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The Morning Star.

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The Morning Star.

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THE FIELD.

"The field is the world."—Matt. 13: 38.

The Wesleyans have 6,000 communicants and 20,000 adherents in Ceylon.

The Rev. T. J. L. Mayer, an English missionary, is translating the Bible into the Afghan language.

Tripoli, in No. Africa, having an area of about 345,000 square miles and a population of 1,200,000, has no Protestant missionary.

The Scottish Universities are to establish a new mission among the Santals. Rev. Wm. McFarlane is to select the site and begin the work.

Bishop Wm. Taylor writes to the Christian Advocate from Liberia in March that it is "the garden spot of West Africa, splendid soil, well watered, good spring water for use, salubrious climate, and more exempt from flies and mosquitoes than any tropical country in which I have labored."

The Mohammedan population inhabiting the region of the upper Congo have resolved to assert their claims to the center of Africa, and to that end an army, under the lead of Tipu Taib, armed, it is said, with modern rifles, is now making its way into the interior, pillaging and murdering as it proceeds.

Tarsus, the birthplace of the Apostle Paul, has shared the general fate of the East. For some centuries it has known little of Christianity, either in theory or practice. Latterly it has begun to claim attention, and a Bible woman is said to be successfully engaged in teaching her sex from house to house.

An immense Buddhist temple, burned twenty years ago, is being rebuilt at Kioto, Japan. It is of the most expensive wood and will cost more than three million dollars, raised entirely by voluntary contributions. More than a ton of large ropes, made of their own hair contributed by the women of Japan, will be used to haul the timbers for the temple to their places. This temple is to be a Mecca for the faithful all over the empire.

An American missionary, writing from Burma, says that it seems to him "that the present prospect of immediate success in the mission to the Burmans is most cheering." The interest evinced by this people is great; and Buddhism is surely "going by the board." The more enlightened Burmans are rebelling against such religious impostors as the Buddhist priests. The Holy Spirit is improving this opportunity, and a great ingathering in the near future seems highly probable.

The English Baptist Mission at the Cameroons, W. Africa, has been seriously interfered with as the result of the annexation of this region by Germany. In the bombardment last December, in retaliation against the natives, Bell Town and Hickory Town were burned, including the mission premises. There is not a single house standing along the river for many miles; the people have been proclaimed rebels and will not probably settle there again. Thus this prosperous mission, founded nearly forty years ago by the famous missionary, Alfred Saker, has perhaps received its death blow.

Christian growth in Japan is great. These islands can not much longer be called "the hermit nation." We read of thirteen being baptized in one church, fifteen and ten in two other churches. Ten miles away, a church of thirty members was organized recently. Villages near the towns and cities are opening for Gospel work, and the village people have shown even more remarkable receptive capacities than the townspeople. "A sermon of an hour's length is deprecated, and the preacher urged to stretch a point and give them at least a two hours' discourse. And when that sermon is ended the audience is ready for another equally long." The heathen priesthood is active everywhere, but this serves to make Christianity known where it otherwise would not be heard of. In towns placards are often up announcing a public discussion of Christianity and Buddhism. Though the discussion is one-sided, yet Christ is preached, even if it be of contention. Besides the public preaching, the priests visit the houses to obtain pledges to adhere to Buddhism, or Shinto-

ism, as the case may be, to resist the incoming of Christianity, and to have no dealings with those who become Christians. They fear that their means of livelihood will become seriously limited.

CHRISTIAN DEVELOPMENT.

BY THE REV. WILLIAM BURLIN.

People sometimes speak of childhood as if it were the happiest period of human life; and they intimate or declare that there is in that period more real enjoyment, and less of care and trouble than at any subsequent time. But every intelligent man will see that this is true only when the child grows up ignorant, idle, and irreligious; for however we may sometimes wish that we could begin our lives over again, with the hope that we might avoid some evils into which we have fallen, no intelligent Christian would deliberately give up his present condition that he might return to and remain in a state of perpetual childhood.

There is also an opinion, more or less prevalent, that the Christian has most happiness at the commencement of his Christian course, and that he then obtains the clearest light and enjoys more of a sense of union to and communion with God than he afterwards possesses. Hence, those who hold this opinion often speak of the days of their first love and enjoyment, and sigh over them as lost blessings; and they talk as if the restoration of such days would be to them an invaluable boon. But this opinion is true only when the Christian neglects his duties, and slights his privileges, so that he remains ignorant, weak, and worldly, when he ought to be wise, strong, and spiritual.

But the Scriptures teach the progressive and continued development of Christian character. Thus we read, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4: 18. "As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 2. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. 5: 12. And it is reasonable to expect the progressive and continued development of Christian character, because as the Christian pursues his course he gains an increased acquaintance with the Bible, and hence he understands both truth and duty better. By the use of Christian privileges, and the exercise of religious duties, he increases in spiritual strength, and thus can the more easily do what he knows to be right, and can the more firmly resist temptation. And he obtains increased experience of his union with Jesus Christ; hence his hope becomes stronger and stronger.

But some one may say, "This view of the matter does not accord with my experience, and therefore I do not believe it is correct." But it has been shown to be taught in the Scriptures, and to be in accordance with reason. Another may say, "My experience does not correspond with this view, and therefore I suppose I am not a Christian." But this is not a necessary consequence. You may be a Christian, but not yet a growing one. A babe in Christ, when you might have grown to maturity. Needing milk, when you might be able to digest strong meat.

The view here presented being Scriptural, it follows that when professors of religion do not progress, and become more decided Christians, there must be something wrong in them. Perhaps ecstasy has been sought after and desired, and anything short of this has not been called happiness. Or, there has been too much looking inward at self and sin, instead of looking out at Christ and salvation. Or the Bible has been laid aside, and other duties have been neglected, and temptations have been yielded to, and therefore darkness has obscured the path which would otherwise have been growing brighter and brighter. And God has been saying, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." And it must be distinctly understood, that our trying to bring down the Scriptures to our experience is of no use; but we must bring our practice up to the Scripture rule, and then our experience will be in accordance therewith.

Let us thank God that the development of our Christian character and strength may continue and progress. We shall not come into a condition from which we can not develop more fully. We shall not attain a height from which we can not ascend higher. But we may be "rooted and grounded in love"; we may "be strong in the Lord"; we may "be strengthened with might by his Spirit in the inner man"; and we may "be able to comprehend, with all saints, what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge." And with

all our requirements, however large and extended they may be, we shall still exclaim:

"O, for a closer walk with God,
A higher, holier frame."

THE REVISED VERSION OF THE SCRIPTURES.

Finally an international work of fourteen years has come to a close. The revised version of the New Testament was issued in May, 1881, and now the revised Old Testament will soon be published in all parts of the English speaking world. This revision is the most important event in the history of the English Bible since the publication of King James's translation, in 1611. The success of the Old Testament may not be as great as that of the new, of which more than 1,000,000 copies are sold on the day of publication and more than 3,000,000 copies before the close of the year. But it will probably be more favorably received and less severely criticised, for it involves no changes of the Hebrew text, no older manuscripts than the Masoretic having been discovered, and the idiom of the authorized version is most carefully preserved out of regard for the conservative feeling of the church in its attachment for the language of the old version. All errors of translation, however, have been removed, and the revision will be pronounced by every competent Bible reader to be a very great improvement. It presents the results of the combined labor of a large number of the best Hebraists and Biblical scholars of England and the United States, most of them professors of Hebrew in universities and seminaries. It has, moreover, the advantage of the vast advances of the last fifty years in Oriental philology, Biblical geography, history and antiquities, all of which were but imperfectly understood by the forty-seven translators of King James, although it is freely admitted that they did the very best in their day. The new version is not a good version in the place of a bad one, but a great improvement of a good version.

The movement for the present revision was inaugurated by the convocation of Canterbury, the mother church of Anglo-Saxon Christendom, May 24, 1870. Steps toward the formation of an American committee of revision were taken almost immediately after the adjournment of the English companies. The first meeting of the New Testament company in England was held June 22, 1870. On the seventh of July following the two houses of convocation voted "to invite the co-operation of some American divines," and to Bishop Wilberforce and Dean Stanley was assigned soon afterward the duty of securing this result. They authorized Dr. Angus, who was contemplating a visit to America, to open correspondence with the Rev. Dr. Schaff, and other American scholars, while in the United States in regard to this work. In August, 1870, Dr. Angus sent letters to various American scholars, in which he explained the plan of the English work and suggested the formation of an American committee of twelve or eighteen, to which the work of the English revisers could be submitted for criticism and suggestions. He gave some hints as to how the expenses of such committee could be met and invited correspondence on the subject. Dr. Angus also had personal communication with Dr. Schaff. The result was the selection of certain gentlemen who were fitted for the work and were likely to be regarded as authorities in Bible learning by the American public, and the submission of their names to Bishop Elliott and Dean Stanley as representing the English body. A few months later Dean Stanley made the first formal communication by letter to Dr. Schaff, in discharge of the duty assigned to him after the vote of convocation in July, 1874. Bishop Wilberforce had somewhat earlier written to Bishop Potter of New York asking the co-operation of the divines of the Episcopal Church in America. But as the general convention of the church did not meet until the following autumn, the subject could not be formally brought before the house of bishops before that time. Under date of August 7, 1871, Bishop Wilberforce again addressed Bishop Potter in a letter which was submitted to the house of bishops for their decision. The house of bishops decided to take no official part in the work, but left individual members free to act as they might, but to much time elapsed in preliminary communications between America and England, that the final arrangements for the American committee were not made until the summer of 1872. These arrangements were concluded by Dr. Schaff, who visited England that summer for the purpose. On his return in the autumn the committee began its work. Though nearly two years later than the English companies in beginning the work, they pressed forward with such activity that they were enabled to complete it contemporaneously with their English brethren.

The first meeting of the American committee when its organization was completed was held at the Bible House in New York on the fourth of October, 1872. The list of the American committee as finally constituted is as follows, including both those who participated in the organization of the body and others who were added to the membership by election at some of the earliest meetings. The membership was necessarily limited to scholars whose residence was not so remote from New York as to make their attendance at the monthly meetings of the committee impossible.

GENERAL OFFICERS OF THE COMMITTEE.

Philip Schaff, D. D., LL. D., President.
George E. Day, D. D., Secretary.

OLD TESTAMENT COMPANY.

Professor William Henry Green, D. D., LL. D., Chairman, Theological Seminary, Princeton, N. J.

Professor George E. Day, D. D., Secretary, Divinity School of Yale College, New Haven, Conn.

Professor Charles A. Allen, D. D., Theological Seminary, Princeton, N. J.

The Rev. T. W. Chambers, D. D., Collegiate Reformed Dutch Church, New York.

Professor Thomas J. Conant, D. D., Brooklyn, N. Y.

Professor John DeWitt, D. D., Theological Seminary, New Brunswick, N. J.

Professor George Emilen Hare, D. D., LL. D., Divinity School, Philadelphia.

Professor Charles P. Krauth, D. D., LL. D., Vice Provost of the University of Pennsylvania, Philadelphia.

Professor Taylor Lewis, LL. D., Union School, Schenectady, N. Y.

Professor Charles M. Mead, D. D., Theological Seminary, Andover, Mass.

Professor Howard Osgood, D. D., LL. D., Theological Seminary, Rochester, N. Y.

Professor Joseph Packard, D. D., Theological Seminary, Alexandria, Va.

Professor Calvin Ellis Stowe, D. D., Hartford, Conn.

Professor James Strong, S. T. D., Theological Seminary, Madison, N. Y.

Professor Rev. C. V. A. Van Dyck, D. D., M. D., Theological Seminary, Beirut, Syria (advisory member on questions of Arabic).

[NOTE—The American Old Testament Company lost, by death, Professor Taylor Lewis, died 1877; Dr. Krauth, died January, 1883; and Dr. Stowe, by resignation.

On the Old Testament Company Dr. Krauth is the only active member, who has died, Professor Taylor Lewis, who died in 1877, having been unable to participate in any of the meetings.]

It is interesting to note that the few members who were not in the committee at its first organization were elected by the body almost immediately afterwards, so that all those who brought the work to its completion had a part in all its stages from the beginning. The meetings of the American companies were held every month from September to May, inclusive, in each year at Rooms 42 and 44 Bible House, New York. A summer meeting was held in the month of July, usually at New Haven, Andover or Princeton. The summer meeting continued for a week, the other meetings for two days. The members sat around a common table and freely and fully discussed such passages or chapters as had been previously assigned for the particular meeting, each member having already examined and investigated them for himself. In this way the whole of the New Testament and of the Old was minutely considered and discussed. The work was reviewed in this careful manner twice from beginning to end. In the first review changes in the authorized version were recorded for further consideration in case they were favored by a majority of votes, but in the second review the rule demanded a vote of two thirds in order to adopt the proposed change. Finally, all passages were examined a third time in which unreconciled differences still remained between the views of the English and American companies.

The relations between the committee of revision in the two countries involved some questions of importance, but called for extensive correspondence, but were finally settled by an agreement between the two parties which met the approval of both. At an early period in the history of the work an arrangement had been made between the English companies and the officers connected with the university presses of Oxford and Cambridge, by which the revised version in Great Britain became the property of these institutions on condition that the large expenses incidental to the preparation of the work in that country should be paid by them. The copyright in Great Britain accordingly passed into their control. It was at no time desired by the American committee to have any such arrangement made between themselves and publishers in the United States or in any way to put a restriction on the sale of the new book for the purpose of securing any remuneration for their own services or any benefit for themselves whatever. No copyright was thought of or wished for in America, with any such end in view. At one time, however, the subject of securing a copyright for the soul purpose of preventing the publication of inaccurate and imperfect editions was considered. This led to much correspondence with the university presses and with lawyers in America. But this scheme was soon abandoned. The American revisers were determined not to accept pecuniary benefit for their work, and the danger of incorrect editions was formally decided to be too little to change them from their settled purpose. As some standard edition, however, was necessary, the American committee agreed to make a public statement that the one issued by the university presses was one for whose accuracy they would hold themselves responsible. The attitude of the English committee toward the suggestions of the American revisers was always that of readiness to give them most respectful consideration. A large proportion of the suggestions of the American committee were adopted and embodied in the revised version. Many others not adopted in their exact words were inserted in a modified form, which satisfactorily expressed the American views. Many that were not thus incorporated, in the text, were not deemed by the American revisers sufficiently important to insist upon. In cases, however, where such importance was strongly felt by the American committee, they were, in accordance with the agreement, distinctly recorded in the appendix which the English editions were obliged to contain. The reader of the revised version will discover in the appendix only a small part of the result of the work of the American committee. These results are found everywhere throughout the book.

The work of the American Old Testament Company continued until the autumn of 1880; that of the Old Testament company till the close of 1884. The whole Bible, after these 12 years of labor, appears in its revised English version, at this time, before the people of Great Britain and America. This revised version is now a fact of history. Those who have labored in the preparation of it have carefully and conscientiously examined and re-examined every verse, sentence and word. They now commit it to the English speaking world. It will meet unfavorable criticism—sometimes severe, sometimes thoughtless, sometimes from the conservative and sometimes from the progressive side—as a part of it has already met such criticism, they do not doubt. But they trust it to the future, knowing that the book will live, while the critics will die, and wishing only that their labors may contribute in this generation or of the coming ones, to make the Scriptures clearer in their true meaning to all men of the English race.—*London Times*.

HINTS AND ANECDOTES.

HOW HE SAW THE GOSPEL.

"Have you ever heard the Gospel before?" asked an Englishman at Nigopo of a respectable Chinaman, whom he had not seen in his mission-room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you, and once you for two days and nights without ceasing. He was as dangerous as a wild beast and a bad opium-smoker; but when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly, the teaching is good!"

TEARS.

Hillel walked by night with his disciple Sadi among the gardens on the Mount of Olives, when the moon and stars were shining. And Sadi said, "Behold the man in the light of the moon. What doeth he yonder?" Hillel said, "It is Zadok, who sits by the grave of his son and weeps." "But," said the youth, "why can not Zadok control his grief? Is he not called the Just and the Wise?" Hillel said, "Should he for that reason be incapable of feeling sorrow?" "What advantage, then," asked Sadi, "has the wise man over the fool?" The teacher answered him, "Though the bitter tear from his eye falls to the earth, yet is his face turned heavenward."—*Krummacker*.

PREACHING AND VISITING.

I don't know about going from house to house visiting. Some put it down as a duty for all Christian ministers to visit. I am not alluding to any other, but I have not observed anything miraculously good about the preaching of brethren who spend their time in that particular department. With all the force of my being I say, whatever you do not do, keep your preaching up to the mark. You can do much better by a thoroughly good sermon than by a dropping in here and there and talking a little chit chat. By all means keep the sermons up. The pulpit is the very Thermopylae of this war. Hold the pulpit.—*Spurgeon*.

WHO SHALL ADVISE?

A Methodist minister of the olden time, so the story goes, was wont in the beginning of every protracted meeting he held to publicly say,—"I desire no advice about the conduct of the meeting, from any man who does not hold family worship, pay his honest debts, and pray in his closet three times a day." He was generally left pretty much to his own way of conducting the meetings. Such a declaration would, even in this day, probably shut a good many mouths—the very ones that are generally most ready with suggestions other than wise.—*Religious Intelligence*.

DR. COKE AND INDIA.

Memorable indeed are the words of the devoted Dr. Coke when pleading with the Wesleyan Conference for permission to go to India to found a Wesleyan mission. To his reluctant brethren he said, "I live only for India. Then bursting into tears, he added, 'If you will not let me go to India, you will break my heart.' No wonder the Conference yielded to the noble little pleader who, as is well known, died on the voyage to India. But his missionary spirit survived him.

FUTURE LIFE.

The Bible teaches that men live after the death of the physical body, that each will be judged and go to his own place. Also that after a natural, there is a spiritual body; that not the body that dies shall live again, but God giveth a body as pleases him. Christians are to have glorious bodies like those of Moses, Elijah and Jesus and all the saved now in heaven.

CURRENT TOPICS AND OPINIONS.

THE SABBATH.—A reliable statistician estimates that not less than 400,000 men are robbed of their seventh-day rest by American railroad corporations. This means something like 400,000 homes where reverence for and observance of the Sabbath are impaired. It means that children by the hundred thousand are growing up in an atmosphere of Sabbath desecration, and that by so much all sacred things are less hallowed, and life itself has lost the sanctification of best days and best deeds.—*Union Signal*.

THE OLD TESTAMENT REVISION.—The *London Daily News* says: "The revisers have done what they have dared all, on the side of obstinate conservatism rather than on the side of rash innovation. The *Athenaeum* says: 'The revision is a literary success. There are no pretensions to scholarly completeness and practically no alterations in the text. The revisers can be congratulated upon the wisdom of their decision in declining to make the text of the Old as the other company did with the New Testament.'

INDICENT PICTURES.—The question of allowing indecent theatrical posters to pollute public places is again brought to mind by the arrest of a theatrical manager in Philadelphia for having advertised a "spectacular" play in the usual flaming manner. The matter has been left to a jury to decide. The case will naturally awaken some interest, and the decision, although it will by no means finally dispose of the general point in controversy, will be instructive. It should be observed, however, that theatrical posters are not the only unwelcome advertisements that garnish our streets. Some of the "chromos" and advertising cards in the windows of tobacconists and other tradesmen are equally in need of being suppressed.—*Boston Advertiser*.

TEMPERANCE NOTES.

—The Boston *Advertiser* shows that the consumption of ardent spirits in the United States is on the decrease, as compared with the growth of population. This is largely due to an increase in the consumption of less fervid, but alcoholic beverages such as beer and wine, but it is also evident that total abstinence is on the gain, and that the cause of temperance is making progress, perhaps slow but none the less certain.—*Providence Journal*.

—In a speech at the Social Temperance Union in Boston last week, the Hon. New Deal declared that the liquor traffic had the government in its grip in every State of the Union except Kansas and Nebraska. He would not

exempt Maine, for there the government elected under a strong prohibitory vote had bowed its head to the liquor interest. In Portland the law had not been enforced, so the temperance people had united to elect a democratic mayor, who did enforce the law.

—It is reported that the discovery has been made that the High License bill, passed at the recent session of the Oregon Legislature after full discussion and with the general approval of the public, will be inoperative because it fails to provide a penalty for selling liquor without a license. Saloon keepers, it is said, are preparing to continue their business without paying any fee, and the prospective loss of revenue to the public treasury is so serious a matter that the Governor is urged to call a special session of the Legislature to remedy the defect.—*Boston Journal*.

—The Chaplain of the Nebraska Penitentiary says that a large majority of the inmates voted for Prohibition at a morning service, and the chaplain of the California State Prison says that if the prisoners were allowed to vote while in prison they would declare for Prohibition by a large majority. Once outside they fall victims to the temptation. It is rather curious that despite these facts, showing how great numbers are deprived of liberty by drink, anti-temperance men should use as one of their strongest arguments that all Prohibition laws are institutions which deprive the people of liberty.—*Ex*.

—Bishop Walden at the Newark M. E. Conference recently, while examining six candidates for ordination, said, "I will now ask a most important question. You solemnly promise to abstain from the use of tobacco?" The bishop added: "We want men with clean hearts, clean hands, and clean mouths to preach God's word." He was greeted with approving applause. Every pure heart should scrupulously avoid both the alcoholic and the tobacco contamination.—*Nat. Temp. Advocate*.

