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The Morning Star.

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Change of Advertising Rates.
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The Morning Star.

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THE SHIELD.

BY MARY SWEET POTTER.

I know a face that would be sweet and fair
But for its piteous scars—life's battle scars.
Full many a hideous, bitter line is there,
Full many an ugly seam its beauty mars.
And one I knew, by Nature favored less,
With brow serene and clear as summer sky,
And many loving eyes rise up to bless
Her calm, sweet face, where e'er she passes by.
Bravely she too has fought—and hard and long—
Life's weary battle, but her trusting heart
Has always looked to One more wise and strong,
For help to well and humbly set her part.
But she so sadly worried in the strife
Has never wisely held the shield of prayer;
Has borne unaided, all her weary life,
Burdens her Lord would have helped her bear.
Holding erect the shield of prayerful trust
Keeps the heart still young, the face still fair,
Softens the grieving souls God's firm "Thou must,"
Makes the heaviest burden easy to bear.

MOSES, THE LEADER AND LAW-GIVER OF ISRAEL.

BY THE REV. R. B. RAYSON, D. D.

[A lecture delivered in Tremont Temple, Boston, Saturday afternoon, June 11, on the occasion of Dr. Meredith's termination of his work as conductor of the famous Tremont Temple Bible Class. Reported expressly for THE MORNING STAR. We quote the following from THE BOSTON JOURNAL:—Dr. Meredith delivered his annual lecture, in place of teaching the usual lesson. As this was the last session under the leadership of Dr. Meredith before his departure, the occasion was one of the greatest interest to the thousands who have been in the habit of attending the Bible class with more or less regularity for the past ten years, during which time Dr. Meredith has been leader. The average attendance on pleasant Saturdays has been between 3,500 and 3,600; but Saturday Tremont Temple was packed, all the available space being occupied by eager listeners, anxious to hear and see their beloved leader for the last time, at the head of the class. Many people were unable to get into the building, and were obliged to give up in despair. To very few clerical men has such an ovation been accorded as that to Dr. Meredith Saturday afternoon. At the close of his lecture, and when the elation came to realize that the sincere, manly voice, and practical, common-sense expositions of Bible truths, with which they had grown so familiar, were to be heard from the teacher on the platform no more, a feeling of sadness spread over it, and many were affected to tears. . . . At the close of the lecture, Mr. John F. Colby, a member of the Executive Committee, stepped forward, and, with brief but heartfelt remarks, evidently voicing the sentiments of the whole class, presented the astonished leader with a very handsome gold watch, a book containing the names of the contributors, and a substantial token in the coin of the realm. . . . When Mr. Colby began the speech of presentation, the entire audience, numbering fully 4,000 people, rose with one impulse, and immediately thousands of white handkerchiefs waved in the air. When Dr. Meredith had recovered from this overwhelming tribute, he not only thanked the class for the memento, but for the cordial and hearty support of the past years. Mr. Henry Furness then offered appropriate resolutions, which were unanimously adopted.]

It has been the custom with us, for the last few years, to close the sessions of the Bible class for the year with what has been called a lecture, but what has generally been a review of what we

have been over in some part of the year. It was in my mind to occupy the time to-day in a review of the life and character of Israel's great leader and law-giver. And yet, as I have approached the hour, and have looked somewhat into the subject, I have become convinced that I have not the strength to-day, nor the time at my disposal, to do what it was in my heart to do. . . . I shall therefore content myself, with running over the principal events in the life of Moses, and emphasizing the practical lessons that are suggested by those events.

The Bible is not a book of history, and yet it is essentially historical. It is a record of certain revelations which God has given to man from time to time—revelations of himself, and of what he has done and is willing to do for us, and what he expects us in return to do for him. And these revelations claim to be accepted as historical facts. The faith of the Christian rests on the facts of the birth, life, death, and resurrection of Jesus Christ. The faith of the Israelites rested on the facts of Abraham's call, the Exodus, the conquest of Canaan. What is supernatural in these facts is so bound up with what is historical, that the two can not be separated. What confirms our faith in the one, confirms our faith in the other.

It happens, therefore, very providentially, that, while certain modern habits of thought are making belief in the supernatural difficult to some minds, criticism and research are tending every year to strengthen the certainty of these historical facts, with which the supernatural revelation is inseparably interwoven. Most strikingly has this been true in the case of the most important of all the Old Testament records,—the record of the Exodus, and what followed it. Just when the destructive criticism of unbelievers was trying to prove it all legendary,—trying, by a studied exaggeration of every apparent difficulty, to shake our belief in it, it pleased God to open up to us the buried monuments of the kindred nation with which Israel was at this period so closely connected. Slowly, out of these monuments, we are reconstructing Egypt's history. A review of what has been accomplished in this direction, might well serve as the preface to a life of Moses. But, inasmuch as we can attempt no exhaustive treatment of that life in the hour at our disposal, we must be content simply to say, that, while we can not yet speak of all the results of investigation with confidence, we may safely assert that the Egypt portrayed on these stones and papyrus scrolls is precisely the Egypt employed in and required by the Mosaic narrative. It will be well for us to hold that fact clearly in mind, and, in so far as opportunity may be given us, to investigate that most interesting subject for ourselves. We have not time to go into it to-day.

The book of Genesis closes with the death of Joseph; the curtain falls around a patriarchal family gathered at the death-bed of a great leader, a man of prominence and importance in the history of Egypt. The book of Exodus opens, the curtain rises, on the people of this great leader in the most degrading and torturing slavery, in the brick fields on the banks of the Nile. Great changes have occurred in the intervening years, and they are marked in the sacred record by the statement that "a king arose who knew not Joseph." As a result of his fear and jealousy of these people, the hand of oppression was laid upon them, and it grew weightier and weightier with every added year. Yet the blessing of a covenant God was with the people; in spite of their oppression and affliction, they continued to multiply at a marvelous, and, to the Egyptians, an alarming, rate. In consequence of this fact came the awful edict, that the male children of this enslaved race were to be destroyed; they were to be cast into the Nile. And in that darkest hour of Israel's history, in that hour of her weightiest and most terrible affliction, the sacred record tells us that Amram and Jochebed, his wife, both of the tribe of Levi, had a child born to them, a goodly child, which the mother, by faith,—faith in some communication from God, or faith in God in a general way, as he had been revealed to her by her father,—by faith hid for three months; and, when she could no longer hide him with any safety in her house, she disposed of him according to the dictates of her mother's wit. We see that woman, as she bears her strange burden down to the banks of the Nile. She has left at home a little boy three years old, and a little girl eleven or twelve. She bears her babe, three months old, in a strange sort of basket, called an ark, of bulrushes, and with mournful steps hies her to the banks of the Nile, where she deposits it among the flags, and then goes her way, leaving her little daughter Miriam to watch it. We are all familiar with

the simple and beautiful story. The daughter of Pharaoh comes, commands the basket to be opened, and the little one weeps. She sees that it is a goodly child, adopts it into her own family, and resolves to bring it up for her own. Just at that moment the quick-witted Miriam approaches, and raises the question as to a nurse for the little one. She knows where the nurse for that child is to be found; as the result, the child is restored to the arms of his mother, and, according to tradition, is in her care and under her teaching for twelve years. Now, that is the briefest possible statement of the simple and beautiful story of the birth and salvation of Moses, in spite of the edict of the king.

At twelve years of age, he is taken by his foster-mother, and is brought up in all the wisdom of the Egyptians. Stephen tells us, in his account, that he became a man mighty in word and in deed. And, if we raise the question as to the power of this man in his deeds, we have the statement of Josephus that he became a leader, a general, in the Egyptian army, and that he led the Egyptian hosts with success against the Ethiopians.

Now, that is about all that the Bible gives us of the first forty years of the life of this man. For, as I have said to you so often, and repeat now,—and this talk must be largely repetition to you, because we have gone over the lessons of which this is a review,—as I have said so often, and repeat, the Bible is not a book of biography, any more than it is a book of history. And no man reads the Bible aright, or to the right purpose, who reads it for the sake of its history or its biography. You might just as well, and it would be just as advantageous to, read the history of the United States simply for the history's sake, as thus to read the history of Israel, or the history of Egypt, or any other history that is in the Bible.

In the history recorded in the Bible, there is a revelation of God, as God is in all history. What is actually in all history, is brought to light in this history, so that you may know that it is in all history; and that is the simple difference. So we never read the Bible aright, never study aright the lives of these great men, when we stop at the events in the life of the nation or of the individual. We only get at the true intent of the Bible, and read it to the right purpose, when we are looking for God every moment, and looking for our relationships to God, and the obligations which grow out of those relationships. So that even the early life of this great man, the founder of one of the great economies of the world, is passed over, and only those passages brought to view in which there is to be found a revelation of God to man.

There are things suggested by this simple narrative, given thus in a few words, that are worthy of our attention. What is the revelation which God makes to us in this opening of this wonderful life? First of all, this: that, by the overruling of the simplest possible circumstances, God works out his grand designs among men. There is no miracle in connection with the birth of Moses. It is perfectly natural. He is born just like any other Hebrew child. He is hidden away by a mother's care, and a mother's fear, and a mother's faith. And then, in the most natural way in the world, and with something of desperation, we may suppose, in her faith, the mother places her child by the bank of the Nile, trusting him to God, and hoping for the best. And then, in the most natural way, he is found by Pharaoh's daughter; the impression is made upon her heart; she adopts the child, and becomes its foster-mother. You recall nothing very strange in the whole thing; nothing but what occurs ten thousand times over in the history of men. And yet we see how necessary every single link in this chain is to the accomplishment of God's greatest purposes.

Now, one of the things we want to learn to-day, and in all days, is to find God in the ordinary affairs of every-day life. It is not very wonderful that God should be in the miracles and the marvelous things; we expect to find him there. You will find people all around you who are able to see God in great calamities, in wonderful over-turnings, but who fail altogether to find God in the ordinary affairs of life. They go to their Bibles, and, in the plagues of Egypt, in the parting of the Red Sea, in the pillar of fire and cloud, in the wonderful miracles of Elijah's time and of the time of our Lord, they see God working directly; but the thing we want to learn,—for miracles always have been the exception, and in the nature of things must be,—the thing we want to learn is, that God is in our getting up in the morning and lying down at night, as much as he ever was in the pillar of fire and cloud that guided the

Israelites in their wanderings in the wilderness; that he rules in the ordinary affairs of every-day life; that it does not require a miracle for God to work; that he is in everything that touches us. That is one of the lessons we get from the simplicity of the narrative concerning the birth of Moses.

Then there is another thing about it, which is this: God prepares men for his work in the world. If there is a great crisis coming in the immediate future of this nation, we may be sure that somewhere in the nation to-day God has his eye and his hand on some man, against the time when the 430 years are up, against the time when God's clock strikes; and then, as sure as God lives, there will be a Moses come out to do God's work in that crisis.

If we go to our Bible with the idea that everything in it is exceptional, and that we are not to expect such things in our common life; if we go to our Bible with the idea that of course God raised up Abraham, because he had to found a chosen people for himself, through whom he was to develop his truth and prepare his salvation for all nations; that of course God raised up Moses, because he was going to fulfill the promise made to Abraham to lead his people out of their bondage, and organize them into national unity, and lead them into the promised land, but we can not expect God in the ordinary movements of human history to be raising up men in that way; if we regard the revelations of the Scriptures as exceptional, then I would not waste much time studying them. What under the heavens would they be worth, if they are exceptional, and belong to some other sphere altogether? I would not bother my head with them. But, if they are not exceptional, but exemplary; if God tells us about the raising up of Moses, so that we shall understand that he also raised up Lincoln, and just as much Lincoln as Moses; if we make these examples of God's way of dealing with men in all generations, then the Bible becomes a living book, and we can not do without it for a moment, for it tells us how God is dealing with us every day and every hour. God raises up men for the time in which he calls them to act, for the crisis in history. He always has done it. Moses was not the first, and he was not the last. Let us get hold of the idea that God brings men into being and action in the fullness of his own time. He did it with his Son Jesus Christ, and his Son Jesus Christ is not the exception, but the example for all men. In the fullness of time God raised up his Son; and in the fullness of time God raises up every man for great work in his kingdom. That is the lesson which we need to learn from this simple narrative concerning the life of Moses.

Well, now, as I have said, very little is known of Moses for the first forty years of his life. You have noticed that the life of Moses drops into three periods of forty years each,—forty years in Egypt, forty years in Midian, forty years with the Israelites in their wanderings in the wilderness. The first forty years are summed up in this; that, born thus, saved thus, educated thus in all the wisdom of the Egyptians, he became a man mighty in word and in deed. That is the first part of Moses' preparation.

Stephen says, in his narrative, or his review of this story, that it came into the heart of Moses to visit his people. There came a time in the life of Moses—as there comes in the life of every man a time when he is confronted by duty,—when he must make a choice. For, while we are constantly arriving, every day and almost every hour, at the dividing of ways, when we must choose this and refuse that, yet I think it will prove to be true, that in every life—certainly in every life that acquires any significance among men—there is some place where there is one grand crisis, and where the choice and decision of the hour gives color to all that follows it. There comes a time of choice to every man. Moses met it when he was forty years of age. There were his people; I suppose they had forgotten him, but he had not forgotten them. They were oppressed and down-trodden, they were treated with contempt and loathing, and he was the favored of the king's palace, the leader of the Egyptian host; yet it came into his heart to visit his people. Another account of it is in the epistle to the Hebrews, where it is written: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter," and so on. So there was a choice.

In the story in Exodus the action is given first, and nothing of the interior debate and decision is brought to view. It is from these other passages in the New Testament that we get hold of the interior of the man. The first thing you know of Moses, if you read only the book of Exodus, is that he went down and slew the Egyptian. But back of that there was debate. Back of that there was the entrance of light into the man's mind, the stirring of his conscience, the outgoing of his heart toward the people of his fathers; and there was the deliberate choice of God's service at any cost, and the service of his people. Now, then, this is the pivotal and decisive point of the man's whole life. If Moses had not made this choice, if he had chosen to abide in the palace, surrounded with all the ease and luxury and honor of the king's court, then you and I would not be in Boston in the nineteenth century, wearying our brains with anything about Moses. He would be as little to us as any of the dead Pharaohs, whose dried mummies they are dragging out of their sepulchers to-day. What would we care about Moses? What do we care about any of the Pharaohs? What gives any significance to the history of any of them, and makes our magazines publish articles to-day, giving cuts of their mummied remains, except their connection with Moses? And what would Moses be to us to-day, if he had simply chosen his ease and rest in the Egyptian court? The thing that gives him life, the thing that gives his history significance, the thing that brings us together to study him to-day, is, that in a great crisis, when there was placed on one side honor and wealth and every pleasure, and on the other side reproach and poverty and the wrath of the king, this man stood for God in the light of his own conscience, turned his back upon the glories of the Egyptian court, "esteeming the reproach of Christ greater riches than the treasures in Egypt."

Now, then, it is well for us to bring before our minds this choice, for this, I say again, is the pivotal point of the man's life. I would not care a fig for Moses if he had made any other decision at this point. All that gives his life grandeur and dignity inheres in this decision for God when he was forty years old. What did he relinquish? He relinquished the things that men in all generations have sought after and sold their souls for. He relinquished honor, riches, exalted social position, and great political power; for it is not an unlikely supposition that he was the heir apparent to the throne of Egypt at that time. He relinquished all that. And when we look about us in the history of the world, and about us at the men who are on the stage to-day, and see how men will prostitute all their principles; how they will beggar their nations and damn their souls for the sake of power,—political power, exalted position,—when we see how men are doing that, we can understand what it was for Moses, who was not simply seeking these things, but had them already in his grasp, to lay them down and turn his back upon the honor and ambition of the world.

He relinquished not only exalted honor, but he relinquished the vast treasures of Egypt. He esteemed "the reproach of Christ greater riches than the treasures of Egypt." We know how vast those were. Joseph has been criticised for making a law that poured one-fifth of all the wealth of Egypt into the coffers of the king every year, so that at this time the Egyptian king was unspeakably wealthy, and the treasures of Egypt have a vast significance. We know what men will do for wealth, what they always have done for wealth, what they will do for wealth to-day. But here is a man who is not seeking it, but who has already in his possession the treasures of Egypt, and who voluntarily lays them down. Then he abandoned the pleasures of sin. There are pleasures in sin. There is a certain gratification in the indulgence of appetite and passion; there is a gratification to human nature in these excitements, and men pursue them,—at what cost we know. Moses laid them down.

Now, what did he take up? He took up, instead of honor, reproach. Reproach! What would be the reproach? Well, how many there would be in all Egypt, his associates in the court, who would look down with unspeakable contempt upon the shepherd slaves in the brick-yards and on the fields of Goshen, who would reproach Moses for preferring these people to the associations of the Egyptian court. How they would say, "What a hypocrite, what a fool, what an ungrateful dog this is! brought up here by Pharaoh's daughter, now he turns his back on her. Who is he that sets himself up to be more righteous than we all?" How they would reproach him! I suppose Moses was a man of sense enough to understand all that beforehand; and yet he embraced it. And then, instead of his wealth, he accepted the afflictions of an enslaved people, and the wrath of the king. What a choice is his! He lays down honor, and wealth, and the

pleasures of sin, and takes up reproach, affliction, and danger to life itself,—and all in obedience to conscience; no external law bearing upon him, no demand made on any side that he shall make this sacrifice; but, in obedience to the voice within, Moses makes this grand choice.

I wish I could get into the minds of all the young people who are here to-day the importance of obedience to conscience and conviction at any cost! There can be no true dignity and power in life, unless there is devotion to duty, to principle, to God, though it involves the giving up of all worldly honor and wealth and pleasure, and though adherence to duty should mean the embracing of reproach, affliction, and danger. Having made this choice, Moses very soon took such steps as brought it out into view, and it came to be known that he was with his people in sympathy and affection. He went out,—you remember the familiar story,—and saw an Egyptian smiting an Israelite. His Hebrew blood boiled in his veins, and he smote the Egyptian, and slew him, and hid him away in the sand. The next day he went out and saw two Israelites quarreling, and he separated them; and they rebelled against his good offices, they put them away from them, and said: "Who made thee a ruler and a judge?" Poor Moses was mistaken. A man may be absolutely with God in conviction, and make awful blunders. Get that down. You may make a sacrifice of everything you have got on earth to do right, and then blunder the next step. Moses did it right here before your eyes. Do not let us misunderstand the matter at all. He thought he knew the way out, and he started on that line, and got into trouble very quickly. He thought his people would understand how by him God had sent them deliverance; but they did not understand anything of the kind, and they repelled his good offices, and poor Moses must have fallen into great discouragement as well as great fear.

Ah, the world has often treated its great men that way, and the story has been realized in history over and over again. A prophet of God has leaped in to-day with his burden of reproof and truth-telling; and, because he did not come just in the world's way, or the way they expected him, because he was not clad in silken sheen and did not prophesy smooth things, the world has gone against him, and he has turned away in discouragement, broken-hearted. A poet has warbled out his soul in secret, and discoursed sweet music; but alas! he has sung among the tombs. A glorious iconoclast has come forth, thinking that the world would understand that by him God had sent deliverance; but he has been repelled. Thus the world has often poured contempt upon her choicest sons. "A heretic!" about the furious bigots of the Inquisition; and yet, "It moves!" said Galileo, loyal to the truth even in the hour of enforced abjuration. The scoffing of the Genoese, and the grandees of Portugal, and the nobles of the Court of England! Columbus watches the log floating in its eastward drift, and opens up America, the rich El Dorado of which the ancients dreamed. "An empire!" shout the physiologists of old; and they hated Harvey with the intensity of professional hatred, because he affirmed the circulation of the blood. "A Bedford tinker!" sneered the polite ones, with a whiff of the otter of roses, as if the very mention of his craft were unfragrant. "What has he to say and preach and teach us?" But glorious John Bunyan, leaving them down in their desert country, has dwelt in the land of Beulah, climbed straight up to the presence of the shining ones, and had all the trumpets of God sounding for him. Sidney Smith wrote at, and attempted to write down, the "consecrated cobbler," who was to evangelize India; but William Carey will live embalmed in the memory of converted thousands, long after the witty canon of St. Paul is forgotten, or remembered only as a melancholy example of genius perverted and of avocation mistaken.

[Continued on fourth page.]

THE RELIGIOUS WORLD.

NEW ENGLAND.—Dr. Mark Hopkins, ex-president of Williams College, died last Friday. The decision of the Andover visitors was rendered last week. They report the dismissal of President Smyth, and the declaration that the other professors not sustained. The Episcopal rector of Nauvau, Ct., and a high churchman at that, invited the local Congregational pastor to preach in his pulpit lately. The invitation, it is said, was extended with the consent of Bishop Williams. On "Alumni day" at Andover last week, the question of Christian union was discussed by representatives of the Episcopalians, Congregational, Methodist, Free Baptist, Baptist, Unitarian, and Universalist denominations. Rev. Philip Moxom, of the First Baptist church, Boston, is reported by the *Journal* to have used these remarkable words: "We did believe in close communion, and once had good reason for so doing. To-day I know that in dozens of Baptist churches the ministers will agree with me in saying that close communion is a thing of the past." The Wimpisaukee Lake Assembly will hold its first session at Weirs, N. H., July 22-23. The programme contains the names of several strong workers in the way of normal S. S. teachers and Chautauque workers. The Rev. Frank Russell, D. D., of Oswego, New York, is superintendent of instruction, assisted by Rev. G. C. Waterman, A. M., of N. H., C. B. Stout, Esq., of N. J., and Rev. J. M. Durrell, of Mass. The music promises to be an attractive feature. Programmes, giving all particulars concerning exercises, board, and fares, can be had of Mr. C. E. Stanfield, Concord, N. H.—The statistical summary of the annual report of the New Hampshire Methodist Conference gives 1,368 probationers, 12,930 full members, 68 local preachers, 122 churches, valued at \$652,750; and 79 parsonages, valued at \$131,800.

MIDDLE STATES.—Dr. Roswell Dwight Hitchcock, President of the Union Theological Seminary, of New York, died at his summer residence, South Somerset, last Thursday evening, of peritonitis.

SOUTH AND WEST.—Rev. Sam Small will soon go to Minnesota, to join Sam Jones at the Red Rock camp-meeting. Mr. Small has traveled 25,000 miles in the 20 months that he has spent in evangelical work.—Cardinal Gibbons is to revive the Catholic propaganda among the colored people of the South.

Missions--Home and Foreign.

"Go ye into all the world, and preach the Gospel to every creature."

CONDUCTED BY DR. JAMES L. PHILLIPS, HOWARD, R. I.

WORK AT HOME, AND WORK THAT STAYS.

Let us have a talk to-day on the work of the Church in our cities and larger villages. Making my way the other day to the ferry in New York, I was delighted to come upon the people's church of my missionary brother, Dr. Edward Judson. He is right in staying "down town," when so many churches are "selling out," and moving "up town." Some of them, I fear, are selling their principles along with their property, and moving away from the very field where God would have them work. There is such a thing as growing too "respectable" for Christian service. Our blessed Lord began his work among the lowly, and he never quit his hold on the poor. And the church that comes down to the poor, and lives for the poor, is sure to grow and be a blessing to many.

During the summer days, many of our church members in the cities will be going to the mountains or the seashore; but the poor are sure to stay where they are, and they can be reached. Could we not have a summer revival in some of our city churches? Need we wait till winter, for God's blessing on earnest church work in behalf of his poor, who are always with us? Need I say that no city church should ever be shut, even for a week? The one cited above is open every day of the week, and one may find in it such a busy hive of cheerful and successful toilers, as should be found in scores and hundreds of other city churches. Our churches in Boston and New York, like those of Providence, Lowell, and other cities, should be opening "missions," and so planning and pushing out for colonial extension and multiplication. The sturdy growth, not to say the very life, of some churches, depends on colonizing. It may be that but a mile or two away, in the heart of the city, there is a spot as dark as Africa, as low as either Five Points or Seven Dials,—the very spot to plant a mission-in. McAll found just such a field in Belleville, Paris, and all Christendom knows how he occupied it.

In other papers, I have spoken of the need of aggressive missionary work in cities, and of the great good that might accrue from it. But there is another side to this whole matter, and one we can not afford to lose sight of. The church needs the mission quite as much as the mission needs the church. Christian adventure and enterprise educate and edify the church, and nothing can take their place. In its very nature, every true church is a missionary body, seeking to save men on all sides. Direct effort for the salvation of souls, toil and sacrifice for the welfare of lost men, prevailing prayer, and patient, persistent endeavors for reclaiming the wayward and the wicked,—these all serve as a spiritual gymnastic, bracing the courage, feeding the faith, and multiplying the might of believers. One day, in the House of Commons, someone asked, "What are the rivers made for?" An enthusiastic member answered, "To feed the canals for irrigation purposes." So the Church is for feeding the irrigation of our own arid earth. She is the river of God, grander than the Ganges, broader than the Amazon, and mightier than the Mississippi, carrying life and fertility into all lands. Should selfishness dam up her waters, she would become a stagnant and pestilential pool. The flowing, the irrigating, the blessing, and the fertilizing, are indispensable for her own life and health.

