

DEATHS IN THE CLOSE OF 1871.

The mortality among the infants in the hospital is very great. Of the 11,912 foundlings received during 1869, 2,426 died under 6 weeks old. In 1868 the deaths amounted to 30 per cent; in 1869, to 25 per cent; and in 1870, to 25 per cent. "Every day a half-dozen or more little bodies are put into little wooden boxes and consigned to the earth. A few formal words are muttered over them by the priest, the attending physician rubs the numbers of the departed ones off his slate, the maaron orders the little beds to be made afresh, and the institution goes on as usual. No loving hand adjusts the tiny shroud, no pious tears bedew the lifeless little body, no mother's prayers ascend to waft the innocent soul to heaven. A lamp is lit and blown out, and all is darkness as before."

A hospital nurse for this mortality is

is not supposed to be necessary, I suggest that the law compel a deposit for each witness from the party desiring them, to the end that witnesses are not defrauded of their fees, either by the parties to the suit, or the Justice. Let them be paid, if summoned, whether they do or do not testify. If this were a rule, there would not be any unnecessary witnesses, as, on an average, half of the witnesses summoned are not sworn in the case, or know nothing of it. The result would be a careful scrutiny of witnesses, and the hopes of the shyster would die within him; for these fellows manage in some way to get their fees, whether the witnesses do or not. Not long since, I saw a case of trespass tried, in which the judgment was \$1, and costs over \$400. It had stirred up the bad element in a neighborhood for over two years, the

DR. ROBERT MOFFAT, the father-in-law of the late Dr. Livingstone, the celebrated African traveler, and who was himself for many years a missionary in South Africa, is dead. Dr. Moffat was born in Inverkelihing, Scotland, in 1795, and in early life he was a gardener, but devoted his leisure hours to study. Offering himself as a missionary in 1815, he sailed for South Africa in 1817. During his long missionary career he often made tours among barbarous warlike tribes, having frequently very exciting adventures. He retired from missionary work in 1870, returning to England. In 1873 his friends presented him with \$29,000 in recognition of his services in Africa. Dr. Moffat published in 1842 a "History of Missionary Labors in South Africa," and was the author of translations of the Psalms and of the New Testament into the Bechuana language.

WATCHES.

Equaled in style and price - our Ladies' and Gents' Gold and Silver Watches. New designs for Fall of 1883.

SILVERWARE

A new and complete line of Table Ware in every department. 1847 Rogers' Bros. All (none genuine unless bearing this stamp) Knives, Forks and Spoons. Selling at lowest prices.



C. W. BALDWIN,

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If great
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ence felt.

At a small dinner party, the most fluent talker there was the youngest guest, a young lady in her teens, and one who knew the least. This young lady made the mistake of supposing, because she could talk well, she could converse well. There is a vast deal of difference between the two. In order to be a good conversationalist, one must first be a good listener. A mill can make a noise when empty, but one with little sense soon detects the difference between its empty clatter and good, solid sound, when grinding. If you talk, be careful to grind something.

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umstances, t.
Edith looked a
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e a mystery. And the ch
only since the day before, she

To Alice herself the new experience was no less a mystery. But who can explain the Spirit's visitations, when Christ himself said it was like the coming and going of the wind, only known through its effects. She rose at last, and said:

"But, my cousin, although I have my mind full of this new purpose, I hope I shall not forget what hospitality and cousinly affection demand. I shall at least try to have you enjoy your visit."

"Oh, I know that," answered the other, "and we can not help having splendid times in such a beautiful spot as this. Your father was saying only yesterday that he would take us all up to the pond—or the lake. Why don't you give it a better name? Now I should call it Silver Lake; it certainly de-

LITERARY MEN AND THEIR WIVES.

I do maintain that a wife, says Sara Coleridge, whether young or old, may pass her evenings most happily in the presence of her husband, occupied herself, and conscious that he is still better occupied, though he may but speak with her and cast his eyes upon her from time to time; that such evenings may be looked forward to with great desire, and deeply regretted when they are passed away forever. Wieland, whose conjugal felicity has been almost as celebrated as himself, says, in a letter written after his wife's death, that if he but knew that she was in the room, or if at times she but stepped in and said a word or two, that was enough to gladden him. Some of the happiest and most loving couples are those who, like Wieland and his wife, are both too fully employed to spend the whole of every evening in conversation.

STEREOTYPING, BOOK, CARD AND JOB
PRINTING. By WM. M. KENDALL, No. 26 Wash-
ington Street, Boston. Feb 28

REV. G. W. STEARNS, M. D., Graduate of
the Penn. Medical University and of the Homœopath-
ic Medical College of Pennsylvania.

Dr. S. in both Acute and Chronic diseases, however in-
tricate, has had great success; and can be consulted by
mail. OFFICE, 72 ELM STREET, NEW BEDFORD, MASS.
3 mos March 31

JONAS WHITCOMB'S REMEDY FOR

ASTHMA, is worthy the attention of all who suffer
from this distressing complaint. The success which has
attended its use has induced the proprietors to publish
some account of its wonderful properties, and to offer it
for the benefit of those afflicted with Asthma.

The late JONAS WHITCOMB, of Boston, visited Europe a
few years since, for the benefit of his health, which was
much impaired by frequent attacks of

SPASMODIC ASTHMA.

While in Germany, an eminent physician became inter-
ested in his case, and promised him relief. He followed
the treatment ordered, and to his surprise and joy, his
asthma almost instantly disappeared.

Within the next

THE BLESSING OF TO-DAY.

Strange, we never prize the music
Till the sweet-voiced birds have flown;
Strange, that we should slight the violets
Till the lovely flowers are gone;
Strange, that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake the white down in the air.

Lips from which the seal of silence
None but God can roll away,
Never blossomed in such beauty
As adorns the mouth to-day.
And sweet words that freight our memory
With their beautiful perfume,
Come to us in sweeter accents,
Through the portals of the tomb.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of the day,
With a patient hand removing
All the briars from our way.

—Churchman.

The Gettysburg Katalysine Water

Nature's great remedy for Dyspepsia, Rheumatism, Gout, Neuralgia, Kidney, Urinary, Nervous, Head and other Chronic Diseases, is bottled and sent direct from the spring at Gettysburg, Penn., to invalids wherever residing.

Price per single case of two dozen quart bottles \$8.00. 25 per cent. discount in favor of clergymen and physicians on water for their own use. Medicine and clerical profession must be certified by the nearest Postmaster or other respectable persons.

Where druggists do not keep it, invalids may enclose a certified check or Post-Office money order to
WHITNEY BROS., 227 South Front Street Philadelphia, Pa.
July 23-54

Ayer's Cathartic Pills

For all the purposes of a Family Physician

CURING

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Biliousness, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Food and Purifying the Blood.

TEARS.—There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man is not mortal, I would look for it in strong convulsive emotions of the breast, when the soul has been deeply agitated, when the fountains of feeling are rising, and tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one—weeping in silence ! Break not the solemnity by rude laughter, or intrusive footsteps. Despise not a woman's tears—they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see the tears of affection. They are painful tokens, but still most holy. There is pleasure in tears—an awful pleasure ! If there were none on earth to shed a tear for me, I should be loath to live ; and if not one might weep over my grave, I could never die in peace.

Dennet, Boston.

AN APPEAL to the Candid of all Denominations on the Subject of Baptism, by the Rev. Henry Slicer.—This is a small duodecimo work, by the late Chaplain of Congress, published at our Book Room. It treats of the usual topics of treatises on the subject. First, the obligation and perpetuity, secondly, the subject, and thirdly, the mode of Baptism. The style is concise. The work is a critique on another publication, and contains a large amount of close argumentation, and the best compends on the subject we can collect. It will place in the libraries of our preachers. It has passed to a third edition. D. S. King, Boston.

CORNELIUS, THE CENTURION, AND JACOB AND SOLOMON.—These works are from the German of Krummacker, author of Elisha the Tishbite, and one of the most popular religious writers of Germany. Krummacker's mind is eminently poetical, full of the sublime rever-

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The English Revisers of the authorized version of the New Testament completed their work December 13, and are now awaiting suggestions which their American companions may have to offer. The English section have held eighty-five sessions, and spent 337 days on the work, having begun it in 1870. A writer in *The Daily News* (London) remarks that the history of English translations of the Bible is not only interesting but extremely difficult to write. It is not safe to say much about Alchelm and Caedmon; "it is ticklish work talking about Wycliffe, the very spelling of whose name may provoke a literary quarrel." When one comes to Coverdale and Tyndal, he is in the centre of a faction fight. In the confused theological turmoil of the sixteenth century, when Protestants and Catholics succeeded Henry VIII., who fought chiefly for his own hand, many parties and people had a turn at translating the Bible. The authorized version was evolved, after much contest of opinion and selection, out of the Bishop's Bible, which superseded the Geneva Bible, which was a revision of "Coverdale's Bible," to which again "Matthews's Bible" and the "Great Bible" and "Cranmer's Bible" were not indebted: while

Wycliffe's and Tyndal's Bibles must have been consulted now and then, as a scholar might consult Boccaccio's Latin Homer, as far as it goes. The complete result of all the revisions up to James's later time is "the most splendid monument of pure English in existence. It has the vigor of the great age, the Elizabethan age, with none of its eccentricities and conceits."

Map milliners have been regarded

... God's justice. God looks upon an apparently prosperous community, which, to Him, is eaten up with covetousness and fraud. Nothing escapes Him. We shall do well to be cautious and modest in our estimate of others. Do not others the wrong of passing a hasty judgment upon them. Do you not think that God knows the sinner and you? Rebuke sin, but pity the sinner. It is not wise to set at naught the sentiment of our day. And yet there is an independent sentiment needed in the world. How can he who thinks himself right be turned back by public sentiment? If God has set our secret sins before us, His ear catches the faintest sigh of repentance. He knows how often we have begun our lives anew. This is one comfort in the solemn doctrine of the omniscience of God. This is one thing that I wish to impress upon you; and the other is that whatever is done by Him is just. Let us sit with God in judgment upon ourselves and upon our hearts. Let us remember that He is a God of mercy as well as a God of justice. We, too, may come to the Psalmist's thought: "O, Lord, Thou hast searched me and known me."

THE GROWTH OF TRUTH.

The Rev. Robert B. Hull at the Tabernacle Baptist Church.

The Rev. Robert B. Hull, pastor of the Tabernacle Baptist Church, at Second-ave. and Tenth-st., preached yesterday morning on the advance of

to bear in the future."

RELICS OF LUTHER.

The chief feature of the festivities at the Luther quartre centenary at Wittenberg was the opening by the Crown Prince of the "Luther House," which will be called Neue Reformation Halle. In this new hall have been collected, after four centuries, from the whole of Germany, relics of all descriptions, souvenirs, books, manuscripts, autographs, Bibles, medals, coins and pictures—all relating to this mediæval period. It is a collection of valuable and rare articles of all kinds, which has cost a great deal of money and many years of labor and care to the promoters of this new museum, a single article having been estimated at the value of 90,000 marks, or nearly £4000. Among the pictures are portraits of Luther, of his parents, of his companion Melancthon, of Calvin, of Zwingli, of Franz von Sickingen, of Huldreich von Hutten, the knight and poet, and of many other historical celebrities and royal personages. The embroideries of silk, gold and linen are of different sizes and in great variety. The collection of medals and coins is very rich, and of every description, size and metal, from lead to gold. Among the various articles of jewelry are to be seen Luther's betrothal and wedding rings, and one of them is a curious work of fine gold and silver, and represents the passion of Christ. Many of these valuable relics and documents are only to be seen through the glass cases where they have been arranged, and can be taken out for inspection by special permission only. For the learned scientific and artistic world, as well as for tourists, such a collection will prove very interesting and instructive.

all modern improvements; been used but little, and a great bargain; \$25 down, \$10 a month. Ivers & Pond Piano Co., 597 Washington st.

\$200. 7 1-3 OCT. VOSE & SON'S PI. ANO, used 3 months; 4 round corners, top and bottom mouldings, carved legs; cost \$700; best bargain ever offered; \$25 down, 10 per month. OLIVER GREEN, 576 Washington st.

\$185. 7 1-3 OCT. VOSE & SON'S PI. ANO, used 1 month; just as good as new; \$25 down, \$10 per month. OLIVER GREEN, 576 Washington st.

\$175. 7-OCT. VOSE & SON'S PI. ANO, used 2 months; 4 round corners, rosewood case, carved legs; all modern improvements; \$25 down, \$10 per month. OLIVER GREEN, 576 Washington st.

\$175. UPRIGHT PIANO. 7 OC. TAVE, rosewood case; been used but little; \$25 down and \$12 per month. C. C. HARVEY, 465 Washington st.

\$165. 7 1-3 OCTAVE NEW ENG. LAND piano—Used 3 months; 4 round corners; carved legs; all modern improvements; just as good as new; \$25 down; \$10 per month. OLIVER GREEN, 576 Washington st.

\$160. ELEGANT ROSEWOOD grand square piano, 4 round corners, carved legs, French top dampers, made by celebrated Boston maker; used but about 6 months; cost \$450; sold to pay advances. The Boston Loan Co., 275 Washington st.

\$150. BALLETT & DAVIS—7 octave piano; rosewood case, round corners; overstrung. \$25 down and \$12 per month. C. C. HARVEY, 465 Washington st.

\$140. EMERSON PIANO—7 octaves, rosewood case, round corners, carved legs. \$25 down and \$10 per month. C. C. HARVEY, 465 Washington st.

\$125. PEDAL UPRIGHT. Great bargain for organ students; in good condition; about two years old; \$25 down and \$10 monthly. Ivers & Pond Piano Co., 597 Washington st.

\$105. 7-OCTAVE UPRIGHT PI. ANO; rosewood case; in complete order; good tone; \$15 down and \$10 per month. C. C. HARVEY, 465 Washington st.

LOCUSTS.

THESE creatures make a desert wherever they alight, for they eat up every green thing. In the spiritual world, anxious cares and discontented thoughts are equally destructive. We cannot be full of murmuring and yet bring glory to God, nor can we be careful about many things and still sit at Jesus' feet. Our private reading will be unprofitable so long as we are foreboding future ills; the means of grace will lose their savour while we are repining, and even closet prayer will yield us no consolation. Vain thoughts are an equally rapacious horde of locusts. Those professors who fill their minds with the chaff of light literature and worldly amusement, will soon find their spirituality gone, if they ever had any. The lean kine will eat up the fat kine, and be none the better. Reader, see to it that thou do not plague thyself with any of these locusts.

C. H. Spurgeon.

Micah, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again; He will have compassion upon us; He will subdue our iniquities: and *Thou wilt cast all their sins into the depths of the sea,*" into the unfathomable deep.

THE EVERLASTING FATHER.

A CHRISTIAN man once said, "No one can be called a father until he has children." And so it follows that our everlasting Father must have had everlasting children—"Chosen in Him from before the foundation of the world." Ephes. i. 4. "And having loved His own that were in the world, He loved them unto the end." John xiii. 1.

"Hell and death my soul can't sever,
Shielded by His love; oh, never!
Once in Christ, I'm safe for ever."

"Keweenaw" on I.S. Bancroft

Concert.

The M. E. Sunday school had a "concert" at their church, last Sunday evening. The building was crowded. The "performance" consisted of recitations, singing, etc. At the close the pastor presented the choir of the church with handsome presents in behalf of the church and congregation. The church was decorated with evergreens, most of them quite appropriate. We overheard a little girl say to her papa, that "it—meaning the concert—was a pretty good *show*." Childish instinct is a queer thing. If we may be permitted to express an opinion, it would be this: For the sake of religion, for the interests of the Sunday-school work in our midst, it would have been better to have had that "show," presentation and all, on Christmas, instead of Sabbath evening? Christian people are themselves in part to blame, for the growing disregard of the Sabbath, so prevalent in this country.

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egg, at

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LLARS.

the things which were sanctified. So with the Sabbath. There could have been no blessing or sanctifying of the seventh day except that those acts should have relation to the people who used the day sanctified, in accordance with the directions which must have been given them when the day was blessed and sanctified. Those who claim no command to observe the Sabbath was given till the time of Moses, must certainly admit that the blessing and the sanctification were known to Adam and his posterity, and therefore the keeping of the Sabbath observed, or else the blessing and sanctifying did not take place and were not known till these facts were proclaimed from Sinai. But we are told in plain terms that the blessing and sanctifying did take place when God had finished the work of creation and he rested. If the Sabbath was not observed till commanded to Moses, then the blessing and sanctification were proleptic, (and may we not also say the resting of God?) and these acts occurred not till twenty-five hundred

Dr. R. F. Hibbaw's Wild Cherry Bitters.....	35.89
Rush's Bitters for the Stomach's "Sake".....	34.60
Dr. Fisch's Bitters.....	32.16
Baker's Orange Grove Bitters.....	25.70
Speer's Standard Wine Bitters.....	25.49
Traveler's Peruvian Bitters.....	22.40
Dr. Clarke's Sherry Wine Bitters.....	22.40
California Wine Bitters.....	18.20
Dr. Wheeler's Tonic Sherry Wine Bitters....	14.66

SECOND CLASS.

Atwood's Quinine Tonic Bitters.....	40.10
Dr. Holmer's Golden Seal Bitters.....	34.24
Dr. Job Sweet's Strengthening Bitters.....	31.41
Webber's Strengthening Bitters.....	26.87
Flint's Quaker Bitters.....	22.99
Restorative Bitters.....	20.54
Luther's Temperance Bitters.....	16.68

THIRD CLASS.

Richardson's Bitters.....	59.14
Armington's Bitters.....	33.26
Davis's Bitters.....	30.50
ton's Nervine Bitters.....	20.73
Dr. Warren's Bilious Bitters.....	29.60
Hartshorn's Bitters.....	27.35
Atwood's Jaundice Bitters.....	25.60
Puritan Bitters.....	25.60
Dr. Langley's Bitters.....	24.41
Dr. Hoffland's German Bitters.....	20.85
Oxygenated Bitters.....	19.23
Walker's Vinegar Bitters.....	7.50
Dr. Pierce's Bitters.....	6.36
Planett's Bitters (sample sour).....	

(Signed)

H. W. VAUGHAN, *State Assayer.*

A SOUVENIR OF HENRY WARD BEECHER.

The following copy of a letter found by one of our editors in an old scrap book will no doubt be read with interest by admirers of that great man :

PEEKSKILL, JULY 11, 1878.

GEN. H. A. BARNUM, Grand Marshal, &c.

You request me to send you my prayer made on Decoration Day evening. If you will send me the notes of the oriole that whistled from the top of my trees last June, or the iridescent globes that came in by millions on the last waves that rolled in on the beach yesterday, or a segment of the rainbow of last week, or the perfume of the first violet that blossomed last May, I will also send you the prayer that rose to my lips with the occasion and left me forever. I hope it went heavenward and was registered ; in which case the only record of it will be found in heaven.

Very truly yours,

HENRY WARD BEECHER.

reward for personal or party service is always and everywhere immoral." It is a form of bribery, quite as distinct and reprehensible as the portioning out of petty sums of money to "blocks of five." It would seem as though it ought not to be difficult for any man who is not a moral idiot to perceive the justice of this position, and, further, to allow that however equal the guilt of the man bribed by a bank-note or a drink and that of a man bribed by an office, "it is surely more odious and more noxious to bribe with what is the people's than with what is one's own, to purchase suffrages or influence at the taxpayers' cost than to pay for them out of the corrupter's pocket." But Mr. Bonaparte contended that the spoils system, the giving of offices to "workers," is not only bribery, but a breach of trust. And at this point also he made his contention good. Civil Service reformers have themselves done much to inculcate the idea that the spoils system is rather a foolish

MY duties are much with the young, as well as for the young. For twenty years it has been my privilege to address on an average over thirty thousand children annually. I long ago learned that youth need inspiration even more than instruction—an impulse strong enough to overcome inertia and awaken hope and courage. Hence, the philosophy of motive claimed my attention. In urging incentives to studiousness and fidelity, historic illustrations are often tried; but to the young the dead, especially of other lands and times, seem distant and unreal, while living examples prove vivid and impressive, particularly those of self-made men, who have experienced and overcome the difficulties that so often dishearten youth. Many now in active life and useful positions have made grateful mention to me of good impulses thus received. Among the sons of toil are many minds gifted by Nature, yet dispirited by their hard lot and meager opportunities. With their tendency to despondency they need encouragement. To such minds the story of those who have risen from humble life to positions of influence and usefulness may give a healthful stimulus, without awakening visionary aspirations.

are told, "were identical with the lines of loyalty and disloyalty." "The best minds of England really believed that, besides its treasonable aspects, the Roman Catholic religion was intellectually degrading and spiritually poisonous." "The mass—as a symbol whose Supreme Pontiff had applauded the insurrection of 1641—it was not legitimate only, but necessary, to interdict till the adherents of it retired from a position which was intolerable in civilized society." Of the efficiency as well as of the legitimacy of persecution Mr. Froude has no doubt. "Had the Catholic bishops been compelled in earnest to betake themselves elsewhere, had the importation of priests from abroad been seriously and sternly prohibited, the sacerdotal system must have died a natural death and the creed have perished along with it." "Ireland, had Cromwell left a son like himself, must in another generation have been Protestant." "Romanism, sternly repressed, must have died out, as Protestantism died in Spain and Italy."

We do not intend—to the great majority of our readers we believe it would be wholly superfluous—to make any comment upon the morality or humanity of those sentiments or to enter into any general defense of the principles of religious toleration, although

CARDINAL CULLEN ON MESSRS. MOODY AND SANKEY.

During the visit of Messrs. Moody and Sankey to Dublin, Ireland, Cardinal Cullen issued a "pastoral," warning Catholics against these "speculating teachers," as he styled the American revivalists. The *Nation* newspaper, a leading Catholic journal in Dublin, edited by A. M. Sullivan, Esq., M. P., the leader of the Prohibition party in Ireland, and an ardent advocate for "Home Rule," dealt with the Cardinal's pastoral in the following very plucky and honest manner, which is in every respect worthy of Mr. Sullivan:

FAIR PLAY!

"With much regret we notice indications of an attempt to excite the hostility of our Catholic population against the religious services conducted in this city by some Protestant missionaries from America. We trust we shall not appeal in vain to the spirit of tolerance, of honorable fair play, of respect for conscience, in the breasts of Irish Catholics, when we call upon them to crush the slightest attempt at offensive demonstration against the religious exercises which some sections of the Protestant community are holding under the auspices of the gentlemen we refer to.

"The deadly danger of the age comes upon us all from the opposite pole; from religious indifference, from skepticism and unbelief; comes from the direction of Huxley, and Darwin, and Tyndall, rather than from Moody, or Sankey, or Hamerton. Irish Catholics desire to see Protestants deeply imbued with religious feeling, rather than tinged with rationalism and infidelity; and as long as the religious services of our Protestant neighbors are honestly directed to quickening religious thought in their own body, without offering aggression or intentional insult to us, it is our duty to pay the homage of our respect to their conscientious convictions; in a word, to do as we would be done by."

the money he stole was but one part
his criminality. * * * It will take years
disinfect our politics of the coarser sort
contagion which he brought into them.
at this he cannot remedy. The corrup-
on he set on foot is beyond his reach.
he case is not the same in regard to the
oney he stole. He can ask for no
mpathy as long as that wealth remains
his hands or in the hands of his family.
e has made no attempt to conceal it.
fter his sentence he was allowed all the
me he required to settle his affairs, and
he singular spectacle was presented of the
reatest thief of the age, on his way to jail
or stealing, stopping for a week or two,
under the courteous guard of the
heriff, to arrange for the disposi-
ion of the property he had stolen.
We are a good-natured people, and
he public were so glad to see him sen-
enced that no objection was made to this
extraordinary lenity. After he had retired
o his enforced leisure on the Island, there
was no disposition to object to his being
reated with humanity. But there will be
revival of public interest in the matter of
his crimes, if he is now to be turned loose
with all his spoils. His residence in jail
does not prevent him from engaging in ex-
ensive real estate operations, in property
o which he has no more just title than any
ickpocket in Baxter street. He cannot
at his cake and have it. If he desires pub-
ic sympathy, let him give up the proceeds
f his thefts. If he prefers to keep his
ooty, let him enjoy it in the company of
ther convicts.

CHICAGO FREE.

Chicago is at last relieved from the em-
argo of the National Board of Fire Under-
riters. That body has resolved in view

*B. Co. Republic
on the Advance*

The Advance.

We are glad to welcome this wide awake paper among our exchanges. After some vicissitudes of ownership, it has now passed into the hands of Gen. C. H. Howard, who assumes the responsibilities of both the publishing and editing. Gen. Howard is well known to many of our citizens as brother of Rev. R. B. Howard, and has been engaged, since he left the army, as Western Secretary of the American Missionary Association, a place now filled by Rev. W. W. Patton, D. D.

The Advance will neither lack capital, energy or work. Gen. H. has associated with him gentlemen of financial and editorial ability. He is bound to make the paper the best religious paper at the West, and equal to any in the United States. It is to be bold, aggressive, radical—the advocate of sound religious doctrine and every true reform.

Many of the most popular writers in the country have been engaged to furnish articles for 1874. The price of the paper, with some splendid premiums is \$3.00. Without premiums in clubs of two or more \$2.50.—All premiums will be suspended in May, and the cost of them put into the paper.

C. J. Dunbar & Co. are agents in Princeton.

*Bureau Council
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We still retain MR. MEARS, who has the reputation of being the best cutter in the town or county, as foreman of our Merchant Tailoring Department in which we guarantee a perfect fit.

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JOS. J. BAMBURG,

and

ABE OPPENHEIM.

47 Main Street, Princeton Illinois.

Princeton Ills., Jan. 28 1873. - 571

Handwritten: 119

EFFECTIVE CHRISTIANITY.

In regard to that Christianity which the world most requires to-day Bishop Huntington very truly remarks:

We want in you, Christianity that is Christian across counters, over dinner tables, behind the neighbor's back, as in his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians.

To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable tone of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short the two arms of the church—justice and mercy—must be stretched out, working for man, strengthening the brethren, or else your efforts are vain, and ye are yet in your sin.

each discourse and generally the
main fact. Thus have the "arrows"
his hands been made "sharp" and
hearers have uniformly left with one, definite and vivid impression dominant
the mind. "Ye must be born again
from this a powerful argument for the
necessity of the New Birth was drawn
everything centering on *must*. So another of his remarkable discourses is remembered by the word "Almost," "almost persuaded etc" being the text.

We are so anxious to get thoughts
to our discourses, that we sometimes make them appear, as Prof. Phelps says, "like a table of contents." Better dig out one weighty truth and then bring it home with vigor, so that it will tell on heart and conscience. Again, are we not anxious to say new things, overlooking the actual, daily wants of our people seeking mere intellectual novelties? Sney Smith well said that the object of preaching was "constantly to remind mankind of what mankind is constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to rescue mankind from the by-paths where they turn, into the path of salvation which they know but few tread." In other words to persuade men to become reconciled to God.

Fellowship Meeting.

The Bureau Congregational Association are to hold Fellowship Meetings with each of its seventeen churches in the following order:

Mendota, Oct. 15,	Lee Center, Nov. 5
Neponset " 17,	Amboy " 6
Buda " 22,	Osceola " 12
Sheffield " 24,	Wethersfield " 14
Walnut " 29,	Dover " 19
Lamoille " 30,	Wyanet " 21
	Kewanee " 26
Sublett Dec. 3,	
Providence " 5,	
Princeton " 11.	

The opening meeting at Mendota on Tuesday was excellent in spirit and hopeful in results. The churches in Princeton, Neponset and Sublette were represented. A prayer meeting was held at 3 p. m. and addresses were delivered in the evening by the visitors, and responded to by the pastor and others.

The Home missionary committee consisting of Rev. Messrs. Howard, Colman and E. H. Baker, will be present by one or more of their number in each of the places mentioned and conduct the meeting. Their object is to promote mutual acquaintance and christian love, and to stir up the churches to new efforts to advance personal piety, home evangelization, missions and revivals. Pastors, delegates, and members of neighboring churches, as far as possible, are expected to attend each meeting.

The first meeting promises some of the most delightful and helpful occasions ever enjoyed by the churches of this vicinity. The meeting at Princeton, Dec. 11, is intended to close the series, and to present a summary of results.

H.

and. Now Ruth followed the
 sitor, "How long has your master been
 ?" Irish Footman, "Well, sir, he'd
 home yisterday, he'd been gone
 ke to-morrow; but ev he doesn't return
 ay afther, shure he'll a been away a
 ght next Thorsday."

Young lady studying French, and find-
 at "belle meant little," told somebody
 tter that we had a great deal of bell-
 er lately.

Uncle Sambo were to buy a colored
 dress for his wife, Aunt Sally, why
 it be like a street door? Because it
 be intended for an egress.

entry girl coming from a morning
 as told that she looked as fresh as a
 ssed by the dew, to which she inno-
 eplied, "You've got my name right
 ; but his isn't Dew."

air maids of Switzerland practice
 are, not only by breathing the pure
 o atmosphere, but by sitting on the
 the costume of Eve. The scenery
 erland is greatly admired.

agonies must that poet have endur-
 writing of his love, asserted in his
 pt that he "kissed her under the
 rs," and found the compositor had
 n declare that he "kicked her
 cellar stairs."

York editor thinks, from the
 which shirts are made in that
 ought to be an inspection of sew-
 says he went to the expense of a
 the other day, and found himself
 woke in the morning, crawling
 n two of the shortest stiches.

he late rebellion, a man out west
 athering of friends, was urging
 minds the importance of enlist-
 y friends," cried he, "fight for
 y—die for it if necessary: for it
 ie for your native land." "But,"
 it is sweet to die for one's
 y don't you go?" This was a
 r a moment disconcerted him:
 he declared that

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 B. & M.
 Leave Burlington
 Arrive Fairbury
 " Ottumwa
 Des Moines
 Leave Ottumwa
 Arrive Pella
 " Des Moines
 " Fort Dodge
 B. & M.
 Leave Ottumwa
 Arrive Albia
 " Chariton
 " Creston
 " Hopkins
 K. C. St. Jo.
 Leave Hopkins
 Arrive St. Joseph
 " Atchison
 " Leavenworth
 " Kansas City
 B. & M. R.
 Leave Creston
 Arrive Red Oak
 " Hamburg
 " Nebraska
 " Council Bluffs
 " Omaha
 " Plattsmouth
 " Lincoln
 The Pacific Exp
 Pullman sleepers
 man Steamer at Bu
 The Mail Train
 Joseph, etc., witho
 This is the best
 loose time and mo

Wayne.

Wayne Village, in Kennebec county, is probably unknown to many of your readers, yet it is one of the most picturesque spots in the State. It is surrounded by the beautiful Androscoggin Pond, which has its outlet in the Androscoggin river, by means of the so-called Dead River. The water of this latter stream is remarkable. In times of a freshet or a high rise in the Androscoggin river, its water flows with great velocity into the pond, while at low ebb the current is turned into the river, and at certain seasons of the year, as its name would indicate, it seems almost dead. The pond, which contains groups of romantic islands, is several miles in length, and from one to two miles in width. The river is about six miles long, and is lined charmingly on its banks with the maple, oak and poplar, affords as pleasant facilities for boating, fishing and hunting, as it has been the lot of your correspondent to view. Already a steamboat enterprise has started, which promises to be a success. Mr. Cunningham of Readfield has the matter in hand, and but a few days since launched a small and pretty steamer on the pond, amid the cheers and great enthusiasm on the part of the villagers. Mr. Cunningham invited a party of the leading citizens of the village to accompany him on his inaugural trip. This is the first navigation ever attempted on this water, and the astonished natives turned out in large numbers all along the shores, waving handkerchief and manifesting much excitement. The trip was an entire success, and ensured bright prospects for the craft. Several excursions have been made since, one and all pronouncing the sail charming in every respect. The boat will make arrangements to connect with the Maine Central railroad at Leeds, to receive and deliver passengers and freight. Wayne contains several manufactories, churches, schools, stores, hotels, etc., and is a quiet and beautiful spot to pass the summer months for rest. It is reached by stage from Winthrop, on the Maine Central railroad, a distance of six miles.

F.

Marine Insurance !

**ATLANTIC
MUTUAL INSURANCE CO.**

OF NEW YORK.

INSURE AGAINST

Marine Risks Only

Will take risks on Hulls, Cargoes and Freights at their office in New York City, and issue open policies on Cargoes, making risks binding when water borne.

ASSETS:

\$15,694,867.31.

**Dividend to Policy Holders on
Premiums terminating in 1874,**

40 per cent.

Policy holders in this Company obtain perfect security, costing less than to insure in any other Company.

**LOSSES PAID IN THIRTY DAYS
AFTER PROOF.**

J. D. JONES, President.

CHARLES DENNIS, Vice-President.

W. H. H. MOORE, 2nd Vice-President.

J. H. CHAPMAN, Secretary.

**JOHN W. MUNGER,
CORRESPONDENT,**

WEBSTER AND SUMNER.—We copy the following from an article in *Zion's Herald*, by Rev. Fales H. Newhall, D. D.:

Probably the statue of Sumner is to stand by the side of Webster's—Apollo by the side of Phidian Jove. But let it be marble—white, cold and crystalline. Leave the warm bronze to the "cloud-gathering Zeus," pointing to his quiver of thunderbolts; for Sumner always reminded us of the Vatican Apollo. The "shape and gesture proudly eminent," the broad deep chest, the symmetry and grace of every limb, the faultless if not fastidious finish from gaiter to whisker, as we saw him on Faneuil Hall platform, striding before our pictured demigods there, how classic and statue-like it was! *Incessu patuit deus*: "his majestic port confessed the god." But more than all this was the haughty curl of the lip, which told that the arrow had sped, and that he saw the victim writhe while the "dreadful clangor of the silvery bow" still rung in the ear. But ah! how different the look, the stride of him in that same spot who once shook this land when he "bent his sable brows!" Is it wrong to make the comparison? Those twin statues will force it upon every soul, will stamp it into history. God made Webster to do the work which Sumner has done. He began that work well, but faltered in the path and missed that crown of immortality. I walked ten miles, when a boy, to see Webster lay the last stone on Bunker Hill, and more to see and hear him pile the periods, more enduring than those granite blocks. I feel now the thrill that then shot through my bones from his burning eye. No such divine thrill ever came to me from the chiseled sentences of Sumner. It seems to me audacious for blind admiration to make the comparison, for in style Sumner was but a sophomore to Webster. Sumner wades in his learning as if bemired, and is sometimes tumid, even fussy in his rhetoric. Sumner is cramped in his armor, and, strong as he is, never swings his blade with ease, while Webster sways that sword "which felled squadrons at once," with graceful might, with mightful grace. Sumner shoots fiery shafts, which like those of his brother, Garrison, tease and tingle when they do not kill; but the bolts of Webster blast where they strike, so there is nothing left to bury. While Sumner is simply moral, Webster is religious, for in the core of his heart he believed in God, although again and again he fell from that faith; but we nowhere find that Sumner believed at all, except as Brutus and Cato believed. But Webster had the moral insight of a Hebrew seer, though he by no means always walked in the light that he saw, but in the very crisis of his life stumbled among the dark mountains, and fell to rise no more.

saffron appearance of the skin changed to a clear, lively, and healthy color.

6. Those suffering from weak or ulcerated lungs or tubercles will realize great benefit in expectorating freely the tough phlegm or mucus from the lungs, air-cells, bronchi or windpipe, throat or head; diminishing of the frequency of cough; general increase of strength throughout the system, stoppage of night sweats and pains and feeling of weakness around the ankles, legs, shoulders, etc.; cessation of cold and chills, sense of suffocation; hard breathing and paroxysms of cough on lying down or arising in the morning. All these distressing symptoms gradually and surely disappear.

7. As day after day the Sarsaparillian is taken new signs of returning health will appear; as the blood improves in strength and purity disease will diminish, and all foreign and impure deposits, nodes, tumors, cancers, hard lumps, etc., be resolved away and the unsound made sound and healthy; ulcers, fever sores, syphilitic sores, chronic skin diseases gradually disappear.

8. In cases where the system has been salivated, and Mercury, Quicksilver, Corrosive Sublimate have accumulated and become deposited in the bones, joints, etc., causing caries of the bones, rickets, spinal curvatures, contortions, white swellings, varicose veins, etc., the Sarsaparillian will resolve away these deposits and exterminate the virus of the disease from the system.

9. If those who are taking these medicines for the cure of Chronic, Scrofulous, or Syphilitic diseases, however slow may be the cure, "feel better," and find their general health improving, their flesh and weight increasing or even keeping its own, it is a sure sign that the cure is progressing. In these diseases the patient either gets better or worse—the virus of the disease is not inactive; if not arrested and driven from the blood, it will spread and continue to undermine the constitution. As soon as the Sarsaparillian makes the patient "feel better" every hour you will grow better and increase in health, strength, and flesh.

The great power of this remedy is in diseases that threaten death—as in Consumption of the Lungs and Tuberculous Phthisis, Scrofula, Syphiloid Diseases, Wasting, Degeneration, and Ulceration of the Kidneys, Diabetes, Stoppage of Water (instantaneous relief afforded where catheters have to be used, thus doing away with the painful operation of using these instruments), dissolving stone in the bladder, and in all cases of Inflammation of the Bladder and Kidneys, in Chronic cases of Leucorrhoea and Uterine diseases.

In the ordinary skin diseases that every one is more or less troubled with, a few doses will in most cases, and a few bottles in the more aggravated forms, work a permanent cure.

Those afflicted with chronic diseases should purchase a package containing one dozen bottles. Price \$10 per dozen, or \$5 per half dozen bottles, or \$1 per bottle. Sold by druggists.

RADWAY'S READY RELIEF

WILL AFFORD INSTANT EASE.

INFLAMMATION OF THE KIDNEYS.

INFLAMMATION OF THE BLADDER.

INFLAMMATION OF THE BOWELS.

CONGESTION OF THE LUNGS.

SORE THROAT, DIFFICULT BREATHING.

PALPITATION OF THE HEART.

HYSTERIC, CROUP, DIPHTHERIA.

CATARRH, INFLUENZA,

HEADACHE, TOOTHACHE.

NEURALGIA, RHEUMATISM,

COLD CHILLS, AGUE CHILLS.

The application of the **Ready Relief** to the part or parts where the pain or difficulty exists will afford ease and comfort.

Twenty drops in half a tumbler of water will in a few moments cure CRAMPS, SPASMS, SOUR STOMACH, SICK HEADACHE, DIARRHOEA.

ANNUAL STATEMENT.

The Annual Meeting of the Congregational Church occurred January 11. The church will be 127 years old in February next. It now numbers 243 members, having added 12 by profession and 4 by letter—a total of 16—in 1881. The following is a list of the deaths, which, with that of their late pastor, Rev. Wakefield Gale, who died at the age of 84, numbers eight.

Mrs. Laura Burns	Aged	76
Samuel H. Brooks	"	70
Benjamin Parsons 2nd.	"	57
David Leonard	"	86
S. Steele Hartley	"	84
John Parsons	"	88
Mrs. Emeline Tarr	"	76

They had been members of the church on an average more than 43 years. The pastor, Rev. R. B. Howard, attended 19 funerals, officiated at 7 marriages, baptised 9 adults and 3 infants. Current expenses are chiefly met by weekly payments. Both church and Society enter the new year out of debt. About \$453 00 was contributed to various benevolent objects by the congregation, including \$100 for Foreign Missions from Mr. S. H. Brooks, deceased. The Sabbath School has an average attendance of 120.

The officers are: Reuben Brooks Supt. Addison Gott Jr. Treasurer, Marshall Savile Secretary. The Sabbath School pays its own expenses and makes a weekly contribution for charitable purposes.

...ome. But father sat down
and laughed, and said to mother:

"I guess Sue would have done better
if she'd have let the boy keep his chair."

I'm very sorry, of course, that an ac-
cident happened to the chair, but I've
got it up in my room now, and I've
mended it again, and it's the best chair
you ever sat in.—*Young Folks.*

WISE THOUGHTS.

Youth looks at the possible, age at
the probable.

Hope is the only good which is com-
mon to all men.

Poverty wants some, luxury many,
and avarice all things.

Success makes us soon forget the fight
we made to attain it.

It's easy finding reasons why other
people should be patient.

If you assume the garb of a fool, are
you very sure that you have not a nat-
ural right to it.

There is nothing more necessary than
to know how to bear the tedious mo-
ments of life.

If you wish to be really happy, take a
good deal of out-door exercise, and nev-
er run in debt.

The waves of happiness, like those of
light, are colorless when unbroken.

Nature never sends a great man into
the world without confiding the secret
to another soul.

It is one thing to have a house to live
in, and quite another thing to have a
home to live in.

The light of true friendship is like the
light of phosphorus—seen plainest when
all around is dark.

relation to the population, it is very much owing to the circumstance that certain of the colleges have been practically raising the age of entrance, so as to prevent persons from entering on their professional business till some of the best years of their life are spent. I am firmly convinced that when sent to a good school (good academies are the great educational want of the country in all the States south of New England), a youth should be quite ready to enter college at the age of sixteen, to begin the higher studies of the junior and senior years at the age of eighteen, to graduate at twenty, and then commence his professional studies. Those who show a special taste and aptitude for study should be encouraged to devote a further time to higher branches—we do this in Princeton College by fellowships, and have at this present time seven young men prosecuting learned investigations in our own college here, in Berlin and elsewhere.

It is useful to have these preliminary matters discussed. But the real question is: Is it right or expedient to allow students of sixteen or eighteen to go to college recitations or not, as they choose? We may suppose that till they enter college they have been in a kind of home or boarding-school, where they have been under salutary restraints. When first freed from these there is always a risk of their abusing their liberty. When they go into a merchant's or a lawyer's office the restraints are so far continued—they are required to be at their work certain hours each day. Should there not be like rules imposed on students as to their attendance at college exercises, and should they not be required to present themselves daily at the recitations, and have their tasks prepared? Everybody knows that many young men enter college without any appreciation of study; and the college should seek to give them a taste for learning, and this can best be done by requiring them to come into daily contact with kind and judicious instructors. It is only thus, I believe, that temptations to idleness, not to say dissipation, can be counteracted in places where hundreds of young men of all sorts of dispositions and predilections are congregated. The attendance need not be felt to be compulsory, any more than the attendance of a young man at a business office. It is a thing expected of him, and to which he willingly conforms, provided doubts are not put into his head by those given to change. Our thinking young men will rather rejoice that they are not left to circumstances and momentary impulses, but are required to attend to hours and periodically occurring duties. Of this I am sure, that wise and careful parents and guardians will be anxious to find colleges furnishing some security that their young men do not absent themselves for days, perhaps weeks, from college exercises, or even from the college itself, without any provision being made to check or even to notice it, or let parents notice it. It is essentially a question for parents to settle; and I simply wish to call their attention to it.

But it is said that these evils can be checked at the close of a term or year. Now, I have been laboring in my limited field for the last twenty years to extend and perfect competitive examinations both in the public service and in colleges. I had the honor to be one of a dozen men appointed to conduct the first competition for civil offices in Great Britain. But competitive examinations, while they can do much, cannot do everything. Their use is to wind up and bring to a point a previous training. But they cannot make up for the want of that training—a weekly and daily training. Competitive examinations, without such a training, are liable to a formidable, I believe fatal, evil—the evil of cramming. Young men are tempted to idle the greater part of their time, and then within a few weeks of the examination, with or without assistance [coaches] they load their memory with words and formulæ, with scarcely any ideas, and no real, certainly no enlarged, knowledge incorporated with their mental being and likely to continue with them. Some of those who have passed an examination by cramming have told me that what they acquired in a few weeks was lost in a few weeks. I know that there are some examiners who can so set their questions as to avoid cramming; but not one examiner in ten can do so; and students under ordinary examiners will be tempted to overfill the memory and starve the understanding. A system of instruction depending on competitive examinations, and not on daily lessons, can never be an enlarged one, fitted to communicate the highest erudition and cherish the power of independent thought. I would rather send my son to the most obscure college in the West, where he would have a few careful teachers instructing him from day to day, than to the most distinguished college in the East, where he would seldom come into personal contact with his instructors, and be taught that everything was to depend on his appearance at a set of formal examinations. Another evil will inevitably follow. The instructors will content themselves, as they do in most institutions in which the attendance at recitation is not obligatory, with giving lectures (many wish to do nothing more), and will care little whether their pupils, with whom they have no intercommunion of thought, receive benefit or not. It is by a constant catechising after the manner of Socrates (and a greater than Socrates) that young men's faculties are to be called into exercise, and knowledge imbedded in their minds—as seeds are in the soul, by ploughing and harrowing.

The same newspapers tell us that Harvard is to give up the public morning prayers, as being a mockery of religion. I am not inclined to enter on this subject, which is a delicate and a difficult one. I do believe that certain kinds of prayer, and certain modes of conducting prayers, might as well be omitted in a college. But surely hundreds of young men are not to be taken away from their natural guardians, and made to herd together, without some provision being made for their religious training? It is time that the churches of Christ were taking this whole subject into consideration. If the Congregational associations in Massachusetts have the foresight and energy which I believe them to have, they will not allow a month to pass without deliberation, to be followed by action. If a college declares that it cannot do the work, surely the churches of Christ must undertake it for the youth of their own denominations.

JAMES P. MCCOSH,
President of Princeton College.

P. S. Since the above was written I notice in the Boston Advertiser that the whole subject of obligatory attendance "upon recitations, lectures and religious exercises" has been brought before the board of overseers by the report of the president of Harvard College.

to which they gracefully submitted, and moved to dissolve the same. The witness next quoted from the record to show Alley was elected a director and next cited a resolution adopted by the board of trustees, October 12, 1867, instructing the treasurer to procure from the Union Pacific road two million dollars of their first mortgage bonds and purchase an amount of full paid-up stock of said company to declare a dividend of 80 per cent. on the Ames contract. On this resolution Mr. Alley voted in the affirmative. The witness then read this to contradict the statement of Alley that he (Alley) was opposed to a division of the profits arising under the Ames contract. On the 31 of January Mr. Alley again proposed a resolution for a supplemental dividend of 10 per cent. in Union Pacific bonds. Witness testified as to the two hundred and fifty dollars to Alley, and said: "I think the change of which he experienced shows that his claims are patriotic and unselfish course in connection with this enterprise are as baseless as many statements have been. The record shows the other transactions of his, before the other trustees, so disgusted the majority of them that his resignation was insisted

upon. The witness then quoted from a letter of Ames to Durant, dated September 17, 1867, stating that he would not put Durant in as director unless he saw his injunction suits; that was the reason for making opposition to witness, and not on account of any extravagance or mismanagement on the part of witness.