—We preserve the following from an old magazine, for the benefit of posterity: "Drunk (from drink), over the bay, half seas over, high, corned out, cocked, bay, cocked, shaven, disguised, jammed, damaged, sleepy, tired, snuffy, whipped, just so, breezy, smoky, top-heavy, fuddled, argey, tipsy, smashed, swifty, stewed, cranked, suited down, how fare ye on the lee lurch, all sails set, three sheets in the wind, well under the way, speering, battered, blowing, boozy, sawed, snubbed, bruised, screwed, stewed, soaked, comfortable, stimulating, steamed, tangle-legged, hawk-eyed, plegm-cut, fagmatic, blue-eyed, a passenger on the Cape Ann Stage, striped, all over the bay, faint, shot in the neck, bamboozled, weak-kneed, sick, used up."—*Paxton Hood's Moral Reformer's Almanack*.

RELIGIOUS INTELLIGENCE.

—The Presbyterian church lately formed in Portland, Me., is not the only one in the State, as has been stated. There is a Presbyterian church in Houlton.

—About 1,000 conversions have been reported in Knoxville, Tenn., including many of the leading citizens, as the result of the recent labors of the noted evangelist, Rev. Sam. Jones.

—Rev. W. F. Price, the pastor-elect of the Madison Avenue (N. Y.) Congregational church, to succeed Dr. Newman, is a Vermontian, six feet four inches tall and weighing 250 pounds.

—It is estimated that there are 200,000,000 Mohammedans in the world, of whom 6,000,000 are in south-eastern Europe and 20,000,000 in Asiatic Turkey, 7,500,000 in Persia, 25,000,000 in Arabia and Central Asia, and 60,000,000 in Hindostan.

—The last report of the McAll Mission shows that the total number of mission stations now open is 94, of which 34 are in Paris and its environs, and 60 in Marseilles and other provincial towns. The average attendance at the meetings at these various stations is about 75. The total expenditure of the past year was something upward of \$80,000.

—The American Revision Committee have received no compensation for their labors of fourteen years, and they have incurred considerable expense for traveling, printing, and aid and incidentals, that they hope to cover by the surplus received over the actual cost of the memorial volumes which they have ordered from the University presses of Oxford and Cambridge. The memorial edition of the Old Testament is uniform with the edition of the New Testament distributed four years ago. The copies are appropriately inscribed and will be presented to those who have contributed \$25 or \$30 toward the expenses of the revision. Those who have given \$25 will receive the edition bound in two volumes, and the \$30 gift entitles one to an edition bound in Levant morocco in four volumes, the first of which is Genesis to Ruth; the second, Samuel to Esther; the third, the poetical books (Job to the Song of Songs); and the last, the prophetic books (Isaiah to Malachi). A similar four volume edition, without the dedication, will be sold in the bookstores later for \$44.

PLEASANTIES.

"A little nonsense now and then,
Is relished by the wisest men."

—The following item points a moral. Two burglars had ransacked the house and secured every thing of value that could be carried off. While passing through the pantry one of them picked up a piece of cold meat and was about to eat it. "What's that?" said the other, "a rump steak?" "Yes, it is," said the first, "I've forgot what day it is?" "Sure and I had," said Pat, dropping the meat, "it's Friday morning."

—This is a good one: "Pray what do ladies find to think about besides dress and parties?" said a blue-looking army officer who was doing guard duty in Washington for the last seventeen years. The remark was addressed to the assembly, but it was taken up by Miss Cleveland. "They can think of the heroic deeds of our modern army officers," she said, smiling pleasantly. The officer subsided.

—The study of Greek, Latin and higher mathematics does not necessarily preclude a knowledge of geography and the three R's, but among the Annex maidens an unusual deficiency was discovered lately in the rudiments. Two Annex seniors were studying, when one suddenly remarked, "Where is Vesuvius?" The other, with serious, puzzled expression of countenance, responded, impatiently, "Oh, don't ask me! and both resumed the consideration of the reality of a molecule of protoplasm regarded as a result of the combination of realities of the atoms.—*Boston Journal*.

—One of Mr. Lincoln's annoyances was the claims advanced for having first suggested his nomination as President. One of these claimants, who was the editor of a weekly paper published in a little village in Missouri, called at the White House, and was admitted to Mr. Lincoln's presence. He at once commenced stating to Mr. Lincoln that he was the man who first suggested his name for the presidency, and pulling from his pocket an old, worn, faded copy of his paper, exhibited to the President an item on the subject. "Do you really think," said Mr. Lincoln, "that announcement was the occasion of my nomination?" "Certainly," said the editor, "the suggestion was so opportune that it was at once taken up by other papers, and the result was your nomination and election." "Ah, well," said Mr. Lincoln, with a sigh, and assuming a rather gloomy countenance, "I am glad to see you and to know this, but you will have to excuse me, I am just going to the War Department to see Mr. Stanton." "Well," said the editor, "I will walk over with you." The President, with that apt, good nature so characteristic of him, took up his hat and said, "Come along." When they reached the door of the Secretary's office, Mr. Lincoln turned to his companion and said, "I shall have to see Mr. Stanton alone, and you must excuse me." And, taking him by the hand, he continued, "Good-bye. I hope you will feel perfectly easy about having nominated me, don't be troubled about it; I forgive you."

MEMORIAL DAY.

BY MARY B. WINGATE.

Every year our tears we shed
O'er our nation's honored dead;
Plant the flag they loved so well
O'er each grave, its tale to tell;
Deck with flowers the sod;
Pledge anew our vows to God,
That the land they died to save
Ne'er shall hold another slave.
Costly was the price they paid!
Life on freedom's altar laid!
Gladly we a tribute bring:
Spring's fair buds our offering.

As we lay them at their feet,
Token of remembrance sweet,
We recall those years of strife
When the nation gasped for life,
When they suffered, fought and died,
And the traitor bent defied,
As they marched beneath the fold
Of that flag, with courage bold,
As they faced, with hearts of steel,
Grape and shot and cannon peal,
Thought of loved ones at each heart
Nerved each arm to bear its part.
Charging off the deadly foe,
On the march of death they go,
Falling on the battle plain,
Sleeping—ne'er to rise again.

In those fearful prison pens,
See those ranks of ghastly men!
Oh, 'twas cruel thus to die!
With no covering but the sky,
No soft hand with touch of love,
Pointing them to peace above,
None to soothe their dying fears,
Shed o'er their loved ones bitter tears,
Far from home and kindred dust
Sank those weary ones to rest.
In our hearts a wreath we lay
On those graves so far away!

Brother comrades, true and tried!
Hovers ever near your side,
Though unseen, a shadowy host,
They—the loved and early lost;
They—our once brave "boys in blue,"
Sons and brothers, lovers true,
Who in camp, on march or field,
Brave young lives were forced to yield.
Ere ye too shall pass away,
Heed their message of to-day!
"Heed their now, O veterans brave,
"Guard the cause we died to save!"

Father! keep us still in peace!
War and strife forever cease!
For the right the freemen stand,
Guard from ill this blood-bought land!
May we hold this hard-won field,
And till death refuse to yield,
Of recalling what it cost—
Bloody battles won and lost,
Fond hopes blighted, hearts laid low,
Life blood trampled by the foe,
By these graves—our sacred trust—
Pledge we now, O martyred host,
In His name who victory gave
We'll be loyal, true and brave!

BAPTISM OF JEWS IN ROME.

BY THE REV. J. C. STOCKBRIDGE, D. D.

A mission to the Jews living in Rome has been started by the Waldensians. What astonishing changes are wrought in the course of a few years, as the result of the progress of a simpler and truer Christian faith. Jews—Rome—Waldensian: what trains of thought are set in motion by the very mention of these three words. The first, the ancient people of God, but rejectors of the Messiah whom he sent for the salvation of the world. The second, Rome, first Pagan and then nominally Christian. Last of the three, Waldensian, the persecuted, hunted down, and oppressed victims of the Roman Catholic church. Around these cluster what memories!

Long groaning under a fearful burden of political and social disabilities, the Waldensian church seemed well-nigh on the very verge of extinction. But the great Italian revolution of 1848 woke her from her death-like torpor, and she girded herself with new strength. Charles Albert, of Sardinia, no longer held in restraint by Papal power, granted his subjects perfect religious toleration. That was the signal for her to start out on a new career of evangelical work in Italy. When a church enters upon missionary labor, at once she becomes clothed with new power. Then came the triumph of Victor Emmanuel and all Italy was united under one constitution, with the exception of the insignificant territory known as the Pontifical States, of which Rome was the capital and Pius IX. the reigning sovereign. Twenty years ago a distinguished clergyman of Scotland, Rev. J. A. Wylie, LL. D., writing on this subject said: "The sword of Garibaldi, or rather the unseen Power which marched before him, routing armies and making kings flee, added Southern Italy to the magnificent kingdom of Victor Emmanuel. The peninsula now came under that one constitution which contained in its bosom a grant of toleration to the Waldensian church; and now that church is beheld in possession of the whole of Italy as her field of labor. All is given to her, from the Alps to Etna, one wretched spot alone excepted, in the center of Italy, 'where still doth sway the triple tyrant.' Now, surely we may say, began to be fulfilled the prophecy—for so we may venture to style the sublimest ode of England's sublimest poet, Milton, written with the groans of the slaughtered Waldenses ringing in his ears.

"Avenge, O Lord, thy slaughtered saints,
...their martyred blood and ashes sow
O'er all the Italian fields,
...that from these may grow
A hundred fold!"

The end is not yet; nor do we know through what new wondrous evolutions, through what scenes of terror and of mercy, the end may be reached; but it must surely come, and that end is a fully emancipated and purified Italy.

It was the fortune of the writer to be in Rome at about the very same time that Dr. Wylie was there, and he can endorse all the Scotch divine has said about the state of affairs in the imperial city. There was no religious toleration there, the English church was compelled to

hold its service without the gates. Near the mansion in which was my apartment in the Piazza del Popolo was the Porta Romana, and some half a mile beyond the walls, was the humble place of worship of the powerful Church of England, forced to go there because the ecclesiastical authorities would not allow a Protestant edifice to be erected within the city. The little handful of Scotch people in Rome tried, in an unpretending way, to meet in a small, quiet, out-of-the-way room for religious services according to the rites of their Kirk, but they were forbidden thus to assemble. The Americans in like manner were cut off, and it was only because Gen. King, then our Minister Plenipotentiary to Rome, ventured to set apart for a chapel a commodious room in his own hired mansion, over which floated the stars and stripes, and which was thus placed beyond the jurisdiction of His Holiness, that we could meet to worship God according to the dictates of our own consciences.

Rome, at the time referred to, was full of spies. Reflecting upon some things which occurred in my own experience, I have reason to suspect that I came under this mean system of espionage, so thoroughly revolting to the American mind. "Every visitor in Rome," says Dr. Wylie, "is looked after. The police would have no difficulty in telling how any traveler spends any hour of the twenty during his sojourn in the Papal States. I had no sooner hired apartments in Rome," he adds, "than I found that a priest occupied the adjoining bedroom. 'I do not wish to alarm you,' said an Englishman, at whose place of business I called one day, 'but I must tell you that you were followed by the police this morning to my shop; they stood looking in through the glass-door all the while we were talking together.'" One day I encountered in the sitting room of the house where I was staying, a priest who was conversing with my landlady. He eyed me pretty sharply, and—although Heaven forbid that I should be uncharitable—I have little doubt that he was a spy. I remember also I had some trouble in getting back my passport which, for reasons that I have never understood, was visé by the Austrian minister. I certainly was not a subject of the Emperor of Austria, and why his minister should affix his name to my passport is more than I can tell.

With all Italy brought under the sway of one monarch, thoughtful and patriotic Italians could not help asking, "Why should not this insignificant little section of the country, the Papal States, come into the union? From the top of St. Peter's, nearly the whole territory is visible to the naked eye, and yet to annex this small district to united Italy was a matter of no small difficulty. Pope Pius IX. clung to his temporal sovereignty with as much tenacity as any king on the earth, and he proudly disdained to acknowledge himself a subject of Victor Emmanuel. In his famous encyclical letter of December 8, 1864, he claims to be an earthly potentate, with more authority than any monarch in the world. He refused to surrender one acre of his temporalities. 'He ties the popedom forever to the Seven Hills and the see of Rome and condemns the proposition that the pontificate may be transferred to another bishop or another state; and by way of anticipation fulminates excommunication against anybody who shall break the unity of the body by erecting national churches.'" In this encyclical, instead of regarding his temporal kingdoms as numbered, instead of meekly bowing to "manifest destiny," he scornfully rejects the proposal to bring his dominions into united Italy. "As if the spirit of Hildebrand or of Innocent had entered into him, he stands proudly forth, surveying with kindling eye the gathering tempests, and challenging with defiant voice the foes whom he feels himself able to meet and quell."

In the month of October, 1870, less than six years after the issuing of the boastful, arrogant encyclical, the temporal sovereignty of the Pope came, as we believe, forever to an end; and he who had uttered such "great swelling words" found his even before diminutive territory shrunk to the "Leonine City" as it is called, viz., that small section of the city of Rome, within which are St. Peter's and the Vatican with its surroundings. Now perfect toleration reigns in Rome. All the leading denominations of Christendom are represented there by their church edifices. The once persecuted Waldensians, as has already been stated, have their mission in the city. They are preaching "the glorious gospel of the blessed God" to the Jews of the Ghetto, and on a recent Sabbath two of them, converted to the faith of the Lord Jesus, were baptized in their beautiful church. It is said that "the church was crowded by interested spectators, and several clergymen of different denominations took part in the services."

"GO AND TELL JESUS."

Some years ago a Christian lady came to me in great distress, and said, "Sir, I have such a burden on my heart. I am engaged in a boarding-school; there are many pupils, and I know I ought to tell them about the Saviour's love, but I can not. It seems as if a padlock were on my lips; I can not speak of Christ, and it is a burden on me every day."

"Friend, do I understand your case? You love Christ?"

"Yes."
"You want to speak for him?"
"Indeed, I do."
"You can not?"
"Can not say a word."
"And is that a burden to you?"

"Indeed it is."
"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with him."

I saw no more of her for some weeks, but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

I asked her, "How is it with you now?"
"Oh," she said, "I did as you told me. Instead of speaking to man about it I flung the burden on Christ, and it is gone! I can speak for him now. My tongue is unloosed, and I can praise God."

Christian brethren, let us try this more and more. We think of Christ as an Atoner, and we can not thus think of him too much; but I fear many of us have all but forgotten him as "He who baptizeth with the Holy Ghost." We want him as the Baptizer as well as the Atoner. We want him for pardon; let us live on him also for power, and then we shall be full of strength and gladness; we shall move with swifter step and sing with lighter heart, and find in our Master's service a spring and an energy which we have as yet too little known.—Dr. Clemence, London.

COMING HOME.

BY MRS. MARY R. PHILLIPS.

III.

At Suz dynamite news from London met us, and we poor lonely Americans were obliged to hear unqualified approbation heaped upon our loved land. "Home of the brave and the free" we may sing, but surely many a dastardly soul find a home on our free shores. The machinations of the dynamiters are the very consummation of the fiendish plots of the past centuries. Still the agents are so simple any novice may successfully use them. A few cents' worth of different acids in sawdust, earth or anything permitting a proper chemical union—a little spring stayed by a single cord upon which at the opportune moment acid silently drops till the last fiber is severed—then comes the concussion, and enormous buildings are flying in the air, and a deadly work worthy of the prince of darkness is finished. What drafts upon our highest and holiest Christian charity these human fiends from foreign shores make!

Suez is simply the door to the most famous canal in the world, which has brought our foreign field thousands of miles nearer to our own doors. In passing through the canal one is tantalizingly near, on one side, the very cradle of humanity and the holy land with its sacred memories, and, on the other, lie the Egyptian pyramids, monuments of a race that passed away when time was young. As our steamer stopped over night, some of our party went ashore and sat long in the Desert sands looking into the glories of Egypt now gone forever, then down into the heart of the dark continent full of promise and possibilities for the future, rivaling Egypt, in its palmiest days. For the Sun of Righteousness rising there will never go down. Once or twice during the daytime we saw the mirage—lovely lakes of cool water in the burning desert. What a sight to one parched with thirst and lost in that vast stretch of fiery sand.

Four days from Suez we were in Port Said, a little zephyr between Asia and Europe, occidental and oriental customs strangely vying with each other. On the sidewalk French cafés in Parisian style; in the street, wild Arabs trotting their miserable donkeys right into our faces for the children to "hab a ride." They are to Port Said what the divers are to Aden and make a lively break in the monotony of a sea voyage. Here we bade Adia a long loving good-bye. Even the dear old solar hats went down in the hold or overboard—and we prepared for the bracing cold and the civilized life of the temperate zones.

In the Mediterranean, our vessel kept provokingly out of sight of the many isles of historic note and of much natural beauty, that we longed to see, and we watched the blue-waves with their white crests—surely there's no ocean with such matchless blue and white as this. The Bay of Biscay catches its inspiration from its old mother, the Atlantic, and its appeals to the gastric organs were overpowering; and the worst of it was that this was only a prelude to the 3,000 miles between Queenstown and New York. However we were soon steaming up the Thames. The beautiful Thames whose banks cultivation and art have so richly adorned. In a few moments home letters and telegrams were flying from the pilot's boat on to our deck. Little Monroe, who had so touchingly watched his mother on the Calcutta wharf, received one of the first telegrams saying: "Mother died of cholera."—Asiatic cholera!—well may our sanitarians be on the alert if that subtle, deadly foe is due in our ports next summer. With almost manly fortitude the little fellow, who had become dear to us all, bore the heavy tidings, and our tenderest sympathies went out for the motherless boy. This was solitary grief in the heart of one lonely child. But the grim messenger had silenced another beating heart, and all England was in mourning. The Duke of Albany lay in state awaiting the last solemn rites. The Queen wept alone as only mothers weep, and the nation bowed its head. Dynamite had failed in its terrible mission to the common people, but the king of terrors had sent a sure arrow to the heart

of royalty and London was draped in crape, from the House of Parliament to the tip of the cabmen's whips.

The funeral services held in St. Paul's Cathedral were open to all and immense crowds stood in breathless silence as the solemn majestic notes of "The Dead March in Saul" reverberated through every fiber of that vast building and then died away in cadences so soft and sweet that we listened for the rustling of angel wings and voices on the heavenly shore. Indeed it is difficult to imagine anything more sublimely grand and soul lifting than this same "March," on that occasion. The other services were brief, and less impressive than the homage paid to the memory of the dead by the very presence of the multitudes. The hour spent there was one of the few that came to us during our earthly pilgrimage, and has left an impression upon the past of more than earthly significance.

To know London, a lifetime were too short. Such a world in itself—it is commercial, literary and religious—old before our cities were. What terrible lessons in its frightful slums, what blessed ones in its vast works of love and faith, one might learn. There are three places so suggestive of human glory and its worthlessness and so full of England's history, one can not afford to omit them. First, Madame Tussaud's wax works; where kings, queens, and historic characters, for generations past great one by gas light, in the bloom of health and vigor, and through their showman tell of their brilliant reigns, their marvelous careers up to the time when they quietly laid their heads down on the chopping block, or slipped them into the guillotine preparatory to their being placed in the "Chamber of Horrors," just beyond this royal court of life and fashion, when one's blood runs cold, as death in its most ghastly aspect stares him in the face, on every side. Not only has Madame Tussaud laid England under tribute for renowned and notorious persons, but every continent and many islands. From this place go to the Tower where these convenient instruments for dispatching unnecessary mortals are stored away with England's armor, the crown jewels and cells and dungeons dark and cold. Then follow the beheaded crowds and other favored ones to Westminster Abbey where they have been laid away till there is "no more room." As we were walking through this magnificent charnel house our old guide waved his hand to one side, saying, "Over there are heaps and heaps of kings and queens." And we thought, kings and queens once, but "heaps and heaps" now, nothing more. "Oh! how can the spirit of mortal be proud?"

We arrived in London while the dynamite excitement was at fever heat and the custom house officer was morbidly conscientious and would go—"according to strict orders, madam, to the bottom of everything," prefacing each search with "Have you dynamite, tobacco or silver?" "No." "Quite sure you have neither?" "Quite sure"—with an ill disguised smile at the thought of "poor dear missionaries" ever having enough of either to pay to search for it. "Very true, but we have a duty to perform," and "perform" it he did, till we began to wonder just how much dynamite it would take to lift him gently over to another pile of luggage waiting his cold chisel and silver tests. However, it was refreshing to see a conscientious man work, and in due time he gave us a sure "pass," and our days in England were numbered. They had flown away very rapidly, though we saw little of the rush and hurry we Americans enjoy so much. The decorum of thoughtful, efficient middle age prevails everywhere. Truly England is the wise mother and the "States" the rushing, bounding daughter still, and it behooves us to treat her with all merited respect lest we in our ignorance make ourselves ridiculous as so many simply minded tourists do.