Some of the larger churches that have enjoyed vigorous growth for years, and done wonderful works for the poor and the perishing, seem to show signs of slackening. A devoted minister of one of them was saying, the other day, "Our denomination is getting rich and lazy, and we are not doing so much for the poor as we used to." If becoming big or rich means getting lazy, may Free Baptists keep poor and small, ever about the Master's business. While at Simla, the summer capital of British India, a Moravian missionary, from the borders of Tibet, was my guest one day. As I talked with him beside that cheerful open fire in the manse of our union church, how my heart thanked God for Moravian faith and fervor! This smallest of the sects is putting the biggest and broadest to shame, by its Christian pluck and push. Let us learn to do and dare for Christ. In our cities, from Halifax to San Francisco, let us "attempt great things for God," and "expect great things of God."

BALASORE NOTES.

Mr. Griffin writes: "Now that the Bible School is in session, we have not an easy task to supply our bazaar stand every night; but, by utilizing our pundits, we are managing. Dannie is a good preacher, and should be in that work exclusively. I go as often as I can, and Bro. Boyer, who has no work but learning the language, goes each evening. In the big bazaar we have from fifty to two hundred hearers. You know these Brahmans are fond of arguing, raising objections, or asking questions. My policy is to try to avoid argument, and tell them simply and plainly of

Christ. If we find a man who will not keep quiet, and so disturbs our preaching that the people can not hear, I frequently invite him to speak, and sometimes get him upon the stand. We always keep quiet until he is through, and then shame him into quietness if he again disturbs us. This week we had a very interesting service in the bazaar. While Bro. Boyer and I were going, we met a man measuring the distance to Puri by prostrations. I took this as my text, and tried to tell the people how to find salvation. While I was talking, I saw a very fine-looking man urge his way through the crowd. Of course I expected a Brahman and an argument, but what was my surprise to see the man take a seat on our preaching stand. I was then told he was a Brahmo Somaj missionary. He asked me if he might speak, and I, of course, consented. He spoke for nearly half an hour, and said nothing to which one could object. The only thing a Christian could object to, was his failing to 'declare the whole counsel of God.' I told the people we would have no argument with the speaker, and that he spoke very well, only came a little short of telling them the whole truth; that I judged, by what he said, he was on the right track, and would in the end find the whole truth. I invited him to our house, which invitation he accepted, and we had a long conversation with him. I am sure he is not far from the kingdom of Christ. I told him I should pray for him, and he assured me he would pray for himself, and earnestly seek for truth. He is a Brahman, a man of character, and would make a grand Christian minister. I hope you will all pray for him."

MIDNAPORE NOTES.

Following the death of a rich man, there is a very peculiar custom prevalent in India. Thirty days after the burying of the dead body, a more or less large amount of money is distributed to the poor, according to the instructions given. But, while this distribution is nominally for the poor, yet it seems not to be restricted to that class, but anybody applying will be served. This rich baboo, who built and endowed the twelve temples, mentioned before in this column, must have made a generous provision for the relief of the poor; for those who have seen many distributions of this kind, say that it is very large in comparison with them. We were obliged to postpone our Friday evening bazaar preaching at the "Twelve Temples" stand last week, because, on approaching the spot, we found all the vicinity so densely crowded with the beggars, waiting for the gift-giving to commence, that it was almost impossible to make our way through them; and we were obliged to turn away, through another street.

This distribution gives to every applicant the sum of eight annas in money (about 18 cents), and two pounds of rice. As, according to a safe calculation, more than thirty thousand people have applied for and received that amount, it follows that five thousand four hundred dollars in money have been given away, besides the value of sixty thousand pounds of rice!

Crowds of these low-caste people have come from all directions, within a radius of twenty-five miles. They walked the whole distance to and from Midnapore, and have stayed three or four days, buying their food, and sleeping under the trees of any vacant compound. To avoid dishonesty, the overseers waited till all applicants had arrived, and then looked them up in some large place that could contain them all, but into which no one could enter, excepting by the gate. When all were ready, they were let out, one by one, and received their present. H. W. B.

Mr. D. B. Sikes, for five years the United States Consul at Bangkok, thus writes: "The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be easily realized by those who are not familiar with its character, and with the influence they have exerted upon the government and the people. It is less than sixty years ago that the first of their number arrived in Siam, and there are those living in that country to-day, who have witnessed changes which can not be attributed to any other cause than their Christian influence and missionary labor. Largely through their influence slavery is being abolished. The degrading custom of bodily prostration, although still practiced, is not now compulsory. Whole-some and equitable laws have been proclaimed; criminals have been punished by civilized methods; literature and art have been encouraged by the king and his ministers; an educational institution has been established by the government; reforms have been inaugurated in all its departments; and Christian converts have been permitted to enjoy the same liberty of conscience that they have in their own land.

"A few months before my departure from that country, I visited the mission station in the interior, and was highly gratified with the substantial evidences that I witnessed of the success of Christian work among the people. The missionaries themselves in Siam, are, as a class, the most consistent, devout, and diplomatic people among all the foreign residents in the kingdom. Although sincere, and energetically engaged in their work, they do not hold themselves so much aloof from men of rank and the educated foreign residents, as to make themselves unpopular. On the contrary, they are the general favorites in the entire community; and I never heard, during my residence at Bangkok of nearly five years, the expression of an unfavorable opinion in regard to their character or their work. At the palace they are more popular than any other foreign residents, and in the homes of the merchants of other nationalities they always find a welcome. Before I went to the far East, I was strongly prejudiced against the missionary enterprise and against foreign missions; but, after careful examination of their work, I became convinced of its immense value."—*Foreign Missionary.*

Theodore Parker was not a special friend to evangelical missions, but he said: "If the modern missionary enterprise had done no more than produce one such character as Adoniram Judson, it would be worth more than all the money which has been spent upon it."

SLIPPING AWAY.

They are slipping away, those sweet, swift years, Like a leaf on the current cast; With never a break in their rapid flow, We watch them as one by one they go Into the beautiful past.

As silent and swift as a weaver's thread, Or an arrow's flying gleam; As soft as the languorous breezes bid, That lift the willows' long, golden lid, And ripple the glassy stream.

As light as the breath of the thistle-down, As fond as a lover's dream; As pure as the flush in the seashell's throat, As sweet as the wood-bird's wailing note, So tender and sweet they seem.

One after another we see them pass Down the dim-lighted stair; We hear the sound of their heavy tread In the steps of the centuries long since dead, As beautiful and as fair.

There are only a few years left to love; Shall we waste them in idle strife? Shall we trample under our ruthless feet Those beautiful blossoms, rare and sweet, By the dusky way of life?

There are only a few years left; ah, let No envious tarts be heard; Make life's fair pattern of rare design, And fill up the measure with love's sweet wine, But never an angry word!

—Selected.

BRAVE BELLE FRANKLIN.

A TRUE INCIDENT OF PRAIRIE LIFE.

"Run home, dear children, the sun goes down With sunset dews all glowing; Across the prairie, now serene and brown, Comes Mollie, my cow, a-lowing. Don't swing your bag so, Beanie Snell; Jacob, take care of Lou! Be sure you study your lessons well; And, Nancy, tie up your shoe!"

The children gave their parting bow With many a smile and shout; Then sweet Belle Franklin milked her cow, And did the chores about. She had built a "shack" on a prairie claim; And, when lessons all were done, Worked hard to secure it to her name, Each morn, and till set of sun.

A lonely girl, with soft, gray eyes, That were far too brave to weep, When, tired of work, she prayerful sighs, "Now I lay me down to sleep," And watched the moon and shining star From her nest but homely bed, And thought of loving friends afar, While resting her weary head;

'Till sleep at last her eyelids close. She dreamed that the sunset's glow In wondrous billows fell and rose Like a molten river's flow; Then startled for a glare was shed On all the room around; A prairie fire—the sky is red, There comes a crackling sound.

"Oh, save us, Christ," that roar is near; And, clear as light of day, She saw the home of Farmer Weir, Just half a mile away. The house was closed—for to the mill That day her neighbor went: One moment fear subdued her will, The next in prayer was spent.

Soon clothed, she ran and found the racks Where Bright and Champion stand; She flings the harness on their backs, Then on to the prairie land. A plow rests by the grassy fields, The fire comes leaping near; The sod beneath her guidance yields, The horses start with fear.

She plows around that homestead farm, And stays the fading flame: Who says our girls live but to charm? That weakness is their name? Fair wives and daughters through the land Are found in cot and hall, With strength of will, if fragile hand, When duty's voice may call.

—*Annie L. Fack, in Woman's Magazine.*

HOW JACOB FAITHFUL PRAYS.

BY GAINSBORO.

Why should I suppose the world cares to know "how"? There are good reasons for it. Say what one may, mankind has always believed in prayer, and always will. There is a religious element in human nature, and prayer is an instinct of it. The mighty power of prayer, of which Scripture assures us, might almost be inferred from this instinct, if there were no revelation concerning it.

Like all "power," this of prayer has its "secret," and they who believe most in it, most desire to know the secret of it. God has more than one way of revealing himself to man. The natural world; the written Word; "the Word made flesh," the man in whom dwells the Spirit, who walks in the Spirit, who is led by the Spirit,—all are mediums through which he shows us himself, and his "secrets."

That he delights greatly in using the Christian to manifest himself to the world, is one of the clearest of Bible statements. In "a righteous man's" prayers, I see some of God's choicest communications; not alone to the individual, but, through him, to mankind. They reveal to us, also, some of the best history of the man himself; and, in showing his real character, at the same time show the secret of his power with God and men. Beside this power, that of mere wealth, however great, or learning unsanctified, or any or all other forces outside of true piety, seem weakness itself.

What wonder, therefore, that I should be interested in considering how Jacob Faithful prays, or that I should think others would be equally so? But what more difficult, than to convey to one any adequate idea of the prayers of another? If all the words of all his prayers were to be reported, even this might fall far short of it. Much more, when, as now, I can note but a few particulars which have impressed me in the prayers of this man.

First of all, I would speak of his unbounded confidence in prayer, as shown in his prayers. You infer that he is saturated with the teaching of the Bible, from Genesis to Revelation, on

the subject of prayer. Whatever the "discoveries" of "science," however the Carlyles, the Spencers, and the Huxleys may "reason," no sign of weakening, or dampened ardor, ever appears in his supplications for things spiritual or temporal, "according to the Lord's will." If there is any apparent "conflict" on the subject, between the Book and all other "books," so much the worse for the latter,—in Jacob Faithful's estimation. Give us all the "learned" answers to the objectors of prayer, you can. The more, the better. But let the world never fall of the unanswerable "argument," in the prayers themselves, of a Jacob Faithful!

Another and beautiful characteristic of his prayers, is the spirit of the publican always to be seen in them; and this, though he has been many years a Christian. "He seems a saint," you say; "but he prays as one conscious of being a great sinner." And we are sure this is no mock confession. Keeping in mind the standard of perfection, Christ his Lord, so far short is he of this "mark," that "crimson" and "scarlet" often fall from his lips, as marking the color of his guilt. But, God having graciously made it "only a step" from "the filthy rags" of his own righteousness to the spotless righteousness of his Saviour, he never fails to take it; and so, though "sorrowful" for his sins, he is "yet always rejoicing," and even triumphant, in the cleansing power of the blood of the Lamb.

Again, "the good man prays for everybody and everything," say his acquaintances. And why shouldn't he? He is sure he has the authority of Scripture for just such a range of supplication. A favorite way with him, in his more private devotions, seems to be something like this. He asks for everything needful for his own body, mind, soul, and estate; for God's greatest glory, and his own and the highest good of others,—adding the petition, to do for him, in all these particulars, "exceeding abundantly above all that he can ask, or even think." Then follows the prayer that the same be done for his nearest friends, fellow-Christians, townsmen, and finally for everybody in all the world. "It is just as easy for God to grant all this to everybody, as to myself alone," he says. But must he stop there, do you say? Ah, no; "not for these alone" does he pray. As his divine Pattern, in one of his latest recorded prayers, looked forward through all time, to pray for all who should yet believe on his name, so does he feel justified in praying for all who are yet to be born into the world! Oh, what a power for blessing our heavenly Father thus, by his grace, enables every praying man, if "a righteous" one, to become!

We might speak of Jacob Faithful's freedom in asking for temporal blessings,—all, however, in resignation to the divine will. "God giveth us all things, richly to enjoy," he reads. John, in his 3d Epistle, prays that his "beloved" friend "may prosper in all things, and be in health, even as his soul prospereth." These and such passages make his prayers, as his life, cheerful, hearty, sympathetic, broad, getting "the life that now is, as well as that to come." And the open secret of it all is faithful study of the Bible, and a striving, in its own plain way, to obey, in all things, its commands.

GOD'S FELLOW-WORKERS.

BY GEO. B. HOPKINS, A. M.

That Christians are God's fellow-workers, is incidentally but explicitly stated in 1 Cor. 3: 9. In this truth are involved the service, responsibility, and honor of the Lord's disciples.

This precious fact, that the disciples of Christ are God's fellow-workers, is often strangely overlooked. Indeed, for many centuries, it was practically denied by a large part of Christendom. If we except the first three or four centuries, it is only within the present century that the force of this truth has been even approximately appreciated and acted upon by the Church. In the middle ages, the Church undertook to bring the world to itself through human instrumentalities alone, forgetting that men could not be really saved without the operation of the divine Spirit. It was a sorry kind of Christianity that then prevailed,—even worse than that of the Roman Catholic church to-day in Spain and Italy.

But, after the Reformation and the teaching of Calvin, an opposite error obtained among Protestants. The work of evangelizing the world was left almost exclusively to God. It was thought presumptuous for men to work for a revival of religion. God would revive the Church and save sinners in his own time, and the Church ought not to encroach upon his prerogative. Through the influence of such views, Christians lost, in a large measure, their spiritual life. The membership of the churches was largely unconverted. Men even entered the ministry without any personal experience of the new life. They were blind leaders of the blind.

Under the preaching of Whitefield and his coadjutors, hundreds of these unconverted Christians were brought to Christ. But, long after the death of Whitefield, much of the old spirit remained. When it was proposed to send

missionaries to the heathen, eminent clergymen objected, on the ground that when God wanted the heathen converted, he would convert them. Mr. Finney was accused of taking upon himself the work of God in his revival efforts.

A great change has come over the Christian world within a few years; and to-day even the staid old Episcopal church is beginning to engage in evangelistic work. But, even now, Christians only faintly realize their privileges and responsibilities. "We are God's fellow-workers." While no one can of himself save a soul, all can and ought to work with God to this end. If in the natural world God uses human agencies, is it strange that he uses such agencies in the spiritual world? As well might we object to the building of ships to cross the ocean, as to the sending of missionaries to convert the heathen. God made the ocean, and when he wants it crossed, the objector might say, he will make the ship. But, ever since man was created, he has been a co-worker with God in accomplishing God's purposes.

God made the earth, and largely fitted it for the home of man. He cleared away the murky skies, and gave the world an atmosphere adapted to its needs. Through long ages, the earth was undergoing changes, and the elements were passing through a sorting and distributing process, preparatory to man's advent. Forests grew and disappeared, and in the upheavals and depressions of earth, were stored away as coal. This was the work of God; but, before the work was complete, man was to be a fellow-worker with God. Man must clear his land, and prepare it for cultivation. The minerals must be got out of the earth. Blast furnaces must be constructed, and the iron separated from slag. The very fruits and flowers must be improved. It was God's plan that man should be his fellow-worker. He designed that by culture many flowers should be made more beautiful, and many vegetables more prolific, and increased in size and in quality. He did not furnish us with railroads, telegraphs, and telephones, but left them to his fellow-workers to invent and construct.

So everywhere in the spiritual world, as well as in the physical, "we are God's fellow-workers." This truth made a deep impression upon the early disciples. They knew that the Lord had sent them forth to proclaim the unsearchable riches of Christ. If men were to be saved, they must hear the truth; because salvation is by faith, and faith comes by hearing the Word of God. Not only the apostles and preachers, but all Christians, felt their responsibility.

This responsibility belongs to all Christians at the present time. When God calls a sinner to the new life, he does not call him to save his own soul alone, but to be one of his fellow-workers in saving others. The plan of salvation has been so devised by God, that neither himself nor man can alone do the work of "rescuing the perishing." God is the great battery that furnishes the power. Men must set up the wires, and read the message. Two electricities meet. The positive comes from God: the negative is the want of the sinner. Man's work, as well as God's, is needed in bringing about the result. This is clearly taught in the Scriptures. James says: "He that converteth a sinner from the error of his way, shall save a soul from death." The same truth is brought out in Psa. 51: 12, 13; Luke 5: 10, and 1 Tim. 4: 16. The fact that the salvation of men, now that God has opened the way and appointed his agents, depends on us who are the disciples of Christ, should be indelibly stamped upon our minds and hearts. After the Christian has done all he can, he can confidently leave the result with God; but, so long as he is idle, he is responsible. So says the Lord by Ezekiel, chapter 33, verse 8. No one need despair of seeing results of this work. God is the head of the firm. Were the disciples to do this work alone, they might well be discouraged; but ringing out through the ages, are the cheering words of Jesus: "Lo, I am with you always, even unto the end of the world." We can be God's fellow-workers in various ways. A kindly deed, a loving word, a cheerful countenance, a hearty shake of the hand, a sincere prayer, a godly life,—all help to carry on God's work. No matter how humble our spheres of activity; if we are doing God's work, we are his fellow-workers. It is not argument nor eloquence that wins men to Christ, but the story of the Cross, told by a loving soul. The reader has probably heard of the infidel who withstood the learned arguments of his minister, but who could not meet the real anxiety of his neighbor for him. When that neighbor went to him, and sincerely said, "I am deeply concerned for your salvation," he was led to Christ.

The responsibility of God's fellow-workers is great, but the honor of such a partnership is priceless. Our brave soldiers, who were with Grant, Sherman, or some other of the famous generals in their conflicts and victories, are proud that they were fellow-soldiers of these commanders. Partnership and association with worthy and eminent

men delights us. How much more, then, should we esteem partnership with God! The Lord honors his children by associating them with himself in carrying on his work. As the Lord worked with the first disciples, so he works now with those who seek to honor Christ, and not themselves. While Christians, as God's fellow-workers, will have part in the difficulties of the work, they will also share in its joys and triumphs. After the battle comes the victory; after the seed-sowing, the harvest; after the cross, the crown. It is blessed to know, that, if we improve our opportunities, meet our responsibilities, and welcome our privileges as God's fellow-workers, we shall reap, if we faint not.

THE FINANCIAL RELATION OF HUSBAND AND WIFE.

There are many marriages which are true unions of "two in one flesh." In everything except money matters. There is the common home, the common name, the common interest in all other affairs of daily life, but there is not a common pocket-book. The husband earns the money. The wife is a pauper; unless she has something which stands in her own name, which has come to her, by inheritance or otherwise, she is regarded as "dependent" on her husband. What she has, he "gives" her. She is a pensioner on his bounty. Often his thoughtlessness, or something worse, makes it necessary for her to become a beggar. She is obliged to explain and justify her request for the means to supply her own and the children's daily needs; while, as for little comforts and luxuries, she does without them, rather than incur the disagreeable discussion of their necessity, if she asks her husband for the money which they would cost. The happiness of many a home has been shipwrecked on this rock; and there is many another in which the wife is really loved by the husband, who never suspects that he is not fair and even generous in all his financial relations to his family, but in which there would be a new and deeper happiness, and a more complete union, if the same oneness which is recognized in all other matters were extended to the family finances, and the wife were allowed to feel that the money is hers, as truly and in the same sense as it is his.

That this latter is the true theory of the financial relation of husband and wife, we fully believe; and that it is not simply theoretical, but also practical and practicable, we know, from some refreshing examples that have fallen under our observation. In these cases, the husband generally, and naturally, has the management of the money that is to be invested, as he is out in the business world, and more familiar with the markets and with men, than the wife. But she is always consulted. She shares with him in interest and in knowledge of every financial operation, and is made to feel that it is her money that is being invested, as well as his; or, rather, that the interest is neither hers nor his, but theirs. And for all household expenses there is a common fund, kept always in a given place, and drawn from at will by the wife, for her own needs and those of the family. She keeps her own cash account, which the husband is at liberty to examine at any time, as she is at liberty to examine his. The twain are one, and whatever is earned by either is the property of both. It is always so regarded in thought, word, and deed.

The advantages of this plan are manifold. First, it enhances the unity, and so the sacredness, of the marriage relation. The safety of the State, and of the very race, is in the keeping of those who make the homes of the land. And a true home can only exist where there is a unity of interest. Anything that breaks into this unity, is dangerous. The husband and wife are not rival establishments, with separate business interests; they are not even different members of a common commercial firm. They are one. Marriage is not a co-partnership. It is a union. It is the fusion of two separate and partial individualities into one perfect organism. That organism has parts or members. But, if "one member suffer, all the members suffer with it; or, if one member be honored, all the members rejoice with it." When this view of marriage becomes common, and is carried out in all the details of daily life, the divorce courts will be empty, and society will be relieved of some of its greatest dangers.

Second, there will be a great gain in the amenities of married life, when the financial relations of husband and wife are re-adjusted in accordance with the plan suggested. All the unhappy friction that now exists in regard to money matters, in many otherwise happy homes, will be avoided. The wife's work will be appreciated as it ought to be. She will have the credit, which she deserves, of earning half the money. Her work of caring for and preserving the peace and well-being of the home and the household, will be counted as equally important and equally arduous with the husband's work in the counting-house, or on the farm, or in the court-room. It will make her happier to have her work appreciated, and the husband will be happier for appreciating it. The whole family circle will be brightened, and, with the increased sense of unity in the family, will come an added influence upon other families and in the community at large.

Husbands, have we not a duty to perform in this matter? And is it not one which we ought not to put off doing for another hour?—*Rev. F. H. Palmer, in The Advance.*

The little Spanish boy, wearied with the drudgery of learning, ran away from school. As the sun grew hot, he sat down to rest beside a spring that gushed from a rock. While reclining in the shade, he noticed the constant dripping of the water had scooped a hole in the hard stone beneath. "If the light drops can, by continually falling, accomplish so hard a task," he thought, "surely, by constant effort, I can overcome my unwillingness to learn." He returned to school, persevered in his studies, and became famous in after years as a great saint and doctor of the Spanish church.

Sunday School.

[This department is devoted especially to Bible study. Besides notes, comments, and illustrative matter relating to the International S. S. Lessons as presented in the *Star*, *Quarterlies* (which see for Questions), there will be presented a variety of interesting and profitable matter, designed to aid in the study and understanding of the Scriptures, to meet individual objections, and to promote the development of Christian faith and works.]

CHRONOLOGICAL TABLE.

	B. C.	A. D.
Jesus born in Bethlehem.....	5 (Dec.)	
Flight into Egypt, and return to Nazareth.....		4
Jesus in the temple with the doctors.....		5 (Apr.)
Jesus baptized in the Jordan.....		27 (Jan.)
Jesus tempted.....		27 (Jan.)
The witness of John the Baptist to Christ.....		27 (Feb.)
The first miracle.....		27 (Feb.)
The first Passover after the beginning of Christ's public ministry.....		27 (Apr.)
Christ in retirement in Galilee.....		28 (Jan-Apr.)
The Passover.....		28 (Apr.)
Preaching and healing in Capernaum.....		28 (May)
Work in Galilee, and residence at Capernaum.....		28-29
The Transfiguration.....		29 (Summer)
Fest of Tabernacles.....		29 (Autumn)
Final departure of Jesus from Galilee.....		29 (Nov.)
Fest of Dedication.....		29 (Dec.)
The Passion, or Crucifixion Week.....		30 (Apr. 5-9)
The Resurrection.....		30 (Apr. 9)
The Ascension.....		39 (May 18)

LESSONS FOR THIRD QUARTER.

- July 3. The Infant Jesus. Matt. 2: 1-12.**
 10. The Flight into Egypt. Matt. 2: 13-23.
 17. John the Baptist. Matt. 3: 1-12.
 24. The Baptism of Jesus. Matt. 3: 13-17.
 31. The Temptation of Jesus. Matt. 4: 1-11.
 Aug. 7. Jesus in Galilee. Matt. 4: 17-25.
 14. The Beatitudes. Matt. 5: 1-16.
 21. Jesus and the Law. Matt. 5: 17-36.
 28. Purity without hypocrisy. Matt. 5: 1-15.
 Sept. 4. Trust in our Heavenly Father. Matt. 6: 24-34.
 11. Golden Precepts. Matt. 7: 1-12.
 18. Solomon War. Matt. 7: 13-29.
 25. Review. Missionary Lesson. Matt. 4: 13-16.