Witness then cited the Ames contract to build miles of road at the following prices: First, 100 miles, at \$42,000 per mile; second, 167 miles, at \$42,000 per mile; third, 100 miles, at \$36,000; fourth, one hundred miles, at \$30,000; fifth, 100 miles, at \$30,000; sixth, 100 miles, at \$30,000. On the 15th of October Mr. Ames assigned the contract to seven trustees, but witness to that assignment the board of directors refused to recognize said assignment and accepted the guarantee of the Credit Mobilier Company, and released Ames from all liabilities under the contract, which was duly executed by the proper officers of the company, and Mr. Ames's responsibility was entirely wiped out.

Witness next referred to the fact that General Dodge, chief engineer of the road under a salary of \$10,000 per annum, was also a member of the board in Washington instead of being on the board in Omaha.

When witness remonstrated against this arrangement, he was informed that Dodge had great influence in Washington, where he had great influence. He then found that the wife of General Dodge had shares of Credit Mobilier stock, and was therefore a large participant in the profits to be made by the contractors; he did not mean to say that the chief engineer would be unduly influenced in his duties by any interest which he might have.

Witness read his order suspending Dodge as chief engineer on account of estimates of amounts due contractors made by him, and the reply of Dodge that the estimates were made up from data furnished by Messrs. Reed and Crane in reference to accounts while vice-president of the road. Witness submitted the affidavits of Sidney Dillon, Ham, H. C. Crane, John J. Cisco, John A. Oliver Ames and others showing that they were correct. Mr. Alley and Mr. Ames called to the witness his accounts as a self-constituted committee. He was willing to show them all his accounts connected with the Credit Mobilier, but they wanted to inquire into his accounts as chief engineer of the Union Pacific Railroad Company, and he had but little information. He denied having said to Mr. Alley that he paid Mr. Stevens any money whatever, never seeing him except on one occasion. Witness then stated that he never paid, or tried to pay, Mr. Stevens any sum of money, or any stock, bonds, or other property, and had all connection with the Fisk suit, either as a part of himself or Mr. McComb. Mr. Alley claimed that the success of this great national enterprise was owing to Mr. Ames and his friends, and that the charges were entirely unfounded.

Witness then gave a history of his connection with the road, stating that he had lines run through Cheyenne, Bridge and other mountainous country out of his own private means, before the company had obtained subscriptions enough to enable them to organize.

MR. ALLEY'S REJOINDER.

Alley desired to address the committee. Poland said they would hear him, but he notified him that the committee room was not large enough to settle disputes between himself and Durant.

Alley then reiterated his former statement that the cry of "stop thief" was made by the trustees themselves, and he hoped the other committee would make a full investigation as to the management of the road. This committee of course could not do that. He charged that no satisfactory account had been rendered by Durant for \$435,000 expended by him, and said that person, "Mr. Stewart," who had \$250,000 of money, was now imprisoned for refusing to pay. The charges against General Dodge were, he thought; and he declared he had nothing to do with purchasing locomotives, etc. He returned until tomorrow morning.

THE WILSON COMMITTEE.

Wilson special committee met again this morning, and the examination of Mr. H. F. Clark resumed.

CONTINUED EXAMINATION OF H. F. CLARK.

Witness said that in some respects it was unintended to give the assets of a corporation for the construction of railroads, but of late the plan was adopted of forming construction companies which took stock and securities for building and delivering the road to the stockholders. The contract was carried out; the distinguishing feature of this company was that the directing company were directors of the corporation with which they dealt.

Clark said that the directors of the Union Pacific had not yet considered whether they would have those who had made a division of the profits of the Credit Mobilier to account to the com-

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The Presbyterian Synod which was in session at Erie, Penn., a few days ago, rendered a decision, after a two days' debate, in the case of Heber Donaldson, a lawyer of Emlenton, Penn., who was expelled from the Presbyterian church to which he belonged, for dancing. According to Mr. Donaldson while at a private party last spring he "attempted to walk through the figure of a quadrille—something he had never before attempted." He was expelled from the church, and the Clarion Presbytery refused to sustain his appeal. Consequently he appealed to the Synod which met at Erie. Mr. Donaldson argued his own case occupying a whole day. He maintained that the Bible did not prohibit dancing. The sin consisted in the abuse of it. The amusement, he claimed, was not condemned by the law of the church, and there was no precedent for his expulsion. His plea was long and elaborate. The church was represented by lawyer David Lawson, who claimed that "the Bible no where sanctioned the dancing of both sexes together;" that "no line could be drawn between promiscuous and social dancing," and that "his example might lead others to the depths of vice," and hence must be condemned by the church. When the question was put to a vote, reasons were given by all the clergymen for the way in which they voted. Only a few maintained that dancing was not a sin against the law of the church. The vote stood: for sustaining the appeal, 20; against it, 73. In the excitement which followed Mr. Donaldson announced his intention of appealing the case to the General Assembly of the Presbyterian Church, which meets at Springfield, Ill., next spring.

ue tra-
ueer name.

to the frontiersman's mind, as
small camp with a hard history attach-
ed; but if this be so, no very hard tales
can be told to the listening ear of the
wayfaringman; yet for all this, the name
'odunk, infers to many minds an in-
quiry, where is it? Just direct a letter to
his name and it will never lose its way;
but now the people have concluded to
change the name and call it Leroy, giv-
ing it the sound of better qualities, and
a stone which will be a welcome to all
persons, who may chance to come this
way, thereby showing an inclination to
prosperity and thrift in the future, and
commence anew with the new railroad
and thus compete, with other towns, and
other countries; therefore, we can truth-
fully say, any person coming into our
section of South-eastern Nebraska, will
find a prosperous community, an improv-
ing country, and a good class of civilized
people.

JNO. B. CONANT.

Good Advice from a Leading Medical Professor.

The learned doctor says: "Keep some
of a tonic medicine always in the house,
if anyone feels, unwell, make free use of
it. But first be sure that it is both harmless
as well as meritorious. Put no trust in alco-
hol preparations; their use will lead to in-
temperance; neither be partial to any reme-
dy that produces a severe cathartic effect, for
disturbance of the nervous system and diges-
tive organs is sure to follow. The mildest
best medicine ever invented for strength-
ening every part of the body and restoring
impaired or lost organic functions to their
normal condition, and one which is having
unparalleled and rapidly increasing sale
in the Eastern States, is Brown's Iron Bit-

Any druggist will procure it for you if
you request him to do so, especially when he
says you cannot be persuaded to take some
substitute. It does not contain alcohol, and
is the only preparation of Iron that cures
headache and does not blacken the teeth. It
is a sure reviver, a true strengthener, and the
very best medicine ever invented for perma-
nently strengthening the pulmonary, urinary
and digestive organs, and preventing con-
sumption, kidney diseases and chronic dys-
pepsia, often curing these diseases when all
other remedies have failed; for it is truly
nature's best assistant.—Gazette.

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The Weekly Journal.

Lewiston, Thursday, June 19, '84

Flag Presentation in Leeds.

There was a large congregation at the Center Church, in Leeds, Sunday, to hear a peace sermon from Rev. R. B. Howard. At 4 P. M. the Otis schoolhouse was packed, and about as many stood outside. The edifice was festooned with evergreens, and a large flag, the gift of Gen. Oliver O. Howard, who were born and commenced their education and school-teaching there, floated over the entrance. Judge Cyrus Knapp of Livermore Falls, a former pupil and teacher, presided, and appropriate music was rendered. The main address was by Rev. R. B. Howard, who presented the flag. To this Judge Knapp suitably responded for the district (No 5). Whittier's beautiful and appropriate poem, "Our State," was finely read by Miss Lera H. Foss, who is teaching here her third term.

The singing was led by Cyrus B. Lane, a former pupil, now one of the selectmen of the town. Mr. Howard gave early reminiscence of the schoolhouse, and teachers and scholars as he knew them. He first attended the school in 1840, and taught it two winter terms while in Bowdoin College, 1854-5. He was also a pupil in the High Schools which were often held here in the autumn long ago. He read a graphic description of the first schoolhouse, written by Mr. J. H. Otis of Auburn, from whose father, Ensign, and grandfather, Oliver Otis, the house takes its name. A brief and cordial letter was read from Gen. O. O. Howard accompanied by the following list of soldiers in the Civil War who were either from or now reside in this district: Joseph Lamb, Lt. Dexter W. Howard, Gen. Charles H. Howard, Gen. O. J. Howard, Henry Millett, Herbert Millett, Charles Millett, Orpheus Leonard, Capt. Charles Hutchins and George Pearie.

A brief history of the stars and stripes was given. It was declared to be a symbol not only of bloody battle fields but of those victories of peace which the United States have won. In the long list of male and female teachers read were many names of local repute. The occasion was pronounced educational, patriotic and religious. Judge Knapp gave a sketch of

the early settlers of Leeds who were among the ancestors of the donors. The occasion was non-partisan and unsectarian and a very pleasant one. It is proposed to follow the presentation by the erection of a suitable flag-staff and it was also suggested that a small park be set apart on the summit of the great Otis hill near by, on which there should be a monument of the native granite rocks with a tablet inserted, inscribed with the names of the Leeds soldiers and the legend "In memory of the peace of 1865." The whole to be surmounted by our country's flag. This would look down upon the lake and rivers and over the farms and all the cemeteries where sleep the ancestors and many of the soldiers of the old town.

BUSINESS POINTS.

Mr. E. F. Woodbury of the Union Station case, Portland, has purchased a half interest in the Hotel La Normandie at Washington, D. C.

The steamer John Brooks, formerly plying between Boston and Portland, has been sold to the Portsmouth Steamship and Massachusetts Bay Company.

The duplicate steamer to the Cottage City will be named the Monomoy, which name was intended originally to have been given the Cottage City.

The schooner Georgia Willard, owned by Lewis, Chase & Whitten, was sold at U. S. Marshal's sale, at Portland, Tuesday, to E. P. Chase for \$1450.

Mr. Whitney is reported to have found a sub-division of the case, properly sealed, with contents intact, would fill the requirements.

England and Germany have reached an agreement with regard to their respective claims in Africa.

Prime Minister Mercier has been sustained by the elections of Tuesday in Quebec.

A Massachusetts legislative committee is investigating charges of bribery in connection with the West End Elevated Railway Company's effort before the legislature.

Cincinnati reports an \$80,000 fire loss on Monday night.

Chicago carpenters claim that the foreign contract labor law has been violated in fifty cases in that city. The matter will be referred to Secretary Windom.

For 25 Cents.

In order to present the issues of the campaign to Maine voters as widely as possible and to place the *Journal* on trial in new hands, the publishers of the Lewiston Weekly *Journal* have decided to make an extraordinary offer.

They will send the Weekly *Journal* to any person in Maine from date of subscription after June 5th till Sept. 11th, for 25 cents.

The publishers hope to hear from every newspaper reader in Maine who is not a regular subscriber of their paper. Send us 25 cents! The sooner it is sent, the more you will get for the money.

We hope our republican friends will try to secure for us as large a campaign list as possible.

PUBLISHERS OF THE JOURNAL.

Lewiston, Me.

NH I

The residents of
despair of ever see

of Maine almost
that Direct Line Rail-
abated by the cold.

The Week of Prayer.

Union meetings will be held in the Princeton churches in the following order:

Monday evening, January 6th, Methodist Episcopal church, Rev. R. B. Howard leader. Subject—Devout acknowledgment; remembrance of God's mercies to the nation, to families, and to the churches; providential and spiritual blessings to ourselves; confession of sin.

Tuesday evening, 7th, Baptist church, Rev. W. H. Jordan leader. Subject—Prayer: For Christian churches; their increase in love, activity, fidelity to the truth, and the clearer manifestation of the unity in the faith; for ministers, missionaries, and evangelists.

Wednesday evening, 8th, Methodist church, at depot, Rev. W. D. Skelton leader. Subject—Prayer: For families, for sons and daughters of Christian parents; for a blessings on home influence, and on the services and ordinances of "the church of God;" for schools, colleges, and universities; for children at sea or in foreign lands; for young men in business and professions; for servants and for all in sickness and tribulation.

Thursday evening, 9th, Christian church, Rev. B. F. Ives leader. Subject—Prayer: For nations; for kings, and all in authority; for the maintenance of peace; for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord, and good-will among all classes; for the discernment of God's hand in national judgments, and for the removal of intemperance, immorality and the sins which are "a reproach to any people."

Friday evening, 10th, Congregational church, Rev. G. W. Mapes leader. Subject—Prayer: for mankind; for the circulation of the Holy Scriptures, and the spread of pure literature; for the overthrow of all forms of tyranny and oppression; for the removal of every form of anti-Christ; for all prisoners and captives, and for the increase of that kingdom which is "righteousness, peace, and joy in the Holy Ghost."

Saturday evening, 11th, Presbyterian church, Rev. Mr. Patten leader. Subject—Prayer: For Sunday schools, for missionary, tract, and other religious societies; for the raising up and sending forth more "laborers into His harvest," and for the removal of hindrances to the spread of the gospel, and the conversion of the world. general invitation is cordially extended to all the people to attend these meetings, and take part in the services.

RAWSON & NASH:

The only **Cash Store** in Bureau county is Rawson & Nash's. We get six dollars off on every one hundred dollars, by paying **Cash** down. We give the same off. We have just returned from New York and Philadelphia. Our stock of black Alpacas and Mohairs, Merinos, Cashmeres, Jap. Silks, Silk Mixtures, Black Silks and real Irish Poplins in all shades cannot be excelled.

We guarantee 40 to 60 cents per yard bargain on poplins, 15 to 25 cents on alpacas and mohairs, and 10 to 20 cents on merinos and all other dress goods in proportion.

Our stock of Fall Shawls are beautiful and cheap. Our assortment of men and boys' woollens is complete. We are bound to show the difference between a real **Cash Store**, and those that buy and sell on credit.

Come and see us.

RAWSON & NASH.

Princeton, Ill., Sept. 17, 1882—28

GRAND DISPLAY

—OF NEW—

FALL

—AND—

Winter

GOODS AT

B. C. FEAR'S

at the Depot, Princeton, Illinois.

I have just received an elegant line of all kinds of Fall and Winter goods, which I intend to sell at bottom prices, consisting of

Black Alpaca's

Merino's,

Japanese Silks,

and other dress goods in endless varieties.

I call particular attention to my stock of

SUNDAY.

An exchange groups together these opinions of distinguished men:

If Sunday had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are.—*Lord Macaulay.*

A corruption of morals usually follows the profanation of the Sabbath.—*Blackstone.*

The Sabbath, as a political institution, is of inestimable value, independently of its claim to divine authority.—*Adam Smith.*

Sunday is a day of account, and a candid account every seventh day is the best preparation for the great day of account.—*Lord Kames.*

I can truly declare, that to me the Sabbath has been invaluable.—*William Wikerforce.*

Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church, and the evening, according to your taste or rank, in the cricket-field or the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and the recollections of the popular melody interfere with the Psalms.—*Sir Walter Scott.*

I feel as if God had, by giving the Sabbath, given fifty-two springs in the year.—*S. T. Coleridge.*

A Sunday given to the soul is the best of all means of refreshment to the mere intellect.—*Isaac Taylor.*

Where there is no Christian Sabbath there is no Christian morality; and without this free institutions cannot long be sustained.—*Justice McLean.*

The religious character of an institution so ancient, so sacred, so lawful, and so necessary to the peace, the comfort, and the respectability of society, ought alone to be sufficient for its protection; but, that failing, surely the laws of the land, made for its account, ought to be as strictly enforced as the laws for the protection of person and property. If the Sunday laws be neglected or despised, the laws of person and property will soon share their fate, and be equally disregarded.—*Attorney General Bates.*

The very life of religion doth much depend upon the solemn observance of the Sabbath; consider, if we should but intermit the keeping of it for one year, what a height of profaneness would ensue in those that fear not God!—*Archbishop Leighton.*

We never, in the whole course of our recollections, met with a Christian friend who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day to keep it holy.—*Dr. Chalmers.*

The Sabbath must be observed as a day of rest. This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature as fixed as that he must take food or die.—*Willard Parker, M. D.*

Sworn and subscribed to before me, this 4th day of January, A. D. 1869.

JNO. D. MEYER,
Notary Public.

QUARTERLY REPORT OF THE CONDITION OF THE MERCHANTS' NATIONAL BANK

Of Chicago, on the morning of the First Monday
of January, 1869.

RESOURCES.

Loans and discounts.....	\$ 948,472.65
Overdrafts.....	547.18
Furniture and Fixtures....	2,437.85
United States rev. stamps	1,867.12
United States bonds.....	450,000.00
Due from banks in New York and Boston	353,183.87
Due from other banks and Bankers.....	12,813.30
Cash on Hand—	
Legal tender notes.....	\$182,960.00
Gold coin	38,735.50
National Bank Notes.....	32,072.00
Fractional currency.....	4,017.58
Checks on city banks.....	182,932.07
	440,717.15

\$2,210,038.52

LIABILITIES.

Capital stock.....	\$ 450,000.00
Surplus fund.....	300,000.00
Profit and loss.....	1,214.11
Circulation.....	400,000.00
Deposits.....	1,058,824.41

\$2,210,038.52

I, Henry R. Symonds, Cashier of the Merchants' National Bank of Chicago, do solemnly swear that the above report is true, to the best of my knowledge and belief.

H. R. SYMONDS, Cashier.

Sworn to and subscribed before me this 4th day of January, 1869.

RICHARD THOMPSON,
Notary Public.

QUARTERLY STATEMENT OF THE SECOND NATIONAL BANK

Of Chicago, on the morning of the First Monday of
January, 1869.

RESOURCES.

Notes and bills discounted..	\$277,547.17
Furniture and fixtures.....	3,500.00
U. S. Bonds deposited for circulation.....	\$108,500.00
U. S. Bonds and Securities on hand.....	24,905.00— 133,495.00
Cash on Hand—	
Currency.....	\$182,967.47
Checks on city banks and Bankers	100,181.69
Due from banks in New York and other cities.....	146,776.50
Remittances in transit.....	33,569.57
	463,293.23
U. S. revenue stamps on hand.....	3,631.84

\$886,569.24

LIABILITIES.

Capital Stock paid in.....	\$100,000.00
Surplus fund.....	\$30,000.00
Profit and Loss.....	13,049.60— 43,049.60
Circulating notes.....	97,500.00
Deposits.....	646,019.64

\$886,569.24

I, Edward I. TINKHAM, Cashier of the Second National Bank of Chicago, do solemnly swear that the above statement is true to the best of my knowledge and belief.

(Signed)

EDWARD I. TINKHAM, Cashier.

Sworn to and subscribed before me, this the fourth day of January, A. D. 1869.

M. SCHWEISTHAL,
Notary Public.

NOTES OF THE CHICAGO NOON
PRAYER MEETING

[Held in the rooms of the Y. M. C. A. building
150 Madison street.]

MONDAY, Oct. 25.—The lesson of Saturday developed many things worth mentioning. It related to the offering up of Isaac by Abraham. We omit many other comments on it, and give those that are stamped with the originality of Mr. Moody. He said: "I think Abraham got the start of the devil by getting up early in the morning. If God had called upon me to sacrifice my son, I think that next morning I would have laid abed pretty late to think about it. I don't think I would have intended to disobey God, but next day I should have had a good deal of business to see to, and it would have taken me a long time to do it. Abraham rose up *early*—he didn't stop to talk with his wife about it. If he had she would have had something to say that might have hindered him. I should have wanted to talk with my wife. Very likely we would have desired to pray much over it. And after that was all settled, I don't think I would have gone straight to the mountain. I would have picked out the longest route I knew of, and I would have journeyed slowly. My boy and I would have had much to say to each other. Very likely we would have been frequently found in prayer, and much time would have been spent in talking it all over. Ah, how slowly I would have approached the place of sacrifice! And that's the way the devil gets the advantage of us—by getting us to put off a duty. Abraham got up *EARLY*. There's many a good resolution broken by lying in bed to think about it. Isaac was Abraham's only son, loved as old men love their only sons. On the first night of their journey I imagine that but little sleep came to Abraham. He got up often in the night, perhaps, to get a look at the face of his son. As they continued on their way, probably he turned away his head often, that Isaac might not see how sorely he was afflicted, and oftentimes perhaps Isaac wondered that his father brushed away a tear. The second night how little rest he got! And the third night probably still less. And when on the third day he saw Mount Moriah, how his heart must have sank within him, and when his boy innocently asked, 'Behold the fire and the wood, but

where is the lamb for the burnt offering?'—how that must have pierced to his very heart! We know little of such sacrifices as Abraham was making, for in slaying Isaac he laid *himself* on the altar. And that is the point that we must reach—lay ourselves on the altar."

plied with specimens, Premium Lists, &c.

EAT PREMIUMS FOR EARLY CLUBS.

only ten subscribers, at \$1 each, sent in before the 1st of January next, or for twelve after any 1st, we will send the Club Agent, free, a copy of the RURAL AMERICAN, one year, and a copy of the NEW YORK WEEKLY SUN, one year, best paper published, not Partizan in politics! Offer, for two or three hours work only, is the liberal ever before offered in the history of rural press.

Address, C. F. MINER & CO., New Brunswick, Jersey, (near New York,) where the editorial office and farm are situated.

FOR SALE.

Choice Illinois

First Mortgages.

at 12 to 15 per cent. per annum.

JACOB R. SHIPHERD,

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155 & 157 La Salle St., Chicago.

HURCH ORGANS,

Manufactured by E. L. Holbrook, of East Medway, Mass., of every size and description. My organs are made of the best materials and warranted, and contain all the new improvements. Holbrook's Organs are in tone and workmanship, superior. Having great experience in Organ building and by the use of machinery I can build organs at a less price than any other builders. Every part warranted and satisfaction given.

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Orders respectfully solicited.

E. L. HOLBROOK, Church Organ Builder.

32 EAST MEDWAY, MASS.

UNQUESTIONABLE.

THE LAWSON FURNACE

properly rank among the unquestionable successes of the day. Its claim for cheapness, durability, simplicity, saving, and radiating power is based on no uncertainties. THE LAWSON WOOD FURNACE is now so largely used throughout the Northwest as to be a pronounced favorite.

The Warren Range

Equally a success in its way, is a model of neatness, convenience, and utility. Both are manufactured by the celebrated House of FULLER, WARREN & Co., which is a guarantee of the best cheap work. Pamphlets obtained by writing to

HOLMES & HOSFORD,

Gen. Agts, 53 State St.,

CHICAGO, ILL.

BUREAU ASSOCIATION.

The Semi-annual meeting of the Association was held at Sublette, Lee Co., on Tuesday, Wednesday and Thursday of last week. Of the sixteen churches united in this body, thirteen were represented by pastor or delegate or both. The meeting organized with the choice of Rev. Rowland B. Howard as Moderator, and Rev. Geo. W. Colman as Scribe. An animated experience meeting was then held in which many facts of peculiar interest were brought out. The sermon on Tuesday evening, by Rev. Otis F. Curtis, of Dover, from the words: "Glory to God in the highest; and on earth peace, good will to men"—was one of deep and refreshing spiritual feeling and power. The declarative glory of God—his glory in Redemption—and the willful self-ruin of those who reject the salvation thus provided, were points affectionately and forcibly brought home to the hearts of all.

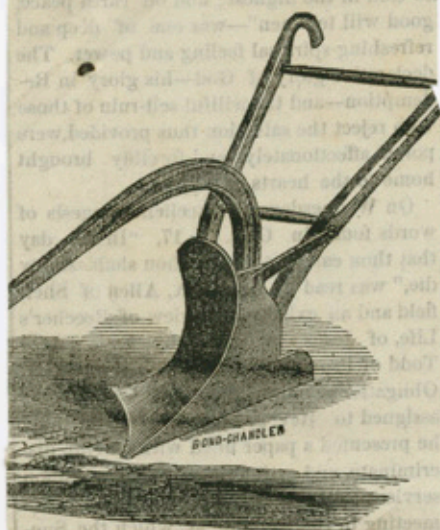
On Wednesday an excellent exegesis of words found in GEN. II: 17, "In the day that thou eatest thereof thou shalt surely die," was read by Rev. J. A. Allen of Sheffield and an exhaustive review of Beecher's Life, of Jesus the Christ, by Rev. David Todd of Providence. "The Denominational Obligations Congregationalists" was the topic assigned to Rev. J. D. Baker, upon which he presented a paper filled with careful, discriminate, and catholic views. Communion services followed in the p. m. and children's meeting in the evening, at which the Sunday schools of the village were present, and were addressed by Rev's. Merrifield, Colman, Tompkins, Howard, and Curtis.

The devotional meeting Thursday A. M. was led by Dr. Wm. Converse of Princeton. The moderator reported a plan of fellowship meeting in connection with home missionary work which it is proposed to carry out throughout the county, beginning with the churches in Mendota and Neponset on Tuesday and Thursday of the present week. This recommendation was heartily accepted, and bids fair to be productive of much good. Other matters of interest were, an essay upon "written or un-written sermons," by Rev. Sam'l Odway, Kewanee—a discussion of the relation of churches to Sunday school work, by Rev. E. H. Baker of Mendota, and a short address upon the question: How to make music minister more efficiently to worship, by Rev. Geo. W. Colman of Neponset.

At this meeting three new ministerial members were received. The beautiful weather, the interest of the themes presented, and especially the cordial reception given to the Association by the people of Sublette, all combined to render it an exceedingly pleasant occasion. The only matter to be regretted is that some of the delegates appointed did not attend—to the disappointment of their entertainers and their own loss. The next meeting will be at Amboy, on the third Tuesday of April, 1873.

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PRINCETON PLOW FACT
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SELF-ADJUSTING
REVOLVING CO
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at **RICHARDS VANDE**

We print Dr. McCosh's letter on the question of compulsory attendance on certain college exercises, at the request of many who are interested in the discussion. He makes the argument against any modification of the existing custom as strong as it can be made, and produces very cogent reasons for holding young men to the catechism rigidly. The question in dispute, however, is not, as might be inferred, whether all authority in such cases may safely be dispensed with, but whether a better kind of authority may not be found, equally encouraging to the student's self-respect, appealing to his sense of honor, and stimulating his ambition at the same time. Here is an opportunity for much difference of opinion; but the alternative for the compulsory method which Dr. McCosh defends so earnestly is by no means the state of lawlessness suggested by his letter.

DR. MCCOSH ON UNIVERSITY DISCIPLINE.

[From the New York Evening Post.]

A few weeks ago it was announced, and as if official, in several influential newspapers, that the authorities at Harvard College had resolved to abandon compulsory attendance at recitations. I have been inquiring, and I cannot find that there is any solid ground for such a statement. I am informed that no such ordinance has been adopted by the corporation or confirmed by the overseers. At the same time, it seems certain that such a proposal has been made by friends of Harvard and that feelers have been thrown out. I am glad that such a scheme has not yet been adopted, and that there is thus time allowed for discussion. The plan, as I understand, is to begin with allowing the senior class to attend recitations or not, as they choose. But what is granted to the senior class will soon be claimed by the juniors, and cannot well be stopped there. The influence of Harvard is so great that what is done in it will pass into other colleges. There is started, in consequence, a question which the friends of higher education would do well to consider. To avoid all appearances of personality, I take up the question as a general one, with no special reference to Harvard, but as bearing on collegiate education in America and throughout the world.

The step is commended in the newspapers which announce it as being in accordance with the methods of the best European colleges. I am prepared to dispute this statement. In all the good colleges of Great Britain and Ireland the tenancy of late years has been toward a weekly or daily supervision of studies. In Oxford and Cambridge, which have produced such ripe scholarship and high culture, the teaching is conducted not by loose lectures of professors, but by numerous erudite tutors, who may not have more than half a dozen pupils present at a time, possibly not more than one, but who rigidly insist that the pupils be present and do their work. This method lacks the stimulus given to young men by the presence of a large number of fellow-students; but it secures a rigidly accurate scholarship on the part of a select number. The same statement may be made in regard to Trinity College, Dublin, except that it allows students who attend no college to come up periodically for examination, and to get a degree. The number who take advantage of this provision is not large, and few of them rise to eminence, as they are without the advantage arising from residence where there is an academic spirit. No colleges have improved more than the Scottish ones during the last few years, and one of their improvements consists in their best teachers devoting several hours a week to class examinations—recitations, as they are called in this country—which all are required to attend. This practice, joined with that of demanding written essays every week or fortnight in many of the departments, has enabled them, like the American colleges, to send forth from year to year a large number of thoughtful youths fitted to take their part in life. The three Queen's colleges in Ireland are the last State-endowed colleges in the British empire, and are not hampered by any old musty usages; and I can testify that in them all the teachers allot a large portion of time to the examinations on lectures and text-books, at which attendance is obligatory; and because they have done so, they have been unusually successful in preparing young men for the high competitive examinations of the civil service of India. London University has become a mere examining board; it takes a high standard of examination, but has not been very successful in drawing young men towards it. It does not require attendance on any college on the part of candidates for its degrees, and thus gives no security that its graduates have had the refining advantage of academic residence. It has to be added that most of the small colleges that prepare students to compete for a London university degree, require attendance on lectures and class examinations (recitations). I am thus prepared to say that the higher British colleges will look on the step proposed to be taken by Harvard as not an advance, but a retrogression.

But I rather think that those who propose the change have an idea that they are copying the German universities. Perhaps it is their ambition to make Harvard a second Berlin. Now there is much that is excellent in German schools and colleges. Their *Gymnasien* and *Real Schule* are well worthy of being studied by educationists in this country. Youths attend them from the age of ten or twelve to the age of eighteen, and at the close have as much scholarship as those who have passed through the freshman or sophomore classes in our American colleges. At these institutions attendance is rigidly required, and the instruction is of a thoroughly dull character. Every one ought to know that the foundation of German scholarship is laid, not in the universities, but in the *Gymnasien*. In the universities of Germany there is much to commend. Berlin, with its two hundred teachers, can furnish high instruction in every department of human learning. It is the very place for an American youth to go to, when, having taken his degree at home, he wishes to perfect himself in some special department of scholarship. At all the universities a few studious youth work with great assiduity and success. But a very large portion are not studious, and take deeper interest in beer-drinking, *Burschen* songs and sword duels, than in careful reading. The universal complaint is, that feeling relieved from the drudgery of the gymnasium the students are apt to idle the first year, and perhaps the second year, expecting to make up before the close of their course. They are not subjected to the periodical examinations which Harvard is to retain; but they have all along before them (a check which we have not in America) a very strict examination by a bureau in order to their receiving an appointment to any public office. This secures a considerable amount of study during the last year or two of their college course.

I rather think that the example really copied by Harvard, if it adopts the proposed changes, is to be found, not in the colleges of Europe, but in the medical schools of this country. The question thus comes to be: Is the practice of our medical schools, which aim at giving professional instruction, to be adopted in the academic department of our colleges which profess to give mental training and make scholars? The medical schools have two very important safeguards, not found in the training of the colleges. First, the students are commonly older, and therefore more competent to lay a restraint upon themselves. And then, secondly, and more particularly, they are studying for their bread; and if they are turned at the final examination, their prospects in life are blasted. These influences do not operate in the case of students in the academic course, many of whom are young, with characters unformed, and with no love of study till they are made to acquire it by college training, and they do not see that their success in life is to depend very essentially on their diligence at college.

But then it is urged that we should not allow students to enter college till they are eighteen years of age or upwards and are able to guide themselves. I am not willing in this paper to be dragged into this controversy, in which something may be said on both sides. It is a fact, whether we approve of it or not, that a large body of students enter college at an earlier age, and I believe it would be a great evil to allow such to attend recitations or not just as they please. But then it is urged that colleges should put an end to this early entrance. I am not sure that they should. A young man entering at eighteen gets his bachelor's degree at twenty-two, and then he has to prepare for a profession, making him twenty-five before he enters on the business of life, say as a lawyer, merchant, doctor or minister of religion. Multitudes feel that they cannot afford this. If there be a diminution, as Dr. Barnard thinks he has shown, in the young men attending college in

the ferry-boats in the East River, and this froze together so quickly that the rapid trips of the boats failed to break it. Thus ice-floes of acres in unbroken extent filled the middle of the channel. One of the ferry-boats, crowded with quite four thousand passengers, enough for two boats, got entangled in ice-floes and had a narrow escape from a serious accident. She struggled over half an hour and finally landed her passengers at the Wall-street wharf, very much scared.

A "DISCREPANCY" IN THE POST OFFICE.
Stephen H. Knapp, superintendent of mails in New York post office, was suspended last Wednesday. Some reason the suspicion of the department was directed toward him, and two special agents from the South were sent on a few weeks ago to investigate and examine his accounts from the beginning of his term of office, eight or nine years, and it is alleged that they have discovered a discrepancy from \$29,000 to \$50,000 are gone. The postmaster made him assign two houses owned by him, and ordered that the government may sustain no loss. The post-office officials call the affair a "discrepancy."

[TO THE ASSOCIATED PRESS.]

A WIFE BEATEN TO DEATH.
The body of Catherine Morgan, wife of Josiah Morgan, was found on the floor of their apartment last afternoon. She was beaten and kicked by the husband last night and was insensible on the floor. Morgan was arrested.

MISCELLANEOUS.

A test case will be made in the matter of Kehoe, charged with having fifty-cent fractional currency in possession bearing the signature of Horace Greely instead of Spinner. Edward Douglass died in Bellevue hospital to-day from the effects of a blow received in 1870. The examination today into the charges of ill-treatment preferred by passengers of the German grant ship Argonaut, Captain Steengrape, defined the several charges of cruelty and want of land and told the story of the rough trip of his vessel.

The sanitary inspectors, market officers and others deny that diseased sheep or tainted mutton are in the market.

The vice-chancellor of New Jersey has enjoined the Central road from taking up their third rail, and orders the Central to transport the coal of the Delaware and Lackawanna and Western road on broad gauge cars as heretofore.

CONVICTED OF MURDER.

SYRACUSE, N. Y., Jan. 31.—Henry Fralich, who has been on trial three days for killing Peter Haber on the 3d of August last by stabbing him with a bayonet, was this evening found guilty of murder in the first degree.

FIRES.

RENFREW, CANADA—THREE PERSONS BURIED TO DEATH.

RENFREW, CANADA, Jan. 31.—A fire this morning destroyed the building occupied by the Bank of British North America and J. & W. Tierney's drug-store; also two adjoining buildings. James Adam, James Tierney and Julia McIntyre were burned to death, and Mrs. Tierney and child were seriously burned.

AT JACKSON, TENN.—LOSS, \$100,000.

MEMPHIS, TENN., Jan. 31.—Wednesday morning, a destructive fire, supposed incendiary, occurred at Jackson, Tenn., destroying property to the amount of \$100,000. Principal losers: Perkins & Morgan, \$25,000, partly insured; Hopper & Son, \$5,000, no insurance; Montarey, \$12,000, insured \$600; C. F. Hogsett, \$5,000, no insurance; McCallity & McGettrick, \$15,000, insured \$3,000. Many small stores were burned, embracing nearly the entire business portion of the town.

IN NEW YORK CITY—LOSS \$38,000.

NEW YORK, Jan. 31.—A fire, which broke out at half-past eleven o'clock tonight in the basement of a five-story brick building at 183 Duane street, owned and occupied by Fisher & Co. as a spice and flour mill, destroyed the entire building and contents. Loss \$20,000 on stock and machinery and \$18,000 on building. The adjoining building, 185, occupied by L. Lavener & Son as a wholesale grocery, was damaged by water. Lavener's loss \$5,000, the New York Tea Caddy Company \$3,000 and the owner of the building \$500.

NEW ENGLAND.

THE EXETER BANK DEFALCATION.

PORTSMOUTH, N. H., Jan. 31.—The Exeter defalcation is assuming a still larger proportion by the appearance of more checks not entered on the books. Gilbert & Sons were Shute's brokers in Boston.

SMALL-POX IN EXETER JAIL.

A case of small-pox or varioloid is reported in Exeter jail, and the murderer Evans has been removed to the court house for trial Monday.

CONNECTICUT MILITIA TO GO TO GRANT'S INAUGURATION.

NEW HAVEN, CONN., Jan. 31.—The second regiment Connecticut national guard, from New Haven county, have decided to go to Washington and participate in the inauguration ceremonies on the 4th of March. The regiment may visit Baltimore and Philadelphia also.

CHARITY LECTURE BY MARK TWAIN.

HARTFORD, CONN., Jan. 31.—Mark Twain lectured at Allyn Hall tonight. The receipts amounted to \$1500, the whole being devoted to the City Missionary Society, whose work is to relieve the physical necessities of the poor of the city. Mr. Twain gave his services.

THE TEMPERANCE REFORM IN MAINE.

AUGUSTA, ME., Jan. 31.—A call will be issued to-morrow for a convention of temperance reformers, to be held in this city on Wednesday, February 1, to organize a State Reform Club Association. Delegates from clubs throughout the State will be present and all the friends of temperance are invited to participate.

VERMONT—TEACHERS' CONVENTION.

RUTLAND, VT., Jan. 31.—The Vermont State Teachers' Association closed a two days' session to-day. The convention was one of great profit and was largely attended by prominent gentlemen interested in educational matters in this and other States. Judah Jana of Rutland was elected president, and A. R. Savage of Northfield, secretary for the ensuing year.

MISSOURI.

CONFLICT BETWEEN CIVIL AND MILITARY AUTHORITIES AT ST. LOUIS.

ST. LOUIS, Jan. 31.—A conflict between the civil and military authorities is going on here. General Grierson, commandant of the United States arsenal, holds in arrest Charles Kreyer, charged with desertion from Fort Hamilton. A *habeas corpus* has been issued by Judge Calvin and served on Grierson, commanding him to bring Kreyer before court. Grierson declined, on the ground that the

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Bayona... places the magnificent viaduct on the northern railway at Ormaiztegui and is ready to blow it up if hard pressed by the royal forces. Several trains have been fired into by Carlists and obstructions placed on the tracks.

GERMANY.

THE ECCLESIASTICAL WAR.

BERLIN, Jan. 31.—In the chamber of deputies to-day the bill to amend the clauses in the constitution regulating the relations of church and state passed its second reading by a large majority. Dr. Folk, minister of ecclesiastical affairs, made a strong speech in support of the measure, declaring that it was justified by the attitude assumed toward the country by the heads of the Roman church.

MINOR DESPATCHES.

The official census returns show that there are now 209,000 slaves in Cuba.

The bill to abolish the franking privilege was sent to President Grant and approved by him yesterday.

Assistant Superintendent Clark says that there are no snow-drifts on the Union Pacific Railroad sufficient to delay trains. None of the section hands have been frozen to death anywhere on the line.

The revenue steamer Stevens, on the 28th instant, supplied with food two starving occupants

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The Character of Pilate.

Such was the subject of the able discourse delivered by Prof. W. M. Barbour of Bangor, by particular request, at the State St. Church last evening.

The speaker commenced by saying that the study of human character can never be devoid of interest, and when undertaken for instruction it cannot fail to profit. God intended us to receive instruction from such a study, as is evident from the variety of characters set before us in His word. Some characters are intense, evenly set on one end, carrying their possessors through the most incongruous experiences. Others are made up of diverse yet blended excellencies. Milton was stern as a Roman, delicate as a woman; Washington was as good a general as patriot, as excellent a counsellor as either.

Pilate's character was neither contradictory or intense; it had little diversity and little beauty. His amiable traits were natural, and for what was admirable about him the Judean procurator has but little credit. His character was transparent not requiring labored analysis. In his personal characteristics he was neither the best or worst of men. He was courteous, naturally good-hearted, plausible and discreet. He was indifferent on religious matters and could not understand the animosity of the priests towards Christ, and the reason why he handed over Jesus to be scourged was because it was his duty to hand a criminal over to the lictors—a Roman form of court. We cannot wonder at his skepticism in religion when he saw the Pharasaical character of the religionists of the time.

Pilate's connection with Christ shows three phases of statesmanship. First, judge of him before consenting to Christ's death. When the Jews demanded Christ of him he wavered, he did not stand firm like a hero; he had not the old Roman virtue which would refuse to condemn. Nothing about Pilate was there that rung of the field or forum, that Plutarch would have embalmed in history. He was afraid of being reported at Rome, and he decreed Christ to death, although he really liked him and would have served him, thus affixing the stigma of compromise and cowardice to his political fame in the following manner—he sent Christ to Herod to be relieved of the responsibility of his death, and tried to give Barabbas in exchange for him. Where no principle is at stake compromise is generally the best conciliation; where principle is at stake compromise is the worst of political sins. It never *did* succeed, it never *ought* to succeed, it never *will* and never *can*. Here his character is shown at its worst. He does not hide his desire that the people should assume the moral if not the official responsibility of Christ's death. He was bound to lead the people to righteousness, not to let them lead him to unrighteousness. The fact that he allowed agitators with motives so base to approach him showed his lack of principle, and that they knew it. He had no right to sentence Christ to death and give a Roman judgment in an ecclesiastical case. Blasphemy was a Jewish crime, and they had no right to inflict death, so they trumped up a charge of sedition against Rome. But Pilate thought Him innocent of sedition, but as he was fearful of losing his office he consented to the demands of the vultures. After Christ's death Pilate's history shows how he fell. He became avaricious and cruel, was recalled by Vitellius, and died by his own hand.

By turning Pilate's character to account we we shall draw a few lessons from it.

First, "Our study of Pilate's disposition shows where a character is inherently weak." If he had only been strong in truth he would not have been false to duty—the fortress of character is *loyalty* and *conviction of duty*. The strong character is always the one loyal to conviction. Just as the tense nerves, free breathing, bright eye, and ringing voice betoken physical strength, so does the bold, clear, upright decision betoken moral stamina.

"To thine own self be true; thou canst not then be false to any man."

Secondly, "We see how differently the same circumstances may develop character in different men." Pilate and Christ were in the position to each other of judge and prisoner, and yet while Christ's character shone out all the more gloriously from the trial that of Pilate's showed the worst characteristics. Let all learn a lesson from the trial how an enduring character can be developed by circumstances, that he who is good may become better, and he who is bad can only become worse if he has nothing better to guide him than the favor of a king, nothing more stable to act for than the applause of a crowd.

Thirdly, "We are reminded how much a man's happiness depends on his character."—It is known that the Roman ladies were favorably disposed to Judaism. Pilate's wife interceded with him for Christ's life. Think of how remorse must have affected him in after life.—Think of the poem where Pilate's wife is overcome with grief at the loss of her child and longs for the presence of him whose name she dares not utter, who troubled her dreams in a foreign land, and of whose innocence under doom she is well assured. Whereas if Pilate had welcomed, and believed in Christ, and acted as he really believed, what happiness in after life might have been his.

Fourthly, "We learn what a State suffers from a ruler whose character is marred by a flexibility of principle." A Chief Magistrate should never be vacillating and a time-server. He should make the time serve him. If there ever was a chance for a nation to become glorious it was when it might have had Christ for its chief citizen. The opportunity was lost by the flexibility of principle of its chief magistrate; his power, tact, foresight, statesmanship, all worth-

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Mar 24-dtt

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OF CANADA.

Alteration of Trains.

WINTER ARRANGEMENT.

On and after Monday, Dec. 6th,
 Trains will run as follows:

Mail train for South Paris and intermediate sta-
 tions at 7.10 A.M.

Express Train for Danville Junction at 1.05 P.M.

NOTE—This Train will not stop at intermediate
 stations.

Mail Train (stopping at all stations) for Island
 Pond, connecting with night mail train for Quebec,
 Montreal and the West, at 1.30 P.M.

Accommodation for South Paris and intermediate
 stations at 5.45 P.M.

Passenger trains will arrive as follows:

From South Paris and Lewiston, at 8.15 A.M.

From Bangor at 2.00 P.M.

From Montreal, Quebec and Gorham, at 2.25 P.M.

Accommodation from South Paris, at 6.30 P.M.

Sleeping Cars on all night Trains.

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Portland, Dec. 3, 1869.

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Aug 19-dtt

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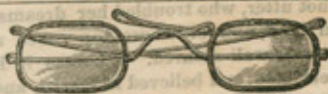
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ESSEX CONGREGATIONAL CLUB.

THE PLACE AND POWER OF THE RELIGIOUS PRESS.

A meeting of the Essex Congregational Club was held last (Monday) evening. At the supper table a blessing was asked by Rev. M. D. Bisbee of the Congregationalist. After supper, Rev. E. S. Atwood, the Secretary, read the records of the preceding meeting, and announced that the Club would observe Forefathers' Day on Dec. 19, in order not to interfere with the Boston observance.

The essay of the evening was entitled "The place and power of the Religious Press," and it was by Rev. ROWLAND B. HOWARD, Eastern Editor of *The Advance*, and pastor at Rockport, Mass. The following is an abstract of the paper:—

The power of the press in general is a trite topic. Its rapid development is one of the more than seven wonders of our age. When Jonathan Edwards was twenty years of age, i. e. in 1723, one hundred years after the landing of the Pilgrims, and while the young man was in the first glow of religious experience, he speaks of being "eager to read the public news letters, to see if he could find some news favorable to the interest of religion in the world." Turning to the record we find such "letters" were first written and sent around from house to house of the nobility, and finally printed for a narrow circulation about the time Plymouth was founded, i. e. 1622. Few of these reached America, which had no newspaper of her own till 1704, when Edwards was one year old. At the age of sixteen, when he was a boy in Yale College and at home at Windsor, Conn., the *Boston Gazette* was published by Benjamin Franklin's brother. It made such a fight against Ministers, Churches, Government, and Inoculation, that Benjamin's name was put in the publisher's place, instead of his brother's, though the former was but sixteen years of age. No paper was published in New York, which was Edwards's home when he wrote the paragraph quoted, till 1725, ten years after he went to Northampton. Edwards must have had few sources of information at that time, and not one of these was a distinctly religious journal.

To-day the issues of the New York daily press probably exceed 400,000, and the weekly papers, including more than a dozen professedly religious, circulate ten times as many. Boston, Philadelphia, Chicago, Cincinnati, and St. Louis, are not much behind. Besides this, every locality now has its own paper.

The common school has secured an intelligence so well nigh universal that the United States has a larger reading population than any country in the world. The growing appetite of the masses of the people for newspapers has been met by means of cheap paper, improved presses, cheap postage, and rapid transportation. Every variety of class, business, or of taste, is represented.

Religious newspapers are a necessity, because the secular papers fail to meet the wants of religious people. Their endeavors to do this show their weaknesses conspicuously. They never blunder in any terms so absurdly as in those which are ecclesiastic or religious. They give inadequate reports of religious meetings, essays, sermons and other deliverances. They publish the sensational in sermons in preference to the important and weighty. The Sunday press aspires higher and fails even more disastrously.

The religious paper is needed among other papers for reasons similar to those which make a pastor necessary among the people. It is the printed preacher.