"Out on the ocean" again. Queens-ton steamer passengers by hundreds, not a few bare-headed, carrying babies and billabies. "All aboard!" The beautiful shores of the Emerald Isle fading in the distance when—"Oh, my!" Intolerable, unmitigated misery! When will our palatial Atlantic steamers have their cabins above decks, as many between London and Calcutta do? Inestimable blessing to poor sea-sick mortals! Down, down, we went into a beautiful dining saloon, and cozy cabins, flashing with silver, mirrors and glass pendants, which with every roll of the vessel seemed like so much gilded wretchedness, till we envied the steerage passengers notwithstanding their occasional sea baths when the waves were high; for their cabins opened out on to the broad ocean and they had delightful, pure air. Although we had rough weather the storms, icebergs, and dreaded fogs of the Atlantic were mercifully kept from our track. American travelers, from almost every civilized port were among our passengers coming home, making the journey a gala day in comparison with twenty years ago. Ah, fond mothers! you who are keeping your sons and daughters from the India field, fearing the perils of the voyage, remember, sooner or later, they may make it for pleasure, for science, for sordid gain, like thousands of others. Send them for something more enduring!

Few, few are the cloudless days during the journey we are all making, and sorrow and disease find their way to many a cabin on our ship. In one lay a lady in

the prime of life, apparently going home to die—one of New York's gayest daughters who married a wealthy man when only seventeen, and had for years been leading a fashionable life in many of the first European cities. But consumption had marked her for its victim and she was fast learning that "the fashion of this world passeth away." Still not a little of the youthful fire and gaiety glowed in her girlish face, brightened by the fatal hectic flush. Rich silks, furs and laces tumbled carelessly about her cabin, diamonds glittered on her fingers, and ever and anon the pale messenger came very near. The doctor and kind stewardess kept him at bay during the whole of the last night; and although life ebbed very low, she lived to meet her loved mother and only son—a meeting that even strangers could not forget.

Yes, we were all in New York harbor, with hearts full of gratitude to the great Pilot, who had brought us through many sunny seas and kept us in a safe way; and though they were beating fast, as once more we stepped on our native shore, we could not forbear looking over to the shining one where so many of the home loved ones had gone, nor, indeed, back to that foreign shore to which we are bound by the tenderest, holiest ties of twenty swift years. "Home, Sweet Home!" Thrice blessed they who have one on three shores.

"ENOUGH."

I am so weak, dear Lord! I can not stand
One moment without thee,
But oh, the tenderness of thine enfolding!
And oh, the faithfulness of thine upholding!
And oh, the strength of thy right hand!
That strength is enough for me.

I am so needy, Lord! and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies, and fills in overflowing measure,
My least, my greatest need. And so,
Thy grace is enough for me.

It is so sweet to trust thy Word alone.
I do not ask to see
The unrolling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-fulfill is all my own—
Thy Word is enough for me.

The human heart asks love. But now I know
That my heart hath from thee
All real, and full, and marvelous affection;
So, dear, so human! Yet Divine perfection
Thou art, gloriously the mighty glow!
Thy love is enough for me.

There were strange soul depths, restless, vast,
And broad,
Unfathomable as the sea,
An infinite craving for some infinite filling;
But now thy perfect love is perfect stilling;
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me.

—Selected.

THE TOBACCO HABIT.

BY A CONTRIBUTOR.

America's greatest general has been very near death's door in consequence of the tobacco habit. It is well known that the late Senator Hill, of Georgia, who a few years ago was cut off in the prime of his abilities, died from the use of tobacco. A cancer on the tongue was the immediate cause of his death, and the admitted cause of the cancer was tobacco. In many sections there are being brought to light similar cases that have occurred in the practice of reputable physicians. And many cases are known to the people that physicians do not report, which, nevertheless, they have diagnosed as nicotine poisoning.

Cancer is not the only form in which nicotine poisoning is seen. It is seen in diseases of the heart, kidneys, and blood, and is being recognized more and more by well-read physicians as the primary cause of a large class of fatal diseases. We can not say of these cases as we say of a man choked by a piece of beef-steak, that it was accidental. There are physiological reasons for every disease that lift it out of the realm of mere accident. A person who knows that his blood is tainted with scrofula is not surprised if in time he develops some form of scrofulous or tubercular disease. It is expected according to the law of cause and effect. Why not so in the use of tobacco?

According to "Dunglison's Medical Dictionary" and "Sampe's Materia Medica and Therapeutics," tobacco is a violent acronarcotic (a species of vegetable poison), its properties seeming to depend upon a peculiar principle, viz., nicotine. The action of nicotine upon a person unaccustomed to its effects is thus described: "Stupor; numbness; heaviness in the head; desire to vomit, slight at first but afterwards insupportable; a sort of intoxication, stupid air, pupil of the eye dilated; furious or lively delirium, sometimes pain; convulsions of different parts of the body or palsy of the limbs. The pulse is variable, but at first generally strong and full; the breathing is quick, and there is great anxiety and dejection, which, if not speedily relieved soon ends in death." If any who read this have ever seen a boy under the influence of his first cigar you will remember how plainly he showed some of the effects of a general nicotine poisoning.

A person may use this drug as he may any other until the system tolerates what at first it rejected, but it is only toleration, for the poison introduced remains a poison and has poisonous effects. Tobacco is said to be narcotic (having a stupefying effect), sedative (depressing the vital forces), diuretic, emetic, cathartic, and emmenagogue. In other words, it acts upon the brain, the heart, the kidneys, the stomach, the bowels, and the mucous membranes, especially those of the head. Its action on the heart is one of the worst

features of tobacco poisoning. In the opinion of physiologists who have made this a special study the increase of heart disease is in an equal ratio with the increase of the consumption of tobacco. Dr. Decaisne, of France, several years ago observed and described accurately the action of nicotine in producing in many cases a rhythmical intermittency of the beating of the heart. In boys from nine to fifteen he found this "occurring as an effect, and also an aëmic condition of the blood, together with stupidity, indisposition to apply the mind to study, and a predisposition to alcoholic stimulants. The blood is greatly impoverished by tobacco, and in the case of habitual tobacco users the countenance is pale, inspiration is weak, and the heart palpitates on slight exertion."

On the authority of the *Homiletic Monthly* I give the following incident: A wealthy gentleman had been selecting a microscope, using a drop of blood from his finger as a test, and was leaving the office of the optician with a cigar in his mouth, when a professor of microscopy in a medical school locked through the instrument which was still adjusted. After studying the blood carefully a few minutes he remarked that the customer had but a few months to live unless he stopped smoking at once. But he did not stop. A sea voyage undertaken a few weeks later did not recruit wasted energies, and a few months later he died at Paris—his constitution breaking up as the physician said.

This case, like that of Gen. Grant, was an extreme case, but not an accidental one. It was simply the effect of a long continued cause. The tendency is ever in this direction. Does the human race need it? Do the vital powers require this constant depression? Must the flame of life be daily extinguished to a certain extent to support existence? Must a stream of smoke, of steam, of nauseous saliva from the mouth be continually kept up to get through the day with comfort? Let us remember, also, that in this matter the law of God and of nature holds true—the sins of the fathers are visited upon the children.

SAD, BUT TRUE!

It is sad to think that there are many who eagerly respond to any objection that is urged against the perfect credibility and infallible inspiration of the Bible. They instantly leap to the conclusion that those who assail its authority must be right, and its defenders wrong. Their natural sympathies are with the "higher criticism," and other forms of skepticism, simply because their natural sympathies are not with God and his Word.

A gentleman, who professes to be a Christian and claims to be a great reader, came not long ago, in a state of excitement, to a minister, exclaiming, "I have just found a most wonderful book in the library."

"What is it?"
"It is a book by Prof. Robertson Smith, of Scotland, who shows that the laws of Leviticus were unknown to the Jews for a thousand years after Moses, and that Deuteronomy was written at a period much later than his day."

The minister looked at him a moment, and quietly said—

"What is it in you that instantly takes sides against God's Word? You did not inquire whether Prof. Robertson Smith had been utterly refuted and routed, but immediately jumped to the conclusion that he is right."

"I did not know," the man sullenly answered, "that any one had replied to him."

"Just so; you did not know, and you did not care to ask. Now, let me inform you, that Prof. Green, of Princeton, to say nothing of Hengstenberg and others, whose scholarship is so far beyond that of young Smith, that he is unworthy to untie their shoe-latchet, has proved that all of his talk about Leviticus and Deuteronomy is the merest booby."

He is the representative of a large class who eagerly take up with anything that promises to shake the faith of men in the Scriptures. They hope to find the old Book false, because it bears so hard upon them in their unsaved state; and yet, if it were proved false, they would be left in an infinitely more pitiable condition to grope through darkness to an unknown eternity. But he who is brought to bow his proud will at the foot of the Cross, and to accept of pardon as the unmerited gift of God, through Jesus Christ our Lord, can turn to these inspired Scriptures as the unfailing fountain of wisdom, strength and consolation; and the more he resorts to them, the more surely he will see that "holy men of God spake as they were moved by the Holy Ghost."—Rev. James H. Brookes.

CRYSTALS.

"Age is not all decay; it is the ripening, the swelling of the fresh life within, that withers and bursts the husk."—George MacDonald.

The primal duties shine aloft like stars;
The charities that soothe and heal and bless
Are scattered at the feet of man like flowers.
—Wordsworth.

After reading the doctrines of Plato, Socrates or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an Inquiry and a Revelation.—Dr. Joseph Parker.

The mere lapse of time will not advance us in the divine life. We do not ripen, necessarily, because our years fulfill their tale; gray hair and great grace are not separable companions. Time may be wasted as well as improved; we may be perished rather than perfected by the flow of years.—Spurgeon.

The essential thought of Christianity is entire consecration. If any man will come after me let him deny himself, and take up his cross, and follow me," are the words of the Master. They are the words which test the genuineness of any experience, and the honesty of any profession. If the soul hesitates to accept them, there is danger.

Sunday School.

Lesson X.—June 7.

For Questions see Star Quizzes and Lesson Papers.

GOD'S MESSAGE BY HIS SON.

SCRIPTURE LESSON.—Heb. 1:1-8; 2:1-4.

DAILY READINGS.

M. God's message by his Son. Heb. 1:1-8; 2:1-4.
 T. God speaking. Ex. 19:9-23.
 W. A message from Sinai. Ex. 20:1-17.
 T. Christ's preaching. Matt. 7:21-29.
 P. Careful hearing. Luke 8:1-13.
 S. All things by Christ. Col. 1:1-20.
 S. Obedient hearing. Jas. 1:18-27.

GOLDEN TEXT.—How shall we escape, if we neglect so great salvation.—Heb. 2:3.

TOPICS.—The Divine Messenger. Receiving his Message.

TIME. A. D. 62-64.

Topical Treatment.

Connecting Link.—It is not known with certainty who wrote the Epistle to the Hebrews. The present title is very old, dating from the second century. Many of the early Christian scholars ascribed it to Paul, but some held other opinions. It was written for Jewish Christians and aims to show the superiority of the Gospel to the old covenant and faith.

I. The Divine Messenger. God has revealed truth to men through various agencies and in many ways. Sometimes he has spoken to them directly and with an audible voice; sometimes he has come to them in dreams and visions; sometimes he has communicated instruction by means of signs and symbols and figurative representations; and sometimes he has made use of men themselves, and inspired them with messages to their fellow-men, and to men of all succeeding ages. This was, to a great extent, the function of the ancient prophets, whose utterances and revelations form a large portion of the Scriptures of the Old Testament. Truth was not all revealed at once, nor was all truth revealed to one person. The revelation was made in parts from time to time, as circumstances made necessary, and as men were fitted to receive and profit by it. After the close of that period in which the prophets of the old dispensation communicated the divine will to men, there was a period of more than four hundred years during which there was no "open vision," no direct revelation from God to men. The voice of the prophet was not heard in the land. Then came John the Baptist, heralding the coming of the Messiah, of whom the former prophets had given full and definite predictions. In due time Jesus of Nazareth, the Son of God himself, made his advent into the world as the messenger of his Father to men. He was one with the Father, equal in power and wisdom and glory, but he did not think his equality with the Father a prize to be grasped and held by himself for selfish enjoyment. Though being the brightness of his father's glory and the image of his substance, he left the glory that he had with the Father and came to this world to reveal the Father to men more clearly and perfectly than had ever been done before. He took upon himself the form and condition of a servant that he might minister unto the humblest of the children of men, and in his work made known to men the Father as a tender, compassionate, all-merciful parent, yearning over his wayward children and seeking to bless them and save them from their sins and the sad consequences of their own wickedness. Having finished the work that he came to do, he returned to his Father's kingdom and sat down upon the throne with him, in the place of highest honor, at the right hand of the Majesty on high. This was no angelic being, such as had been before sent to this world on errands of love and mercy. To none of them had God ever said, "Thou art my son;" of none of them had he ever said, "And let all the angels of God worship him." And we may be sure that none of them would have worshiped him, had he been less than divine.

In nothing has God so manifested his high regard for humanity as in sending to earth this divine teacher, this revealer of himself to make him known to men, and to give himself as a sacrifice in their behalf. Those to whom such a messenger was sent could have held no insignificant place in his regard and upon them was no ordinary responsibility laid by the character of God's messenger to them.

II. Receiving his Message. Plainly enough, it is of some consequence to us that we receive such a messenger in a manner appropriate to his rank, and in harmony with the importance of his message. He could have been sent on no trivial errand. Only matters of highest concern, of most momentous character, could have occupied his attention and claimed his services. He brought to men the tidings of salvation from sin on conditions so simple and easy that none need be lost. He came not merely to announce this grand possibility but to demonstrate his right and vindicate his authority to announce it. To turn a deaf ear to such a messenger, to give no heed, or but a half-careless attention to him, is evidence alike of ingratitude and meanness of mind, such as every person who aspires to a place among the right minded and honorable ought to shun. We greatly add to our guilt if we do not open wide the door of our hearts to the mes-

senger and receive him with gladness and give most earnest heed to his message. If the word is allowed to slip from our minds, and is not treasured up in an honest heart, it is too often like water spilled upon the ground that can not be gathered up. Under the old dispensation, when angels communicated the divine word to men, none to whom it was made known were held excusable for failing to obey it, but every sin, every transgression, received the punishment due to it. Shall we expect to escape if we neglect the message brought to us by the Son of God himself? He is God's accredited ambassador to us. We can not safely trifle with his message. Let us rather hear and obey with willing hearts, that it may be well with us in the great day of reckoning towards which time is swiftly carrying us.

THOUGHTS AND APPLICATIONS.

- I. Christ is higher than all created beings.
- II. His character should secure attention to his teachings.
- III. By neglect the soul may be lost.

TOPICS FOR FURTHER STUDY.

- I. The authorship of this epistle.
- II. Evidences of Christ's superiority.
- III. Excuses for neglecting the great salvation.

LOOSE AND FAST.

"Young men to the front," is the motto of the day. In great business enterprises, the energy and vigor and push of young blood are eagerly sought, and any young man with character and talent has an undoubted chance. If he does not win, it is usually because he does not choose to do so. But in our churches we do not seem to be alive to the need of utilizing and retaining this element of strength. In our Sunday-schools it should be found in abundance; but the reverse is generally true. Our girls stay longer; but the young men early drop out. There is just reason for apprehension. It is a serious matter. There must be some cause for it. Some important screws certainly are loose, when your buggy rattles badly. Is it neglect? We need to review our work and methods, and see if we can not ascertain the cause of this defect, and then proceed to remedy it at once.

Perhaps they are tired of being addressed as "My dear children"; possibly they have outgrown childish phrases. May-be they have come to think themselves out of place in a "children's school," or a "nursery," and so go out into the world—aye, literally into the world, away from the church, away from God, away from all holy influences, to be hardened in heart, and depraved in soul; victims to greed and gain and lust.

Perhaps they have found that those appointed to teach have shown so little interest in the work, that anything worthy the name of preparation has evidently been omitted. Under such circumstances, not occasionally, but regularly, interest in the lessons could not be expected. Added to this, there may have seemed to be little occasion for their presence. Absence apparently went unnoticed by the superintendent, and everybody seemed too busy with their personal concerns to notice whether or not the young men were present.

Possibly, as they grew older, they found no corresponding change in the teaching material. The lesson sheet at twelve or fourteen years old was precisely the same as now offered, at twenty years of age, the school managers thinking it made no difference, and no apparent regard being paid to their change in grade as pupils.

Possibly it may be even worse. Accustomed to the timid policy of many teachers and superintendents, when dealing with great fundamental doctrines, there may have come into being a skeptical condition, if not an actual infidelity; a weariness of the meaningless platitudes so often heard; a doubt if there be any reality, for men such as they aspire to be, in the religion of Jesus. A want of faithfulness in the teaching in the class and from the desk has, perhaps, led to such a dire result.

Let us call a halt, and change loose to fast. We must hold the young men. The time is not distant, when they will be needed as burden-bearers. Present "pillars in the church" are at any moment liable to be removed. Other timber must take their places. The church needs the strength now. The future can only be assured by utilizing this element of strength. Shall it be done? Loose, or fast? Which?—Baptist Supl.

The influence of a good wide-awake Sunday-school is not limited to its own members or neighborhood. Transient visitors may gain suggestions or inspiration which will tell for good in regions far remote. The Union Park Sunday-school, of Chicago, records visitors during the past year from Europe, China, Australia, the islands of the sea, and from nearly every considerable city in the United States. It is well to do all things as if in the presence of company. The Master of the work never fails to look in upon the school, however far removed it may be from chance visitors. Let us do our work as if in his sight.—Selected.

The pleasures of sense are puddle-water; spiritual delights are rock-water, so pure, so clear, refreshing, rivers of pleasure.—Matthew Henry.

Missions.

THE HOUR AND THE DUTY.

The months I have devoted to the observation of the missions have strengthened my confidence in the work, and confirmed my conviction that it is the work of God and the glory of the period in which we live. It is an honor and a joy to live in an age when prophecy, of the most grand and exalted character, is ripe for its fulfillment; when the harvester treads upon the heels of the ploughman; and the interval is abolished between the work of the sower and the work of him who binds and gathers up the sheaves. We have no longer to wait for the vision; for hope is changed into realization, and faith has become sight.

In such an hour, O man of wealth, to whom God has entrusted great possessions to be used for him! O man of slender means, and widow of two mites! O young minister toiling in a little and unfruitful field, which some neighboring pastor could easily add to his charge! O youth and maiden, whose minds are becoming broadened by education, and who have before you a lifetime of consecrated service,—solemnly consider what the Master requires of each of you in the present emergency. Is it that you should dwell in celled houses, while the ark of God is under curtains? Is it that you should feast at the carnival of spiritual bread, while tens of thousands die of famine? Is it that you should feed a couple of kids in the rich valleys, while the mountains are covered with sheep having no shepherd? Is it that you should grow great and strong in intellect, and that your fame should sparkle among the constellations of this world's firmament, while choice diamonds that might shine gloriously in the crown of Immanuel are left unsought in the quarries of heathenism and superstition? Is it not that you should devote to this work, more generously than ever, your wealth, your savings, your personal influence, your expanded intellects and cultivated talents,—yes, and perhaps yourselves?—From *Samble's in Mission Fields*, by Rev. S. F. Smith, D. D.

"BUT I AM A CHRISTIAN NOW." The Rev. Mr. Craven, a missionary in Lucknow, India, wrote a letter to a certain Sabbath school in America, and among other good things in it he paid a compliment to the boys in the mission school in Lucknow.

A rich heather merchant told Mr. Craven one day that he liked to get his clerks from the mission school because they were honest and truthful; and a railroad man told him there was one thing about Christian boys that he liked—you could trust them.

One day a boy came to Mr. Craven and said: "Here is a dollar and fifty cents; it is all the money I have. I stole two dollars and fifty cents from you once, but I am a Christian now, and I want to bring it back."

It has been already noticed that the Free Church of Scotland had made arrangements to establish a new mission in Palestine, and that they had fixed up Tiberias as a suitable headquarters. It now appears that the United Presbyterian Church of Scotland has offered \$12,000 for the establishment of another mission in the Holy Land, and that the management of the same has been undertaken by the English Presbyterian Church. The site for the headquarters of the mission has not yet been agreed upon.

The United Presbyterian missions in Egypt report much success among the Mohammedans. The report to the General Assembly says: "Every year many children in the schools are Mohammedans. In 1882 over 500 Moslems were in our schools. In 1883 there have been 536 pupils from the children of Islam. During the existence of the missions 49 persons of Moslem birth have been baptized. Of the 49 there have been 32 ex-slaves, who had been brought from the Sudan; the remaining 17 were native Egyptians."—Sel.

A missionary should be a practical working man, who is assured in his own mind that he is called of God to preach the Gospel. Two qualifications are essential. One is practical common sense; the other, good-natured piety. The practical common sense will enable the missionary to adapt himself to all the phases of the work. Piety is essential, without any question, and good-natured piety will help him to get on pleasantly with his associates.—Rev. S. B. Partridge, in the *Kansas Baptist*.

"Oh no, we can't do any better than we are doing." That is what a chorus of elders and deacons said about increasing the mission work of a Hudson River church. The women heard and went to work, and the result was that as much was raised for missions in one quarter as the church had secured before in an entire year. So it seems that not only can some things be done as well as others, but a good deal better. Try is a good verb—none better.—Sel.

Significant if true. It is stated that a Christian merchant of Philadelphia, in conversation with Dr. Arthur Mitchell of New York, declared that, while interest in foreign missions is increasing among women, it is not among men, because of the increasing conviction that the health can and will be saved without the Gospel. Does this account for the falling off of \$28,000 in the receipts of the American Board?—Sel.

