained at very reasonable rates. J. C. Perkins, Principal.

The New West Education Commission has just purchased three sites for primary schools in Salt Lake City. A house convertible to school uses occupies one, and suitable buildings will soon be erected upon the other two.

Mrs. Sarah B. Jacobs of Boston has given \$5,000 to the University of Vermont for the endowment of five scholarships.

The Chicago school board, by a vote of eight to five, has voted down the proposed rule not to allow its lady teachers to marry while in its service.

In this country several new observatories are under way. Columbia College (N. Y.), Beloit College (Wisconsin), Marietta College (Ohio), and the University of Vermont are all building small observatories for the purpose of instruction. The equipment consists usually of an equatorial of 6 or 8 inches aperture, a 3 inch transit or meridian circle, chronograph, clock and sextant, with such other accessories as may be desired. The funds at hand allow. Such an outfit, with the necessary building, costs from \$7,000 to \$12,000, according to its scale and completeness.

The foundations for the new Agricultural experiment station at New Haven have been laid. The new observatory on Prospect street, New Haven, connected with the Yale horological bureau is nearly finished. The heliometer is being placed in position to be used in observing the transit of Venus in December.

THE PRIZE SYSTEM.—It is readily granted that this system has some good results. But it is worthy of earnest inquiry whether all that is valuable in this respect may not be gained by the inevitable and healthy gradations of intellect in educational life without the dangerous influences of the prize-system. Let it be noticed, too, that the good results which are readily seen while the prize system is in vogue, are not to be ascribed to the prize system, but to the ordinary observer.

The good is not extensive, while it is obvious; the evil is intensive, while it may easily be overlooked. This system may promote that which is valuable, but it does not promote that which is valuable. Our country will never prosper, or suffer greatly, from a lack of higher scholarship. It may greatly suffer in the future, as it has in the past, from lack of charity. President Porter says, in substance, the two great aims of college life are character and scholarship, but character before scholarship. These sharp competitions may increase the one at the expense of the other.—Pres. J. H. Cartledge.

CHAUTAUQU ASSEMBLY.—Saturday, Aug. 19, was devoted to the exercises of the first annual Commencement of the Chautauque Literary and Scientific Circle, a fraternity formed three years ago, having its seat in the Hall of Philosophy, in St. Paul's Grove, near the city of Chautauque, in the State of New York. The assembly was held in various cities and towns throughout the United States, Canada, Europe, and Asia. The entire number of students is nearly 30,000. A grand procession, composed of several thousand persons, was formed at 10 o'clock at the Hotel Chautauque, and headed by a cornet band, marched to the Hall of Philosophy, where the members of the first graduating class of the circle were admitted. Appropriate responses were received from the graduates, and the exercises were continued until 11 o'clock. At 11 o'clock the procession re-formed and marched to the great amphitheater, where an oration was delivered by the President of the circle, Dr. W. W. Phelps, of Atlanta, Ga. In the afternoon Dr. Vincent gave diplomas to over eight hundred graduates.

LETTERS RECEIVED FROM SOME OF THE CHINESE STUDENTS WHO STUDIED AT NORTHAMPTON STATE COLLEGE.—The students who studied at Northampton state that two of them are learning to become engineers, two are studying medicine, and others are at the Naval Torpedo School. The boys are not generally looked upon with favor by the Chinese officials, who think they are idle and lazy, because they have become so much Americanized. There was a rumor among them that fifty of them were to be sent back to their country, to finish their education; but it has died out. They all look with longing eyes to America, and wish to come back. Apparently they do not take kindly to the manners and customs of their native country, after their experience here.

The trustees of Howard University, Washington, D. C., have transferred to the United States eleven acres of land lying south of the city, which will be used for a public park for the District of Columbia, in accordance with a recent act of Congress.