THE INFANT JESUS.

Sunday-school lesson for July 3, 1887. See Matt. 2: 1-12. Revised Version.

- Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.
- And Herod the king, when he heard this, was troubled, and all Jerusalem with him: and he gathered together all the chief priests and scribes of the people, he inquired of them, where the Christ should be born.
- And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,
- And thou Bethlehem, in Judah, art in no wise less among the princes of Judah:
- For out of thee shall come forth a governor, which shall be shepherd of my people Israel.
- Then Herod privily called the wise men, and learned of them carefully what time the star appeared unto them.
- And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring him to me, that I may see him, and adore him.
- And he sent them with gold, and frankincense, and myrrh.
- And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

I. INTRODUCTORY.

From the giving of the law on Mount Sinai, we leave the Old Testament for a year of continuous study in the Gospel of Matthew. We pass over an interval of nearly 1,500 years, including the varied history of the children of Israel; their blessings, their punishments; the destruction of the kingdom of Israel as a nation; the captivity of the kingdom of Judah, the return from Babylon. One event should receive special mention—the capture of Jerusalem by the Romans under Pompey, B. C. 63. Rome had become the mistress of the world, and thus had it become possible for the Gospel herald to traverse the larger part of the then known world. At Rome the gates of the coveted passage, dedicated to Janus, which were open in times of war, and closed in times of peace, were now closed. War for the time had ceased, and it was a fitting time for the advent of the Prince of Peace.

The struggles which existed between the factions of the Jews were so long continued and bitter that they nourished the feelings of the deadliest animosity, and these were directed by a controlling Providence to the beneficial destruction of the Jewish nationality. Thus the Gospel could be carried throughout the countries of the world. But while the right of empire was with the Romans, Greek had become the universal language, and at Alexandria, Egypt, the Old Testament had been translated into the Greek language. This—the Septuagint—was the version used by our Lord and his disciples.

In the four records of our Lord's life on earth, the first three differ from the fourth. Matthew, Mark, and Luke, relating Christ's history, discourses, and miracles, confine themselves to the events that took place in Galilee, save the record of the last journey, the events of the passion week, and the crucifixion, and resurrection. These three Gospels are, evidently, independent of one another, but the Gospel of John, written later, is supplementary of what the others omitted. The first three, having a common outline, variously filled up, and variously interrupted, are called the *synoptic Gospels*.

Evidently it was not the design of the sacred writers to give complete and consecutive narratives of our Lord. "They are not biographies, but biographical memorabilia; not connected histories, but collections of the teachings and the events in the life of Jesus of Nazareth. No one follows a chronological order, no one of them gives a single date. Even the years of Christ's birth and death are left uncertain." John disclaims all assumption of a biographical character. However, of the four Gospels, John followed more nearly the consecutive order of events, and thus his Gospel becomes the basis for the construction of a harmony of the Gospels.

The author of the first Gospel has been universally believed to be the Apostle Matthew. Of him we know very little for certain. He was the son of Alphaeus, and his home was at Capernaum. His original name was Levi, and his name Matthew (*gift of Jehovah*) was probably adopted as his new apostolic name. He was a Jew, and his business was the collection of dues and customs from persons and goods crossing the Sea of Galilee, or passing along the great Damascus road which ran along the shore between Bethsaida, Julius, and Capernaum. Christ called him from his work to be his disciple. He made a feast in honor of Christ in his own house, and from this it is inferred that he was a person of wealth. After the resurrection of Christ, he is mentioned but once, but it is supposed that he lived many years, as it is believed that his Gospel was written at least twenty years after the ascension of Christ. Later writers fix the scene of Matthew's apostolic labors in Ethiopia, but also include in their circle Macedonia and several parts of Asia.

It has been much disputed among biblical scholars whether this Gospel was originally composed in Hebrew (Syro-Chaldaic or Aramaic, the vernacular language of the Hebrew Christians in Palestine) or in Greek. It is only necessary to state that the view of an original Hebrew edition is much less strongly held now than formerly. Dean Alford says in the *prolegomena* of Matthew's Gospel: "On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original."

There are no data for determining accurately the exact time when this Gospel was written. The testimony of the early Church, however, is unanimous that it was the first written of the Gospels. In all copies of the New Testament it is placed first. It is supposed that it was composed about the middle of the first century.

The Gospel of Matthew is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. It is the language of "LXX" version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus.

Having presented the genealogy of Jesus, the inspired writer begins the narrative proper with matters pertaining to the birth and infancy of Jesus. He was born of a virgin mother. Matthew does not mention the annunciation to Mary, nor the birth of the forerunner. The traditions concerning Mary, so highly prized by Romanists, are of no value. She was probably a descendant of David. Of her parents, or of any brothers, we know nothing. There is an allusion to a sister (John 19: 25), who by some is identified with "Mary the wife of Clopas," mentioned just after, and the supposition being true, they must have borne the same name. Joseph was perplexed as to the course he should pursue, but the perplexed man is unselfishly anxious to do right, and the Lord directs him. The incarnation is presented necessarily as unfathomable mystery, but it is unspeakably glorious.

II. EXEGETICAL.

Verse 1. *Now when Jesus was born, etc.* The evangelist omits to mention the vision to Zacharias, the announcement of the birth of John the Baptist, the visit of the angel Gabriel to Mary at Nazareth, the reasons that led Joseph and Mary to Bethlehem, the appearance of an angel of the Lord to the shepherds, the praising of the heavenly host, etc. These events are beautifully related in the first and second chapters of Luke. Bethlehem means *house of bread*, due to the fertility of the adjacent cornfields. It is six miles south of Jerusalem. Near to it is the tomb where Jacob buried Rachel, and in the adjoining fields Ruth gleaned for grain. Seven by the name of Herod are mentioned in the New Testament. This one was called Herod the Great, and he was the son of Antipater, an Idumean, by an Arabian mother. He died miserably, five days after he had put to death his son Antipater, in the seventh year of his age, the thirty-eighth of his reign, and the Thirtieth year of Rome. "The men, or Magi, were originally the priestly tribe or caste among the Medes, afterward the Medo-Persians, being the recognized teachers of religion and science."

V. 3. *Herod.....was troubled.* The cruel tyrant was sinking into the last stages of disease, but was as afraid as ever of attempts against his throne. A foreigner and usurper, he feared even born King of the Jews. "All the people would be disturbed at the same time, through fear of new tyrannies and cruelties as the effect of his jealous fear."

V. 4. *Where the Christ should be born.* This was an acknowledged fact that the Messiah had been born, and Herod wished to know the place of his birth. The scribes knew the letter of the Scriptures. The Magi, with more faith, were nearer the truth than the scribes.

V. 6. *And thou Bethlehem.* The quotation is from Micah 5: 2, but it is not exact. The substantial thought is the same. "The Jewish nation was divided into twelve tribes, each tribe into families." The heads or chiefs of these families are indicated by princes.

V. 7. *Privily called the wise men.* He had learned the place, and he wished to know the time, so that he might carry out his murderous designs. He wished to know how far back he would have to go. He did not wish his inquiries to become known. The parties affected might be alarmed, and escape.

V. 8. *Go and search out carefully.* Herod had learned the place and time, and now he takes steps to learn the person. He treats the matter as one highly important to him.

V. 9. *Went before them.* Led them forward. "The Greek has the imperfect, naturally suggesting that, as they moved forward, it moved also." They went in the night, not an uncommon time for journeying in the East.

V. 11. *Came into the house.* "The throng brought together by the requirement of the census, had dispersed, and Joseph and Mary were no longer in the stable." With Mary. Possibly Joseph was not present at the time; possibly he is not mentioned because the evangelist recognized the fact that he was not in reality, but only in seeming, father of the child.—Abbott. To speak of a little child with its mother, may be so

natural, that it is not necessary to account for the fact that Joseph's name is not mentioned. The presentation of the child Jesus in the temple, forty days after the birth, must have taken place before the visit of the Magi.

III. DOCTRINAL AND PRACTICAL.

Accurate investigation for a good end is a duty; but sharpness in a bad cause is far different.

There is great joy in finding what we have traveled long to find.

The East saw that which Bethlehem might have seen; oftentimes those which are nearest in place are farthest off in affection.—Hall.

These Magi from the East will, like the Queen of the South and the men of Nineveh (12: 41, 42), rise up in the judgment and condemn all who have had clearer light concerning the Messiah than they had, and have rejected him.—Broadus.

"What a vast horizon opens with the beginnings of the Gospels. The genealogies point back to Abraham and to Adam, and John's preface points back to eternity. The census, by order of Caesar Augustus, reminds us of imperial Rome and all her history. The Magi, probably of Aryan descent, and full of the oldest Chaldean learning, remind us of the hoary East. All the previous history of Western Asia and of Southern Europe stands in relation to this babe in Bethlehem. Moreover, 'the city of David,' and 'Messiah the Lord,' recall the long-cherished Messianic hope. And the angelic song treats this lowly birth as an occasion of praise in heaven and peace on earth."—

Worship and giving go together. The desire to worship includes a desire to give gifts. This it is which makes a missionary collection a proper part of the services in any Sunday-school—even a mission school. And this it is which makes it right to ask children to bring gifts to Jesus on the anniversary festival of his birth, instead of training them to expect gifts to themselves, as a part of the Sunday-school observances of that day. Giving is an natural impulse of the worshiping spirit as praying; and he who prays as if he meant it, will give as if he liked it. The church or the Sunday-school which worships with reverent earnestness, will give with hearty freeness.—H. Clay Trumbull, D. D.

So do hundreds to-day. They will not actively oppose Christ and his claims. They are not ignorant of the Scriptures. They would probably tell others how to be saved; but other things interest them more than Christ. To them he is as a root out of dry ground, and he has neither form nor comeliness. Pleasure, business, study,—these are the things they truly love and seek after. And yet, though they neglect him, they do not feel guilty. Are they therefore blameless? Certainly not. Because neglecting the Saviour is sinful, and will result in eternal woe. A man who has a tendency to consumption, need not help on the disease. He has only to neglect proper precautions, and before long he will fall a victim to its power. To neglect, is to die.—A. F. Schaffner, D. D.

This earliest page in the Gospel history is a prophecy of the latest. These are the first-fruit of the Gentiles unto Christ. They bear "in their hands a glass which showeth many more," who at last will come, like them, to the King of the whole earth. "They shall bring gold and incense; and they shall show forth the praises of the Lord." There were Gentiles at the cradle and at the cross. The Magi learned the lessons which the East especially needed; of power in weakness, royalty in lowliness, incarnation not in monstrous forms, but with destructive attributes, but in feeble infancy, which pass through the ordinary stages of development. The Greeks, who sought to see Jesus near the hour of his death, learned the lesson for want of which their nation's culture rotted away; "except a corn of wheat fall into the ground and die, it abideth alone." So these two groups—one at the beginning, the other at the end; one from the mysterious East, the other from the progressive and cultured West—received each a half of the completed truth, the Gospel of incarnation and sacrifice, and witness to the sufficiency of Christ for all human needs, and to the coming of the time when all the races of men shall gather round the throne to which cradle and cross have exalted him, and shall recognize in him the Prince of all the kings of the earth, and the Lamb slain for the sins of the world.—Alexander McLaren, D. D.

CHRISTIANITY EFFECTIVE.

Christianity is vastly more than a system of beautiful theories and moral speculations. It possesses vitality, when incarnated in a personality that is thoroughly organized by the grace of God, which is wonderfully effective in a great variety of ways. Paul, in his epistle to Titus, says that "the grace of God hath appeared.... instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously, and godly, in this present world."

Such instruction as this has been followed, and is being followed, by tens of thousands, with effects which have been a marvel to men of the greatest minds and the wisest of statesmen. It is said that certain ones, in the presence of Henry Clay, made some scoffing references to the character of American evangelical Christianity. Mr. Clay, with a candor which characterized him, made this reply: "I do not know, practically, what the churches call religion. I wish I did. But I do know what it effects."

He then went on to narrate an instance of a bitter quarrel which occurred in Kentucky between two neighboring families. It had kept the community in a state of ferment for years. At last it was settled by the conversion of both parties. Mr. Clay then said: "I tell you, that whatever will change a Kentucky feud into a fellowship so soon and effectively is of God. No power short of his could do it." This testimony is true, and one can not but wonder why so candid and discerning a man as Mr. Clay, should not have earnestly sought to obtain that grace of God which would have wrought its transforming

effects upon his own soul, and prepared him for a still higher appreciation of that power which had done so much for men. This is one of the strongest things that puzzle us. We are glad of the acknowledgment, however, that Christianity is capable of producing effects which are conducive to the highest welfare of mankind, and that it is possessed by a power which is more than human. Reader, have you experienced the effects of Christianity in your own soul? If not, why not now?—C. H. Werthebe, in *Buffalo Christian Advocate*.

In the practical working of good agencies, there must almost always be a certain prodigality. The light which illuminates this speck of a world is but a single beam in comparison with that immense body of light which passes off, to be lost, apparently, in endless space. Nature produces a hundred seeds of every one which comes to maturity; and at every sculptor's feet there is an unheeded pile of marble chips which have been sacrificed to the fulfillment of the artist's design. If this is waste, then what the world wants is waste—waste of precious seed in sowing it, late and early, by the wayside, in thorny places, beside all waters. And what many a Sunday-school wants is more waste like this—waste of money and time and effort over an apparently hopeless enterprise, waste of thought and speech and prayer in behalf of those for whom these seem to be spent in vain. It was Judas Iscariot who started the question among the disciples, "To what purpose is this waste?" but he who pronounced that waste "a good work" was our Lord himself.—Sunday-School Times.

Obituaries.

Particular Notice. Obituaries must be brief and for the public. For the excess of over one hundred words, the writer is sent to the printer's office, and the *STAR*, it is expected that each will accompany the copy at the rate of four cents per line of eight words. Verses are inadmissible.

Jepson.—Mrs. Jane Jepson died April 6, aged 74 years. She was born in Yorkshire, England, and came to this country 35 years ago, and was living in Pennsylvania at the time of her death, which was caused by drowning. While crossing a temporary bridge, a plank gave way, and precipitated her into the water. Her home was in Fowler, S. D., where she was long known as a faithful follower of Christ. And it can be said of her "She hath done what she could," and has gone to reap her reward.

Franks.—Mrs. Harriet (Hattie) R. Franks was born in Lagrange Co., Ind., January 22, 1855. Died, June 7, 1887. She was the daughter of Samuel M. and Mary Neuffer of Noble Co., where she spent most of her life. She was united in marriage to Thos. J. Franks, August 10, 1887. Of this union were given nine children, seven boys and two girls, all of whom survive the loss of a loving and tender mother. She also leaves a father, brothers, sisters, and numerous relatives and friends to mourn their loss. Her mother preceded her by a few weeks to the better land. Death always comes veiled in mystery and draped in sorrow, but this dispensation has elements of a lovely sorrow. A short earthly life, of a lovely wife, mother, daughter, sister, and friend, bright with hope and promise for the future, has closed. She was in failing health for over two years, and was ill but twenty days; but nothing serious was entertained up to the very moment of her death. The immediate cause of her death is presumably blood poison. Although the summons came suddenly, it did not find her unprepared, and, ready and waiting, Sister Franks last winter, during the special meetings, held with the F. B. church at Springfield (being unable to attend the services), gave her heart to God, in the presence of her own loved ones. All who knew her loved her, and all that may be said of her life and character, and excellent qualities, will but feebly express the esteem and love of her friends. The funeral services were conducted by the writer, assisted by Rev. J. W. Rendell, on Thursday, June 9, in the F. B. church at Springfield. Next, "In a moment they shall die, and the people shall be troubled at midnight." What I do thou knowest not, but thou shalt know hereafter. A very large concourse of people, followed the remains of our dear sister to the Springfield cemetery, where all that was mortal was laid away in the silent grave, to await the resurrection morn; when she will become the part with her soon; but realize what is our loss is her eternal gain, and we hope to meet her in the beautiful haven of rest. To father, brothers, sisters, and deeply bereaved husband commands the love and the will of our grace. May God comfort your sad and broken hearts.

T. J. MAWHORTER.

Tyler.—Mrs. Julia, wife of Deacon John Tyler, of Virgil, N. Y., fell asleep on Sabbath morning, April 24. A sleep; yes, "a sleep in Jesus." She was born in 1812, became a Christian at the age of 13, and was married to James Hatch when 19 years of age. I did not know her then, as she reigned supreme in that early home of love, where "the heart of her husband did safely trust in her," and her children grew up around her like olive plants. Four of them still remain, to rise up and call her blessed. It was in later years, when affliction had come to her; when the husband of her youth, and four children, had passed on to the better land; when she had become the honored wife of Deacon Tyler, and was a member of the F. B. church of Virgil, that I met her,—a mother in Israel—and worked so sweetly along with her those few short years in the land of the living. We found her a friend in need and in deed in the pastor's home. She was always at her post. In her seat on the Sabbath, in social, covenant, and prayer meetings, ever present with sweet songs, fervent prayers, earnest exhortations. She was not only a pillar in the church, but a friend to the friendless, a sympathizer with the afflicted, a kind neighbor and friend. All loved her, and showed that love in those last pure offerings of pal-flovers they brought for her casket. The aged husband will miss her loving, tender care. Those foster children, too, who loved her, will always cherish her memory; and her own children, who cared for her so lovingly to the last, will find no other earthly friend like mother.

MRS. C. L. VAIL.

Holt.—Died, in Salisbury, N. H., June 7. Mr. Joseph Holt, aged 85 years, 3 months. About thirty-five years ago, he became a Christian, was baptized by Rev. O. Butler, and joined the Free Baptist church in East Andover, N. H., of which church he continued a worthy member till death. Until enfeebled by age, he was a constant attendant at church. He was deeply attached to his church and denomination, and had been a reader of the *STAR* for over forty years. Very good man has gone to his rest, leaving a son, daughter, and granddaughter, to mourn their loss; but they mourn not with those without hope, feeling that he is with Christ which is better than any service in Rev. David H. Bennett from Eccl. 12: 5.

Sisson.—Died, in Burlington, N. Y., June 16, Spencer L. Sisson, aged 63 years. Brother Sisson was born in Plainfield, Otsego Co.; experienced religion while young, and united with the Seventh-Day Baptist church of Leonardsville, N. Y., but his business being such as to make it inconvenient to keep the seventh day, he afterwards observed the first day of the week. He spoke in a convert meeting by the name of Sisson, and was a member in the Christian's hope. He leaves a widow, one son, four daughters, and grandchildren, to mourn their loss; but they mourn not with those without hope, feeling that he is with Christ which is better than any service in Rev. David H. Bennett from Eccl. 12: 5.

CHAS. S. PHILMAN.

Says Frank Siddall, "I inhale Compound Oxygen nearly every day of my life. It invigorates the nerve centers. My capacity for work increases, and also my enjoyment of life. I go up to Dr. Starkey & Palen's office at any hour. I am able to get away from my office. I prefer the morning, for its beneficial influence endures throughout the day. Then I come straight back, and buckle to work again. I am a well man now, and continue to be only as an invigorator; and both my wife and son have tried it (the former for serious complaints) with the most satisfactory results."

"Dr. Starkey left a lucrative practice to apply the fruits of long researches; and, if he had advertised as I have done, he would now be a millionaire. But he and his partner, Dr. Palen, are well known. Here is Judge William D. Kelley, 'the father of the House of Representatives' as he is called. Ask him." "Yes," said Judge Kelley, "I can endorse all that Mr. Siddall has said about the benefits of Compound Oxygen, for it was the means of restoring me to health after everything else had failed, and I thought I must die. I suffered from hemorrhages. But Compound Oxygen came to my notice; I tried it, and was saved."

"I have known Dr. Starkey for thirty years," resumed Mr. Siddall. "He is worthy of my most sincere endorsement. But I wish he would advertise his great remedy." Dr. Starkey & Palen, 1529 Arch Street, Philadelphia, Pa., will send their pamphlet of cures and testimonials to anybody who will write for it.

VIEWED SOCIALLY.

HINTS AND LESSONS AS TO SUCCESS AND FAILURE.

What a mistake it is to think that personal neatness is a matter of no consequence! It is true that some people of untidy appearance and careless habits, have attained success in life; but this has been in spite of their carelessness and untidiness. Some have been so weak as to imitate these habits. Instead of finding the success for which they looked, they found that the imitation of the mistakes of the successful was powerless to bring success. Their lofty contempt of the opinions of people of good taste was met with corresponding contempt from the refined and sensible. But, while most persons have a desire for neatness, comparatively few know how to exercise it as an art, and it is only by the use of the proper appliances that a correct toilet can be made. Here is just where most men and women make almost fatal errors. They are not sufficient in their care. They use unknown brands of soap, containing ingredients which injure the skin without purifying it. They accept perfumes lacking in delicacy and richness, and indicative of boorish taste and bad breeding, when those only should be used which have been tested by time and confirmed by the best experience.

In the year 1806, a firm, whose name has since become known and popular, not only throughout America, but in nearly every portion of the globe, began business in New York City at No. 6 Dutch Street. For more than eighty years the house then founded has continued at the same location, although the tastes have constantly been changed, until they are now mammoth in their proportions.

The object of this house has always been to manufacture the purest, most refined and tasteful, toilet articles possible to science, or consistent with art, and the name of Colgate & Co., is to-day the synonym for all that is best, most fashionable, and most worthy, in toilet art, as it has been for nearly a century. Their goods have stood the severest test known to the world—the test of time. Their Cashmere Bonnet, Lily of the Valley, Hello rope, Wel-ding March, and other perfumes have graced the finest boudoirs in the land, although foreign perfumes, with high-sounding names and Queen's endorsements, have strongly sought to replace them. The Colgate-soaps have been equally popular, and imported soaps, with little beyond the fact that they are imported to recommend them, have seen the demand for Colgate's Toilet, Lettuce, Eau de Cologne, Glycerine, Honey, Cashmere Bouquet, etc., increase each year. Time, and the experience of the people, have tested their quality and proven their worth.

As to price a word is worthy of mention in this connection. It might be supposed that such excellent articles would be sold at quite high prices; beyond the reach of most people. Not so. The house, which over eighty years ago began its business in Dutch Street, has now grown to such large proportions that it does its manufacturing on an immense scale. All the scientific and mechanical apparatus in use is adapted to the production of the largest quantities of a really excellent material, at the very lowest price at which it can be produced without adulteration. The prices of Colgate & Co.'s goods are lower than those of any articles which are anywhere nearly as good. Therefore, it is true, soaps and perfumes which are sold at lower figures; but of such soaps and perfumes careful people will do well to beware. Those who wish to be on the safe side as to the luxury of exquisite perfume, or the purity of healthful, perfectly cleaned skin, will do well to see that their purchases for toilet and bath are the well-known name of Colgate & Co.—From *Christian at Work*, June 7, 1887.

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CHAS. S. PHILMAN.

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5. Wonders of Prayer, 370 pp., by many authors, including Moody, Finney, Spurgeon

(Continued from first page.)

Moses fled into Midian, and now for forty years there is silence again. And yet the silence of the Bible teaches us; its silence speaks as well as its language. And we have come to understand perfectly well that man is a many-sided being, and that for his education for great purposes there is needed great diversity of treatment. Moses, the leader and law-giver of Israel, must have the wisdom of the Egyptians, he must have a cultivated intellect and a wealth of information; but Moses, the leader and law-giver of Israel, needs also to be educated on another side of his being. There is a knowledge even more important for him than the knowledge of all the ways of the world, and the history of men as he may have learned it in his earlier years. He must get apart with God. He must study the depths of his own nature; he must study the heights of the nature of God, so far as they may be apprehended by a human mind in its devoutest attitude and its loneliest solitude. And so Moses is in the line of God's development in the land of Midian. He needs all that preparation; and, friends, we all need it. It is not enough for us to be educated on one side and not on the other; and in this day,—this day of rush and hurry and work, this day of great contentions and masses of men, this day when we go in crowds,—even when we leave for the summer in order to have rest, this day when we are losing all taste for the sweets of solitude, and losing all comprehension of the value of meditation,—in this day we need to learn this lesson. If it were necessary for Daniel to dwell in solitude on the banks of the river, in order for him to get his revelation from God; if it were necessary for Saul of Tarsus, when he was converted, to go into Arabia and abide there in solitude three years, learning himself and God; if it were necessary for this great leader and law-giver of Israel to dwell forty years in the solitudes of Midian, with the quiet of the desert all about him, in order that he might sound the depths of his own being, and scale the heights of God's nature; if it were necessary for them to do this, you may be sure that it is necessary for us to-day. As I have urged upon you before, and as the poet sings in the wonderful song of the Mystic, there is a value, an unspeakable value, in silence. There are lessons to be learned in the solitudes, that can not be learned in the crush and hurry of the world; and he who has not his place of retreat, his place of solitude and silence and meditation, will be undeveloped on some of the richer and grander sides of his nature.