Eight natives of New Guinea have recently been ordained to preach the gospel to their countrymen. The acquisition of New Guinea by Great Britain has put more responsibility upon the missionary societies laboring on the island. The outlook for missions is encouraging.

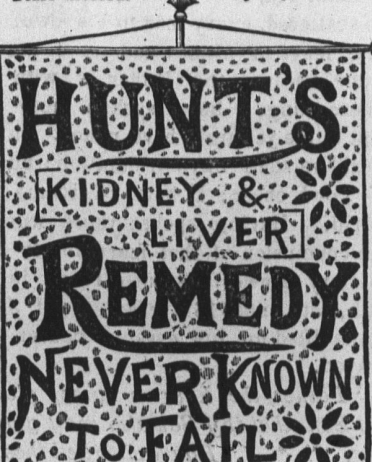
At Umbwalla, Kaffaria, the late Rev. Tiyo Soga, sixteen years ago, had gathered 43 children as the nucleus of a church. To-day the congregation is represented by 652 members, and 170 waiting for baptism.

The annual increase of adult converts to the four Free Church missions in Livingstonia, Africa, is 400 or more than the average congregation in this country.

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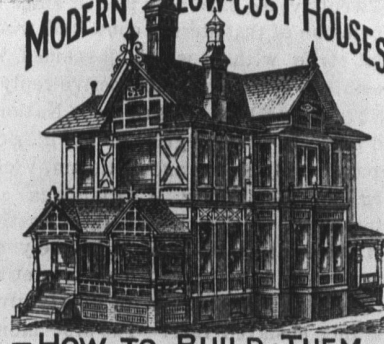
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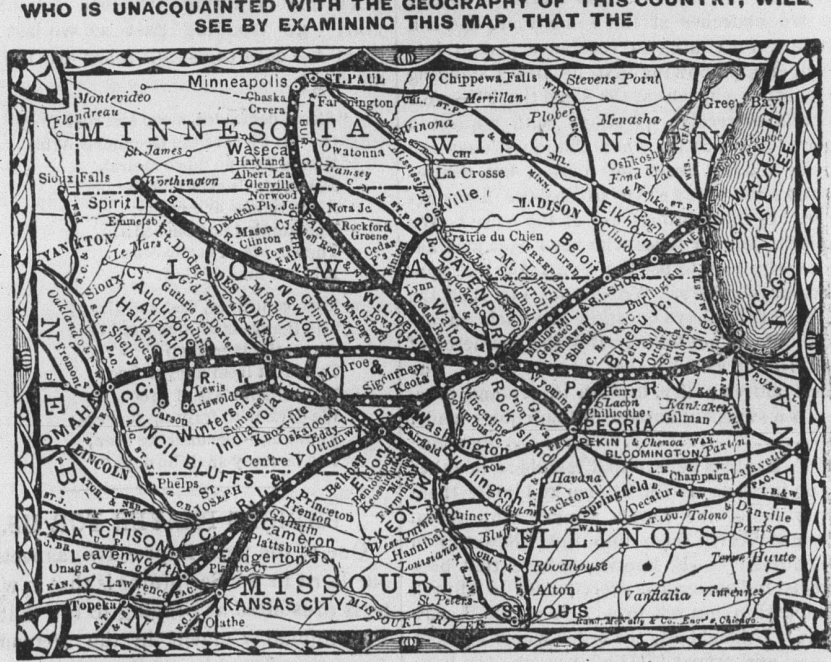
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The Morning Star.

THURSDAY, MAY 28, 1885.

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All communications designed for publication should be directed to Editor THE MORNING STAR, 107 N. H. Street, Boston. Contributors please write on one side only of their paper and never fold it preparatory to mailing. Full name and address must be given, not necessarily for publication. Manuscripts can not be returned unless stamps are enclosed. Articles are not paid for unless an understanding to that effect is had beforehand.

NOTES.

Our Yearly Meetings are beginning their sessions. May our Father's smile rest upon all their gatherings and his Spirit guide in all their discussions and doings. May the sessions of this spring be overruled to the great good of all the churches. We pray for a renewal of zeal everywhere, and of those other glorious gifts, in adequate measure, of knowledge and grace.

In a private letter from the editor of the *Sabbath Memorial*, of London, England, written during the recent anniversary of the Baptist Missionary Society and the Baptist Union, the author says:—"British Baptists never appeared more prosperous than now. Their future ought to be more and more glorious."

The programme of Bates College Commencement will be found in another column.

Professor Dudley's call last week for educational funds is followed this week by Dr. Butler's word to the same effect. Let not these reminders by the "watchmen" be in vain. We must care for our theological schools as being the West Point and Annapolis of our ministerial service. If we want well-equipped ministers to succeed those who are passing away, our theological schools must be constantly remembered in our contributions.

Rev. J. P. Hewes says in the *Free Baptist*: "I am told that there are seven students in the college (Hillsdale) who expect to devote themselves to missions."

Instead of "Benjamin" in the editorial on Baptist History in our issue for May 14, read *Benjamin* Corps.

By the time this paper is in the hands of our readers the work of excavating for the basement of our new Establishment building in Boston (Shawmut Ave., near Rutland St.) will probably be done and the masons, it is expected, will be at work. The next meeting of the Board, about the middle of September, is planned to take place in the new quarters.

Our location is highly spoken of by gentlemen in Boston who are acquainted with all localities in the city. The surroundings and prospective increase of the value of property are all that could be reasonably asked for. Our place is distant from the depots in the eastern part of the city about a twenty-minute ride on the horse-car, while from the western depots it can be reached just about as readily as the present location in Dover from the Boston and Maine depot, i. e., in eight or ten minutes. We shall be situated near Blackstone Park, facing which is the Conservatory of Music, and also a Government post-office, where all our papers, books, etc., are to be mailed. That part of the city is very generally occupied by private residences, but business will work out in that direction quite as rapidly as in others, probably more so. It certainly means much less expense to the Establishment to locate at the point selected instead of further down town, and there are good reasons for believing that our business (so far as it depends at all on its precise locality in a place) will gain rather than lose by the situation determined upon.

Question: "When a minister leaves the pastorate of a church of which he is a member and goes to another church and another Y. M., and takes the charge of a church, can he unite with the church to which he goes without a letter from the church he has left? Can a minister belong to two churches at the same time, and is it proper for a church to receive a person into membership knowing that he has a standing in another church at the same time?"

We sometimes receive questions with request to answer in the STAR, when the questioner can not be in doubt about the matter, but desires to make use of the STAR to chastise a wrong-doer. Is this a proper use of the STAR? We prefer to answer those who need light and not those who seek to use the STAR for the punishment of others. We do not say that the author of the above question has such an object. We do not know. But the character of the question asked makes us suspicious. Our whole church polity, in both theory and practice, is a sufficient answer to the inquiry made.

Question: "If F. Baptists believe that members of other denominations are Christians, and invite them to partake of the Lord's Supper with them, why not receive them into full fellowship in the church?"

F. Baptists believe that baptism is indispensably prerequisite to church membership, but not to a seat at the Lord's Table. Undoubtedly the order which is most natural and proper is (1) conversion, (2) baptism, (3) church-membership, (4) the Lord's Supper. But there is a law of the spirit which is more binding than the duty to insist upon such an order. F. Baptists can not conscientiously receive to the church any save immersed (i. e. baptized) Christians; but at the same time they do not feel authorized to deny the Supper to any Christian who believes fully that he has obeyed the Lord in all things, including baptism. We are Baptists in that we hold that as a formal thing the only truly Christian church is one composed of immersed believers. But we are also "open communion" Baptists in that we dare not limit the right to the Supper to ourselves alone. It is the Lord's Table, and no one who believes himself to have followed the Lord in all his requirements can be refused a place thereat. He has a right there. It is his duty to obey the Lord in this, as he believes he has in other respects.

Mrs. Perkins, wife of Rev. C. S. Perkins, of Boston, is very seriously ill. She has not been well for a long time and her present condition alarms her husband and family greatly. This word will be sufficient to evoke many fervent prayers in her behalf from numerous friends especially in Maine, Massachusetts, and Rhode Island. Perchance God will hear prayer for her and raise her up again to love and friendship and labor in Christian service. We will trust so.

MEMORIAL DAY.

Twenty years have now passed since the conclusion of that sternly contested fratricidal strife without which it seemed impossible to establish an affirmative reply to the great question, "Are we a Nation?" and preserve the integrity of our glorious Republic. By Shiloh and Antietam, Vicksburg and Gettysburg, Chattanooga and Petersburg, the Union and the Constitution were preserved and, a Divinely appointed result, not intended by men at the outset, the priceless boon of liberty given to a long enslaved race. The first month after the close of hostilities saw the issuing of an amnesty proclamation on the basis of which, and subsequent acts, the people of the North and the South became once more one legally and by mutual recognition. Little by little, how much has been done toward repairing the damage caused by War, and fitting the Freedman for citizenship, and profiting by the good which has grown out of evil, is known to all in varying degrees.

The gradual return of the old friendly and fraternal spirit between the North and the South, nay, the growth of a spirit better than the old spirit, as the conditions are more favorable, is a thing over which we especially rejoice and in which we find the happiest augury of our national future. Old foes meet to-day as they never met before the war, when Slavery poisoned their friendships. The Society of the Army of the Potomac assembled in Baltimore not long since, and, being made aware of the presence of some ex-Confederates in the city, gave a reception to the Robert E. Lee Camp of Confederate States Veterans, "who came clad in gray to meet, in peaceful cordiality and congratulation, the representatives of the army by which they were beaten in war twenty years ago." Speeches were made whose harmony must have been recognized in Heaven. Said one of the old Army of the Potomac, "I believe our friends would not restore slavery if they could." "No! no!" was the quick response of the veterans in gray. And Colonel Marshall of General Lee's staff said: "Gentlemen of the Army of the Potomac, in 1865 we surrendered to you our swords at Appomattox; to-day we surrender to you our hearts. We gladly meet you to-day and join in your reunion. There are soldiers in the Army of the Potomac who still have bottled up their wrath, and not a few of us who have not been altogether reconstructed. In time we will be able to teach them that 'peace has her victories no less than war.'" Said a daily paper: "There was no false note in the whole proceeding, but evident sincerity, satisfaction and fraternity. Perhaps there are those who will think it a false note that there was such a meeting at all, but probably they were not soldiers." Resentments and hatreds are not immortal. The better spirit will ultimately prevail, as it did in that significant Baltimore assembly.

Memorial Day is at hand again with all its profound significance and sacred associations especially to the remainder of that generation whose days began before or during the war. The tendency of late years to make this sacred season a mere holiday is justly deplored. It is in no sense a time for merriment. The day is consecrated to deeper emotions. The patriotic dead are reverently and tearfully remembered—they whose precious blood has made holier than ever before the very ground we tread. It is a day of thanksgiving indeed, yet tempered by grief; a day of joy, but subdued by sorrow. Let it be observed with suitable dignity "in accordance with the memories and with the sacrifices that make his observance a duty to so many." Ah, what faces, long vanished, reappear to look once more into ours with the old remembered light! What many forms, "unseen for many a year," go trooping past as we last saw them beneath the sunlit folds of the dear old flag!

"Sleep, comrades, sleep and rest
On this field of the Grounded Arms
Where foes no more molest,
Nor sentry's shot alarms!
All is repose and peace;
Untrampled lies the dead;
The shouts of battle cease;
It is the time of God.
Rest, comrades, rest and sleep!
The thoughts of men shall be
As sentinels to keep
Your rest from danger free;
Your silent tents of green
We deck with fragrant flowers;
Yours has the suffering been,
The memory shall be ours."

CHRIST'S PRAYER FOR US.

One of the most impressive aspects of our Lord in the Scriptures is that in which he is presented as praying to the Father. The human element in the person of Jesus thus found its sublimest expression. We have several instances in which the contents of his prayers have been preserved. Twice he gave thanks to the Father. See Luke 10: 21 and John 11: 41, 42. How expressive of a sweet and perfect trust also are both of these brief utterances. Again, there is the thrice repeated prayer in Gethsemane, thrilling the hearts of all men to whom it is made known, unless their hearts are like stone within them. See Matthew 26: 39, 42, 44. Again, we have the touching petition for his executioners as he hung upon the cross. Luke 23: 34. There are also those other two thrilling utterances of the spirit's intense passion and meek resignation, found in Matthew 27: 46 and Luke 23: 46.

But by far the longest of the recorded prayers of Jesus is the wonderful one found only in the 17th chapter of John. It was uttered in Jerusalem on the evening preceding the Crucifixion, soon after the Passover had been eaten and the Memorial Supper instituted, and just before our Lord and the Eleven crossed the brook Kedron on their way to the Garden

of Gethsemane. "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Having spoken these words—the conclusion of that marvelously consolatory farewell discourse found in the 14th, 15th, and 16th chapters of John, Jesus lifted up his eyes to heaven and prayed.

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." * * * "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." But his heart was burdened for his beloved followers, and soon, with deep and pathetic yearning, he prayed for them. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." * * * "Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." * * * "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Further on the Saviour's mind passed from the little band by his side, and contemplated in the same prayer all the multitude of those who, in the coming years and ages, should receive him. "Neither pray I for these alone, but for them also which shall believe on me through their word."

Here let us pause before the affecting vision of Jesus pleading for us as he did for his first disciples: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The vision is profoundly impressive to the heart that can feel its significance. Touching those who stood near him then, we know that his prayer was fully answered. One by one, life's work and trials ended, they all at length passed into Heaven and found glad residence in those mansions of which he had told them. Whether as touching him who writes these lines and them who read them, this prayer will be answered, God knows. As much has been done, and will be done, for us as for them. The Holy Spirit is as freely operative for us as ever for John and James and Peter. If we are not kept from the destroying evil, it will be because we yield ourselves willing victims—as the drunkard to his drink, or as the simple one in the Proverbs going "like an ox to the slaughter," in "the way to hell," leading "down to the chambers of death."

THE REVISED BIBLE.

On Thursday of last week, the 21st inst., according to previous announcement, was published in this country, two days after its appearance in England, the new Revision of the Old Testament. The Revised New Testament was published just four years ago. The appearance now of the Revised Old Testament completes the entire Bible as revised for English-speaking peoples by as able and respectable a body of Biblical scholars as could be organized for the purpose.

The Protestant canon of the Old Testament is to be traced to the prophet Ezra about four hundred years B. C. The Greek and Roman churches have added the so-called Apocryphal books to their canon. The books of the Old Testament were originally written in Hebrew, with the exception of parts of Daniel, Ezra, and Jeremiah, which were composed in the Chaldee, the Chaldee and the Hebrew being "sister dialects of a great family of languages—the Semitic." Besides the Targums or Chaldee Paraphrases of the Old Testament, made for the Jews after their return from the Captivity, and the famous *Septuagint* translation into Greek, made at Alexandria about 280 B. C., "the popular Bible of the Apostles' times," there has, as a matter of course, been a large number of versions into various languages. There were several translations into Greek in the second century after Christ. The *Peshito*, or Syriac version, followed. The *Vulgate*, or Latin version, was produced by Jerome in the fifth century. For the possession of the New Testament Scriptures the Church to-day relies upon (1) MS. copies of the originals, there being over 1,700 in existence, (2) ancient versions from the original Greek into various languages, and (3) quotations from the Scriptures which occur so abundantly in the preserved writings of the Church Fathers.

The history of the English Bible is usually said to begin with Wycliffe's translation of the New Testament (1380), to which, by other hands, was subsequently added the translation of both the Old Testament and the Apocrypha. The whole work, called the "Wycliffe Bible," formed for a century and a half England's only Bible. Then came Tyndale's translation, and the "Bishops'" the "Geneva," and the "Douay" (Roman Catholic) versions. Our familiar King James' version appeared in 1611. It is our "Authorized Version" and will of course remain such until supplanted either by the new Revision or some later version or revision. During the last two hundred years, upwards of two hundred versions of the whole or parts of the Bible

have been offered to the public, but none of them have ever gained much popularity. What will be the fate of the Canterbury Revision, produced with so much scholarship and care, remains to be seen. It is, however, beyond all question true that the Revised New Testament is a more accurate, and for our times a much clearer, translation of the original Greek than the Authorized Version. And we can not doubt that critical study will induce an equally favorable judgment of the Revised Old Testament.

The history of this Revision is briefly as follows. The Convocation of Canterbury, "the mother church of Anglo-Saxon Christendom," on the 10th of February, 1870, adopted a resolution, introduced by the late Bishop Wilberforce, for the appointment of a committee to consider the desirability of a revision of the Scriptures. In May following, it was decided to undertake a revision and two companies were organized—one for the Old Testament and one for the New. The companies as finally composed were made up of representative scholars of various denominations. An American Committee, to cooperate with the British Revisers, was organized December 7, 1871. Under this arrangement, as we have noted, four years ago appeared the Revised New Testament, to which is now added the Old Testament. Dr. Schaff, President of the American Committee, said last week of the work just completed: "The Convocation of Canterbury will meet on Tuesday and, I presume, will appoint a committee to report on whether or not it should be adopted. If they adopt it they will authorize its use, but an order from the Queen will be necessary to make it the authorized version of England. The religious bodies on this side can act on it whenever they please, but the general public will decide upon its adoption here. I believe that it will be accepted as the best possible revision. We have made no great changes. I do not look for as large a sale for it as the New Testament has had."

Some of our readers have probably already obtained copies of the Revision. We append the following notes of changes which may serve to all as samples of the work of the Committee.

There are a large number of words that have undergone an entire change in meaning since the version of 1611; as, besom (Is. 14: 23) for broom; bewray (Is. 16: 3) for betray; cracknel (1 Kings 14: 3) for cake; despite (Ezek. 26: 6) for reproachful contempt; handywork (Ps. 19: 1) for workmanship; leasing (Ps. 4: 2) for lying; neesing (Job 41: 18) for sneezing; wimple (Is. 3: 22) for neck covering, shawl. There are numerous renderings which are declared to be incorrect by all lexicons and commentaries of a critical character; as, apothecary (Ex. 30: 25) for perfume; bitter (Is. 14: 23) for porcupine; dregs (Is. 51: 17) for bowl; galleries (Cant. 7: 5) for curls of hair; mules (Gen. 36: 24) for warm springs; thick clay (Hab. 2: 6) for pledges; unicorn (Num. 23: 22) for wild ox.

There are also numerous inaccuracies of rendering; as, "My goodness extendeth not to thee" (Ps. 16: 2) for "I have no good beyond thee"; "Dead things are formed from under the waters" (Job 26: 5) for "The dead tremble beneath the waters"; "All that make sluices and ponds for fish" (Ps. 19: 10) for "All that work for hire are sad at heart."

In the first chapter of Genesis the putting of each day's work in a separate paragraph aids the common reader. In 4: 23 the song of Lamech is made more intelligible by making the second couplet read,

"For I have slain a man for wounding me,
And a young man for bruising me."

Job 1: 5 (also 11, and 2: 5, 9), "cursed God" is rendered "renounced God." In 3: 8, the change of "mourning" into "Leviathan" (the marginal reading of A. V.) is demanded by idiom. In 5: 7, the reasoning of Eliphaz is sadly perplexed in the A. V. by making him say "Although affliction cometh not, etc., yet man is born to trouble, etc.," whereas what he says is really as the Revision gives it:

"For affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
But man is born to trouble,
As the sparks fly upward."

The Psalms are divided into five books, the last four beginning respectively at Psalms 42, 63, 90, and 107. In Ps. 8: 5 man is said "to have been made a little lower than God," which exactly conforms to the Hebrew. The A. V.'s "lower than the angels" was taken indirectly from the LXX.

In Prov. 14: 9 the A. V. reads, "Fools make a mock at sin, but among the righteous there is sin." The Revision has it, "The foolish scorn the gift offering; but among the upright there is good will."

In Ecc. 5: 14, we have for "All is vanity and vexation of spirit," "All is vanity and striving after wind."

For these changes, as samples, we are indebted to "A Companion of the Revised Old Testament" by Talbot W. Chambers, one of the American Revisers, an excellent book recently published by Funk and Wagnalls, 10 and 12 Dey street, New York.

FILTHY NEWSPAPERS.

The danger of a moral deterioration of the American press is real and constant. Secular journalism especially will deteriorate if the people allow it to do so and as rapidly as they themselves shall determine. The duty of all Christians and clean minded people in general is plain enough. Some time ago the *Christian Union* had some excellent remarks on this subject, from which we take the following:—

The stone of stumbling over which journalism falls into the mire is the question, What is news? "A newspaper must publish the news," says your journalistic philosopher. "The news," says the phi-

losopher of the counting-room. "is anything that will sell the paper." It is through the operation of these two maxims that the press becomes the devil's engine. * * * It is said that the newspaper must print all the news—must furnish a mirror of the life of the community. To this it may be answered, first, that it is no more good journalism to print everything than it is good art to paint everything. The artist must select his subjects, and so must the journalist. In point of fact the journalist does select, as we have said. He does not print a thousandth part of the things that happen. He picks out what he will print. The present indictment is, that out of the multitude of things printable he chooses so much that is not fit to print. * * * What is the cure for this curse? Obviously, it is not to be found in legislation, nor in any methods of organized reform. The true remedy is much simpler and more effective than any legal or social nostrums that the wit of man could devise. It consists in the refusal, on the part of good citizens, to patronize those journals which thus array themselves against public morality. Every buyer of a newspaper which is addicted to such practices is the aider and abettor of every iniquity. A firm and indignant refusal to permit these vile sheets upon his premises, or to have any kind of dealings with them, is the plain duty of every decent man. A contribution of two or three cents a day toward the corruption of the public morals is not much, it is true, but if there are enough contributors the work can be successfully prosecuted. Respectable Christian men are contributing millions of dollars annually for this purpose. They ought to stop it at once. Let them say to the purveyors of filth and scandal: "You wish to make your paper acceptable to the criminal and vicious classes. Very well. Get your patronage from those classes. Make your bed in the gutter, and lie in it. Do not come to us for countenance or support. Neither as subscribers nor as advertisers will we give our money to aid in scattering the seeds of impurity and mischief. Millions for intelligence, but not one cent for scandal!"

