

Council of Congregational Churches—Installation of a Pastor.—Yesterday delegates from different Congregational churches met at the Free Congregational Church, corner Paul and Unity streets, Frankford, for the purpose of examining the pastor-elect, and, if deemed expedient, to proceed to his installation.


The Council was organized by the election of Rev. Dr. George M. Boynton, of Newark, N. J., as Moderator, and Rev. F. B. Pullan, of Vineland, N. J., as Secretary.

Nine out of the sixteen churches were represented. The proceedings were opened with prayer by the Moderator, when a call was read from the Free Congregational Church for the pastoral services of Rev. Thomas Cooper, at an annual salary of \$1040. A statement was then made by Mr. Cooper in relation to the proceedings of Council held three years ago.


A statement from the church was then heard, and from various citizens, concerning the character, work and reputation that Mr. Cooper had sustained in Frankford during the last three years, and a business committee was appointed by the Council for the examination of all persons and papers that might have any relation either by testimony or otherwise to the general question of the expediency of installing him as pastor. All such were invited and urged to present themselves.

The committee brought the papers and testimony before Council, which decided that on account of their character, as vague rumor, no action could be passed upon them. After a long and searching consideration in private session, the Council resolved to proceed to the installation, the exercises of which occurred in the evening, and were participated in by Revs. Messrs. Boynton, Pullan, Eaton, Williams and Danforth.


for Steerage, \$25. Passengers booked \$180 by the following celebrated Mail Lines, sailing every week: UNION LINE, CUNARD LINE, AMERICAN LINE, WHITE STAR LINE. Cabins, \$50 to \$100; Steerage, \$25 to \$28. For passage in either line or bank drafts, apply to HENRY McGRATH, Agent, 319 Walnut street.


 **INMAN LINE MAIL STEAMERS.**—CITY OF NEW YORK, Thursday, March 14th.


CITY OF MONTREAL, Thursday, March 23d. Tickets to and from Philadelphia: Cabin or Steerage to Queenstown, Liverpool, London and Paris. Steerage also to Belfast, Dublin, Glasgow, Kerry, Bristol, Cardiff, on favorable terms. Drafts on England, Ireland and Scotland. Apply to **GEORGE A. FAULK,** Agent, 35 South Fourth st., second door below Chestnut. Former Offices, 402 Chestnut street.

 **THE STATE LINE.—NEW YORK TO GLASGOW LIVERPOOL, DUBLIN, BELFAST, DERRY AND THE PARIS EXPOSITION.**

STATE OF INDIANA.....Thursday, March 14
STATE OF GEORGIA.....Thursday, March 21
First Cabin, \$35 and \$70, according to accommodations; Second Cabin, \$40. Return tickets at low rates. Steerage at \$25. Free ticket to New York. Apply to **WALLER & CO.,** 204 Walnut st.
GEO. H. LEAF, 531 Chestnut st.

 **NATIONAL LINE STEAMERS.**—The largest and finest afloat, combining safety and speed with first-class accommodations. **SAILING on THURSDAY and SATURDAY.** Reduced rates from Philadelphia to Queenstown, Liverpool or London. Cabin, \$50, &c. Steerage, \$25. For passage or bank drafts from £1 to £1000, apply to **WALLER & CO.,** 204 Walnut street.

 **CUNARD LINE EVERY WEDNESDAY, GUION LINE every Tuesday** to Liverpool via Queenstown. Steerage, \$25 and \$30. Cabin, \$55 to \$100. Drafts for sale. Apply to **JAMES HOGAN,** Agent, 339 Chestnut street.

 **FOR SALE—OR WILL EXCHANGE** for City Property, a Stratton Island built Sloop; two years old, carries about fifty tons, and draws light draft of water. Ad-

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CONGREGATIONAL COUNCIL.