SCIENTIFIC. It is interesting, and may be instructive to some, to learn that certain kinds of woods, although of great durability in themselves, act upon each other in such a way as to produce mutual destruction. Experiments with cypress and redwood and cypress and cedar have shown that they will rot each other when joined together, but on separation the rot will cease and the timbers remain perfectly sound for a long time.

It has been found that the presence of silica is essential to plant-growth, but that it may serve valuable purposes is shown by the researches of Wolff. After fourteen years of experiment on the oat plant, this observer concludes that silica aids in the ripening of grain by preventing the early death of the straw, which is followed by a passage of their nutritive matters to the seeds. Thus in an experiment without silica 30 seeds were produced; with a little silica, 90 seeds; with much silica, 184 seeds. Silica also tends to prevent the absorption by plants of superfluous quantities of essential mineral matter, thus keeping the soil from unnecessary exhaustion.

Crystals sometimes attain an immense size one of quartz at Milan being three and a quarter feet in length and five and a half feet in width, and estimated to weigh over 800 pounds; while a great beryl at Gratton, N. H., is more than four feet long and thirty-three inches in diameter and weighs not less than 5,000 pounds.

At a recent meeting of the Photographic Society of France, M. Janssen handed around a magnificent portrait of the late war hero, and said a few words upon the long discussion of this subject he said: "Suppose for an atmosphere, what would be the result if we took a photographic view of it during an eclipse? The lunar disk would be sharp enough, but there would be a gradual decline in density, to grow to 100 feet, 120 to 200, and 5 or 6 to 300 feet or over. Of these 120 to 200 feet are confers."

Prof. Whitney maintains that the earth is gradually drying up—a process which commenced in Cretaceous times. The gradual dryness of the historical period of Persia, Arabia, the countries around the Aral Sea, Caspian, North Africa and Greece, is proved by abundant facts.

DAY KIDNEY PAD CO., Buffalo, N. Y.—I have worn one several weeks, and it has given me great relief. Sold by druggists, retailers, post-paid, 25c. Children's Pad (Cuts "bed wetting") 45c.

Farm and Home.

THE STRAWBERRY BED.

Those who followed the instructions given in July last, and made a strawberry bed last month with hot-layered plants, are sure of a good crop next spring, unless some accident prevents. Good results may be expected from a bed made the present month (September), but the sooner the work is done, the better. Those who have not yet layered plants themselves can procure them of all the principal nurserymen, who now propagate in this manner a supply of plants of the leading varieties. Of course they cost more than the ordinary plants, but many are willing to go to the extra expense, if they can only be sure of a crop of fruit a year sooner than they could have it in any other manner. Those who raise fruit for market, do not need to be told that good strawberries can only be raised on good soil. In private gardens the plants are rarely properly fertilized. Well decomposed manure is best, and a liberal coating, three inches thick is none too much, should be spread over the surface and spaded in. In the absence of manure, a good dressing of some of the artificial fertilizers may be used instead. The plants may be set in rows two feet apart, and 18 inches distant in the rows. Some put them only a foot apart in the rows, but in rich soil this does not give space enough. In setting, the ball of earth is turned out of the pot, and put in its place in the bed, without disturbing its roots. At the time of planting, pinch off any runners that may be forming upon the plants. During the growing season, keep the bed clean by use of the hoe, and remove all runners as they appear. The plants thus treated will form fine large stools by the time cool weather checks their growth.—*American Agriculturist* for September.

HOW TO CAN BERRIES.

A "lover of Home and Farm" wishes to know how to can berries. Heavily to boiling in a large kettle. When they begin to boil, add sugar in the proportion of one tablespoonful to each quart of fruit. Before doing this, however, if there is much juice in the berries, dip out the surplus with a dipper or cup. It will only increase the number of cans to be filled without real advantage to you. Leave the berries almost dry before putting in the sugar. This will make syrup enough. Boil all together fifteen minutes, and can. Huckleberries, grapes, blackberries, currants, raspberries, cherries and strawberries put up in this way are very good, eaten as you would preserves, and make puffs scarcely inferior to those filled with fresh fruit. So says Marion Harland.