BRIEFS.

"The New South."—In a recent pamphlet Carl Schurz discusses "The New South." Twice since the war, once in 1865 and again last winter, he has traveled through nearly all the Southern States with the direct purpose of ascertaining the condition of affairs in that section. He says that he has improved his opportunities of inquiry and observation to the best of his ability, "not to verify the correctness of preconceived notions, but to gain, by impartial investigation, a true view of things." On the whole it is a very hopeful view to which his conclusions lead him. In order to show the contrast between new and twenty years ago, he reviews concisely the developments which have brought about the change. Regarding some of the results of the reconstruction measures he yet hardly sees how human wisdom could have avoided them or other equally harmful ones. Regarding also the Ku Klux doings and others of the same import he yet fails to see how we could expect men in their circumstance to fail to take vigorous measures to protect themselves from the rule of ignorance which was set up by the reconstruction policy of the government. Passing from the reconstruction period he finds that the Southern people have gone to work and that both blacks and whites are settling into their new relationship and that good-will and prosperity are getting to be the rule in the land. Another characteristic which he notes is the next to complete loyalty of the South. With slavery, the cause of disloyalty and secession has been removed. "Now for the first time there is nowhere such a wish, or such a thought, or such a speculation." The political attitude of the South he discusses at considerable length, and with many others associated with him in politics he thinks the political atmosphere of that section has been much cleared up by the last election. The little bugbear of the "solid South" will soon disintegrate and then there will be no bugbear at all. Just how much of his hopeful conclusions are due to sound observation and judgment and how much to the present state of the political atmosphere which envelops him we of course are unable to say. We trust that the "New South" is in as hopeful a condition as he represents.

The Civil Service.—The Civil Service Reform bill is being disappointingly tossed and buffeted in the turbulent seas of the new Administration. The President is reported to complain with some bitterness of the deception that is practiced upon him respecting the character of occupants of offices and candidates therefor. The nature of many appointments thus far made, together with the President's bewilderment and evident disgust, indicate one of the disadvantages that attend the elevation of a man to the Presidency who has but a comparatively slight knowledge of the details of national affairs and of notorious politicians of all stripes. The bombardment which the Chief Executive suffers from Democratic batteries is doubtless severe. He is said to have been recently visited by an Ohio Congressman who wore a straw hat. To the President's remark that he had invested early in the law, "I didn't want to be considered as slow in making the necessary change." The President is said to have acknowledged the point by a faint smile. This amusing bit, whether true or not, may undoubtedly be accepted as correctly indicating the pressure under which Cleveland groans and in yielding to which he lets it appear more and more that ultimately "the victors" will get all "the spoils" that are worth fighting for. As an independent religious journal we have, as a rule, nothing to say respecting individual appointments, save as they have a bearing upon the accepted principles of Civil Service Reform. Cleveland began to run well in this respect, but somebody is hindering him. The air is full of rumors respecting the great body of Republican officials yet in office. They have some reason for trembling but must wait to see what the morrow will bring forth.

Temperance Instruction.—The upper branch of the Massachusetts Legislature has considered the past week the enactment of a law requiring in all public schools in that State sufficient instruction in physiology to point out the physical dangers of intemperance. This is a capital idea, and one it is to be hoped that will not be lost sight of. Early instruction in temperance will certainly prove as useful to the rising generation as a knowledge of syntax, or geography, or of any other branch of instruction that may be furnished. There is no doubt that a large percentage of intemperance is the result of pure and simple ignorance of its sure effects. Let the young at least start with a full understanding of the danger ahead to all who in any way indulge in intemperate habits. Put them in possession of the facts that have long been established and which every creditable physiology teaches. There is much ornamental instruction that has found a place in the

larger number of schools which can very profitably be set aside to make room for so sensible and serviceable a branch of study as this. And the teacher who will take the pains to teach it intelligently and interestingly will do his pupils and the community in which they live a more lasting service than he could though he loaded them up to their chins with all the names of the crooked rivers in Europe and the capitals of every state or nation the geography mentions. The upper branch of the Massachusetts Legislature has, in fact, hit on a notable idea of good promise.

Not Protected by the Angels.—Senator Vest, of Missouri, has recently been recalling some facts in connection with the Mormons when they had their headquarters in Gallatin, in that State. Having made themselves offensive to the State authorities, they were forced to leave it. "A curious commentary," says Senator Vest, "on the operations of the human mind came recently to my attention in connection with the affair. There is a man living at Chillicothe, Ohio, a well-known merchant, who was with the Mormons at Gallatin. He told me that Smith and Young gathered the women in the inside of the Temple. The men all got outside or on the walls, and were instructed to kneel in prayer. The prophets told them that there was no danger whatever, as the angels of the Lord would come down and sweep the Missourians off the face of the earth. Well, General Clarke, not having any fear of angels, surrounded the Temple, and scooped them all in as captives. It was the failure of the angels to come to the rescue that persuaded the Chillicothe man that Smith and Young were false prophets, and he left the Mormons soon after. But no longer ago than last year he argued with me at some length the genuineness and authenticity of the Mormon Bible as a revelation from Duty."

Fagging.—The word has its more special application to English schools and refers to a long existing custom of compelling a scholar in a lower "form" to render menial service to one in a higher. More generally, it expresses the wretched practice on the part of the older students of a school or college of bullying smaller boys. How terrible the discipline sometimes is, will be remembered by those who recall the mental agonies of poor Cowper in his early school days. A recent instance of the barbarous practice of fagging or, as we call it in this country, "hazing," occurred recently at King's College, England. A bright sensitive little fellow of twelve years of age was suddenly taken ill. The cause of his sickness, spinal trouble, was traced to blows received from twelve large boys who, taking their stand in the corridor, forced him to run the gauntlet, each one of the twelve inflicting a severe blow on his back as the frightened lad passed his brutal persecutors. As the result of this abominable treatment, the boy died. It is hardly possible to conceive any punishment which ought not to be dealt out upon the thoughtless rascals who were the occasion of sending to his grave, so prematurely, one of their own school companions.

The "May Anniversaries" occur in Boston this week. Divers religious, philanthropic, etc., bodies meet to transact business, listen to reports and addresses, and lay the lines for another year. The A. B. C. F. M., the New West Education Commission, the Boston Y. M. C. A., and various other organizations held gatherings on the Sabbath. The Congregationalists, the Unitarians, the Union Mutual Association, the New England Woman Suffrage Association, the American Peace Society, the Mass. Temperance Alliance, the Perkins Institution for the Blind (Commencement exercises), the New England Moral Reform Society, the Universalists, the American Tract Society, the Woman's Centenary Association, are some of the numerous bodies that figure in the bewildering programme. We wish them all harmony and prosperity.

The *Christian at Work* thinks that "a revision of the Revision will be necessary to make it acceptable to the great reading public who, and not the scholars of the country, are the real jurors in the trial." This by many has been regarded as not improvable from the very beginning. But we are inclined to the opinion that the tastes and preferences of "the great reading public" are less reliable as to what constitutes an accurate translation than the critical judgment of conscientious scholars. Yet we are fully as democratic as the most of our contemporaries.

The Grand Jury of Hampden Co., Mass., found two indictments last week against the Boston and Albany Railroad Company for running trains on Sunday, on complaint of various individuals. Friends of the Sabbath will do their duty better by instituting such complaints where called for, than by thoughtlessly encouraging desecration of the Lord's day by riding on Sunday trains. We are in danger of becoming so familiar with the face of this evil as first to endure and then embrace it.

The Committee having in charge the raising of the money yet needed to build a suitable pedestal for the colossal statue of "Liberty Enlightening the World," which is to be reared in New York harbor, have caused to be made some miniature copies of the statue, which are being sent to persons subscribing \$1.00 each for the pedestal fund. All subscribers for statuettes should be addressed to Richard Butler, Secretary, 33 Mercer Street, New York City.

Charitable and reformatory institutions in New York, under the control of the Roman Catholics, receive from the State and city treasuries not far from \$940,000 a year. Similar institutions managed by Protestant and Jewish societies receive about \$350,000. A few non-sectarian societies receive about \$220,000. The amount paid to the Romanists, it will be seen, is almost twice as much as is paid to all the other organizations combined.

The *Gospel in All Lands*, hitherto conducted as an un denominational publication, has been purchased by the Missionary Society of the Methodist Church and is hereafter to be conducted "in its interest and for its benefit." It will continue under the able editorial charge of the Rev. E. R. Smith, and while devoted especially to Methodist mission work will give information respecting other fields.

Mr. Gladstone spoke keenly but wisely when in the course of a recent speech he said: "It is not without deep pain and regret that I have seen the change in the attitude of the Opposition as soon as the blessed promise of peace appeared, and when it was found war had been averted, which would have been a calamity to England, Russia, civilized mankind and the whole world."

The *Voice Extra*, issued monthly, is made up of the weekly issues of this able prohibition paper. The second number (April) is devoted to the vindication of ex-Governor John P.

St. John from the charge that he was cognizant of an attempted bargain to sell out the Prohibition party.

The issue of the N. Y. Independent of May 21 is a very valuable number, being largely devoted to the Revision of the Old Testament. A number of the revisers themselves have papers relating to the work.

Correspondence.

In addition to the usual denominational matter, this department is open to unobjectionable communications from all parts of our field. The editors disclaim responsibility for the sentiments of correspondents.

Power.

The engine is on the track. The road has been built at a great expense. The grade is favorable. The machinery excellent. The instrument nicely adapted to its work. Still it is powerless. One engineer is called down from the locomotive and another placed on it, still nothing is accomplished. What is the matter? Simply the want of steam—the want of power.

So it is to some extent with some of our churches. They are all right with one exception—power is wanted. This is the "one thing needful." We have our educated ministry, an excellent creed, and a good church polity, yet, without the "Holy Ghost we are powerless," and no engineer can give this power. It is power "from on high." We not only need this power to do church work, but we can not live and love as professors of religion without it. It is the want of the Holy Spirit that is the cause of so many troubles in churches.

The word teaches that those who love God's law shall not be offended. Why is it that we see those who get offended and pull off from the work of the church? Dear brethren, we need the power from on high to keep us in the love of God.

Nebraska.

At the late session of the Nebraska River (Neb.) Quarterly Meeting, four were baptized, and Bro. Wharton, pastor of the churches in the Q. M., was presented with a fine Wm. E. Lery Waltham watch, by the young people of the Long Branch church, where the Q. M. convened. Some table linen was also sent to Mrs. Wharton. The Long Branch church reported over two hundred dollars raised for the pastor, for half the time for the year, and that they expect to build a house of worship the coming fall. The Grand View church reported not quite two hundred dollars raised for preaching not quite half the time, and that they have the foundation laid and the lumber on the ground for a neat house of worship, 26x36, with tower. It is expected that it will be ready for occupancy within the ensuing quarter. Forty dollars were also raised at the Q. M. toward paying for a church lot in Courtland, hoping that Sister Lowell's proposition will be a complete success, and a house soon completed there. The Sunday following four were also baptized at Grand View, and Bro. Wharton's head surmounted with a new hat—he needed it. This Q. M. was organized less than a year ago, with only 11 members, six in one church and five in another. Now it has nearly 75 members, and in one year from its organization will have two houses of worship and probably another under way. This is the way things grow here, when they have proper encouragement and help.

The late session of the Jefferson Co. (Neb.) Q. M. was nearly prevented by an unusually severe and protracted rain storm (for Neb.), and so it adjourned to meet at the same place, Diller, June 26, to continue over Sunday. The brethren of that Q. M. will see to it that there is a full and good meeting then and there. This Q. M. has also built a new house of worship—it had none before—in the thriving railroad town of Reynolds, where previous efforts, both by our own brethren and others, had been failures.

The Cass Co. Q. M. needs a pastor for its two churches. They are both country churches—one having a meeting-house. This is a place for a capable and devoted man, who can rough it, get around among the people, and attract; he will do much good and be in no danger of starvation.

The Long Pine church, in the extreme northern part of the State, is holding travel on its way, greatly needing a house of worship, and taking measures to build the coming fall. They need help, though I know not where it is to come from, unless God shall put it into the hearts of the brethren where Bro. Totman, its pastor, has previously ministered, to take Long Pine under their care and see the enterprise carried successfully through. The Aurora Q. M. was held recently at Central City, in "The 190 and 9 church." The Q. M. is small and the attendance not large. But the reports showed great advance the past year. Aurora needs, and must soon have, a house of worship, and strenuous efforts will be made to so supplement the Stevens fund as to secure it. Brethren Knapp and Edger have done, and are doing, a grand work in this Q. M., and Pennsylvania can better take care of itself, in its comparative strength, than to get Bro. Knapp away from us, if they could. They better send him along some more assistance, to hold up his hands while he is doing a grand work here at great sacrifice. Central City and Aurora are the county seats respectively of Merrick and Hamilton counties.

Our Yearly Meeting will be held with one of these churches, commencing Wednesday evening, Aug. 19, and continuing over Sunday. This will be the great gathering of our people in the State for the year; and, if any of our Eastern brethren think of visiting us, that will be the best time of all to do it. It is the time, too, when pastoral changes are made—for our Y. M. takes this matter in hand, seeing that every church has a pastor—and so it is an excellent time for those brethren to be on hand who would like a field in Nebraska. Whether at Central City or Aurora, the Yearly Meeting will be in the central portion of the State—and are only 20 miles apart—and easily accessible by railroad from any direction. Come over, brethren, and see, and help us.

A. D. WILLIAMS.

To the Friends of Education in the West.

We would invite attention to a few plain facts. There are at Hillsdale twenty-five young men, called, as we believe, of God to the work of the ministry in our own and other lands, and seeking the needful preparation for the work. It is desirable that they should be furnished as fully and speedily as possible. In order for this, as they are indigent, some aid should be afforded them. The present school year is near its close, and much depends

on their receiving help at this time. Will not Christians, churches, associations, Q. M.'s and Y. M.'s remember them, and send in their contributions for them at once? Treasurers and others having funds designed for them are requested to send them immediately.

In behalf of the Disbursing Com., J. J. BUTLER, Treas.

Birthday Band.

The Central Association of New York and Pennsylvania has a Birthday Band, each member on each recurring birthday contributing as many cents as they are years old for missions. Each church or family has a box for that purpose. Why not adopt this good plan in all our homes and churches throughout the denomination? Could this be accomplished there would be no lack of means to send the needed men to India and help the home interests. Will not each member of the Band, or each family, add the name of some loved one on the other shore and contribute each anniversary day, thus remembering parents or children or some one of the angel band in heaven? I write from the fullness of my heart, praying the Lord to move some one to action in our yearly and quarterly gatherings. May the Lord direct.

JANE C. PERRY.

Escanaba, Delta Co., Mich., May 19, 1885.

Commentary.

The Sabbath school of Pine Street F. B. church of Lewiston, Maine, have recently purchased one hundred copies of the "Gospel Light," edited by Miss Emma Pitt, Baltimore, Md.

The merits of this little book appear in the great variety and excellent quality of its selections, of which very few have been published before.

E. F. SCRUTON, Chorister.

Ministers and Churches.

[We invite the sending of items from all our churches 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, or to reject, when for any reason we shall seem well to do so, without further notice.]

Maine.

SPRINGVALE.—Rev. R. D. Frost has become the pastor of the Springvale church.

BIDDEFORD.—The spiritual interest in the Biddeford church, Rev. F. E. Davison pastor, continues to revitalize. The oldest members declare that in the history of the church there has never been such unanimity and spiritual power as during the past six months. May 17 the pastor baptized ten and expects to have as many more the last Sabbath in the month.

NORTH BERWICK.—Rev. F. C. Braden writes: "The first North Berwick church has undertaken the good work of thoroughly repairing its house of worship. A vestry is to be put under the edifice, and other needed improvements effected. Too much credit can not be given to the pastor, Rev. J. R. Franklin, who has already secured more than \$900. Bro. F. has carried the canvass with such remarkable success as to insure a new lease of life to the Beech Ridge church. The people are united, congregation increasing, and the pastor justly esteemed. There are excellent indications of an ingathering of souls among this people in the near future."

SACO.—May 24th was a day of good things with the Saco church. The largest covenant meeting the church has enjoyed for many years occurred on Friday evening, May 22, at which a company of converts related their Christian experience, and were received as candidates for baptism. The experiences were unusually clear and positive, having an old-time ring of assurance about them. At 9 o'clock Sabbath morning, the church gathered at the river-side and in the presence of an immense crowd of people, twenty-one new born souls gave witness to their death to the world and their resurrection to newness of life with Christ in the ordinance of baptism. Others are to follow very soon. The band of fellowship was given after the morning service. The evening meeting was exceedingly joyful. The whole church seemed to be uplifted by the day's experience, and, best of all, one soul came to the altar and found Jesus before leaving the house.

New Hampshire.

WHITEFIELD.—On May 17 ten were added to the Whitefield church, Rev. W. Hayden pastor; eight of these were by baptism.

FRANCONIA.—A correspondent writes: "The Franconia church and society gave their pastor, Rev. L. H. Howard, and his wife a very pleasant visit at the parsonage on the evening of the 21st, leaving in cash and valuables, including a barrel of sugar, about \$35. Already the relations between pastor and people are most cordial and hopeful. The Sunday services are well attended, the Sunday-school prosperous and aggressive, and the social meetings spiritual. The approaching Y. M. is looked forward to with the deepest interest. Come up, brethren and fathers, in the power of the Holy Spirit."

Vermont.

WATERBURY.—Rev. J. W. Burgin writes: "On May 1, the people to the number of about seventy came into the parsonage in an unexpected hour and manner, and after a pleasant two hours' visit left us supplied with numerous pound packages to the value of nearly \$20. A very cordial feeling exists between this and the V. M. societies. They unite on next Sabbath in a memorial Sunday service."

Massachusetts.

LOWELL.—E. W. Bliss, the evangelist, has been assisting the pastor of the Paige St. F. B. church in a series of gospel meetings. As a result some 20 have been converted, and the church wonderfully blessed. Sunday, May 10, the pastor baptized six, making 14 that have lately united with the church. Several others will acknowledge Christ in baptism and unite with the church the next Sabbath in June.

Rhode Island.

PROVIDENCE.—Twelve persons have been added to the Roger Williams church by baptism and eight to the Greenwich St. church since the first of May. The latter church has put in a baptistery, and used it May 17 for the first time. The Rev. Benjamin Kirk has become the pastor of the Pond St. church; he was installed May 22.

New York.

FAIRPORT.—This church is blessed with a "Young People's Society of Christian Endeavor." A well-arranged programme of its assignments for the month of May—September is on our table. This society was organized last fall and has grown in numbers and influence. A Sunday evening prayer-meeting, conducted by it one hour before divine worship, is largely attended by the young people and is of unusual

interest. The Wednesday evening prayer-meetings are well attended. The teachers' training class, which meets Friday evening of each week, is proving a valuable aid in the Sabbath school work. The difficulty of securing sufficient teacher's most easily met by such a training class. A "Birthday Library Fund," started a few months ago, is filling the Sunday-school library. The Children's Missionary Band has been re-organized. Last month the little ones gave a public concert—a credit to themselves and the cause.

West Virginia.

HAMPTON.—We are pleased to learn that Rev. John E. Cox is again sick. For several weeks he has been "going down hill," and for several days has not been able to leave the house, the most of the time being in bed. He had an appointment to baptize converts on May 15 at Brown-town and to organize a church on Saturday, also an appointment to baptize and organize a Sunday-school the 17th inst., but could not attend. He asks prayer for himself and his churches.

Ohio.

MILTON.—The Milton church received a candidate for baptism and one to membership at the last monthly meeting.

PIKE CO.—Rev. L. F. Sherritt expects to remove from Canal, Pa., to his farm in Pike Co., O., next September, and wishes to obtain work as pastor of some of the churches in that vicinity.

CHESHIRE.—Pastor Peden baptized two at Cheshire May 10. The outlook for this church is very hopeful. Other valuable additions are expected soon.

HARRISON AND MT. TABOR.—Rev. Thomas D. Davis baptized two persons at the Harrison church March 29, and three on May 16 at Mt. Tabor, Gallia Co. Both of these churches are in a well-organized condition and are doing good work for the Master.

HARRISON AND MADISON.—Rev. Thos. E. Peden writes: "Rev. T. D. Davis baptized two at Harrison May 3. Rev. Joseph Hartsook has been employed to preach by the Madison church in Athens Q. M. and the Harrison church in the Gallia Q. M. Those who want work generally find it."

RIO GRANDE.—Pastor Davis baptized four at Rio Grande May 17. There are several others who ought to go forward in this important duty.