"I walk down the valley of silence—
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown!"

"Do you ask what I found in the valley?
'Tis my trysting place with the Divine;
And I fell at the feet of the Holy,
And above me a voice said, 'Be mine.'
And there arose from the depths of my spirit
An echo—'My heart shall be thine.'"

"Do you ask how I live in the valley?
I weep—and I dream—and I pray.
But my tears are as sweet as the dewdrops
That fall on the roses in May;
And my prayer, like a perfume from censers,
Ascendeth to God night and day."

"In the hush of the valley of silence
I dream all the songs that I sing;
And the music floats down the dim valley,
'Till each finds a word for a wing.
That to hearts, like the dove of the Deluge,
A message of peace they may bring."

"But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence,
That never shall float into speech;
And I have had dreams in the valley,
Too lofty for language to reach."

"And I have seen thoughts in the valley—
Ah! me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word!"

"Do you ask me the place of the valley?
Ye hearts that are hallowed by care!
It lies afar between mountains,
And God and his angels are there;
And one is the dark mount of sorrow,
And one the bright mountain of prayer!"

At the end of God's educational process in these forty years, he appeared to Moses in a very striking way. As Moses led his flock over on the back side of Horeb, his attention was attracted by a most marvelous thing. There was a bush that burned and was not consumed, because God was in the midst of it; and out of this bush God spake to his servant, whom he had had in his hand then about eighty years. There is a wonderful significance and appropriateness in this appearance of God in the burning bush. What a figure it is of that people of Israel,—oppressed, afflicted, most cruelly treated, and yet evermore increasing; burned in the fires of affliction, and yet not consumed, because God was in the midst of her. What a figure of this grand old Bible!—the object of human enmity as no other book has ever been. No other book has been so attacked, and no other book has ever so triumphed. Great men and mighty men, kings and nations, pagans and papists, have sought its extirpation; all that eloquence could allege, all that sophistry and wit and cunning could devise, have been brought to bear against it; astronomers have swept the spaces of the heavens, and geologists have ransacked the bowels of the earth, to find means for the destruction of that book, and yet all of them have been unable to destroy one single principle enunciated by the prophets of Israel and the fishermen of Galilee. The bush has always been on fire, but it is always unconsumed. What a figure it is of the Church of God, furnishing victims for the cross, the stake, and fagot, for every form of death and cruelty; and yet the blood of the martyrs evermore the seed of the Church! The Church! Immovable she stands, as she ever hath stood, and flames with the glory of our God. What a picture of the individual life!—cast down but not destroyed, on fire but not consumed, when God is in the midst.

Moses turned aside to see this wonderful sight, and he heard a voice saying: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And then God held communion with him. There are two things that ought to be dwelt upon, if I were going into this narrative, which I must hasten over. God says: "I have surely seen the affliction of my people," and "I will send thee." Now, these two things want to be put together,—it is all God's work, and yet

God chooses instruments. He says, "I am going to do it, and I want you to go as my instrument. These are the two things that run all through the Bible. It is one of the most practical revelations that God makes; and, if we are going to do anything with God, it is in the recognition of these two things. God must do, but we must be the instruments in his hands." That opens up a most immeasurable privilege, and a most solemn responsibility. "I will send thee," says God. Both of these things are important to be kept in sight. Moses lost sight of one of them. He lost sight of the fact that the work was God's, and that he was only the instrument; and he asks: "Who am I, that I should go?" "Who am I?" Then God says: "Surely I will be with thee;" that is the answer. "Who am I?" And God says, "I do not ask you to go alone, I do not ask you to go on your own business; 'surely I will be with thee.'" That ought to have been enough, but it was not. Moses still hesitates. Poor man,—he remembers forty years ago, he remembers how the people repudiated him at that time, and so he demurs still; and God specifies and says: "I will stretch out my hand, I will work this deliverance; all I want you to do, is to go as my instrument. And then Moses says: 'They will not believe me, they will not believe me;' and God gives him the power of working miracles, in order to convince them. He commands him to cast his rod upon the ground, and it becomes a serpent. And then Moses says again, 'But I am slow of speech;' and God says, 'I will be mouth to you.'

"Oh, brethren, which attracts your attention more, which is the more striking here,—the perversity of Moses, or the mercy of God? Which is the more wonderful,—the perversity of this man, or the condescension and the forbearance of God? 'I am slow of speech.' Well, I will be mouth to you, I will be mouth to you. Finally, Moses said: 'Send by the hand of him whom thou wilt send,' send anybody but me. And then the anger of the Lord was kindled. Yes, you can get by even the patience of God, and he will turn and blast you. Now, just get that lesson, will you?—you can keep on with your perversity until you get by the patience of God. 'And the anger of the Lord was kindled against Moses.' He had said he would be a mouth to Moses. Wonderful man of intellect as Moses was, with his wonderful development on both sides of his nature, I would like to have heard his eloquence, if God had been mouth to him. There never has been a man in all history who could have approached Moses if he had just let God be mouth to him; for that man is eloquent to whom God is mouth; and how Moses would have opened God's truth if he had just been loyal to God in that way! But, he lost his opportunity, he lost it forever, and was a stammerer to the end; and God gave to another man, Aaron, this power to speak. You can trifle with your privileges till God will cease offering them to you and give them to somebody else, and you will never get them until the day of judgment, nor beyond. Moses is not as well off to-day in heaven, though he has been there fifteen hundred years, as he would have been if he had dealt with this matter in a different way. He is behind what he would have been if he had only taken God at his word.

Now, God says he will send Aaron, and we will leave Moses there, over on the back side of Horeb, and hasten on to Egypt. We do not go to the court. We are not concerned about the pomp and circumstance of the king and his followers, but we go into the camp, and the huts of this enslaved race. Ah, how deep their degradation, how utter their hopelessness, how dense the darkness that rests like a pall over them all! We hunt for the family of Moses. Amram and Jochebed are dead these many years. Miriam is bending with old age. Aaron is dragging out his weary existence, eighty-three years old. What is there for that people? The past,—ah, what is the use of calling up the past? they say. What is the past to us? The future,—ah, that is too sad to think of; there is not a ray of light there. The present,—here we are staggering under our burdens. But in the deepness of that darkness there rises a little star. It is only a glimmer as yet, but by-and-by it will blaze out into a glorious mid-day sun, diffusing light into all the hearts and homes of that people. And that little star is just the word of God saying to Aaron, "Go into the wilderness to meet Moses." That is all. I see the old man take his journey into the land of Midian; Moses is coming this way, and they meet and they kiss each other. No wonder that, after the long years of separation, these brothers fall on each other's neck and kiss each other. And henceforth they are to be associated in the grand delivery which God will work for his people.

Now they come and gather the leaders of Israel and the congregations together, and they begin to tell them of this wonderful revelation that God has given to Moses. And the people look with great unbelief and listlessness at them. They think it may be that they are fanatics; one of them is a perfect stranger to them; they do not know Moses, though they do know Aaron; and Aaron speaks, and they work the miracles and rouse the faith of the people. And then these two men appear before Pharaoh, with a most unprecedented demand; and it must have seemed like the height of audacity to the great king, when they went in to him, and said: "Thus saith the Lord God of Israel, Let my people go." And Pharaoh says, in substance, "Who is your God, anyway? I don't know anything about your God, and I won't let the people go. And now begins that battle, not between Moses and Egypt's king, but between God and the Pharaohs; and then follow the ten plagues, until that final night when the Passover is instituted, when the people have slain the lamb, when the sprinkled blood is on the lintels of the door-posts of every house in Israel, when they stand eating their paschal supper with their sandals on and their loins girt about, and when the cry goes out through all the land of Egypt that the first-born is dead. Then come the hasty departure, and the passage of the Red Sea. These lessons have been gone over recently, so it is not necessary for us to review them even briefly at this time. There is the passage of the Red Sea; the wonderful trial of Moses in connection with the people; and then the majestic scenes at Sinai, when Moses is

called of God up into the mount, and comes down again with God's message to the people, and all the people accept the terms of the divine covenant, and say: "All that the Lord hath spoken we will do." And Moses goes back with the message to God; then comes the command from Moses that the people shall purify themselves for three days, and shall not go near the mountain nor touch it. Then come the thunderings and the lightnings, and the voice of God, speaking the Ten Commandments with his own lips, so that the people tremble, and say, "Let not God speak with us, lest we die." And then God calls Moses to be the mediator of his people.

If we were going into the remainder of Moses' life, I would take that word mediator as the key to the whole of it. Moses is just a little more on the side of the people than on the side of God, some of the time. There is that one defect in Moses' character, if it be called a defect at all, that runs right along through it. He seems, a good deal of the time, to be more on the people's side than on God's side. He is the mediator, and so you find him pleading with God over and over again. When he goes up into the mount for forty days, the people make a golden calf. Nothing can be finer than his rage when he comes down, and dashes the tables of stone out of his hands, and breaks up the calf and grinds it to powder. But the next day, when God proposes to destroy the whole people, and make of him a people that will serve him, Moses gets down and pleads for the people that God will spare them, or, if not, that he will kill him. Here is Moses as a mediator, putting himself between the arm of God and his people. And so you find him the way through. That is the key to Moses' life after this; he is the mediator between God and his people, and he carries the people on his head.

The wanderings of the Israelites are traced until their arrival at Hazereth, and there the people who have gone ahead to spy out the promised land come back with a very discouraging report, and they want to select a captain to carry them back again to Egypt. This was the final act of rebellion. The long-suffering of God was exhausted, and he proposed to Moses again to annihilate the whole of them right there, and to treat Moses as he did Noah, and raise up a new nation to himself. But Moses pleads with God in a most wonderful way for the salvation of the people, and he prevails to this extent, that the people are not destroyed, though God's word goes out that they shall not enter the promised land; and they turn away from its borders once more, into the thirty-eight years of wandering. At the end of that time we find them again at Hazereth, on the borders of the promised land. God commands them to go right straight through the country of Edom, and tells them the Edomites will sell them bread and water. And now that they are not going to have any more need of it, and they must depend upon the word of God, the water from Horeb, which has followed them for forty years, is stopped; but, instead of taking God at his word, and moving through Edom straight, buying their bread and their water, they thought they were going to die of starvation and of thirst in the wilderness. And Moses and Aaron seemed to have failed with them this time. That is Moses' sin. The sin of Moses is, that instead of commanding the children of Israel to go forward, he went complaining to God about the matter. His faith seems to have failed at this point, as well as the faith of the rest of them. That was Moses' sin, and it shut him out of the promised land, as the others had been shut out by their greater crime. So the children of Israel are turned back again, water is given to them temporarily, and for months they travel their rocky deserts, as a retribution upon their unfaith in God. Until at last, they have come around again,—and for the last time,—to the banks of the river Jordan, and on the other side is the promised land. They dwell by the river side for six months, on the plains of Moab, until they have conquered the tribes on that side, for a part of that is to be their inheritance also.

And now the end draws nigh. Moses is 120 years old. His natural strength is not abated, and his eye is not dimmed, but the time has come for him to die. Behold him as he gathers Israel about him for the last time, the leaders and all the congregation, with their wives and their little children. He sets the law of their God before them, and exhorts them to obedience. The spirit of prophecy comes upon him, and he tells them of the things that shall befall them in the coming years. And now he turns his back upon them. Nay, once more he looks, and then he lifts his hand and cries out, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" He ascends Mount Nebo toward the top of Pisgah. He stands upon the summit. The veil is lifted from his vision, and all the land of promise, in its richness and its beauty, stretches out before his gaze,—all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea. The veil is lifted a little higher, and he looks down the future, and on Mount Moriah he sees a magnificent building, a splendid temple; its walls are massive, its columns are lofty and imposing; and the wealth of Ophir is displayed in its decorations. A wise king sits on the throne of Israel, and millions of happy people repose in peace and security beneath his sway. With the courts of the temple are the prescribed sacrifices, and the people turn toward the place of the mercy seat. The veil is lifted higher still, and along the dusty highways of Judea and through the populous streets of Galilee, he sees wandering "the Man of sorrows, and acquainted with grief." Every where he goes, the poor, the infirm, the sick, the needy, crowd around; the blind see, the lepers are cleansed, the deaf hear, the dead are raised to life, and the poor hear the Gospel. And Moses recognizes him as the Hope of Israel, a prophet like unto himself in mission, but as the morning star for glory. The veil is lifted higher, and he sees a cross, and upon it is the Man of sorrows, the Son of God and the Son of Man. The heavens are draped in blackness, the earth quakes, and the veil of the temple is rent from the top throughout. And now the darkness disappears; now the light shineth; and now Moses

rejoices, his soul exults, as he sees fulfilled in that dying Christ, all the types and ceremonies and sacrifices of the economy which he established. The veil is lifted higher still, and he beholds an ascended Saviour sitting on the right hand of the Majesty on high. He sees the angel having the everlasting Gospel, fly forth to the ends of the earth, and the Gentile hears it as well as the Jew. From the North and the South, and the East and the West, millions of human beings come crowding around the cross, and the light of the glory of God in the face of Jesus Christ illumines the hearts of men everywhere, and all the earth is blessed in the seed of Abraham. His soul is filled with ecstasy, but he realizes that no man can see the face of God, and live. His body falls upon the mountain, and his soul ascends from visions of glory on the mountain top, to more exultant bliss and brighter glory in the presence of God forever.

QUARTERLIES, THIRD QUARTER

The Quarterlies for July, August, and September, are all mailed this week, as far as orders have been received, and should reach their destination before Sunday, 26th inst. Any failure to receive them should be reported at this office at once.

The Morning Star.

THURSDAY, JUNE 23, 1887.

NOTES.

We must request all correspondents who send us news items, to write their addresses (not necessarily for publication) on the same paper that presents their items. Several items do not appear this week, because no name accompanies them.

Between the upper and nether millstones of Dr. Meredith's excellent lecture on Moses, and our unusually crowded "Correspondence" department, the Editorial department makes but small appearance this week. The only references which our space permits to certain important events of the past few days, will be found in our News departments. Dr. Lincoln's "News and Comments" is placed on the eighth page of this issue.

Head without heart has no real power, on the platform, in the pulpit, in the press, or in the parlor. Unless a man is first convinced himself, he will not convince another. And unless he speaks that which he believes, and because he believes it, he must fail to be an effective advocate in either public or private address. Confidence is fairly commanded by one who is possessed by his subject; and no one else. "Man has no majesty like earnestness." When you believe a truth with all your heart, and believe in its importance as fully as you believe in its reality, then you are in a fair way to bring others to believe it, and not till then.

In our issue for April 14, we said:—

"The work of an editor is primarily to edit. A paper like the STAR is a platform from which the editor alone—indeed, not so much the editor as the contributor, to whatever special class belonging—speaks to the readers as to an audience. Persons who think that special causes are not sufficiently presented in the columns of any paper, should consider whether those who officially represent those causes are doing all that they should do through the medium of the press. Take, for instance, the schools of our denomination. We have for some time felt that there has been less frequent and urgent setting forth of the claims and merits of these institutions in the columns of the STAR than there should be. We have heretofore solicited communications in this line from writers connected with these schools, especially at this season of the year, when, for instance, many young men in preparatory schools are deciding where they shall go to college; but the communications have not come. We are ready to receive and edit such communications, and perhaps, when space and other circumstances permit, add a few words of our own, by way of approving and emphasizing the same."

Isn't it a little strange that one of our school publications should find warrant in the above for saying that the STAR "acknowledges that it has been somewhat remiss in its duty, and we trust that there will be no more need of such an admission"? With all proper regard for the intelligence, and consideration for the spirit of the writer who makes this assumption, we must say that we can not "acknowledge" any such thing, and we are very sorry indeed that any one should imagine that reason exists for such acknowledgment. And when we are criticised for not publishing everything that is sent us in some communications, we are reminded of a little story, told by the editor of one of our Boston religious contemporaries. It is to the effect that one of the severest drubbings he ever received from an irate correspondent, was due to the fact that, in revising the "copy" of an obituary which had been received for publication, his taste led him to strike out the very important (?) statement that the deceased had died of "bowel complaint"! Our courteous correspondents should understand, without being told, that it is a part of an editor's duty to exclude from his paper expressions that offend good taste, or are objectionable on account of inaccuracy, ill temper, or what not. One request will always be heeded at this office; viz., "Either print my communication just as it stands, or return it unaltered." Contributors, however, who are dear to the editorial heart, and are likely to succeed as contributors, are those who perceive, and act according to the perception, that the editor has some responsibility, and is to be expected to exercise such wit as he may chance to possess in the exclusion of objectionable expressions from even contributed articles. All this we write, being not a bit "mad," and lay aside our pen with "sweetness" in our heart and "light" on our countenance.

WHAT NEXT?

The Massachusetts House last Tuesday repeated, and thus emphasized, its refusal to give to the people of the State opportunity to say whether they desire a prohibitory amendment to the constitution. A two-thirds vote was necessary. The result shows 135 yeas and 73 nays, with eight pairs. A change of only four votes from the negative to the affirmative would have secured submission of the amendment. Of the total of 143 members who are on record in favor of submission, nearly all are Republicans. The dozen or more Democratic members who voted yea, made it possible for the Republicans to redeem the party pledge given at the last State Convention; but about the same number of Republican members saw fit to persist in voting against the resolve. It was therefore defeated. "A heavy responsibility," says the *Journal*, "rests

upon a very few men." It adds that the defeat "is a matter of personal, not of party, accountability." We do not feel quite sure of this.

It is to be borne in mind that the action which was expected of every Republican member, and which the *Journal* itself has emphatically called for, was not personal commitment to the doctrine of constitutional prohibition, but simply action in favor of giving the people a chance to say whether they want constitutional prohibition. No anti-prohibition conviction of any Republican member can be recognized as sufficient excuse for not voting in favor of submitting the question to the people, in accordance with the pledge of the last Republican convention, and in response to such petitions as have been presented. But it is said that no Republican member could be compelled to vote for submission, and, therefore, failure to do so, in any instance, is "a matter of personal, not of party, accountability." It is a matter of both personal and party accountability. Those Republican members of the House acted as party representatives. They had it in their power to injure both themselves and their party, and they have deliberately chosen to do it. The *Journal* well says that "a heavy responsibility rests upon a very few men." To what extent their course will weaken their party, remains to be seen, so far as it can be clearly traced. The *Journal* recently admitted to its columns the declaration, by "a temperance Republican," that the failure to do their plain duty, of those Republican members who voted against submission, "means sure death to the party in this State." He added: "For one, I am done with the party if this measure is killed, and I only voice the sentiment of over one hundred voters in my town (Winchester), more than 25 per cent. of a full party vote. We will have no more shuffling on this question; and I believe, and, in fact, know, from a close relation to the temperance element in the State, that this feeling is generally shared by our best citizens."

THE TEST OF LOVE.

Christian love is most severely tested in life's close relationships. There is a great difference between loving people we never saw, and never shall see, and those with whom we mingle continually in actual contact. There are some whose souls glow with love for the benighted heathen far away, who fail utterly in loving their nearest neighbors, or those who jostle against them every day, in business and in society.

No doubt it is easier to love some people at a distance. Distance lends enchantment to many lives, just as a very rugged landscape may seem very picturesque far away. We can not see their faults and blemishes. We are not required to endure their unbecoming or disagreeable qualities. We do not meet them in the rivalries of business or social life. We see nothing of their petty meannesses and selfishnesses, that closer association is apt to reveal. Our lives and theirs touch at no point, and there is no friction. Many men, who have been excellent friends while meeting only occasionally and in favorable circumstances, have ceased to be friends when brought in close contact, in the attritions of daily life. There are few characters that will bear the microscopic lens.

It is a mark of the highest Christian love; that it does not fail, even in the closest relations, in the most trying frictions of actual life, in which so often men appear at their worst. Those with whom we come in contact may have many disagreeable qualities, and many faults or eccentricities, which make them unbecoming companions, and which sorely test the genuineness of our love. And yet, in all our intercourse with them, our treatment of them may and should be in the spirit of the sweetest charity. No rudeness of theirs should provoke us to rudeness in return. No matter how distasteful to our spirit their habits or manners may be, we should treat them with unvarying courtesy. Even wrongs and injustice on their part should be answered only by that love that beareth all things, and is not easily provoked; by the soft answer, that turneth away wrath; and by the meekness that, when reviled, revileth not again. In the face of the most repulsive qualities in men, the utmost unworthiness, or even the deepest wrongs, we should still exhibit love in all its tenderness, patience, thoughtfulness, and helpfulness.

Correspondence.

Commencement at Hillsdale.

The most remarkable thing about the anniversary of the "Ladies Literary Union," which occurred Friday evening, June 10, was the music furnished by a certain "Mozart Quartette," from Detroit. "Mozart quartette," indeed! from Detroit, too! Despite this, the young ladies achieved success. From the "Fairly Greeting" to the valedictory, the programme, with one or two hesitations, was carried out admirably, both in matter and manner. Miss Shirley Smith, the Society's prize member, gave a most excellent oration, on "The Aims of Culture." She is one of the few girls who know how to speak; and, combining the knowledge with a good brain, her exercises are always worthy of attention. Want of space forbids mention of the ora-

tions of Miss Root, Miss Hanson, Miss Proctor, and Miss Bishop, which were all good; and the *Ladies' History*, by Miss Julia Reynolds, which was pleasingly given.

The Theophilic Anniversary, Saturday, was well attended, and the programme evenly sustained throughout, reflecting credit on both speakers and Society. The Theophilics are generally looked upon as being a kind of slow, fossilized organization; but they have an unpleasant way of "coming to the scratch," when necessary, and distancing those with greater reputations. When genuine stuff is wanted, there is no discount on them.

Baccalaureate Sunday is a red-letter day in commencement season. Clearer skies never shine over Italy, nor fresher winds blow from snow-capped mountains, than those which made Baccalaureate Sunday a perfect June day. But something besides associations, cloudless skies, and cool winds, aroused expectations in the Hillsdale mind last Sunday. Our new President was to deliver his first address, and the crowded church showed that the citizens were as much interested as the students.

President Mosher has made a profound impression here; he is like nothing ever before him, and is altogether admirable. The great popular heart and hand are his. We have never heard a student speak of him save in terms of greatest admiration and respect. It seems to all that the right man has been secured for President of Hillsdale College; the next thing, now, is to keep him.

Some of his best friends, though having unbounded confidence in him, knew the great expectations with which the people awaited his address, and trembled lest it be impossible to meet them. We confess we felt chilly when he began, and several others have told us they experienced the same sensation; but it was needless. The chill gave place to warmth, the warmth to excitement; and, had it not been Sunday, and a very solemn occasion, we should have cheered at the close. As it was, it was hard for some of us to keep still. We found he was an orator, as was a conversationalist; that the quiet, soft-spoken gentleman could thrill with feeling, and charm an audience with his eloquence. We were satisfied; and that means a great deal more than anything we have yet written.

His address was founded on the definition of international law.—"The aggregate of rules which Christian States acknowledge as obligatory in their relations to each other, and to each other's subjects." It was practical, concise, and scholarly. It was different from what Hillsdale people are accustomed to hear from a pulpit. It opened windows, and let light in on dark places. It had fine sentiment, without being sentimental; it was logical, and went to the point.

The class-day exercises began Monday, June 13, at 9 A. M., in the church, where the history was read by Miss Nettie Brown, the poem by Mr. J. O. Lansing, and the prophecy by Miss Kate Stoddard. An address to the undergraduates was given, by Mr. D. B. Martin, on "Character the True Object of Education," and orations were given by Mr. H. A. Parker, on "What Constitutes a Success in Life?" and by Mr. S. B. Harvey (President of the class), on "The Problem of Citizenship." Singing of the class song ended the exercises at the church. They were continued on the campus by the planting of ivy at the Central Hall, attended by an ivy poem by Miss Florence Davis, ivy song written by Miss Anna Bates, and an oration by Mr. F. H. Johnson. Excellent remarks by Mr. S. E. Dow, of the committee of arrangements, and smoking the pipe of peace, terminated the exercises. They were highly creditable to the class, which has endeavored itself to the college not only by its dignity and ability during the year now ending, but also by the brightness and fitness of these its farewell performances.