APPLES AS FEED.

Mr. J. N. Bartlett, South Royalsden, Mass., reported in the *N. E. Farmer* last winter the following satisfactory experience in feeding apples to cows and pigs: "In 1880 I, in common with most other farmers about here, had large quantities of apples to dispose of. As soon as the earliest varieties were fit for domestic use the imperfect ones were fed to my cow and pig, the rest of the pig being fed to the cow. From the time it was about three months old until it was killed in the following winter; and I never raised a better shoo. The apples were fed raw. I also began to feed them to my cow at the same time, but not regularly nor uniformly until the commencement of winter. About the middle of November I began to give the cow, daily, all the apples that she would eat, which did not vary much from three-fourths to one bushel per day, not failing to do so in any instance for one day, until the following spring. This resulted in the production of excellent milk and butter, and a saving of about one half of the amount of hay consumed. I can hardly attribute the one-half saving of hay entirely to an equal ration furnished by the apples consumed, but partly to the better digestion and assimilation resulting from the admixture of the green and dry food so consumed. I have been feeding the same cow and another pig with apples in the same way with equal success. The pigs have been recognized by the country as being ordinary ciders, and apples, and were used in the whole or raw state, without any mixture whatever, in feeding to my cow."

SALTING STOCK.

I am well aware that certain theorists assert that salt is not needed for stock, and that the animals of the farm; but that the animal economy requires it has been, and is the more generally accepted opinion of farmers, upheld by the practice of all ages. The natural and universal desire for it, the large supply of it provided by a wise and kind Providence, and the good effects of its moderate regular use, go to confirm the opinion that all animals require it.

Salt acts in various ways—as a tonic, as a gentle laxative, and as an aid to digestion. It purifies the stomach and the blood and gives edge to the appetite. It is a tonic, and is recognized by the scientific physicians, etc., of all ages. The great Abernethy prescribed it in frequent cases of indigestion with his human subjects.

With all the proof in its favor we are not assured that animals may not eat it to excess and be injured thereby. When they have been long deprived of it and then are allowed to eat of it undisturbed they very likely will overeat and injure themselves. Farmers differ in their practice in feeding salt to their stock, giving it at stated intervals of longer or shorter time, and furnishing a supply of salt for them to eat when they choose. The latter mode is the correct way, as then the stock take only what they need and when they need it. Provide chunks of rock salt and place them in places somewhat sheltered where the stock may go to lick them freely as they may choose in the pasture, yard, etc., wherever they may run or be, and no injury will ever come from their over-eating salt, provided they have access to pure, sweet water.

And this suggests the subject of salting hay at the time of stowing it away in summer. The reason often given for salting hay is to prevent the loss from heating, molding, etc., when not thoroughly cured. The practice is a bad one and should be very carefully used when used at all, the salt seldom acting as expected, but causing animals to eat it whether they wish it or not, or starve. Hay, dried or cured from extraneous water, will seldom injure in the mow, provided the barn is tightly covered. Few of us farmers know where actual trial may find access to it at the present time. The practice is a bad one and should be very carefully used when used at all, the salt seldom acting as expected, but causing animals to eat it whether they wish it or not, or starve. Hay, dried or cured from extraneous water, will seldom injure in the mow, provided the barn is tightly covered. Few of us farmers know where actual trial may find access to it at the present time.

WEEDS GOING TO SEED.

Just at this season, when cultivation is mostly over, and the main crops harvested or laid by, we are most in danger of allowing our old enemies, the weeds to go to seed. This is a most culpable and expensive practice, entailing untold labor in future years. We have had in hand the present season, an old garden, where every weed was left undisturbed, and no crop was planted last year. Their name is legion of almost every variety that grows elsewhere. Pig-weed, milk-weed, cock and burdock, dandelion, fence-mustard, rank grass, plantain, purslane, jack-in-the-pulpit, mallows and divers other sorts have sprung up in their season, and displace the possession with the crops planted. There is only one excellence about them, they insure frequent cultivation of all crops, if you would have any harvest. The labor of subduing one year's seedling of these pests is immense. In the garden especially, no weed should ever be allowed to go to seed. When one crop is off, put in the weeds, and let the last be gathered, plow, or rake, or harrow, and let the frost have free play at the soil.—*Sci.*

THIS AND THAT.