RUTLAND.—Rev. P. P. Hamilton has been holding meetings at Rutland. Six conversions.

Iowa.

OELEWINE.—Rev. J. H. Moxom baptized 13 happy converts May 17. Fifteen were added to the church, and several others were received for baptism.

Schools and Colleges.

Bates College.

The following members of the junior class have been selected to take part in the junior exhibition commencement week: A. E. Blanchard, S. G. Bonney, H. M. Cheney, J. W. Flanders, Chas. Hadley, C. E. B. Libby, H. C. Lowden, F. H. Nickerson, C. E. Slerens, E. D. Varney, A. E. Verrill, J. H. Williamson.—The prize for the best original essay by a member of the junior class has been awarded to J. W. Goff.—The united literary societies have secured Professor Ezekiah Butterworth, editor of the *Youth's Companion*, and author of the famous Zigzag journey, to deliver the annual address at Main Street church, Tuesday evening, June 23. C. T. W.

Ridgeville College.

The Epsilon Rho Society at its last meeting listened to declamations by Messrs. Kern and Pettijohn, select readings by Misses Metzner, McProud, Meyers, and Messrs. McGriff and Jones, dialogue by S. and Lillie Milliken, and paper by Messrs. Hess and Braden. Mr. Hinshaw and Misses Edger and Jack are the committee for Anniversary, and they are making preparations for a good entertainment. The same corps of teachers will remain and take the summer classes.

Pike Seminary.

R. M. Barrus, last year the efficient principal of this institution, was recently admitted to the bar and will soon graduate from the Albany Law School. His many friends wish him success in his profession. The closing exercises of the year will occur as follows: Sermon by Dr. Durgin, Sunday evening, June 7; Anniversary of the Literary Fraternity, Monday evening, June 8; Anniversary of the Kalamathion Society, Tuesday evening, June 9; Lecture by Wm. McFarlane, June 10; Wednesday evening, June 10; Anniversary of the school, Thursday June 11; Regents' Examinations, June 8-11.

"Bates College," says the *Phillips Photograph*, "has received an addition of a thousand volumes, the gift of the late Rev. Mr. Swift of Wilton, once editor of the *Farmington Chronicle*."

Diseases of the kidneys, liver, or urinary organs, are speedily cured by the infallible Hunt's (Kidney and Liver) Remedy.

Captain Winslow, Providence Police, suffered five years from kidney disease, was cured by Hunt's (Kidney and Liver) Remedy.

Quarterly Meetings.

Exeter (Me.)—Held with the church at Newport Village, March 13-15. Had an interesting session. It was well represented by delegates, also by ministers. Bro. Kinsman from the Sebeo Q. M. was present and gave us an excellent sermon. The clerk was not present Sunday, but we learn the sermons were all interesting.

Next session with the church at Exeter Friday, June 12, 2 o'clock P. M.

Y. D. SWEETLAND, Clerk.

Rockingham (N. H.)—Held with the church at Kittery Point, May 20, 21. Reports were received from nearly all of the churches; a majority of the pastors were in attendance. The Woman's Mission Society had a session at 10 o'clock, which was very satisfactory, and a license was granted. The pastor, Rev. C. M. Anderson, is laboring very hard. Their house of worship has received a new coat of paint; a new fence has been built around the lot and painted. A new bell has been purchased and was to be in position before opening

of the session but was delayed. It arrived Thursday morning and was placed in position and rung before the close of the Q. M. The lot around the church is being graded. An individual which had been over the church for years is very nearly ready to be sold. A good work was done. Baptism expected on the Sabbath (May 24). Delegates to N. H. Yearly Meeting: Rev. J. N. Rich, Lowell; Rev. J. T. Hillman, Concord; Rev. J. A. Lovell, Danville; Rev. E. R. Jefferson, Exeter; Rev. J. D. Waldron, Portsmouth; Rev. J. B. Merrill, Concord; Rev. C. M. Anderson, Kittery Point; Rev. F. K. Chase, Dover; Rev. F. H. Peckham, Great Falls; Jaymes—M. B. Smith, Concord; W. J. Dudley, Candor; J. D. Stewart, Dover; F. H. Heath, Danville; W. Ham, Portsmouth; Sam'l James, Great Falls; —Leach, Kittery; —Fors, Fremont.

Next session with the church at So. Danville.

W. J. DUDLEY, Clerk.

Rochester (N. Y.)—Held with the East Penfield church, Gosport Sabbath evening, May 17. The Penfield church has been without a pastor since April 1, but has now secured the services of Rev. J. W. Weaver, a well-qualified and well-attended. Every church except one was represented by delegates. All seemed very much in earnest for success. Preaching was by Rev. J. W. Weaver, G. H. Chappell (formerly of Dakota), Walker, Foster, Plimott, Burns, and Hart. Invitations were made for the permanent fund for the relief of aged ministers and their widows. This Q. M. has lost a valued member by the death of Rev. N. F. Strickland of the Walworth church. The following resolutions were unanimously adopted:

Resolved, That in the death of our dear brother, N. F. Strickland of Walworth church, we deeply afflicted, and realize the loss of a very valuable and faithful co-worker in the cause of our blessed Lord. And we are sorely reminded of our coming end of life below.

Resolved, That we thus express our sympathy with this deeply afflicted family and friends, and pray they may find comfort in the Gospel of Jesus Christ. Collection for missions \$9.91.

Next session will be with the East Kendall church, commencing on the third Friday in August. Opening sermon by Rev. J. J. Weaver.

Secession will be with the East Kendall church, commencing on the third Friday in August. Opening sermon by Rev. J. J. Weaver.

The cleansing, antiseptic and healing qualities of Dr. Sage's Catarrh Remedy are unequalled.

The Illinois Legislature has passed a bill prohibiting telephone companies from charging more than \$3 per month for the use of a telephone.

I am using DR. GRAVES' HEART REGULATOR with great results: had Heart Disease for years, and could not lie down—John McGuff, Pittsburg, Mo. The Heart Regulator cures all forms of Heart Disease, nervousness and sleeplessness. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

The German admiralty have chartered three merchant vessels which have been sent to the under-armed orders. It is believed their destination is the African coast.

"I would say to my friends, and all who chance to read this, that I have used Adams' Cough Remedy, in my family for a long time, and consider it a very valuable medicine. It cures when all other remedies fail; and I will cheerfully recommend it to those afflicted with coughs, colds, and croup."

"E. S. GUTCHELL, Boston."

The Rev. E. E. Hale and W. R. Alger have gone, or are going, to Europe this summer.

That Sins it up.

We could use all sorts of extravagant words about the effects of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard cod dressing.

The gold medal was awarded Melvin's Food at the New Orleans Exposition, in recognition of its great nourishing properties.

Notices.

Special Notice.

The Rochester F. B. Ministers' Conference will meet at Rochester Village Monday, June 1, at 11 o'clock A. M. All F. B. ministers are invited to attend. Let all who have assignments be prepared.

J. C. OSGOOD, Clerk, pro tem.

New Hampton Literary and Biblical Institution.

The annual meeting of the Trustees of New Hampton Literary and Biblical Institution will be held at their office on Tuesday, June 16, at 3 P. M., to hear reports and transact any business that properly comes before said body.

J. W. SCRIBNER, Sec.

New Hampton, N. H., May 18, 1885.

The annual meeting of the Corporation of New Hampton Literary and Biblical Institution will be held at 4 o'clock P. M. on Wednesday, June 17, at 4 P. M., to choose officers and transact any business that properly comes before said corporation.

J. W. SCRIBNER, Sec.

New Hampton, N. H., May 18, 1885.

Rio Grande College.

NINTH ANNIVERSARY.—PROGRAMME.

SUNDAY, MAY 31, 1885.

10:30 A. M., Baccalaureat: Sermon by Rev. J. M. Davis, A. M.

TUESDAY, JUNE 2.

2 P. M., Anniversary of the Preparatory Department.

8 P. M., Anniversary of the Shakespearean Literary Society.

WEDNESDAY, JUNE 3.

9 A. M., Annual Meeting of Trustees.

3 P. M., Annual Lecture by Rev. S. D. Bates, A. M., of Marion, Ohio. Subject—"Moral Culture in Our Schools."

THURSDAY, JUNE 4.

10:30 A. M., Literary Exercises by the Third Grading Class.

2 P. M., Addresses by Hon. J. W. McCormick and others.

7:30 P. M., Concert and Social.

The Waterloo Q. M. Council.

The council appointed by the Waterloo Q. M. (nominated by the Iowa Y. M.) to examine charges brought against Rev. J. B. Palmer, Rev. J. H. Moxom and Rev. T. D. Drake find in the investigation, that Rev. J. B. Palmer was not justified in getting a divorce from his wife, as we are informed by the Iowa Y. M. Council. The council, therefore, discontinue the charges, and the council, therefore, discontinue the charges, and the council, therefore, discontinue the charges.

D. W. C. DUBIN, Secretary.

NEWELL W. LEBLANC, Council.

E. TIBBETS, Clerk of Council.

Bates College.

COMMENCEMENT.

Wednesday, June 17.—Examination of Senior Class.

Thursday, June 18.—Examination of Junior Class.

Friday and Saturday, June 19-20.—Examination of Sophomore and Freshman classes. Examining committee: Hon. A. R. Savage, Ex. J. Cyrus Jordan, A. M., Spear, Esq., N. W. Harris, Esq., Saturday, June 20.—Examination of Theological School. Examiners: Rev. J. A. Bickford, Rev. C. S. Perkins.

Sunday, June 21.—10:30 A. M., Baccalaureat exercises at the Senior Free Baptist church. Sermon by the President, At 2:30 P. M., sermon before the college by Rev. Waldo Messaros of Philadelphia. At 4 P. M., sermon before the Theological school by Rev. N. B. Thompson of New York City.

Tuesday, June 22.—2:30 P. M., Sophomore Prize Debate at Main Street Free Baptist church. At 7:45 P. M., Junior Exhibition.

Tuesday, June 22.—2:30 P. M., Class day exercises in College chapel. At 4:30 P. M., annual meeting of the Alumni in College chapel. At 7:45 P. M., Address before the Literary Societies at Main Street Free Baptist church, by Prof. Ezekiah Butterworth of Boston.

Wednesday, June 23.—9 A. M., annual meeting of the President and Trustees at Hathorn Hall. At the same hour, in the library, examination for admission to the college. At 2:30 P. M., anniversary of the Theological school, at Main Street church. At 7:45 P. M., Literary exercises of the Alumni at Main Street church. At 10 o'clock, a social, by the Eq. of Hallowell, Vt., Prof. Walter E. Rauter of Lyndonville, Vt.

Thursday, June 24.—10 A. M., Commencement at Main Street church. At 7:45 P. M., Music Hall, by the following well known artists of Boston: Miss Emma Howe, soprano soloist, the Temple Quartet, The Germania Brass Quartet, Cornet, Clarinet and Trombone Solos by the celebrated artists, Messrs. Bagley, Strasser and Stewart. Certificates for tickets have already been issued. Upon Monday, June 22, the box office will be open to certificate holders ONLY. All should secure certificates before that time in order to have the first choice of seats. These certificates can be procured of any member of the senior class, or of W. W. Ellis's, stationer, under Music Hall. Parties out of town can make arrangements for securing certificates by address: 75 and 50 cents.

Friday, June 25.—8 P. M., President's reception to the graduating class.

Post-Office Addresses.

Rev. R. D. Frost, Springfield, Me.

Rev. L. H. Winslow, North Farnsfield, Me.

Yearly Meeting Notices.

Michigan, Bruce ch., June 5-7.
Kentucky, Edgely ch., June 5-7.
New Hampshire, Franconia ch., June 8-11.
N. Y. & Penn., Ea. Troy ch., June 12.
Wisconsin, Portland ch., June 17.
Genesee (N. Y.), Scottsburg, June 19.
Ohio & Penn., Pierpont ch., June 20.
Wisconsin, Pleasant ch., June 20.
Holland Purchase, Dale ch., June 25.
Central Ohio, Rochester ch., June 5.
E. I. Association, Pawtucket ch., May 29-30.
St. Lawrence, Pierpont ch., June 26.

New Hampshire Charitable Society will hold its annual meeting in the F. B. church, Franconia, June 10, at 8 o'clock A. M. Centre Street, May 11, 1885.

DEMERITT PLACE, Clerk.

The Ministers' Conference of the N. H. Yearly Meeting will hold its annual session in the Free Baptist church in Franconia Tuesday, June 9, at 2:30 P. M., for the election of officers, examination of members, and for other business that may properly come before the meeting.

THOMAS SPOONER, Clerk.

New Hampshire Free Will Baptist Y. M. with the Franconia church June 9-11.

Tuesday, June 9, 7 P. M., Prayer-meeting, led by J. A. Lowell; 7:30, Organization, 8, Annual sermon, C. A. Bickford.

Wednesday, 10:30 A. M., Prayer-meeting, led by J. C. Osgood; 8, Prayer-meeting, led by A. J. Eastman; 9, Business; 10:45, Sermon, H. F. Jefferson, followed by Communion service; 1:30 P. M., Praise service led by E. P. Moulton; 2, Papers.

(1) Sabbath schools, H. F. Wood (2) The relation of our Eastern Y. M. to our work in the West.

1:30 P. M., Mission Meeting, address by Mrs. Dr. Bagchell; 7, Temperance

The Home Circle.

MAY MORNING.

Now the bright morning star, day's harbinger,
Comes dawning from the east, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip, and the pale primrose.
Hail! bounteous May, that dost inspire
Mirth, and youth, and warm desire;
Woods and groves are of her dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And we welcome thee, and wish thee long.
—Milton.

FLOWERS FOR THE BRAVE.

DECORATION DAY.

Here bring your purple and gold,
Glorious of color and scent!
Scarlet of tulips bold,
Buds blue as the firmament.
Hushed is the sound of the life
And the bugle piping clear;
The vivid and delicate life
In the soul of the youthful year
We bring to the quiet dead,
With a gentle and tempered grief;
O'er the mounds so mute we shed
The beauty of blossom and leaf.

The flashing swords that were drawn,
No rust shall their flame destroy!
Boughs rosy as rifts of dawn,
Like the blush on the cheek of joy,
Rich fires of the gardens and meads,
We kindle these hearts above!
What splendor shall match their deeds?
What sweetness can match our love?
—Celia Thaxter.

THE BREATH OF SPRING.

The Spring is here! the Spring is here!
The bluebird's notes are in my ear,
The hills stand wrapped in golden dreams,
The budding willows kiss the streams.

Whence came the Spring, so early sought,
So lately found? Who, listening, caught
Her first faint foot-fall in the land?
Who felt the first touch of her hand?

Old Winter saw her there, and crept
With faltering feet away, and wept;
The icy scepter in his hand
Was yielding to the willow wand.

He heard amid fields where he stood
A clear voice trilling through the wood:
"Blow, breath of Spring! sweet south wind,
Blow!"

Spring cometh with the melting snow."

Then turned the dying king and cast
His life into one breath—the last.
But throngs of bright-winged zephyrs rolled
Its frost away in mists of gold.

His dim eyes see the flash of wings,
In his dull ear the bluebird sings;
All Nature feels a quickening breath
And Life is singing over Death.
—Mary A. Lathbury.

May, thou month of rosy beauty,
Month when pleasure is a duty
Month of bees and month of flowers,
Month of blossoms and of bowers,
Month of little hands with daisies,
Lovers' love, and poets' praises,
May's the month that's laughing now.
I no sooner write the word,
Than it seems as though it heard,
And looks up, and laughs at me,
Like a sweet face rosy
Flushing from the papers white;
Like a bride that knows her power,
Startled in a summer bower.
—Leigh Hunt.

He sendeth sun, he sendeth shower;
Alike they're needful for the flower:
And joys and tears alike are sent
To give the soul its nourishment.
As comes to me or cloud or sun,
Father, thy will, not mine, be done!
—S. F. Adams.

WAS SHE RICH OR POOR?

BY MARY MARSEY.

In one of our cities a large congregation sat listening to a foreign missionary, who told in fervid words the story of the people to whom he had given his life. He spoke of human nature, the same in all lands and climes, the same heart needs, the suffering, and, more than all, the desire these people felt for something that was above and beyond this life of earth—the soul hunger, that the Bread from heaven alone can satisfy. He told them of all this, and then asked them to give him money—only money—that he might return to work for those who cried to him for help.

The winter sunshine streamed through the painted windows upon the beautiful and noble faces of his hearers, who seemed to listen attentively, but coldly, with that effort at all repression of feeling and interest that the modern idea of good breeding demands. With keen eyes the preacher looked from one to another, and, when he sat down, he covered his face with his hands and almost groaned, as he thought, "I have not touched one heart, not one!"

Then the organ pealed forth. Volumes of melody rolled upon the listening air, and the chant of praise ascended. In one of the back seats, under the gallery, sat a queer little old woman, bent and withered and wrinkled. Her clothing was clean, but very old-fashioned, and her head-covering was what Mr. Thackeray called "a wretch of a bonnet"; altogether, her appearance was very odd. Her hands had been clasped and unclasped many times during the sermon, and, when the grand notes of the organ sounded, she started nervously. Across the aisle from her sat two pretty girls, and, as she moved, one whispered to the other, "She was asleep and the music waked her"; and the other answered, "Yes, wasn't it funny? She looks exactly like those dolls the children have made with hickory nuts for heads. Isn't she queer?"

But the little old woman, whose name was Miss Elmira Perkins, had not been asleep, however much she resembled the absurd little dolls. Oh, no! She had been so absorbed in the thought of those who lived their wretched lives without any hope here or hereafter—by her vivid imagination she seemed to see dark eyes looking her face and to feel brown hands clasping hers imploringly, and to

hear a sweet voice from heaven, saying, "If ye love me, keep my commandments." And again, "Preach the Gospel to every creature"—that she came back to the church and its beautiful light and sounds, with a shock of surprise.

When the service was over, she waited, as she did every Sunday, till the crowds of people passed her, then, folding her thin shawl more closely around her, started for her home. No one ever seemed to speak to her, although she had attended the church for many years. There were some kind people who knew who she was and spoke to her when they saw her, but she was so little and humble that such an event happened very seldom. She was such an insignificant atom in this mass of humanity that she was well-nigh invisible.

Many were the comments upon the sermon as the congregation dispersed, almost all adverse ones. Some disliked the accent of the preacher, others his subject; more were indifferent to these, but thought "begging from the pulpit in such poor taste!"

Now Miss Elmira had not noticed any of these faults, strange to say. She had been so much interested that her long walk home was as a few steps to her; usually she knew just how many blocks she walked, for she was not very strong.

Miss Elmira was a dressmaker for poor people, an entirely different matter from being an ordinary dressmaker. Few new gowns found themselves on her table; when they did it was in short patterns, that had to be twisted and turned and turned again before a garment could be contrived out of them. Generally, she had work from busy mothers, who could not find time, or whose fingers were too stiff from constant use of the wash-board to alter the frock that must be made over for Janie, or the pair of pantaloons that must be cut down for Johnny; or from servants who came at night with cast-off clothing of their mistresses to be altered for themselves. Such people could pay very little, and when they would say, "Miss Elmira, don't you think you could make out to do it for less?" somehow the little old woman often thought she could. So her own purse was very thin—oh, very thin and light, indeed.

She lived by herself in a little back room of a house on a respectable but out-of-the-way street. She rented the room of a Mrs. McCarty, an active, bustling woman, who managed always to make money out of her lodgers, and who really looked down on and despised the meek old woman, who boarded herself, even although she paid her rent so promptly; for, several times when she was turning tenants out of the house, because they could not pay, and they happened to be sick or have bad luck, she had discovered that Miss Elmira always slipped in to see them before they left, and once or twice the money they owed had been mysteriously paid in to them and they remained with her; for instance, that time Mrs. Jones's baby was sick and her husband was away looking for work—and from whom could it have come if not from Miss Elmira? Such conduct was against the creed as well as the practice of Mrs. McCarty. I hardly think myself that Miss Elmira had much of the wisdom of this world.

When one lives by one's self and has a loving heart and keen interests, one must talk to one's self, must have the relief of putting into words the thoughts that crowd through one's brain; so the little dressmaker soliloquized constantly, and when she had talked for several minutes she would check herself with a jerk of her head and a laugh, and say, "I do declare. I run on like as if I wuz visitin' with somebody!"

This Sunday, when she reached home, the room seemed cold. She sat for a while with her shawl on, after she had stirred her fire, and, as she leaned back in her comfortable rocking-chair, with its calico-covered cushions, she went over again in her mind the thoughts that came to her during the sermon and whispered softly to herself, "If ye love me, keep my commandments."

When the tiny fire had burst into flame through the fine coal with which she had carefully "slacked" it when she went to church, she put her tea-kettle on it. While waiting for the water to boil, she folded her shawl with much precision, and put her bonnet with the gloves (every finger of them pulled even and straight) into the bandbox. She then took a loaf of bread, a saucer with some butter on it, and a plate with three doughnuts out of her cupboard, and set her table. She touched the doughnuts and turned them over with an air of great satisfaction, and said, "There, now, a tin cup's jest as good as a kettle to cook fried cakes in; don't know but it's better, doin' one at a time as ye're 'bleeged' ter do. These are so nice and light; though I own to it, I was afeared when I ventured on it, fur I can't abide anything greasy—but I hain't had one in so long, I jest couldn't help a thinkin' all week, ef I possibly could, I'd have some for my Sunday dinner. Don't know as I could a made out to do it though, ef Jacob Cooper hadn't a given me the lard. Now, wan't it queer he should say to me when I bought that cup, 'Miss Elmira, let me fill it for ye with this here nice fresh lard, it shan't cost ye nothin'?' He never offered me a mite of anything before. Why should he? I don't need to be beholdin' to anybody. But it wuz real clever of Jacob, and when he done it, thinks I to myself,

How could he be a known I wuz jest hankerin' fur a fried cake?"