It reflects the spirit of great religious convocations, gives news of revivals and missionary operations in language that is suited to the subject. The religious paper sifts the news and does not report, magnify and therefore multiply the bad things done. It preaches when it pleases. It criticises the events it records from a Christian point of view. It has opinions and expresses them in regard to parties, politics, business, political economy, education, and all other things as to which men must think and act as Christians.

The religious paper, like the Sabbath School, the church and the pastor, enters as a moral force into the family life. It provides recreative reading for the young people—stories and poems. It shoots folly as it flies, puts a mark upon plausible humbugs, has words of humor for a tired moment, and others of sympathy and comfort for the sad one. Its gossip of ministers and churches is probably its least valuable and most popular feature. The average reader looks in his paper first to see what it says about himself, and secondly, about his neighbor or his far off acquaintance.

The best religious paper for most purposes is unsectarian but avowedly denominational. The un denominational press, like the *Witness*, the *Observer*, the *Golden Rule*, *Christian Union*, and the *Independent*, have a noble field and do a good work even when they are anti-denominational. But the best training for usefulness which a Congregationalist can give his children and himself will be by promoting acquaintance, fellowship and co-operation within the bounds of his church relations. The field is wide enough. Our principles are broad enough. Our missionary and church operations are exacting enough. Christ's Kingdom as committed to us is responsibility heavy enough for us. To do our own work best, we may feel interested in that of all others, but we must understand and chiefly prosecute our own.

The press is just entering on its mission. It will never displace the pulpit. The voice of the living preacher will never be superseded by the silent power of the types. But the latter is coming relatively to the places of greatest power. Eye-gate is assaulted as well as Ear-gate.

Jonathan Edwards was foolishly and wickedly dismissed from his pastorate because he would make war on bad literature in some of his best Northampton families. There is more need of the same war in our day than in his. Satan keeps his seat and sovereignty among the new principalities and powers that man's invention and God's providence have ordained. The Christian expedient is, "overcome evil with good," expel the bad by filling the mind with something better. The religious paper has claims upon the prayers, sympathies and support of Christian people, only second to those of pastors and missionaries. It is a co-worker with these, the latest and mightiest of those forces which, with them, is to bring in the Kingdom of Christ.

At the conclusion of the essay, remarks were made by Mr. Mudge the President, Rev. W. E. C. Wright of Danvers, Rev. M. B. Bisbee, Rev. O. T. Lanphar of Beverly, Deacon J. S. Leary of Danvers, Dr. A. H. Johnson of Salem,

Salem Gazette
Nov. 22, 1881

These birthday volumes are peculiarly adapted for gift-book purposes, and commend themselves not only by their internal fitness, but by the admirable manner in which the publishers have presented them and by their cheapness.

RALPH WALDO EMERSON: His Life, Writings, and Philosophy: By George Willis Cooke. Boston: published by James R. Osgood & Company. Price \$2.

This is a new treatise, biographical, critical, and analytical, on the literary life and system of the great American philosopher, with copious extracts and quotations from his works. The author is the Rev. George Willis Cooke, who has, in this book, given a most effective and masterly exposition of the life-work of Mr. Emerson, to understand which is to know all that is best in American philosophic thought during the past thirty years. Mr. Cooke is, as he avers in the preface, a disciple of Emerson, and as such, rather than as a critic, he has written. He has neither attempted to criticise nor defend; he has simply tried to interpret Mr. Emerson's utterances from his own individual point of view. The volume was prepared with the consent and approval of Mr. Emerson and his family. It is prefaced by a fine steel portrait.

HOME IDYL, AND OTHER POEMS: By John Townsend Trowbridge. Boston: published by Houghton, Mifflin & Co. Salem: for sale by Merrill & Mackintire; price \$1.25. Received from Lee & Shepard.

The poem from which this book borrows its name is a good specimen of the quality of Mr. Trowbridge's gifts. It is a sketch of the life of an American pioneer family, from the raising of the humble log cabin in the unbroken forest, by the young husband and wife who have gone out to seek their fortune together, through the growth of the settlement, the coming and going of children and grandchildren, to the death of the pioneer, now patriarch of the village. The homely tale is touched with natural feeling, and illustrated with vivid pictures of a simple life, and the reflections with which it inspires the author are always gracefully expressed. In composition like this "Home Idyl" or like "Old Robin." Mr. Trowbridge is at his best. The volume contains several of these poems of the domestic affections, various occasional verses, etc.

AMERICAN MEN OF LETTERS.—WASHINGTON IRVING: by Charles Dudley Warner. Boston: published by Houghton, Mifflin & Co. Salem: for sale by Merrill & Mackintire; price \$1.25. Received from Lee & Shepard.

This series, originally announced under the editorship of Mr. James T. Fields, was after his death intrusted to Mr. Charles Dudley Warner. The aim of the series is to group around certain representative authors of different times and sections and schools the leading facts in the history of American literature. The initial volume of the series is Mr. Warner's "Life of Washington Irving," and it is not only a most auspicious beginning of the enterprise, but a noble and most delightful work, complete in itself. As biography, it relates the story of Irving's successful and beautiful life with admirable fitness; as literary history, it indicates with rare discrimination the real value and charm of Irving's works, and their honorable place in American literature.

GRANDMA PORTER'S MISTAKE.

"Oh, grandma, please tell us a story, or something funny that happened when you were young."

There were three of us—myself and two young ladies, sitting by a cosy fire one cold afternoon. The snow and rain beat against the windows in the east room; it made them lonely, for they wished to go out and make some calls.

"I will not tell of any of my schooldays; but I will tell you an amusing story about an old aunt that was very deaf; but she tried to make every one believe that she could hear as well as the best of them. When she had cleared her skirts of the sin and disgrace of being deaf, she would dig the end of her knitting-needle into the sheath pinned on her side and go to knitting again. But aunty had a strong faith in her gift of 'edifying' as when she was fifty years younger, and never hesitated to try it when any one called, if she were alone.

"One fine spring afternoon, young Mr. Stewart, getting sleepy over his law studies, put his books aside and passed out to make a call on the Porter girls. Now, it so happened that Mrs. Porter was at the sewing-circle, and the hired girl had gone home sick; so Bertha and Mabel had work in the kitchen to do. Bertha was up to her dimpled elbows in a batch of bread, and Mabel was giving the dish-cupboard an overhauling and putting it in a neater form than the girl left it, and neither of them heard the door bell. Neither did Aunt Lydia, but she was passing through the hall and saw it ringing, so she was quick-witted enough to open the door and found Mr. Stewart all smiles and bows on the steps.

"'Good afternoon, ma'am,' he said, politely raising his hat, 'are the young ladies at home?'

"'Pretty well, I thank you,' squealed Aunt Lydia; tho' my rheumatism bothers me some. Walk right into the sittin'-room;' for Mr. Stewart often called there, so she knew him well by sight and she felt quite flattered by his polite salutation. Mr. Stewart hesitated, but there were two other fellows just coming down the sidewalk, and he dared not risk another question and answer, so in he went.

"'Take this chair,' and Aunt Lydia was very active in hauling up a big arm-chair for him; 'now ain't that soft and nice? That cushion is the best of hens' feathers; I have seen live geese feathers not a mite softer. I worked that cover myself, since I was seventy years old; but I have got a sight handsomer one that I worked when I was a gal.'

"And down on her knees at the bureau-drawer plunged the old lady and drew out a once gay but now faded sampler, whereon divers impossible birds and flowers were wrought in worsted.

"'There,' she said, 'I did all this before I was fifteen. Gals ain't nowadays what they was then.'

"'It's very pretty,' said Mr. Stewart, thinking he must say something in praise of it. 'I called to see the young ladies; are they at home this afternoon?'

"'Not but dreadful little of it at home; I did it at school, mostly. Such things were taught at school in them times, and I think if they was now, in place of aizby and bottommy, and such nonsense, it would be better; don't you?'

"'I dare say,' was the reply; and while Aunt Lydia carefully put away her souvenir of old times, Mr. Stewart tried to study his way out of the scrape. 'She must be very deaf,' thought he, 'but I'll try once more.'

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THE LORD'S TENTH.

There is a common opinion existing in the minds of Christians, that though their expenditures for the support of their families should be suitably proportioned to their incomes, that which is devoted to the Lord's service may well be left to accident, or the convenience or impulse of the moment, when a call for benevolence is made.

Although it is true that in the New Testament we have no definite amount for God's treasury demanded, yet we are enjoined to give in proportion to our income. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Here the duty of a definite appropriation is demanded. It does not, it is true, state whether a tenth, or fifth, or hundredth, is required; but let us look a moment at a few records of those early days, and see if any light may be gathered from them.

Zaccheus gave "one-half his goods to the poor." The poor widow whom Christ commended gave in "all her living" to the treasury of the temple. We find the poor and afflicted church of Macedonia "abounded in riches of liberality" to those still poorer, giving even "beyond their power," and entreating that the gift might be accepted. A whole church sold their houses and lands, and gave away the proceeds.

Although we are not commanded to perform the same acts, yet the whole spirit of the gospel teaches us to make self-denials for the advancement of Christ's cause, and points towards a much larger liberality than was required in the old Jewish church.

And what was the proportion required then for the Lord's service? From the highest to humblest, every one was required by God to give one tenth of his increase to the tribe of Levi. Another tenth was required for the support of the regular feasts. Still another every three years for the poor, besides journeys to the temple, trespass-offerings, and numerous other requirements, making in all not less than a fifth of the income.

How can any Christian, with the light of God's word illuminating the path of duty, be willing, or even dare to give less than one-tenth of all he receives, to the Lord? "Shall a man rob God?" Yet how many are daily robbing him by withholding the tithes, the mere interest-money of the sums he has loaned to them! Ah! a breath of his power can scatter the ill-gotten possessions which are secured by such robbery. "The blessing of the Lord, it maketh rich." He who fails to honor God with the first fruits of his increase, will find his gold corrupted, and its "rust shall eat his flesh as it were fire."

The resolution of Jacob should be written on the door-posts of every Christian heart; "Of all that thou shalt give me, I will surely give the tenth to thee." Many have adopted and strictly followed this resolution, and one who has had a large acquaintance with the business as well as religions of the world, said he never knew an instance of one who did so failing in business, however great the commercial pressure. "There is that which scattereth, and yet increaseth." God never fails to give good measure, "pressed down, and shaken together," for all that is given to His cause. Dr. Harris has truly said that "the most marked interpositions and signal blessings of even earthly prosperity have attended the practice of Christian liberality in all ages." Said Baxter, who was noted for his charities, "The little I now possess was nearly all acquired at the time when I gave away most."

Let any one try the experiment, and watch the providences of God, and I doubt not that he will find the promises of prosperity to those who honor Him with their substance fulfilled beyond his largest expectations.—*Press.*

the gospel to its penalty, to cry peace to themselves or others. How much better to cast away all these vain delusions, and seek in Christ the only true refuge of the soul.

We have thus, in a series of articles, briefly sketched some of the characteristics of a system of extensive prevalence. The list might be extended much farther, and examined more in detail. But enough has been said to prove that it is not the doctrine of the grace of Christ, but "another gospel," Gal. 1:8. Fearful indeed the doom of its propagators. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

WASTE OF TIME.

The sacred historian, in giving an account of Paul's visit to the metropolis of Greece, makes this incidental remark in regard to its inhabitants. "For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or hear some new thing." Acts 17:21. Verily the example of old Athens does not lack imitators in our own days. Think of the waste of time attending the recent prize fight of the champion bullies of England and America. It is folly to excuse such disgraceful exhibitions by pleas respecting the benefit of athletic exercises, when there are so many ways of developing and strengthening the muscles by necessary and useful labor. And the folly of getting up such brutal contests is only matched by its wide diffusion through the press, and the eagerness with which its caricatures are devoured by multitudes.

Another farce is being enacted with the *Japanese embassy*. That a great and productive country has been recently opened to our commerce, is indeed matter of congratulation, and any delegation from thence to us should be received with courtesy; but what need of rendering ourselves ridiculous over the event? It but shows the prevailing disposition of great masses among us, especially in the large cities and villages. The running after circuses, magicians, tricksters and tom-foolery in general, is all of a piece with it.

Idleness is becoming more and more a pest among us. It is not the mere waste of time that is subject of complaint, though this is no light evil, as the amount of poverty consequent upon it, and bearing heavily upon the industrial classes, shows; but idleness is a prolific source of vice and crime. These so much abounding and increasing can be traced in almost every instance to this source. One of our greatest needs at the present day is judicious means employed for the promotion of industry.

PATIENCE.

This little English word embodies a constantly recurring idea in all conditions of society. Let patience have its perfect work, say the pen of inspiration—and the exhortation is a necessity in a thousand sick rooms the present instant. Worn away with slow consumption, our invalid friends need great patience. Tossing in fevers, others need patience. Afflicted by mishaps, men in the active

Thursday, Dec. 31, 1874.

THE TREASURER AND THE TAXES.

Mr. W. H. Mesenkop, the town treasurer, says in a communication published in the *Tribune*, "If the people of Princeton will maintain the policy of license and economical government, the tax levy for 1876 can be reduced 50 per cent, and subsequent to 1876, can be almost entirely suspended." All agree in a desire for economy and fine anti-license men can be found and elected whose views are right on this subject. The "policy of license is that on which there is a wide and irreconcilable difference of opinion." Were we to accept the inferences of our town treasurer, we should trace the acknowledged prosperity of Princeton, to the license policy. The occupation of vacant stores, the increased sale of general merchandise, the employment of mechanics, the erection of buildings, the prosperity of the High School, the coming to town of "substantial farmers," the advent of one hundred voters, and above all, increase of the public income, all these evidences of prosperity, he seems to refer to the license policy! Whereas, with the exception of cash paid for saloon licenses, all this prosperity exists in spite of that policy. Who sends pupils to the High School because there are saloons in Princeton? What "substantial" farmer ever moved into town, that he and his children could have the privileges of a saloon? Who has been induced to build because he can do it near a saloon? What merchant sells more goods because his customers have easy access to intoxicating drinks? What trader collects his bills with greater ease because he sells to intemperate men? How much work have saloon keepers given our mechanics? It is true that the desire of saloon keepers to retain the "policy of license," and certain office-seekers who act in the saloon interest, may have increased the number of ~~neutralized~~ voters. But if they are to vote for free whiskey or legalized traffic in it, of how much value are they to the town? It may be conceded too, that the town has derived a small income from licenses in 1874 above that received for fines in 1873. That money is however the price of shame. It is partly derived from boys who have learned to drink; partly from drunkards whose families suffer for the want of it; partly from "moderate drinkers" whose example is the mightiest argument against and greatest obstacle to temperance. Is this as honorable or as fair and equitable as an assessment of the same amount on all the property of the people?

Mr. M. says: "the moral bearing of the question of license is of a *speculative* character!" If by speculative he means not practical, we are sure he is mistaken. "Prejudice" abounds everywhere, but the temperance people of Princeton claim to have as little as their opponents. They act upon facts and principles as far from "speculative" as those of farming. But Mr. M. ventures, "without personal examination," to assert that there have been less arrests for drunkenness in 1874, than in either 1872 or 1873. It may be so. But a license Board would not be too severe on its friends and supporters, of course. The Board has arrested nobody for selling liquor that we have heard of. The former board was less backward in this duty. The police of 1874 have not arrested drunkards. ~~Even~~ when their conduct seemed to demand it, their predecessors were more prompt in this duty. The Depot books will show whether less whisky has been imported this year than last. Nothing but a "personal examination can establish this fact." Fifty men and women of sound judgment and undoubted veracity will testify that according to their observation, there has been more *drunkenness* in Princeton the last six months than for any six months for many years. If this is caused by "beer" only, then of course less beer and a larger amount of whiskey is preferable.

The great argument seems to be "the saloons have and will pay your taxes, therefore re elect us." Will the saloons pay the taxes subsequent to 1876? Every year brings its own expenses of roads, bridges, suits-at-law and charity. Money must be had. It would be at least a simple way to save it, to lower the standard of teaching and scholarship in our High School, as hinted in an editorial in the last *Tribune*, or by abolishing public schools altogether! It can be saved by letting our streets go unrepaired, and our sidewalks and all improvements fall into decay. We can sell our fire engines and abolish our police force. If we have no taxes we will have no treasurer's fees to pay. But is this good policy? It will relieve from taxation. Yes, but it will add to ignorance and so to crime. It will disgust both citizen and stranger with this fair town. It will lessen population, diminish taxable property and fill houses now occupied by citizens with paupers, or those that are nearest to pauperism.

Saloon licenses are equally inconsistent with the good character and real attractiveness of Princeton. If future prosperity must largely depend upon those citizen who select it as a home for their families. They inquire for churches, ministers, schools, teachers, general morality and public spirit. Let the "policy of license" and the practice of popular intemperance be the most prominent thing about Princeton, and in ten years its best houses will be tenantless, its schools will be degraded, its excellent teachers scattered to other and better places. Are we prepared to adopt this suicidal course? Admit that moral arguments may be called "speculative," (which we do not,) and yet on the bare question of material prosperity, it is wiser to derive a few hundred dollars from a fair assessment than, for the sake of them, to give legal and popular sanction to the sale and use of intoxicating drinks.

leadership of Tom Scott, is now begging aid in the construction of the Texas Pacific. President Grant has issued his proclamation commanding the Vicksburg rioters to surrender control of the offices of Warren County to the lawful authorities within five days, which means that the desposed Sheriff will be reinstated.

It is a humiliating confession for Mr. Francis D. Moulton to make that his slander against Miss Edna Dean Proctor was known to be a lie when he uttered it; yet this is what he did and besides paid over \$5,000 costs to induce Miss Proctor to withdraw the suit. Evidently Moulton is a base slanderer.

Joseph Douglas and Wm. Mosher, the alleged kidnappers of Charlie Ross from Germantown, Pa., were shot on Long Island, last week, while attempting to burglarize a house; but so far, no clue to the missing boy's whereabouts has been obtained. This is certainly one of the most remarkable abduction cases on record.

Letter From Urbana.

ED. REPUBLICAN:—We have arrived, bed and board, safe and sound, in this city noted for its educational privileges.

There are three large High school buildings, each having twelve teachers, besides the Ward Primary schools. Then we have the State University with its 400 students, and as fine corps of teachers as can be found. In a word we have a *live* city.

The people are not all law abiding however, and murder will out. There is considerable excitement over the developments in the late boy murder case. The boy who was party to it is now in jail.

On the temperance question we are all O. K.—no saloons in Urbana.

The weather is mild. Since our arrival we have had two snow storms and two rain showers with several days of sunshine interspersed. We found on our journey 14 inches of snow at Bloomington and 10 here. It is said to be the heaviest snow fall for 12 years, in this part of the State.

We have four very spicy papers published here. The *Republican*, *Gazette*, *Times*, and *Union*, besides the College papers.

There are eight churches of different denominations.

Three railroads center here, putting some life into business.

Our street cars are an institution also. They run past the University from the Court House in Urbana to the Deane House, Champaign.

Now I must close but will say the weekly visits of the Bureau Co. REPUBLICAN are appreciated. We have quite a company of Bureau County folks here, about twenty-five now, and more coming. We expect not a few from Mendota in the spring. It's a good place to emigrate to; that is as much as to say we are satisfied with the change so far. But I must leave something for another letter. Yours, D. HAYDEN LLOYDE.

Hennepin and Rock Island Canal.

A Washington dispatch informs us that the Committee on Railways and Canals of the House of Representatives at Washington, of which Mr. McCrary, of Iowa, is chairman, has agreed to report in favor of voting an appropriation of a million of dollars towards the construction of a canal from Hennepin, on the Illinois river, to Rock Island, on the Mississippi river, which would really be an extension of the Illinois and Michigan canal to the Mississippi, and give the Mississippi valley a most direct, convenient and much-needed line of water transportation to Lake Michigan and hence to the seaboard. It is very evident that all practical men who have examined the matter that the construction of the proposed new canal would do more than any other project now under consideration to facilitate and cheapen transportation from the western interior to the seaboard. As estimated by the Windom committee, the annual saving to the farmers and grain trade of the West, in freights, would more than pay the cost of its construction.

Ancient American Indian.

A writer in the *Galaxy* for January says—The historic period of these nations is extremely short, and in studying them the significant fact we encounter is the extreme gloom which covers their existence before the white men came to record their characteristics. The almost entire absence of tradition among most of them, and the mythical character of what traditions they have, are proof of their low intellectual condition. Unlike the myths of ancient Greece, no long lapse of time hallows their legends, only a little way back in point of time to the present. Whether this springs from the inability to carry nudes of miracles and heroes, throwing them back to the time when the human race was in its infancy, the wonderful occurrences to which the tribes refer their origin are metemorphosis and the elementary numbers, or whether due to a condition of such low intellectual development that the existence of herculean and occurrence of miracles is still a possibility, the fact is equally significant. Professor Owen contends that the Indian hunted over this continent when the Pharaohs were building the Pyramids; if he can establish that assertion, he will find in the Indian's extreme mental darkness after so many ages of tribal existence sufficient proof of that painful slow development for which he argues. The Indian, with his child's understanding, is the product of many thousand years.

The Bureau Association.

The meeting at Amboy of this body, on the 15th, 16th and 17th inst., was fairly attended, considering the uninterrupted bad weather. All the seventeen (Congregational) churches were represented, except Buda, Sheffield, Wethersfield and Lamoille.—The delegates were cordially received at the depot, and conducted to an excellent dinner prepared for them by the ladies of Amboy, in the social rooms of the church.

Rev. Geo. W. Coleman was moderator, and Rev. E. H. Baker, scribe. The meeting opened, as usual, with the personal experience meeting. Tuesday evening a sermon was preached by Rev. R. B. Howard, of Princeton, in which he took occasion to give his views of the Modoc massacre; its relation to the peace policy; its call for swift, certain but discriminating punishment. These views were afterwards embodied in the resolutions given elsewhere, and endorsed by the Association.

After a good prayer meeting Wednesday morning, Rev. L. P. Norcross thoroughly reviewed and heartily commended general Thomas Carlyle's "Sartor Resarties." Rev. D. Todd gave an exegesis of Matthew 2:23, answering the question suggested by that text, "How the prophets foretold that Christ should be called a Nazarene?" Rev. James Tompkins then read an essay on "The Relation of Natural Law to Prayer." Among other illustrations he said: "If a dog, moved by the drowning cry of a child, will rush into the water and arrest gravitation and other laws of nature, to rescue the sufferer, cannot God interrupt his own processes of law at the real cry of one of his chosen people, even though he be a babe in Christ?" Another brother suggested that most persons do not seem to distinguish between law and power, between method and force, between existence and life. God is power, force and life. All laws may be interrupted, suspended or controlled by Him, since laws are only channels through which the divinely ordained forces act. Will is a force, a supernatural force, in a sense, when manifested by a dog or a man. How much more it is a power when put forth by God. But God's will is influenced by human prayer. Otherwise the promises of His word are false and futile.

Wednesday afternoon, the resolutions on the Modoc massacre were reported by Rev. R. B. Howard, of Princeton, referred to a special committee, revised and unanimously adopted. A tender and precious hour was then spent at the Lord's table, commencing with the fellowship meeting hymn, "Blest be the tie that binds," and closing with "Rock of ages, cleft for me."

Wednesday evening L. Starr Smith, Esq., of Princeton, gave a clear, suggestive and impressive address on the question: "What can church members do to bring non-attendants to hear the Gospel?" The entire evening was occupied by an interesting discussion of that topic, which together with the opening speech, deserves a full report.

Thursday forenoon, after a precious season of prayer, the following resolutions were unanimously adopted after a brief discussion:

Resolved, That the sale of intoxicating drinks in railroad Passenger Houses, is a public and shameful immorality—dangerous to the peace and welfare of communities, and disgraceful to those Railroad Companies which countenance it.

Resolved, That a copy of the above resolution, signed by the Moderator and Scribe, be furnished to the executive officers of the I. C. R. R., C. R. I. & P., C. B. & Q. R. R. Co's with a respectful request on the part of this association, that the nuisance referred to, if it exists on their lines, be abated. Also that a copy of the same be furnished to each of the newspapers issued within our bounds, for publication.

It was said that liquors were openly sold at the passenger houses at Amboy, Mendota, and Bureau Junction. One speaker disclaimed for the C. B. & Q. R. R. any complicity with intemperance, and cited their temperance rules laid down for employees. Another was not satisfied with the position of the Mendota bar room along side the track of the C. B. & Q. R. R., even if the roof above it was owned by another company. It gave strangers a bad impression.

No exercise of the entire meeting excited more thrilling interest than that of the hour given to Rev. O. F. Curtis, of Dover, to recount the "Early reminiscences of a Preacher's Experience." They were full of an old man's joy at the remembered blessings of his youth, and were given with inimitable humor and pathos, moving us alternately to laughter and tears. Revival scenes of the olden day, among the hills of New England were recounted in the veritable revival spirit; the face of our venerable brother glowing with pleasurable excitement. Every word he spoke ought to have been caught and recorded by a stenographer.

After a hearty expression of thanks to the people of Amboy for their generous hospitality, and another evidence of the same in giving us a bountiful lunch as we separated, the Association adjourned to meet in Providence in October.

The old home missionary committee, consisting of Rev. Messrs. Howard, Colman and Baker, were re-appointed. For a number of years the reports from the churches have not been so favorable as at this meeting. Interesting revivals had taken place in Kewanee, Dover and Princeton. Other churches had been quickened, and all united in commending the fellowship meetings as a great blessing.

The meeting was greatly indebted to the assiduity of Rev. C. Covernio, the pastor, and to the members of the church in Amboy for its excellent meetings. Rev. R. B. Howard, by request, remained and delivered his Gettysburg lecture to a good audience, on Thursday evening. REPORTER.

The Modoc Massacre

The following resolutions offered by Rev. R. B. Howard, of Princeton, at the meeting of the Bureau of Association at Amboy, Ill., April 16th, were unanimously adopted:

RESOLVED, That the recent treacherous massacre of our honored Gen. Canby and the peace Commissioner, by the Modoc Indians awakens our profound sorrow and deepest abhorrence, and that the U. S. Government can in justice do no less than punish, with the utmost severity, all who were in any manner connected with this bloody transaction.

RESOLVED, That this terrible and disheartening event cannot be justly laid to the charge of the righteous and humane policy recently inaugurated by our government in its dealings with the Indians; nor does it prove, as some allege, the criminal and incorrigible character of any persons or tribes not engaged in the outrage. It was rather the outcropping of the original savage character which the unjust, deceptive and corrupt practices of the Government Agencies have in former years helped to confirm.

RESOLVED, That we hail with satisfaction and gratitude, every honest attempt on the part of our civil authorities, to establish and maintain a permanent peace with the Indians, and to secure faithful and tried christian men to represent the nation in its dealings with them.

RESOLVED, That our cordial sympathies and sincere prayers accompany all christian missionaries, teachers and other agencies employed by our own and other churches to the red man; and that no temporary failure arising from the depravity of the Indian shall lead us to forget that he is our brother man for whom, in common with us, Christ died, and for whose christianization His church is perpetually bound to labor.

Illinois Press Association.

The Executive Committee of the Illinois State Press Association met at the House in Chicago.

plans for a

"I am so glad!" she cried, joyously. "This is better than staying with the fairies."

And she told her wonderful dream—or adventure—she scarcely knew which. Hans laughed merrily as he listened.

He kept his word, and there is not a happier pair now to be found than Hans Anderson and his daughter.

Musical Department.

EDITED BY J. D. MAHAN.

MUSIC.

PREACHER.—We are decidedly in favor of congregational singing. We always attend church where the congregation take part in the singing, and should the time ever come when the congregation are not permitted to unite their voices in the praise of Almighty God, we shall remain at home, where we can worship more in accordance with our feelings.

There should be a choir, or at least a leader, and a voluntary by the choir is always appropriate. Let all unite in singing the hymns. Congregational singing is nearly always better than choir singing. There is something about it that is solid and substantial. It helps to lift the heart and makes one feel worshipful. We like to sing the doxology, "Praise God from whom all blessings flow," at the commencement of divine service, and the effect is never bad if it is repeated just before pronouncing the benediction. Sing a great deal. If the service is long, remedy it by shortening up all around. Make the sermon a little shorter. It is a good thing to be able to know just when one has said enough. The same is true with regard to singing. What a pity that singers and speakers do not remember that it is a good time to stop when the audience are clamorous for more. Give a man all he wants of anything, and he will as a general thing be dissatisfied. But enough.

There are a number of reasons in favor of Congregational singing. Choirs are often insufficient, generally not large enough. It is next to impossible for a leader to control a choir of "volunteers." They are seldom, if ever, all out to rehearse. Some member is continually offended, and at last the leader becomes discouraged, and learns that to be a choir leader or chorister, one must have more patience than the preacher who preaches faithfully for twelve months without receiving a dollar on his salary.—Thanks for your advice. Will try to remember. Please write again.

RACHEL.—The "Sack Waltz" is for beginners. It is a "symphonia" in four parts: three parts, bass, tenor and alto, being played with the left hand, and the treble or melody with the right hand. (We now remember that there is a duett for the right hand, and where the duett occurs it is of course in five parts.) The parts played with the left hand make an accompaniment. You will notice that the first note in the bass is (or should be) a dotted half requiring three counts. The piece is written in three quarter time, in each part there should be three quarter notes, or something equally valuable, to the measure. The rests simply remedy the omitted quarter notes. They are quarter rests. Would be pleased to hear from you again.

FRIEND.—You are sensitive, too much so. We have reasons for believing that no offense was intended. Many persons thoughtlessly make "unkind remarks," not knowing them to be unkind. We have often been made to boil over with "honest indignation," and in a week forget all about it. We have learned that silence is the best answer to insult, fancied or real. When you feel "mad," as you term it, repeat to yourself the multiplication table before uttering a word. And the chances are that you will conclude not to say anything. But it is easier to give advice than to follow it. You have our heartfelt sympathy. Remember that time at last sets all things even. There is One who can give you the sympathy you really need, and who will gladly carry all your troubles.—One who can make you happy. Go to Him.

HATTIE.—Your teacher is right when she tells you that a piano cannot be put in perfect tune. This is the first thing that a piano-tuner has to learn. There is an imperfection in the scale, the "half-tone," as it is improperly called, is a little short of what it is generally supposed to be. The object is to divide the imperfection so skillfully as to deceive the ordinary ear, which is done by giving the fifths flat and the thirds sharp.—It is easy enough to time a perfect fifth, but it requires study and practice to enable one to be sure of a "perfect imperfect" fifth. We will explain this more fully at another time. We have known lady piano tuners, but none that were reliable, for which we could not account, unless from the fact that they were not schooled in the business. Being able to play well does not insure ability as a tuner, and some of our best tuners are not able to play at all. Never allow any person to tune your piano who does not come well recommended. These "music men" should be well examined before invested in. We would not tell you this if we supposed you would "ever circulate it outside of the family." We like your idea of learning to tune. It will pay you better than teaching, and is

round the fire. "And if we ever have the chance, we will do as much for you."

"You are very kind," replied Gretchen.

They all fell to talking, and it was not long before Gretchen told her story, which was dreary enough.

"My father does not like strangers," she said, hastily, as the loud laughing and shouting of Hans and his boon companions was borne on the air, "and you must be very quiet while he is in the house. My bed is poor and small, but it is a little better than the bare ground," she added, smiling.

Hans was in a very ill-humor. He raved and stormed a long time; finally, seizing Gretchen, he thrust her out of door, declaring he would kill her if she dared enter the house again.

A beautiful little coach, drawn by seven milk-white horses, appeared. A footman, in splendid livery opened the door, and the seven little women, accompanied by Gretchen, entered and the carriage rolled away. Stopping before a huge rock, which Gretchen had often climbed, the footman blew a shrill whistle, a door swung open, and the carriage rolled through a long avenue, shaded by trees laden with flowers and fruit, until it stopped before a superb palace.

While they were talking, the fairy had combed the young girl's hair, removed her ragged clothes and dressed her in a robe white and soft as the summer clouds.

"You must be like the fairies while here," she said, as she led her to a mirror.

Gretchen scarcely recognized herself. She was more beautiful than her attendant, her eyes sparkled, and her waves about her neck and

Fellowship Meetings.

MALDEN, Thursday, Nov. 20th, 1873.
After the usual preliminary calls in the morning, about fifty persons met at the Congregational church at 2 P. M. for conference and prayer. The neighboring church at Dover was well represented by the pastor and others. Dr. William Converse and L. J. Colton were the delegates from Princeton. No previous meeting of the series have been more excellent in spirit and promised results. In the evening a good congregation gathered. Rev. R. B. Howard led the devotional meetings, and Rev. M. Willett preached on the sympathy of Christ.—Deacons Wells and Wood of Dover, Bros. Converse and Colton of Princeton, Rev. J. H. Dixon and a number of Malden brethren took part in the exercises. Rev. Mr. Clark, of the Presbyterian church, made appropriate remarks near the close of the meeting. The usual contribution for home missions was taken.

DOVER, Friday, Nov. 21st.
The next day meetings were resumed at Dover with additional delegates from LaMoille, Walnut, and many of the Malden church. It was the largest meeting and one of the most precious that we have held.—The afternoon topic was *fellowship*, (1) in prayer, (2) in praises, (3) in the Word, (4) in Christian Experience as to conversion, trials, aspirations, victories. Bro. Converse spoke of fellowship in labor as developed in an early day on these prairies. Bro. Colton remarked upon the fellowship of suffering. Dr. Milton Pratt, of Hiawatha, Kansas moved all hearts by personal reminiscences and some account of the struggles of a little church in Kansas of which he was a member. Bro. S. B. French showed how fellowship is promoted by acquaintance, conversations on the road or anywhere, if only the name of Jesus is uttered, and His work spoken of. Bro. Enos Smith spoke of Dover tenderly as the mother church, and traced some of the lines by which Providence had led us to this time. Bro. Kellogg broke to us some of the Bread of Life in Scripture texts and illustrations. Deacon Wells was full of joy at this day of fellowship and told how a single visit to his Bible class had made him love a brother. Prayers were offered by Bros. Hoyt, Allen, Willett, Wood, and farther remarks made by Rev. O. F. Curtis and others. It was hard to close the meeting as the beautiful day darkened.

At seven o'clock the church was well filled. Rev. Willet led the prayer meeting. A request for prayer for the press and its conductors was warmly responded to. Rev. G. W. Coleman of Neponset preached on "Christian influence," and showed how salvation depended, under God, on its being pure and rightly directed. His text was James, 5: 19-20. He was followed by Revs. Howard and Willett, Lovsee, and others, in remarks and prayers. The importance of "saving souls from death" was the impressive theme. The meeting was profoundly solemn and marvelously still.

The best things about these meetings are unreportable. If one would enjoy them, he must come and see. The hospitalities at Malden and Dover and indeed in all the places visited have been superabundant.—One man, a merchant testified that a \$50.00 bill placed in his hand would not benefit him as had the Dover meeting. Another spoke of the political and party gatherings, and the old settlers celebrations, which he had greatly enjoyed, and said "*nothing could be compared to Christian fellowship.*"—The next meetings are at Wyand, Thursday Dec. 4th, Providence, Friday Dec. 5th.

time maidenly tact, at once ren-
dered her claim upon him. So that ev-
er position became the one of future bride-
maid instead of future bride. The day after
the girls made arrangements for a grand
party, at which a series of tableaux were to
be enacted, and the girls fell to discussing
the suitable costume for a certain character,
and not being able to decide upon any,
Edith said:

"I had a pile of old papers around some
time ago which could give us, considerable
aid I think," and so saying they ran up into
an unused storeroom where the desired ar-
ticles were kept, and commenced their
search. Suddenly Edith uttered an exclama-
tion of surprise, and looking up Lillie
saw her tearing open a letter and anxiously
scanning its contents. "Well, I never!"
was all Edith could say, as she finished its
perusal, and our readers will recognize in
the missive, the identical one Albert Ray-
mond had sent nearly six months before.

Edith and Lillie had a long talk, and
then Edith sat down and wrote an explana-
tion to Albert, and sent it by the next mail.
In a week's time Albert came to Woodville
and before he had been long under the roof
of Edith's home, they had both ascertained
that their minds were substantially the
same as ever, and there were at last two hap-
py hearts that day in Woodville. It was ar-
ranged that both weddings should take
place at the same time, in Mr. Raymond's
mansion. Edith insisted that her
friend should remain with her until after
the wedding, and lively preparations now
commenced.

The day of the wedding dawned bright
and clear, and the sun rose over the forest-
covered hills with all the majestic splendor
that characterizes the wild region of New
England, and during the day passed through
the blue sky undimmed by a cloud, and at
night sank to rest amid a crimson wreath
of clouds surrounding it, only to give place
to the silvery moon, which its light seem-
ingly more bright than ever, down upon
the elegant structure wherein stood the
two youthful brides in their snowy satin
array, with the orange buds trembling amid
the spotless folds of the lace veils. And
here we leave them, hoping our young lady
readers will always keep track of their let-
ters, else they may not fare as happily as
did the Edith, in my story of the "Mislaid
Letter."

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CORRESPONDENCE

A CLERGYMAN'S VIEW OF THE BEECHER CASE.

The following communication on the Beecher case is from the pen of an orthodox clergyman well known in this city:

To the Editor of The Chicago Tribune:

CHICAGO, April 9.—You refer, in a recent article, to the puzzling aspects of the Beecher and Tilton controversy. It is a noteworthy fact, in this connection, that there have been persons, and among them some who have been cognizant of these scandals for many years, who have held, and still hold, the theory that neither party can substantiate by proof the position they are taking in this litigation. On this theory, Mr. Beecher has not been guilty of adultery in the usual and proper sense of that term, and can truly swear to a denial thereof, as he has done. On the other hand, the theory affirms that the reasons thus far assigned for the spoken and written words of remorse which are proved to have come from him, are only given in part in the statements which have hitherto appeared. It is supposed that, if the whole truth shall ever come out, it will appear in Brooklyn that, at a certain period, the loose, easy-going, good-natured theology and teaching of Mr. Beecher had so far relaxed in many minds, especially among otherwise refined and Christian women, the authority of God's written law, that less restraint was put upon the social intercourse of the sexes than has been regarded safe and decorous among all English-speaking and English-bred communities. It is still further believed by these persons that this general laxity of opinion soon ripened its natural fruit, in indecorous and possibly indecent familiarities, and, in very many cases, what was even worse, in that "adultery of the heart" which seems to have become a familiar phrase to the parties to this suit. Some ladies, who hold to this theory, affirm positively that no small number of Mr. Beecher's female hearers were swept along by the hero-worship natural to women, and by the extraordinary personal magnetism of the great preacher, sometimes unconsciously, into the state of mind which is known as being "in love"; that, while in that state of mind, some of the weaker and more unsophisticated fell into foolish and suspicious ways of gaining attentions from him, which he, in the independent style peculiar to the Beecher family, would often give, regardless of the conventionalities of society and its laws on manners; while, in the case of others,—married women especially,—comparison would often be instituted between some ambitious, energetic, exacting husband, and the "delightful," emotional, and witty pastor, not at all calculated to promote domestic content and happiness.

These persons think that this peculiar drift of things was especially emphasized in the Tilton family, where a gentle, loving, poetic, religious, sentimental woman was linked with a man with the ambition of Julius Caesar, the susceptibility of Mark Antony, and the wild, reckless energy of Lord Byron,—one of the men who can be, with almost equal facility, an angel or a fiend, according to the influences under which he is placed.

Proceeding on this theory, they suppose that a state of mind extremely disloyal to her husband was produced by the joint but very divergent influence of her pastor and her mother, and that domestic tempest and sunshine were the alternating result, till, at last, Mrs. Tilton became aware that her heart was no longer in the keeping of her lawful husband, but was the property of another woman's husband.

Her confessions to her husband and to others are explained upon the supposition that, in the confusion, excitement, and often remorse, occasioned by this abnormal state of affairs connected with the delusions and delirium of sickness, she imagined or expressed much more than was actually true. As the philosopher would say, her subjective states of mind were projected, in her conceptions, into objective acts,—the acts not always the same, nor always originating from the same party; being now suggestions or proposals in which she was passive; now crimes in which she participated.

Mr. Beecher's confessions and implications are much more difficult to dispose of on this or any other theory. But the supposition is, that at last he waked to a perception of the vast amount of unhappiness he was causing by his reckless enjoyment of this particular sort of adulation, and possibly of the real sin of familiarities and indecorums which the experience and good sense of mankind have generally condemned. It was, they think, the consciousness that, after having inflicted upon his old friend this cruel wrong, he had been instrumental in depriving him of position and income, that brought upon him the "torments of the damned."

Mr. Tilton, started in a wrong direction by the same "antinomian" influences, possessed with the idea of a series of coming reforms which should rival the abolition of Slavery in importance and renown, beset by a roddern Lais without being himself Zenostrates, crazed with the ambition of figuring in history as the Garrison of a new emancipation, and finally, frightened by the danger of the exposure of the secrets which he had himself intrusted to an unscrupulous woman, entered upon a career which has nearly wrecked his reputation and that of some of his innocent friends, and over which he now mourns with a bitterness which had its parallel in the agony of Mr. Beecher years ago.

This theory does not, perhaps, account for all the facts, especially for the clear and decided impressions gained by Mr. and Mrs. Moulton in their conversations with Mr. Beecher. But any other theory that I have heard is beset with difficulties which are absolutely insuperable. The issue, as now made up before the Court, is simply an opposition of incredibilities. The result of pressing the case to such an issue will probably be to leave the reputation of both parties in the same uncertain and unsatisfactory position in which it was at the commencement of the trial.

I give you this for what it is worth, simply adding that it is the only way of explaining this unparalleled muddle which seems to find any favor with well-balanced minds.

The theory of blackmail on the part of such men as Tilton and Moulton is certainly a very weak invention. If Mr. Beecher's lawyers follow the example of his Church-Committee in putting the reputation of their client in the keeping of such a theory, they will do more to injure him than all his enemies combined.

The theory of absolute guilt involves a degree of depravity, both on the part of Mr. Beecher and Mrs. Tilton, such as even the genius of Milton has not wrought into the conception of the Council of Pandemonium.

NO NAME.

boy half-dressed and with his hands on his head, told him in a speech of terror that his father had just killed his mother at their home in Afton street. Proceeding immediately there with the boy, the policeman found the house drenched with blood, and in the back second-story room a woman dead, and beside her a man apparently in his last agony. Word was sent to the First District Station-House at once, and to the Central Station two hours after, and after 12 o'clock a Times reporter visited the scene of the tragedy. The house, of four rooms, was neatly and comfortably furnished. The little parlor was decorated with cheap but pretty prints. In the kitchen was a table giving evidence of a recently consumed meal, a sewing-machine, some unfinished garments, and in the middle a pool of blood upon the carpet. The stairway leading between the parlor and kitchen to the second floor was wet with blood on every step, and on the right side of the wall were the repeated stains of a bloody hand. The furniture in the front room was disordered, as if a struggle had happened, but was innocent of blood. The back room, however, was horrible with gore and frightful with the presence of murder. In one corner of the room lay the corpse of a pretty-faced and beautifully-formed woman, in her chemise and half-naked, with her throat cut clear to the spinal column; a wound upon her left breast, penetrating to the heart; a terrible slash on her right arm, from the shoulder to the elbow, and one of the fingers of her right hand almost severed. Beside her was a man, prone upon the floor and weltering in blood, with a terrible gash across his throat, and apparently in the throes of death. His windpipe was severed, and, being unable to speak, nothing could be learned from him of the terrible crime that had happened. The boy, however, a bright little fellow, gave an account of the tragedy as follows: Shortly after 6 o'clock his stepfather returned home, and, finding his wife absent, asked where she was. The boy told him that she was at her brother's, Henry Harvey, No. 1804 Pennsylvania avenue, and, leaving the house in a bad humor, Loye returned in about an hour with her. They then quarreled continually until about a quarter of 10 o'clock, when they retired to bed in the front room, the boy going to his bed in the back room. The quarrel continued, and in a short time Mrs. Loye left her husband and came to bed with her son, and while still bandying words with her husband in the front room the boy fell asleep. He was awakened up by Loye striking the woman, and saw her spring out of bed, and then her assailant cut twice at his throat. The lad then seizing his pants and coat ran down stairs crying murder, and, pursued by Loye, ran terror-stricken into the street, and did not stop until met by the policeman. A butcher-knife, about eight inches long, remarkably narrow-bladed and sharp, found in the room when Lieut. Given, of the First District, arrived there, was the weapon with which the murder was committed. It was evident that Loye first cut his wife's throat and then his own, after a struggle in which her arm and hand were so fearfully cut, and that after pursuing the boy he went into the kitchen, then ascended the stairs, and, plunging the knife into his wife's heart, laid down to die. After 12 o'clock, Loye was taken to the Alms-house in the ambulance of the institution, the physicians pronouncing his wounds dangerous, but not necessarily fatal. The house remains in the charge of the police, and the poor boy was taken care of by a kind-hearted neighbor. Sufficient was learned last night to establish the fact of the murder and attempted suicide having been caused by jealousy.

YOUNG GIRL OUTRAGED BY A NEGRO.

Special Dispatch to The Chicago Tribune.

PAXTON, Ill., April 9.—About two weeks since a colored barber named Joseph Carter, living in Gibson City, in this county, was committed to jail on the charge of committing rape on a white girl named Eva Johnson, aged 14 years. An indictment was found by the Grand Jury at the present term of the Circuit Court, and the case was called for trial to-day. Messrs. Kinneat and Swan were appointed by the Court to defend the prisoner. Carter is a medium-sized man, apparently about 22 years old and is not at all brutal in appearance, but is a keen-looking fellow. The victim is large for her age; is of Swedish parentage, and is modest in appearance. County-Attorney Sample conducted the prosecution. A jury was secured after calling fifty-one persons. The following is the evidence in brief: Eva Johnson sworn: "I reside in Gibson City. My mother takes in washing. I assist her. We have washed for Carter since February last. My brother usually carried the washing to Carter's shop. I carried it twice only. I was at the shop one other time, namely, one the 18th of March. Carter called me in as I was passing. I took a seat at the stove. Carter said if I did not submit to him he would kill me with a razor. He closed the door and blinds. He threw me on the floor, and said if I made any noise he would kill me. I cried and tried to get up. He would not let me. He

Fellowship Meeting.

LEE CENTER, DEC. 8.—Notwithstanding a rainy day and muddy streets, there was a good prayer meeting with this little church in the afternoon, led by Rev. E. H. Baker of Mendota. Rev. R. B. Howard preached in the evening. The meeting was held till 9 o'clock with unabated interest, Revs. Charles Caverno, James Brewer and many laymen participating. Rev. E. Monroe Wright, formerly of Plymouth, Ct., who is spending the winter with his brother, Martin Wright, was present, but was prevented by a throat difficulty from speaking.