It is asserted that the nutritiousness of apples has never been properly appreciated, and that they are far more nourishing than potatoes.

A FEW MORE LEFT.—And a happy circumstance it is too, that being the rapidly increasing demand for Hunt's Remedy, there are a few more bottles left. This is, indeed, joyful news for the afflicted. People are beginning to find out that they have kidneys, and that weakness of the back and loins, and many supposed rheumatic pains come from these delicate organs, and may be precursors of serious troubles, like Bright's Disease, and of death. People are also finding out, that the sure specific for all ailments of the liver, bladder and kidneys is Hunt's Remedy, and hence the great and increasing demand. And still we are able to say of the bottles of this great remedy, there are "a few more left."

Telegrams and telephonic despatches are now, in France, transmitted simultaneously over one wire.

The first Japanese mikado began to reign 600 B. C. The Japanese say that he came down in a boat from the skies.

(Cleveland Leader.) Mr. Orlando Weatherbee, says an exchange of suits, proprietor of "The Spencer Pharmacy," Spencer, Mass., reports: "My customers speak very highly of the BROWN'S IRON BITTERS. I have sold it, it having always given excellent satisfaction. One of them, Mr. Henry Belcher, has been greatly benefited by its use in his case of rheumatism, and he refers to it in terms of highest praise."

The Jats, whom Mahmood drove from India in the eleventh century, were the ancestors of the gypsies. Photographers' sensitive plates exposed at a depth of 300 feet show that light penetrates clear water to that depth.

I have had a troublesome cough for more than five years, and have had a dozen of the best physicians, but I found nothing to relieve and cure me till I used *Adams' Botanic Cough Balsam*.

Mrs. GEO. A. ROBBINS, Riverside, Me.

The number of locomotives in the United States at the commencement of the present year is stated by Poor's Manual as 20,118, an increase of 2,167 over the number reported the year previous.

Extreme Tired Feeling.

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

Hooray for Texas! Texas has a new law, making it a misdemeanor to injure baggage by handling it "maliciously, carelessly, or recklessly." Weak muscles and nerves, sluggishness of thought and inactivity, cured by Brown's Iron Bitters.

Unless above himself he can erect himself, How poor a thing is man!—*Daniel*.

Persons afflicted with nausea and vomiting in the morning should take Wheat Bitters.

As you grow ready to let it, somewhere or other, you will find what is needed for you in a book or a friend, or best of all, in your own thoughts.—*MacDonald*.

Forty Years' Experience of an Old Nurse.

Mrs. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with the most successful results. It is a simple, safe, and reliable remedy for all the ailments of children, from the most trifling cold to the most serious diseases. It is a household necessity for every family.

The best preparation known in the market for restoring gray hair to its original color is Hall's Vegetable Sicilian Hair Renewer. Try it!

The Markets.

Boston Produce Report. Reported by HILTON BROS. & CO., Commission Merchants, dealers in butter, eggs, beans, dried apples, &c. Cellar No. 8, Quincy-Market, Boston. Boston, Saturday Morning, Aug. 26, 1882.