Athletics are looking up, as a result of the work in the Dickinson Gymnasium, which bears the name of its largest benefactor. Field day was celebrated Tuesday, at the fair grounds, and the exercises, which consisted of running, leaping, wrestling, club-swinging, hammer and ball throwing, etc., were witnessed by many visitors. Students from Hillsdale had already taken prizes in the athletic exercises at Albion and Lansing Agricultural colleges, and they kept some of the best honors in the competition of the home field day.

The meeting of the trustees has been well attended, and harmonious. The present officers were re-elected. Will Carlton has been elected a member of the Board, in place of Hon. David Emery, resigned. To fill vacancies caused by the expiration of the term of office of seven of the Board, the following persons were chosen, all but the first, fifth, and last, being their own successors, namely: Eugene A. Merrill, of Minneapolis; Jonathan Kitchen, of Springfield, O.; Col. F. Fowler and H. P. Parmelee, of Reading, Mich.; Rev. W. A. Myers, Geo. H. Ball, D. D., and W. W. Heckman, of Chicago. The vacancy left by the death of Rev. D. L. Rice was filled by the election of Geo. F. M. Sher.

These elections have brought three of the honored alumni to the Board; and it is of the alumni that the college is learning more and more as they grow older. Their interest and affection were shown in various ways during the session, particularly in the offer, by Rev. L. A. Crandall, of New York City, of an annual price of \$15 for the best essay in English literature, and the pledge of certain sums yearly towards current expenses,—the names and the amounts not yet to be divulged.

THE THEOLOGICAL DEPARTMENT.

Action was taken, with reference to this department, which will doubtless result in its greater efficiency, and commend it more and more to the patronage of capable and high-minded persons, seeking a preparation for the Master's work.

Only slight additions have been made to the endowment the past year, but the Board have taken steps which it is hoped will improve the record in this respect in the year to come. It is to the eternal credit of the college, that, on an endowment, that even to-day is under \$150,000, it has done so grand a work for Christian education. Its teachers are no less loyal and self-denying than they have been during its early history; and many of them are resisting higher salaries in other schools, out of their devotion to the dear old college. But they are human; and the institution is not on the safest basis until it can not only afford good teachers a living salary, but can also increase its facilities for more and better work. It is this end that the trustees are aiming at, while guarding sacredly the endowment already committed to their care.

Commencement day dawned fair, but hot, and closed ditto. There was a large attendance of alumni and guests; and the exercises of the class were highly satisfactory. The following is the programme:—

"Influence of Sir Thomas More," B. W. Aldrich, Hillsdale; "American Literature," Anna J. Bates, Marilla, N. Y.; "The Economy of Time," C. J. Barker, North Adams; "Harmony of Reason with Christianity," Orion S. Belden, Whitcomb, Kansas; "A New Solution of the Mormon Question," Geo. A. Clark, Springfield, Ohio; "A Representative Woman," Nettie Brown, Newark, Ill.; "The Drift of Protestantism," H. E. Crum, Hillsdale; "The Drama as an Educator," F. S. Cavalier, Fremont, Ind.; "The Puritan and the Cavalier," L. E. Dow, Gray, Maine; "Trial by Jury," Edwin Ewell, Warsaw, N. Y.; "Evolution of Party Politics," R. B. Fisher, N. Monroeville, Ohio; "The Pilgrims' Progress," Carl D. Garlough, Pichin, Ohio; "Sympathy a Common-sense of Greatness," Anna E. C. Burgoine, Bridgeport, "Broken Shafts," S. B. Harvey, Hillsdale; "Nature and Her Laws," Fred H. Johnson, Muskegon; "Effect of Centralization in Europe," W. F. Kelley, Cincinnati, Ohio; "The Mission of Time," Cora Cummings, Hillsdale; "Statesmanship," J. O. Lansing, Homer, N. Y.; "The Power of Religious Belief," D. B. Martin, Fredonia, Pa.; "Michigan," Florence E. Davis, Hillsdale; "Problem of our Urban Population," E. L. J. Mills, Hillsdale; "Savannah," A. L. J. Mills, Hillsdale; "The White Cross," Kate M. Stoddard, Sterling, Ill.; "Schiller as a Dramatist," F. W. Pease, Elmhurst, Minn.; "A Liberal Education," J. P. Smith, Dale, N. Y.

Of the graduates, 10 have completed the classical course, 9 the philosophical, 6 the scientific, and 6 the musical.

The musical graduates, each of whom performed a piano solo from the classical composers, are Mr. O. W. Pierce, Jessie Sheldon, and E. Louise Williams, of Hillsdale; Emma Walsley, of Cedar Springs; Minnie Stockwell, of Dover Center; and Cora I. Root, of Somerset.

The friends of the institution may justly be proud of this class. There were no graduates from the art department this year, but there have been good classes in the various grades of work during the year, and Prof. Gardner is as devoted to his profession as ever.

The Martin mathematical prize was won by B. W. Aldrich, of Hillsdale, and the degree of D. D. was conferred on Rev. Saml' H. Booth, of London, Eng.

The President's reception was held Thursday evening, in East Hall parlors, from 8 to 10. The President was assisted in receiving by the principal of the ladies' department. The attendance was large, and the evening passed pleasantly, in the renewal of old acquaintances, saying farewells, and discussing the unknown future.

The entire week has been full of pleasant and encouraging features, and it seems to be the fixed purpose to advance the college in the way of usefulness and honor, which it has been so long pursuing.

Rio Grande College—Eleventh Anniversary.

The exercises of the eleventh anniversary, June 5-9, were carried out according to the programme lately published in the STAR. The report of the faculty showed that, in attendance and scholarship, the year just closed was fully equal to the past, while there had been a marked improvement in the religious life of the college.

The steps already taken by the executive committee, to defend a suit begun to recover certain real estate willed to the college by Mrs. Ward, were approved by the trustees.

The places on the board of trustees, made vacant by the death of Rev. H. J. Carr and Bro. Jacob Coughenour, were filled by the election of Rev. T. H. Drake and Rev. J. A. Sutton. G. W. Bing of Cheshire, and Rev. Chas. Davis of Gallipolis, were also made members of the board.

After two years of absence, Pres. Moulton reported that the state of his health was still such as to lead him to remain in Colorado, and again presented his resignation. It was accepted, and Prof. J. M. Davis, who has served as acting president in his absence, was elected in his place.

J. W. Jones, who has served as instructor for over two years, was made professor of mathematics. Prof. C. O. Clark, late of Atwood Institute, was employed as teacher next year. Miss Ida B. Haning resigned the position of preceptress, and Miss Ru H. Brockett was elected in her stead.

Dr. Dunn delivered the annual address on Wednesday evening, on the subject, "Conditions of Success." He also spoke at the afternoon meeting on Thursday. On both occasions, he was in his happiest vein of feeling, full of inspiration, and his audiences highly appreciated both addresses.

The degree of Master of Arts in course was conferred upon Rev. T. D. Davis of the class of '83, and Prof. J. W. Jones and C. S. Jacobs of the class of '85.

Mrs. H. G. Bowles of Raleigh, N. C. (Miss Gertrude Hanning of the class of '83), was present, and her singing added much to the interest of the exercises on Thursday.

The twelfth year of the college will open Aug. 22. Active efforts will be made, through the vacation, to secure a larger attendance than ever before.

Report of the New Hampshire Y. M.

The New Hampshire Y. M. met with the Center Sandwich church, Tuesday, June 7, at 7 o'clock P. M., and continued Wednesday and Thursday. The meeting opened with a social service led by E. Owen. At 8 o'clock the conference was called to order, and G. C. Waterman was chosen moderator pro tem.

The opening sermon was delivered by C. E. Mason, from the text recorded in Ezekiel 33: 12. The sermon was full of interest, and listened to with attention. G. C. Waterman was elected moderator, and L. Malvern assistant moderator.

The death of Rev. I. D. Stewart was announced, and appropriate remarks were made. The Y. M. voted that the moderator and clerk prepare a resolution of condolence, and send by telegram to the family of Bro. Stewart. The following message was sent:—

To Mrs. Elizabeth R. Stewart, Dover, N. H.: The New Hampshire Yearly Meeting sincerely sympathizes with you in your severe affliction, and prays that God will support you by given you according to your need.

G. C. WATERMAN, Moderator.
E. H. PRESCOTT, Clerk.

The early morning prayer-meetings were seasons fraught with deep interest. The praise and social meetings of the whole session were soul stirring and profitable. Near the beginning of the session an application was made to the Y. M. for admission, by a body taking the name of Merrimack Valley Association, composed of the following churches: Concord, Contoocook, East Washington, Manchester, 1st Newbury, Pittsfield, Sutton, Warner, and 1st Wilmot. The request was granted, and the Association was received into the Y. M.

The letters from the Q. M.'s indicated a general steadfastness among the churches, and some of them reported revivals. Several churches have made extensive repairs on their houses of worship during the year.

Correspondence by messengers from the Y. M. to other bodies, and those from others to the Y. M., indicate the most cordial feelings as existing between them, and not a few words were spoken in favor of Christian union at no distant day.

At the close of the forenoon service on Wednesday, the communion of the Lord's Supper was observed. The service was led by D. Waterman and J. Erskine. A feeling of deep solemnity prevailed, and the gathering was made more impressive by frequent allusion to the beloved but just departed Bro. I. D. Stewart.

The Foreign Mission, Home Mission, Charitable Society, Education Society, Sunday-schools, and temperance interests, were all of them presented, and their claims pushed by earnest words and touching appeals. The Foreign Mission Society received a collection amounting to \$50.00, and the Woman's Mission Society also received a collection of more than half the above sum.

Rev. Dr. P. S. McKillop of Albany, N. Y., was present, and made some interesting remarks on the need of the medical education of Foreign Missionaries. He informed the conference of the Y. M. that the American Medical Missionary Society of Chicago established a branch office at Albany, N. Y., about two and a half years ago, where instruction is given to those fitting themselves for foreign missions, free of tuition, with the privilege of practice in the city hospital, at ten dollars a month, board included. The Y. M. passed resolutions commendatory of this enterprise, as follows:—

Resolved, (1) That the knowledge of medicine and surgery affords missionaries unrivaled opportunities to introduce the Gospel to the heathen; (2) That the number of missionaries thus equipped is lamentably small; (3) That it is not in the province of our missionary boards to furnish their missionaries with a competent medical training; therefore,

Resolved, (1) That we, the representatives of the Freeville Baptist churches of the State of New Hampshire, assembled in annual conference, hail with profound satisfaction the advent of the American Medical Missionary Society, and we hereby express our hearty sympathy and support to the demand for medical missionaries.

Resolved, (2) That we secure, if possible, an annual collection from our respective churches for the use of the said Medical Missionary Society, and that we recommend similar action to all the churches of our commonwealth.

The treasurer's report of the State Home Mission Board shows that \$148.60 has been appropriated for that work during the year, and a balance left in the treasury of \$63.66. The Board is continued, and the prospect for doing more effective work in the State during the coming year seems to be flattering.

The address before the Ladies' Mission Society, by Mrs. Dr. J. L. Phillips, was full of pathos and interest. Her earnest appeals for more enthusiastic work for missions, and her stirring words encouraging us to improve the opportunities opening so grandly before us on every hand, we hope will arouse every one who heard her to more zealous endeavors in this cause.

The committee on resolutions presented a long list of resolutions, some of which at least should be given publicity:—

ON OCEAN PARK ASSEMBLY. Resolved, That it is the sense of this Y. M. that the Assembly work of Ocean Park Association, on the advance line of Christian enterprise and thought, is of vital importance to our benevolent institutions, church and denominational work, and we pledge to it our hearty sympathy and support.

ON NEW HAMPTON INSTITUTION. Resolved, That we regard of greatest importance that a closer relation and deeper interest should exist between our churches in the State and New Hampton Institution, and we pledge to it its important and effective work our hearty sympathy and support in material aid.

ON CONSTITUTIONAL PROHIBITION. Resolved, That we most heartily approve of the recommendation of the New Hampshire Y. M. to submit the question of constitutional prohibition to the decision of the suffrage of the State, and pledge ourselves in all our efforts to support the fullest extent possible all our powers of brain and heart.

Resolved, That we heartily favor, as an inspiration and help, the Minneapolis Assembly at the Wets, and recommend to our ministers, superintendents, and all teachers, as far as possible, to avail themselves of its opportunities.

ON OBITUARIES. The following brethren of this yearly meeting in the ministry of Christ have been called to earth this year from the labors and sufferings of earth to the joys and rewards of heaven: Rev. James J. Wentworth of Stratford, Levi Streeter of Littleton, John Mose of Whitefield, and W. Russell of Woodstock.

These brethren were not widely known as ministers, except Bro. Wentworth, who was for some years quite successful as an evangelist. All of them lived to a good old age, and were gathered as matured sheaves to the garner. The Y. M. expresses its desire that the presence of the Master may abide in the homes made desolate, and the ministries of the Comforter bring joy to the friends in affliction.

And now, just eleven hours before the opening exercises of this Yearly Meeting, the Most High in his all-wise providence has called our beloved and highly esteemed brother, the Rev. I. D. Stewart, to his rest and reward in heaven.

Resolved, That in our brother we had a kind and genial friend, a wise counselor, a Christian minister of rare excellence and of unspotted character, in life, a bright example of unflinching devotion to duty, and of love and consecration in work for Christ and the good of his fellowmen, a gifted writer and an able preacher of the glorious Gospel.

Resolved, That here in the freshness of our grief we severally pledge ourselves to greater faithfulness in our Christian work, and earnestly pray that the bright example of unflinching devotion to duty, and of love and consecration in work for Christ and the good of his fellowmen, a gifted writer and an able preacher of the glorious Gospel.

Resolved, That we tender our sympathy to the bereaved family, not forgetting to weep with those who weep, and remembering that the bereaved family are as being ourselves also in the body of suffering.

DESECRATION OF THE SABBATH. The following resolutions, passed by the Congregational and Methodist denominations, were received and indorsed by the New Hampshire Y. M., and a committee of conference appointed.

Whereas, Several railroad corporations are operating Sunday trains within our borders, freight trains, paper trains, excursion trains, and camp-meeting trains, thus seriously disturbing public worship in many places, compelling many trainmen to Sabbath toil, and directly tending to destroy all conscientious regard for the holy Sabbath, therefore,

Resolved, That the N. H. Conference puts on record its most solemn protest against this great and growing evil.

Resolved, That a committee of three be appointed to co-operate with any committee of other religious bodies, in respectfully presenting this subject to the management of all railroads, and to the Railroad Commissioners, Committee, Rev. M. V. B. Knox, and Keelen Jasper.

The committee chosen by the Congregationalist General Association, indorsing the above resolutions, are Dea. F. B. Eaton, Hon. Jas. B. Walker, and Rev. E. C. Crane. The N. H. Y. M. indorsed the above, and voted to include, with railroads, steamboat lines. Committee to confer with others, Rev. G. C. Waterman, Hon. B. J. Cole, and Dea. W. J. Dudley.

Resolved, That we extend to the people of Center Sandwich, including those of both the Free Baptist and Methodist congregations, our hearty thanks for the use of their houses of worship, and the most generous hospitality they have extended to us while we have been in their midst.

sent, and fifteen shares were subscribed for, of ten dollars each.

An interesting temperance meeting was held on Thursday evening, which was the closing exercise of one of the best sessions of the Y. M. ever held. All who enjoyed the privileges of the meeting will return to their fields of labor with renewed zeal, and better courage to push forward the work in every department of church labor.

E. H. PRESCOTT, Clerk.

Ohio Yearly Meeting.

This body held its last session, June 3-5, with Beech Grove church in Warren Co. A quorum not being present on Friday, no organization was had until Saturday forenoon. Rev. R. M. Cloud was elected moderator, and Rev. Dr. S. McDonald assistant.

The Miami Q. M. report contained no statistics. The clerk of Warren and Clark stated that no statistics had been received from Beech Grove, First Wayne, and Sugar Run churches. Good statistical reports were received from Clifton Avenue, Pleasant Grove, and Silver Grove churches.

Blanchester, Clinton Co., was recommended as the choice of this Y. M. for the meeting of the Ohio State Association. The resolution condemning the use of the Dow Liquor Law was taken from the table, and on motion dropped from the record. The committee to whom was referred the subject of Church Union, reported as follows:—

As to the matter of union with the people known as Christians, or properly disciples, referred to your committee, we would report as follows: While we shall ever hold ourselves ready to unite with Christians in any effort to save souls, yet we deem it imprudent for us as Freeville Baptists to enter into any union of faith or practice to consummate such union.

And further, since the dividing lines are as yet so plainly drawn, we do not think it our duty in discussing proposed plans of union.

After some remarks in support of the same by Rev. Dr. McDonald, the report was adopted. Jeremiah Mills offered the following resolution, which was adopted:—

Resolved, That in consideration of the fact that Rev. Isaac Douglas Reed, who was a prominent participant in the proceedings of the last Ohio Yearly Conference, has deceased since our last meeting, the moderator be requested to appoint a committee of three to draft resolutions of respect to his memory.

The moderator appointed as said committee Rev. Dr. S. McDonald, Jeremiah Mills, and Rev. J. H. Baldwin.

Rev. R. M. Cloud made his report as delegate to last General Conference, which was received as satisfactory. Jeremiah Mills as chairman submitted the following report, which was adopted, with the amendment that the same be published in THE MORNING STAR.

Resolved, 1. That, in the death of our friend and brother Rev. I. D. Reed, our Yearly Meeting has lost one of its most genial and worthy helpers, whose presence to-day we can not have, and whose absence we deeply mourn.

2. That we tender our respect and condolence to his bereaved family, believing that their loss and ours are the same.

That a copy of these resolutions be sent by the clerk of this Yearly Meeting to the family of the deceased, and that the same be read in THE MORNING STAR for publication.

On recommendation of business committee, a ministers' conference was ordered to be held in connection with this Y. M., to be composed of ministers and other proper persons; and the following were appointed delegates: Second Creek, Oscar Whitacre, Frank Sears; Pleasant Plain, J. H. Dudley, Jonathan Fox; Mainville, Henry Cain, John Wellman; Sugar Run, J. H. Baldwin; Beech Grove, Willis O'Neill; Silver Grove, John Worley; Jeremiah Mills; Pleasant Grove, E. R. Garlough; Clifton Avenue, S. McDonald. On motion, the time of the next Yearly Meeting on the afternoon of Friday is to be given to the Ohio State Association or ministers' meeting.

Adjourned to meet on the Friday before the first Saturday in June, 1888, within the bounds of the Miami Q. M. Session to commence promptly at 2 o'clock P. M. Preaching during this session by Rev. S. McDonald and Cloud.

JEREMIAH MILLS, Clerk.

QUARTERLIES, THIRD QUARTER.

The quarterlies for July, August, and September, are all mailed this week, as far as orders have been received, and should reach their destination before Sunday, 26th inst. Any failure to receive them should be reported at this office at once.

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 the following day, in order to reach the next issue of the STAR. We, of course, reserve the right to condense, or to reject, when for any reason it shall seem well to do so, matter thus furnished.)

Maine.

ABBOT.—Sunday, June 5, Rev. G. W. Colby baptized one person, and gave the hand of fellowship at the water. This church is united with the Baptist in hiring Rev. Mr. Lock this season one half of the time.

NORTH GUILFORD.—Sunday, June 5, Rev. G. W. Colby baptized four persons, giving the hand of fellowship at the water. This church has been supplied by Brother Gilman this season. It is one of our small but good churches, made up of good members.

BATH (North Street).—There has been a good interest in this church during the past months. Rev. J. M. Remick, the pastor, has baptized fifteen, who with three others have been received into the church.

TOPSHAM.—Sunday, June 12, was a day of much gladness with this church. Rev. F. W. Sanford, the newly ordained pastor, baptized twenty in the forenoon, and received them into the church at the afternoon service. A very large congregation attended the baptism; and the church was filled at the other services.

The revival spirit lingers with the church. Some are seeking the Lord almost every week. The church building has been newly painted.

BRUNSWICK VILLAGE.—Rev. G. L. White baptized five June 12, who united with the Brunswick Village church. The baptism was held in connection with that of the Topsham church, and was a most successful one, with the Brunswick church. Some joy was added by the announcement that a debt of \$225 had been provided for, within a few dollars.

LISBON FALLS.—The Sunday-school is doing finely, and is very interesting. The prayer meeting is well attended, and of deep spiritual interest. On Sunday, the 5th inst., the pastor baptized nine happy converts, and after the evening prayer-meeting gave the hand of fellowship to twelve, three joining by letter. It is thought a new house of worship will be erected before next winter, and measures are already taken for that purpose. There is a collection taken the first Sabbath of every month for foreign missions, and the Sunday-school is doing finely. The church is in prosperous condition, with full congregations and sustained interest.

PITTSFIELD VILLAGE.—The pastor, Rev. S. C. Whitcomb, was elected President of the Maine Central Institute at the recent meeting of the trustees. His election gives satisfaction to the entire community. The church is in prosperous condition, with full congregations and sustained interest.

HERMON.—The pastorate of Rev. Josiah Bean, begun in early spring, has been attended with increasing prosperity. Pastor and people are working well together.

East Corinth.—Rev. B. H. Tozer, formerly of Taunton, Mass., settled with the church the first Sunday in June. His family joined him a week later.

BANGOR.—By this church June 12 was observed as Children's Day. The pastor preached to children in the morning, from the text, "Follow me," and in the evening a largely attended children's concert was given by the Sunday-school. The pastor, Rev. A. W. Anthony, sails June 30, for a two-months trip abroad, visiting England and France. The church kindly extend his vacation.

DEXTER.—Rev. Miss I. D. Haines has supplied the pulpit for six months past. Her ministrations are yielding good results.

CORINNA.—This church entertained, with pleasure and profit, the June session of the Exeter Q. M. Rev. G. W. Colby is rejoicing with his people in continued spiritual growth.

YEAZIE.—Within a decade and a little more, this town has undergone a complete change in population and religious condition. Foreigners of different nationalities, but chiefly Irish, have largely supplanted the sturdy New Englanders formerly found here. The old churches flourished, now the ground is held mainly by Catholics and Sabbath-breakers. A union effort of Baptists, Free Baptists, Methodists, and Congregationalists, sustains the work of the church as a licensed preaching service; but there is no pastor settled in the whole town. Our F. B. church has nearly lost its visibility. Only three resident members remain. The meeting-house has been sold to the local Grange.

WATKINS.—The pastor is on a visit to his parents in Virginia. He attends the commencement of his alma mater, Richmond College, June 23. Rev. H. F. Young, of the Theological School, supplied for him last Sunday.

GUTHRIE BUXTON.—Rev. R. L. Dustin is to supply this church for awhile, and at the same time continue his pastorate at Greenville, where he is much esteemed.

HOLLIS.—This is a country church with a congregation of about seventy-five. Just now a pastor is not serving is a good opening for a man with a small family.

NORTH BRIDGEMAN.—The ladies' auxiliary gave an excellent missionary concert, Sunday evening, the twelfth. The house was beautifully decorated, and crowded to overflowing. A collection of more than twelve dollars was made. The people enjoyed it so much that they are now asking when they can have another. This is highly gratifying, as fears were entertained that there would be but little interest in a missionary concert.

New Hampshire.

LOWER GILMANTON.—Rev. M. A. Quimby, late of Epsoom, is to commence labor at Lower Gilmanton at once.

MERIDITH CENTER.—Is yet without a pastor. Rev. R. J. Russell of So. Wheelock, Vt., was to supply for them June 19. It is hoped he may prove the man for the place.

MERIDITH VILLAGE.—Observed Children's Day, the pastor preaching to the children in the morning from sewing and reaping. In the evening, a children's concert was well attended. Remarks were made by Mr. Calvert of THE WEIR TIMES, Rev. Mr. Peckham, and the pastor. Several converts awaited baptism.

OK HILL.—Is supplied by Rev. J. Erskine, who is a sort of patriarch in the Sandwich Q. M. The church has recently sustained a serious loss, in the death of Dea. Daniel Veasey, an old man, full of years, and universally respected.

Vermont.

UNDERHILL CENTER.—Had been without a pastor for several years, till last March, when Rev. H. T. Barnard became their pastor. During the four months of his earnest and faithful labors, the moral tone and habits of the church have been quite perceptibly improved, and several have recently come to Christ for salvation. Two were baptized during the June session of the Huntington Q. M. held here. Several others are to follow soon.

WATERBURY RIVER.—Rev. F. H. Butler has recently settled with this church, with encouraging outlook.

Rhode Island.

PROVIDENCE.—We are glad to say that Rev. O. E. Baker is getting better of his serious illness, and is now able to sit up a part of the time.