AMBOY, DEC. 9TH.—The next day was bright and pleasant, and the beautiful Chapel of the Amboy church was comfortably filled. Rev. G. W. Coleman led the prayer meeting. Brethren were present from Lee Center and Sublette and addressed the meeting. The afternoon meetings are especially adapted to those whose age and infirmities prevent their presence at evening. We were especially pleased to hear from aged brethren like deacons Mason and French of Amboy. The church was well filled at 7 o'clock. Rev. Baker leading the conference meeting, and Rev. Howard preaching. The train coming south left at 8.30, so the meeting was necessarily brief, the visiting friends being obliged to leave at that time.

BUDA, DEC. 18TH.—Notwithstanding the unfavorable change in the weather and roads, the meeting at Buda was attended by four times as many persons as last year. The people of Buda and Sheffield are thoroughly united in their new pastor Rev. W. J. Baker. Thirteen persons have been added to the former church since last year's Fellowship meeting. Providence was well represented in the afternoon. Rev. David Todd preached in the evening.

SHEFFIELD, DEC. 19TH.—The meeting opened at 2.30 p. m., Rev. G. W. Coleman taking the lead. It was a free and delightful conference, many persons of the church and from abroad participated. Rev. R. B. Howard preached to a good audience in the evening. This church has also been greatly encouraged by recent additions to its numbers and strength. Rev. M. Bohen and family are about making a home here. Bro. Ralph McClintock has returned to his old home and came in to share our christian fellowship. He has now gone on a trip to Arkansas.

SUBLETTE DEC. 22ND.—This was one of the most charming of winter days, and our meeting at Sublette partook of the cheerfulness of the day. Rev. Dr. Goodfellow of Mendota, and Rev. M. Gorton of the M. E. church came in with their christian solicitations. Rev. E. H. Baker led the prayer meeting, which fully and richly occupied more than two hours. The new and tasteful house of worship, contained a good audience in spite of two other meetings in the evening. Rev. J. E. Roy D. D. preached and Rev. Howard led the devotional exercises. Remarks were made by Rev. C. Caverno of Amboy, and other brethren from Amboy and Sublette. At the close of the meeting the church remained to consult about calling a Pastor. We have received no report of the Mendota meeting on Tuesday. The series will close on Wednesday, Dec. 31st, with Princeton meeting. On the Monday and Tuesday next previous the church in Kewanee will welcome its friends to her fellowship.

of hay. I counted 1223 stacks of hay between Mendota and Hamilton, a distance of eight miles, and this from one side of the cars—there being a number of stacks on the south side of the road which I could not count, I being on the north side of the car.

Hamilton is a small town of 300 or 400 inhabitants, 15 miles from St. Paul. The next station is Shakopee a town of 1400 inhabitants, and is the County Seat of Scott Co. At this place the Hastings and Dakota railroad crosses the S. C. & St. P., R. R. and the Minnesota river; thence runs in a northwest direction to the State line, and is finished and in operation as far as Glenco, 75 miles from Hastings.

Shakopee is pleasantly situated on the south side of the river, 23 miles from St. Paul, and contains two good schools, several churches, a brick Court House, and a large number of fine frame stores also a Catholic church, and a Catholic Seminary. A large portion of the inhabitants are Germans. The country around is good farming land. The next town of any importance is Henderson, in Sibley Co. Just now they are considerably excited owing to the county treasurer being unable to account for \$32,000 of the county's money, which is missing.

The next town is Le Sueur, 63 miles from St. Paul, and is a thriving village of 1,200 population, being mostly Germans. The country around is settled by Swedes, Norwegians and Dutch; in fact most of the Minnesota valley is settled by foreigners of the above nationalities—there being but few Irish in the State. This valley is called the best farming region of the State. There are some very fine farms in this part of the State, but my letter is getting too long now, and I shall have to leave description for another letter.

The winter so far has been very fine, and we have had good sleighing for six weeks; the snow being about 8 inches deep. One hundred miles north of us the snow is 18 inches deep; and one hundred miles south, only two inches deep. The coldest point reached this winter was 21° below zero, on the 5th of December. On the whole it has been delightful weather, and everybody seems to enjoy it.

F. W. W.

Buffalo are not as plentiful this year as last, and hunters experience some difficulty in securing them.

One female clerk in the treasury Department can count 9,000 notes in an hour, and has counted 4,000 in twenty minutes.

The first brick house in Detroit was erected in 1807. It was built by Benjamin Woodworth, brother of the author of the "Old Oken Bucket," who still resides in that city.

The engineer on a passenger train on the Rock Island Road, near Altoona, discovered an iron rail placed in a cattleguard so as to throw off the train, and at the same time a man was seen running away from the spot. Chase was given, and he was captured and taken to Des Moines, and delivered to the officers.

Although the snow storm on Lake Michigan last Tuesday night was the severest ever known, and has done immense damage to the shipping, still it is very fortunate that, as far as known, only one human being has lost his life. Terrible as the gale was, the results might have been much worse.

The President's Fast Day Proclamation.

The following is the text of the President's Proclamation appointing Thursday, August 4th, as a day of humiliation and prayer:—

Whereas, The Senate and House of Representatives, at their last session, adopted a concurrent resolution, which was approved on the second day of July instant, and which was in the words following, namely:

"That the President of the United States be requested to appoint a day for humiliation and prayer by the people of the United States; that he request his constitutional advisers at the head of the Executive Departments to unite with him as Chief Magistrate of the nation, at the city of Washington, and the members of Congress, and all magistrates, all civil, military and naval officers, all soldiers, sailors and marines, with all loyal and law-abiding people, to convene at their usual places of worship, or wherever they may be, to confess and repent of their manifold sins; to implore the compassion and forgiveness of the Almighty, that, if consistent with His will, the existing rebellion may be speedily suppressed, and the supremacy of the constitution and law of the United States may be established throughout all the States; to implore Him, as the Supreme Ruler of the world, not to destroy us as a people, nor suffer us to be destroyed by the hostility or connivance of other nations, or by obstinate adhesion to our own counsels, which may be in conflict with His eternal purposes, and to implore Him to enlighten the mind of the nation to know and do His will, humbly believing that it is in accordance with His will that our place should be maintained as a united people among the family of nations; to implore Him to grant to our armed defenders and the masses of the people, that courage, power of resistance and endurance necessary to secure that result; to implore Him in His infinite goodness to soften the hearts, enlighten the minds and quicken the consciences of those in rebellion, that they may lay down their arms and speedily return to their allegiance to the United States, that they may not be utterly destroyed, that the effusion of blood may be stayed, and that unity and fraternity may be restored, and peace established throughout all our borders."

Now, therefore, I, Abraham Lincoln, President of the United States, cordially concurring with the Congress of the United States in the penitential and pious sentiments expressed in the aforesaid resolution, and heartily approving of the devotional design and purpose thereof, do hereby appoint the first Thursday of August next to be observed by the people of the United States as a day of national humiliation and prayer.

I do hereby further invite and request the heads of the executive departments of this government, together with all legislators, all judges and magistrates, and all other persons exercising authority in the land, whether civil, military or naval, and all soldiers, seamen and marines in the national service, and all the other loyal and law-abiding people of the United States, to assemble in their preferred places of public worship on that day, and there to render to the Almighty and Merciful Ruler of the Universe such homages and such confessions, and to offer to Him such supplications as the Congress of the United States have, in their aforesaid resolution, so solemnly, so earnestly, and so reverently recommended.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this seventh day of July, in the year of our Lord one thousand eight hundred and [SEAL.] sixty four, and of the Independence of the United States the eighty-ninth.

ABRAHAM LINCOLN,

By the President:

WILLIAM SEWARD.

Secretary of State.

VAL OF PASSENGERS CAPTURED ETWEEN PHIL'A AND BALT.

Streets of Baltimore to be bar- ricaded

FORCES FALL BACK TO THE DEFENCES OF THE CITY.

rt that Gen. Tyler has escaped from
the Rebels.

apture of Construction Train to Repair Damage to R. R.

NAVY REINFORCEMENTS NEEDED AT WASHINGTON.

ERRYVILLE, Md., 12th.—A. M.—When I
Baltimore there was a fight going on six
from Washington between a considera-
force of rebel cavalry and infantry and a
sent out from Washington. The fight
on the 6th Avenue road near Blair's resi-
e. The result is not known. Fears were
rtained that the rebel cavalry would tel-
ph to Baltimore and Washington.

PHILADELPHIA, 12th.—2 A. M.—The Balti-
American of to-night has the following
Washington:—

scout from the Potomac river above Chi-
bridge, reports no rebels visible along the

aj. Gen. Alex McCook is assigned to the
hern defences of Washington.

is reported that the rebels have been
busy for the past three days conveying
le, horses and other plunder across the
omac.

he rebels captured a considerable quanti-
stores yesterday at Damerstown. Up-
is of 2000 rebel cavalry bivouacked in
kville on the night of the 10th. Monday
ning they engaged Col. Lowell's cavalry,
the result had not been received in Wash-
on.

n inspection of the Northern defences of
shington by Gen. Augur found the troops
forts in fine condition.

ome 2500 rebel cavalry on Saturday en-
d on a general stealing expedition near
ascas a few miles south of mount Aih.

number of citizens were captured and
led, but most of them escaped with
r horses etc. literally crowding the road
Baltimore. The same force entered Broch-
Sunday night.

ew YORK, 12th.—A dispatch dated Perryville
night says more serious damage can now be
ted on the Baltimore and Philadelphia rail-
The raiders consist of a small force under
mbell, son of a secesh resident of Wilming-
Delaware.

roops are rapidly mustering and as soon as a
sient force collects a party will go forward
repair the road.

ERRYVILLE, 12th, 2 A. M.—All the pass-
ers captured in the train have arrived
safe and gone north. Bush River
lge is not burned. Gun powder bridge
burned but slightly, the damage can
be repaired. The rebels have left the
of the railroad and gone towards Bellain,
tford county.

ew YORK, 12th.—Sunday night orders
received at the Navy Yard to dispatch to
Baltimore as large a force of sailors as could
mustered man important batteries in the
ghborhood of that city. Admiral Panld-
immediately sent quite a number from
School ship.

ERRYVILLE, Md., 12th.—2 A. M.—The
ets of Baltimore are being barricaded to
rd against rebel cavalry. Gen. Ritchetts
fallen back to the fortifications around
city.

PHILADELPHIA, 12th.—A public meeting
be held to-morrow noon to promote vol-

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tha

called him from his fisher boat, and his first falsehood is now the key to unlock the door of profanity. Sin always is like a slippery steep path, and if we take one step down, other and lower steps follow fast.

Verse 70. "A little after." How long a time was this? (Luke xxii. 59.) One hour. Peter has now begun to feel that all danger is passed, and he has returned to the fire and is pretending to listen to the conversation, making a remark occasionally as if he were one of that profane Jesus-hating company. But a sinner is never safe, and in this instance Satan was eager to have the soul of Simon Peter. The hour passes by, and suddenly another eye is fixed on this poor sinning man. It is the eye of a relative of the servant, whose ear Peter cut off with his sword (John xviii. 26), and who had witnessed that scene in the garden. "Did not I see thee in the garden with him?" But in addition to this direct testimony, others had noticed his peculiar dialect, as that of Galilee, and this sealed his conviction. The dialect of the Galileans was very peculiar, being "uncouth and indistinct," and defective in the utterance of the gutturals. "The Talmudists relate a number of amusing anecdotes about the curious misunderstandings, occasioned by the indistinctness of pronunciation in Galilee."

Verse 71. First, Peter simply denied. Second, he denied with an oath, but now he is far on in sin, and has gained a boldness, which he did not have at first, and so he fills that court or hall with loud curses and oaths, declaring that he does not even "know the man." And now the second crowing of the cock is heard. The Jews divided the night into four periods, viz.: "Even, midnight, cock-crowing and morning."

But often they divided it into three pe-

A tremendous blow has been struck at landed aristocracy, and that by one of the class. The Marquis of Bute is the feudal owner of almost the whole of Cardiff, a new, lively and flourishing seaport in Wales. A number of members of the Episcopal Church there, in dislike of the ritualism prevailing in the parish church, resolved to build a new house of worship, but on applying to the marquis for a site, he peremptorily refused them. Some Wesleyans also who wanted a site for a like purpose were refused. Sites for a school-house and cemetery were treated in the same way. As a popish pervert this treatment of his tenants by the marquis is readily understood. But not yet are the grievances done. Some gentlemen resolved to institute a Free Public Library and School of Art. To this he refused aid. They raised £20,000 without him, but on applying for ground on which to build they were pointed to a piece on a back street, the surroundings of which a local paper describes as "reeking with shambles and decorated with stables." Even this he would not sell, but would rent it for £250 annually. Other hindrances he threw in the way, as the preparation of plans by an architect of his own, and a certain control over the building after it was finished—a control which would only be defined in the lease to be granted. So the scheme was abandoned. The interpretation put on all this tyranny is that no book in the Index Expurgatorius might circulate in the bounds of his lordship. Actions like these, says a London paper, make men inquire what the use of an aristocracy is, and demand those rights which the possession of property owes to the general common weal, adding, "The time is not distant when he and others will be compelled to yield to the public necessity."

simple as it is powerful; no modern invention, but old as Christianity itself. It lies on the surface, and is embedded in the depths of the gospel. It pervades and beautifies the writings of that indefatigable missionary, whose letters constitute so large a portion of the New Testament. It is the same in the humblest as in the mightiest human mind. A little child, with a new heart, can understand it and feel its force. It was beautifully exemplified in Brainerd, and Whitefield, and Martyn. What can it be but *love to Christ*?

The love of Christ, shining out from the cross, has enkindled a responsive love in the heart of the Christian. And one of the earliest emotions of the regenerate soul, commingling itself often with the first swelling tide of gratitude for its own deliverance, is the desire to speak of Christ to others. In this simple desire lies the germ of that great enterprise which carried the gospel through the Roman empire, and is now sending it through the world. In its beginnings it may be feeble, but it is, nevertheless, inextinguishable. In its progress toward the fullness of its strength, it becomes a mighty power, swaying the soul as nothing else can. Under its influence a man takes joyfully the spoiling of his goods, embraces the stake, sings amidst the flames, and triumphs over death. It never paralyzes or weakens any subordinate motive; but, on the contrary, gives strength and tone to every chord of sympathy, whether for the body or the soul.

No man can listen to the addresses, or read the letters of the great apostolic missionary, without

discovering the power that was working in him. "The love of Christ" for this godless world was the mightiest influence that ever wrought upon him. He could not withstand it; and he would not, if he could. This "constrained" him. To "preach among the Gentiles the unsearchable riches of Christ" he accounted a "grace," a high privilege, though the fulfillment of his mission involved perils, and persecutions, and a martyr's death. This glowing love brought him into very close sympathy with Christ, into a kind of conscious or unconscious oneness with him; so that he is ever ready to say in relation to any thing done by him, "Not I, but Christ." In all his sufferings, he seemed to himself to be only filling up the sufferings of Christ which were behind for his body's sake, which is the church. This motive has no limits to its sway, but is boundless and inexhaustible, as the love of Christ itself.

Isaac Taylor, speaking of the apostle Paul in his recent work, says, "Does it not seem that the soul of this missionary, successful beyond all example, existed, if one might so speak, in the full blaze of that glory which surrounds the mediatorial scheme? To none of those considerations which engage so much our own minds can we imagine him to have been wholly insensible; nevertheless, it was to higher themes that he reverted; and it was from a far loftier position that he looked abroad upon the field of his labors. His errand in traversing sea and land, his impulse, and his ruling reason was, to utter every where the outbursting fullness of his own heart, overfull with a consciousness of the saving

TO MISSIONARY EFFORT. 11

grace and power of Him in whom dwells the fullness of the Godhead bodily."

In like manner, the same author says of Whitefield, "His motive was not a congeries of reasons and considerations; it was an impulse, spontaneous, irresistible, bright, and fraught with love, hope, and a sure anticipation of abundant success. Whitefield did not measure his powers as related to the task he undertook; nor could he have drawn discouragement from any estimate formed of them by others, as insufficient for the purpose. Not merely did he look to, ask, and rely upon a power extrinsic to himself, but he so commingled himself with the Omnipotence on which he relied, that the thought of his own insufficiency passed out of his view."

Here, then, we have the grand idea, beautifully and forcibly expressed. This "loftier position," this dwelling in "the effulgence of the mediatorial scheme," is just what the ministers, and missionaries, and Christians of this age need above every thing else. We have efficient organizations; we are not wholly insensible to the temporal woes of the heathen, nor to the binding nature of pledges, nor to the inspiring power of success, nor to the perishing condition of the pagan world sinking to its final doom. But we do greatly need the indwelling, enduring, all-pervading power of the love of Christ, "shed abroad in our hearts by the Holy Ghost." Nothing else is equal to the emergencies of the enterprise we have undertaken. This is, to all secondary motives, what the central sun is to the planetary system — "the eye and soul of all."

A deep conviction of this truth, pervading the Christian community, would be a most hopeful indication.

The Christian missionary has a special need of this indwelling power of the love of Christ, to enable him to endure trials, to surmount obstacles, and to shed a radiance on his pathway in the darkest night. This to him is indispensable.

Living in the light and under the power of this high motive, the friends of missions will not be likely to place undue dependence on this instrumentality, or that, nor feel their hopes come and go with every passing cloud; for their eye will rest on One whose love is infinite, and who has all power in his hand. Then also they will feel the power of that apostolic declaration, "For me to live is Christ."

Under the power of this love, the heart of the Christian pastor will be full of Christ. And he will try to lead his flock along up to that higher "summit level," where sacrifices for Christ are no longer sacrifices, but great and blessed privileges, to be prayed for and sought after. Then there will be no lack of men to go, nor of means to sustain them.

The committee would close these suggestions with the earnest prayer, that the Great Head of the Church will ere long grant a fresh outpouring of his Spirit, inspiring a mightier love to himself, anointing his people for the blessed work before them, and for the scenes in which they are to bear a part.

ONLY A BABY.

A year ago this August one of those events occurred which every man of sense would pronounce trivial and meaningless. No reporter, however hungry for news, would jot it down as having any present bearing on the history of the time, nor could any novelist bring into his book a point so insignificant and common. It was only the birth of a baby, a girl-baby; the child of young Flaxman and his wife, who are certainly as commonplace a pair of human beings as can be found in New-York. The Flaxman family in fact have but one noteworthy point—money. The baby was born into a cailly nest. Anybody could see that her coming was a mistake of Nature. Her father married a girl without fortune, and brought her home just when the business of the firm (Flaxman & Son) was at its lowest ebb at the beginning of the panic. It was hard enough to fit out the young couple with carriage, horses, servants, etc.; to maintain, in short, two establishments under one roof; all of which was done, and handsomely done, for the Flaxmans know to the last tithe what Society demands, and overpay it.

But to bring a child at such a time, not only as a source of present expense, but to cripple all business projects for the future, was, to say the least, inconsiderate. Her grandfather, when told of her birth, remarked that "the annuity paid to the widow of his son John had been a heavy lien upon the estate, but this was worse." The Flaxmans are little troubled with those affections which daily bring joy or torture into households not so well bred. The old people and the young were courteous and entertaining to each other when they met at table, just as they would be to any guest. Old Flaxman's real affections were given to his books; his wife and the baby's mother were probably fonder of kago ware and old lacquer than anything else in the world, and Philip himself thought oftener of his bay trotter than of his pretty bride. These people heard eloquent divines preach of humanity and love, and admired them, just as they did Wachtel as Maurico, or Salvini as Othello. They were no more persuaded to become faithful and loving human beings than to imitate the tenor or the Moor.

What sermon this little helpless bit of flesh, in its roll of flannel, preached—how can we tell? It was preached in some speechless fashion. Everybody has seen the Baby and its inexplicable influence in a household. Something of the divine healing power which from the manger in Bethlehem drew peasants and kings to worship together still seems to linger in every cradle. The baby in the Flaxman house was to outsiders like any other baby. But within it was a miracle, a wonder. The trivial mother sobered into a quiet gentlewoman; the grandmother and she held hourly councils over the blue bassonette, and talked of colic and croup, instead of Minton ware and old Etruscan. The old lady suddenly discovered "Philip's wife to be a most sensible, lovable person," and Philip's wife began to call her "mother," and so brought tears to the sharp eyes behind the spectacles. Philip this Spring sold his trotter for "a family horse fit to take our little lady out airing;" and as for his father, he was an abject slave from the day she held out her chubby arms to come to him. After that she tugged at his white mustache or spectacles as she pleased; old Flaxman and young Flaxman, who never pulled together since the latter was a boy, sat by the nursery fire, good fellows together, many a night, forgetful of club, of public dinner. When the child was ill, they waited night after night till morning, silent and anxious, while the doctor and the women were busy overhead. Last week the baby died. The death rate of July sets down thousands of such little lives as burned out in this city by the savage heats. The political economist would take no note of these weightless atoms of humanity, or secretly deem them mistakes—among "the myriad germs which Nature shapes and shatters." All that is left to tell that this baby was once in the world is a little heap of earth in Greenwood with a freshly planted rose upon it, and a silence that has fallen upon one household. No—something more; a strange loyalty and kindness which have sprung up in certain hackneyed, worldly hearts toward each other, and toward that Power which gave the baby to them and took it home again; a store of tiny garments and toys of which they do not speak to each other, but which bring back to each thoughts beyond all others tender and near to God.

When men and women die, they always leave behind them a certain amount of evil influence as well as good at work in the world. But when we remember that each of these thousands of little ones left in its forsaken home only this sacred memory, forever softening and holy, we find, not one of Nature's mistakes, but a gift beyond all others sent from the Divine hand, lying beneath the hillocks in God's acre.

... is called an anchorage pier, to which the cables of the superstructure, after passing over the tower pier, are to be fastened or "anchored." This pier is about 80 feet high and covers six city lots. Next in the line is the tower which stands at the river's edge, distant 930 feet from the first pier. It is 271 feet above high-water mark. The one on the Brooklyn side is the same height, and the span, or distance between them, is very nearly 1,800 feet. The last is another anchorage pier, a duplicate of the New-York one, 930 feet from the Brooklyn tower. The reader must distinguish clearly between the towers and the anchorage piers, which many fail to do. Another common mistake is the idea that the cables which support the bridge are large ropes of twisted wire, prepared beforehand and elevated to their places. Such is not the case. The cables are composed of straight—as contrary to twisted—steel wires, laid side by side and wrapped with a single spiral wire. One after another is stretched from pier to pier, by a process described further on, until there are enough of them, and then they are wrapped, forming a completely rounded cable, containing 6,270 straight parallel wires. Four of such cables raises the number of wires to 25,080, forming the main support of the bridge.

THE "TRAVELER ROPE."

In stretching the wires Brooklyn will be the base of operations. The first rope which is to be stretched is made of twisted chrome steel wires, and is three-fourths of an inch in diameter, technically called a "traveler." It has been wound upon a wooden drum which revolves in a frame. This frame will be placed upon one of the scows used for transporting stone, at the foot of the Brooklyn tower, and one end of the "traveler" taken up the tower, over its top, and carried to the anchorage pier upon that side of the river, and made fast. The scow will then start for the New-York side, the workmen paying out the rope from the reel and letting it sink to the bottom of the river. When the scow has reached this side of the river the end upon the reel will be detached, carried over the top of the New-York tower, and brought to the engine-house, where the great hoisting engine is located, between the two piers. Here it will be fastened to a large drum, which will be turned by the engine when the signal is given to begin, and this will probably be within a day or two. Everything will then be in readiness, and at a moment when no vessels are passing the rope will be raised from the river bed until it is tautly stretched from the anchor pier on the Brooklyn side to the engine-house on the New-York side, held aloft over the river by the two tall towers. Then the end will be taken from the drum and carried to the anchor pier on this side, where it will be fastened temporarily. A second rope will be brought over in exactly the same manner. The ends of the two, both in Brooklyn and New-York, will be "spliced," or fastened together, and, passing around grooved wheels at each anchorage, will form an endless rope. When this "traveler rope" is in readiness other ropes and wires will be pulled back and forth by it. Its first application will be the carrying over of the two parts, corresponding to its own two sections, for a duplicate of itself. Each "traveler" will be used to construct one pair of the four great cables.

"CRADLE," "FOOT-BRIDGE," AND "CARRIER" ROPES.

When the second "traveler" is in place and ready for work they will both be used, in the first place, to carry over seven other principal ropes, viz: One "foot-bridge" rope, four "cradle" ropes, and two "carrier" ropes. The "foot-bridge" and "cradle" ropes will be heavy, being respectively 2½ and 2 inches in diameter. The "carrier" ropes will be 1½ and 1¼ inches in diameter, and they will be put across first, to support the heavier ropes as they are hauled over by the "traveler." Upon the two "carrier" ropes the foot-bridge is to be constructed. It will extend from anchor pier to anchor pier, over the tops of the towers. It will be 3½ feet wide, and made of oak slats 1½x3 inches, fastened at each end to longitudinal strips of the same material. It will be made in sections from 12 to 15 feet in length—which will rest upon the above-named ropes, and be fastened to them by strong iron clamps, and will be guarded by a handrail on each side.

THE "CRADLES."

The "cradles," for which the four "cradle" ropes before mentioned are to be stretched, are wooden platforms 48 feet long by four wide, surrounded by a strong railing four feet high. They are placed crossways on the ropes. The "cradles" will be seven in number, five at equal distances apart over the river and two between each tower and anchorage pier. Men will be stationed in them to regulate the weaving of the great cables.

CONSTRUCTION OF THE CABLES.

The construction of the cables will be begun as soon as the preliminary arrangements just described have been completed. The wire—No. 7—will be first oiled, while in the coils, as it is brought from the manufactory, with one coat of raw and two coats of boiled linseed oil. The process is performed by immersing each coil in a wooden trough filled with oil and then hanging it on a wooden rack to dry in the open air. "Splicing" is the next operation. The splices are made in such a manner as to sustain a greater strain than the sound wire. "Drumming up" comes next. Thirty-two wooden drums have been placed on the Brooklyn anchorage, to hold the wire for these cables. The drums are 7 feet in diameter, 16 inches wide in the clear, with rims 8 inches deep. They are fitted with short spokes, or handles, by which to turn them, and hung on horizontal iron shafts. Each drum, when full, would hold one ton of wire, which is wound upon them from the reels, after being oiled. Running out the wires is the next step when all is in readiness. The men are stationed upon the "cradles," to regulate the operation. The wire is attached to the "traveler" rope, and the latter as it advances carries the two wires across the river, over the tops of the towers to the anchor piers. The motion of the traveler rope is then reversed, carrying two more wires from another drum. Backward and forward the "traveler" moves, weaving strands of the cables.

THE SADDLES.

Iron saddles are placed upon the towers to hold the cables. They will not be made in one mass, but in strands of convenient size—19 strands in all, each containing one-nineteenth part of the full amount of wire in a cable. When a strand is finished temporary wrappings of wire will be put upon it at intervals of 16 or 18 inches, to prevent the wires from being displaced by the wind, and the strand will be lowered to its place in the saddle and another commenced. It should have been mentioned that the wires of each strand, while it is being made, rests on rollers above the groove in the saddle. There are reasons why the cable is made in strands and at a greater elevation, and consequently a greater tension than it will ultimately occupy. These are: Any great imperfection in the wire will be revealed by the increased strain; the wind, which is said to be the greatest enemy of the work, will have less effect, not causing it to twist and the separation into strands enables the workmen to

CHRISTMAS IN ROCKPORT.

The Congregational people celebrated Christmas both religiously and recreatively. On Sunday there was a sermon on the "Authorship of all good and perfect gifts"—James 1, 17. In the evening the children gathered for a young people's service. The Sabbath School occupied the principal seats, the Choir, doubled for the day, came out on the vacant pulpit platform and sang, with the vestry organ and an old-fashioned violin and bass viol accompaniment by Dudley Choate and David P. Howard. The Superintendent, Reuben Brooks Esq., presided as usual at the organ, and the church chorister, Addison Gott Jr., conducted the singing, in much of which the Sabbath School united.

There were responsive readings of Christmas Scriptures and prayer by the the Pastor, a solo very sweetly sung by Mrs. Florence Pierce Miles, accompanied on the large organ by Mrs. Albert W. Lane, and a reading by Miss Mary G. Dennis, and a brief address by the Pastor.

MONDAY EVENING.

The whole front of the Church was put in resplendent holiday attire during Monday. One large and symmetrical Christmas tree, given by John D. Sanborn, Esq., occupied the centre of the noble arch. There were two other fine trees, one on each side of the platform and a small grove of lesser trees in the rear. These were gratuitously furnished for the occasion by Allen Smith Jr. The decorations under the direction of Mr. Reuben Brooks, were extremely beautiful. Bunches of Laurel boughs and Holly berries richly set off the gilt and blue of the organ pipes. The trees were covered with glittering stars of gold, with fishes, watches and whistles of a silver hue, entwined with an interminable lace-work of white-hearted corn turned inside out by heat.—"popped."

But the piles and piles of "presents" arranged on the stage or suspended in the green branches!

There were were symmetrical pyramids of ornamented Kris Kringle boxes skillfully arranged, as were the other gifts, by the hand of Dea. C. W. Pool, one for each of the 200 members of the Sabbath School. The order of exercises of the previous evening was generally observed. Mrs. Miles sang with quickened spirit another Christmas Song with thrilling effect. Miss Dennis read two selections—one adapted to the children and the other to older persons—to ears made attentive, not only by the things read, but by the admirable style of reading. The Choir repeated "While angels watched their flocks" (Sherburne) with orchestral accompaniment. All sang "Crowding Awfully," by a reforming drunkard.

Rev. R. B. Howard spoke briefly some hearty congratulations,, the most emphatic of which was that, owing to their own efforts and the kind aid of others, the people were permitted to rechristen, with masts of fir and pennons of stars—with songs and thanksgivings—"the Old Sloop," (the church edifice) recovered from the shoals of debt on which she was a little while ago so badly stranded as to cause fears of a total loss.

Then "Come Kris Kringle" was sung with a will and a welcome that brought the old gentlemen himself, a little stiff with arctic cold, but handsome, clever, white-bearded and fur-muffled—a veritable Santa Claus, loaded with baskets of presents for for all good people small and great. The distribution of gifts was enlivened by occasional sallies of fun. The whole was concluded with Doxology and Benediction at half-past nine.

(From The Essex Statesman.)

OUR WASHINGTON LETTER.

Among the most notable events of the past week, was the Blanche Roosevelt concert, distinguished alike for its artistic excellence and the brilliant assemblage that greeted the beautiful cancatrice. The élite of Washington seemed moved by one sentiment. Diplomats native and foreign, ladies of wealth and distinction, all vied to do honor to this gifted woman.

But one event brought disappointment: the absence of the President who had signified his intention to be present but was unavoidably detained.

A complimentary reception was tendered Miss Roosevelt on Wednesday evening by General and Mrs. Sherman.

She left the city accompanied by her sister, Miss Tucker, to become for a few days the guest of Prof. Longfellow whose biography she is writing. She has long ranked among the most brilliant European correspondents of the *New York Herald*, the *Chicago Times* and other journals.

The Senate Committee appointed to investigate the expenditure of the Contingent Fund of the Several Departments for the past ten years has been at work two days.

Unless the administration becomes alarmed for the character of the Party, and suspends disclosures, there will be some singular revelations. President Arthur is credited with a resolute spirit to carry these investigations to the end—without regard to persons.

But, a limited acquaintance with human nature would, necessarily, lead one to anticipate a limit where friends were threatened with a fate unkind, however well deserved.

A journal of this city opened last week with a long article in defence of John Sherman in which occurs the following:—

John is no small man and no obscure or comparatively unknown character. The transactions done under his hand and through his responsibility have amounted to billions. Those transactions produced certain effects upon the current business of the country. John naturally knew beforehand what was going to be done. He likewise knew, being a man of perception and sagacity, what would be the effect of the things which he knew were going to be done.

It is said, he enriched himself while secretary of the Treasury. This is probably true. *We know no reason why it ought not to be true.* If Mr. Sherman knew that the result of any contemplated official act growing naturally out of the course of his policy would be to enhance the value of property, say ten per cent., he had a perfect right, not very legally, but morally, to go and buy that property with a view to profit *privately by its rise.*

The italics are mine.

Some "Crank" might cavil at such a standard of moral ethics—but not the clear headed, enterprising man of business. Possibly John, himself, might object to so open an advocacy of his peculiar policy, and with Maréchal Villers pray to be defended from his friends.

The Labor Reform Association held a meeting last week, at which De La Matyr, Williams of Mo., Haseltin of Wis. were among the speakers.

Fresco.
Washington, Dec. 20, 1881.

If Bankers and money-lenders are satisfied with the Government's financial policy, presumably it is one which puts money in their pockets, money that must come from labor, since it can come from nowhere else. When it is a good time for the hawks is it also a good time for the hens?—
The People, Prov., R. I.

It is not doubted that the power to establish a standard of value by which all other values may be measured; or,

Essex Congregational Club.

1882

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to which they contribute to corrupt our youth, and to swell the volume of crime, which every day seems to be growing deeper and broader.

No less than thirty-eight of the transported convicts whose answers are given by Mr. Kingsmill assign parental indulgence as the first cause of their lapse into crime. Two extracts are given in illustration: "I was left without a father when at the age of five years old. I had a tender mother; never lived one so fond of a child as my mother was of me. I was allowed anything she could get for me. I was allowed pocket-money to do as I liked with. I went to school when I thought proper, and stayed away when I liked. I often went to play-houses. When quite young, I was put apprentice to a master who had a great many men. And I often went to beer-houses with them on Saturday nights; and there I learnt to drink, play cards, and go home any time to my master's house. I was let in, and nothing said to me. I am sorry to say it was keeping late hours at night, going to play-houses and other amusements, and drink, and so on, till one sort of vice followed another; and when I gave way to it, it came on stronger and stronger, and now I have found it out." The other testimony is in these words: "I do not mention it for any reproach; but my parents were too kind to me, letting me have my own way in everything, which led me to honor my father and mother less. I truly think that giving up going to Sunday school was the commencement of all my trouble; and not having a love for home, though there could not be a kinder. I think the greatest happiness I ever enjoyed was when, by sickness or other cause, I was kept at home in the evening, and reading aloud to my father and mother; but I was easily led away by the first temptation.

I have myself conversed with hundreds of imprisoned criminals. From their admissions it was evident that the number was very small who had been in their childhood under any effectual parental control. They had been allowed to select their own associates, without supervision or restraint. Many were permitted to go to school or not at their pleasure, and to range the streets at night till such hour as they chose to return. I am convinced that parental indulgence is one of the most prolific sources of crime; that back of intemperance, back of Sabbath-breaking, theater-going, evil associations, and almost all the other proximate causes of a criminal life, is the lack of that wise, firm, steady parental restraint which Solomon so strongly enjoins and which is essential to the moral development of the child.

A few further extracts are offered from the answers of these transported criminals. They will be found to possess a mournful interest, and may serve at once as guides to parental training and as so may admonitory voices addressed to the young, bidding them beware of the very beginnings of evil:

1. "Bad company, drink, and idleness."
2. "Disobedience to parents, and from that to Sabbath-breaking and gambling."
3. "Staying out late at night and bad company; not taking good advice; disobedient to parents; gaming and such like practices."
4. "Disobedience toward both my heavenly and earthly father."
5. "A passionate desire for gambling, intemperance, and a desire for gay society."
6. "Bad company, card-playing, the ale-house, drunkenness, and night-work brought on a house-breaking job."
7. "Profligate companionship, depraved excitements, contempt of the Sabbath, disobedience, extravagance, obduracy of heart, despising all warning and caution from pious friends and ministers, beginning with small sums, intending to replace them—these are the principal causes; but there are others which I cannot mention."
8. "Disobedience to my parents and profaning the Lord's day; then commencing with little things, such as a few plums from a garden, etc."
9. "The first cause of my trouble I can trace back to a disregard of the Sabbath day; by following the counsel of bad youths who enticed me every Sunday to come with them to the very spot where this prison is now built, instead of attending my chapel, as my mother thought I did."
10. "I trace the source of all my misery, first, to disobeying a pious parent; and, next, to the profanation of the Lord's day; and from thence to the perpetration of worse crimes, (if such there be), which soon hurried me on to the consummation of my fate."
11. "Frequenting wicked places of amusement, and not taking kind friends' advice."
12. "Breaking the Sabbath day and keeping company with thieves; and telling my father and mother I did not care for them, and not being corrected by them for it."
13. "Disobedience to parents, sir, I am ashamed to confess. This led to Sabbath breaking and bad company. The consequences, sir—theft, hatred, lying, and every other vice—followed; and now I am undergoing a punishment I richly deserve."
14. "I became acquainted with some young fellows who had less regard for Sunday than I had been accustomed to. By degrees I went once instead of twice to chapel; then I got fond of theaters, going, perhaps, once or twice a week; then came public houses, a distaste for religion, novel-reading, Sunday newspapers, and an ardent desire to see what is termed 'London life'—that is, scenes of profligacy and vice."
15. "Disobedience to parents, and then masters; Sabbath-breaking and the love of vain company; theaters, concerts, balls, dances, night-walking, card-playing, and pleasures of all kinds."
16. "Being so fond of the play and the singing-rooms, and the bad company I got acquainted with there."
17. "Casting off the fear of God, putting him and his commandments out of my thoughts, stifling the convictions of conscience, self-dependence, forsaking home, throwing myself in the way of committing sin, by being employed in an unjust system of transacting business for the sake of lucre—these formed the sources of my fall."
18. "I was fond of going to the theater. That was the cause of my troubles."
19. "Running away from my master and Sabbath-breaking, associating with bad company, and giving myself to lewdness."
20. "I disobeyed my Sunday-school teacher's advice, and then I broke the Sabbath day; that was the first cause of all my troubles."
21. "Breaking the Sabbath, which is a breach to the rest."
22. "There can be, I think, but one answer, however large a number may be asked this question—the absence of the fear and love of God."
23. "What I think the greatest cause of all my trouble was, frequenting theaters with gay companions; and from that—which I humbly beg you will excuse me mentioning, for I am quite ashamed to look back to it, but it has been the chief cause of bringing me to my present condition—to houses of ill-fame. Liquors, and dancing, and swearing I always did detest; and I humbly trust that them and all my other vices I always shall. Mine has truly been a miserable beginning of life for I am

THE SEEDS OF CRIME.

BY E. C. WINES, D.D.,

CORRESPONDING SECRETARY OF THE PRISON ASSOCIATION OF NEW YORK.

THE Rev. Mr. Kingsmill, chaplain of Pentonville Prison, England, put the question, "What was the first cause of all your troubles?" to several hundreds of convicts who were about to be transported to Australia, with the assurance that their answers should not be read until they had left the country. From the answers received he made a selection of one hundred because of their greater brevity and definiteness, which he published in his admirable work entitled "Chapters on Prisons and Prisoners." From the fact that these confessions were made in writing, after a long course of kind and faithful religious teaching, they are entitled to more than ordinary credit and attention. Let it be remembered that it is not the nearer occasions of falling, not the proximate causes of transgression, that are here indicated; but the beginnings of evil, the latent poison first received into the moral system. It is instructive to learn from the lips of convicts themselves, under circumstances which forbid the idea of deception, to what early influences they trace their evil courses. Parents may draw from such revelations lessons to guide them in the discipline and training of their children, and many a warning voice is uttered by them in the ear of youthful passion and inexperience.

The greater part of these hundred criminals trace their final plunge into crime to several different causes: fifty-six (together with other causes) to bad company; thirty-nine to stubbornness and disobedience to parents; thirty-eight to parental indulgence and the want of due restraint by parents and masters; thirty-two to forsaking Sunday school, neglect of church, and Sabbath-breaking; twenty-four to lewdness; twenty to drink; fourteen to theater-going; twelve to the indulgence of a roving disposition; eleven to gambling; the same number to petty pilfering; ten to a feeble will and a self-indulgent spirit; five to idleness; five to the harshness of parents; four to tyranny; three to lying and deception; two each to novel-reading, orphanage, atheism, jealousy, poverty, dishonesty of employers, absence of the fear of God, and being turned out of doors by their fathers; and one each to recklessness, ignorance, a bad wife, peddling, and ill-treatment by a step-mother.

But we will let some of these convicts tell their own story. The monitions conveyed by their fall will be most impressive, when given in their own words. The terrible responsibility for crime resting on dishonest shopkeepers, and the perils to which youths are exposed in entering on a business career, are seen in the following narrative by one of the convicts: "I can safely say this, that I never lived at a situation that did not try to get as much for an article as they possibly could; and they would never lose the opportunity of taking advantage of another man's ignorance; and they never went to church, though they kept large shops and warehouses most of them. So that by me having such bad masters I did not think I should be doing wrong by following those examples; and the first temptation that presented, I yielded to it, and now am dearly suffering for it. A poor woman went into a draper's shop, and asked the price of some shawls. Being shown some marked 7s. 6d., she said she would like one of the same pattern as the 7s. 6d. one, but higher in price, as she wanted it for the winter. The 7s. 6d. shawl was taken and put into a parcel of shawls priced 14s. 6d. 'Ah!' says the poor woman, 'I will take this one, sir. What is the price of it?' Shopman: '14s. 6d.'" So she paid 14s. 6d. for the shawl that she was once told she might have for 7s. 6d. It was no mistake of the shopman; for he knew her heart was set on that pattern, and so took her in, and was praised by the masters for his cleverness, and got a reward. I might mention several others; but this will show you, sir, the nature of my temptations, and how young men drapers are led into sin."

This shop was neither more nor less than a manufactory of criminals. Is it a solitary case, or are such cases confined to the other side of the water? Would that we were permitted to believe it. But no; such stores and such practices abound in New York, and in all our large cities. The great day alone will reveal the extent

quisitions, as the beast of burden under his load of gold and precious stones—none richer for what he carries. The dullness in Renan. The glow of suffuses all his writings. His sparkle and flash with the subtle elect of wit. Gems of thought lie scattered along his pages. His sentences—clear, terse, and crisp—have all the vivacity and life characteristic of the best French writers. His imagination is vivid. Hence he is able to reproduce clearly and vividly to the mental vision of the reader that which he has occasion to portray. His descriptions are wonderfully picturesque. The whole history of the apostle stands out in bold relief as we read; everything lies before us—places, scenes, cities, men—as in vision or panorama. Few writers equal him in this.

How vividly he portrays the tumult at Jerusalem:

"The fanatics then ceased beating Paul. The tribune had him seized and bound with two chains—demanded who he was, and what he had done; but the tumult prevented anything from being heard. The most diverse sounds were mingled. A Jewish uprising was something fearful. These coarse, shriveled faces, these large eyes bulging out of their orbits, these gnashings of teeth, these vociferations, these people tearing dust in the air, tearing their clothes, pulling them convulsively, reminded one of demons. Although the crowd was unarmed, the Romans continued to have a certain fear of men so enraged. Claudius Lysias ordered Paul to be carried into the castle. The excited crowd followed them, uttering cries of death. At the foot of the stairs the throng was so great that the soldiers were obliged to take Paul in their arms and carry him." Page 307.

The journey from Philippi to Thessalonica is thus graphically described:

"Paul and Silas, upon leaving Philippi, followed the Egnatian road, and directed their steps toward Amphipolis. It was one of Paul's most beautiful day's journeys. Upon leaving the plain of Philippi, the road enters a pleasant valley, overlooked by the many heights of the Pangaeus. Flax and plants of the most temperate climes are cultivated here. Large villages are visible in all the folds of the mountains. The Roman highway is paved with marble flagging. At every step, under almost every plane tree, the traveler finds deep wells, filled with water, coming directly from the neighboring snows, and filtered through thick layers of permeable earth. Little rivers, wonderfully clear, flow out from rocks of white marble." . . . "From Amphipolis, the apostles, after leaving the estuary of the Strymon, took their way between the sea and the mountain, through thick woods and fields, which advance to the sand on the beach. The first halting-place, under plane trees, near a very cold spring, which rises through the sand a few steps from the sea, is a delicious place. The apostles then entered into the Aulon of Arethusa, a deep ravine, a sort of perpendicular Bosphorus, which serves as outlet to the waters of the interior lakes toward the sea. They passed, probably unconsciously, by the side of the tomb of Euripides." . . . "Passing through the little city of Apollonia, without making a halt, Paul skirted the southern shore of the lakes, and, proceeding almost to the depth of the plain of which they occupied the central depression, he arrived at the little chain of heights which shut in the Gulf of Thessalonica on the east side. Upon reaching the summit of these hills, Olympus is visible in the horizon in all its splendor. The base and the lower portion of the mountains mingle with the blue sky. The snows of the summit appear like an ethereal dwelling-place suspended in space. But, alas! already was the sacred mountain devastated; men had scaled its heights, and discovered that the gods no longer inhabited it. When Cicero, from his place of exile in Thessalonica, saw these white summits, he knew that there was only snow and rock there." Pp. 118, 119.

It is not in description alone, whether of places or events, that the genius of Renan as a writer is manifest. He has the art of delineating the character of a person, or a people, by a few bold and rapid touches; a single sentence, pregnant with meaning, gives us a complete portrait. Thus he says of Paul, "Natures like that of Paul only change once in a life-time"; and of Athens, "It was what might be called a city of opposition. Athens was always in favor of the lost causes."

But, with all due credit to the learning and genius of Renan, and his power as a writer, there is another side to the picture which we cannot overlook. Along with these excellences there are faults the most serious and damaging; and the faults are not less characteristic and strongly marked than the excellences. The devout Christian reader will find much to disturb and displease him in the pages of Renan. His interpretation of Scripture is often forced and inadmissible; as in many of the references given in the notes, which by no means bear out the positions of the author in the body of the work which they are intended to sustain.

His rejection of the Epistles of Timothy and Titus is arbitrary, and on wholly inadequate grounds—especially his absolute and peremptory rejection of the entire supernatural element of the Christian system, his refusal to recognize either in the Scriptures or in the personal history of Paul anything of the divine and miraculous. The skeptical and rationalistic spirit which brings everything down to the merely human level pervades and vitiates the whole book. The Paul of Renan is not the Paul of the Acts and the Epistles. It is Paul merely on the human side. It is the play with the character of Hamlet omitted.