Dinner was soon ready. "How nice they do eat!" she exclaimed as she took a second cake. "But I am most afeard I'm indulgin' myself wrongfully. The preacher he jest implored folks to give to missions, and proved how much good could be done ef the money wuz handed in right now, and I hain't got a cent left over, and shan't have till Wednesday, and the money is to be handed in to-morrow."

A cloud came over the cheerful face, and for a time she was absorbed in thought. The truth was, she had given and given, till she had scarcely anything left. Now it was to a sick neighbor, now to some one else who was in trouble, and the thin purse was empty. For years past, the only money she could give to missions was what she received from the sale of rags, the little scraps and snippings that no one cared to keep. Each day when her work was done, she gathered these from the floor and put them into her bag. She rolled them into tight little balls, because she said they weighed more rolled than loose, "as anybody kin tell by heftin' 'em." I am not sure but that a vague distrust sometimes disturbed her mind as to whether she was strictly just to the rag man by doing this. Every quarter, when the rags were sold, the few cents she received were slipped into the mission box at the church, with a sense of pleasure and delight few of us ever know. And now came this stirring call; a special sum for an immediate need, and her heart throbbed with eagerness to help. She talked a great deal that afternoon for she was excited.

"Ev'rybody'll jest be gettin' their money ready to-day, and I do wish't I could give some, too. There, now! Elmira Perkins, you can't bear to be left outen this work; you want to be jined in with it; you've ben left outen so many things, you have; wan't invited to jine in many a time and now when you've got an invite, and you're jest crazy to be in, you can't."

Her thoughts wandered in all directions, hither and thither. She went back to the days of her girlhood, when the care and nursing of her invalid mother took up all of her time, and how, once upon a time, the young people of the village made a picnic in the woods, and her mother was so well she could have gone and she did so hope Elbert Rogers would ask her to go with him, but she wasn't asked. The years were as a mist that rolled away as she thought of this. Once more she was a girl with a girl's thoughts about the only shadow of romance that ever crossed her path.

This reminded her of the two girls that laughed in church; a frightened expression came over her face, as she said anxiously, "I wonder ef they wuz laughin' at me."

She stepped before her looking-glass, and, putting on her spectacles, peered at herself in its wavering reflections, saying: "Wall, I know I never want anything for looks, but I do hope I ain't ridiculous. No, they couldn't a ben laughin' at me; don't suppose they tuk any notice of me at all. They wuz jest laughin' at their own pretty thoughts. I can't blame them even ef it wuz in meetin'.

Girls has sech funny little ways! No, ef they saw me at all, they'd jest think I wuz a nice plain old lady, because I am sure I look decent. I love to look at them girls. That one in the blue velvet has such a sweet face. I believe I'll jest offer a prayer that the Lord will keep her unspotted from the world, and then I'll pray fur that mission. I'll be one with them in prayer. I won't be left outen that. My! but that's ben comfortin' to me, what Peter said, 'Silver and gold have I none, but such as I have, give I thee,'—and to kinder cheer me up, I'll sing my hymn—I do believe I've sung that every Sunday fur fifty years. I'll never, no never, no never forsake." In this way the afternoon passed; twilight and then night entered the little room.

Miss Elmira was not strong enough to go to church twice in one day, and she could not afford a light if she had a fire on Sunday, so the room was in a deep shadow. She drew close to the fire and leaned back in the rocking chair saying: "I do think this chair of mother's is by all odds the most comfortable one ever wuz made, and, when I lean back, sometimes I kinder feel as though the arms wuz mother's arms. Mrs. McCarty wuz a sayin' the other day she wish't she could get hold of sech a chair, fur her old mother has ben took with a kind of lethargy, and they don't want to keep her in bed all the time, and she ain't comfortable when she sets up—oh, the chair! my chair! It's the very thing for missions! Maybe Mrs. McCarty'll buy it and I'll have some money to give. Ain't I glad it popped into my head, and mother, ef she knows anything of this here life, knows I ain't actin' disrespectful to her memory."

She smiled as she looked at the fire and after a long, long pause, said reverently, "Lord, you're welcome to it, more'n welcome."

Later, when she crept into bed she said hopefully, "I'll be in that blessed work after all, I do trust and hope; and I also trust and hope it ain't any earthly pride of spirit that's movin' me. I am most afeard it is."

Next morning early, she sought Mrs. McCarty and offered the chair, with all its cushions, for sale, and received, after some wonderment and bargaining on the part of the landlady, five dollars for it. This she placed in an envelope with a bit

of paper, on which was written, "It is more blessed to give than to receive," and that afternoon she went to the missionary meeting and slipped it into the box. No one noticed her doing this; there were so many ladies present talking and planning in a busy way.

When Mrs. McCarty carried the chair down stairs to her own part of the house, she said to her sister: "I can't think what come over Miss Elmira to sell this chair; 'pears to me sometimes she must be gettin' miserly, fur she hain't got a thing to set on now but two green painted wooden chairs, and, fur's I'm concerned, I think they are fittin' fur a penitentiary convic' than an oldish woman like her."

Happy Miss Elmira went on her way. At night and on Sundays, she sat on one of the wooden chairs with her feet on the other one, perhaps a pillow, resting on the window frame, behind her head. Often she thought of the rocking chair and always said: "Wan't it lucky I thought of it! Five dollars! I never persomed to think I ever'd have so much to give as that. I'm that thankful I don't know what to do."

As the months went by, she did not feel very well and a strange sharp pain came in her side at times, and made her catch her breath. She did not talk quite as much as she had been wont to do, and her face often showed anxious thought and care. As she was taking some work home late one evening, a faintness came over her, and, sinking down upon a doorstep, she lost all consciousness. When she came to herself, she was in a doctor's office and he was bending over her. After some questions had been answered, the doctor said, "I think I ought to tell you that you have a disease of the heart that is dangerous. Be very careful of yourself, for death might come to you suddenly."

"She interrupted him, exclaiming joyfully, 'Oh, ain't the Lord good to me!'"

The doctor seemed to think her mind was wandering, but after a while, she said more quietly, "You've taken an awful load off me. You see, I've alwus ben able to do fur myself and not be beholden to anybody fur help—of course folks has done kindnesses to me, but they wan't obliged to—and ef late when I've thought of lyin' in bed and havin' strangers tendin' me, and makin' up my bed crooked, and not washin' my drinkin' tumbler with a clean rag, and self sickin' things up all around, I've ben putty nigh plum distracted. Fur I know I come of a consumptiony family and I couldn't see myself nobow but jest coughin' and dyin' by inches. I wan't trustin' my Heavenly Father one mile, and now, you see, he's jest goin' to take me home all in a minute—like as ef he jest opened the gate and let me in."

The worn old face looked up at the man of the world with that peace on it that passes understanding, and with a light on it reflected from the light of heaven. He, seeing this, understood that there was something in this humble, obscure life grander than all philosophies.

Miss Elmira, after this attack, did not have quite as much work to do. People said she did not do the work as well. She realized this, and often unpicked the seam, or the button hole, made with so much care, and did it over again. She lowered the prices on this account; she said, "Because I can't but feel its right fur me to do so." No more doughnuts were fried in the tin cup, and the tea was often very weak, and she sometimes had to ask the favor of Mrs. McCarty of letting her tea-kettle boil on the landlady's stove, but she was very cheerful.

"Wall," she laughed, "If I don't have much work this spring, I have more time to rest, and I'll be all the better of restin' a spell—and I never did know before how beautiful the little leaves come out in the spring—I never had no time to set and watch 'em—and that blue smilin' sky!" The rag bag had very little in it, when the quarter was ended. This grieved her, but only for a little while. "There'll be more fur next time, I'm sure," she said.

A quiet evening came and she leaned on the pillow by the window, watching the sky, and sang in weak and quavering tones, "He'll never, no never, no never forsake."

The next morning she was found still sitting there, but never more will she sing on earth. Her Heavenly Father had opened the gate and led her in. Was it with pain she took the final step? Who knows? But of this, I am sure, it was with trusting, smiling face she looked at his.

THE BLUE AND THE GRAY TOGETHER.

Flowers for the men who lost,
Flowers for the men who won,
The Blue and the Gray together;
Out in the winter frost,
Out in the summer sun,
The Blue and the Gray together.

Tears for the fallen brave,
Never a word of blame;
The Blue and the Gray together,
Have each a quiet grave,
Have each a spotless fame,
The Blue and the Gray together.

Songs for a noble Cause;
Songs for a new-born Hope,
The Blue and the Gray together,
Bring now the sweetest rose,
Lilies, and the heliotrope,
For the Blue and Gray together.

The Blue and Gray together,
Out in the summer weather,
Out in the wintry weather;
Sing thrush and robin over each lonely grave!
Sing, gentle winds, and tell
To the pale asphodel,
"The Blue and Gray sleep well, sleep well, together."
—Independent.

HER MONUMENT.

She built it herself; and yet she did not know that she had a monument. She lived in it; but she did not know that it existed.

She never dreamed that she was great; or that she was specially useful; or that she had achieved anything worth living for. Sometimes when she read the stories of historic heroines, she, too, had her "dream of fair women," and looked with a sigh upon her life, made up of little deeds, so little that even she who did them was not conscious of the doing; she whose loom moved so noiselessly that she neither thought how long she was at it nor what a beautiful pattern she was weaving. Indeed, it would have seemed to her, if she had ever thought about herself or her work, to weave itself. But she did not. Her unconsciousness was her charm. Self-consciousness would have destroyed her monument.

She was not a great woman; at least no one thought her so. In truth, they did not think much about her; they simply loved her. She wrote no books; her letters never circulated in a wider circle than that of a few favored friends. Her song of love was too sacred and she was to shy to sing it to the public or to strangers. She was not president of the Dorcas Society; nor the life of the Sewing Circle; nor a leader in the Woman's Prayer-Meeting; nor the teacher of a great Bible Class. She had admiration for women with a "gift"; sometimes she was a trifle tempted to envy them; but she had no "gift" herself. She did not even sing in the choir. Her only singing was a lullaby to her own baby. As to public speaking, she never was on a platform in her life; never lectured—not even her husband; never led in prayer, except when her husband was away from home, and then only by reading in a tremulous voice from a book at family prayers. This was the one occasion of her life when self-consciousness came in to terrify her and deprive her of that simple naturalness which was her gift.

Her monument was her home. It grew up quietly, as quietly as a flower grows, and no one knew, she did not know herself, how much she had done to tend and water and train it. Her husband had absolute trust in her. He earned the money; she expended it. And as she put as much thought in her expenditure as he put in his earning, each dollar was doubled in the expending. She had inherited that mysterious faculty which we call taste; and she cultivated it with fidelity. Every home she visited she studied, though always unconsciously, as though it were a museum or an art gallery; and from every visit she brought away some thought which came out of the alembic of her loving imagination fitted to its appropriate place in her own home. She was too genuine to be an imitator; for imitation is always of kin to falsehood; and she abhorred falsehood. She was patient with everything but a lie. So she never copied in her own home or on her own person what she had seen elsewhere; yet everything she saw elsewhere entered into and helped complete the perfect picture of life which she was always painting with deft fingers in everything, from the honeysuckle which she trained over the door, to the bureau in the guest's room, which her designing made a new work of art for every new friend, if it were only by a new nosegay and a change of vases. Putting her own personality into her home, making every room and almost every article of furniture speak of her, she had the gift to draw out from every guest his personality, and make him at home, and so make him his truest and best self. Neither man nor woman of the world could long resist the subtle influence of that home; the warmth of its truth and love thawed out the frozen proprieties from impersonated etiquette; and whatever circle of friends sat on the broad piazza in summer, or gathered around the open fire in winter, knew for a time the rare joy of liberty—the liberty of perfect truth and perfect love. Her home was hospitable because her heart was large; and any one was her friend to whom she could minister. But her heart was like the old Jewish Temple—strangers only came into the court of the Gentiles; friends into an inner court; her husband and her children found a court yet nearer her heart of hearts; yet even they knew that there was a Holy of Holies which she kept for her God, and they loved and revered her the more for it. So strangely was commingled in her the inclusiveness and the exclusiveness of love, its hospitality and its reserve.

Ah! blessed home-builder! You have no cause to envy women with a "gift." For there is nothing so sacred on earth as a home; and no priest on earth so divine as the wife and mother who makes it; and no gift so great as the gift which grafts this bud of heaven on the common stock of earth. "Her children rise up and call her blessed," her husband also, and he praiseth her."—Christian Union.

HOW MACARONI GOT ITS NAME.
Once upon a time, a wealthy Palermitan noble owned a cook gifted by nature with an inventive genius. One day, in a rapture of culinary composition, this great artist devised the farinaceous tubes which all love so well. Having filled a mighty china bowl with this delicious compound, he set it before his lord, a gourmand of the first water, and stood by to watch the effect of his experiment. The first mouthful elicited the ejaculation, "Carli!" idiomatically equivalent to "Ex-

cellent!" in English. After swallowing a second modicum, he exclaimed, "Ma, carli!" or "Excellent, indeed!" Presently, as the flavor of the toothsome mess grew upon him, his enthusiasm rose to even higher flights, and he cried out, "Ma, careni!" "Indeed, most supremely, sublimely, superlatively excellent!" In paying this verbal tribute to the merits of his cook's discovery, he unwittingly bestowed a name upon that admirable preparation which has stuck to it ever since.—London Telegraph.

Lord Lawrence was one evening sitting in his drawing-room at Southgate with his sister and other members of the family. All were engaged in reading. Looking up from his book in which he had been engrossed, he discovered that his wife had left the room. "Where's mother?" said he to one of his daughters. "She's up-stairs," replied the girl. He returned to his book, and, looking up again a few minutes later, put the same question to his daughter, and received the same answer. Once more he returned to his reading, and once more he looked up with the same question on his lips. His sister broke in, "Why, really, John, it would seem as if you could not get on for five minutes without your wife." "That's why I married her," he replied.—Selected.

Soft on the south-wind sleeps the haze:
So on thy broad mystic van
Lie the opal-colored days,
And wait the miracle to man.
—Emerson's May Day.

Our Children.

"Blessed be the hand that prepares a pleasure for a child; for there is no saying when and where it may again bloom forth."

THE HANG-BIRD'S NEST.

A CRADLE SONG.

Rock-a-by, birdies, upon the elm-tree,
When the long limbs wave gently and free;

Tough as a bow-string, and drooping and small,
Nothing can break them to give you a fall!

Rock-a-by, birdies, along with the breeze,
All the leaves over you humming like bees;

High away, low away, come again, go!
Go again, come again, rock-a-by-low!

Wonder how papa-bird braided that nest,
Binding the twigs about close to his breast;

Wonder how many there are in your bed,
Bonny swing-cradle hung far overhead.

Never mind, birdies, how high it swings,
Mother-bird covers you close with her wings.

High away, low away, come again, go!
Go again, come again, rock-a-by-low!

Rock-a-by, birdies, there's no one to tire;
Mother rides with you; her wings are like fire;

All the bright feathers are round you so warm;
Rain can not reach you and wind can not harm;

Pretty bird-babies, let baby go swing
In your high cradle while mamma shall sing!

High away, low away, come again, go!
Go again, come again, rock-a-by-low!

—George S. Burleigh.

"MOTHER'S PLACE."

"If you want to go and see granny, mother dear, you start off by the first train to-morrow morning," said Ted. "I have a holiday, and I'll stay at home and take care of baby and the house."

"Could you manage?" asked his mother, doubtfully.

"Manage? Yes, splendidly; why, there's nothing to do!"

Ted's mother smiled, but she accepted her boy's kind offer, and started off early the following morning.

"Now I'm in mother's place," said Ted to himself, "I shall soon get all the work done; why, there's baby awake already!"

Yes, master baby was awake and insisted upon being taken up and dressed at once. When that performance was over he screamed with indignation because his breakfast was not ready for him.

"Ah, I remember," said Ted; "mother told me she always had his bread and milk waiting for him; it seems to me there's a lot of things to remember about a house and a baby."

A great number of things poor Ted found to attend to; the beds to make; the rooms to sweep and dust; the fire to attend to; the meals to prepare and master baby to amuse.

"It's not so easy as I thought, being in mother's place," he said to himself that night, as he sat and listened for his mother's welcome foot-step.

"Ah, there comes mother!" he added, "and very glad I am to see her."—Exchange.

News Summary.

AT HOME.

WEDNESDAY, MAY 20.—The 11th Legislature yesterday re-elected Gen. Logan to the U. S. Senate. He received every republican vote, 103. A serious fire in Chicago. Ex-Secretary of State Frederick T. Frelinghuysen died at his home in Newark, N. J., aged 68 years.

THURSDAY, MAY 21.—A fire in the Sullivan printing establishment, on West Sixth Street, Cincinnati, causes the death of 15 persons and injures several others so severely that they will probably die. Ten girls employed in the building are suffocated; others panic-stricken leap from the fifth story into the street and are either killed or fatally injured; the damage by fire very slight.

..... Sec. Whitney orders an inquiry relative to the expenditure of \$900,000 for the reconstruction of the U. S. steamer Mohican. Gen. Grant is nervous and restless; not so well as he has been for several days.

FRIDAY, MAY 22.—The Court of Commissioners of Alabama claims conducted yesterday a peremptory call of all cases remaining for trial on its docket. Under this arrangement a large number of cases have been dismissed. The condition of Gen. Grant is greatly improved.

SATURDAY, MAY 23.—The funeral of ex-Secretary of State Frelinghuysen takes place at Newark, N. J., and is largely attended. Ex-President Arthur, Senator Edmunds and other distinguished gentlemen being present. Forty buildings are burned in Lansing, Ia., loss, \$100,000.

MONDAY, MAY 25.—Henry Ward Beecher preached the first of a series of sermons on "Evolution" in Plymouth church yesterday. The Dolphin will make another trial trip on Thursday next. Ex-Senator Ross of Kansas has been appointed governor of New Mexico.

TUESDAY, MAY 26.—A tornado of great violence swept over Alton, Ill., on Sunday evening seriously damaging several large buildings and destroying much other property. Senator Edmunds has been called to England by the House of Lords to testify as an expert in regard to points of American law.

ABROAD.

WEDNESDAY, MAY 20.—Emperor William has recovered. Aspinwall advises that the insurgents made an assault on the walls of Cartagena on the 7th, and after a severe battle were repulsed with a loss of 800 men. The revolutionists in San Salvador were routed after a severe fight of five hours' duration between the communists and the army. Many prisoners were captured by the government troops, who pursued the insurgents. The British House of Lords has passed the registration bill.

THURSDAY, MAY 21.—Uneasiness in England over the delay in the negotiations. The steamship "Liberty" with Bartholdi's statue of "Liberty Enlightening the World" on board, sails from Rouen, France, for New York. The British House of Lords adjourns until the 4th proximo.

FRIDAY, MAY 22.—Victor Hugo, the great French poet and novelist, dies at his home in Paris, aged 83 years. Foundmaker and his band have surrendered. The French Senate passed the *scrutin de liste* bill.

SATURDAY, MAY 23.—It is reported from Suakin that Otao has been burned by Osman Digna's men, and that Handoub has been evacuated by the British forces. The French Senate passed the *scrutin de liste* bill.

MONDAY, MAY 25.—The remains of Victor Hugo were yesterday conveyed to the Arc de Triomphe, where they are to lie in state for three days. The funeral does not occur until Friday next. Serious riot occurred in the district of Paris, and police in Paris yesterday, the mob being finally overcome by the authorities.

TUESDAY, MAY 26.—The Anglo-Russian situation: Everywhere in Calcutta assurances of peace are given. But slight work and overtime are hastily resumed in the royal arsenal and orders again issued by the admiralty to expedite the armament of mercantile cruisers. Indian troops ships have been ordered to be ready for sea. Faroe Sound has been closed by torpedoes by Sweden. Five sheltered batteries have been built on the Finnish coast. Odessa and Sebastopol are being fortified.

The Outlook.

The guards on their return homeward from Suakin are retained at Alexandria, Egypt. It creates an uneasy sensation at home, much guessing as to what it may mean. The language of the ministry in reply only increases the uneasiness. "It is thought best not to give any reasons." But it is said that it has been the intention of the British Cabinet to keep the forces in Egypt until the Afghan question is fully settled.

Riel, the leader of the Northwest rebellion, has been handed over by the military to the civil authorities and will be tried at Regina, where he now is. Chief White Cap has been taken prisoner by scouts and is now at Humboldt. Riel is claimed to be an American. Three or four years ago he induced several half-breeds to take illegally and was put on trial for "ballot box stuffing" in Montana and from there he escaped to Manitoba in 1883. Such antecedents do not help in the trial for his life. He is defended by two lawyers, and they will try to make out that he is insane, but he is a lunatic that must be held accountable for his deeds. Now the rebellion of the half-breeds is crushed and the terrible blow dealt Foundmaker and his Indians at Cut Knife Creek has apparently deprived the Indians of any desire to continue on the war-path.