NEW YORK.—During the three and a half years since Rev. J. W. Smith became pastor of this church, seventy-seven have been added to the membership. Many of these being laborers, a large percentage has been lost by removals. Yet the church has been prospering. There have been many devoted, zealous, and sincere members in this church, and the relations of pastor and people have always been most friendly. A new house of worship must be provided in the near future. The utmost endeavor will be necessary, but it can be done.

CLIMAX.—Is a new church, organized the present year with seventy members—good loyal hearts, and ready hands in the Master's work. They have a good live Sunday-school, on the union plan. They do not own a house of worship, but, through the kindness of Mr. Bell, the proprietor of the Climax Fire-brick Works, they have been provided with a place of worship. Twenty-two have been baptized at this place, and on Sabbath, June 12, they held their first communion. The pastor, Rev. J. H. Darling, of Oakland and Deauville preaches for this church.

NORTH SCRIBA.—At the close of the covenant meeting, Saturday, June 11, which was largely attended, and of deep spiritual interest, eight were baptized, and the following day, Sunday, June 12, was observed by the children's concert in the morning, and a children's concert in the evening. The church was beautifully decorated, and the exercises passed off finely. Prosperity seems to favor Zion here, and the church is hopeful for the future.

PIKE.—Anticipated Children's Day by one week, and observed it on the first Sabbath of the month. The church was elaborately and tastefully decorated, and did great credit to the ladies. The exercises were conducted almost entirely by the children of the Sunday-school. A missionary collection was taken, amounting to about ten dollars. The day was a pronounced success.

CENTREVILLE.—Is growing in numbers, in strength, and in public favor. Children's Day was appropriately observed, and much interest manifested. In addition to the exercises by the children, there were "flowers" and "decorations" were abundant, and exhibited exquisite taste.

BLISS.—Under the earnest labors of Bro. G. L. Hanscome, this church has been greatly encouraged and strengthened. Not only has the congregation largely increased, but valuable accessions have been made to the church. A fine-toned bell has recently been put in the church tower.

EAST HAMLIN.—Observed Children's Day the 12th inst., with appropriate services. The house was tastefully decorated. Congregations were large and enthusiastic. The children and young people entered upon their work with a will, the result of which was a grand success. A strawberry and ice cream festival was held in the church Tuesday evening, 14th inst. A fine time was enjoyed. Receipts about \$20.

EAST KENDALL.—Is making vigorous efforts to secure Rev. F. O. Dickey as their pastor.

EAST CONCORD.—The best Q. M. I have attended in ten years." So said many who were present at the session convened with this church last week. About \$300 were raised for missions. An old resident said, at the close of the meeting, that he never before saw as hopeful a condition in the Erie Q. M. as now exists. All our churches are supplied with pastors, and all are doing finely. Six happy converts were baptized by the pastor June 12.

DICKINSON CENTER.—During the week of prayer, and the extra meetings, continued several weeks, about one hundred pledged themselves to the service of Christ. Baptismal services have been held for three or four Sabbaths. Sunday, June 12, twenty-five were received to church membership. There are more to join soon. The pastor, Rev. C. A. Morhouse, has received repeated invitations, and has consented, to hold a service at the C. Baptist church in the north part of the town. Covenant and prayer meetings are well attended. Sunday-school is progressing finely. The mission society was devoted to the payment of the church debt. Next year it is hoped to devote the money to foreign mission work.

PITMAN.—Has just been stimulated by the Q. M. session convening with it. The delegation was large, and spiritual interest good. Saturday afternoon a good number assembled at the water side, to witness the baptism of two followers of Christ—one the son of Deacon Mauger, of Putnam church, the other the daughter of the late Elder Partridge, whose obituary appeared in the STAR last year. These were baptized and received into the church by the pastor, Rev. E. Newell. At the meeting Sunday evening, three young men expressed their desire to serve the Lord.

HADLEY.—The pastor, Rev. David Hyde, is very feeble, having had a slight shock of paralysis, which has affected, very sensibly, his mind. He is not able to do much for God, in his pastoral office. Bro. Joseph Dunn is the pastor of the church as a licensed, and the meetings of the church are well attended. Sunday, May 22, two were baptized by Rev. J. B. Randall of North Creek.

HAGUE.—Is still without a pastor, also without services. There is a good building, and abundant shed-room for teams, and the weather is preaching service, a good attendance is certain. Hague is right on Lake George, a splendid summer resort. If any of our brethren are casting about for a place to spend a few weeks, and would prefer a hill during the time, this field offers inducements. Such a course would help along the cause here, and a minister would be taken care of. If this meets the mind of any, communicate with Rev. E. Newell, Putnam, for further information.

CONSTANTINE.—The revival interest in this church still continues. Some that have been in sin for many years have come out on the Lord's side. The church is much encouraged by these influential persons identifying themselves with the people of God.

PHENIX.—The pastor, Rev. A. H. Hanscom, baptized three, Sunday, June 12. Pastor and people are well united.

Pennsylvania.

WELLSBORO.—Children's Day was observed. The decorations were tasteful; the music pleasant. The Sunday-school is growing.

Ohio.

HAPPY HOLLOW.—A church of five members was organized at this place, in the bounds of the Athens Q. M., in March. As the result of a meeting lately held by Rev. J. K. Fleming, of Rev. H. Fulton, the membership has been increased to thirty-two.

BROADWAY.—The seventeenth session of Central Ohio Y. M. has just closed (June 12). It was an excellent meeting, largely attended. Two ladies were baptized, and became members of the church. The church has supplied until September.

COLEBROOK.—There is a good interest in Sunday-school and church work. On the evening of June 5, the Ladies' Missionary Society gave a public entertainment, which was well attended. Children's Day was observed with a very interesting service, June 12. The church was beautifully decorated. The pastor preached a ten-minute sermon from the text, "Take us the way of life." The pastor preaches at a school-house in the north-east part of the town Sabbath evening, every four weeks. There is a good interest, and from this neighborhood it is hoped the church will receive considerable help.

GREEN.—This church, though small, is comprised of a membership that has been tried and proven "the salt of the earth." They have a Sunday-school and preaching every Sabbath afternoon.

BURLINGTON.—Rev. J. C. Robinson baptized ten persons May 21. One of them was the only child of Rev. R. Randall. May 22, he baptized four at his school-house appointment, five miles from Burlington. Last March, Bro. Robinson, who has been a member of the church, and over a dozen been a new life. It seemed to be impossible to bring all into a F. B. church; and, they greatly desiring an organization in the place, Sunday, June 5, he organized a union church. Preaching, prayer meetings, and Sunday-school, have been kept up here for years, and Bro. R. deemed it better to organize, as they have, than to remain in an unorganized condition. He says it is a good point, and there are some good people here, who are devoted and earnest. For the present, they unite with this church in supporting a pastor. With consistent and faithful living, the church at B., and also the union church, will have a blessed future. Prayer-meetings are well attended and profitable. They have a good Sunday-school.

HORTON.—Children's Day, June 12, the church was very beautifully decorated with flowers and evergreens. Sister Coffin, the superintendant, conducted the service, and the exercises were well prepared for their part of the exercise. The congregation was large. Closing address by the pastor, Rev. C. R. Calkin.

TRIPOLI.—Children's Day was observed June 5. The children

The Home Circle.

REACHING ARMS.

BY AUGUSTA C. SEAVY.

As oft my daily duties I pursue,
Wishing at times the hours were twice as long.
My little child, who is not over strong,
Follows my steps, to win a smile or two;
Reaches his arms the haven of mine to woo;
Calle o'er and o'er my name, with plaintive
tongue,
Till I, because my cares so thickly throng,
Half sternly bid him wait till I am through.

But when, at eve, I rock him, soft and slow,
A tired and precious burden, while the fire
Flashes its trembling shadows on the wall,
I muse, "Dear Lord, why did I answer so?
What if those reaching arms had reached still
higher,
What if my boy had heard the angels' call!"

THE LESSON.

BY ADALINE HOPE.

There is so much I ought to do;
Inspiring deeds allure my thought;
With praise, and friends, and riches, too,
I fain would have my life enwrought.

These work-day duties,—how unfair
That they should claim my primeval years!
'Tis toil for bread, 'tis hope, and care;
Oh, how unmet my work appears!

I would employ the poet's pen;
Shut in from noise and teeming life,
All time at beck, from moor and glen,
I'd bind a wreath with song-flowers ripe.

From out June skies I'd catch broad bands
Of sunlit love; for sadder hours,
Garrets and browns from autumn lands,
Aglow with joy from leaf-hung bowers.

I'd please the child with blossoms glad
In April born, with hopeful tears;
And wrinkled brows should not grow sad;
Strong winter-songs should stay the years.

And so I long to bless mankind,
With thoughts of love and life and rest;
But drudging prose still claims my mind:
O heart! I wonder, is this best?

My restless wish had found the Throne;
With chastening truth an answer came:
In secret joy I sat alone,
To write, and bless, and win a name.

The dewy morn flashed words of cheer;
The mounting sun flung sky-lit lore;
The larks and robins thrilled my ear;
All earth was writ with verse o'er.

I swift endowed my pen with speech;
But, lo! a deep, strange shadow stole
About me; low, within the breach
Of thought, a voice assailed my soul.

It bade me hear the children's cry
In starving alleys; watch the woe
Of outcast sin; the groan, the sigh,
The mad-house wall, and passion's glow.

Sore need of ministry! to heal
The want, and taint, and glided wrong,
Where hard-faced landlords grind the heel,
And virtue's bartered for a song.

The world is perishing! and dare
I choose this selfish spot, to dream
Of blue and gold, and fleecy air,
When death-beds lack a summer beam?

I thank thee, spirit, for this call
To truer life; my lot seemed hard,
But now 'tis grand; love-deeds to all
Shall publish the diviner bard.

AT SUNDOWN.

The summer sun is sinking low;
Only the tree-tops reddened and glow;
Only the weather-cock on the spire
Of the neighboring church is a flame of fire.

O beautiful, awful summer day,
What hast thou given? what taken away?
Life and death, and love and hate,
Homes made happy or desolate.

On the road of life, one mile-stone more!
In the book of life, one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done.

Naught can to-day restore.
—H. W. Longfellow.

JESSIE'S MINISTERING.

BY SYDNEY DATRE.

"I have heard," said Miss Vale, as she talked to her Sunday-school class, "of a number of children who have formed themselves into a little society, called the 'Ministering Children's Band.'"

"I like that," said one of the class. "Ministering, you know," she went on "means anything in the way of kindly help to others. Of course little children can not do great things, but none of you are too small to do something to make someone happy."

"Couldn't our class be a band?" "That is what I was thinking of. One of the rules of this band is, that each one of its members should allow no day to pass without doing a kind action for someone. No matter how simple and trifling it may be, if done in the spirit of love for the dear Lord, who made it the business of his life to go about doing good. It is not too early for you to begin trying to follow in his blessed footsteps."

"I don't believe I have much time out of school," said Jessie, a small girl who had listened soberly to Miss Vale's talk. "And I don't know how to begin."

"I remember, when I was a little girl," went on Miss Vale, "my mother used to put some things in a basket, and let me carry them to some poor people she knew; and it made me very proud to think I was helping. But you must bear in mind, dears, that—"

"Tinkle, tinkle, tinkle, the bell sounded for the closing exercise, and Miss Vale had no time for saying more."

"Oh, mamma," said Jessie, when she came from school the next afternoon, "can't I have some things in a basket, and take them down to the tenement house where you go to see poor people?"

"I don't care about your going down there by yourself, dear," said mamma.

"Some of the people are sick, and it might not be good for you."

Jessie looked sadly disappointed. "When Miss Vale was a little girl, her mamma used to send her to see poor people," she said, mournfully; "and she thinks little girls ought to do such things."

"If you are so anxious about it, dear," said her mother, with a smile, "I will give you a bundle of yarn to take to old Mrs. Gray. But there is no hurry about it, for she has plenty of work just now. You might read her a chapter in the Bible, too, if you like. I am going out now, and have no time to give you anything else."

Jessie felt that this would do for a beginning. As she was passing through the garden, she met Milly, the little nurse-maid of her baby brother. Milly's face wore a woe-begone look, very different from her usual cheery expression.

"What's the matter, Milly?" asked Jessie.

"I've got such a dreadful headache," said Milly.

Even Jessie could see that she looked very pale, and that she must be suffering.

"Dear me," she thought to herself, "here's a chance of ministering, if I only knew what to minister. Milly," aloud, "couldn't you take something? Some lemonade, or some little white pills? I know how to make lemonade. Or, couldn't you bathe your feet?"

"No, thank you," said Milly. "Nothing ever does my headaches any good but a sleep. I thought I could get a little nap while Harry took his, but he's so restless with his teeth he woke right up, and I can't get him to sleep again, so he's up for the afternoon."

"That's too bad. Now, Harry," she said, kissing him, "You must go to sleep again, and let Milly take a rest."

But Harry looked bright enough to stay awake for a week, or longer, if it suited him so to do.

"Well, I hope you'll be better soon, Milly," said Jessie, taking up her bundle. "Good-bye."

But, as she passed down the walk, she could not help thinking of Milly.

"I'm glad I don't have to take care of a baby this fine afternoon," she said.

The buds on the branches above her head, bright with the tender green of spring, the tulips and hyacinths just peeping up in the borders, the beaming sunshine and the soft wind, all helped her to rejoice in being free to do as she pleased. And she was going on the work Miss Vale had spoken of,—going to carry some work to a poor old woman, and to read the Bible to her. Exactly the kind of work for ministering children.

But she peeped back, and caught a glimpse of Milly, holding her hand to her head as she sat on the piazza, while fretful little Harry pulled at her dress, clamoring for her to walk about with him.

"If I could fix anything for Milly to take, I'd be real glad to," said Jessie. "And when I come back, I'll take Harry, and let her have a rest."

She walked on slowly for a little way, trying to persuade herself that it was necessary that Mrs. Gray should have the yarn, but could not help remembering that there was no hurry about it. At length, with a quick step, she turned and went back to Milly.

"Milly," she said, "you go and take a sleep. I'll take care of Harry."

Milly needed a little coaxing, but was really feeling so ill that she was glad to yield.

Harry was no light care. He was just able to run about, and Jessie soon made up her mind that if there was a bit of mischief to be done anywhere, those toddling little feet were sure to find their way to it. She tried to read her Sunday-school book, and watch him, too, but found that her hands were full without it. If she dropped her eyes upon it for a moment, Harry ran over the freshly made flower-beds, pulling up the sprouting plants, or crushing the opening buds in his naughty little fingers. She found him at length preparing to fill his mouth with some leaves which she knew to be poisonous, and in her fright laid aside her book, and gave him her whole attention.

"Jessie! Jessie!" she heard voices call from the street, and, leading Harry towards the gate, saw a number of her school friends.

"Come, Jessie, we're going to the woods for wild-flowers."

"Quick, Jessie. My brother Tom's been out there this morning, and he says they're beautiful. Anemones and violets and spring beauties—millions of them!"

"And bluebells."

"Hurry, Jessie!"

"Oh," said Jessie, drawing a long breath, "I'm afraid I can't. I'm taking care of Harry. But wait till I see if Milly's awake."

She ran upstairs, but Milly was sleeping soundly.

"I must wake her," said Jessie.

But a second glance at Milly's flushed face stopped her.

"I can't go," she said, returning to her friends.

It was hard to see them go without her. She took Harry into the back

yard, and gave him up to his amusement. She let him feed the chickens, and she made dandelion chains for him. She played horse, following his uncertain little steps until he was so tired that he was willing to go into his buggy, where at length the blue eyes, which had so obstinately remained open, gradually closed, as his pretty head sank back among the cushions.

Jessie did not take up her book, but sat beside him, thinking. And it was a sober, tired little face which looked up at the sound of mamma's voice.

"Where's Milly?"

"Oh, is that you, mamma? Milly's lying down. She had a headache, and I told her to."

"And you have been taking care of baby, to let Milly rest? Why, you are a real little ministering angel."

A glow of pleasure came into Jessie's face.

"Why, mamma, I thought ministering meant going about with baskets to be kind to poor people. Miss Vale said that was the way she did it." And then Jessie told more about the band of ministering children.

"If Miss Vale had more time to talk with you, I am sure she would have told you that little ones can find plenty of chances for ministering in their own homes, in school, or wherever they may chance to be. A pleasant word, a little kindly help to a playmate, a ready hand for any little duties which may come before your eyes, even a bright smile,—all have their full share of ministering."

"Such little things!" said Jessie, thoughtfully.

"Yes, indeed. While I shall be glad, my darling, that you should do your share for poor people, you may be sure that there is always a chance for a little girl to find blessed ministry in her own home, to those she loves best. And our Lord accepts still more gladly such services as come through self-denial,—the giving up of one's own will to do an act of loving-kindness. I don't think you could have brought a sweeter offering than this, of caring for your troublesome little brother, that Milly might take rest when she needed it."

HOW EASY IT IS.

How easy it is to spoil a day!
The thoughtless words of overhasty friends;
The selfish act of a child at play;
The strength of a will that will not bend;
The slight of a comrade, the scorn of a foe;
The smile that is full of bitter things,—
They all can tarnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day
By the force of a thought we did not check!
Little by little we mold the clay,
And little flaws make the vessel wreck.
The careless waste of a white-winged hour,
That held the blessing we long had sought,
The sudden loss of wealth or power,—
And lo! the day is with ill wrought.

How easy it is to spoil a life!
And many are spoiled ere well begun—
In home-life darkened by sin and strife,
Or downward course of a cherished one;
By toll that robs the form of its grace,
And undermines its health giving way;
By the peevish temper, the frowning face,
The hopes that go, and the cares that stay.

A day is too long to be spent in vain;
Some good should come as the hours go by,—
Some tangled maze may be made more plain,
Some lowered glance may be raised on high.
And life is too short to spoil like this;
If only a prelude, it may be sweet.
Let us bind together its thread of bliss,
And flourish the flowers around our feet.

—Selected.

THE SUNSHINE OF LIFE.

You may fling wide the shutters, and draw back the curtains, so that the merry sunshine will warm and gladden every nook and corner of the house; but, unless the wife and mother has sunshine in her heart, the home will be full of gathering shadows. Our children—the human blossoms God has given us—should dwell in an atmosphere of love and good cheer. Only in such atmosphere can their lives round into perfect fruition.

Many a woman, who denies herself any relaxation or pleasure, and who is fast wearing out in a weary round of toil, consoles herself with the reflection that she is doing her duty.

But, is she? We think not. Society is as necessary to our well-being as light and air are to the vegetable kingdom. We must have the companionship of our family, our friends, and the world about us, or life becomes a soulless grind, a never-ending treadmill, destitute of hope, courage, and ambition.

Thousands of housekeepers, conscientious, upright women, are forever overwhelmed with care, simply because they lack good judgment in planning and performing the work of the household. Less footsteps, less hand-work—more thought and brain labor, would make a little heaven of many a home, where confusion and anarchy now reign supreme.

Where a woman must herself do all or nearly all the work of a large family, she will find that an hour or two of planning sometimes saves days of toil. Common sense suggests that the housekeeper should shoulder no unnecessary burden. Make plain clothes for the children. Save yourself hours at the sewing-machine, the wash-tub, and the ironing-board. Cook a variety of food, but study simplicity in the number of dishes served at each meal.

If you enjoy it, have time, and can afford it, make fancy work, but be sure it is both pretty and useful. Women are as a rule unselfish and self-sacrificing. A female Diogenes is an impossibility;

but, if all housekeepers would imitate the example of that venerable philosopher, and request everybody and everything to "get out their sunshine," posterity would receive the benefit.—Selected.

THE CHRIST OUR MOTHERS LOVED.

In the sad hours of our lives, how vividly, sometimes, comes back to us the recollection of that Man of Sorrows, of whom our sainted mothers told us as we sat or leaned upon their knees in the days of childhood, as absorbed and attentive listeners! We may have thought but little of those dear old stories, when we were strong, and our world was bright and prosperous; but, when the dark hours come, and we begin to feel that we can not walk alone, how instinctively we turn to that Christ who was so often the pleasant theme of our mothers' talks, as the only one who can make our burdens tolerable and our pathway cheerful! Jesus of Nazareth then becomes more than a man who once talked and walked in Judea and in Galilee. The seed sown in our young hearts in those dear old days bears its fruitage, and we awake to the conviction that the divine Christ, whom our mothers loved, and who loved them, must also be our Guide, Oracle, Friend, and Saviour.

—The Interior.

"Bear through sorrow, wrong, and ruth."

UNTOLD.

A face may be woeful white to cover a heart that's aching;
And a face may be full of light over a heart that's breaking!

'Tis not the heaviest grief for which we wear the willow;
The tears bring slow relief that only wet the pillow.

Hard may be burdens borne, though friends would fain unbind them;
Harder are crosses borne where none but Christ can find them.

For the loved who leave our side, our souls are well-nigh riven;
But ah, for the graves we hide, have pity, tender Heaven!

Soft be the words and sweet that soothe the spoken sorrow;
Alas, for the weary feet that may not rest to-morrow!

—Margaret E. Sangster.

FLIGHTS OF THE FLEDGELINGS.

"Oh, Abby! look at these birds, flying away up into God's chamber," said a little boy to his sister.

"A little girl in the primary school was asked to tell the difference between the words 'foot' and 'feet.' She said: 'One foot is a foot, and a whole lot of foots is a feet.'—Harper's Bazar.

"A little four-year-old sat clenching his fingers around a silver dollar at Sunday-school recently, and reluctantly surrendered it to the lady who collected the contributions, saying, 'afterward, I didn't want to give it to Mrs. B.; I wanted to give it to the Lord.'"

"A Washington lady was canning and pickling peaches, and her little two-and-a-half-year-old daughter was endeavoring to assist her in every available way. Finally a package of whole cloves was produced, which were to be inserted in the fruit for spice, when the little one suddenly exclaimed: 'Oh, mamma, let me put in the tacks!'"

"Mrs. B. is one of those energetic, quick-motioned women, who carry their work by assault. One day she had started across the room on some errand, but midway forgot what it was. 'What was I going for?' she asked, aloud. Two-year-old, seated on the floor, and always liable to be swept up in one of her mother's hurricane passages, asked, meekly, 'Was—oo—goin'—for—me?'"

"A little New Yorker, four years old, walking in the country last summer, complained to her mother of a very rocky road. 'Mamma, I don't like this walk; it's too stuttery.' The same little girl at the dinner-table one day asked to taste a piece of pickle, and when she had eaten it, made a wry face, and said: 'I don't like it; it dazzles my tongue.' My little lassie sometimes helps Nora shell the peas, but she 'can't unbunton de hard ones.'"

"A little girl asked: 'How will we get into God's heaven? Will we open a door in the clouds?' 'Why, I know,' was the response; 'we will do up to heaven and knock bam-bam-bam, and God will turn the handle and open the door, and we will walk in, and God will say: 'Why, how! on tum to heaven too?' And I will say: 'Es, God; don't know every night in my prayers I say, 'Take me to heaven?' And God will say: 'Tourse I does, my baby—tourse I does.' And the little voice took a tender tone, that showed how truly she felt our Father's fatherhood."

"A dear little one pushed a chair in front of the mirror as soon as she had finished saying her prayers, and climbing up on it, began to brush her hair vigorously. 'Why, Annie,' said the surprised mother, 'why do you brush your hair? Don't you know that you will muss it again as soon as you put your head on the pillow? And, besides, you are keeping mamma waiting.' 'Mamma Allen,' said Annie, facing round with brightening eyes, 'didn't I des pray 'if I should die before I wake,' and wouldn't I want to walk into heaven with my hair all brushed?'"

Temperance.

CERTAINTIES vs. OPINIONS.

BY THE REV. WILL C. KING.

Opinions are as common as sparrows, and about as valuable. From almost any street corner, one can carry home a basketful, in return for half an hour's waiting. Some are to the effect that the use of arsenic is very important to the highest civilization; and, in proof, the fact is cited that many take enough every day to kill several men unaccustomed to its use. But these are individual opinions, and are worth no more than the testimony of a whisky or beer drinker, touching his experience with those beverages. You never seriously, ask a man shaking with ague to give you the temperature. To find a certainty on that point, you go to science. Here is solid ground.

When in Richmond, Va., I went to hear Rev. John Jasper preach his famous sermon, demonstrating that the "sun do move." His logic was good, his eloquence moving, and his evidence,—personal experience. Does he not see it move every day? The world round? Absurd! for had he not been hundreds of feet down a coal shaft, and not found daylight? How ridiculous to talk to him of people walking on the other side, beneath our feet! "For," he exclaimed, "tell me how they can live, head downward, much less keep from falling off?" And yet, with one gesture, science brushes aside all these cobwebs of opinion, and speaks of certainties. I ask you to notice a few scientific certainties about alcohol.