Renan belongs essentially to the Tübingen school of criticism—the school of destructive criticism, as it is frequently and not unjustly called. Unlike Baur, Strauss, and others of that school, however, he does indeed admit the genuineness, and in the main the historic credibility and value of the Four Gospels and the Acts. The Pauline Epistles, also, with the exception of those already mentioned, are admitted as genuine, "invaluable documents," doing "honor to his talent and eloquence." But, in common with these and other writers of that school, the inspiration, whether of the writings or the man, is wholly rejected and ignored. The apostle has the faults of all great men. He is "at times hasty, passionate, preoccupied with defending himself and combating his enemies. In every respect the veritable ancestor of Protestantism. Paul has the faults of a Protestant." He is harsh, unlovely, unconciliating. He heaps abuse upon Cephas. He quarrels with Peter. His spirit is by no means that of the Sermon on the Mount. Such, in brief, is the St. Paul of Renan.

In all this he writes like a heathen philosopher, rather than as a believer in the Christian faith. It is essentially a pagan book—such as an old Roman of the age of the Antoninus, such as the philosopher Pliny, or the Emperor Marcus Aurelius, might have written. This, of course, no critic and scholar of the nineteenth century, with all the evidences of the supernatural origin of Christianity before him, has a right to do. The fault is unpardonable. Over a certain class of minds the influence of these writings will be bad. But we have no fear of the general and ultimate result. The Paul of the Scriptures will be read, admired, loved when the Paul of Renan and its author are forgotten.

BORROWERS OF TROUBLE.

BY REV. SAMUEL T. SPEAR, D. D.

OUR relations of knowledge to the events of the future are those of partial and imperfect sight. While we cannot and should not wholly exclude coming time from our thoughts, and thus live only in the present, it is equally true that we can never fully penetrate its secrets. Much of it must of necessity be unknown, except to that Being with whom a thousand years are as one day, and one day as a thousand years.

Such being the state and also the limitation of human knowledge, then properly to deal with the future, especially in reference to its unknown and unexplored events, is a point of practical wisdom that has a very vital bearing upon one's happiness. It is just here that the borrowers of trouble usually commit their great mistake. Not content patiently to bear the trials and burdens of the present, they send a telegraphic dispatch into the future, to get the first news of what may be. They reckon up the account of what is to be in gloomy figures, and hence manage to bring themselves largely in debt to pros-

to the peace and the opposite is friendly to neither. To live as to give no just occasion for the evil surmises of a guilty conscience, so live as to have nothing to fear from the existence and attributes of God, and then understand once for all and forever that this God is pledged to make all things work together for your good. Doing this you may safely leave his unwritten will to be published when and as it shall please him. Doing this, you will be moral heroes in life, and triumphant victors in death. Take the remedy and be at peace, ye borrowers of trouble! We know of no other prescription that is suited to your case, or that promises an effective cure.

AMERICAN WOMAN'S SUFFRAGE CONVENTION.

TO THE EDITOR OF THE INDEPENDENT:

PURSUANT to a call published for some weeks, a hundred delegates or more, from twenty-one states, met at Case's Hall, in Cleveland, Ohio, on the 24th inst. A large audience of intelligent and thoughtful men and women crowded the great hall for two days. A constitution of the "American Woman's Suffrage Association" was framed and adopted. It places women and men on an equal footing by prohibiting exclusion or distinction for sex; and it also makes the delegated body of representatives from states and societies the controlling power, being so framed as to prevent a central power in any locality from managing or controlling without consent of members at a distance, and yet to give executive efficiency to its committee and membership to all who may wish.

Judge Bradwell, of Chicago, was temporary and T. W. Higginson permanent president of the Convention; and through the two days and evenings the interest was intense. Debates and speaking alike were earnest, dignified, and eloquent, and the tone and spirit of the meeting high and noble. As was mentioned by many that the women showed a faculty, rare among men, of packing their thoughts into few words, going straight to the mark. Mrs. Livermore, Mrs. Howe, Mrs. Severance, Lucy Stone, Mrs. H. M. T. Cutler, of Cleveland; Mrs. Mary F. Davis and Mrs. Antoinette Brown Blackwell, of N. J.; Rev. Phebe A. Hannaford, H. B. Blackwell, G. B. Stebbins, of Detroit; Judge Bradwell, of Chicago; Dr. Lees, of England; Mrs. M. M. Cole, of Dayton, O.; F. B. Sanborn, of the Springfield Republican, (Mass.); Lily Peckham, of Milwaukee; Rev. Mr. Marshall and Lizzie M. Boynton, of Ind.; Susan B. Anthony, Rev. Mr. Jones, of O.; Mrs. Rebecca Rickoff, of Cleveland; Ex-Lieut.-Gov. Root of Kansas; Mrs. Ames, of California; Mr. Ballou, of Minnesota; Rev. Mr. Conner and S. S. Foster, of Mass.; Mrs. Swank, of Indiana, and others took part in the discussions.

The last evening Mrs. Stone spoke in regret that the *Cleveland Herald* had ridiculed Miss Anthony's remarks the previous evening and Miss Anthony was invited to speak. She earnestly urged constant effort, and said all societies had enough to do, and she hoped all would spend their strength in work, not in throwing stones at each other. Her remarks were in an excellent spirit.

The *Agitator*, Mrs. Livermore's paper, now published in Chicago, it was announced would be issued in Boston, and named *The Woman's Journal*, and edited by Mrs. Livermore, Mrs. Howe, Lucy Stone, W. L. Garrison, and T. W. Higginson.

The journals advocating Woman's Suffrage were commended, but none was made the organ of the Association.

The officers of the "American Woman's Suffrage Association" are as follows:

PRESIDENT.—Henry Ward Beecher. VICE-PRESIDENTS AT LARGE.—T. W. Higginson, Mary A. Livermore, William Lloyd Garrison, Mrs. W. T. Hazard, George William Curtis, Celia M. Burleigh, George W. Julian, Margaret V. Longley. CHAIRMAN OF EXECUTIVE COMMITTEE.—Lucy Stone. FOREIGN CORRESPONDING SECRETARY.—Julia Ward Howe. CORRESPONDING SECRETARY.—Myra Bradwell. RECORDING SECRETARIES.—Henry B. Blackwell, Amanda Way. TREASURER.—Frank B. Sanborn. VICE PRESIDENTS.—Maine, Rev. Amory Bates; New Hampshire, Armenia S. White; Vermont, Hon. C. W. Willard; Massachusetts, Caroline M. Severance; Rhode Island, Rowland G. Hazard; Connecticut, Seth Rogers; New York, Oliver Johnson; New Jersey, Antoinette Brown Blackwell; Pennsylvania, Robert Purvis; Delaware, Mrs. Hanson Robinson; Ohio, Mrs. Tracy Cutler; Indiana, Lizzie M. Boynton; Illinois, Hon. C. B. Waite; Wisconsin, Rev. H. Eddy; Michigan, Moses Coit Tyler; Minnesota, Mrs. A. Knight; Kansas, Charles Robinson; Iowa, Amelia Bloomer; Missouri, Isaac H. Sturgeon; Tennessee, Hon. Guy W. Wines; Florida, Alfred Purdie; Oregon, Mrs. General Rufus Saxton; California, Rev. Charles G. Ames; Virginia, Hon. J. C. Underwood; Washington Territory, Hon. Rufus Leighton; Arizona, A. K. P. Sanford. EXECUTIVE COMMITTEE.—Maine, Nathaniel White; New Hampshire, Hon. Nathaniel White; Vermont, Mrs. James Hutchinson, jr.; Massachusetts, Rev. Rowland Connor; Rhode Island, Elizabeth B. Chace; Connecticut, Rev. Olympia Brown; New York, Mrs. Theodore Tilton; New Jersey, Mary F. Davis; Pennsylvania, Mary Greer; Delaware, Dr. John Cameron; Ohio, A. J. Boyer; Indiana, Rev. Chas. Marshall; Illinois, Hon. J. B. Bradwell; Wisconsin, Lily Peckham; Michigan, Lucinda H. Stone; Minnesota, Abby J. Spaulding; Kansas, Mrs. C. I. H. Nichols; Iowa, Belle Mansfield; Missouri, Mrs. Francis Minor; Tennessee, Rev. Charles J. Woodbury; Florida, Mrs. Dr. Hawkes; California, Miss Mary Ames; Virginia, Hon. A. M. Fretz; District Columbia, Grace Greenwood.

MISCELLANEOUS.

**Prices
Down to the Bottom!**

at the
"Old Reliable"

Dry Goods House

OF
E. W. HIGH

Tampico, Illinois,

Constantly on hand a full line of

DRY GOODS

and
General Merchandise

at prices that defy competition.

Highest Cash Price Paid

for
Butter and Eggs.

E. W. HIGH.

Tampico, Ill., Dec. 8, 1874—50m6.

Union Cash Store

At the Princeton Depot.

T. J. CLARK,

(Late of the firm of Flint & Clark)

Would respectfully inform the citizens of Princeton and vicinity that he has opened up

New Grocery Store,

one door north of Mercer & Weis's bookstore, at the Depot. A good supply of family groceries will always be kept on hand, which I propose to sell at low figures for cash; and lower than any traveling agent can afford to sell in small quantities.

Low Figures to Grangers,

and others wishing to buy in large quantities. Goods guaranteed as recommended, and delivered to all parts of the city, on order, free of charge. Please give me a call and be convinced of the truth of this statement, and learn the prices of goods.

MISCELLANEOUS.

NEW GOODS!

NEW GOODS!

at the
NEW YORK BAZAAR.

Come and see the largest and best stock of

Dry Goods,

Millinery Goods,

and Notions,

that was ever exhibited in this city.

We have just returned from the Eastern market where we selected and bought a heavy and well assorted stock of Dry Goods in all its branches, and we are now opening new styles and patterns of

DRESS GOODS,

which in beauty and design are second to none this side of New York. Our stock of

WOOLEN GOODS

such as

Flannels, Blankets,

Yarns, Hosiery,

Cassimeres,

and

BROADCLOTH,

is very complete. We have a

Full Line of Shawls,

of all descriptions.

Also the most attractive and best selected stock of

MILLINERY GOODS,

of the

Latest Styles and Patterns

that were ever displayed in this city. Mr. Selig gives this department his special attention.

Our stock of Ladies, Misses and children's

Shoes of all Sizes and Styles.

Connected with our Dry Goods Store we have a separate room filled with a full stock of

Choice Staple and

Fancy Groceries.

Crockery and

Glassware

at very low figures. Call and examine our goods before buying elsewhere. It will do you good to learn our

LOW PRICES,

and figures, and see for yourself.

Butter and eggs taken in exchange for goods.

C. F. BARKS & CO.

In Miller's Block at the Depot.
Princeton, Ill., Sept., 27, 1874—40tf

In 1849 Mr. Phelps was succeeded by J. H. Smith, who served until he left town, in the Fall of that year. 1850. Mr. Phelps was again elected.

In 1853, with Caleb Cook as Superintendent, contributions were made to educate a boy in Africa, for a teacher, he to be selected by the missionary and this school, to give him a name.

In 1855 C. S. Allen served some six months.

In 1857 Deacon Phelps was again in office, and during his absence from town C. D. Colton was acting as superintendent.

1857 I. B. Smith was superintendent till June 27th, when he resigned to go east to pursue his preparations for the ministry.

July 5, 1857, L. J. Colton commenced and served till 1859. During this time a prize was offered to those that would learn the 37 Psalm, and repeat it perfectly to their teachers, with good success. Other Psalms were committed, with the Ten Commandments. The names of the books in the Old and New Testament were repeated in their order by the school. Verses on the subject of temperance occupied some four Sabbaths and was very interesting.

In 1858 the time of choosing superintendents was changed from the first Sabbath of the year to the last.

John Charlton who was chosen for 1859, adding some new features to the exercises and filling the office for three years, adding some new interest to the school and the monthly contributions were increased.

His successor was C. J. Lyons, who entered upon the duties of the office in 1862. He resigned in September, 1863, in order to return to the Sandwich Islands, his native home, he being the son of a missionary who had sent him to America to get his education. He introduced a new method of recording the attendance of scholars.

J. P. Richardson served from 1864 until September, 1866 and during this term introduced the card method of retaining library books.

Sept. 21, 1866, Mr. L. C. Barrows succeeded in this office and served until he moved to Vermont. This gentleman will ever be remembered by his pupils. He it was who projected the sleigh ride with his six horse team in which about ninety of the young folks rode, and with other teams nearly all the older ones participated. He introduced the "National Lesson Paper and Teacher." The infant class was also organized by him.

His object illustrations of the lessons, were very interesting, for instance, salt to show the preserving influence spoken of in the text. "Ye are the Salt, of the earth, &c;" and root of wheat to show that "except a corn of wheat fall into the ground and die, &c." John 12. 24.

Rev. A. Ethridge next served from 1863 until 1869; interesting the school by his questions, requiring great research for answers.

FORTIETH ANNIVERSARY.

Forty Years on the Illinois Prairies.

Historical Summary of the Congregational Sabbath School.

On Sunday eve'g Dec. 27th, 1874, notwithstanding the pitchy darkness and unpleasant weather that prevailed, the members of the Congregational Sabbath School gathered to review the history of the school since its formation, and to celebrate its fortieth anniversary.

The exercises were opened by singing "Happy Greeting." Prayer was then offered by the Pastor, which was followed by songs and short speeches.

Report Jan

5. We find the secret of their quiet virtues of fortitude and self-denial in their manifest subordination of all things to the kingdom of God. With our fathers religion however plain her garments, however unadorned her rites, however simple and homely her ceremonies, was first in importance. Her treasury was the last to be empty, and her duties the last to be postponed or neglected. The money-loving, money-getting spirit; idleness and luxury were counted in those stern times as heinous sins. They even flogged a man for the single offence of laziness. Ambition for office was unknown. Honors sought men whose characters commanded confidence, and were bestowed in pursuance of prayerful conference. Conscience was the law of their lives. Possibly their piety was too exclusively a matter of conscience, too legal and so too severe in some of its prohibitions and requirements, but these were Anglo-Saxons of hardy make, of rather angular, at least square characters.—They were men of somewhat stern manners; they lived in an age when Christianity seemed more legal than loving; they belonged to a class of society, which if rank and wealth be necessary to elevation, was far below the highest. But they sought first the kingdom of God. The services of God's house, its instructions, its tithes, its worship yielded their claims to no others. All worldly and temporal concerns were servants and ministers to the religion of Christ.

This, the world calls enthusiasm—fanaticism. Its practice and doctrines are precisely the reverse. The Jesuit values religion as it raises him to temporal power. It is the ready tool of the demagogue, the cloak of the hypocrite. But it is never the world's supreme rule of life. The Lord Jesus Christ is not yet the God of this world. But Christ was the pilgrim's Lord and Master. To worship God themselves, as they believed right to leave this legacy unimpaired to their children, to found a State characterized and endowed with this liberty of godliness was their holy ambition. This the end that made self denial and suffering so possible, so endurable. "If," said they on their departure from Holland, "if we be but stepping stones on which others may pass over to glorify God and extend his kingdom, what matters it to us?" They were abundantly willing to be called fools for Christ's sake. "Our Father's trusted in thee;" and thou O God didst deliver them.

1. God delivered them from English dungeons and Dutch vices, from the machinations of their enemies and the perils of the sea, from the duplicity of pretended friends, from the assaults of disease, from the savage tribes of New England, and from the bitter cold of the climate. He delivered them, too from natural indolence, and selfish greed. "He set them in a large place."

2. God delivered them largely from the bigotry of their times, from an undue and unreasonable regard for their own creed and forms of worship. Our fathers were not only the radicals, they were the progressives of their day. In an age when the grand remedies for unbelief, and non-conformity were the lash, the dungeon and stake, when men's heads were cut off by princes to rectify differences of interpretation of the holy scriptures, they proclaimed by the mouth of their beloved minister John Robinson, these noble sentiments that deserved to be engraven on a tablet in every pilgrim church.

We are now about to part asunder, and the Lord knoweth whether I will ever see your faces again; but whether the Lord hath appointed that or no, I charge you before God and his blessed angels to follow me no further than I have followed Christ. If God shall reveal anything to you by any other instrument of his be as ready to receive it as ever you were to receive any truth by my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of his holy word." (He did not expect any new revelation kicked out by table and chair legs, or to come by way of day or night visions, directly from Heaven, but looked for the Sun of Righteousness to shine out of the Bible and the truth to flow from the same sufficient fountain.) Robinson's biographer continues his report of those farewell remarks as follows:

He took occasion also miserably to bewail the state and action of the Reformed churches who were come to a period in religion, and could go no further than the instruments of their Reformation: As for example, the Lutherans they could not be drawn to go beyond what Luther saw; for whatever part of God's will he had further imparted and revealed to Calvin, they will die rather than embrace it. And so also, saith he, you see the Calvinists they stick where he left them: A misery much to be lamented; for though they were precious shining lights in their times, yet God had not revealed his whole will to them: And were they now living, saith he, they would be as ready and willing to embrace further light, as that that they had received.—Here also he put us in mind of our church covenant (at least that part of it) whereby we promise and covenant with God and one with another, to receive whatsoever light or truth shall be made known to us from his written word; but withal exhorted us to take heed what we received for truth, and well to examine and compare, and weigh it with other scriptures of truth, before we received it; for saith he, "It is not possible the Christian world should come so lately out of such thick Anti-Christian darkness, and that full perfection of knowledge should brake forth at once."

It was then to be expected that persecuted Baptists should find refuge in the Plymouth colony. The popular connection of the names of the Pilgrims with Quaker whippings and Salem witch burnings is either the aspersions of scandal or an inexcusable mark of historical ignorance. To be sure our fathers were not superior to all of the ideas of their time, who is? Like other governments they punished criminals with harshness. They treated certain vicious habits with a severity which would now be condemned. They enforced the observance of the Sabbath with laws that would now be deemed rigid. In terrible afflictions they humbled themselves before Almighty God with fasting and prayer. But when the sun shone and the harvest ripened and deliverance came, they recognized the same gracious power and appointed that

which we this day commemorate. "A day of public thanksgiving and praise."

I am not unmindful of the fact that many who hear me to-day are children of the Puritans only so far as ideas opinions, beliefs are inherited from them. I remember too that God hath delivered other "Fathers" beside the Pilgrims, in our national history. We may truly say of each generation of people on this soil, "Thou didst deliver them." What a providential history.

"Lord when I count thy mercies o'er,
They fill me with surprise,
Not all the sands upon the shore
To so great numbers rise."

Our land was delivered from English supremacy and wonderfully blessed in the war of independence. We were delivered from a second war which at times threatened our existence as a nation. And when our rulers waged a war with a neighboring republic for an inadequate pretext, God overruled the conflict so as to greatly enlarge our boundaries and increase our wealth. Through a bloody and devastating civil war, the wounds of which are scarcely yet healed, (left open possibly for a little, that we may the more tenderly sympathize with the afflicted households across the sea.) God delivered us from the incubus and curse of slavery. He has delivered us from ambitious and evil-minded rulers. He has made us great, rich, populous and powerful, in spite of outward foes and inward evil. He has given wonderful prevalence to Puritan ideas. Their vehicles are the press, the pulpit, the lyceum, the emigrant. This National Thanksgiving is the symbol of their silent progress and power. Many an old homestead on the eastern hills is more quiet and more lonely to-day; many a house of God less frequented; many an accustomed voice is silent, in New England pulpits, because her sons are away from home, sowing the seeds of thought they have gathered there. The principles of the Pilgrims have been put to the test of battle and blood and triumphed in that conflict. But their more legitimate progress and triumph is to be found in mental and moral influence. Their children's faith in the Bible and the Sabbath, in liberty of speech and the press, in free schools, the sacredness of the family relation, and the preaching of the Gospel, has made them a power for good in the whole land. It is the purpose of these men to raise the entire Nation to these principles. They will employ intellectual or moral forces only. They ask no power but that of light and truth. Look at our ideas, friends, weigh them, see how they are related, trim them, controvert them if you can, accept them if you must. All puritanism asks, is an open field and a fair fight, and God will speed the right. If the pilgrims principles fail to pervade and control this Nation, if they fail to raise and glorify it, it will be for some such reasons as these.

1st. We, their children, will lose that faith in God that distinguished our ancestors. Our renegade sons will devote themselves to tear down what they built up. We only can destroy ourselves. Our death can be accomplished only by suicide, and our only living, everlasting vitality is found in our trust in Almighty God. Remember "Our Fathers trusted in Him."

2d. We are in danger of a false and tranquilizing confidence, a persuasion that the battle is fought and the victory won. There are encouraging signs. The abolition of Slavery, the success of the War, the progress of Education Southward, and of Evangelization Westward, the humane Indian policy, the elevation of some pure men to office, the dissemination of temperance principles, the general homage paid to religious ideas, and the deference manifested towards christian churches and organizations. All this is hopeful if it strengthen and energize our efforts towards further advancement; but all this will prove damaging if it lull us to sleep in false security. For the hospitality of our politeness for Christianity is apparently no warmer than for heathenism. Dark clouds of ignorance and vice hover over the millions of Freedmen. The Bible is said to be unworthy a place in schools. Liberty of religious belief is often but another name for blank indifference. Our European citizens can scarcely brook the holy calm of the christian Sabbath. Wild, restless and ambitious spirits are ready in a moment to plunge us into the moral ruin of foreign war. Corruption is eating away some of the fairest reputations among our public men and Demagogues, are always eager to impose their ignorance and wickedness upon a credulous people.

Then our country is making marvelous advances in wealth, luxury and all material things. The higher ends and aims of life are obscured by the very prosperity and success of our people in their temporal concerns—"Jeshurun waxeth fat."

Brethren, we need to reassert the old pilgrims ideas, to reestablish in ourselves the old puritan virtues! Nothing but a sterner denial of self, a firmer resistance of every wrong, a more earnest advocacy of every right, a larger consecration of worldly goods, a more complete and evident seeking of God's Kingdom first and always, can save us from being swept away by the swift currents of worldliness. I remark, that nothing will save us and strengthen us like true thanksgiving. This the only way to enjoy and remain God's blessings. This Sacred Day is set apart to help us. It is of secular appointment but it is a religious festival. It is a State, a National recognition of God. O, let it not be formal, heartless, barren. Let our abundance remind us of our Fathers' want. Let our blessings teach us anew the lessons of their paternity, and how other suffered that we might enjoy. As we assemble at our homes may the vacant places move us to a tenderer sympathy with the afflicted and our bounty bless other men's poverty. I am to-day, for the first time spending Thanksgiving far away from the dear friends and associations of my New England home, but your cordial and hearty observance of the home festival brings Plymouth to the prairie, and spans our dear country from east to west with the bow of promise. Many of you, who at one time and another turned your faces westward, will think pensively, sadly with me to-day, of what is left behind, but will look also cheerfully, bravely, hopefully ahead. We can leave the well remembered hills, the rocky shores and the swelling Sea; aye, we can leave the dear old faces and hearts of our childhood's home, with Him whom "our fathers trusted." For we believe:

The Pilgrim spirit is not dead;
It walks in the moon's broad light,
And watches the bed of the silent dead
With the watching stars by night.

It watches the bed of the brave who bled,
And shall guard that ice-bound shore,
Till the waves of the bay where the Mayflower
lay
Shall foam and freeze no more.

Is it only in dreaming, dear,
That souls may rise to a life sublime?
The masters grand of the olden time
Teach better things. My heart grows strong
As their glorious harmonies sweep along.
And this is the lesson, to me they teach;
There are laureled heights beyond my reach,
But myrtles twine, and pansies glow,
On the sunny slopes that smile below.

MYRA Mc DONALD.

THE FARMER'S DAUGHTER.

BY MRS M. A. KIDDER.

Fair she stood as any lily,
At the flowing fountain's brink;
While she held her snow white pitcher
Defly up that I might drink.
Sweetly blushed the farmer's daughter;
"Touch the wine no more!" cried she;
"Pledge me, love, in sparkling water,
As I also will pledge thee!"

I have roamed the wide world over,
Drank from many a rosy stream,
Sipped the wines of many nations,
Lured by their golden gleam;
But this simple farmer's daughter,
That so shyly said to me,
"Pledge me, love, in sparkling water,"
She it was that set me free.

While the sweet south wind was blowing,
Soft, I took her hand in mine;
Then with lips like roses glowing,
Mary promised to be mine.
Ever since the day I sought her,
Ever since I pledged her true
In the clear and sparkling water,
Earth has won bright heaven's hue.

Now, 'mid Flora's fairy bowers,
'Neath a clear cerulean sky,
Where love's sweet perennial flowers
Blossoms dwell my wife and I;
Many a garland have I brought her
But no offerings from the wine;
Since love came in sparkling water,
We will never touch the wine.

THE SONG OF THE RIVER.

I stand on the shore of the ceaseless river;
It singeth its song for ever and ever;
It telleth a tale of joy to me,
A song of happiness deep and free:
The alder trees droop to the waves to hear,
And the echo is whispered far and near.
The children upon the bank at play,
Gathering flowers to cast away,
Pause in the midst of their thoughtless game
To list to that song—'tis ever the same
"Happiness, pure, and deep, and free;
Love, and hope, and joy for thee!"

Alone I stand by the river shore;
It singeth its song of joy no more;
Sadly and slow its waves roll on,
With ever and ever a low deep moan,
Telling of joys that are long since passed,
And hopes that fled on the spring's wild blast,
The children are gone from the river side;
They love not to watch the turbid tide;
The lilies they gathered in lightsome play
Are borne by the current far away,
O'er them and my hopes it maketh its moan;
"For ever and ever thou must walk alone!"

Rachel Grey's Work.

Charles Manning drew in the reins so suddenly that the horses settled back upon their haunches and stood stock-still.

"Rachel Grey, I wonder if you are beside yourself!" he said, as he loosened the reins and the spirited steeds shot forward again. "I declare that if you were not my cousin, and I had not, consequently, some small amount of personal regard for you, I should be tempted to capsize this sleigh and throw you into that snow-bank!"

Rachel Grey laughed merrily.

"I am not mad, most noble Festus."

"Then you have been reading 'Aurora Leigh,' or 'Alton Locke,' or poring over Margaret Fuller's rhapsodies until your head is full of all sorts of ultraisms. Your brain is fairly turned."

"You admit that I have brains then?" she answered, with a sly glance at his face.

"Thank you, Sir. I was quite in the dark on that point. I plead guilty to the charge of having read 'Aurora Leigh; but I have no acquaintance with Kingsley, and do not venture to emulate Margaret Fuller. Nevertheless, I do not intend to spend my days in doing fancy-work, or in crimping my hair."

"You have no need to do the latter," said the young man, casting an admiring glance at the mass of wavy brown hair that rippled back from his companion's brow. "It crimps itself. But these ideas of yours, Rachel, are utterly preposterous."

"Why? I should like to be instructed, Charley."

"Why? Oh, because—You see, Rachel, the two sexes have different missions. It is ours to do the world's work. We men do not wish that woman should soil her dainty fingers with it. It is our business to do the work, and it is yours to make yourselves charming and fascinating, and all that. When we come home from our daily labors we want to rest ourselves with the sight of your grace and beauty. Woman's work, forsooth! It is to amuse; please, and fascinate. If she does that, she does all that is required of her. We'll do the work."

Rachel laughed outright.

"I beg your pardon, Charley. But how much of the 'world's work' do you and Ned Payson and Wallace Clyde and the rest of your set do, do you think? Just about as much as Miriam Barker, Madge Pyson, and I do; and not a whit more. We are none of us doing our work. We are simply amusing ourselves, young men and young women alike. And for my part, I am tired of it, Charley?"

"You say," she continued, after a little, that it is woman's mission to make herself, 'charming;' and imply that it is her true work to 'amuse,' rest, and soothe the real workers—meaning men. Now, I do not feel that most of the men with whom I come in

word, charming. The flowers have their mission as well as the trees and the golden grain. It is to please. And that is just woman's mission."

Rachel sighed.

"You do not understand me, Charley. Perhaps you can not. But did it never occur to you that there are women who can not content themselves with being mere ornamental appendages to society—women who feel, in view of all there is to be done for the world and for humanity, almost—I speak it reverently—as Paul felt when he cried, 'Woe is me if I preach not the gospel.' As for me, dear Charley, I can not spend my days in simply pleasing myself or others."

Charles Manning's lip curled sarcastically, in spite of the little hand that rested on his arm.

"What great thing do you propose to do?" he asked.

"Nothing great. I mean to do the duty that seems nearest."

"But you have some sort of an idea as to what your 'mission' is? I hate that word!"

"So do I. But remember it is a word of your choosing, not mine. No, I have no definite project. Still, I think my work will be something akin to Glory M'Wink's."

"You absurd child! Do you mean you are going to do housework for some good Aunt Henderson?"

"By no means. Although I am inclined to think even that would be a better way of spending one's life than in making it one prolonged course of the German. To wash dishes, if you remember, was not the crowning ambition of Glory's life."

"Oh!" and here the young man, with one flourish of his whip, dextrously cut off the head of a dried mullein stalk that peered above the snow—"oh! You're going to found an orphan asylum. That's what it is. Miss Rachel Grey, I wish you joy. Do you intend being matron of the institution yourself?"

"I haven't got as far as that yet," she answered, laughing. "No, cousin Charley, I do not expect to found an orphan asylum, or to do any other great work. But while there are houseless, homeless, friendless children, wailing in every nook and corner of this great city—toward which you may as well turn your horses' heads again, for the sun is setting—I feel that I can do something better with my time than to use it as we have all of us used ours for the last two winters."

"Hump! The next time I call at the handsomest house on Bently Avenue I shall expect to find the drawing-room crowded with just such little rascallions as that!"—and he pointed to a dirty-faced, tow-headed urchin by the road-side—"and Miss Rachel Grey playing the part of a ministering angel. Come, Rachel, be a good child, and give up these new fangled notions. There is such a jolly set of us, and it will spoil every thing if you go to putting on airs and playing the Sisters of Charity."

"I will try not to shock your tastes or your sensibilities, Charley. I shall do nothing 'ultra,' and I do not intend making a martyr or a recluse of myself. But my mind is made up. If it be 'putting on airs' to say that I have led hitherto a frivolous, useless life, and to feel that if I would save my own soul alive I must henceforth do something to make other lives better and happier, then I must put them on."

The horses had struck the pavements again, and the noise and tumult of the great city soon drowned their voices. Charles Manning left his cousin at the door of "the handsomest house on Bently Avenue," and went his way wondering "what had come over Rachel," and comforting himself with the thought that this fancy of hers would last just about two weeks.

The Greys of Bently Avenue were poor-people—a class of which every town and city of our land holds far too many. People who, while living handsomely, entertaining elegantly, keeping an army of servants, and making a fine appearance generally, are yet poor—because living beyond their income—and perpetually harassed by the question of ways and means. Rachel had long ago learned that while whatever was required for show—whether furniture, dresses, plate, or jewelry, was sure to make its appearance, by hook or by crook—the comfort of a little ready-money in her purse was often denied her. Despite her well-appointed chamber and her elegant wardrobe she often felt poorer than the maid who dressed her hair. For the latter had her wages, independently hers, to keep or to spend precisely as she chose.

When Rachel after a year or two in "society" awoke one day—whether aroused by outside influences, or by the growth of her own spiritual nature—to a new sense of responsibility, she looked about her for something to do. There was work enough. The fields were whitening with the harvest, and the laborers were few. But hers were slight girlish hands, unused to toiling for herself or for others. What burdens could she lift? what sheaves could she bind with those small fingers?

Little children with white, wan faces and tender limbs that shivered in the wintry blasts crept past her in the streets, or shrank away from cruel blows and cruel words, to hide behind the dry-goods boxes, or to crouch in the shadow of some stately dwelling. But she could not take them to her luxurious home, to wash and feed and clothe them. That was out of the question. There was little danger that Charley would ever find the drawing-room of which he had spoken converted into an alms-house.

Xth 2^d coming
Mr. Stone

Yet, though I felt awe, I felt a sort of compulsion. I said, "Tell me—is it really true? Is Christ coming?"

"He is," said the angel. "To-morrow he will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror. Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of New York. A stout, florid, bald-headed man was seated at a table covered with papers which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems, and foreign furniture, and costly pictures, and articles of *virtu*—everything that money could buy was heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow and spoke.

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"O John," said the woman, turning towards him a face pale and fervent, and clasping her hands, "how can you say so?" And as she spoke, I could see breaking out above her head a tremulous light, like that above the brow of the angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish he would put it off! What does he want of me? I'd be willing to make over—well, three millions, to found a hospital, if he'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is He not our Best Friend?"

"Best Friend!" said the man, with a look of half of fright, half anger. "Mary, you don't know what you're talking about! You know I always hated those things. There's no use in it; I can't see into them. In fact, I *hate* them."

She cast on him a look full of pity. "Cannot I make you see?" she said.

"No, indeed you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! To-night it's mine, and to-morrow it will be all so much waste paper, and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, *the whole*, not to have him come these hundred years." She stretched out her thin hand toward him, but he pushed it back.

"Do you see?" said the angel to me solemnly, "between him and her there is a 'GREAT GULF fixed.'"

said. "But I'm so cold," said the little child. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in if that man would pay her." "What a bad man he is," said the oldest boy; "he never pays mother if he can help it."

Just then the door opened and a pale, thin woman came in, laden with packages.

She laid all down and came to her children's bed, clasping their hands in a rapture.

"Joy! joy! children, O joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus, he had been their mother's only friend through many a cold and hungry day, and they doubted not he was coming.

"O mother, will he take us? He will, won't he?"

"Yes, yes, my little ones," she said softly, smiling to herself; "He shall gather the lambs with his arms and carry them in his bosom."

Suddenly again, as by the slide of a magic lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone and she spoke: "Judge me, O Lord, for I have walked in my integrity. I am as a monster unto many, but Thou art my strong refuge."

In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here to-morrow."

She started up with her hands clasped, her eye bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture—

"Come, Lord, and judge me, for Thou knowest me altogether. Come, Son of Mary, in Thee have I trusted; let me never be confounded. Oh! for the judgment seat of Christ!"

LECTURE-ROOM TALK,

BY

HENRY WARD BEECHER.

PERSONAL DUTY IN RELIGION.*

FRIDAY EVENING, NOV. 26, 1869.

I think there is a greater amount of squandering of thought and feeling on the subject of personal duty in religion than upon almost any other subject. There are a thousand ways in which men can improve intellectually and esthetically; but the motives to it are not rolled upon them as are the motives of a godly life. The force of education; surrounding social influences; the preaching of the truth; the solicitation of personal friends—all these awaken and stir up the moral sense of men; and not only men who are living comparatively speaking, godless lives, but men who are positively wicked, carry unrestful thoughts with them.

You know how it is with lameness. Sometime there will be what we call a "stitch." There will be a sore muscle that lies buried in the side. If you carry yourself in a certain way, you do not feel it; but if you happen to turn a little, you get a wrench which brings you right back again to the spot. When you have such a sore muscle about you, wherever you walk you have a consciousness of it, and you carry yourself so as to keep it from being twisted and hurt.

Now, even wicked men, given up to revelries, have a sore place about them. There is a sore spot that the mother left. There is a sore spot that their own experience has caused. There is a sore conscience buried in them. And every once in a while, when they are inadvertently carrying on their wicked ways, they give it a twist, and it sends a pang through them. And in company, or alone, wherever they go, and whatever they do, they are conscious that there is this sore place, as it were, in their moral nature.

It is not particularly reputable to be living in such contrariety to a man's own best judgment; but the knowledge of the fact should go far to determine

ment, if it is an entanglement of any kind, the first step for you is to cut loose from it. If it requires you to break with companions that are leading you on in sin, break with them at once. Nothing will test a man's earnestness quicker than this. If you do that, you are in a state in which, although you are not a Christian, there is much hope for you.

3. Find some friend to whom you can speak on this matter. If it is necessary that you should go outside of your own circle to find that friend, go out. Make bold, for once, to ask help of another.

If one is sick, in a great boarding-house, and is liable to drop off in the night, he would give everything in the world if he could find a person who, if he heard him call, would step in and see him, lest he should die, and have no one with him. How much more, when a man's soul is in a perilous condition, should he want somebody to break it to. And there is no reason why, under such circumstances, you should not seek to interest some one in your behalf. When a man shuts up his religious thoughts and feelings inside, he is like a man who builds a fire and shuts both the vent and the flue. A fire cannot burn without air. Every body that has had any experience opens the flue and the draught, and lets the air through; and then there is a flame. But people when they try to build a fire in their souls, put in the material and shut it up as tight as they can, so that nobody would suspect it. That is not the way. Commit yourselves. "But," says one, "I do not know which way it will go." Well, for that reason, speak to somebody, and so make it go right. "But suppose, after speaking to somebody, it should turn out, as it often does, to be only smoke?" Then that friend would chide you. It is because you know he would hold you to the purpose with which you set out that you are afraid to speak to some friend. You are irresolute on that account. But open your heart to some one. Bring near to you some faithful friend. There is no better friend than a man's own mother, there is no better friend than a man's own father, if they are truly Christian. If you are removed from them, it is sometimes the case that your wife or husband is the best person that you can go to; and all the more if

CONTRASTS.

BY JULIUS A. PALMER, JR.

If we cannot have free seats in churches, until the world's progress has forced them upon us, let us at least have freedom in our churches, as they are conducted under the pew system; freedom from rudeness and ill-manners at the least. It is a little singular that Protestantism, whose very name is synonymous with religious liberty, should have built up the pew-door and established the hired-sitting, while the Roman and Greek churches, whose basis is submission to authority, should welcome all worshipers around the altar as upon one level.

You enter, let us suppose, the Greek Church, not far from the Frank Square of Alexandria, Egypt. Yonder kneels, on the marble floor, a poor, ragged sailor; his cheeks furrowed by the Euroclydons and Levanters, his streaming eyes bearing witness to the sincerity of his devotions. Soon another worshiper approaches the chancel; a rich merchant, his features yet showing, through the generations of ages, the classic ideal that gave us the Apollo Belvidere. See—he kneels directly by the side of the ragged *matelot*, who, yesterday, worked on the rigging of one of his vessels. Why? Ask him, and you will, perhaps, receive this reply: “*Here we are all equal, because here we are in the presence of God.*”

It causes us to blush for our country when we contrast this with an incident which occurred in a pretty little church at the corner of University Place and Tenth Street at New York.

The sexton showed us seats, but when the service had commenced, there entered several persons to whom the pew evidently belonged. There was no mistake about the ownership; they did not mean that we should long remain in ignorance of the fact. They motioned our better half one way, and crowded our own individual self the other; at the giving out of a hymn, they snatched the books from each end of the rack, and altogether showed their annoyance so perceptibly that a good Samaritan in an adjoining pew took pity on our forlorn condition, and endeavored to save the reputation of Presbyterian Christianity by sundry tenders of hymn-books and fans for our consolation.

In a somewhat wide range of travel, we have visited but one city, where the contrast to this scene was such as to bring the pew-system into positive honor. That city is San Francisco. In the churches there no paid sexton shows the stranger a seat, conforming his duties in this respect to the attention due the windows, or the state of the furnace fire; no impatient throng await the time and pleasure of one man in the vestibule. Half-a-dozen of the most prominent men in the church (often the richest merchants in the city) go to the house of God as door-keepers. We remember being showed to a seat by a noted banker, who was also church treasurer. Each of these ushers has a certain number of seats to fill. He keeps the run of the usual occupants; a word in his ear reserves the pew, if its owner requires the use of it; although, as a class, Californians are notably and unselfishly hospitable in everything.

We should prefer to see the pew-door taken down, and the paid-sitting abolished, but in contrast with our present exclusiveness, we believe the San Francisco example worthy general imitation.

...or any call
ministerial support. This I am co
vinced is the way to reach the heath
masses of England, and therefore, in m
opinion, any attempt to mix old meth
ods and new ones, will only show, b
much vexation and disappointment
how impossible it is to keep new win
in old bottles.

AFTERNOONS AT DR. CULLIS'S.

BY HEZEKIAH BUTTERWORTH.

The Tuesday afternoon meetings at Dr. Cullis's, 16 Somerset Street, Boston, are in some respects the most interesting and profitable of any which we have attended in the city. Good men and saintly women, many of them wearing the silver crown of age, here meet to speak of the deep experiences of faith, and the blessings that arise from an entire consecration to God.

Ministers and laymen, not of Boston only, but from different parts of the country, seeking for higher attainments of faith and clearer perceptions of the presence of God, drop quietly into these meetings, and briefly relate the joys and conflicts of their inner life. All sectarian differences are here ignored. The dry husks of theology are thrown away, and each one speaks only of what he or she has known of the dealings of God with the soul.

There is something solemn and overawing in the very simplicity and sincerity of these testimonies. The stranger who enters Dr. Cullis's parlors on these occasions feels at once that it is a consecrated place: "none other than the house of God and the gate of heaven."

Dr. Cullis, as is well known, is the founder of the Consumptives' Home, a institution supported like the Muller Orphan House in England, where poor people, sick of the consumption, are received and charitably provided for. As a Christian, he believes like Muller, that all things are possible to prayer, and that the soul is brought into a state of perfect satisfaction and peace by conforming in all things to the will of God. His views on these subjects are essentially the same as those maintained by Molinos, Fenelon, Madame Guyon, and the Quietists of France, as explained by Thomas à Kempis, and as taught by the Wesleys under the doctrinal name of Sanctification or Perfect Love. Yet one hears none of the egotism at these meetings that is so painfully apparent in some Methodist assemblies. Dr. Cullis in his methods closely resembles the late Dr. Upham, whose "Interior Life" is in perfect harmony with his views.

For a number of years Dr. Cullis held these religious meetings at his residence in Ashburton Place. The attendance so increased that the rooms were insufficient for the purpose, and, directed, as he believes, in answer to special prayer, he purchased the house on Somerset Street, and changed the pleasant parlors into a hall.

It is a remarkable fact that neither the summer's heat nor the winter's cold diminishes the attendance at these meetings. The seats are always filled by devout worshippers. One often meets here people widely known for their benevolence and usefulness, and seldom is forced to listen to those who talk merely for effect.

The meetings begin at four o'clock, and are opened by singing from a little hymn-book especially prepared for their use by Dr. Cullis. Then are read the requests for prayer. Some of these are touching appeals—heart histories in a line. For example: "Pray for an old woman of seventy, sick, nervous, with no comfort in the present and no hope for the future." "Prayer is requested for one exposed to peculiar temptations." "Pray for a son who has gone abroad with a companion who is not a Christian. He is to-day twenty-one years of age;" "for the conversion of a brother who has a large family;" "for a wife whose husband has fallen low in intemperance."

After a short prayer, which is usually restricted to special requests, and the reading of a selection of Scripture, a text

Bureau Association.

Pleasant days and moonlight evenings induced a full attendance at the meeting of the above body, at Buda, April, 21st. Not so many of the Congregational churches were represented by delegates as usual, but most of them "reported."

THE DAY BEFORE.

Rev. J. H. Dixon of Milford was elected Moderator and Rev. G. V. Colman of Newmarket clerk. After an interesting meeting of social and tender interest for an hour, Rev. R. B. Howard read an essay on the subject assigned him, "The application of business principles to church affairs." He laid down certain maxims as "business principles," and proceeded to inquire how far the management of church affairs conformed to them. He then pointed out some remedies for manifest failure. He was followed by Rev. W. L. Baker of Buda and Sheffield, who read an exegesis of Heb. 2, 14, which was received with great favor. In the evening Rev. James Tompkins of Kewanee preached the Conference sermon, text, John 2, 13-16. The duty of zealous and aggressive movements in the interest of christianity and reform; an able discourse from which the upspoken inference was obvious that the women were following Christ in employing all proper means to abolish drunkenness.

WEDNESDAY FORENOON.

After the usual devotional meeting of one hour, reports of the state of religion throughout the Association were made. Two ministers, Messrs. Caverno of Amboy and Willet of Lamoille had left. The church in Buda had nearly doubled its membership. Twenty-five had been added to that of Sheffield and nearly forty to that in Lamoille. All the churches had taken collections for Home Missions averaging 75 cts. per member. The churches in Kewanee and Princeton and some others had done more than this. (The annual contribution in Princeton just completed, was \$226.) A state of general peace and prosperity characterized all the churches. In fifteen of the seventeen, excellent fellowship meetings had been held. Rev. G. W. Colman read an exhaustive critique on Dr. Sears book, entitled "The Fourth Gospel, the heart of Christ." He highly commended the spirit, and found very little fault with the doctrine of this evangelical Unitarian, and commended the work as worthy of universal perusal.

WEDNESDAY AFTERNOON.

The business committee introduced a resolution endorsing the temperance revival led by praying women, which was afterwards unanimously adopted. The Association made choice of the following delegates to the National Council which meets in New Haven Ct. Sept. 30, 1874.

Rev. G. W. Colman, Primary.

Rev. J. Tompkins, Alternate.

Deacon S. B. French, of Malden Primary.

Deacon C. Cook of Princeton Alternate.

An essay was then read by Rev. H. N. Baldwin of Wyandot on "Christianity and moral institutions." This was followed by a discussion by laymen of the topic. How can our preaching be improved? was opened by Dr. Wm. Converse of Princeton who made two points, (1) The ministers should have such support in temporal things as to relieve them from all anxiety on that subject (2). They should be personally filled with the Holy Ghost. He was followed by Brethren Avery of Lamoille, Mason of Buda, Lay of Kewanee, Boyden of Sheffield, Scott of Sheffield, Phelps of Wyandot, Thompson of Dover, and others, in a very lively and instructive debate.

The Communion was then enjoyed. Rev. H. C. Abernethy of Altona and H. N. Baldwin of Wyandot presiding at the Lord's table. A children's meeting completely filled the church in the evening. It was addressed by several gentlemen and enlivened by spirited singing. Dr. C. N. Whitney's announcement, in the course of some remarks on temperance, of the jury verdict in the Albright case was greeted with applause.

THURSDAY.

An hour's pleasant religious conference and social prayer was followed by an essay by Rev. J. H. Dixon on "Deacons and their duties," in which he favored more work, and a more formal and solemn consecration to it.

Rev. David Todd read an essay on "The personality of Satan," in which he proved from the scriptures that Satan is a person and not a mere influence or sentiment. The business committee introduced a resolution advising the use of unfermented wine at the communion. Interesting discussion was had, and the resolution laid on the table till the next meeting at Malden in October.

The thanks of the Association were extended to the people of Buda for their abundant hospitalities. After prayer and singing—

"Bless be the tie that binds
Our hearts in christian love."

the meeting adjourned.

Every one present to whom a part was

assigned performed it promptly. A spirit of fellowship pervaded every meeting. The discussions, at time lively and pointed, were uniformly conducted in a christian spirit. The whole meeting was calculated to do good and to extend the Redeemer's Kingdom.

REPORTER.

in take a timber claim, provided he can get on a section where no timber claims have been taken—as but one quarter in a section can be taken as a timber claim. Any body 21 years of age can get 160 acres as a timber claim where ever he can find vacant government land.