FLOUR.—SPRING WHEATS. Western superfine.....\$3.50 @ 4.00 Common extras.....\$3.00 @ 3.50 Minnesota, lake.....\$2.50 @ 3.00 Minnesota and Wisconsin.....\$2.25 @ 2.75

WINTER WHEATS. Patents, choice.....\$7.00 @ 7.25 Do, fair to good.....\$6.50 @ 6.75 N. Y. and Mich. roller straight.....\$6.00 @ 6.25 Michigan.....\$5.50 @ 5.75 Indiana.....\$5.00 @ 5.25 Ohio.....\$4.50 @ 4.75 Illinois.....\$4.00 @ 4.25 St. Louis.....\$3.50 @ 3.75 Corn.....\$1.00 @ 1.25 Rye.....\$1.00 @ 1.25 Oat Meal, com. to good West.....\$1.00 @ 1.25 Oat Meal, fancy brands.....\$1.25 @ 1.50

BUTTER.—NORTHERN. Creamery, choice.....\$27 @ 28 Do, fair to good.....\$25 @ 26 Dairy, choice.....\$23 @ 24 Franklin County, fine.....\$20 @ 21 N. Y. and Vermont, common.....\$18 @ 19 Do, com., common.....\$15 @ 16 Do, com., choice.....\$12 @ 13

WESTERN. Creamery, choice.....\$26 @ 27 Do, fair to good.....\$24 @ 25 Dairy, choice.....\$22 @ 23 Ladie packed, choice.....\$19 @ 20 Do, fair to good.....\$16 @ 17 Do, com., choice.....\$14 @ 15

CHEESE.—NEW CHEESE. Northern, choice.....\$14 @ 15 Do, fair to good.....\$12 @ 13 Do, common.....\$10 @ 11 Western, choice.....\$12 @ 13 Do, fair to good.....\$10 @ 11 Do, common.....\$8 @ 9

EGGS.—Eastern, 1/2 doz. 25 @ 30; N. Y. and Vermont, 24 @ 25; Northern 23 @ 24; P. E. Island and Nova Scotia 23 @ 24. Foreign, 1/2 doz. 25 @ 30; N. Y. and Vermont, 24 @ 25; Northern 23 @ 24; P. E. Island and Nova Scotia 23 @ 24.

POULTRY & GAME.—Western—Turkeys, choice 22 @ 23; fair to good, 20 @ 21; chickens, choice 15 @ 16; fair to good, 12 @ 13; Scalded poultry 15 @ 16; Northern—Turkeys, choice 20 @ 21; fair to good, 18 @ 19; chickens, choice 14 @ 15; fair to good, 12 @ 13; Scalded poultry 14 @ 15.

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MRS. SOLOMON SMITH LOOKING ON. BY PANSY. 12 mo. cloth, 466 pp., illustrated, \$1.50. PANSY'S LATEST BOOK.—D. LOTHROP & CO., Publs., Boston.

SUPPER. no longer from Dyspepsia, Indigestion, want of Appetite, loss of Strength, lack of Energy, Malaria, Intermittent Fevers, &c. BROWN'S IRON BITTERS never fails to cure all these diseases.

Boston, November 26, 1881. Brown Chemical Co. Gentlemen:—For years I have been a great sufferer from Dyspepsia, and could get no relief (having tried everything which was recommended) until, acting on the advice of a friend, who had been benefited by Brown's Iron Bitters, I tried a bottle, with most surprising results. Previous to taking Brown's Iron Bitters, everything I ate distressed me, and I suffered greatly from a burning sensation in the stomach, which was unbearable. Since taking Brown's Iron Bitters, all my troubles are at an end. Can eat any time without any disagreeable results. I am practically another person. Mrs. W. J. FLYNN, 30 Maverick St., E. Boston.

BROWN'S IRON BITTERS acts like a charm on the digestive organs, removing all dyspeptic symptoms, such as tasteless food, Belching, Heat in the Stomach, Heartburn, etc. The only Iron Preparation that will not blacken the teeth or give headache.

Sold by all Druggists. Brown Chemical Co. Baltimore, Md. See that all Iron Bitters are made by Brown Chemical Co., Baltimore, and have crossed lines and a trade-mark on wrapper.

Beware of Imitations. The number of Imitations in the United States at the commencement of the present year is stated by Poor's Manual as 20,118, an increase of 2,167 over the number reported the year previous.

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