Science assures us that alcohol is never changed into any other compound in the living body. Hence it can not be food. The egg and toast taken at breakfast go to repair the waste of bone, flesh, or brain, which labor involves; they never leave the body in the same form as that in which they enter. Not so alcohol. Should a foreign foe invade our borders, all industry would be disturbed; the major part of the country's energies would engage to expel the intruder. Just so in the body. The foe, alcohol, is expelled through every possible avenue. This is why the drinker smells like a distillery. The unchanged alcohol is being cast off.

The fact that two and one half ounces of alcohol, injected into the stomach of a dog, will produce instant death (a pint of rum will do the same for a man), adds interest to the above facts.

Another certainty. Alcohol has no power to digest food. A pound of beef, immersed in it for twelve hours, loses four ounces of water, is hardened, pickled. Hence its value in preserving snakes, toads, etc. This illustrates its effect on the food in the stomach of a drunkard.

Again: alcohol is not a producer of heat. We might here introduce volumes of testimony from Arctic travelers; but we are now considering, not individual experiences, but the deductions of the highest scientific authorities of our age. Science, thermometer in hand, tells us that the introduction of alcohol into the system causes the blood to rush to the surface veins, cast off heat, and, in a short time, reduce the temperature several degrees.

Once more: Lallemand and Perrin demonstrated that a small dose of alcohol would cause globules of fat, clearly distinguishable by the naked eye, to float in the blood. This fat is deposited in place of real flesh or muscle, and clogs up the system. Fat displaces fiber. The flesh becomes soft, oily, flabby. The man becomes abnormally fat. Suppose the housewife, instead of casting out refuse food, clothing, etc., should tuck it away for years: the house would become uninhabitable. Alcohol causes this to occur in the system. It is filled up with refuse, becomes clogged, and the man is a ready victim to disease. The beer teoper has a scratch on his finger, or is overcome with heat a healthy man would hardly notice, and dies. "A strange dispensation of Providence." We had better say, "The inevitable result of taking intoxicating drinks." Dr. Sewall states that, out of two hundred and four cases of cholera in Park Hospital, New York, only six were abstainers, and they recovered.

Finally: a proper dose of alcohol will produce instant death, by its action on the nerves. A smaller dose will have a proportionate effect on the nerves. If you want to tremble with palsy, if you want to feel liquid fire along every nerve, take only wine cordial. If you want to see "more devils than vast hell can hold," take something stronger and oftener. One of the most absolute certainties of time and eternity, is that this effect will follow, and may last forever.

Norwich, N. Y.

PAGAN TESTIMONY.

TO THE EVILS OF INTemperance.

Spirituous liquors beget drunkenness, neglect of duty, and they profane prayer.

Drunkenness is the worst of all vices, for it obscures reason, which is a divine ray from Brahman's self.

The divine precepts of the Holy Scripture are not to be uttered by a mouth poisoned by drunkenness.—The Veda.

Obeys the law, and walk steadily in the path of purity, and drink not liquors

that intoxicate and disturb the reason.—Pentologue of Buddha.

It has been told me that thou hast forsaken books, and devoted thyself to sensuality; that thou goest from tavern to tavern, smelling of beer at eventide. If beer gets into thee, it overcomes thy mind; thou art like an oar started from its place; like a house without food, with shaky walls. If thou wisdest the rod of office, men run away from thee. Thou hast taken an oath concerning strong drink, that thou wouldst not put such into thee. Hast thou forgotten this oath?—An Egyptian priest to his young pupil, nearly 4,000 years ago. Hieratic Papyrus, Letter XI.

"Far hence be Bacchus' gifts," Hector rejoined. "Intoxicating wine, pernicious to mankind, unmans the limbs, and dulls the noblest mind. Let chiefs abstain—and spare the sacred juice To sparkle to the gods—the fitter wine."—Homer.

Our people have been greatly disorganized, and have lost their virtue, which can be traced to their indulgence in spirits.—Imperial Edict, China, about 1116 B. C.

Wine bringeth forth three grapes; the first of pleasure, the second of drunkenness, and the third of sorrow.—Anacharsis the Scythian.

To drink well is a property meet for a sponge, but not for a man.—Demosthenes.

To suppose it possible for a man to take much wine and retain a right frame of mind, is as bad as to argue that he may take poison and not die, or the juice of a black poppy and not sleep.—Seneca.

Should any one in truth seriously ponder this subject, he will see that in the course of life there is nothing about which we put ourselves to more trouble than wine, as if nature had not given to us the most salubrious drink, with which all other animals are satisfied. . . . And from such pains, so much labor, so much expense, it is evident that it changes the mind of man, and causes fury and rage, casting headlong the wretches given to it into thousands crimes and vices; its fascination being so great that the multitude can see no other object worth living for.—Pliny the Elder.

Many there be who oft have recourse to wine, when, I think, they had more need to run to the water; namely, when overheated with the sun, or frozen and frigid with the cold, or when overstrained with speaking, or exhausted with study and reading of books, and generally when weary with violent exercise and long travel. Then, indeed, they fancy that they ought to drink wine—as if Nature herself called for such treating; but in truth she desires no good to be done to her in this wise. Such persons should be totally debarred of wine, or else enjoined to drink it well allayed with water.—Plutarch.

O true believers, surely wine and lots are an abomination, a snare of Satan; therefore avoid them. Satan seeketh to sow dissension and hatred by means of wine and lots; will ye not, therefore, abstain from them?—The Koran.

It is well to remember, that, in the discussion of the best methods for suppressing the evils of intemperance, we are, as the Hon. Neal Dow quietly says, "talking of a public policy of supreme importance to the nation, and to the dearest interests of the people. It is no place for the indulgence of ill temper, or the display of bad manners." In a somewhat testy article in *The Forum*, against prohibition, Dr. L. W. Bacon stigmatized certain dissenters from his views as "hot-heads and blockheads." In the March number, the gentleman first named above proceeds to call the roll of a few of those to whom such words might be supposed to apply: Dr. Tyng, Dr. Marsh, Edward C. Delavan, Gerritt Smith, Bishop Potter, Wm. E. Dodge, Lucius M. Sargent, Dr. Jewett, Horace Mann, Gov. Briggs, Gov. Slade, Gov. Fairbanks, Dr. Beecher, Dr. Nott, Dr. Edwards, Dr. Woods, Prof. Stuart, Prof. Wm. Smyth, Prof. Packard, Prof. Pond, Dr. Taylor Lewis, Dr. Cyrus Hamlin, Dr. Herrick Johnson, Dr. Geo. B. Cheever, Dr. Cuyler, A. C. Barstow, Gen. Fisk, Gen. Wolff, Dr. Magonn, Judge Pitman, Senator Colquitt, Senator William P. Fry, Senator Blair, Senator Lot M. Morrill, Gov. Connor, Gov. Dingley, Sir Walter C. Trevelyan, Dr. F. R. Lees, Sir Wilfred Lawson, Cardinal Manning, Canon Farrar, Canon Wilberforce, Canon Grier, Lord Brougham, the Bishop of London, the Bishop of York, and three hundred and sixty members of the British Parliament. It is, perhaps, not safe, after all, to call names on either side of this serious controversy.—Standard.

The Woman's Appeal, lately addressed by the Woman's Christian Temperance Union through its president, Miss Frances Willard, to the brewers, distillers, dealers, and saloon-keepers, was in the highest degree appropriate. The following is its closing paragraph:—

"Brothers, the end is near; the doom of the liquor traffic is sealed; the clock of God has struck the hour of the people's deliverance. You know this as well as we do; you confess it in your secret councils. Will you not come with us in the great fight for a clear brain and a protected home? Will you not, of free choice, do that which must ere long be done under compulsion of the *vox populi*, which echoes the *vox Dei*? For this we earnestly ask, and for this we fervently pray."

"Somewhere beneath the vaulted sky,
Somewhere beneath the slumbering sod,
Wrath broods her thunders ere they die,
Pale

Our Book Table.

NEW PUBLICATIONS RECEIVED.

(All books sent us by publishers will be promptly reviewed under this head, and will also, at our earliest convenience, receive such further notice or review as their merits and the good of our readers may seem to require.)

BOOKS.

A HISTORY OF THE BAPTISTS, Traced by Their Vital Principles and Practices, from the Time of Our Lord and Saviour Jesus Christ to the Year 1886. By Thomas Arnold, D. D., LL. D., Pastor of the Fifth Avenue Baptist Church, New York. With an introduction by J. L. M. Curry, D. D., LL. D., American Minister Plenipotentiary to the Court of Spain. Illustrated by 176 engravings. New York: Bryan, Taylor, & Co., 757 Broadway. 1887. 10 1/4 by 7 inches. 678 pp.

DIXON'S HISTORY. By Sophie May. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham, 1887. 381 pp. \$1.50.

LIFE AND TIMES OF JESUS, AS RECALLED BY THOMAS DIXON. By James Freeman Clarke, author of "Ten Great Religions," "Self-Culture," etc. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham, 1887. 381 pp. \$1.50.

THE STORY OF METACUILLA. By Henry S. Welles. Illustrated. London and New York: Saxon & Co., 29 Chambers St., N. Y.

WHEN I WAS A BOY IN CHINA. By Yan Thon Lee. Boston: D. Lothrop Co., Franklin & Hawley St., 11 pp. 10 cents.

THE OBLISK AND ITS VOICES; or, The Inner Facings of the Washington Monument, with their Lessons. By Henry B. Carrington, U. S. A., author of "Battles of the American Revolution," etc. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham, 1887.

LAWYER'S GUIDE. By J. H. Skill, with Latest Revised Laws, as Played by the Best Clubs. By Lieut. S. C. F. Felle, B. S. C. Edited by Richard D. Sears. New York: Charles Scribner's Sons, 187. New edition. 12mo, flexible cloth, 75 cents. For sale by Dillingham & Upham, Old Corner Book Store, Boston.

INTERNATIONAL SONG SERVICE. By Phillips Phillips and his son. With gems from Fifty Authors. The Phillips Publishing Co., 115 Broadway, New York. 120 pp. Sent postpaid for 30 cents.

PRYTHANON BOSTONIENSE. Examination of Mr. William H. Whitmore's Old State House Memorial, and Reply to his Appendix N. By George H. Moore, LL. B., Life Member of the Bostonian Society. Second edition, with additions. Boston: Cupples, Upham & Co. (now Dillingham, Upham & Co.), The Old Corner Book-store, 1887. 40 pp. 40.

WHERE TO GO, AND WHAT TO DO. Issued by Passenger Department, St. Paul, Minneapolis & Manitoba Railway. 1887. 64 pp. C. H. Warren, Gen. Passenger Agent, St. Paul, Minn.

THE MISSION OF THE CHRISTIANS. By C. E. DeLand. The Mission of the Christian Church, Lewisburg, Pa., 1887. 16 pp.

OVERLUN COLLEGE. Dedication of Peters Hall, Jan. 26, 1887. Published by the College, Oberlin, Ohio. 1887.

MAGAZINES.

FRANK LESLIE'S ILLUSTRATED SUNDAY MAGAZINE (July). A Journal of Refinement, Useful, and Interesting Literature. New York: Mrs. Frank Leslie, 52-54 Park Place. 25 cents; \$2.50 yearly.

THE LIBRARY MAGAZINE (June). New York: John B. Allen, 333 Pearl St. Chicago: Clark & Adams St. Toronto: 420 Yonge St. Semi-weekly or monthly. \$1.00 a year.

THE NICHOLS' ECHO (June). Nichols Latin School, Lewiston.

QUIET HOURS (June). Vol. 1.—No. 1. A Monthly Magazine. Dexter, Me.: Publishers Quiet Hours. \$1.00 per year; single copies, 10 cents.

THE WRITER (June). Vol. 1.—No. 3. A Monthly Magazine for Literary Workers. Boston, Mass.: P. O. Box 1905. \$1.00 a year; one number, 10 cents.

RAND, McNALLY & CO.'S BANKERS MONTHLY (June). A Journal Devoted to Finance and Commerce. Nos. 148-154 Monroe St., Chicago. \$4.00 a year.

THE HOMILETIC MAGAZINE (June). New York: E. B. Treat, 71 Broadway. Price, 30 cents.

AMERICAN BOOKMAKER (June). New York: Howard Lockwood & Co., 128 and 126 Duane Street. Single copy, 25 cents; subscription, \$2.00 per annum.

TOPICS IN THE MAGAZINES.

(The following list presents the leading subjects treated in the various magazines announced above.)

Author, A Gentle. Quiet Hours.

Amoyances, Sadness (Home Fulfillment). Sun. Mag.

Brief, Pre-Announcement. Lib. Mag.

Books in Brief. Quiet Hours.

Canada, French. Lib. Mag.

Chautauque, state-directed. Lib. Mag.

Copy, Hints for Making. The Writer.

Dress Reform. Quiet Hours.

Education, The Old and New in. Lib. Mag.

Everything in Everything. Lib. Mag.

Elizabeth Akers Allen in Verse. Lib. Mag.

Francis Joseph I., and the Austrian. Sun. Mag.

Hungary, Empire. Lib. Mag.

"Friend of God." A. Lib. Mag.

Free Trade and Wages. Sun. Mag.

Greek Meets Turk, When. Sun. Mag.

Graduate, To a Sweet Girl. The Writer.

Literary Life, Practical Aspects of. Lib. Mag.

Law, History and Practice of. Lib. Mag.

Memory and its Cultivation. Sun. Mag.

Mary, A Story of. Quiet Hours.

Newspaper Correspondents, Advice to. Lib. Mag.

Pen-Craft, A Start in. The Writer.

Proof Room, 8 cents of. Lib. Mag.

Reminiscences, The Imagined Art of. Lib. Mag.

Schools and Churches, Mixed or Separate. Lib. Mag.

Washington's Idea of a University. The Writer.

Writers, The Compensation of. The Writer.

THE MARTYR OF GOLGOTHA.

The memoir of Jesus of Nazareth has been written by many persons. Not only have we the four biographies composed by the evangelists, but also, in every century, men of genius and of learning have entered upon this task. It is a fruitful theme, and one that never loses its interest. The subject has been looked at from every possible side. Historians, linguists, skeptics, statesmen, and romancers, have all written the life of the Christ. As to the wisdom of the novelist treating sacred events and personages, and making them the frame-work of a story, there will be difference of opinion amongst thoughtful readers; yet we see no reason why fiction should not avail itself of the lofty ideal of our Saviour's character, mission, experiences, and teachings. Indeed, it is only the drapery that the novelist weaves about the figure, and the great facts remain history. If the biographer, the sculptor, and the painter, portray the Christ, may not the romancer do so likewise? Religious teachings, in the form of fiction, can not lower our ideal, or render commonplace the incidents connected with our Lord's life, if the fiction itself is written with reverence and piety. Otherwise, what becomes of half our Sunday-school literature? Upon the contrary, our imagination is kindled by the sublime narrative of the Gospel; the trivial word, or act, or scene, is lifted into the realm of spiritual things; and the gossamer veil of fiction, cast over the historic Christ, renders to our eyes more enchanting both his countenance and his person.

Because of this, we welcome THE MARTYR OF GOLGOTHA, a picture of Oriental tradition, by Enrique Perez Eschrich, and published by William S. Gottsberger, 11 Murray Street, New York. The author gives a wide survey of the history of that wonderful epoch which was marked by the life of Christ, and shows the causes which shaped the development of the new religion in Palestine. The plot is elaborate; all varieties of people and conditions are grouped together; there is a constant shifting of scene, with all the color and strangeness of Oriental landscape; movement and life is upon every page; and all proceeds towards a powerful culmination. The romance shows a degree of fervor peculiar to the sun-glow of the East; the

style is poetic, and blooms with the flowers of rhetoric; and the Catholic traditions concerning our Lord are clothed with flesh and blood.

After twelve years of peace, the Roman empire seemed established upon immovable foundations, and the idolaters placed above the doors of the temple of Apollo the inscription, "Temple of Eternal Peace;" yet, that very day, in answer to an inquiry, the oracle had said this peace should last only "until a Son is born of a Virgin." The Sibyl of Cumae had with prophetic voice announced the advent of Jesus Christ! The night of that day, a star appeared in the heavens in the East, and the three wise men were led to Bethlehem! The child in the manger there gave the death-blow to paganism. He grew to manhood, and appeared as an angel of mercy in Canaan, in Bethany, in Galilee, and in Jerusalem. The fame of his teachings of wisdom and love, of his gentleness, of his miracles, went from mouth to mouth, until it came to the ears of the pretors of Jerusalem. They knew by intuition that the King of the Jews would destroy their pagan gods; so they signed the death-warrant of the Christ. Then came the tragedy of Calvary. Afterwards came the persecutions of Nero, of Commodus, of Diocletian, seeking to exterminate the disciples of Christ. Yet the Christian faith went everywhere, like a growing vine, putting forth new shoots, and bearing fresh clusters. Jerusalem was destroyed by the legions of Titus; woman was given honor in the home and the church; Judaism retreat-d, wounded unto death; idolatry was doomed; and the Martyr of Golgotha became the Prince of Peace!

This book gives a panorama of these events; shows us the customs of the Hebrews, and the traditions of the Orient; and inculcates reverence and love for our Lord.

REVIEWS AND NOTICES.

Professor Georg Ebers has been suffering from ill health since 1876, and so can no longer make explorations in Egypt; but, in his invalid's room, he has used his previous knowledge, and so has given us a deeply interesting romance, entitled, THE BRIDE OF THE NILE. We have this work in two volumes, translated from the German by Clara Bell, and published by William S. Gottsberger, 11 Murray Street, New York. This tale of the land of the Nile, of the land of the Pharaohs and Cleopatra, has its time in the seventh century. It gives us scenes of Memphis, and of the narrow territory lying between the Nile and the Libyan Hills, and affords the reader knowledge of the manners and customs of those who lived in Egypt more than a thousand years ago. The author of this romance has gained a host of admirers, both amongst the German and English speaking people. His accomplishments well fitted him for writing concerning Egypt; for, previous to writing fiction, he was an eminent author of historic works. His knowledge of Egyptology was accurate and profound. So early in life as when a student in the University at Berlin, he made Egyptian history his particular study; afterwards he examined the chief museums of Egyptian antiquities throughout Europe, and then proceeded to explore the land of the Nile. There he discovered the remarkable hieratic manuscript, the best preserved of all the papyrus manuscripts which have been found in modern times in Egypt, and written fifteen hundred years before the Christian era. We commend this volume to every student of that ancient land of wonder, the cradle of civilization, Egypt, as possessing, in a remarkable degree, the union of historic accuracy with a beautiful drapery of romance.

Within a few weeks of publication, its sale ran up to many thousands. The sales of what did? The sales of A REVEREND IDOL. It presents and combines, with unusual power and skill, those qualities which go to make up the popular romance of our day. Time—summer. Place—a retired spot on Cape Cod. Principal characters—A New York clergyman, a bachelor, aged thirty-four, famous for his splendid gifts of body and mind; and a young lady just entering her twenties, a beauty, a genius, and a most charming companion. What happens, the experienced romance-reader can, to some extent, guess; but only in part, for there is somewhat of that which is termed originality in this book. Its plot is skillfully contrived. Its delineation of character, its analysis of moods, and its portrayal of the growth of two passionate and noble hearts into one, are characterized by remarkable insight, delicacy, and power. One of the most enjoyable things about the book, is its peculiar wit. The Rev. Kenyon Leigh in a milliner's shop, purchasing a hat for his beloved, is described in a manner that is both rich and rare. A pure, wholesome tone pervades the story throughout. It merits the praise and the success it has achieved. The present edition constitutes the fourth number in the "Tieknor's Paper Series" for the summer of 1887. This series consists of some of the choice-t and most successful novels of recent years, with several entirely new works by well-known and popular writers. Issued weekly, price, per volume, 50 cents. Subscription price, postpaid, \$6.50 a quarter. Boston: Tieknor & Co.

WOMAN'S HAND-BOOK IN HEALTH AND DISEASE. A Popular Treatise of the Functions and Diseases of Woman, with the most approved Hygienic and Medical Treatment. By Lucian C. Warner, M. D., M. D., member of the New York Medical Society, etc. Revised and enlarged by a member of the medical staff of the N. Y. State Woman's Hospital, New York City. Illustrated. New York: E. B. Treat, 71 Broadway, 40 pp.—We give the full title-page to this book, as the most ready key to its contents. It is written in a straight forward, lucid style, presenting only such facts as are of practical value to the public. When the author has been compelled to discuss some delicate topics, he has done it in such a manner that it need not raise a blush to the face of any reader. Such books are useful, when they tell simply and with scientific accuracy the facts that ought to be known.

Another of Tieknor's Paper Series of Choice Reading is THE CRUISE OF THE WOMAN-HATER. This brilliant romance, by G. de Montauban, is written with much force and spirit, and it is as fresh as the brisk summer

breezes. The woman-hating man is entrapped into a long sea voyage, in which the captain expected as passengers his wife and two boys only, having been disappointed in his wife's cousin, a young widow. Mr. Jerves was prevailed on to change his destination and go with the captain; but before the ship made the open sea, a tug overtook it, having the young widow, who had been detained by a railroad accident. The captain and his wife, Mr. Jerves, and Mrs. Bates, are strong characters, and the story is picturesque and vivid.

TABLE TALK.

—The Sunday Magazine for July, in addition to its serials and shorter articles, has three or four illustrated articles of much value.

—Miss Sarah Orne Jewett is expected to remain at home in South Berwick, Me., till autumn, during which time she will write some short stories, which she has promised to the magazines.

—A glance at the subjects of articles in the magazines will show the practical value of The Writer. Adelaide Cilly Waldron, an esteemed contributor to this paper, writes sensibly on "Business Relations between Publishers and Writers."

—The June American Bookmaker gives a portrait and sketch of Louis J. Rhead, the accomplished artist. A beautiful specimen of his work is given. As a journal of technical art and information, we do not see how it could have a superior.

—"Mental Differences of Men and Women" is the title of an article, by George J. Romanes, to appear in the July Popular Science Monthly. In the same number Mr. Stuart F. Weld will discuss, with fresh and reliable data, the commercial need of a canal between the Americas, and the prospect of its completion.

—Messrs. George P. Rowell & Co., of New York, have issued, from their advertising agency in that city, a pamphlet in which they give appropriate places to 2,000 out of the 15,420 newspapers named in the last issue of the American Newspaper Directory, with the assurance that the selections made are sufficient for the wants of the most extensive advertiser.

—Among the notable contributors to the Magazine of American History for July, are Justin Winsor, General P. St. George Cooke, Hon. Horatio King, John M. Bishop, and Dr. Albert Bushnell Hart. The latter furnishes a chapter of contemporaneous history, entitled, "The Biography of a River and Harbor Bill," and General Arthur F. Devereaux will give a thrilling account of "Pickett's Charge at Gettysburg," in which fierce battle he was a participant.

—And now Prof. William T. Harris, the distinguished representative of the Concord School of Philosophy, is to appear as a critic of Henry George's land theory. An article from him will be published in the July number of the Forum. To the article by Prof. Patton, of Princeton, in the number for June, "Is Andover Romanizing?" the correspondence of the Andover theologians, Prof. Newman Smyth, will make reply in the July number, under the striking, not to say aggressive, title, "Is Princeton Humanizing?"

—General Sherman has written a letter to the Editor of The Century, which will appear in the July number, wherein he commends the war papers, and expresses "entire satisfaction with the course of your magazine in collecting from the witnesses while living their personal testimony, every article of which I have read, in common with millions of our people." He has written a paper on "The Grand Strategy of the War," which The Century will print. In the July number, Gen. O. O. Howard writes on "The Struggle for Atlanta."

—The Homiletic Magazine comes too late to give its contents in our list of subjects, but this number has the same general excellent features as its predecessors. Mr. Treat does a good service in bringing out an American edition of this highly esteemed monthly magazine. Some of the papers are: "The Relation between the Healing Art and Christianity;" "God's Method in Punishment;" "Immediate Results of Justification;" "The Home-Life of Christ;" "Repurchased;" "The discussion of 'The Reunion of Christendom' is continued by Rev. Charles Williams, M. A., President of the Baptist Union."

—From a thriving village among the hills of Maine, there comes a pleasant face in magazine form, —Quiet Hours. Its large, double-column pages, with good-sized type, are refreshing to the eye. It quietly introduces itself with these modest yet confident words: "Quiet Hours offers no excuse for its being, no explanation for its existence, no abstract of its mission. From a quiet corner of Maine, it comes out into the crowded ways of journalism, believing that, if it has a right to exist, existence will not be denied it; if it has aught to speak that should be spoken, it will be heard. It offers palms of greeting to all friends of pure and po-ive literature, believing, if its hands prove honest and open and fair for service, there will not be refused to them the grasp of good-will." Fanny B. Damon and Mary V. Pierce, one of whom is a valued contributor to the STAR, are its editors and publishers. So good a magazine should be welcomed to thousands of homes within and without the State of Maine.