This country is settling up very fast. Everybody desirous of getting claims should not put off coming soon, unless he is willing to go a good ways back. I shall not say how much a man should have in money before coming out here; but I know the prevailing idea in the east is, if men can get enough to to bring them here they can do it all right. Let me say this is an erroneous idea as there are more men than work, unless a man has some trade.

I have talked to some who came here with families with limited means, and they told me they never wanted to pass through such hardships again, and to-day there are those who have taken homesteads that have no team nor means to carry them on. I am not writing this to discourage any one from coming. I promised some before I left to tell a true story; I am just giving you unvarnished truths, so that those who contemplate coming can prepare accordingly.

There is no doubt in my mind but this State, in time, will rank second to none for agriculture and grazing purposes. Fuel is scarce and high.

They have a home market for all kinds of grain west of here, except wheat. Corn is selling at Kerney Junction, 40 miles west of here, at 80 cents per bushel; other products in proportion.

There are several lines of railroad in contemplation; one to run from Hastings to this place, which will give it a competing line of road. Churches and schools are convenient. Water is reasonably good. I shall have to close at present. More anon.
D. H. EWING.

A Texas Cattle Farmer.

Capt. King has an inclosed pasture of 70,000 acres, though he owns about 150,000 acres in Neuces and Duval counties. The entire stock held by him at the present time is 50,000 head of cattle, 20,000 head of sheep and 10,000 head of horses. He overstocked his inclosed pasture to such an extent last fall that he was compelled to turn a great many out on the range again, although he sent 4,000 head to Kansas and slaughtered 4,000 more for their hides and tallow. He disposes annually of about 8,000 head of cattle, either by sale or slaughter, notwithstanding which his stock is steadily on the increase. He has recently purchased another ranche in Cameron county, on which he has 10,000 head of cattle, and attached to which is about 10,000 acres of land. He is making extensive experiments in the improvement of the stock of the State, having imported a great many head of the Kentucky cattle to intermix with the native grades.

State Items.

Pontiac talks of a horse railroad.

Peoria wants to erect an opera house.

Decatur has killed another mad dog.

Oswego has 60,000 bu. of corn in store.

A coal shaft is to be sunk at Ogan station.

Joliet is to have four miles of street railway.

Sterling sent two birds to Joliet last week.

Sterling is waking up in the temperance cause.

Bloomington's opera house has been opened.

Business is reviving at the Galesburg poor house.

A 5,000 butter factory is being built in Dundee.

Peoria has planned for some fine horse races in June.

The steamer Lady Lee has gone into the Illinois river trade.

Lyndon, Whiteside Co., has the best water power in this State.

Joseph Welsh of Prophetstown hung himself in a barn—Friday.

Jersey county is out of debt and her taxes are moderate. Happy Jersey.

A lady in Sycamore recently had seventeen teeth extracted while insensible from whiskey.

The City Council of Carlinville have abolished the police force of that city, under the State law.

More towns and cities in the State have gone temperance than ever before—at least for many years.

One of the Granges of Whiteside Co., has resolved to purchase no more from traveling agents—Humbugs.

IOWA ASSOCIATION.

GRAND MEETING AT GRINNELL.

The ministers and delegates from the churches met for their 38th anniversary June 4-8, at Grinnell, which is the educational center of Iowa Congregationalists. Tabor College, 250 miles southwest, and Denmark Academy, at the southeast, are their other institutions of learning. The Theological Seminary at Chicago has an "Iowa Professor" (Prof. Hyde) and is the place of the theological education for the State as well as the chief source from which the churches receive their pastors. It was natural that, at such a place, Christian education should be a matter of prominent consideration. A committee of the Association of which Rev. S. Crawford, of Lyons, and Rev. C. C. Cragin, of McGregor, were members, spent two days prior to the meeting of the Association attending the examinations in Iowa College. They made a discriminating and approving report. President Magoun spoke gratefully of recent valuable contributions to the library; also of the falling off of the attendance in the lower and increase in the higher departments, owing to the increased efficiency of local high schools. There are 300 students in all departments, 80 in the college proper, and twenty to graduate in July. The courage and persistency of its honored President are in themselves an endowment, and the Lord has yet more in his treasury for this noble institution.

Rev. Cyrus Hamlin, of the Visiting Committee, and President Brooks spoke for Tabor College. There are four to graduate of a class that numbered twenty-eight on entering. There are eighteen in the freshman class. Commencement was June 9-11. The college furnishes facilities of a high order for those who cannot afford great expense, and has a high place in the regards of the people of Tabor and vicinity, who have generously aided it in pecuniary straits.

Chicago Seminary was very fortunate to have Prof. Hyde, who seems to be a sort of non-resident theological bishop of Iowa, to speak for it. Its 400 students and 200 graduates, many of whom are settled in Iowa, are its representatives. It has had 124 in the special course, of which forty-eight have graduated. When founded twenty-four years since, the constituency of the Seminary numbered 400 churches. It now numbers 1,387! With the coming of the new professor, there is urgent need that the Iowa Professorship should be complete in endowment. That endowment has suffered from "the fire," "the times," and various causes, till it comes to be an absolute necessity that those Iowa churches who have hitherto avoided their responsibility should rally for its relief.

Denmark Academy, of which Dr. Salter, of Burlington, spoke, and Rev. E. Y. Swift wrote, rejoices in the accession of Mr. and Mrs. Bingham, accomplished teachers, in the place so long and honorably occupied by Principal Edson, whose letters from Europe, in the *ADVANCE*, have been read with so much interest. This Iowa school, like the colleges, is in a decided Congregational community. The descendants of the New England fathers have successfully planted her institutions in this the first State beyond the Mississippi. They are sure one day to absorb enough of the increasing wealth around them to give them a solid pecuniary foundation. In the meantime friends of religious education at a distance can aid no worthier objects.

THE YEAR'S MISSIONARY WORK.

This came up in various forms of statement and discussion. Iowa is no exception to the advance made by the interior States, under Secretary Humphrey's drill, in contributions to the foreign work. He spoke of Africa, her sad history, her recent disclosure, her fields of martyrdom, her glorious future promise to commercial enterprise and Christian evangelization. The Egyptian war upon the slave-trade that captured and dispersed of 10,000 slaves within a year; the Zulu war, by which the manly natives keep 30,000 British soldiers at bay; the explorations of Livingstone and Stanley; the munificent gifts of Arthington were dwelt upon. The conclusion in the minds of the audience, though unmentioned by the eloquent Secretary, was that the Board should follow God's pointing, and with Arthington's gift and a part of the Otis legacy, fill the outstretched hands of Ethiopia with the bread of life. Secretary Alden told the marvelous story of deliverance, which in the unlooked-for tidings of God's gifts by Deacon Otis's will, were flashed to far-off missionary stations by telegraph, and which had sent a hallelujah round the world. And yet he remembered that freighted with prayer, "mites," such as he had recently received from a feeble church in Maine, and in the visit just made by him to the Santee Indian Agency from an Indian

June 12, 1875

Similar symbols elsewhere represent great national disasters, as in Isaiah xiii: 10; when the prophet describes the destruction of Babylon by the Medes. Speaking in the name of Jehovah, he says, "The stars of heaven and the constellations thereof shall not give their light; and the sun shall be darkened in its going forth, and the moon shall not cause her light to shine."

In verse thirteen he continues, symbolizing political commotion and overthrow by disaster in the realm of nature: "Once I will shake the heavens, and the earth shall be removed out of its place in the wrath of the Lord of hosts, in the day of his fierce anger!" Similar is the use of prophetic symbols by Haggai, in ii: 7, predictive of the commotion of nations ushering in the advent of Messiah: "Thus saith the Lord of Hosts, yet once more, a little while, and I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the desire of nations shall come, and I will fill this house (the second temple) with glory, saith the Lord of hosts." And again in verse 21: "Speak to Zerubbabel, Governor of Judah, saying, I will shake the heavens and the earth," etc. This imagery from the realm of nature is employed to foretell changes in the political, moral and spiritual world only. There may have been the while, beyond the natural order not a quiver in the earth or a shadow on the sky—nought but the fixed, serene course of nature in the outward world.

So Joel ii: 10, predicting the scourge of the locusts or enemies assimilated to them, thus describes the terribleness of the calamity: "The earth shall quake before them, and the heavens shall tremble; the sun and moon shall be dark and the stars shall withdraw their shining"; whether the locusts or invading enemies are here depicted, the passage shows the facility with which the prophetic mind drifted into this species of imagery, which is such as might seem almost to portend a catastrophe of the world. Again the same prophet (Joel ii: 30, 31) foretelling the advent of the Spirit and the fearful days contemporary and subsequent, in a prediction applied by Peter to the day of Pentecost, says: "I will show wonders in the heavens above and in the earth beneath, blood and fire and vapor of smoke, and the sun shall be changed into darkness and the moon into blood, before the great and dreadful day of the Lord come." Were there any signs in external nature corresponding to the language of the prophecy preceding or accompanying the day of Pentecost? or did they symbolize merely changes and calamities in the political and social world?

With like symbolism, Zephaniah, predicting the utter desolation of the land of Judah by the Chaldeans, says (Zeph. i: 14, 15), "The day of the Lord is near. . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

With such a prophetic use of symbols customary amongst the Hebrews, we surely need not go beyond the destruction of Jerusalem to find a fulfillment of the words of Christ, Matt. xxiv: 29, "Immediately [surely not hundreds and thousands of years after]—immediately after the tribulation of those days [undoubtedly the days just described, as preceding the leaguer of the city] the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." All these symbols had undoubtedly been predicted and fulfilled many times in cases of nations and cities that had passed away ages before Christ came. It is not strange they should again be employed in the prediction of the overthrow of Jerusalem and the Jewish State. And certainly no more in this case than in that of the earlier prophecies need this be regarded as of necessity implying the ruin of the world and the ushering in of the last day.

No more does the prediction Matt. xxiv: 30, "Then shall appear the sign [token of any kind] of the Son of Man in heaven, and all the tribes of the earth shall mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory." Reference here is undoubtedly made to Daniel's vision (Dan. vii: 13) from which the language is in part taken. But that vision was of the inauguration of Christ's kingdom over the world and not of the final consummation and last judgment. It reads as follows, "I saw in the night visions, and behold one like the Son of Man came in the clouds of heaven and came to the Ancient of days, and

Medical.

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PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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Death is the Cellar.

Many of our ills come from below. Most beneficent things are from above. He builds wisely who builds on a rock and looks well to his foundation. Our Boards of Health are demonstrating that numerous fatal diseases come from our cellars, sewers and water closets, and no doubt posterity will laugh at us for having these latter within our dwellings.

Religious and scientific knowledge is being more generally diffused among the multitude, but sin and ignorance are not easily overcome. We are, indeed, in many things, a very enlightened people; nevertheless we know not yet how to build or how to live. We possess a good deal of light, but know not how to apply it. In every community we should have hundreds and thousands of centenarians with their natural vigor unabated. Many of us by reason of inherited infirmities and ignorant living, are as good as dead before reaching middle age. Those whose ancestors have lived a goodly life, caring for their bodies as well as their souls, do not reach middle age till they have completed their forty-nine years. Seven times seven is the period for graduating for life work. But how is it with this generation and age? Our children are brought up in violation of the rules of health, and many who survive might as well have perished with the millions who die in infancy, for they possess neither strength of body nor of mind.

We seemed to have lost the power of prolonged life. In this climate, we are housed for six long months of the year, with doors, windows, and even the chimney-places carefully closed up, that the offensive smells and poisonous gases from the cellars, sewers and water-closets may effectually whiten our cheeks and corrupt our blood. It is well-known that when the surface of the earth is frozen over, there is a current of unhealthy gas all the time entering the warm basements of our dwellings and lodging permanently within us in every room to enfeeble and destroy life. Enter the sleeping apartments of the majority of houses when the sleepers are leaving their beds in the morning, and if your nose is fit for its work, it will tell a lamentable story of impaired mental and physical powers and inexcusable ignorance. By-and-bye the architect of the future may bring us relief, but in the meantime it behooves us all to summon to our help the aid of common sense, for where there is a will there is a way, in this matter as in most others. We can do no more this morning than point the attention of our readers to some suggestions bearing on this exceedingly important subject.

When we lay in our winter supply of coal, we first dampen it that it may the more effectually emit deleterious gases, which, all winter, permeate the whole house. Into our cellars, also, we put potatoes, cabbages and other decaying vegetable matter for nosegays. Whence come consumption and all kindred diseases? We answer, from our cellars in very many cases. Reader, if you wish to save the life of your wife and rear your children in vigor, know the value of pure air, and attend well to the subtle enemies which attack us from cellars and sewers.

There are seven means of keeping cellars sweet: 1. Buy vegetables and other perishable commodities daily in cities; and in the country, store them in a root-house at some distance. 2. Have the cellar windows open night and day, except in the coldest weather. 3. Have your furnace for heating the house in the cellar, drawing in the air from it all winter, and sending it up the chimney. 4. Have every part scrupulously cleaned and swept frequently. 5. Whitewash it all over three or four times a year. 6. Put in coal perfectly dry. 7. Keep no live stock of any kind in it.—*N. Y. Witness.*

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INDEPENDENCE.

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of the army of young men, not only the merely indifferent, but that great company who are indulging in the prevailing vices of the day and who are certainly going to destruction, I ask, in all candor, if it is not our duty to give a more liberal minded support to an institution which aims especially to reclaim such. We need more workers too, and this is a serious matter for many laymen to consider. Christ calls for the laborers, and how many souls are being lost because we do not heed the call of duty!

Our State work demands our attention. The number of associations in Iowa is very small compared to other western and eastern States. If this society and its ways of working is a necessity to Dubuque it must be to other places, and it becomes us to aid in the spread of it. Looking to this end the coming State Convention, to be held this week at Marshalltown, will consider and probably take measures to secure an efficient man who will devote his whole time to the work in the State. By doing this we shall soon see our State where other States who have employed such a person, are in the number of association and in the activity of their general evangelistic work.

The International Convention held at Toronto in July reported a year of rapid progress in the development of the Young Men's Christian Association throughout the two countries and adopted measures to institute more extensive and efficient work the present year. By the recommendation of the International Committee to-day is the "thanksgiving day" for the blessings of God upon our associations, and the coming week, the "week of prayer" recommended by the convention of all nations at Hamburg last year.

In conclusion we would express our gratitude to all who have aided us thus far with their means, presence at our meetings, preaching at the outposts, care of the schools, self sacrificing labors as teachers, prayers, kind words and attentions in one way or another bestowed.

WM. C. WHEELER.

Major R. H. Gilmore, of Cedar Rapids, President of the Y. M. C. A. of Iowa, was then introduced, and spoke as follows:

What shall be the review? This is a question to which none can be indifferent. For interested and absorbed as one may be in the concerns of life, there comes a time when we must look back. What signal will greet us then? What will be the review? It is for us to say. As I stood once on the deck of a steamer lying idly at the landing, I noticed a warehouse whose huge proportions hid everything else from my view. When the boat had left the wharf and sailed down the river some distance, I looked again at the house which had so filled my vision that nothing else could be seen, and lo! it had dwindled into a mere speck. Thus it is with life. Affairs and objects that seem of the utmost importance and so fill our minds and hearts that nothing else can be seen or even thought as we recede from them, and take a retrospect dwindle into insignificance. The question then is pertinent what shall be the review of our lives? Shall we let the small affairs of every day so fill our vision that we will be able to see nothing above or beyond them? If we do so our souls will be selfish and narrow, alive only to the petty details of the shop and market, dead to the great concerns that are of vital moment to ourselves and others. Such will be the result unless we resolutely fight against it, and interest ourselves in some phase of Christian work.

A soul newly ushered into the Kingdom of Christ, is eager to do some noble work for God and humanity. His earnestness and zeal cannot be repressed.

Gratitude to God for his delivering mercy, the new emotions and desires that flood his soul, love for his neighbor and his Master, all move him to effort. Now is the time to place before him channels into which this new born energy shall be directed and go forth to bless the world. Misdirected or left to die in inaction, is so contrary to the plans of God and to the laws that govern man's being, that the results can not fail to prove fatal to the life of his soul. Instances are not lacking to prove the truth of this statement.

The Association, in whose behalf I speak to-night, gives to every one a field for efforts. It is one in which the laity can have free and full sway. It is from the standpoints of a layman I address you. The ministers and churches have their work, but this is ours. The distinctive feature of it, is the salvation of the young.

How are hearts were thrilled as we read of the abduction of Charlie Ross. How we sympathized in the efforts made for his recovery. His picture was sent to each of the 60,000 post offices of the United States. A minute description of him was furnished every police station of the land. No one thought it strange that these and similar efforts were made to rescue him and restore him to his home and friends. Are we as much interested in the lost boys around us? Are we making as strenuous efforts for their recovery? Do people sympathize as deeply in the work of saving them as they did in the efforts of the father to find his lost boy?

The excuses rendered for not engaging in the work of the Association are as numerous and varied as the ones given by those bidden to the marriage feast.

One says he is too cold to work. What would be thought of the man who would give such an excuse to his employer? Work and it will warm you. The glow and vitality that result from exercise are healthful and invigorating. An inactive Christian can not help but be cold and dead. Warm your frozen sensibilities at the altar fires of home and church, and then go forth and keep the flame bright and glowing by energetic efforts for others.

Another gives the excuse that he has no capacity for work. If accused by some one else of this lack he would feel insulted. He has capacity, however; his business does not suffer from lack of it. He can make money and supply his family with all the comforts and many of the luxuries of life; it is only when called upon to work for God that his capacity fails him. If he really has but one talent there will be the less required of him. Only of those to whom much is given will much be required.

"What is the use of working so hard; I won't get any credit for it," says a third. Those men who are so much interested in the association and labor for it, are not esteemed any more highly by the community than those who do nothing.

Some men are like a little dog I have. Whenever they do any work they are not satisfied till patted on the head and called a good fellow. If the earnest, constant workers do not receive any credit for their

efforts from man, there is one whose eye notes the smallest, the most obscure work. He appreciates it all, and from Him will come the reward. To the real worker the approving glance of that eye outweighs by far all the fame and glory man can bestow.

But the excuse most frequently given is, "I have no time." Time for everything else, but no time to work for God. Time is the gift of God. Shall we not render to Him that which is His? Shall we use this gift only to forge chains to bind us to that which will exclude God from our thoughts, in building prison walls in which our spirits shall be summoned, shut out forever from His light and presence?

"It won't pay to engage in this work." Perhaps not, in earthly treasures, but it certainly will in those which endure—in treasures that "moth and rust cannot corrupt, nor thieves break through and steal;" and better still, which we can carry with us to our eternal home.

The last and most flimsy excuse given is, "I can't." This is a transparent covering that in vain seeks to conceal the real hindrance—laziness.

"Impossible is a word found only in the vocabulary of fools," said the great Napoleon.

In Africa there is a river called the Abara. It flows along through the plain a large beautiful stream till it reaches a desert, when suddenly it is lost forever—buried in the sand. Thus it is often with a man's life. He starts on a career of usefulness that promises great results. When suddenly it disappears, or, sunk out of sight forever in the sands of weakness and indolence.

The work that the Association has attempted, and which it has hitherto carried forward so successfully must be continuous. There must be no retrograde movement, and no delays in the onward march. We remember that during the late war all operations were brought to a stand still by numerous unaccountable delays—delays everywhere. In the South, in the West, on the banks of the James and Roanoke, the same cry of delay, delay neutralizing effort, quenching enthusiasm, crushing out all hope. What a thrill of joy ran through the heart of the country, when a man was heard from away out in Tennessee who announced his intention to move, not next month or next year, but move immediately on the enemy's works. Move he did with what results we are all familiar. This must be the ardor sent along the line in the association. Now and always move immediately on the enemy's works.

One of the presidents demanded these three qualities in those to be appointed to responsible positions. Honesty, capability and fidelity. These are qualities pre-eminently demanded in this work. Our men are honest, they must also be faithful.

On the coast of France stands the Calais light house. "What if your light should get low, grow dim, go out?" said a visitor to the keeper. Get low, grow dim, go out? Impossible! was the reply. "If on any night this light should burn dim, and a ship away off there on the ocean should see it, back in a few months would come the report to England, to America, that on such a night the Calais lights burned dim. All the world would know it. It is impossible for me to fail in my work. The world is gazing at me. I must be faithful." So the world, young men of the association, is gazing at you. If your light gets low, grows dim, gives out, will it not be known? Worse than that; some gallant soul may be away out on the ocean, tempest-tossed and driven about, will be wrecked for lack of the friendly lights that you should shed away out on the waste of waters. Be faithful.

On the beautiful Androscoggin, in the State of Maine, there is a place where the mountains rise to the right, left and front, and seem to bar the passage to all who would seek the country beyond. It is a place of grand and picturesque beauty. The tall pines lift themselves to heaven, flowers perfume the air; it were no great hardship if one was compelled to remain in this delightful spot. But there is the hard smooth road over which others have journeyed, and if the traveler follows it now, as it winds along the banks of the river, he will soon reach the open plains beyond, and behold, on a gentle eminence, a charming city, the most beautiful in the State. So in this life a point is often reached where the traveler is met by an apparently unsurmountable barrier from the beyond. He fain would linger forever among the delights and beauties of this earthly existence. But there is the hard smooth path of duty; others have trod it, so must he. With one glance at the stones he leaves behind, he journeys patiently on, and ere long reaches the heavenly plains beyond, and the city which hath foundations whose maker and builder is God.

At the conclusion of this earnest and eloquent address, listened to throughout with the most rapt attention by the audience, Prof. Bunn, of Vinton sang the appropriate hymn. "Let the Lower Lights be Burning." The Professor well deserves the name of the Sankey of Iowa.

Rev. Mr. Burrell, of the Second Presbyterian church, was then introduced, and gave a short, fervid address, full of wit and wisdom, delivered in that magnetic manner that has already proved so fascinating to his many hearers. We caught a few of his remarks, but if the sparkle is lacking no one must complain.

Ministers have been blamed for not sympathizing in the work of the Y. M. C. A. There is not a minister on this platform who does not respond heartily to the sentiments advanced in favor of this form of Christian worship.

I am the bluest of blue Presbyterians, but I am glad to welcome to my pulpit the ministers of other denominations. This the Y. M. C. A. gives me the opportunity of doing. The Church has been blamed for not more candidly aiding the Association. But the Church cannot afford to be opposed to it. I was once traveling on the Grand Trunk Railroad. Suddenly there was given one of those quick, sharp whistles, indicating something on the track. Before the train, some distance away was seen an irate cow, prepared to wage battle with the engine. In a few minutes the enraged bovine was seen on her back in a ditch, with four legs in the air. It is poor policy in the Church to stand in opposition to such an oncoming, overwhelming force as the Y. M. C. A. Simultaneous with the discovery of the power of steam another force came to the surface. You may call it push, or by the name of my colored brother, here; but it is the secret of success. This spirit, the spirit of the 19th century—enterprise—is incarnated by this Association. I spent one

merits. Last year it chose a new Secretary, Rev. A. E. Dunning, now absent at the West, who has already proved his competency. It aided 114 Sunday-schools with \$714. It published Bible-helms, periodicals and good books. It formed an alliance with the Home Missionary Society—mutually beneficial. It now is ready to do a greater work if only it could be endowed.

Massachusetts furnishes about one-third of the funds of the A. H. M. Society. In all, she contributes \$120,000 annually. Of this, \$216 goes to the support of each of 89 feeble churches in the State. These are generally in hill or coast towns, depleted by emigration, or in new villages springing up near manufacturing cities.

Rev. H. P. DeForest, of Taunton, spoke sensibly and admirably, and Rev. J. H. Barrows, now of South Boston, took the audience by storm with a sort of prose epic of wonderful imaginative and rhetorical power. His lofty flight was fully sustained for the half-hour when most of us, judging by our own want of genius, expected he would drop, and feared the fall! His subject was America in all the highest things of her history, her promise, her aspirations and destiny. It was unreportable, but it was an inspiration.

I am impressed with the impulse given Home Missionary enthusiasm at the East by the presence among us of men with experience at the West. Withrow and Howe in Indiana, Hoyt in Michigan, Barrows in Illinois, Stimson in Minnesota, have stood face to face with the facts, the dangers and the promise of the West, and need no excursions thither, as do some who have always labored in New England, to feel the proportionate claims of that section on our Christian resources. They comprehend the heterogeneousness which, while it may be the germs of civilization, may be also the elements of future chaos. They see the foam and filth of barbarism that bubbles on the topmost wave as the tide of American life sets westward. All the signs indicate that a Home Missionary revival is imminent. It ought to secure more than \$250 now doled out apiece for the support of its missionaries, and boldly seize and permanently hold hundreds of new fields.

The closing meeting in Tremont Temple was that of the American Board. Secretary Means mentioned Secretary Alden's lamented illness. He spoke of the churches in South-western Micronesia, doubled the past year and calling for a steamer to visit the regions beyond. The *Morning Star* is too slow! An advance of 20 per cent. was promised in contributions. Only two per cent. has been realized so far this year. If private benefactions for educational purposes have within the last fifteen months amounted to \$19,000,000, ought not some crumbs to fall to the millions of uneducated heathen? He was followed by Rev. H. A. Schaffler, of Austria, and Dr. G. F. Pentecost, of Brooklyn. The former threw light on the questions of Evangelization in Papal lands. His contact with Romanism in Bohemia has not left on his mind an impression as favorable as that expressed by Mr. Beecher when he dismissed one of his "lambs" to the "pastures" of Catholicism preferred by her.

Dr. Pentecost took us back to the primary principle of our corporate relation to Jesus Christ, and argued unanswerably and scripturally that no Christian is true to his new life and new trust unless he obeys his orders and distributes his inheritance as Christ commanded, to "all the world." It was a capital meeting throughout the afternoon, the numbers and enthusiasm of the audience and the excellence of the speaking rising to the close.

THE CONGREGATIONAL FESTIVAL.

If there are other annual Congregational feasts I do not know it. Faneuil Hall was filled with tables and people. There was an instrumental band in the front gallery, and a quartet of male voices, as sweet as those of Italy, near the stage. How these singing people keep the fogs and east winds from roughening their throats is a mystery.

But the tables,—how they "groaned"! Instead of the clams, "sucked out of the sands" of Plymouth by our ancestors, or the traditional baked beans of New England, there were salads, fruits, ices, cake, and every luxury in profusion.

Rev. Dr. Noble, who came there from good old Congregational Maine, by the way of Presbyterian St. Paul and Pittsburgh and Congregational Chicago, seemed happy and thankful, as we all were, while he "asked a blessing." The discussion of viands, and conversation with old and new acquaintances, occupied the hour from 6:15 to 7:15.

President White, a Boston lawyer and a capital presiding officer, said a few well-chosen words, introduced Prof. Tucker, of Andover, as one returned from filling the pulpit made vacant in New York by the retirement of one of New England's choicest sons (Dr. Adams) and who had aroused the enthusiasm of the young men gathered at Andover.

Prof. Tucker gave us a good story as a "relish," and proceeded to speak in the freshest, simplest and most impressive way of some peculiarities of the New England mind, especially its keenness of seeing and foreseeing. But it needs two things for its best work: (1.) A larger sympathy for man as man; a willingness to step outside its prejudices, its training, its traditions and its system, if it may save men, whether those men be natives or foreigners; (2.) it needs more harmonious and effective organization. Its individualism is grand and leads to independence, freedom and personal responsibility. But Congregationalists must learn to combine their forces and unite their strength if they would do for Christianity what is possible for them.

The President then happily welcomed back Rev. G. F. Pentecost, after four years of labor elsewhere. Our Baptist brother seemed at home, though he declared himself no less a Baptist than before. He thought we ate like Baptists at least. He regaled us by some funny anecdotes, but pushed home to our hearts at least two exhortations to aggressive Christian work: (1.) On account of the fewness of our converts, only 1½ per cent. of new church members in a year; and (2) on account of the inactivity of our laymen.

After one of the sweetest of songs that must have half-reconciled even Dr. Duryea to a quartet, Prof. W. M. Barbour, who came around to that platform via Oberlin, Andover, a pastorate at Peabody and Professorships at Bangor and Yale, spoke of the progress of Yale Seminary. In 20 years its faculty have changed from three to twelve, its students from twelve to 100. Its third building is going up (he might have added), its

"Band," consisting of nearly half the senior class, is on its way to Dakota to win it for Christ. Prof. Barbour's familiar address, homely phrases, poetic insight and Scotch brogue, accompanied by sunny ways set off with native wit, always make him popular. He illustrated the manner in which a great principle adapts itself to all emergencies. It is so with gravitation. It makes a man fall into a pit and keeps him there, but the same law enables him to call a neighbor who on account of it can stand upon the edge and throw down a rope, and with help, haul up and save the unfortunate. It is so with love. It may compel me to knock a man down to save others from his fist. I strike because I love. Thus the Congregational liberty, Congregational doctrine and system, will assert first its strength and then find its adaptations. We need have no fear of pushing great laws and great truths everywhere. They themselves contain the remedy for their seeming severity. At last, in details of circumstance and opportunity they will right all threatened wrongs.

Dr. Hepworth, a former Unitarian minister, was the next speaker. Like Dr. Pentecost, after several pleasanties about the cleanliness of New York and its "resignation" to Conkling's course, he commended a more stalwart theology and plainer preaching of sin and its eternal consequences and salvation through Jesus Christ alone.

John B. Gough was received with a storm of applause. He pleaded for sympathy and a helping hand for the repenting drunkard; he called for a greater separation of the church from the world, as the latter is represented in balls, operas, theaters, cards and immoral conversation. "One never repents for what he condones nor abandons what he compromises." The old man eloquent suffers from neuralgia, but sparkles still with wit and overflows with love and sympathy. Long may he and his dramatic genius be spared to preach the gospel of temperance.

As the clock struck nine we sang together the doxology and were dismissed. It was the best festival of the three I have attended, in the brevity and point of the speeches, the excellence of the music, and in the genuine and universal fellowship apparent on all sides, and especially in the closing hand-shaking. One felt that the ideas advanced and the Christian love expressed were cosmopolitan. The place was at the heart of New England, but Christ's presence seemed to constitute it for the time the heart of the Denomination and of the Christian World.

R. B. H.

ILLINOIS GENERAL ASSOCIATION.

The Annual Meeting last week was, from first to last, one of refreshing interest and power. The Annual Sermon, by Rev. Dr. Arthur Little, Monday eve, May 23, was from Luke xiv: 31, 32. Topic, "A glance at the Forces and Resources." The management of a successful campaign requires great vigilance and circumspection. Observe the strength, position and disposition of the friendly and hostile forces in the conflict before us. Our objective points are home and foreign evangelization. The Anglo-Saxon race is shaping the world's history. The question for us is, Whether, in keeping abreast of the march of empire westward, and with the new conditions in foreign lands, we are sure of our ground at home? Is New England secure? Are we spiritually strong enough in the Interior to Christianize the regions beyond? The local church is the center of power. And it needs, therefore, most careful training. We must strengthen things at home for the sake of the New West and other lands. It is good economy to utilize and empower the churches at home. Take this for our rallying-cry, "For the sake of the country and of Christ, build up the churches and other Christian institutions of Illinois!" The sermon was a most earnest and forcible appeal. The prayer-meeting, led by Sec. Powell, on Tuesday morning, was a refreshing baptism for the day's work. Prof. G. N. Boardman was elected moderator, and Revs. E. D. Eaton and S. M. Wilcox, scribes. The reports from the local associations were of great interest. Dr. Savage, attending the Elgin Association, had been reminded of the organization of that body by thirteen ministers, of whom only himself survived. Dr. Bascom spoke of the birth of the General Association fifty years ago this summer, where Princeton now is. We have, at present, some 250 churches, with an ample array of institutions, crowned by the Theological Seminary. Rev. Wilder Smith, of Rockford, read an admirable paper on "The Ancient and Modern University." The ideal of a university is to teach everything. In reality it takes only what the surrounding conditions of place and time require. The University of Leipsic, with 141 professors and 2,941 students, is the chief in Germany. Of ancient universities that at Athens was the foremost for 1,000 years, till suppressed by Justinian. The buildings were all over the city. Students were exercised in extempore speech, in criticism of great authors, and in philosophic discussion. Sleepy hearers were awakened by a rap from a rod in the hand of the teacher—a measure that is recommended to preachers in Illinois! Of the modern universities, chiefly German, English and American, the speaker had time for only the American. Of our 170 colleges, 125 admit males only. We have 125,000 students, about one-sixth females. It is idle and perilous to send our youth to foreign schools. For American boys and girls the American college is the place. Our system is far more decidedly Christian than the foreign. About half our students are professed Christians. No college has yet been founded and maintained by infidels. Girard College is no exception to the remark. It is, to-day, under Christian auspices. Science has come into our colleges to an immense degree. The dead languages and mathematics have no longer the monopoly.

In the afternoon, Sec. Powell presented in a most vigorous speech the work of the American Missionary Association. The 25 per cent increase of income, requested from the churches by vote of the last annual meeting, has been, thus far in the year, exceeded. New buildings, provided by Mrs. Stone, of Malden, Mass., are going up at Nashville, Atlanta, Talladega and New Orleans. The \$10,000 given by her to Berea, Ky., has been supplemented by \$40,000 more.

Dr. Wm. B. Brown spoke, with telling effect, for the Church Building Society. The treasury was never doing so well; though far more is needed. Of the \$55,000 income, \$26,600 came from outside of New England. The number of churches giving, and amount given, have tripled in three years. Two-thirds of our churches in Illinois were built, in part, by this society. The Western Education Society, reported by Rev. E. F. Williams, has distributed \$995 to needy students, and has \$222.29 in the treasury. Sec. Humphrey reported \$18,503 re

PAMPHLETS.

—Among pamphlets we note "Christ or Buddha; a Review of the 'Light of Asia,'" by G. T. Flanders, D. D., an intelligent and vigorous piece of criticism in which the modern pretensions set up for Buddhism are declared to be a "monstrous fraud."—"A Great Lawyer," by Charles C. Bonney, a superior lawyer and one of Chicago's most enlightened and public-minded citizens. One wishes there were more such lawyers as he so admirably describes. (Chicago: Chicago Legal News Co.)—"Congregationalism," by Henry Allon, D. D., the singularly discerning, thoughtful, eloquent address from the chair of the Congregational Union of England and Wales, at its annual meeting in London, May 10. It is long for an address, though short for a book, a luminous interpretation of what Congregationalism is, and its place among other forms of religious thought and life. Almost every page is such, in both thought and expression, as makes one feel that he must return and read that again. It is published by Hodder & Stoughton, London.—The Eleventh Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church, for 1881, the crowning item of which report is, that the receipts the past year amounted to over \$99,000.—"Affinity no Bar to Marriage" a vigorous and rather controversial essay of 77 pages, by John B. Gale, of Troy, N. Y.

LITERARY SMALL TALK.

Sir Bartle Frere's book on "My South African Stewardship," will be chiefly a book in self-defense.—"Our Brothers in Black," is the apt title of a new book by President A. G. Haywood, of Emory College, Ga. It is a book which merits as wide a reading as "The Fool's Errand." It is equally good reading for both sections of the country. It is the best book of the kind that has ever appeared in the South. The Atlanta, Ga., *Constitution*, says of it, editorially: "In some respects, Dr. Haywood's book is a unique contribution to the permanent political literature of the period—using the word 'political' in its largest and most significant sense. Some of the facts stated by Dr. Haywood will not be palatable to the prejudices of those in the South who insist upon retaining and maintaining their prejudices. These he approaches sometimes with a half apology and sometimes with an air of timidity in curious contrast to the bold and frequently aggressive style which characterizes the volume. The reason of this is plain. Dr. Haywood is perfectly familiar with that singular sensitiveness of the Southern people which is always in arms, and which is quick to resent even friendly criticism. It is not only quick to resent, but it is quick to misunderstand and misinterpret; and the secret of it all is that the isolation which was one of the necessities of our peculiar institution naturally led us to view the outlying regions and their inhabitants as hostile and alien. The purpose of Dr. Haywood's book will receive the warm approval of those in the South whose approval is worth gaining; there will be few to dispute his arguments; and none to question his facts. The truth is, the book is a perfectly sincere review of the situation in the South since the surrender at Appomattox, with a clear insight into all its phases and modifications."—"The Story of the Bible" with its over seven hundred pages and over two hundred and fifty illustrations, most of them excellent in design, published by Mr. Charles Foster, has reached its fifty-ninth edition. And, considering its price, \$1.00, it well deserves its remarkable sale. The American Tract Society, Chicago, has sold great numbers of it.

BOOKS RECEIVED.

[All books received will be acknowledged in this column, and will, as soon as practicable, receive such reviews as their character may seem to warrant and our space allow. Publishers are requested, for their own benefit and the convenience of our readers, to state the price of each volume.]

BOSTON MONDAY LECTURES, 1880-1881. Boston: Roberts Bros. Chicago: Jansen, McClurg & Co. 12mo. pp. 815. \$1.50.

THE SCHOOL OF LIFE. By W. R. Alger. Boston: Roberts Bros. Chicago: W. R. Alger. 12mo. pp. 205. \$1.

THE GEM OF GEMS. By Asa Hull. Chicago: H. A. Sumner & Co. 35 cts. \$30 per 100.

TEMPERANCE AND GOSPEL SONGS. By J. E. White. New York: National Temperance Society. 30 cts. \$25 per 100.

THE LADY'S MANUAL. By Drs. Ruddock and Ludlum. Chicago: Halsey Bros. 12mo. pp. 333. \$1.50.

THE LIFE-WORK OF ELIZABETH GERRY BROOKS. By E. S. Brooks. Boston: Universalist Publishing House. 12mo. pp. 247. \$1.25.

SECOND GERMAN BOOK. By J. H. Worman. New York and Chicago: A. S. Barnes & Co. 12mo. pp. 84. 40 cts.

COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT. New York: I. K. Funk & Co. Paper covers, 25 cts.

FRANKLIN SQUARE LIBRARY. Four numbers: Beside the River, by Katharine S. Macquoid; Harry Joscelyn, by Mrs. Oliphant; My Love, by E. Lynn Linton; Adventures, by Robinson Crusoe. Each 20 cts. New York: Harper & Bros. Chicago: Jansen, McClurg & Co.

SHAKESPEARE'S TRAGEDY OF CORIOLANUS. Edited by Wm. J. Rolfe. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. 16mo. pp. 779. 60 cts.

THE YOUNG NIMRODS IN NORTH AMERICA. By Thomas W. Knox. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. 8vo. pp. 299. \$2.50.

THE PRINCE OF GOOD FELLOWS. By Margaret E. Wilmer. New York: National Temperance Society. Chicago: American Tract Society. 12mo. pp. 367. \$1.25.

AMERICA: ITS HISTORY AND BIOGRAPHY. By S. M. Newman. Chicago: The Coburn & Newman Publishing Co. 8vo. pp. 908.

BRIDIT'S DEMOSTHENES. Translated by M. J. MacMahan. Chicago: S. C. Griggs & Co. 8vo. pp. 610. \$3.00.

THE HOME GARDEN. By Ella Rodman Church. New York: D. Appleton & Co. Chicago: Jansen, McClurg & Co. 12mo. pp. 121. 60 cts.

the most charming of out-door action," by John Burroughs, takes the Indian name of the river and his early life was passed. He is an ardent lover and a minute student in all her forms. He has a way of making known her re- fortunate mortals. The book is away on vacation, and read in scenes which it describes. (Boston, H. H. Munroe & Co.)

"The Three?" is the title of a book, which has for its motto, "He who is in the day of the east wind with Hagar's trouble, there is each of thirty-nine instances of grief and tears: as Abraham at the loss of Isaac; Jacob at the loss of Joseph; in the life of David, Esther and finally a book for those that never cause—and what life does not—bachuths, oaks of weeping, after intervals—and Miss Warner's experience, eye, and human nature comfort and Scripture render to humble, to stimulate and true disciple seeking to walk the path of the Lord. (New York: Randolph & Co. \$1.50.)

Mrs. Nathaniel Conklin (Jennie) is a very sweet story of a young family of twelve children, neither the oldest, the pride nor the "one of the children," who did in the world, but who showed heroism as if she had, by passing hard little things that daily and by living such a life of peace and prompt obedience to her conscience, as brought the pictures of family life in a "beehive" of which she was a particularly pleasant. (New York: F. H. Revell.)

Many forms in which the Revisionist finds itself issued, by a enterprising publishers, is the "revision" edition of George Munro. 20 cents each, unbound, and the columns the "authorized" revised, and in foot notes, various from the most celebrated manuscript is large and the type fair.

"All we do with our Walls?" is a little volume in which Clarence the question by saying they were with the paper manufacturers. Warren Fuller & Co., New York, by Mr. Samuel Colman. not an advertisement merely. pleasant talk upon walls and general, and some of the designs beautiful. It is made up tastefully and within. (New York: J. & Co. Chicago; Jansen, Mc-

of Appleton's Home Books we have the Garden, by Ella Rodman of delightful little talks upon garden-lore, such as the treatment of bulbs and autumn flowered ferns, city gardens, house-plant greenhouses, etc. The amateur in city or country, will find that will help as well as please. Illustrated. (Chicago: Jansen,

Annual Record of Freewill Baptists, is a concise and valuable history of domination from the day that brought Benjamin Randall, the feet of the Savior and into the was subsequently dis-fellowshiped, with a few sympathizers, the sect, at New Durham, N. H., four other churches were formed with it before the end of the year, of Mr. Randall's labors, thirty number had increased to 130. The book contains papers sketch-ary, educational, anti-slavery, Sunday-school work of the de- which were prepared for the cen- nce, but with reference to their this form. The statistics and complete information occupy pages. Some ten or twelve lead- are here finely represented by a. (Dover, N. H.: Printing Es-

vels are crowding our table that we them the merest mention. "Fighting," by Emma Marshall, is a story in which the three "daughters," Dorothy, sensible, sweet and heroines, and a very pretty pic-

ture they make. There is nothing sensational or high-strung about the book, but it is simply a quiet and pleasing story of English life. It belongs to the Series of Home Readings for Girls. (New York: E. P. Dutton & Co.)—"The Eichhofs" is one of Mrs. A. L. Wister's translations of the German of Moritz von Reichenbach, the story being of misunderstandings between a husband and wife, and the reconciliation which was brought about by the death of their child. (Philadelphia: J. B. Lippincott.)—"Ernestine" is a translation from the German of Wilhelmine von Hillern, by S. Baring Gould, the story of a woman led away into doubt and darkness and skepticism, but who at last found her way back to the light. It is a story of great power and beauty, and well-worth of the good translation it has received. The same publishers (William S. Gottsberger, New York) print "A Question," by George Ebers, being the idyl of a picture by his friend, Alma Tadema, translated from the German by Mary J. Safford.—"Lost in a Great City," by Amanda M. Douglas, is the story of a little girl whose mother was dead, and whose father was abroad, and who, left in the care of her nurse, was lost in the streets of New York, and after various adventures in hospitals, asylums, theaters, etc., was at last restored to her father and fortune and friends.—"The Sword of Damocles" is a story of New York life, by Anna Katharine Green, author of "The Leavenworth Case," which attracted some attention two or three years ago, but not equal to it in interest (Putnam's).—"The Bailiff's Maid" is a romance from the German of E. Marlitt, translated by Mrs. A. L. Wister. (Lippincott.)—"Mademoiselle Bismarck," by Henri Rochefort, is one of Putnam's Trans-Atlantic Novels, translated by Virginia Champlain.—"Knights of To-Day," by Charles Barnard, is a collection of stories dealing with love and science, which have appeared in various periodicals, all of them bright, pleasant and readable. (New York: Scribners.)—Messrs. I. K. Funk & Co., print Beaconsfield's Lothair in their Standard Series, in two volumes, for 50 cts. All of the above are for sale by Jansen, McClurg & Co., Chicago.

—The latest issues of the Franklin Square Library are "The Life and Adventures of Robinson Crusoe," by De Foe; "My Love," by E. Lynn Linton; "Harry Joscelyn," by Mrs. Oliphant; and "Beside the River," by Katharine S. Macquoid.

MAGAZINES.

—Harper's for June opens with an illustrated article on the White Mountains, apparently the first of an interesting series. Humming Birds are studied in an article entitled, our Ruby-Throats. Mrs. Champney writes in her pleasing narrative style of Lisbon; Ballads and Ballad Music, illustrating Shakspeare; Edwin Booth, by William Winter; Jeanne Darc, by Parton; a poem by Will Carleton; a story by the ever-popular Saxe Holm, are only a portion of the rich table of contents.

—Scribner's for June is crowded with timely articles. The Farragut Monument, an August Morning with Farragut and a poem to his honor are apropos of the unveiling of the two statues in Washington and in New York City. Practical Floriculture and Some New Berries will attract amateur gardeners. Along the Shore of Long Island and The Lobster at Home, a "Mt. Desert Idyl," speak to the frequenters of the sea-shore. Mr. Howells's story, A Fearful Responsibility, begins with this number.

—Particularly attractive to a certain class of thoughtful readers is the current number of the Westminster Review. Among its subjects are Thomas Carlyle, his Life and Writings; Kant's Moral Philosophy; The Origin of Religion; The Persian Emperor, England and Russia in the East; Electoral Reform and Electoral Bribery; Should University Degrees be given to Women; India and Our Colonial Empire, etc. A richly freighted number.

—The June International has another article by W. F. Rae on George Eliot's Life and Writings; A very thoughtful and suggestive account of An Experiment in College Government, by J. M. Gregory, until recently President of the Illinois Industrial University; The Pioneers of the Sierra Nevada, by A. A. Hayes; M. Dumas; Lady Montague; The Zulu Kaffirs, by Eli Riclus; A Forgotten Astronomer; and the Assassination of the Czar, by Juan Parrin.

—The May Fortnightly has among its readable papers Impressions of the Irish Land Bill; English and Eastern Horses; The Lark Ascending; Has our Vaccination Degenerated; The Fortunes of Literature under the American Republic; Cobden's First Pamphlets; Political Heads—Chiefs, Kings, etc., by Herbert Spencer; Home and Foreign Affairs, etc.

[A sermon by Rev. Dr. Edwards delivered at the Congregational Church, Princeton, Nov. 10, 1878.]

"Prove all things."—I. Thess. 5:21. "Judge not that ye be not judged."—Matt. 7:21.