The Panettelles and Conservatives seem to be forming a strong combination against the government in opposition to the re-enactment of the Crimes act for Ireland. The radicals apparently join this combination and the whole war with shouting down the Premier's voice as he attempts to speak in Parliament.

Both England and Russia are preparing for great naval displays, concluding by sham-fights. This reminds one of two "big Indians" in the war dancing and pant just before attempting to scalp each other.

All business in London was suspended on Monday, May 25, in honor of the Queen's birthday. Victoria Alexandra was born May 24, 1819, so that the real birthday was on Sunday, but the holiday was a day later. Every holiday resort was crowded, and one half of London was said to be in the country. The cold wet day was not the most favorable for enjoyment. It is said to be the coldest May weather known in England for forty years.

Miscellaneous.

The board of health of New Hampshire has begun the work of making a complete sanitary survey of the 2,200 schoolhouses and their appurtenances in the State.

Robert E. Odum, the noted swimmer and intrepid diver, jumped from the top of Brooklyn Bridge (May 19) to the water, 140 feet; he struck on his side and was killed.

Justices Gresham and Hylan do not agree on the application for a writ of error in the Chicago election fraud cases and the whole matter will be referred to the United States Supreme Court for final decision.

A despatch from Rome to the Allgemeine Zeitung asserts that another Italian expedition to the Red Sea is being prepared.

Eight of the ten conditions of peace submitted by France have been accepted by China.

The French Senate has adopted an amendment to the *scrutin de liste* bill excluding elements from population returns for election purposes.

The salary of a lady in waiting to Queen Victoria is \$2,500 per annum.

Connecticut has placed a loan of \$2,000,000 at 3 per cent, and in addition realized a premium of \$15,000.

It is proposed to send forth an American commission to undertake the thorough examination and re-measurement of the Great Pyramids. The expedition will go out under the auspices of the International Institute for the Preservation of Weights and Measures.

Three thousand people went from Iowa to New Orleans on one excursion. It required eleven trains to transport them.

Thirty thousand Russian Poles have been ordered to leave the German provinces of Posen and Silesia, at the request of Russia.

The invasion of Salvador greatly complicates the whole Central American question.

There are thirty-one millions of fractional silver currency in the Treasury vault at Washington, and yet there is a scarcity of this medium in mercantile circles.

Some of the papers appear to deplore the diminished tide of immigration. By the year for the year promises to be about 350,000, and that is quite as many as we can assimilate and take care of, under existing circumstances.

The *Montreal Witness* remarks that "raisin making in California has already reached such proportions as to be classed among the most profitable industries of the State. One grower gives as the profit of an irrigated acre of vineyard \$300, and without irrigation his best acre netted him \$102. This is said to be three times as much as is realized per acre from the Malaga vineyards, and is a much better method of utilizing the enormous product of California vineyards than in manufacturing them into wine."

The *Weekly Sentinel*, edited and managed by colored men, has appeared at Augusta, Ga.

The New York Penny Press is dead—the third New York daily to succumb within a month.

Alexander Dumas has in his study a small painting by Eugene Delacroix now worth \$10,000, though he paid the artist but \$100 for it, and at the time was laughed at by his friends for his extravagance.

Personal.

Both the Garfield boys graduate at Williams College this year.

Captain George E. Belknap has been promoted to the superior grade of the naval observatory in Washington.

One of the really great names in literature is that of Victor Hugo, French poet and patriot, who died last week. The following description of his personal appearance will be read with interest: "Victor Hugo was in personal appearance a man of easy, vigorous and erect form, with a noble head, covered with closely cut silver hair and beard. His eyes were gray, and had that indescribable mildness that could flash lightning of feeling; his mouth gracefully curved, and evincing a firmness and decision on the whole a grandly plain face, expressive of great power. His manners were those of a courtly gentleman. For the greater part of his life this man has held the hearts of his countrymen in a position accorded to but few during life, honored and beloved by a nation, whose love he well returned."

Professor Calvin Stowe, the husband of Harriet Beecher Stowe, is reported to be dying at his home in Hartford.

Queen Victoria always sleeps on a wooden bedstead of a particular shape, and whenever she visits a strange place a bedstead and bedding are sent thither from Windsor for her use.

New York City has a school-teacher, Miss Connelley F. Whiting, who has been continually in the same school for fifty years. During all this period she has lost only ten days. Some of the children now under her care are the grandchildren of some of her first pupils.

Gen. Grant will feel relieved at the conclusion of his book, but the occupation of his pen and the demand made upon his time have doubtless been of advantage in combating the progress of his disease, and it would not be surprising if he sank rapidly after his work is done.

Educational.

The Earl of Rose will succeed Lord Cairns as chancellor of Dublin University.

The University of Strasbourg is a splendid educational institution. It was founded in 1567 and reorganized in 1871. Since the reorganization over \$2,500,000 has been expended on new buildings, &c., and there is a yearly appropriation of nearly \$250,000 for its support. Its new edifices are a series of magnificent palaces, and its library contains 600,000 volumes. No other institution in Europe has so rich a provision for higher education. There are 73 ordinary and 19 special professors. The students last year numbered 858.

The income of Girard College for 1884 was \$60,000. Its real estate alone is valued at \$734,000, apart from that occupied by the college buildings.

The endowment funds of Yale College are not only large, but well-invested. These funds amounted, Aug. 1, 1883, including unexpended income, to \$1,845,402.48 the income from the investments for the year was \$102,115.88. The rate of interest averaged 5.54 per cent.

The Minister of Education in England has recently made report that the attendance at the public schools has, within a few years, risen from 2,000,000 to 5,000,000, and that a result has been a very considerable diminution of the number of children for whom the schools are opening on all hands, and the selection of Dr. Jackson, so long identified with the best interests of the people in the far Northwest, is the wisest possible. The *Journal* rejoices in the approach of a better day for the people of Alaska, through the elevating influence of the school, the church, and the Christian home.

Thomas Cushing of Boston, in the last *Journal of Education*, gives an interesting account of the school system of Mexico, from which we make the following extract:

The City of Mexico has a system of municipal free schools, covering the compulsory education of both sexes and all ages, from the youngest of learning up to a degree of proficiency that qualifies students for the commencement of professional study. The schools are kept largely in portions of old convents or other church buildings which have been secularized, and afford much better accommodations than could otherwise be afforded; but the teachers are not ecclesiastical, and in the lower grades are mostly women. The salaries are fair, the lowest in the primary grades being fifty dollars a month, with some living rooms attached to the schools. They increase as the grades rise, to fifteen hundred or two thousand dollars a year. The amounts have been reasonably satisfactory, compared with the requirements of other positions and the expenses of living, had regularity and certainty of payment been secured; but I was told by the teachers of the highest public institution, corresponding in some degree to our Institute of Technology, that under the last administration they had received no pay for nine months; they had held on to their positions, however, and were now looking for better things.

Illicit whisky shops which dot the line between northern Georgia and Alabama are called "blind tigers."

Only Thirty-six Per Cent.

Of those who die from consumption inherit the disease. In all other cases it must either be contracted through carelessness, or according to the new theory of tubercular parasites, received directly from others as an infectious disease. But in either case, Dr. Pierce's "Golden Medical Discovery" is a positive remedy for the disease in its early stages. It is deadly that is dangerous. If you are troubled with shortness of breath, spitting of blood, night-sweats or a lingering cough, do not hesitate to procure this sovereign remedy at once.

One hundred and twenty-five thousand boxes of oranges have been shipped from Riverside, Cal., during the season.

Farm and Home.

LATE PLANTING.

Before this reaches our readers, most of the farmers in New England will have completed planting, and they will soon be engaged in their annual fight with the weeds. It is not too late to plant now almost any crop. We have seen corn raised, which was not planted until the first week in June, and we had the best success last season with squashes that we ever had, and they were not planted until the 20th of June. They were enriched heavily and never stopped growing until the frost killed them. They grew so fast that the bugs never touched them. Again, a farmer of my acquaintance who always raises fine cabbages plants the early varieties about the middle of June. Such tender vegetables as tomatoes and peppers should seldom be set in this latitude until the first of June. Last season's experience should be a warning to those who think of sowing them much earlier; for it will be remembered that a hard frost of the 30th of May destroyed all such vegetables. If crops that require a long season to mature fail to come up, such early maturing vegetables as beans can be planted late in June with success. Formerly potatoes succeeded very well planted late, but since the advent of the bugs the early varieties are mostly planted, as they mature so early that one crop of bugs is avoided. It will be seen that when any crop has failed to germinate, whether from insects, poor seed, or unfavorable weather, there is still a chance for the farmer to plant something that will pay well in harvest time.

The best fruit regions in the Northern States are in the vicinity of large bodies of water, on the east, south, and especially on the south-eastern sides. The reason for this is that the prevailing winds are from the northwest and north. Hence the cold is much mitigated by passing over the water. The region in the State of Michigan adjoining the lake of the same name is a striking example of this theory; for there is probably no portion of the Northern States better adapted to the culture of all our hardy fruits.

American farm implements are much superior to those of English manufacture. In some instances it is said in England and Scotland they actually weigh twice as much as our own. At first the people of those countries laughed at our light implements, as well as our light vehicles. But to-day our farm tools and buggies are being used more and more there.

The first instance on record of the kind was in appropriation at the Sedgewick (Maine) town meeting for the purchase of three thoroughbred bulls for the use of the farmers of the town. The *New England Homestead* in noticing this says: "Other towns whose interests are almost wholly agricultural will do well to follow so good an example."

The Flint varieties of corn are generally planted in New England because they are earlier, but if any one is disposed to try the Dent variety, he can now do so, as there is a new variety recently introduced, which is early and prolific. Its name is Pride of the North.

Do not fail to plant a strawberry bed. Only those that have them on their farms or in their gardens can tell how much superior the berries are just picked from the vines to those wilted things that come from the South.

Arbor day was very generally observed throughout the country. In Massachusetts and New Hampshire the Masters of the State Granges appointed the day. If this organization does no more for the farming interest than to encourage home adornment, its mission is a good one.

The approximate number of sheep in the world is set down at 415,000,000. Of this number 33,000,000, or nearly 14 per cent, are raised in the United States. Of wool sold in 1884, Chicago sold 41,693,000 pounds; San Francisco, 40,000,000, and St. Louis, 12,500,000.

A gardener now claims that ice water or cold spring water applied during the heat of the day is sure death to cabbage worms. A few years ago hot water was recommended for the same purpose. Now we have the other extreme. The pests of the farm seem to be on the increase, but if such simple remedies as the above will destroy them farmers need not fear them.

The Russian apples have failed, with few exceptions, of coming up to the standard of quality required in the central apple regions of the country, but in the cold districts of the northwest they can be raised where choice varieties fail. It is the same with the Chinese pears, such as the Kiefer and La Conte two varieties that have been pushed to the highest point by interested nurserymen. Where Bartlett's, Leckies or Clapp's Favorite can be raised let the new Chinese variety alone.

If the farm crops have been planted so that the cultivator can be run both ways, much hand labor can be saved at this season where the weeds seem to grow faster than the crops.

Fodder corn should be planted by the farmer. If not to be put in the silo, to be dried, if there is any left after what is needed to "piece out" the short pastures in August and September.

The steel garden rake can be used in the garden to great advantage in killing the weeds before they have got large enough to use a hoe.

Poultry need as much protection during the summer from the hot rays of the sun as they do in winter from the severe cold, although far too many of our breeders lose sight of this very important fact, and suffer corresponding losses in consequence.

Young trees that were planted this spring should be attended to often during the summer. Then useless shoots can be pinched off, or at least cut with a knife. If attended to now, much of the use of the saw in future years could be avoided, and those large unsightly places often seen would not be found inducing decay and insects.

The twentieth session of the American Pomological Society will be held at Grand Rapids, Mich., by invitation of the Michigan Horticultural Society, Sept. 9-11. All persons interested in fruit culture are invited to attend, and all societies, agricultural and horticultural, are requested to send delegates. That this society has accomplished much is due in a large measure to the fact that during its nearly forty years' existence it has been presided over by Hon. Marshall P. Wilder, of Boston, Mass.

THIS AND THAT.

Yellowstone Park will have a revival of popularity as a summer resort this season.

The Splendor of Dress.

and the artificial effects of cosmetics, no matter how deftly applied, can never make beautiful or attractive one who is subject to emaciation, nervous debility, or any form of female weakness. These must be reached by inward application, and not by outward attempts at concealment, and the ladies may take hope from the fact that thousands of their sisters have made themselves more radiant and beautiful by the use of Dr. Pierce's "Favorite Prescription" than they could ever hope to do by the aid of the appliances of the toilet.

It is a very well ascertained fact that the wheat crop will be short this season.

From the New York Examiner.

It gives me pleasure to say, during a personal business acquaintance of four years with J. B. Watkins, Co., I have always, without exception, received my interest the day it was due, and principal has been ready for me at maturity. I can heartily recommend them in all dealings with me as prompt and reliable.

H. E. SIMMONS, Business Agent, American Tract Society, New York City.

Thirteen letters of Dean Swift were recently sold in London for \$800.

IT WILL PAY TO buy Beach's and White Lily Toilet Soap. They are pure, solid soaps, and will not wash away with a few times washing.

Winch Brothers, wholesale boot and shoe dealers on Federal street, Boston, have been robbed of about \$70,000 worth of goods during the past two years. One of their salesmen and two retail dealers on Hanover street are under arrest.

Opposed to Strong Drink.

"Parker's Tonic is delicious to the palate; it invigorates, but does not promote a love for strong drink. It cures coughs and colds; it purifies the blood, thus curing kidney, liver and lung troubles and rheumatism. It should be kept in every household. Sherman, photographer, Elgin, Ill. Place it in yours."

It is reported that Canton will be fortified, and that three first-class fortresses will be erected on the frontiers of Tonquin by German engineers, which will probably be offered by Germans.

Small-pox is spreading rapidly in Montreal.

FITS: All Fits stopped free by Dr. Ella's Great Remedy. No diet. No drugs. No danger. No cure. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch Street, Philadelphia.

President Eliot of Harvard College will spend the summer at South-East Harbor, Mount Desert Island.

QUER'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, and general debility. The most mild, bland, and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject. For sale by all druggists, and E. B. TUCKER, 336 Pearl St., New York.

The Bosphore-Egyptien has adopted the same style and tone as before it was suppressed.

INCUBATORS. Send stamps for full directions how to make a 300 Egg incubator for \$6.00 to People's Hatcher Co., Kosselville, Ohio. 5,000 now at sale.

Potter and McDaniels, the San Antonio mail robbers and highwaymen have been sentenced to confinement in the Chester, Ill., penitentiary for life.

The Markets.

Boston Produce Report.

Reported by HILTON BROS. & CO., Commission Merchants and dealers in butter, cheese and eggs, dried apples, &c. Store 38 & 40 South Market Street, and No. 14 Chatham Street, formerly occupied by A. English & Co. Boston, Saturday Morning, May 23, 1885.

FLOUR. The market for Flour remains without fluctuation. The demand continues to be confined to small lots for immediate wants and there is no disposition on the part of buyers to stock up in the meantime the condition of the crops does not improve in the least. The season is cold and backward and all advice from the growing season is as unfavorable as previously noticed. Notwithstanding these unfavorable crop reports all the leading markets are dull for Flour, and they appear to have but little influence on the market. We quote:

SPRING WHEATS.

Western superfine.....\$3.50 @ 3.75
Common extra.....4.00 @ 4.25
Medium extra.....4.50 @ 4.75
Choice extra.....4.75 @ 5.00
Spring Wheat, bakers.....4.25 @ 5.00
Spring Wheat, feeders.....4.50 @ 5.00

Medium and good.....5.50 @ 5.75
Good and choice.....5.75 @ 6.00
Fancy Minnesota.....6.00 @ 6.25

WINTER WHEATS.

Patents, choice, Western.....\$5.75 @ 6.00
Patents, common to good.....5.25 @ 5.50
Patents, choice, Southern.....5.50 @ 5.75
Roller Flour.....5.50 @ 5.75
St. Louis and Illinois.....5.50 @ 5.75
Ohio and Indiana.....5.50 @ 5.75
New York.....5.50 @ 5.75
Michigan.....5.25 @ 5.50
Michigan Stone.....5.50 @ 5.75
Winter wheat second.....5.00 @ 5.25

RYE FLOUR, MEAL, &c.

Oat Meal, Western fine.....\$3.25 @ 3.50
Oat Meal, Western cut.....3.50 @ 3.75
Corn Meal, fresh ground and kiln dried.....\$2.70 @ 3.00
Buckwheat & bag.....5.00 @ 5.25

CORN.

Yellow and extra do.....\$0.50 @ .52
High Mixed.....50¢ @ .52
Steamer yellow.....58¢ @ .60
Steamer mixed.....55¢ @ .57
No grade.....50¢ @ .52

OATS, Barley, &c.

No 1 White.....49¢ @ .51
No 2 White.....48¢ @ .50
No 3 White.....47¢ @ .49
No 1 Mixed.....48¢ @ .50
No 2 Mixed.....47¢ @ .49
No 3 Mixed.....46¢ @ .48

BUTTER. With increased receipts the tendency of the market is to lower prices. Strictly choice grades are not yet plentiful, and command pretty full figures, but for the bulk of the stock offering concessions have to be made to effect sales. We quote:

NEW BUTTER.

Northern creamery.....21¢ @ 22¢
Extra, P. B.....21¢ @ 22¢
Northern Dairy.....18¢ @ 19¢
Vt. & N. Y. choice.....16¢ @ 18¢
do, fair to good.....15¢ @ 16¢
do, common.....14¢ @ 15¢

Western.....21¢ @ 22¢
Creamery fine.....21¢ @ 22¢
do, choice.....21¢ @ 22¢
Imitation creamery choice.....13¢ @ 14¢
Ladle packed choice.....11¢ @ 12¢
Low grades.....8¢ @ 9¢
do, fair to good.....12¢ @ 13¢
do, good.....14¢ @ 15¢

OLD BUTTER.

Good to choice.....10¢ @ 12¢
Low grades.....8¢ @ 9¢
do, fair to good.....10¢ @ 11¢
do, common.....9¢ @ 10¢

CHEESE. The market is dull and unsettled and it is difficult to give a reliable selling price. For the best new Cheese offering 9¢ is an extreme quotation and it is hard to get over 8¢ 1/2. Fine old stock is nearly all sold out. Small lots are being sold at 10¢ & 10 1/2¢, but for the full lot is a full rate. Common grades are nominal. We quote:

NEW CHEESE.

Choice full cream, N. B.....8¢ @ 9¢
Fair to good.....6¢ @ 7¢
Skim.....2¢ @ 3¢

OLD CHEESE.

Northern, extra.....10¢ @ 12¢
do, good to choice.....8¢ @ 9¢
do, common to fair.....4¢ @ 7¢
Western, choice.....8¢ @ 9¢
do, fair to good.....6¢ @ 7¢
do, common.....3¢ @ 5¢
Worcester County, full cream.....10¢ @ 11¢
do, common and skim.....8¢ @ 9¢
Sage, choice.....11¢ @ 12¢
Eggs, Near-by and Cape, & dozen 14¢ @ 15¢
Eastern, fresh & doz. 14¢ @ 15¢
Aroostook Co.

13 1/4 @ 14; Southern fresh laid 12 1/2 @ 13; New York and Vermont 14; Western, fresh 13 1/2 @ 14; Canadian 13 1/2 @ 14; New Brunswick, 13 1/2 @ 14; Nova Scotia, 13 1/2 @ 14; P. E. Island, 13 1/2 @ 14.

BEANS. Receipts are moderate, but trade is not brisk and it is not easy to get outside figures. Sales of New York large Pea at \$1.55 @ \$1.60, and small at \$1.65 @ \$1.70. Choice Mediums are quiet at \$1.55 @ \$1.60, and few sales go over \$1.65, in large lots. Improved Yellow Eyes are selling at \$1.95 @ \$2. We quote:

Pea, choice Northern H. P., & bu., 1.70 @ 1.80; Pea, h. n. N. H. P., 1.55 @ 1.70; do, do, large, H. P., 1.55 @ 1.60; Medium, choice hand picked 1.30 @ 1.40; Foreign Pea, 1.30 @ 1.40; do, Medium, 1.30 @ 1.40; Yellow Eyes, improved 1.30 @ 2.00; Yellow Eyes, choice fair, 1.90 @ 1.95. Red Kidneys 1.95 @ 2.00.

PEAS. Canada, choice, & bu 1.10 @ 1.15; Canada common, 90 @ 95; Green Peas, Northern 1.15 @ 1.20; Western, 1.30 @ 1.50.

POTATOES. The market is quiet at the decline quoted early in the week. For the best Houlton Rose 65¢ is an extreme price, and most of the sales range from 60¢ @ 63¢. Potatoes are in demand at 65¢ @ 68¢ @ bu. We quote:

Rose & bu.....63¢ @ 65¢

Aroostook Co., Maine.....63¢ @ 65¢

Other Eastern.....60¢ @ 62¢

Vermont.....60¢ @ 62¢

New York.....60¢ @ 62¢

Barbark Seedlings.....60¢ @ 62¢