Farm and Home.

"In country lanes the robins sing,
Clear-throated, joyous, swift of wing,
From misty dawn to dewy eve,
Through cares of nesting wit and grievance."

OUR INSECT ENEMIES.

We who farm and garden at the present day, have difficulties to contend with such as our ancestors knew nothing about. The work of clearing the soil was a severe task. To remove forests and stumps required hard work; but the soil, when freed from these obstructions, was new, and produced fine crops without fertilizer; and they were molested but little by insects. To-day these enemies have increased wonderfully,—not only insects native to the country, but many have come to us from Europe, and are still being imported. It has been only a few years since the cabbage and currant worms were unknown; but these foreigners are now plentiful, and do a vast amount of injury to these two crops. The Colorado potato beetle, a native of the Rocky Mountain region, subsisted on one of the plants of the potato

family; but, as the cultivated potato went West, it found a much better plant to prey upon, and it soon spread over the whole country.

New insects upon fruit trees, upon vegetables, and upon almost every living plant, are coming into existence almost every year. New England appears to get the worst of it by these invasions, coming as they do from the West and across the ocean. They seem to meet here, and the fight has to be waged continuously by the farmer and gardener. The amount of poisons, such as Paris green and London purple, produced in the New England States, must annually amount to thousands of dollars, all of which must come out of the farmers' pockets. It would seem that, with this great outlay for the destruction of insects, crops would bring more; but such is not the case. Potatoes are but little, if any, higher, than years ago, and other crops are about the same. Yet farming and gardening appear to pay as well as they did before the advent of these enemies. How is this to be accounted for? Simply by the fact that our crops are managed better, and more skill is given in their production. With this view of the subject, insects have been blessings in disguise, they have led to a better system of farming, and equally good results are obtained as before their appearance.

STAY ON THE FARM, BOYS.

BY S. S. C.

In the country spring is joyous, the summer bright and fair,
The autumn crowned with plenty, to reward the farmer's care;
And even blustering winter hath many a gleeful charm,
Then, stay on the farm, boys, stay on the farm.

How pure and sweet the pleasures the varied seasons bring,
How blest the joyous farmer who reigns a fearless king;
Amid his well-tended acres, with nothing to alarm:
Oh, stay on the farm, boys, stay on the farm!

How many snares and pitfalls in business' marts are laid,
How many lose their honor by going into trade;
Oft glances of poisoned pleasure the strongest men discern,
Oh, shun the paths of evil, boys, by staying on the farm.

Man's heritage is labor, there's no escape from toil;
We must work, if we would live, though it be not on the soil;
Amid various kinds of service, to nerve and brain bring harm,
But food and sleep are sweet, boys, while working on a farm.

The farmer sometimes fails to count large revenues in gold,
But ruddy health and peace of mind are best, a thousandfold;
And nowhere is protection of the all-powerful Arm
Felt as in the bush of Nature about the rural farm.

Now, boys, be wise in season, nor forward blindly rush;
Waste not the prime of manhood in "beating round the bush";
But settle where the sunshine rests, beautiful and calm,
Amid the grand New England hills, upon the quiet farm.

Then choose a fair young "helpmeet," who loves the birds and flowers,
Who'll bravely share your burdens, and cheer your saddest hours;
And learn, in happy union, there's 'neath the sun-beams warm,
No life so near like Eden, boys, as life upon the farm.

Lyme, N. H.

In this country, as yet, pastures can hardly be said to receive any care. The most of us have all we can do to manure our fields, without applying any to our pastures.

A large per cent. of our most successful business men have been furnished by the farm. Many of our professional men spent their youth upon the farm, where they learned patience, economy, integrity, industry, pluck, and that it takes work to win.

Hon. Edward Burnett thinks that a good cow is the most profitable for the general farmer. The Jersey or Guernsey, crossed on the Ayrshire or Holstein, is a good cow for general purposes.

A correspondent of The Rural World has succeeded in keeping away the apple-tree borer, by placing a forkful or two of green manure around each tree.

The most intelligent writers in the Western papers say that a complete change must be brought about in Western farming. An exclusive grain crop must be given up, and a rotation of crops must take its place, into which grass and choice beef raising must largely enter.

The Cheviot breed of sheep, which, as their name indicates, comes from the mountainous districts between Scotland and England, would do finely in the hilly regions of New England.

Mr. A. W. Cheever, of The New England Farmer, is one of those who believe that agriculture can be brought to so high a condition that a farm will sustain as many cows as there are acres.

The cheapest and most satisfactory method for farmers to raise strawberries, is to plant a new bed every spring, and in this way always have a new bed for bearing.

It is estimated that the sale of roses in this country amounts to fully a million plants a year, and that the sale of cut roses last year was 24,000,000 buds and flowers.

The world's smelted copper production in 1886, was 210,000 tons, of which the Lake Superior region furnished 35,000 tons, Montana 25,000, Arizona and other localities 10,000, Spain 45,000, Chili 37,000, and England 3,000 tons.

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Ober

News Summary.

AT HOME.

WEDNESDAY, JUNE 15.—A statue of Nathan Hale, the martyr of the Revolution, was unveiled at Hartford yesterday. C. D. Warner making the oration. The New Hampshire Legislature yesterday elected W. E. Chandler United States Senator on the first ballot. The strike on the Cleveland docks has reached the proportions of a riot. Yesterday there was a great sensation in wheat in Chicago, prices going down immensely, carrying under four or five firms. To-day the Kershaw firm goes under. The Sharp jury in New York is again complete. Commencement at Brown University.

THURSDAY, JUNE 16.—By a heavy storm in Dakota seven lives are probably lost, and great property damage done. The question about the return to the Southern States of Confederate battle flags by the President, is settled by a letter to the War Department, admitting his lack of authority for such an order. The authority is with Congress, he says. It is said that the backbone of the coke strike is broken, and all the outs will shortly be working again.

FRIDAY, JUNE 17.—Ex-President Mark Hopkins of Williamson, and Dr. Roswell D. Hitchcock, of Union Theological Seminary, New York, die. The lookout of the silversmiths in New York is practically at an end, but 700 weavers of Woonsocket, R. I., strike. By the burning of the steamer *Champion* in Lake Michigan, 25 persons, at least, are drowned in attempts to swim ashore. Another wheat lader steamer is ashore in Lake Huron. The Chicago wheat market is quieting down rapidly.

SATURDAY, JUNE 18.—The McGlynn parade in New York is disappointing to those interested. There is a train robbery on the Southern Pacific railroad, and it is believed that the thieves get away with about \$10,000. The labor party in Kentucky nominates a labor ticket, with A. H. Cargill at its head.

MONDAY, JUNE 20.—Baccalaureate sermons were delivered yesterday at Amherst, Bowdoin, Wellesley, Williams, Harvard, Smith, Colby, and Princeton colleges, and at other educational institutions. Another earthquake has been felt in South Carolina.

TUESDAY, JUNE 21.—The Amalgamated Iron and Steel Workers' Association of Pittsburgh, Pa., has dissolved partnership with the Knights of Labor. Yesterday was Ivy Day at Smith College. The gifts bestowed on the college during the year amounted to \$25,000. The strike of shoemakers in Worcester is practically at an end. Lincoln Village, in Maine, is reported to be in danger of complete destruction by fire. Gen. Fitz John Porter is said to be seriously ill.

ABROAD.

WEDNESDAY, JUNE 15.—The great jubilee yacht race was begun yesterday, the Prince of Wales giving the signal. Reports from the Cape Breton coast indicate that the American mackerel fleet is in great danger of being captured by the cruisers, for violating the fishery laws.

THURSDAY, JUNE 16.—The English jubilee festivities are in progress. High society in London is giving receptions; the yacht race is going on; congratulations are in order from religious and social sources. Hon. J. G. Blaine arrives at Southampton; all are well. The House of Commons indulges in a long and extremely interesting debate over the evictions at Bodke. A Spanish countess is forcibly kidnapped in Paris.

FRIDAY, JUNE 17.—Editor O'Brien arrives safely home, and is enthusiastically welcomed at Queens-town. The King of Greece and the King of Denmark arrive in London, to take part in the Queen's jubilee. The Panellenic leave the House of Commons, and amid confusion the crimes bill passes the committee stage.

SATURDAY, JUNE 18.—The loss by the floods in Hungary is put at \$5,000,000. One hundred pilgrims are drowned in the Danube.

MONDAY, JUNE 20.—Editor O'Brien's reception in Dublin last evening is accounted the greatest ovation that city has known in many years. Cardinal Manning issued an address to all the people of the United Kingdom yesterday, bespeaking their prayers and their rejoicing with the Queen in the day of her jubilee.

TUESDAY, JUNE 21.—The celebration of the Queen's jubilee was begun yesterday in her native possessions, and is now in full progress in England. The Queen gave Minister Phelps a private audience, at which the latter presented the congratulations of the President of the United States. The ferry accident on the Danube is now said to have resulted in the loss of three hundred lives.

Prince Bismarck has been advised by physicians to take absolute rest for some time.

The Korean government is accepting Western ideas, and has contracted for three iron steamers.

June in England has been marked by rain, wind, and cold; and vegetation has been delayed by icy blasts.

The Massachusetts Legislature adjourned sine die Friday night, after a session of over five months.

Judge Brown in New York has decided that immigrants can only be prevented from landing in America because of "incapacity, idleness, or lunacy."

The Interstate Commerce Commission has unanimously decided that the long and short haul clause of the law applies only where the cases of the two hauls are dissimilar.

Voluntary subscriptions toward a monument to be erected in New York, in honor of the late President Arthur, now amount to \$15,000. The monument will probably be placed in Madison Square.

The great "crash" in wheat last week, had the effect to put it nearer its true value than it has been for some time. It is hoped that the shock is only temporary, and that beyond the gamblers and their dupes no one will seriously suffer. Such gambling should be punished as a crime.

There is almost a revolution taking place in Minnesota and Wisconsin in the lumber business. The pine forests of those states are becoming exhausted, but the forests of oak, maple, ash, elm, iron-wood, bass-wood, and beech are almost untouched, and a large sawing business is being done in these woods. The finer parts of the wood are used in house furnishing and decoration, and in car building, while the culls are sawed up into rough lumber, and used instead of soft wood, for fencing and other purposes. In Wisconsin this year, the demand has been greater than the supply, and more money has been made out of this part of the lumbering business than out of the sawing of pine. The growth in the hard-wood lumber business may cause an almost reconstruction of the business. The hard-wood timber will grow in one half the time that it requires pine to come to maturity.

Friday, June 17, was an eventful day in New England. The commemoration of the battle of Bunker Hill was in almost all respects a model one. The R. E. Lee division of Confederate veterans were in the procession. The Confederates and Union veterans sat side by side

at the dinner at Faneuil Hall. In New Haven, Conn., about 100,000 strangers, not including the military, navy, war veterans, and invited guests, were present to witness the exercises incident to the dedication of the soldiers' and sailors' monument at East Rock Park. The 250th anniversary of its settlement was observed at Duxbury. The sporting world was more than usually active, and picnics and festivities occurred in several places. The day will be memorable for the death of three clergymen.—Rev. Dr. Mark Hopkins, Rev. Dr. Roswell D. Hitchcock, and Rev. Elias Nason. The decision of the board of visitors of Andover Seminary, removing Dr. E. E. Smith, produced a great stir in the religious world. The trustees, with one exception, strongly sustain Prof. Smith.

The Panama Canal.

According to the report of Lieut. Rogers of the United States Navy, who a few months ago accompanied a son of De Lesseps to Panama, and made a thorough investigation of the progress of the work on the canal, that great enterprise bears a discouraging aspect. Instead of giving his statements, we give the views of M. Boulange, a French engineer who recently came from Panama, and who talked about De Lesseps' great canal scheme on the evening of June 15, before the American Society of Civil Engineers. M. Boulange has been three years attached to the canal engineering corps from France. "I have grave doubts that the canal can be finished," he said, "and if it is, the cost will be three or four times what has already been expended. The climate is very discouraging, and none of the engineers who had plans for necessary dams could remain long enough on the ground to finish them. Even at this late date, there is not a first-class map or profile of the canal. Neither are there any official data of practical value to the surviving engineers." For these and other reasons, M. Boulange thought the undertaking would in the end be abandoned. Speaking of what had been done, and the cost, he said:—

"Not more than one fifth of the work has been done, or about 30,000,000 cubic metres out of 140,000,000 cubic metres have been excavated. It has cost \$60,000,000 francs, equal to about \$200,000,000. Nothing has been done in Colon Harbor, but about 16 miles of the canal route inland from the harbor has been opened up. The great cut, which is to be 318 feet in depth, has been dug out about 38 feet. The original survey made by Lieut. Wise is of little value. Sixty per cent. of the common laborers die each year. Eighty per cent. of the whites perish. Last year our society sent out 72 engineers, agents, clerks, etc., to Panama, and there were 11 of us left fit for work. Forty-five died, and the remainder are as good as dead. We have funds enough on hand to continue the work about four months. After the money is exhausted, I think De Lesseps will be forced to abandon the enterprise for good, or, some years, at least. The scarcity of money, impracticability of the present route, and unexpected obstacles, are reasons sufficient."

Moreover, the credit of the company is not good, the bonds being at a large discount. The rumor recently announced, that Europeans had promised to furnish the necessary funds to complete the canal, has not been confirmed, nor is there much probability of the least truth in it. No doubt De Lesseps selected the wrong route for a canal.

Dr. Hitchcock.

Dr. Roswell Dwight Hitchcock, who died June 17, was a man of wide scholarship and of commanding influence. We copy the following summary of his life:—

Dr. Hitchcock was born in East Machias, Me., on Aug. 15, 1817. He joined the sophomore class in Amherst College in 1838, and graduated in 1839. He was principal of an academy in Jaffrey, N. H., in 1836 and 1837. He pursued Biblical and other studies under private tuition in 1837 and 1838. He entered Andover Theological Seminary in 1838, and was assistant teacher in Phillips Academy, Andover, for one term. He was tutor at Amherst in 1839, 1842, and in 1849. He was elected one of the trustees of the college from 1842 to 1844. He preached for a year in Waterville, Me., and was ordained and installed over the First Congregational church in Exeter, N. H., on Nov. 19, 1845. He spent one year, from 1847 to 1848, in Germany, at the universities of Halle and Berlin. In 1852 he resigned his pastorate, to accept the call to the professorship of natural and revealed religion in Bowdoin College; and in 1855 he was chosen Washburn professor of church history in Union Theological Seminary, New York. He afterward became president of the seminary, and held this position at the time of his death. In 1866 he visited Italy and Greece, and in 1869-70 Egypt, Sinai, and Palestine. In 1884 he made an extended tour through Europe, including Spain and Norway. In 1871 he was made president of the American Palestine Exploration Society. He received the degree of D. D. from Bowdoin College in 1855, and of LL. D. from Williams College in 1873. He also received the honorary degree of LL. D. from the University of Edinburgh, Scotland, and from Harvard University in 1886, at the celebration of its 250th anniversary.

Manitoba and Its Outlet.

The Dominion of Canada is not meeting its full expectations in being firmly bound together by a continuous line of railway. Something more substantial, it is found, is needed for a cohesive empire out of parts that seem not intended by nature to adhere to one another. A large part of the track of this road, too, is laid through a wilderness. Such a road can not compete successfully with one that passes through populous regions. There is a difficulty with Manitoba and the Canadian Pacific railway. The corporation claims that its charter gives it the monopoly of the Manitoba business, and it certainly needs all the business it can get. But Manitoba naturally wants to profit by its easier and cheaper route of communication with the outside world, through our North-west. So it has applied to the Ottawa government to confirm its charter for a road connecting it with our railway system. The Canadian Pacific managers have so far defeated it, and threaten to punish Manitoba by diminishing their own services in that quarter, if it persists. As might be expected, the people of that province are vexed, and have decided to build the road. Whether it succeeds or not, it is evident that the natural outlet of Manitoba is through the United States.

Why the Negroes Migrate.

Some of the reasons assigned for the migration of the negroes from South Carolina are, that they have lost their political rights in that State, and the colored man prizes his right of voting very highly; that there is an impossibility of obtaining justice, for the negro has virtually no protection when his opponent is a white man; that there has been a change in the stock law of the State. Until recently, farmers were obliged to fence their crops, which allowed cattle and hogs to run at large; and at the same time it gave the colored people the opportunity of fencing in lots of land. The law now requires owners of stock to keep their animals confined to their own lands. This prevents the colored people from keeping cows and pigs, and thus they are deprived of much of their living. One other reason is, that rent laws have been so changed that the owner of

the land has a lien on the whole crop for the rental of the land, which is generally exorbitant. The tenant gets next to nothing, and the design of the law is to deter laborers from farming on shares, compelling them to work for wages. The larger the number of laborers, the less wages the owner is compelled to pay. This injustice may redound to their good, by compelling them to scatter among larger masses of white population, where their labor is appreciated, and their votes are not feared, and where they are elevated morally and intellectually by their surroundings. For this result a State that deals unjustly with its citizens deserves no credit.

Dr. Hopkins Dead.

Ex-President Mark Hopkins, who died on Friday, was born in Stockbridge, Feb. 4, 1802. He had been remarkably well of late, not being ill a day before his death; and physicians give it as their opinion that "a general breaking up was alone the cause of his death." He was connected with Williams College 62 years,—as student, tutor, professor, president, and then professor, performing his duties up to the time of his death. One of the best teachers, philosophers, and theologians, has gone, but his broad views and able writings remain. Dr. Hopkins has been made D. D. by Harvard and Dartmouth, and LL. D. by the Board of Regents of the New York University. Among his publications, the most noted are his "Evidences of Christianity," "Moral Philosophy," "The Law of Love, and Love as a Law," "The Outline Study of Man," and a volume of his baccalaureate sermons. Perhaps no educator in America exerted so great a personal influence as Dr. Hopkins. By his students he was loved and revered. He has been active in the A. B. C. F. M., and since 1837 its honored president.

NEWS AND COMMENTS.

Spiritual impostures.—Personal freedom to preach.—Good work of English Universities.—Educational gifts.—Follies of speculators.—President's wise action.—Dr. McGlynn.—Illness of Crown Prince.

The scientific inquirers into the facts of spiritualism have made a partial report of their investigations, which is not complimentary to the honesty of so-called mediums. After many sittings, even with so eminent a medium as Dr. Slade, they could detect no evidence of any force beyond those already known. The experiments, designed to prove the intervention of spirits, were never satisfactory. Even the familiar one of writing on the interior surface of two slates, fastened closely together, was never fairly successful. In most cases there was no writing, in a few the fastenings bore marks of having been tampered with. The inquirers evidently lean to the conviction that success in such experiments is due only to fraud. We presume that spiritualists will set up a defense, and claim that spirits are unwilling to work in the presence of confirmed unbelievers.

It may be hoped that a recent decision of the Supreme Court in Michigan will restore personal liberty to Massachusetts. A statute passed by our city councils forbids preaching on the Common without a license. The Michigan Court decided that a similar statute in that State was unconstitutional. Liberty can not be restrained, said the Court, unless its abuse prove a nuisance to others; and preaching in each case must be shown to be a nuisance, before it can be condemned. We have always believed this statute to be an outrage, and have wondered that the citizens of Boston could tamely submit to such despotism. It may be hoped that some one will carry an appeal to our own Supreme Court. Massachusetts will surely guard the rights of its citizens as carefully as Michigan, and such an infringement on personal freedom ought not to be tolerated in the city that rocked the cradle of American liberty.

The universities of England are doing good work for the elevation of the people, no less than for their own students. Courses of lectures are instituted, in science, and literature, and social economies, by men eminent in these departments, and all classes are admitted gratuitously, or at such low prices as impose no burden. A course on science in the North of England recently drew audiences of 1,400, a large part of them miners, who were enthusiastic in expressions of interest. This is an admirable method of popular education, and will win favor to the universities.

In no country of the world are such liberal gifts made for education as in our own. Mr. Clark, of Worcester, has already set apart nearly two millions for a university in that city, and it is said, intending adding several millions more to carry out his comprehensive plans. This week, one of the finest high-school buildings in the State was dedicated in Fall River, costing \$400,000, and was made a gift to the city authorities by Mrs. Durfee, a widow of one of its most enterprising citizens. The large-hearted woman gives a generous sum of money with the building, to secure the broadest and most thorough training to the young men and women of Fall River. One can scarcely regret that disastrous failure has come to speculators attempting to raise the price of wheat and coffee, two articles essential to the comfort of the great body of American citizens. Syndicates, with vast wealth, thought to control the market; but the attempt has ended in ruinous losses to those who hoped to win fortunes at the expense of the public. Such lessons ought to be helpful, but they are soon forgotten; for one of the leading houses, now prostrate, suffered a similar fate a few years ago. They can hope for no sympathy.

The President has wisely canceled his order to restore the flags won from Southern armies in the late Civil War. Protests came in such numbers and in such strong words, from soldiers in the loyal States, as to convince him that he had made a serious blunder, which needed immediate correction. He found, also, on careful investigation, that he had no authority to issue the order, without instructions from Congress.

Dr. McGlynn has urged his people to abandon all efforts for his restoration to St. Stephen's church. He sees plainly that the issue is hopeless. But the people cling to him tenaciously, and an immense procession is soon to be formed in his honor. It is said that one hundred thousand men will march in the ranks.

It may prove a serious blow to the best interests of Germany, if the Crown Prince falls a victim to the throat disease which troubles him. He proved himself a fine military leader in the recent war with Austria and France, and has broader views of constitutional freedom than his royal father, or Prince Bismarck. He is understood to sympathize with his wife in her love for Parliamentary government. All who long to see Germany at the head of enlightened Europe, leading the way to larger freedom of the citizen, will hope for his recovery.

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Newton Center, June 18.

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The Markets.

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Superfine.....\$2.50 @ \$3.00
Common extras.....3.05 @ 3.35
Choice extras.....3.35 @ 3.75
Spring Wheat, clear.....4.10 @ 4.45
Spring Wheat Patents.....4.50 @ 5.10
Good and choice.....5.00 @ 5.10
Extra fancy.....5.10 @ 5.20
WINTER WHEATS.
Patents, choice, Western.....5.00 @ 5.10
Patents, common to good.....4.90 @ 5.00
Roller Flour—Straight.....5.00 @ 5.10
St. Louis and Illinois.....4.70 @ 4.85
Ohio and Indiana.....4.60 @ 4.75
Michigan.....4.50 @ 4.65
Roller Flour—Clears—
Louis and Ill. mols.....4.25 @ 4.50
Ohio and Indiana.....4.10 @ 4.25
New York and Michigan.....4.30 @ 4.40
Michigan stone ground.....4.25 @ 4.40
Oat Meal, Western line.....5.25 @ 5.45
Oat Meal, Western cut.....5.45 @ 5.65
Rye Flour, 7 lbs.....3.00 @ 3.25
Fresh Ground.....2.25 @ 2.50
Choice Granulated.....3.00 @ 3.30
OATS.
Fancy White.....41c @ 42c
Barley.....40c @ 41c
No 1 White.....40c @ 41c
No 2 White.....39c @ 40c
No 3 White.....38c @ 39c
No 1 Mixed.....38c @ 39c
No 2 Mixed.....37c @ 38c
Stock in Elevators 145,217 bushels.
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Extras.....19 @ 19 1/2
Extra firsts.....18 @ 18 1/2
Firsts.....17 @ 17 1/2
Western Creamery—
Extras.....18 @ 18 1/2
Extra firsts.....17 @ 17 1/2
Firsts.....16 @ 16 1/2
Dairy—Western.....14 @ 15
Dairy, New York and Vt.....17 @ 18
Extra firsts.....15 @ 16
Firsts.....14 @ 15
Eggs. We quote:
Near-by and Cape, 1/2 dozen.....16 @ 17
Eastern, extras.....15 1/2 @ 16
Aroostook Co. firsts.....15 @ 16
Vermont extras.....15 1/2 @ 16
Nova Scotia & N. B. firsts.....15 @ 16
P. E. Island.....15 @ 16
Canadian firsts.....15 @ 16
New York firsts.....15 @ 16
Michigan extras.....15 @ 16
Western, fresh laid.....14 1/2 @ 15
BEANS. We quote:
Pea, choice Vermont H. P. & Co. 1/2 bu.....1 90 @ 2 00
Do, choice N. Y. H. P. small.....1 85 @ 1 90
Do, do, marrow, H. P. small.....1 75 @ 1 80
Do, do, screened.....1 50 @ 1 70
Do, do, second.....1 00 @ 1 40
Pea, California.....1 00 @ 1 20
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