In accordance with promise, I present to-day a brief review of the Seventh Session of the Fraternity of the Illinois Liberal Religious Societies. The texts just read are intended to indicate the spirit in which I propose to conduct the discussion. So far as the truth clearly appears to me concerning the aims and spirit of the meeting, it shall be stated. But I will not allow myself to impute motives, or to attribute opinions, drawn from my own previous impressions, or from any attitude of predetermined hostility or predetermined friendship. The attempt will be to take the words as they were uttered, the propositions as they were stated, and to pass upon them. There will be no attempt to qualify them by something which some one else has said, or by some other opinions which the speakers are supposed to hold, but which do not appear in the present utterance. Nor shall the speakers be judged, in general, by what they did not say. If what they said was good, it shall be so pronounced, even though some other good thing was forgotten or omitted. It shall not be required that every man who uttered a sound opinion in theology be condemned unless he at the same time professed the whole body of divinity. What was uttered shall be proved, and the speaker, except when the contrary is absolutely necessary, shall not be judged for something that he did not say. By a different course I might exhibit my sagacity, my skill in discerning motives and detecting tendencies, but it is very doubtful whether I should increase my reputation for fairness. —“Prove all things; judge not that ye be not judged.”

Let us consider the convention under six aspects, or from six points of view. Let us inquire, 1st, concerning its literary merits, and the precision and force with which its thoughts were set forth. 2nd. Concerning the interest it manifested in matters of benevolence and philanthropy. 3rd. Concerning its claims to an exhibition of the spirit of fairness, tolerance, and charity. 4th. Concerning the soundness of its doctrines. 5th. Concerning the devotional spirit that prevailed in it.

1. In its literary character, in the degree of culture exhibited by its members, in the amount of thoughtful reading which they had evidently achieved, in the propriety and effective ease with which they used the English tongue, the convention showed itself to be quite equal, and I think I may say superior to the average of ecclesiastical bodies. And let it not be thought that this is a small thing. These American communities are pervaded by more or less intelligence. But much of the culture is superficial. Much of the philosophy is noisy and shallow, like the babbling brook on a barren hillside. But the crude opinions and the mischievous notions that spring from this surface thinking, cannot be refuted by similar shallowness. This bite cannot be cured by a hair of the same dog. The teachers of this nation, whether in the school-house, the church, or the mass-meeting ought to be men who know, as far as may be, what they are talking about. And their talk ought to be good English. Simplicity in language is sometimes spoken of as if it meant the same thing as carelessness and indifference; whereas in truth it is the highest excellence, and the result of the most pains-taking labor. Simplicity we ought to have. But it must be the simplicity that comes from conscientious care. And this ought to be emphasized in our religious work. No man has a right to preach the gospel in a slovenly, uncouth, illogical style of speech, if by study and careful practise he can avoid it. God should be served with the best we have. Abel's accepted offering was of the "firstlings of his flock," the fattest and the best. Cain's was of the common fruit of the earth, selected at random. It is a blessed thing that God accepts our ungrammatical prayers and illogical sermons. But the man who reserves for worldly uses, his learning, his culture, his eloquence if he has it, and declares the Lord's message in a limp, nerveless and ill-fitting dialect, is not offering his "firstlings." In respect to this there was in the exercises much to commend. And the graceful periods of the opening sermon and the vigorous, clear, compact sentence of the essay on "Man's Part in Evolution" are deserving of special mention.

2. Enterprises of benevolence and philanthropy. In respect to these, the convention expressed a reasonable degree of interest. The exhaustive paper on "Prison Discipline" was eminently fit to be brought before it. Such themes are worthy the attention of Christian men and women. Benevolence is born of the gospel. It came in with Christianity. Christ himself was the great philanthropist. And shall the gospel discard its own offspring? Shall we turn over to the indifferent and the worldly, the enterprises that make for human welfare? Christ came to preach deliverance to the captives. His gospel sees in the veriest criminal a possible saint. And besides, in our day and in this country the question of the punishment of criminals is assuming terrible proportions. It threatens the peace and prosperity of our communities. If the church would improve the morals of the people, she has here one ample field for her efforts. It is therefore the duty and the high privilege of the Christian church to take the lead in discussions of this kind. Christ healed the bodily diseases of men as well as their souls' ailments. Whenever the church neglects any part of the great field of human suffering. She abdicates a portion of her own rightful power. She proves herself so far forth unworthy of her divine Founder.

3. The ethical teachings set forth in the papers and discussions. Here Liberalism claims to be strong. Good behavior, clean living it prides itself upon. And the convention maintained its reputation on the head. Its teachings were all on the side of good morals, whenever that question was up for consideration. The sermon on the "Plain Religion which our times demand," was very outspoken in its requirements. "Do justly; love mercy; walk humbly with thy God;" these sentiments were urged with point and power. And so of the sermon on the "Failure of Expediency." It contained some ringing utterances on the insufficiency of lives or "doctrines fashioned to the varying hour." And all this we commend. Against all uncleanness, against all dishonesty, against all sin unrepented of and unforaken, let every earnest man or woman bear unequivocal, uncompromising testimony. The age needs it. The times demand it. All ages have needed it. All times have demanded it.

4. The spirit of tolerance, of fairness and charity. Here perhaps a universal commendation may be expected. "Liberalism is tolerant if it is anything. It is fair. It is charitable. It suffereth long and is kind; is not easily provoked; thinketh no evil." These are the claims sometimes made. "Tolerance, fair play, charity, are the stock in trade of the Liberal Fraternity. The very name implies this. What is liberality but the practice of these virtues?" I am happy to think that to a large extent this claim is justly put forth. Much of what was uttered in the convention was not chargeable with fault here. But it was not

to so. "There were sharp pointed allusions to an "effete theology," to "worn out creeds" to "Bible bound churches," the last phrase being used contemptuously. Now an effete thing is a thing whose life has gone out of it, a thing incapable of producing anything useful or good. Can that be said of the Orthodox faith, so called? Has it no longer power in the world? Is it producing no worthy results? Is it keeping no one from evil? Has it in recent years reclaimed no one from moral degradation? Have no souls been cleansed by its power? Is it not at this moment keeping millions of men in the line of a God-fearing duty, who without it would be debased by indulgence? Besides, is it not true that such phraseology gives unnecessary pain to vast numbers of honest, sincere, devoted souls, who are doing the best that in them lies to make their own and others' lives radiant with Christian goodness? On the score both of fairness and charity, therefore, would it not seem that such terms ought to be withdrawn, except when they are absolutely needful? And as I desire to say all I have in my mind on this point, I recall to your memories one of the incidents of the meeting. The paper on Sunday Schools contained the story of a little girl who had become terrified at something which had been said in her library-book concerning her danger of being cast into the lake of fire. And the writer declared that he had serious doubts whether all the "Bible-bound" churches had ever done good enough to atone for the agony of that child during that one-half hour. Now let us remember that the churches here sweepingly condemned have produced Martin Luther, the religious liberator of Europe; the pure and gentle and humane Fenelon, of whom Dr. Channing says that "he knew sin, not as most men do, by bitter experience of its power, so much as by his knowledge and experience of virtue;" the fervid John Wesley; the humane George Muller, who believes the Bible and not much else, and who supports constantly 2,050 destitute orphans, fitting them for useful and honorable lives, and who educates 10,000 more destitute children in his day schools. Thousands of others might be named, who have been inspired by old-fashioned Christianity into deeds that gladden the hearts of suffering millions, and receive, we are sure, the blessing and approval of Almighty God. They have ministered consolation to multitudes of sin-burdened souls. They have supplied the wants of starving bodies. They have fed the hungry, clothed the naked, taught the ignorant, awakened hope in despondent hearts—have these believers in the old theology. Shall we not conclude that the remark to which I refer was one of those hasty utterances that the writer would be glad to recall? And may I not suggest without offence, that the sentiment ought not to have been greeted with applause.

It seems to me that in much of the preaching and general literature of all denominations there has been too much of this offensive warfare. Too much time and effort are spent by the Liberals in fighting Orthodoxy. The destructive process is too prominent. I look upon the buildings and industries of a great city, upon the state temples, halls and business blocks; and I observe that occasionally one or another of them needs pulling down. Its bad proportions mar the symmetry of the street, or its unskillful arrangement obstructs the transaction of business. But suppose it turns out that half the time of all the city's mechanics is employed in this work of demolition; that one of the most common and obtrusive sights is that of squads of men with crow-bars and powder blasts, and other destructive implements, going about seeking what they may destroy. The fact would scarcely be accepted as a sign of wealthy prosperity. It would look too much like a state of chronic war. In times of wholesome activity there is some pulling down, some removing of rubbish. But for every day's work given to that, a thousand, it may be, are devoted to positive building up. I have sometimes asked myself whether it might be wise to have in each of our churches a day that might be known as denunciation day; wherein all and sundry might be soundly lashed, so far as they are thought to need it; wherein the epithets might darken the air like the Persian arrows of old; wherein the dynamite of sarcasm and the crow-bar of logic might be put under the foundations of hostile systems, and the whole blown to atoms or hoisted into upper air. Once a year would possibly do for frequency, and I think that in my church, when the day came round, I would in some way manage to secure an exchange.

5. Soundness of doctrine. Here of course I shall not be expected to approve to any great extent. And yet many things were uttered to which I give my hearty assent. In the essay on "Man's Part in Evolution," I can recall no sentiment that was not sound. Instead of being, as might have been anticipated, from its title, a speculative discussion of a somewhat filmy subject, it was a clear and impressive statement of the superiority of spiritual over all other forces and relations. We were told that whatever science may ultimately pronounce concerning the theory of evolution, the relations of man to God remain the same. Responsibility remains the same. Spiritual needs press upon us now as they did in the days of Moses or Job. And the great question for man always has been, is now, and always will be, not by what process the Almighty effected his creation, but whether he has present responsibilities, duties, dangers, hopes. And the doctrine of the work of the Holy Spirit upon the hearts of men was taught and enforced with singular earnestness in the paper on the "Secret of Power." This doctrine, I confess, seems to me practically fundamental. If a man puts himself into an attitude of sincere and humble teachableness, opens his heart to the influences of the Holy Spirit, prays for strength to put away every sin that interferes with the indwelling of that spirit in his heart—that man is on the way to all good. I care not how blind, how weak, he may now be, how limited his knowledge, how loose the grip of his spiritual sense, he is in the line of a true progress. And in good time, if he keeps on, he will come to all needed light, and truth, and joy. The dangerous unbelief is the unbelief of the heart, the pride, the hate, the selfishness, that drive the Spirit away from us.

Many other true things were said in the convention which for lack of time must be left unnoticed. And I pass on to say that the teachings delivered concerning the person and office of our Lord Jesus Christ were not what we hold for truth, were not what we believe are contained in the Scriptures. And here, I am constrained by the nature of the subject, to take into account the omissions, the things that were not said. In prayer, we mention the name of Jesus, and believe that our prayers are rendered more effective on that account. We acknowledge that of ourselves we are not worthy of the gifts we ask for. "In his sight no flesh shall be justified by the deeds of the law." We therefore pray that for Christ's sake our sins may be forgiven. In this we are conscious of needing help. We do not ask God to be simply just to us. We ask him to be merciful, through Jesus Christ our Lord. And we think that throughout all the New Testament, there is

thought the divinity of Christ. In the unmatched lineaments of His character, in the radiant history of His life, in the references thereto contained in gospel and epistle, and narrative, we think we discern the outlines of a divine form, the attributes of a divine Being. And, to travel a little farther away from the convention's record, we think the liberal movement lacks religious vitality on account of this defect in its creed. As I look over the history of Christendom, I see that the vast majority of effective Christian workers, of those who have used their faith as an instrument for helping men, have held to the doctrine that Christ is divine. That doctrine seems to have been the inspiration of most of the enterprises that have gone forth blessing the race. It seems to vitalize the effort at moral reformation, to raise the moral ideals of men, and to strengthen their purposes in all right doing. And so, we find that history confirms the teachings of revelation, and that on every hand the faith is sustained.

6th. The aspect of the convention in respect to the devotional feeling. Herein I must confess that I was somewhat disappointed, and that favorably. There was certainly no great amount of what may be called the spirit of irreverence. There was nothing that we should characterize as unbecoming levity, at least no more than we find in other ecclesiastical bodies. The members had the air and manner of men conscious of the gravity and magnitude of their work. As is very likely to happen elsewhere, it was not always the noblest, but usually the most pungent and stinging utterances, that called forth applause. Somewhat, we have enough of the old Adam left in us to relish a smart rap on some obnoxious head more than we relish the utterance of a noble thought. And orthodox humanity is as faulty as any here. In the millennium it will be otherwise, let us hope. But in some of the papers and remarks the devotional spirit was very apparent. During the reading of portions of the paper on "The Secret of Power," one might have fancied himself in a Moody meeting. There was about it a fervor that was refreshing to the soul. It was clear that the reader believed in the reality of what he was saying, and that his spirit was in some degree communicated to the assembly.

Some of the papers I was not able to hear. Among them was that upon the "Cerebral Factor in Religion," and the evening sermon of the second day. Upon these, therefore, no intelligent criticism can be offered. Indeed the aim has been not so much to go into a minute and careful examination, but to present what seem to me the salient points considered from a religious stand. Philosophical criticism would have been out of place here. It would also have been impossible, for all that is here said is based upon memory. The papers themselves are not within reach.

And now allow me a word upon a topic suggested by one of the writers, when he told us that a sturdy "no" is sometimes of great worth. The statement is undoubtedly true. When temptation is assailing us; when we are solicited to do some mean act; when we are solicited to suppress our honestly formed sentiments for fear of ridicule, or for the sake of gain; when mere present success or convenience is in danger of blinding us to the nobler reward which is more remote; then there is grandeur in a "no," for it is indeed the equivalent of a glorious yes. But some negations are not of this character. When a man loses faith in virtue, for example; when he concludes that all men are liars, or villains; that is when he denies the existence of truth and honor, and disinterestedness; in such a case the "no" is not sturdy at all. It is only a withering, blighting, benumbing thing. It simply sucks the life out of every moral purpose, quenches the light of hope, and so paralyzes all heroic effort. Note the men who have been greatest among their fellows, whose names go down to posterity as benefactors of the race, and you will find that they have been men of positive beliefs. And sometimes the belief turns out to be technically wrong. Christopher Columbus believed the unknown Western land to be a part of the East Indies, and in the power of that belief, he made his grand discovery. Denials are disheartening. I do not say that they are not useful, but only that they are not inspiring. They are the wet blankets of human experience, quenching the flame of high hope and confident daring.

Negations are not a nourishing diet. The soul cannot live on them. It is a bad thing to eat poisoned food, and a good thing to refuse it. But refusing poison is not taking good food. Upon that kind of "no" the body would grow rapidly lean. To secure health there must be positive substance. So with all moral and spiritual achievement. It must be based on positive belief. Faith is the true foundation of works.

Negation are not a sufficient creed. They sometimes get a sort of destructive grip upon the mind, hurrying it along, step by step, first one proposition and then another being surrendered, until at last it walks forth into the cheerless limbo of null atheism. Among the doctrines occasionally disowned in the convention was that Christ's suffering and doing in such way that men are helped thereby, the idea of the Higher efficiently suffering in behalf of the lower. "Do for yourself," was the sentiment, "and depend not like a weakling upon what another has done for you." It is right to urge men to do. In the world there is too little doing. In the church there is too little doing. We need more practical righteousness. The demand for it cannot be too strongly urged. But the idea of the higher suffering for the lower, yea for the utterly lower, is one of the very commonest among men. What mother has not efficiently suffered for her child? What citizen has not suffered for the criminals that infest our communities? And the judgment of men is that a willingness thus to suffer is a noble trait. We unite in praising the self-denying philanthropist. We have only admiration for the captain who exiled himself from civilized society, that he might improve the desperadoes on Norfolk Island. And not only that, but we commend the men who profited by his labors. The arrangement is creditable to all concerned. Shall we condemn the same thing on the grander scale of redemption through the sufferings of Christ? Does the sacrifice which is noble in man become ignoble in God? Shall the acceptance of help, at the cost of suffering to him who supplies it, be commended in one case, and condemned in the other?

A word may be said concerning the reproach cast upon beliefs and systems because they are old. Progress we ought to make. Additions to the world's stock of values we ought to be making. But things are not necessarily bad because they are old. The material sun that sheds its gentle rays of light and heat upon the evil and the good, has been at its beneficent work for some time. It was here long before our arrival. Nor is it any the worse for being old. Moral principles that ought to guide men to-day, have always existed with the same authority. Nor do they grow feeble by age, or become inapplicable. And the religious faith that sustained the martyrs of Nero's persecution may be the very best for a sufferer of to-day. Its antiquity is no detriment to it. Let us notice also that moral

principles and religious faith are more stable than our theories of the physical world. It is in respect to these latter that our greatest progress has been made in recent times. Not that improvement may not be made, and is made, in our theories respecting religion and its application. Better ideas of Christianity are prevailing today than were common 300 years ago. The real principles of the faith remain the same. Men's notions about them change. But all changes are not improvements.

Brethren, in the little that I have said this morning, I have sought to be fair, courteous, and honest. I have sought to be liberal; for liberality does not mean indifference. It means a sincere holding on to opinions which have been thoughtfully and honestly formed, accompanied by a cordial respect for the rights of others to their own views. The Calvinist may be a liberal if he has the right spirit, and the professed Liberal may be a bigot, if he has the wrong spirit. From the words which I addressed to the convention on its first assembling, I have now no desire to take away a single syllable. And I close this very imperfect review, by the earnest prayer that God may give us each the spirit of sincere and humble seeking for the truth. May he give us the spirit of prayer, of teachableness—the spirit of the publican, and not of the pharisee.

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Bureau County Republican

PRINCETON:

Thursday, Nov. 21, 1878.

THE MAIN ISSUE.

Ex Governor Kellogg, of Louisiana, in a recent interview at Washington, showed that he appreciates the situation, as far as the feeling of the North towards the South is concerned. He said: "It is not the bloody shirt that scares the North. They are afraid to trust the South with the national purse. I've been all through the West, and I tell you they are afraid the Solid South will make the nation pay millions of Southern claims, and force the North to shoulder the burden of the Southern debt. That is what makes the North solid now."

FRENCH TAXATION.

The small reduction of \$4,550,000 which is to be effected in the outlay of the French government for the next fiscal year will be but little relief to a nation which yields annually \$518,000,000 in taxes, or about \$218,000,000 more than this country has to pay.

in preparing for a safe and enduring re-sumption.

PLAIN TALK.

Our old friend, Rev. E. Q. Fuller, formerly Presiding Elder of the Mendota M. E. conference district, but now editor of the Methodist newspaper published at Atlanta, Georgia, "isn't afraid to speak out in meetin'." Having been a resident of the South now for five or six years, and fully understanding the spirit and purpose of the Southern Confederates, he thus writes in his newspaper concerning the great Northern victory of the Republicans:

"What does it mean?" inquired a brother about the election returns. It means that the practical, common-sense people of the North who put down the rebellion, are tired of Wade Hampton's hypocrisy and lies and murders; tired of stupid and wicked prescription in the South. They intend to make it safe for a Republican, black or white, in South Carolina and Mississippi, as it is in Massachusetts and Ohio. It means that they are beginning to understand who are called "carpet-baggers" and "scalawags" in the South, and how negro "insurrections" are caused. It means that they are slowly comprehending the situation and intend to have peace, and that the people may build school-houses and churches in Georgia without fear of the torch of the incendiary. It means quiet and safety in all the States, and obedience to the law and the sound feelings and common sense of the people. It means that the better the better. It means that bulldozing must cease, and that brains are to rule instead of blab and bludgeons. It means better times, prosperity, higher civilization, freedom and honest fraternity. It means more than this people have yet dreamed of."

SHOT-GUNS AND TISSUE PAPER.

According to the recent report of the United States District Attorney for the Northern District of Louisiana, as many as three hundred bulldozers in two or three parishes in that State took part in intimidating Republicans from voting at the November election. Besides, the few Republicans who were allowed to deposit a ballot, were swindled out of their vote in a most fraudulent way. It seems that the bulldozers had their tickets printed on tissue paper, and as a rule rolled up a half a dozen or more together and voted them. When the ballots were counted, it would of course be found that there were more ballots than there were voters. Thereupon a bulldozer would be blindfolded, put his hand in the ballot-box and pick out the Republican ballots, which were printed on the ordinary white paper and easily detected from the tissue ballots by fingering. In this way the Republican ballots were thrown out, and the vote made unanimous for the Confederates, in spite of all protests. Nor was this rule alone confined to Louisiana, for it figured in South Carolina as well. The discriptions of the tissue paper ballots in South Carolina, and of the method of their use, sent from different points by a candidate for Congress and an Internal Revenue officer, tally exactly. The Republicans were everywhere denied representation among the election officers, in Louisiana as well as in South Carolina, and Federal supervisors are everywhere thrust out of their places by violence. It is crimes against the rights of American citizens like these that attorney General Devens has ordered investigated, therefore we may soon expect to hear the old banditti yell again.

THE PRESIDENT'S POSITION.

A good deal has been said in the daily papers, the past week, about the perfidy of the Southern bulldozing Democracy, who by violence and fraud have succeeded in establishing a "Solid South" upon the basis of the Confederate idea of securing compensation from the general government for all alleged losses during their rebellion; and the attitude of the President towards the bulldozers on this account—growing out of a supposed interview with some newspaper reporter. Although it is now known that the President was not interviewed at all on this subject by any reporter, it is admitted that Senators Conkling, Chandler and Cameron did have an audience with him in regard to the matter, and that the subject was considered at several cabinet meetings. By this means enough is known to establish the fact that the President is indignant with the Southern leaders because of their violated promises to protect the Southern people in the enjoyment of their civil and political rights. Bulldozing and all other means of intimidation he regards as a crime against American citizenship, and he therefore proposes to punish all such offenses against the election laws, not because they were committed by Democrats to the injury of Republicans, but because they were crimes against citizenship, and in the same spirit in which he would take steps toward the punishment of like offenses committed by Republicans in the North to the injury of Democrats. That the President means what he says is proved by the arrest in Florida and South Carolina of persons who interfered with the United States Supervisors in the discharge of their duties, and by his declaration that if any prosecuting attorney falters in his work, he will be at once removed. Having entered upon this course the President is not likely to depart from it. He will find the whole North at his back. And for the people as well as for the President, there can be no better watchword in this matter than his own utterance—"The integrity of American citizenship must and shall be vindicated."

The Solid South.

One of the significant matters in the result of the congressional elections, is that it gives increased force to the fact that which goes by the name of democratic party is essentially a "solid south" party. The head and body of the Bourbon dog is in the south; the tail of the animal only is in the north, as the following exhibit of its make up in the next house of representatives clearly shows:

THE "SOLID SOUTH" PARTY DOG.	
"Solid" Alabama.....	8
"Solid" Arkansas.....	4
"Solid" Florida.....	2
"Solid" Georgia.....	9
"Solid" Kentucky.....	10
"Solid" Louisiana.....	6
"Solid" Mississippi.....	6
"Solid" N. Carolina.....	8
"Solid" S. Carolina.....	5
"Solid" Texas.....	6
"Solid" W. Virginia.....	3
"Solid" except 2 Maryland.....	5
"Solid" except 1 Tennessee.....	9
"Solid" except 2 Virginia.....	7
Missouri (not a "solid").....	9
Total southern dog.....	97

THE "DIVIDED NORTH" PARTY TAIL.	
California.....	1 in 4
Connecticut.....	1 in 4
Delaware.....	1 in 33
Illinois.....	1 in 19
Indiana.....	1 in 13
Massachusetts.....	1 in 11
Wisconsin.....	2 in 8
Total northern tail.....	54

In the philosophical language of Lord Dundreary, "Does the dog wag the tail, or does the tail wag the dog?"—Chicago Times.

Princeton Markets.

Our dealers report the markets unchanged since last week. We quote as follows: Oats, 15c; new corn, 20c; old corn, 23c; rye, 34c; wheat, 60c; Hogs, \$2.50; butchers' stock, \$2.50; shipping steers, \$3.50; chickens, 4c; ducks, 4c; turkeys, 6c per pound.

THE RIGHT SPIRIT.

CONCORD, Ill., Nov. 16, 1878.

EDS. REPUBLICAN:—Now that the campaign is over, and the Southern claims issue seems to be rising to the surface as the chief one that inspires the effort for Democratic and Confederate control of both houses of Congress, I am frank to say that I am glad that the Republicans triumphed so handsomely. I am a Greenbacker, and voted the Greenback ticket, but when I see such papers as the B. C. Tribune bringing out their roosters to crow over Southern victories accomplished by the shot-gun policy of the Confederates, and further see them counting Democrats and Greenbackers on one side against Republicans, I feel indignant with myself at not being able to see through the Democratic schemes before election. Now, I desire to say, once for all, that I am no Democrat, nor is it my desire to help that party into power in the government; therefore, until I have more positive evidence of the purposes of Democrats, who mainly seem to be at the head of the Greenback movement, I shall hereafter act with the Republicans, and would advise all Greenback Republicans to do the same. Yours, against Southern claims and Democracy.

A REPUBLICAN GREENBACKER.

The foregoing comes from an old and valued friend, and we take pleasure in giving it a place in our columns, for the reason that it exhibits both candor and fairness in spirit, and shows clearly that the writer is alive to the impending danger of a Solid South in control of the general government. The Republican party may not always have moved as rapidly in this or that direction as many earnest Republican friends would have desired, but it is nevertheless certain that it has always aimed to be progressive in the line of the best interests of all people. It has never failed to labor for a higher and nobler civilization, in which the rights of the humblest citizen of the Republic should be held as sacred as those who claimed to have been born to rule. For this reason it has been the party of the people, for the people and by the people. The Solid South idea of a Southern aristocracy it has ever battled against as antagonistic to human liberty, and until the rights of every American citizen shall be respected in every State of this Union, the Republican party will have an important work before it.

WASHINGTON.

WASHINGTON, Nov. 16, 1878.

EDS. REPUBLICAN:—The chief topic of conversation in the National Capitol for the past week, has grown out of the determination on the part of the President to enforce the laws for the protection of the rights of American citizens, wherever these rights have been interfered with for political purposes, as is notoriously the case in Louisiana, Florida, South Carolina, Mississippi, and other ex-Confederate States. So that whether or not the attitude of the Administration toward the South may be termed a change of policy, the fact remains undisputed that the violators of the election laws in these States during the recent canvass are to be prosecuted vigorously. If any law exists by means of which the guilty can be punished, it will be put into operation. The doubt, therefore, with regard to the attitude of the President seems to be merely with regard to terms and not to facts. It is certain that those who pledged themselves two years ago to protect the freedmen in the exercise of their rights, and who have taken advantage of opportunity to commit atrocious acts for the purpose of gaining political control, will soon have reason to think that the Southern policy of the Administration has been changed.

Three names now stand out prominently on the Republican side of politics for the next Presidency—Grant, Blaine and Conkling—with the preponderance of public sentiment in favor of Grant. Blaine's friends claim for him that he is the representative of the aggressive and progressive element in American politics, and next to Grant can more thoroughly arouse and stir up Southern and western Republicans than any other man. On the Democratic side, Tilden by some means seems to be capturing the strong holds of the party, and it is claimed by knowing ones that he will be again the Democratic nominee; but this argument rests on the theory that he will be able to carry New York in the next general election for governor. Without doubt, Tilden is the most thoroughly corrupt man in this nation, and it is claimed that he will spend half of his great fortune, if necessary, to accomplish his long sought object—the Presidency.

Mr. A. D. Hazen, Third Assistant Postmaster General, has completed his annual report. It is shown that not less than 802,000,000 letters were mailed in the United States and received from foreign countries during the last fiscal year. Of this number the department failed to deliver one in every 289. Aside from Germany, where the much larger proportions of registered letters sent renders comparison unfair, one out of every 216 is not delivered in Great Britain, one out of 230 in France, and one out of 126 in Italy. In the registered letter division the ratio of loss has decreased one-half compared with the preceding year. Mr. Hazen makes a carefully prepared statement of the origin and use of postage stamps, stamped envelopes, etc., in this country, and of the vast increase in their use.

The first of the Utah polygamy cases which stand on the calendar of the United States Supreme Court for the October Term came up Thursday on assignment, and was argued by Benjamin Sheeks, of Utah, for the prisoner, George Reynolds, and by Attorney General Devens for the United States. The errors assigned are numerous, but only one of them involves a question of general public interest, namely, whether the United States Congress has the constitutional right to prohibit polygamous marriages in the Territories.

There is much curiosity to learn the exact tenor of Lord Salisbury's letter in reply to that of Mr. Evarts, protesting against England's approval of the outrage on our fishermen in Fortane Bay, and obscurely insinuating that the payment of the Halifax award might somewhat depend on John Bull's disavowal of that position. Preparations to pay the award, more probably than any real knowledge of the contents of Salisbury's letter has led to the belief that Mr. Evarts has been successful in his diplomatic skirmish with the British Foreign Office.

The expenditures for temporary clerical service in the Patent Office having consumed the fund for the whole of the fiscal year, and more than half of the entire contingent fund appropriated having been expended, it is impossible to retain the employees heretofore paid on the contingent rolls, except the per diem laborers. Sixty-six clerks were discharged to-day, about one-half of them being women. General Paine says their dismissal was a painful incident.

The Democratic National Committee in Washington claim to have received letters from every greenback and independent candidate elected to Congress on the 5th of November, with assurances that they will all go into the regular Democratic caucus, and help elect a Democratic speaker of the next House. If this statement be true, doubtless many greenbackers and independents will acknowledge they have been sold out very cheap to the Southern Confederates.

The Commissioner of Customs has completed his annual report. It shows that \$130,170,650 was paid into the Treasury for customs during the year ended June 30. There were also received \$370,000 on account of Marine Hospital tax; \$273,000 for steamboat inspections; \$131,000 on account of fines, penalties or forfeitures, and \$916,000 for storage and fees. The disbursements were \$16,381,428 for expenses collecting, routing, litigation, etc.

The Secretary of the Interior has transmitted to the Attorney General the paper alleging the neglect of the Central Railroad Company to furnish the railroads demanded by the Auditor under the act of Congress, and requesting that be instituted to recover the forfeitures scribbled by cases of neglect or refusal. There are seven distinct specifications which suit is recommended, the penalty each being the forfeiture of a sum not less than \$1,000 nor more than \$50,000.

Commodore Shufeldt reports to Secretary Thompson that during the past year six three vessels have been either wholly or partially equipped at the several Navy Yards, at an expenditure of \$717,010 30, follows: For labor, \$142,205 21; for material from stock on hand, \$487,675 50 for material purchased during the year \$87,129 34. The coal purchased during year amounted to 36,780 tons, costing, including freight, \$288,232 09.

The select committee of the Academy of Sciences has completed its report with reference to surveys, and has submitted to the Academy, by which it has been adopted. Its recommendations are of the most radical character. The report favors abolition of the present surveys under Hayden, Major Powell and Lieutenant Wheeler, the transfer of the work to Coast Survey and the transfer of the survey to the Interior Department.

The President has recognized Chen S. Tang as Consul-General of the Chinese Empire at San Francisco, Cal.; F. A. Bee as consul of the Chinese Empire at San Francisco, Cal., and Enrique Falcas as Consul of Chili at San Francisco, Cal.

A. B. Farquhar, proprietor of the Pennsylvania Agricultural Works at York writes to Surgeon-General Woodworth that the yellow fever epidemic of this year has cost the country about \$175,000,000, estimating from such data as he can obtain.

The Chief Clerk of the Department of Agriculture reports that the crop report now due will not be issued this month, but that a full report covering the yield and acreage will be furnished in December.

MAXWELL.

Chicago Markets.

Chicago elevators, as per official returns, contain 3,558,615 bushels of wheat; 514,051 bushels of corn; 276,612 bushels of oats; 92,552 bushels of rye, and 280,553 bushels of barley, making a grand total of 4,622,383 bushels against 6,029,826 bushels a week ago and 1,381,214 bushels at this period last year. The stocks of hog product in Chicago on the 17th instant included 63,622 barrels of pork, of which 665 barrels were mess; 37,281 tierces of lard; 40 tierces of sweet pickled hams; 5,662,916 pounds of other cut hams; 7,496,421 pounds of shoulders, 37,432,915 pounds of sides.

Wheat was active and firm yesterday with an advance to 82½¢ for No. 2 spring, cash, and 83½¢ for December, and half a cent more for January. Corn was in demand at 33c cash, and 32½¢ for November and January. Oats advanced to 20½¢ cash. 44½¢ cash. Barley, earlier at 92½¢ for November. Lake freight for corn 3½¢ to Buffalo. Live hogs were steady and active for the best grades but common qualities were weak and lower. Hams were at 22c for light hams; \$2.70 for 12½c common to choice heavy packing, and \$2.15 for 10c fair to good shipping lots. Receipts for the week ending Tuesday 196,619 head. Beef cattle dull at 17½¢ for common cows to good butchers' steers. Receipts for the week 17,754 head.

Butter 66¢ for common to extra fancy cream. Eggs 17¢ for 19c. Hay \$15.00. Potatoes 35¢ to 36c. Hops 9¢ to 12c. Chickens \$1.50 to \$3.00 per dozen. Sweet potatoes \$1.50 to \$3.00 per bushel. Apples \$1.00 to \$2.00, according to quality. Pop corn 2c per lb. Beans 70¢ to 80¢ per bushel. Wild ducks 90¢ to \$1.00 per dozen; chick \$1.00 to 2.75, for inferior and good.

Memories of Shaubena.

A book of the above title was published some months ago, by D. B. Cooke & Co. of Chicago, and the edition has been sold through the trade. This book contains 270 pages, 18 engravings, printed in large type, on heavy firm paper, with English cloth binding. The firm of Cooke & Co. failed soon after the book came out, and the probabilities are no other edition will be printed. I have a few of these books for sale at one dollar per copy, and will send them by mail or otherwise to the wishing it, on the reception of the above amount.

N. MATSON.

Dr. R. V. Pierce, of Buffalo, N. Y., proprietor of Dr. Pierce's Family Medicine, and also of the Invalids' and Tourists' Hotel, of that city, has recently been elected to Congress by the very flattering majority of nearly 3,000. He has already served his constituency as State Senator and this renewed endorsement signifies that his services have been highly satisfactory. His extensive practice in the treatment of Chronic Diseases will not, we are informed, be neglected or suffer in the least when time arrives for him to take his seat in Congress, it being intrusted to his brother and other experienced medical gentlemen who have long been associated with the Doctor in the Medical Department of his celebrated World's Dispensary and Invalids' Hotel. Besides, as the Forty-sixth Congress does not convene until December, 1879, Dr. Pierce's patients will not lose his personal attention for some months yet.

Dyspepsia Exorcised.

The demon of dyspepsia has been expelled in thousands of households by the use of Price's Cream Baking Powder. There would be dyspepsia, if all articles of our food were as wholesome and easy of digestion as those made with Price's Cream Baking Powder.

Married.

November 16th, at the house of the bride's father, Lamolite, by the Rev. Mr. Burton, Mr. A. E. Port and Miss Maria E. Williams. All of Lamolite.

Card—North Prairie.

Mrs. Horton—I take this opportunity through your valuable paper of returning thanks to my many friends who to the number of more than one hundred came to my home on the evening of the 12th of November, completely surprising myself and daughter with their presence, and bringing with them not only their love and sympathy, and provision for a bountiful supper, but a beautifully illustrated Family Bible for which I return my sincere thanks, hoping that who shared in the pleasures of the evening may like pleasant episodes along life's journey.

Mrs. Olive Jones.

NEW ADVERTISEMENTS.

Coke for Sale,

At the Gas Works. 16 bushels for \$1.00. To consumers of gas, four cents per bushel. To reliable parties refuse line will be given for the hauling. Princeton, Ill., Nov. 20, 1878.—476.

For Sale.

A good Princeton home, situated ½ mile from the city limits, consisting of 14 acres of land, with a good convenient dwelling house, barn, and all necessary out buildings, good cistern, 3 wells, good orchard, a plenty of small fruit, grapes, etc. Said property has been used, and is well fitted up for dairy purposes. Terms easy. For further particulars inquire of T. J. COOPER, Princeton, Ill. Nov. 19, 1878.—47c.

Administrator's Notice.

Estate of Jonas Samuelson, deceased. The undersigned, having been appointed administrator of the estate of Jonas Samuelson, deceased, late of the County of Bureau and State of Illinois, hereby gives notice that he will appear before the County Court of Bureau county, at the Court House in Princeton, the January term on the 3rd Monday in January next, at which time all persons having claims against the estate are notified and requested to attend for the purpose of having the same adjusted. All persons indebted to said estate are requested to make immediate payment to the undersigned. HALENA SAMUELSON, Administrator. Dated this 15th day of November, A. D. 1878.—47

At first the money raised was appropriated to a special object, the education in the school at Aintab of certain specified girls. Later it has been thought best to leave the money to be included in the general fund of the Philadelphia Branch.

The meetings of this society are held on the first Wednesday evening of every month, in the lecture room of the church. The money contributed to the foreign work is raised by an annual membership fee of \$1, by the collection taken at each meeting, and by the proceeds of entertainments given by the ladies of the society.

While the organization is essentially for foreign work, home missions have received a fair show of attention. For a number of years considerable sewing was done for the Orange Orphan Asylum. Under its auspices barrels have been filled with clothing and sent to the home fields in the West, and whenever sudden calamity has appealed to sympathy, feeling has found active expression in work.

With this month the society starts on a new year. The officers just elected have our hearty good wishes, but unless they are sustained by the co-operation of the members little can be accomplished. New members are earnestly solicited and will be cordially received. May the coming year be more prosperous than any which have preceded it.

ACQUAINTANCE COLUMN.

We add the following names to our introduction list of last month:

Mr. Wm. Kean and wife, Main St.
Dr. T. R. Chambers, Grove St.

Bro. Wm. Quigley has taken the first pew on the north side, as his permanent place in the meeting-house.

Bro. Jas. R. Edwards and wife have returned to New York for the winter. We hope that early spring will find them out in the country again with us.

Mrs. Fish, *nee* Miss Emily L. Ward, is at her father's home, from her residence at Indian Lake, N. Y., hoping, if possible, to find a less rigorous climate here during the coming winter than in the Adirondack region. Her physical strength is not great.

Her brother, and ours, Wm. S. Ward, is also back in East Orange for the winter.

Master Clarence Gregory is at school in Wilton, Conn.

Three have presented letters from sister churches this month:

Mr. A. L. Nevius, from Dutch Reformed Church at Franklin Park, N. J.
Mrs. Elizabeth Meeker, from First Congregational Church, Newark.
Miss Nellie Hopkins, from Congregational Church, at South Hadley, Mass.

Two members have asked letters of dismission:

Miss Sarah Moore, to Presbyterian Church at Lyons Farms, N. J.
Miss Katie Hall, to Presbyterian Church at Eatontown, N. J.

Bro. Andrew Van Tuyl has been heard from at Abilene, Texas. He has been laid up from a fall down from the second story window of the house he is building there.

HINTS TO BE TAKEN AND USED.

Parents and elder brothers and sisters can help the children study their Bible lessons each week.

Remember the sacredness of hymn-books and psalters in the pews. Never take either from the racks unless you are very careful to properly and promptly return them. It is a great hindrance to worship on the Lord's Day, when one cannot find his hymn-book in its usual place.

The Church Help has heard some whisperings about some social opportunities this autumn and winter. When the ladies are ready, the rest of us will be.

Sunday, Nov. 20, annual collection for American Home Missionary Society.

Prudential Committee meets on second Monday evening, Nov. 14.

Thanksgiving services this month with our church.

HOWARD, PULASKI STREET.

CHURCH HELP.

"And God hath set some in the Church * * * helps."

VOL. I.

EAST ORANGE, N. J., NOVEMBER, 1881.

No. 2.

Grove Street Congregational Church

Rev. FREDK. B. PULLAN, Pastor.

Residence, No. 3 Grove Place.

HOURS OF PUBLIC SERVICE.

SUNDAY,	10.30, A.M.,	.....	Preaching.
"	12, NOON,	.....	Sunday School.
"	6.45, P.M.,	.....	Sunday School Prayer Meeting.
"	7.30, P.M.,	.....	Preaching.
TUESDAY,	3, "	.....	Ladies' Prayer Meeting.
"	7.45, "	.....	Prayer Meeting.
FRIDAY,	8, "	.....	Bible Study and Teachers' Meeting.

THE CHURCH HELP

acknowledges with much pleasure the kind reception that was given to its first number. It feels confident that it will be able to make its name good if the feeling displayed in the welcome it has already met shall be continued towards it. It calls special attention to its purpose and plan of making all better acquainted with one another. If it introduces a new name, it will expect all its readers to find out the face and the voice and the heart that go with that name. In its various hints from time to time it hopes there will be opportunities suggested for individual and for combined usefulness in church life. It desires that where it is possible the personal friends of absent members will see to it that copies get into their hands regularly, so that they may know what is doing in the home church.

The prayer meeting, Oct. 4, was noticeable for the fact that many who came brought home-made bundles. At the close of the meeting, brothers Hunter and Culberson were appointed a committee to pack into a barrel the contents of the many bundles.

dles. It was found that by hard work that which had been collected could be crowded into two barrels. Another, already packed to overflowing by the friends in the vicinity of Mrs. Jennings' house, had been left at the church.

The three were forwarded to Rev. R. M. Burgess, at White Rock, Huron Co., Michigan, for the use of the Michigan people in the burnt district.

A letter of acknowledgement has been received from him, which said that the clothing would be most gratefully welcomed upon its arrival and wisely used. There was much urgent need in his vicinity.

The last twenty minutes of the morning service on Sunday, Oct. 9, were deeply interesting to all present. A very brief statement of an estimated deficiency was put into the pastor's hands by the trustees, and the question was asked by him, "What shall be done about it?" A response was made by deacon Boyce in a few apt sentences, and the suggestion given that then and there the small amount be covered by pledges. It was also said that an extra one hundred dollars, as a beginning for another payment on the church debt, would be a nice little compliment to the excellent management of the trustees which had brought about so small a deficit for the year that closes in May next.

In the twinkling of an eye, the matter was disposed of by voluntary pledges, spoken too rapidly for the clerk to record the names as they were given. Over two hundred and fifty dollars were quickly and quietly and unquestioningly put into the treasurer's hands. One hundred of this is to be applied as a Debt Fund. Seventy or eighty is to anticipate needed repairs of our furnaces. Fifty or sixty will cover the estimated deficiency of the year's in-

come. The balance provides for an extra incidental expense on the organ.

The occasion was a repetition in miniature of the offerings for the Tabernacle, recalling the record in Exodus 36:5, "The people bring much more than enough for the service of the work which the Lord commanded to make." Even the "strangers within the gates" that morning were found willing to help.

MRS. SARAH A. STONE.

On Monday afternoon, Oct. 3, the remains of Mrs. Sarah A. Stone were borne slowly from her home on Grove St. into the church she has loved for so many years, and from there they were taken and laid to rest beside those of her husband in Fairmont Cemetery. Many of her friends were at the church to look for the last time upon the face that used to meet them pleasantly in the store. For nearly two years, however, she has been kept away from much association with us. The long sickness of Mr. Stone, and then the continued illness of herself had withdrawn her from the sight of most of her acquaintances. She has entered into the rest and peace of the Christian's home, affectionately remembered by all who knew her sterling traits of character.

SEED SOWN, FRUIT GROWN.

A very pleasant letter was received by the secretary of the Proctor Mission Circle, from Miss Myra Proctor in Turkey. She acknowledged the scrap-book of pictures which the Circle made and sent to her some time ago. The envelope contained a short letter from each of the girls supported in the Aintab school by the donations of the Circle. Their names are Miriam Choorwkyan and Isquolie. The latter is 13 years old; she united with the church last spring. One letter was written in Armeno-Turkish. Miss Proctor sent a translation with it. The other from Isquolie was nicely written in English. The idioms of our language are a little puzzling yet to her, as our readers will see. We print the translation of Miriam's, and the letter of Isquolie's as it came.

KESSAB, Aug. 30, 1881.

"Dear Friends,

"I am very grateful for the trouble you have taken to raise money and send to us. By your instrumentality we are being taught and trained in the way of God. May we strive to be faithful, so that we may be fruitful plants in God's vineyard. May we know the value of our time, and strive earnestly to improve ourselves. May your efforts not be in vain, my friends, but may you see the fruit of your labors. We have a journey of five days when we go to school; other girls come from other places, and our school is very pleasant. My lessons are these: Bible, Armenian reader and grammar, Protestant faith and worship in Arabo-Turkish, arithmetic, Arabo- and Armeno-Turkish writing. I have finished geography, and this year I shall study physiology. I trust that by the help of God, I shall give attention to my lessons and make good progress, so that, my friends, neither your efforts nor mine will be in vain. Although I have never seen nor known you, yet with love and desire I send you greeting.

"MIRIAM CHOORWKYAN."

KESSAB 1 Sept 1881

"My dear friends

"I want to write a letter to you but I do not know how I will write English letters but now I will try. I hope you will excuse to my mistakes. I have been in the city of Aintab but now it is vacation for us and I have come here to my mother's home for vacation. I think you wish to know what I'm studying therefor I will tell you. I'm reading arithmetic physiology fourth reader in English Arabo-Turkish and music. After one month I will go back to Aintab for school. When I learn English I will write you a long letter.

"Your friend ISQUOLIE."

(Communicated.)

Since the last issue of our church paper, sister Stone has heard the call to come up higher, and has entered into the joys that she so much longed for in this life, but through long suffering had been deprived of. We have known her long and inti-

mately, and have marked her effort, and her great success toward the perfect life. Her counsel and exhortation was often public, but her many good deeds were known to but few outside of those personally benefited. The poor woman who stooped and so tenderly kissed her on the day of her funeral, was only one of many who shall rise up to call her blessed. We sorrow not at her absence, knowing full well that for her to depart was far better; but we shall never forget and shall tenderly cherish the remembrance of sweet counsel and of happy hours spent in her company.

W.

"I AND THE SUNDAY SCHOOL OF MY CHURCH."

I have a child or two in the Sunday School. I wonder what good they are getting while there. They are out of the way during that hour—that is some advantage to me. I wonder what the Sunday School influence amounts to in my child's case. Do I know the teacher? I guess it is—well, I declare, I have forgotten—teachers change so often. I wish they were more constant. If they were as constant in their duties as teachers as I am in my thoughtlessness about them, they would be model teachers. But I suppose it is a sort of thankless task. I never enjoyed it much—perhaps because I never attempted much of it. I wonder what my children learn in the School. It comes at such an unfortunate hour, just before dinner. If it were only after dinner, then—but that would spoil my nap. I believe one of the children does go after dinner. I wonder what good it does? It ought to do some good, an hour's study over the Bible. I suppose they study the Bible. Well, I am really ashamed that I know so little about what is going on in my own church Sunday School. How strange I have never thought to visit the School! I could do that much at any rate. But then I should have to go in some class, or take some class, and I never did like to do that. I must ask the children about the School. They do not seem to be very much interested—at least they do not talk with me about it. I wonder if it is my fault? I tell them every Saturday night that they must get their

Sunday School lesson. I never think to find out whether they do get it or not. They had something about the Tabernacle a few weeks ago; and I remember they asked me some questions, but I did not know much about it, so I paid no attention. They do not receive very much help from me in their lessons. It is about all I can do to get them ready in body—hair brushed, hands clean, and clothes well-kept. It does not seem quite right to let an unknown Sunday School teacher have all the responsibility for the knowledge of the Bible my children have. I wonder how they behave in Sunday School. Sunday is a pretty hard day at home with them. Perhaps their uneasiness runs over in the class. I must find out about it. I pity the teacher if that is ever the case. I begin to think I have not done what I could to help the Sunday School of my church.

(For the Church Help.)

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

It would be impossible in so small a space to give a full account of this society, from its organization up to the present time. Neither is it necessary; especially for those who listened to the eleven years' review given by the secretary at the last annual meeting, held November 3. But for others who may be interested in a knowledge of our church work, a brief sketch of its beginning and continuance in life may not be amiss.

The organization was formed October 23, 1870. As expressed in the constitution, its object is, to raise money for missionary purposes and to cultivate a missionary spirit among its members. There were but six ladies present at the first meeting. In a short time, however, over thirty names were enrolled, from which number there has been little variation.

The first president was Mrs. Allan MacLean, wife of the then pastor. To her zeal and liberality during the years of her connection with the society a large share of its pecuniary success is due. The amount raised the first year was \$50. In 1876 it decreased to \$37, but in 1880 and '81, the amount was increased to \$75.



Poetry.

Cross-Wearing.

I AM crucified with Christ—
With Him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me.
Solemn cross on which I died,
One with Him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of Him who fought my fight,
Cross of Him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
Mid the laughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaudy cross,
Cross of Him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

—Dr. H. Bonar.

Our Contributors.

The Evil Eye.

BY A YOUNG DOMINE.

I RECENTLY read in a journal of the death of a musician in Italy. The writer of the letter tells of the death because the person deceased had the reputation of possessing the "evil eye," and thus the power of bringing ill-fortune to all associated with him. Whenever he was seen in company and the "cast" in the eye observed, the Italians around would begin to defend themselves. How? By simply bringing the thumb in contact with the two middle fingers and throwing out the first and fourth digits. Then they were safe. Imagine such a practice brought into America. There are excellent clergymen with defective vision; what would their congregations do? How much fingering would be seen in Congress when certain modern statesmen threw their oblique glances over the trembling crowd. How many would stand the insult of such action, and hence what altercations, duels and slaughter might result. Thankful am I that I was brought up in a land of Gospel light, and early taught that "the evil eye" had nothing to do with a bodily defect, but was only another name for that mean and miserable envy which leads men to carp and sneer at those more prosperous than themselves, as well as to use every endeavor to drag them down. The Athenian voter who ostracised Aristides, giving as a reason, "I hate him because he is called the just," had the real thing which men should fear. But the belief in the physical indication of malignity is balanced by the absurdity of the Italian method of security. So perhaps the account is squared.

When we laugh at such things, we may be led to reflect whether we do not live in glass houses. More and more have I been interested, in talking with Christian people, to note the sway of superstitious belief and fancies. There are scores of them as old as history, practices coming down from the antiquity and heathenism of India, Egypt, and Greece, and still diffused by means of the uneducated. Nature and man are bound together in the minds of the masses, and by the senses hidden things in the present and future may be brought to light. Hundreds of charlatans make their living by trading on this belief. And as the education of children brings the infant race in contact with the ignorant and fearful and credulous, these superstitious practices are carried up the scale of society. I will confess it. I like to see a new moon over my right shoulder. I don't like to see salt spill'd betwe-

me and my friends.—Why, I don't know. I console myself by thinking that this is only an acknowledgment of mysteries all about me, and gives me an opportunity to understand how much folly is bound up in the natural heart. But I begin to believe that a more active fight should be made when I know of Christian people going to ask counsel of wizards who peep and mutter, reciting charms to keep off disaster, and seeking for fanciful signs in heaven and earth in order to bring them good luck. When I warn from the Lord's table "enchanters, diviners, charmers or those who confide in such enchantments," I know the words strike hard on many who never thought of their sin.

There are two classes who are publicly aiding in keeping up these wicked fancies. One class we may include under a general term of "spiritualists." Confounded be they, with all their stories which make a child afraid to go into a dark room. The old ghost stories are fictions, and you know them as fictions, but bad as they are, they are pleasant reading beside the "footfalls" which these long-haired gentry of the present ghostly school give us. And the other class are the Romanists. Give me a hundred Romanists and ninety of them are as full of these fanciful beliefs as they can hold. Their churches are full of sacred amulets, in the shape of bones, pieces of the cross, winking madonnas, and the like. All sorts of practices like making the cross in air, counting the beads and saying "Aves" and "Pater Nosters" are given to children as safeguards. I hear some more bones are coming over to the great Cathedral. If I had the "evil eye," I would like to keep it fixed a month on the bishop who brings them. So I end as I began, in Italy.

The teaching which dispels all the mist in which these follies hide is not scientific alone. That goes a little way, but leaves greater mystery untouched. It is the sacred teaching of the Holy Word which tells us to believe in a present and loving Saviour, and to do all things as before Him, which meets the folly completely. Then we are in no danger from earth or hell, and then only. "All things work together for good to those who love God." The evil eye in others will have no lasting effect on us, for we will conquer evil with good. Instead of seeking soothsayers and mysterious doctors, who tell you all you know and add their own folly, we will seek those who have patiently investigated God's laws in nature, and with that "cast our burden on the Lord" who blesses the means we take in His fear. Then will we live courageous and manly Christian lives, instead of shrinking at every gypsy threat or strange accident, and walk the straight path of cheerful duty in the light which as old Latimer said "shall never be put out;" the light of a Divine law and testimony.

Difficulty of Eminent Ministerial Piety.

BY REV. M. S. HUTTON, D.D.

[The following paper was lately read at a ministerial association in this city, and a unanimous request was made to have it published.]

THIS is the wording of the theme appointed for discussion this morning. The expression "eminent piety," is open to some objection. True piety is an humble and modest flower, and there seems to be something like a contradiction in calling it "eminent."

The man who in the early part of my ministry was introduced to me as "eminently pious," whose conversation was ever upon religious things, who must needs go out on a foreign mission, to find free scope to exhibit his piety, turned out to be an inhuman, hard, and I fear, wicked man.

Moreover, who can form an accurate judgment upon such a subject. Suppose the churches in our city were called on to select the most eminently pious person from among their members—would all unite in selecting the same person? And would their selection in any case accord with that which our Lord would make?

When He was on earth, He was asked, who should be greatest in His kingdom, and He declared that He alone could attain that eminence who should be the

most humble and devoted servant of all. On another occasion, He took a little child, and throwing His arm around him, said, "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." He did also, on one occasion, Himself designate one "who loved Him much," and it was a once sinful woman whom none of His disciples would have selected as "eminently pious."

But there is another difficulty in relation to these terms. There is a lack of definiteness about them which renders it necessary to inquire, What is meant by "eminent piety," as here used? I trust, therefore, that the real point to be discussed will be brought out by the following questions:

1st. *Are there any greater difficulties in the case of ministers of the gospel making advance in the divine life, or growing in grace, than there are in other professions?*

To this I reply at once, None! none in the least. On the contrary, I think ministers have facilities beyond other men. The difficulties belong to our fallen humanity. They are common to all Christians. They are founded in alienated hearts, and every man has to watch and pray and fight and struggle upward toward God, who would be conformed to His image. The violence of the struggle will depend upon temperament and circumstances. Probably all will agree that the surroundings and occupation of a minister of the gospel are certainly as heavenward in their tendencies as those of any other occupation. His studies are the Bible and human nature, the dealings of Providence, the movements of the Holy Spirit upon the heart, and oh! what a realization he sometimes gets of the glory and blessedness of the plan of salvation! His themes of thought are God, heaven, Jesus Christ; his work to lead as well as to direct his fellow-men up the pathway which leads to glory.

As an ordinary thing, the minister has every day of his life to address the throne of grace, and be in audience with God many times. He has too, the assured sympathy of his beloved Master in all his official work. Look at his position on the Lord's day. Standing all day long between the living and the dead, pleading in the name and by the authority of Christ—nay, standing in Christ's stead as an ambassador of God! It would seem that his facilities for growth in grace were far beyond those of other men, and that if he be an honest and sincere man, he could not help making advance in the divine life, and becoming more and more like his divine Master. The sorrows and the joys of his people are his own sorrows and joys, and they are brought by him, as the under shepherd, to the Saviour's feet. He must kneel by the bedside of the sick and the dying almost daily, and commit their interests for time and for eternity into the hands of Jesus. How can he help growing in love to God and love to man? *which is holiness.* Our Jesus is no hard Master. He has laid a great work upon us, but it is His work, and His promise is, "My grace shall be sufficient for thee;" and you know He does help, and that He makes your work with all its tremendous responsibilities a joy and rejoicing, an everlasting hope! What minister would change his occupation for any other in the world?

Yes; our office is unlike that of any other in the whole range of human duty. Our pathway high up beneath the light of the upper world. We have greater facilities and advantages than other men, while our difficulties remain in their general nature the same as with others.

I would define "eminent piety" mentioned in the theme, to be *living near to God*, becoming in spirit more and more like Jesus Christ. It seems to me, that no profession, no business in life is better calculated to lead to such results—nay, if the minister be faithful, he cannot help growing in grace.

But is it so? Is the power of true religion more largely developed among ministers than among others? I believe it is; and I believe it to be Christ's own work and reward to His faithful servants.

As I have intimated, I would not attempt to decide the question, Whom would Christ Himself select out of this great city as His most loving and devoted ser-

vant, living most near to Him. It might be some unnoticed and unknown woman to whom He had forgiven most. I think that the most exalted and beautiful exhibitions of Christian character which I have seen, were found among the rich and honored women in this city. I have also met one single case in the lower walks of life, where deep poverty and severe and protracted suffering were most wonderfully sanctified. But as I said, my belief is that with here and there an exception created by peculiar dealings of Divine Providence, the deepest, the most heartfelt love and reliance on Christ, the most constant effort to resemble our beloved Lord, will be found among the ministry. This piety may not be—it will not be—"eminent" in the sense that it will stand out in the glare of the world, be loud-voiced and prominent, but it will be felt. I think, as a general rule, a cultivated minister living near to God, does not talk much on religion as experienced by himself. He is not anxious in this way to give his testimony on the subject. Nor is this unnatural. A man who from official position spends his life in speaking for his Lord, as a general thing loves to hide self. He does not think of himself. Hence those cheering and touching utterances of piety which are so often quoted and recorded as coming from the dying Christian, come not from the couch where the dying minister is breathing his last. He has been speaking for Christ through his whole life.

As the result of my own experience, I must say that no class of men impresses me as men who live so near to God as clergymen do. There are none in whom I trace so clearly the spirit of our divine Master.

My second question is: *Have your ministers peculiar difficulties or hindrances in making advance in the divine life?*

And here my reply is as decided and prompt in the affirmative. I mention among these:

1st. They are peculiarly exposed to the attacks of Satan. This enemy of God and of man, will do all he can to disturb, distract and lead away those who hold office in the kingdom of God. He desires to sift them as he did Peter.

2d. Necessary familiarity with divine things naturally lessens their spiritual influence on the soul. The critical study of the Bible, for instance, even though it be to find the mind of the Spirit, unless watchfulness and prayer ever accompany it, will lead us to regard the Bible itself as we would do any other book, and to treat it with less reverence than it demands. There is also danger of our not reading it as devotionally as we ought—reading it to get a sermon from it, and not as God speaking to our own spirits. The frequency of our official prayers has a tendency to lead us to a mere perfunctory performance in the closet. Funerals lose their power and solemnity. We can go from a funeral to a wedding, and the influence of the latter scene will displace the memory of the former.

3d. The estimation in which we are held by our good people may prove a snare. The regard paid to us as ministers of God, to our opinions, to our words, interferes with that humility of soul which is of great price in the sight of the Lord. This is often seen in the effect which opposition to our plans and purposes produces. It has been said, and perhaps justly, that no class of men can bear contradiction so ill as ministers.

4th. Our natural desire for the approbation of our fellow-men leads us to neglect to look as singly as we ought for the approbation of our Lord alone.

5th. If we meet with success in our ministry, either spiritual or temporal, pride will unconsciously make the weak heart swell.

6th. The popularity of a brother will sometimes produce envy and uncharitableness.

7th. The real pleasure of intellectual pursuits has a tendency to lead us not to feel the need of spiritual joy.

8th. Our time is so taken up by the spiritual wants of our people, that there is danger lest we neglect our own souls.

9th. Our position as Christ's ministers in many things isolates us from our people and we have none to go to for sympathy save to our beloved Lord.

But, brethren, we will have all we need if we do go to Him, and here is our abundant hope and help. All these very difficulties and hindrances can be made to further us in the divine life, if we will only keep in view our relation to Him; bear in mind that as the Father sent Him into the world, so hath He sent us—bear in mind the Apostle's words: "Now then we are

ambassadors for Christ," and stand "in Christ's stead." Always try (asking Him to help us) to do and say and feel and speak as He would do in our circumstances, and nothing shall be able to separate us from the love of Christ. We shall run and not be weary; we shall walk and not faint. He will be always with us, even to the end of the world.

Biblical Exposition.—No. VIII.

BY REV. S. HUTCHINGS.

"Against thee, thee only have I sinned."—Psalm 51:4.

HOW could David say, "Against Thee only," when his offence was also against man? To meet this difficulty, it is asked if the clause may not be rendered, *before Thee only*. One answer to this is that the Hebrew preposition does not signify *before*. Another is that, though his crime may have been witnessed only by God, yet his offence was not *unknown* to others. Joab was privy to the murder of Uriah, and some about the palace knew of his sending for Bathsheba.

Again it is proposed to translate the clause, "Against Thee *especially or chiefly*." The answer is that the particle always denotes *alone or only*.

But why is not the common rendering correct? Is it not true that David sinned against God only? For what is sin? It is a transgression of the law of God. What David did was indeed a crime against his fellow-man, an injury to society, but his sin was against God only, since it is God who forbids adultery and murder. Lange says, "The speaker, in the sincerity and strength of his penitence, has in mind, not the injuries done to men, but his relation to God, which was thereby disturbed, to whom the sin as such refers, that is to say, according to its idea and nature, *solely and alone*."

Perowne says, "All sin as sin is and must be against God. All wrong done to our neighbor, is wrong done to one created in the image of God." David therefore in this humble confession wished to express his horror of the crimes by looking at them, not as committed against his subjects but against the GREAT SUPREME, and to acknowledge the justice and propriety of his punishment for them. Though aware of the injury inflicted upon a faithful subject and the public morals, yet all that was as nothing in view of his sin against God. This confession agrees with what he acknowledged to Nathan, after he was reproved by the prophet, "I have sinned against the Lord." (2 Sam. 12:13.) Truly does Hengstenberg remark, "How must David have trembled, how must he have been seized with shame and grief when he referred everything to God, when in Uriah he saw only the image of God the Holy One, who deeply resented that injury, the gracious and compassionate one, to whom he owed such infinitely rich benefits, who had lifted him up from the dust of humiliation, had so often delivered him, and had also given him the promise of so glorious a future."

This is the spirit of true repentance, and he who has a correct view of the divine character, will grieve mainly because he has violated the law of a holy and gracious God.

The Reformed Church.

Classis of Paramus.

IN accordance with the recommendation of the Convention on Church Visitation of the Particular Synod of New Brunswick, a convention of the Classis of Paramus was held in the church of Acquackanonk (the Rev. Dr. Gaston's) at Passaic, N. J., on Tuesday February 16th, 1875. In the absence of the President, the Rev. Goyn Talmage, who was detained at home by sickness, the Rev. J. H. Duryea, D.D., presided. Two sessions were held, in the afternoon and evening. Ten of the churches of the Classis were represented at the meeting. At the afternoon session the Rev. W. C. Stitt of Piermont, delivered an interesting and practical address showing the connection between true spiritual activity and Christian beneficence.

In the evening the Rev. W. W. Holloway, Jr., of Jersey City, a member of the Synod's Committee on Church Visitation, made an earnest appeal for greater interest and activity in the work of the Lord. He was followed by the Rev. Dr. Van Derveer of Warwick, who showed that only through the work of the Holy Spirit could men be enabled to receive Christ, and labor successfully for Him. Other brethren, both clerical and lay, participated in the services of the afternoon and evening.

At the close of the afternoon session a special meeting of the Classis was held, at which a communication was received from the Second Holland church of Paterson, stating that since the death of their pastor, the late Rev. A. K. Kasse, they found it impossible to sustain the ordinances of the gospel, and asking that their church organization might be disbanded. This request was granted, and the Rev. J. H. Duryea, D.D., and the Rev. James Huyssoon were appointed a committee to announce the dissolution of the church, and to give letters of dismission to other churches, unto its members. WM. H. CLARK, Stated Clerk.

To the Alumni of the Theological Seminary at New Brunswick.

AT the last annual meeting of the Alumni of the Seminary, a committee was appointed to prepare a general catalogue of the Institution. The work of the Committee will be greatly facilitated by the co-operation of the Alumni, and the Stated Clerks of the Classes, in giving them such information as may be in their power in regard to pastoral changes that have occurred among them, or removals by death since the publication of the last edition of Dr. Corwin's manual. It is also desired by the Committee that any errors or omissions of facts that may have been discovered in said manual may be brought to their notice.

Communications may be addressed to Rev. Dr. Demarest, New Brunswick, New Jersey.

W. R. GORDON, Chairman.

Classical Convention.

THE *Evening Palisades* (Hoboken, N. J.,) of the 19th inst. says: "A Classical Convention was held at the Reformed church New Durham, on Wednesday afternoon and evening. There was a large attendance. The following clergymen were present: Drs. Mabon, Gordon, Parker, Romeyn; Revs. Smith, Crolius, Taylor, Buck, Mohn, Mattice, Justin, Durand, Wolf and Wilson of Boonton. The pastor extended a fraternal welcome to the members and strangers from other congregations. The addresses were spirited and appropriate. The sessions were pervaded by a tender and serious feeling. Mr. Romeyn narrated a beautiful instance of an answer to prayer. Mr. Mattice stated encouraging signs of God's Spirit in his own church. The people were delighted with the services, and we believe the pastor will reap the fruit. His prayer-meetings are well attended. Dr. Mabon is now in the twenty-ninth year of his ministry. This church stands like an ancient landmark. And this long and peaceful ministry is alike creditable to pastor and people, and affords abundant grounds for gratitude and thankfulness to the great Head of the Church."

News of the Church.

SCUDDER.—The *Fishkill Journal* of February 18th says: "Rev. Mr. Scudder, pastor of the Reformed church in Glenham, has accepted a call at Red Hook, and will shortly remove to that place. He preached his farewell sermon at Glenham last Sunday."

GHEENT.—On Sabbath, the 14th inst., at a special communion, there were gathered into the Second Reformed church of Ghent (Rev. Jacob W. Schenck, pastor), nineteen on confession of their faith in the Lord Jesus Christ. This accession is largely the result of special meetings beginning with the Week of Prayer. A deep religious interest still continues, and many are praying that it may become more intense and widespread.

CLAVELACK.—The *Columbia Republican* of February 16th says: "The ladies' fair at College Hall, Clavelack, last week, was a very pleasant affair and added something over \$200 to the benevolent fund of the Reformed church. The 'Father of his Country' was represented on the occasion by Mr. Clarence Schenck, and 'Lady Washington' by Miss Kittie Philip, who revived the memory of other and perhaps better days by the costume and manners of the continental court. Several other historical costumes were worn, and the entertainment was a gratifying social success."

LODEWICK.—The *Mohawk Valley Democrat* of February 20th says: "Rev. E. Lodewick, for the past two years pastor of the Reformed church of St. Johnsville, and formerly of Castleton, on the Hudson, has just accepted a call from the church at Park Ridge, N. J., where he will commence his pastoral labors in early spring. The Classis of Montgomery met in ses-

SERVICES

AT THE

Installation of

Rev. Rowland B. Howard

as Pastor of

The Congregational Church

Princeton, Illinois.

Friday, October 11, 1872,

at 7 P.M.

And I will give you PASTORS according to mine heart, which shall feed you
with knowledge and understanding.—Jer. 3: 15.

Republican Steam Press Print, Princeton, Ill.

work to train. The sympathies and as-
sions of the people accompanied the ven-
erable Father Curtis to the throne of grace,
heartily plead for pastor and church.
right hand was cordially given and its
affiance fitly expressed. The charge to
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of song from the new Hymn and Tune
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The audience joined in the Doxology
they felt its ascription of praise to Al-
ty God. The newly installed pastor
ended on Sabbath morning with an ap-
propriate sermon from 2 Cor. 6-4. In all
approving ourselves as ministers of

death of a Venerable Gentleman.
At two o'clock Tuesday morning
Mr. Ruben Cutler, of Farmington,
Maine, breathed his last at the resi-
dence of Mr. L. E. Welch, in this city.
Mr. Cutler came on this his last
trip, to Georgia during October, and
spent several weeks on his plantation
in Baker county, where he contracted
malarial fever. He returned to Al-
bany and spent the time up to last
Wednesday at the hotels of the city,
and at the residence of Mr. Putney, at
Lardaway. On that day he became
quite sick and was moved to Mr.
Welch's, where all the comfort and
attention of a home were given him.
His condition soon became alarming,
and his family were telegraphed to in
Maine. His wife and son arrived seven
hours before Mr. Cutler's spirit took
its flight. He was perfectly con-
scious and recognized them. After
death his remains were properly ar-
ranged, and the fond wife and son
started immediately for their North-
ern home to inter them.

The deceased was well and favora-
ble known here. He was sixty-three
years of age, and up to his last sick-
ness, was a hearty person for that age.
In 1867 he bought a plantation in
Baker county, and has visited it annu-
ally ever since. His is a prominent
and influential family in Maine, his
father having been Governor of the
State many years ago, and Mr. Cutler
himself had been a State Senator. He
was a quiet, unobtrusive gentleman,
agreeable to all those with whom he
came in contact, and not few are the
hearts in this section that will sadden
at the news of his death.

Death of Alby Smith Colton.

Died, July 14th, 1883, ALBY SMITH COLTON, son of
D. and Emily S. Colton. The deceased was
born in Princeton, April 5, 1846; he graduated at Knox
College, 1871. After teaching some time he pursued
the study of law and was admitted to the bar in 1877,
and practiced as a member of the firm of
Colton, Trimble & Colton. Oct. 20th, 1881, he was
married in marriage with Adelaide E. Waugh of Crafts-
bury, Vt., who with an infant son four months old, sur-
vived to mourn his loss. In connection with the prac-
tice of law, he carried on his father's farm, and was
systematic and thorough-going in whatever he under-
took. With a home and surroundings specially genial
and attractive, he had much to live for and clung to
life most fondly. But the summons, sudden and unex-
pected, until quite lately, found him ready and resign-
ed. "Sustained and soothed by an unflinching trust"
he passed away peacefully and was laid to rest by lov-
ing hands in Oakland cemetery, amid the flowers and
verdure.

List of Letters

Order of Exercises.

- I. Anthem.
- II. Minutes of the Council.
- III. Invocation.
- IV. Reading of Scripture,
Rev. J. A. ALLEN, Sheffield.
- V. Hymn. (Church Hymn Book, 1246.)
How beauteous, on the mountains,
The feet of him that brings,
Like streams from living fountains,
Good tidings of good things;
That publisheth salvation,
And jubilee release,
To every tribe and nation,
God's reign of joy and peace!

Lift up thy voice, O watchman!
And shout, from Zion's towers,
Thy hallelujah chorus,—
"The victory is ours!"
The Lord shall build up Zion
In glory and renown,
And Jesus, Judah's lion,
Shall wear his rightful crown.

Break forth in hymns of gladness;
O waste Jerusalem!
Let songs, instead of sadness,
Thy jubilee proclaim;
The Lord, in strength victorious,
Upon thy foes hath rod;
Behold, O earth! the glorious
Salvation of our God!
- VI. Sermon,
Rev. Prof. JAMES T. HYDE, D D., Chicago.
- VII. Installing Prayer,
Rev. O. F. CURTIS, Dover.
- VIII. Right Hand of Fellowship,
Rev. G. W. COLMAN, Neponset.

IX. Hymn of Welcome. (Church Hymn Book, 1127.)

We bid thee welcome, in the name
Of Jesus, our exalted Head;
Come as a servant; so He came,
And we receive thee in His stead.

Come as a shepherd; guard and keep
This fold from hell, and earth, and sin;
Nourish the lambs, and feed the sheep,
The wounded heal, the lost bring in.

Come as a teacher, sent from God,
Charged His whole counsel to declare;
Lift o'er our ranks the prophet's rod,
While we uphold thy hands with prayer.

Come as a messenger of peace,
Filled with the Spirit, fired with love;
Live to behold our large increase,
And die to meet us all above.

X. Charge to the Pastor, Rev. CHARLES CAVERNO, Amboy.

XI. Charge to the People, Rev. F. BASCOM, D.D., Hinsdale.

XII. Concluding Prayer, Rev. J. D. BAKER, Malden.

XIII. Doxology.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost.

XIV. Benediction. By the PASTOR.

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ing hands in Oakland cemetery, amid the flowers and
verdure.

List of Letters

Church Hymn Book, 1262.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed;
Broad-cast it o'er the land.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stock, the ear,
And the full corn at length.

Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garner in the sky.

Thence, when the glorious end,
The day of God, shall come,
The angel-reapers shall descend,
And heaven cry "Harvest-home!"

his work to train. The sympathies and aspirations of the people accompanied the venerable Father Curtis to the throne of grace, where he heartily plead for pastor and church. The right hand was cordially given and its significance fully expressed. The charge to the pastor was unique, impressive and humorous. It left its mark. The charge to the people by their old pastor was admirable; the concluding prayer solemn and tender. Indeed all the services, including that of song from the new Hymn and Tune book, were chaste, appropriate and interesting. The audience joined in the Doxology as if they felt its ascription of praise to Almighty God. The newly installed pastor responded on Sabbath morning with an appropriate sermon from 2 Cor. 6-4. In all things approving ourselves as ministers of God.

Death of a Venerable Gentleman.

At two o'clock Tuesday morning Mr. Ruben Cutler, of Farmington, Maine, breathed his last at the residence of Mr. L. E. Welch, in this city.

Mr. Cutler came on this, his last trip, to Georgia during October, and spent several weeks on his plantation in Baker county, where he contracted malarial fever. He returned to Albany and spent the time up to last Wednesday at the hotels of the city, and at the residence of Mr. Putney, at Hardaway. On that day he became quite sick and was moved to Mr. Welch's, where all the comfort and attention of a home were given him. His condition soon became alarming, and his family were telegraphed to in Maine. His wife and son arrived seven hours before Mr. Cutler's spirit took its flight. He was perfectly conscious and recognized them. After death his remains were properly arranged, and the fond wife and son started immediately for their Northern home to inter them.

The deceased was well and favorable known here. He was sixty-three years of age, and up to his last sickness, was a hearty person for that age. In 1867 he bought a plantation in Baker county, and has visited it annually ever since. His is a prominent and influential family in Maine, his father having been Governor of the State many years ago, and Mr. Cutler himself had been a State Senator. He was a quiet, unobtrusive gentleman, agreeable to all those with whom he came in contact, and not few are the hearts in this section that will sicken at the news of his death.

Death of Alby Smith Colton.

On the 18th, 1883, ALBY SMITH COLTON, son of Alby S. Colton. The deceased was born April 5, 1846; he graduated at Knox College. After teaching some time he pursued law and was admitted to the bar in 1877. He practiced as a member of the firm of Colton & Colton. Oct. 20th, 1881, he was married to Adelaide E. Waugh of Craftsboro, with an infant son four months old, surviving his loss. In connection with the practice he carried on his father's farm, and was thorough-going in whatever he undertook. He had much to live for and clung to life. But the summons, sudden and unexpected, found him ready and resigned, and soothed by an unfaltering trust in God. He peacefully and was laid to rest by loved ones in Oakland cemetery, amid the flowers and

List of Letters

the telegraph is ahead. The upper soil of the flat prairie is as dark as about Princeton and from eight inches to twenty-four deep. The soil is not tough. I saw it broken with one yoke of oxen. The annual fires keep down the grasses, and the drouth of the present summer, said to be exceptional, has greatly parched the ground. Where the innumerable ground squirrels had thrown up the clayey sub-soil, I noticed that cucumbers, squashes and vegetables generally seemed to grow as well as upon the darker surface. From Oak Lake to Fergus Falls, no word so fitly describes the country, new and "unbroken" as it is, so well as "park." It is a succession of beautiful small hills and valleys, with lakes bordered by forests, and abounding with game. I could not realize as I gazed, that the whole broad area for fifty square miles had hardly been touched by the hand of civilized man. But much of the land has now been preempted under the homestead act, or by a great land company which has issued fraudulent scrip. Ostensibly belonging to certain unknown and unheard of Indians and half-breeds, still there are thousands of acres unappropriated. When you pass west of the Red River into Dakota, and out for hundreds of miles you have, I am told, an unsettled and equally fertile region. As you go north from the Red River, crossing to Pembina, you have a flat but fertile prairie. The Northern Pacific railroad has a rich inheritance in these lands. H.

terville.

We learn that Rev. R. B. Howard, formerly of this place, returned home to Princeton, Ill., from his vacation trip in the "New Northwest." Sept. 9th, greatly refreshed and invigorated. He has received a unanimous call to be installed as pastor of the church which he has supplied for a year, but defers accepting it for the present on account of painful sickness in his family. We have received, too late for publication this week, some of his "vacation notes," which will appear in our next issue.

Chicago Times

THE *Advance* inquires: "How shall the irreligious masses be brought under the influence of the gospel? Probably the best way to do it would be for the religious masses to live according to the spirit of the gospel. As the thing stands, there is really not so much difference, in the matter of daily walk and conversation, between the religious and the irreligious masses, as to make it appear to the latter essential to conform to that which, in the former, seems scarcely more than a mere profession. The easiest thing in the world is to preach, the hardest is to practice; therefore sinners, as they are called, are treated to a superabundance of the former, and to starvation quantities of the latter. Unfortunately, the preaching is efficacious in the ratio of the facility with which it is produced; consequently, the world is not evangelized.

To join a church and profess belief in its articles is the sum of the visible difference between the religious and the irreligious. Now the average human being cannot be convinced that his value is increased by church-membership and profession. He is satisfied that there is no such arbitrary and artificial line of division between the righteous and the wicked. He sees church-membership openly used as a means of social advancement and material advantage, and, in proportion as he is honest and sincere, he eschews alike those who practice and those who encourage this species of duplicity. Therefore it is that the pale of the church is not the true dividing boundary between the religious and the irreligious.

Gospel influences in these days are costly. Gospel influences reside in splendid edifices, and go clothed in purple and fine linen. To enjoy the expensive luxury of the communion of the saints is what people with moderate incomes cannot afford. It is true that the gospel, in the person of its representatives, makes large proclamation of its freedom; but he who is unable to pay for it soon learns by signs quite as significant as words, that he is not very welcome. It is true that the church has its beneficiaries, its elect paupers, its poor relations; but they are of the order of parasites, with whom no person of genuine independence would be willing, even in idea, to be associated. The high rates charged for salvation virtually make the church a close corporation. In respect to its relations to the world, the church, in the place of being a sentinel placed on a high tower, would be better symbolized by a watchman asleep, with his dark-lantern buttoned up in his pocket. It has no gospel influence under which to bring the irreligious.

POWER FROM ON HIGH.

BY REV. C. G. FINNEY.

Please permit me through your columns to correct a misapprehension of some of the members of the late Council at Oberlin of the brief remarks which I made to them; first on Saturday morning, and afterwards on the Lord's day. In my first remarks to them I called attention to the mission of the church, to disciple all nations, as by Matthew and Luke, and that this commission was given to the whole church, and that every member of the church is under obligation to make it his life work to convert the world. I then raised two inquiries: 1. What do we need to secure success in this great work? 2. How can we get it?

Answer. I. We need the enduement of power from on high. Christ had previously informed the disciples that without him they could do nothing. When he gave them the commission to convert the world, he added, "but tarry ye in Jerusalem till ye be endued with power from on high. Ye shall be baptized with the Holy Ghost not many days hence. Lo, I send upon you the promise of my Father." This baptism of the Holy Ghost, this thing promised by the Father, this enduement of power from on high, Christ has expressly informed us is the indispensable condition of performing the work which he has set before us.

II. How shall we get it? 1. Christ expressly promised it to the whole church, and to every individual whose duty it is to labor for the conversion of the world. He admonished the first disciples not to undertake the work until they had received this enduement of power from on high. Both the promise and the admonition apply equally to all Christians of every age and nation. No one has, at any time, any right to expect success, unless he first secures this enduement of power from on high. The example of the first disciples teaches us how to secure this enduement. They first *consecrated themselves* to this work, and continued in prayer and supplication until the Holy Ghost fell upon them, on the day of Pentecost, and they received the promised enduement of power from on high. This, then, is the way to get it.

The Council desired me to say more upon this subject; consequently, on the Lord's day, I took for my text the assertion of Christ, that the Father is more willing to give the Holy Spirit to them that ask him than we are to give good gifts to our children.

1. This text informs us that it is very easy to obtain the Holy Spirit, and this enduement of power from the Father.

2. That this is made a constant subject of prayer. Everybody prays for this, at all times, and yet, with all this intercession, how few, comparatively, are really endued with this Spirit of power from on high! This want is not met. The want of power is a subject of constant complaint. Christ says, "Every one that asketh, receiveth," but there certainly is a "great gulf" between the asking and receiving, that is a great stumbling block to many. How,

then, is this discrepancy to be explained? I then proceeded to show why this enduement is not received. I said (1.) We are not *willing*, upon the whole, to have what we desire and ask. (2.) God has expressly informed us, that if we regard iniquity in our hearts he will not hear us. But the petitioner is often *self-indulgent*. This is iniquity, and God will not hear him. (3.) He is uncharitable. (4.) Censorious. (5.) Self-dependent. (6.) Resists conviction of sin. (7.) Refuses to confess to all the parties concerned. (8.) Refuses to make restitution to injured parties. (9.) He is prejudiced and uncandid. (10.) He is resentful. (11.) Has a revengeful spirit. (12.) Has a worldly ambition. (13.) He has committed himself on some point, and become dishonest, and neglects and rejects further light. (14.) He is denominationally selfish. (15.) Selfish for his own congregation. (16.) He resists the teachings of the Holy Spirit. (17.) He grieves the Holy Spirit by

dissension. (18.) He quenches the Spirit by persistence in justifying wrong. (19.) He grieves him by a want of watchfulness. (20.) He resists him by indulging evil tempers. (21.) Also by dishonesties in business. (22.) Also, by indolence and impatience in waiting upon the Lord. (23.) By many forms of selfishness. (24.) By negligence in business, in study, in prayer. (25.) By undertaking too much business, too much study, and too little prayer. (26.) By a want of entire consecration. (27.) Last and greatest, by *unbelief*. He prays for this enduement without expecting to receive it. "He that believeth not God, hath made him a liar." This, then, is the greatest sin of all. What an insult, what a blasphemy, to accuse God of lying!

I was obliged to conclude that these and other forms of indulged sin explained why so little is received, while so much is asked. I said I had not time to present the other side. Some of the brethren afterward inquired, "What is the other side?" The other side presents the certainty that we shall receive the promised enduement of power from on high, and be successful in winning souls, if we ask, and fulfill the plainly revealed conditions of prevailing prayer. Observe, what I said upon the Lord's day was upon the same subject, and in addition to what I had previously said. The misapprehension alluded to was this, If we first get rid of all these forms of sin, which prevent our receiving this enduement, have we not already obtained the blessing? What more do we need?

Answer. There is a great difference between the *peace* and the *power* of the Holy Spirit in the soul. The disciples were *Christians* before the day of Pentecost, and as such, had a measure of the Holy Spirit. They must have had the peace of sins forgiven, and of a justified state, but yet they had not the enduement of power necessary to the accomplishment of the work assigned them. They had the peace which Christ had *given* them, but not the *power* which he had *promised*. This may be true of all

Christians, and right here is, I think, the great mistake of the church, and of the ministry. They rest in conversion, and do not seek until they obtain, this enduement of power from on high. Hence so many professors have no power with either God or man. They prevail with neither. They cling to a hope in Christ, and even enter the ministry, overlooking the admonition to wait until they are endued with power from on high. But, let any one bring all the tithes and offerings into God's treasury, let him lay all upon the altar, and prove God herewith, and he shall find that God "will open the windows of heaven, and pour him out a blessing that there shall not be room enough to receive it."

LaMOILLE-BUREAU ASSOCIATION.

Completed Report.

FIRST DAY—LAST WEEK.

On Wednesday, after the morning prayer meeting, conducted by Bro. H. T. Lay, the returns of each church, comprising the statistics of membership, Sabbath Schools and contributions were read by the Registrar, and verbal reports were added by pastors and delegates. The six months' work of each church was thus passed in review.

Kewanee had made marked progress in contributions, giving more to the cause of Christ than ever before. Dover reported large congregations and a very hopeful state of feeling. Amboy had enjoyed a revival and settled a new pastor. LaMoille gave evidence that afflictions are sanctified. Sheffield and Buda reported excellent meetings, and decided progress. Mendota was considering the question of self-support. The Mendota pastor held a promising meeting at Meriden once in two weeks. Malden is without a pastor, but hopeful and active in Sabbath School work. Lee Center could report no marked progress. Thirty-five professed Christians there refuse to assume the responsibilities of Church membership. Sublette holds reading services; has a Sabbath School of 90, and hope soon to settle a minister. Princeton had been depleted by migration, but held her last year's place in contributions and general interest. Monthly Sabbath evening missionary meetings are held, and a girls' mission circle had been formed. The Sabbath School was, never more prosperous. Neponset reported special interest and excellent results in the temperance reform. Providence has secured a minister, and established some precious neighborhood prayer meetings. Wyanet and Walnut failed to report. The churches in Wethersfield and Osceola do not keep up Christian ordinances, and are gradually being merged in other organizations. Prayer was offered for the descent of the Holy Spirit on all those churches.

After a brief recess and singing, Rev. James Brewer presented the subject of pastoral visits. He insisted on these as a part of a minister's duty. He thought the S. S. teacher should act as a sub-pastor, and visit his class. To save souls is the object of such visits.

WEDNESDAY AFTERNOON.

The moderator offered prayer. The treasurer's report was accepted, and Rev. G. W. Colman elected Registrar and Treasurer. R. B. Howard, G. W. Colman and E. H. Baker were chosen Home Missionary committee. They reported two churches aided by missionary funds, viz.: Mendota and Wyanet.

The American Home Missionary Society with which we are connected received \$14,000 more the past year, than for any previous year in its history. The sum total, including donations of clothing, books, etc., amounts to \$375,000. This year is its semi-centennial. As it tallies with the centennial of American Independence, it is proposed to make it a year of jubilee in offerings of prayers and money, and work for Christ in this land.

A resolution of sympathy and condolence on account of the bereavement of the LaMoille church and minister was unanimously passed. The Lord's supper was administered by Rev. J. Tompkins and Rev. W. T. Cross of the M. E. church. At its close the discussion of "The obstacles to a Christian life peculiar to several callings" was opened with great vigor in behalf of the lawyer, by C. H. Bryant, Esq. He said he had known many conscientious Christians in the legal profession. The study and legitimate practice of law promotes a love of justice, and brings into exercise some of the highest Christian virtues. A lawyer's temptations are those common to mankind. He is often approached with inducements to aid a bad cause and advocate a wrong. If he yields to money or popularity when their influences are pitted against justice, he puts stumbling blocks in his way to heaven.

Bro. T. F. Greene, of Malden, spoke for business men. He said a lie was a hindrance to any man's living a Christian life. Lies spoken, acted or implied, often seemed to help on a trade and increase a profit. This temptation met a business man at every turn, and spoiled many of the well known tricks of trading men. But a man may be honest and Christian as really if not as easily here as elsewhere.

No editor appeared to take the place assigned to that calling. Neither did the mechanic appointed to speak appear.

Farmer George B. Cushing read a clear and condensed paper on the temptations of his class. The farmer is usually far from church and must make an effort to attend public worship or prayer meetings. The nature of his work is exhausting. He often finds himself in God's house too weary to give proper attention to the services.

Dr. W. C. Anthony spoke of the physician's temptations to neglect worship in the closet, the family, and on the Sabbath, on account of the urgency of his calls to attend upon his patients.

Bro. H. T. Lay, a leading dry goods merchant of Kewanee, spoke of the dishonest practices to which the merchant is tempted. It is sometimes hard for him to tell the truth and lose money. His wares are often imperfect, but he thinks he must commend them. But twenty years experience behind the counter had enabled him to affirm that there is no obstacle to entering upon or a living a Christian life, which any merchant may not, by the grace of God, overcome.

Rev. B. B. Howard spoke of the peculiar temptations of a minister, as various. Among them might be mentioned these:

1. A habitual and necessary familiarity with holy things may overcome his reverence for them. He may perform his solemn duties in a professional way only. The name of God, the texts of the bible, the prayers of God's house, may in this way cease to affect his own soul as they should. He may be so busy preaching to others as to neglect his own heart-culture. He may thus grow to be superficial in piety, perfunctory in religious services, and almost hypocritical in character.

2. He is tempted to be vain. He discovers this by his excessive pleasure at praise, and his morbid sensitiveness to blame. He is led by the publicity of his life to walk as in a vain show, to be more watchful to please men, than God.

3. He is tempted to be unfaithful in preaching. He is often expected to raise his own salary by the attractiveness of his sermons. He may thus withhold truth that he ought to speak, for fear of displeasing. His obstacles like those of every other class can be overcome. Thanks be to God that giveth us the victory through our Lord Jesus Christ.

fisher.

Church Meeting.

The Annual meeting of the Princeton Congregational church was held Wednesday, January 6th. The following officers were elected trustees: W. C. Anthony, G. T. Smith, J. P. Richardson. The terms of Heman Downing and John Walter had not expired. Deacons: Lazarus Reeve, W. C. Anthony, H. L. Boltwood, C. P. Hall. Treasurer: W. C. Stacy. Clerk: C. D. Colton. Ushers L. J. Colton, C. J. Dunbar.

The church voted unanimously to continue the system of free seats and weekly offerings which has proved so satisfactory for two years past. It is substantially out of debt and enters upon the New Year very hopefully. Five members were added, at the January communion, making the whole number at the present time 217. Thirteen much needed horse sheds have been built during the year. The contributions for benevolent objects during 1874 were as follows:

Home Missions	\$214.30
Foreign Missions	113.10
Freedmen	75.05
Bible Society	60.00
S. S. Union	34.85
Widows and Orphans of Ministers	15.56
Church fund for the poor	15.00
Seamen's Friend Society	23.70

Total.....\$549.36

The women's Board of Missions raises something additional to the above. The estate of C. G. Corse has paid \$500.00 to the American Missionary Association during the year. The "year" does not correspond with that of the General Association which begins in April.

The services were not interrupted by the accident last Sabbath afternoon. The fire was confined to the gas house which is not part of the church. The latter was uninjured.

The accidental death of Charles Phelps and the removal of Judge L. Starr Smith to Springfield, and of Dr. William Converse to Chicago during 1874, have deprived this church of old and valuable members.

The trustees of the Congregational church have made arrangement for lighting the church with kerosene. All will be in readiness next Sabbath.

The Winthrop Budget.

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SATURDAY, OCTOBER 13, 1888.

In Memoriam.

Died in Leeds, Me., Oct. 5, Mrs. Laura Brewster Otis, widow of the late Ensign Otis of Leeds, aged 67 years.

Mrs. Otis was the daughter of Seth Howard, whose father, Capt. Seth Howard, was one of the first settlers of Leeds, and of Miss Mary Stevens of New York. She was left a motherless babe, by the death of her mother of yellow fever in the State of Mississippi, and spent her childhood with her mother's relatives in Philadelphia. At the age of 16 she came North with her father's brother, the late Frank Howard, and for a time made her home with another uncle, Hon. Stillman Howard, and with her aunts, Mrs. Dr. Bridgman and Mrs. Lucretia Leadbetter, late of Winthrop, and her uncles, Frank and Rowland. The latter lived and died on the farm which his father first settled, now owned and occupied by Mr. A. J. Foss, the husband of Theresa Howard, a cousin of Mrs. Otis, at whose hands she received every kindness during her last sickness of four months, and in whose house she died, and from which she was taken for burial, Sunday, Oct. 7.

Funeral services were held at the Baptist church in Leeds, where Mrs. Otis had been an active and beloved member since 1839. The acting pastor, Rev. E. E. Morse, conducted the services, assisted by Rev. Rowland B. Howard, a cousin of the deceased. The choir fittingly rendered "Asleep in Jesus, blessed sleep," "One sweetly solemn thought" and "Rest, spirit, rest." Mr. Morse paid a warm tribute to her Christian character and faithful service in the church and Sunday school and in the cause of missions. Mr. Howard remembered the early visits of the deceased, when a young lady, at the home of his father, and her departure to Lowell, where, after her father's failure in the far South, she was one of those native American girls, who for years gave honorable character to the early operatives in the New England factories. Her father died, after a visit to Leeds, at Burlington, Miss., in 1840. When she returned to Leeds, she became one of the family of Ensign Otis, Esq. In the protracted and trying illness of his wife, Mrs. Martha Otis, and after her death, she was a useful and honored member of that afflicted household. In May, 1839, she was married to Mr. Otis. A son (Ensign) was born to them in 1863. Mr. Otis died Sept. 17, 1872. The death of her only and promising son, Dec. 21, 1879, excited the sympathy of all and brought a sorrow to the heart of the mother which she could with difficulty rise above. Her home was henceforth lonely and desolate and she sought restful employment in Boston in the care of the sick. After a trial of one season in her Leeds home she removed to Winthrop in 1883, and made her home with Mrs. Sarah R. Wood, opposite the depot. Mrs. Otis became deeply and actively interested in the temperance and church work of the village, and identified herself with all good things. Her life was made more cheerful by these activities and by her pleasant association with the kind friends which she soon made.

After her illness last spring she removed to Leeds, and, attended by the affectionate care of relatives, passed a quiet summer, and was laid at rest under the first falling leaves of autumn, between her beloved husband and son.

R. B. H.

Leeds, Me., Oct. 8, 1888.