The Mutual Council of the Congregational Church has passed a resolution declaring they had power to inquire into all the transactions of the Church they saw proper to investigate. Gen. HOWARD said that the disaffected members were desirous to have the controversy cease, and if the decision was that he was the disturbing element, then he would leave, and if they would find another disturbing element, then that party too should lose their membership. He denied that they wished the pastor to be dismissed, but simply to put an end to the controversy, and then read a letter agreeing to submit all the questions to the Council and abide by the decision. The Committee appointed to confer with the pastor and the Committee of the church, reported that the church and pastor desired and agreed that all matters should be considered which the church or any member should present, and that the Council should, of course, be free to express its opinion upon all the affairs and relations of the church. Dr. BOXTON said there had been a misapprehension of his position, in the supposition that he desired to prevent investigation in certain directions. On the contrary, he desired and wished to insist upon the fullest possible investigation of all matters concerning all the affairs of the church. By a vote of the Council, the church and pastor were requested to proceed with such presentation of the case as they deemed proper. The church then, through the pastor, presented various questions for the consideration of the Council. It is probable that it will continue in session several days.

GEN. SPINNER.

329—Avery vs. Barton et al.

435—Newberger et al. vs. Alien.

SUPREME COURT—CHAMBERS.

Held by Ingraham, J.—Court opens at 10 A. M.—Calendar called at 12 M.

Reserved Cases.

Nos.

116—Karcher vs. Fernholts.

125—Jenks vs. N. Y. Cen.

It. R. Co.

126—Same vs. Same.

128 $\frac{1}{2}$ —Same vs. Same.

147—Cummings vs. Gregg, Jr.

118—Dancer vs. Friedber-

ger et al.

183—Havemeyer et al. vs.

Hamans et al.

Call No. 341—Gunsel et al. vs. Pfeiffers.

Nos.

198—Bassett vs. Aborn et al.

211—Foshay vs. Foshay.

218—The People ex rel. Gil-

bert vs. House of

Good Shepherd.

220—Jessup et al. vs. Hur-

bert.

23—Sailors' Snug Harbor

vs. Village of New-

Brighton.

COMMON PLEAS—TRIAL TERM.

Held by Barrett, P. J., Brady and Daly, JJ.—Court opens at 11 A. M.

Case on; no Calendar.

MARINE COURT—TRIAL TERM.

Calendar called by Gross, J., at 11 A. M.

Nos.

1428—Wilson vs. Smith.

1320—Green vs. McTiernan.

1378—Gadlin vs. Marks.

1195—Larkin vs. Valentino.

1196—Johnson vs. Sylvester.

1197—Dunn vs. Johnson.

1280—Lowell vs. Green-

baum.

1294—Lynch vs. Myers.

1358—Magrath vs. Sands.

1403—Seixas vs. Dexter.

515—Lewis vs. Woodward.

516—Lewis vs. Woodward.

1281—Schnabel vs. Lehman.

1423—Holmes vs. Boden-

heimer.

1429—Bernhardt vs. Sor-

nowski.

Nos.

145—Gedney vs. Halleck.

1431—Ryder vs. Tierney.

1452—Jenkins vs. Blecker.

1423 $\frac{1}{2}$ —Walters vs. Gibbons.

1424 $\frac{1}{2}$ —Brilich vs. Kelly.

1425 $\frac{1}{2}$ —Mackney vs. Water-

bury.

1426 $\frac{1}{2}$ —Farrell vs. Duggin.

1427 $\frac{1}{2}$ —Barnett vs. Hart.

1428 $\frac{1}{2}$ —Griffin vs. Henry.

1429 $\frac{1}{2}$ —Canning vs. Ken-

drick.

1430 $\frac{1}{2}$ —Barretto vs. Burt.

1431 $\frac{1}{2}$ —Barretto vs. Hartog.

1432 $\frac{1}{2}$ —Morris vs. Metzler.

1433 $\frac{1}{2}$ —Pabel vs. Smith.

1434 $\frac{1}{2}$ —Urmay vs. Licaten-

stein.

UNITED STATES SUPREME COURT.

PRIZE—A NEW QUESTION—THE SALE OF WAR VESSELS
BY BELLIGERENTS IN NEUTRAL PORTS—VALIDITY
OF THE TITLE PASSED—THE CASE OF THE GEORGIA.

TO MAMMA—DEAR MAMMA:—Will you please help your child to learn this little lesson; will you, also, by your interest, your example, and your prayers, aid us in our efforts to lead your child to love and obey the Savior? [3]

LESSON STORY.

1. When Jesus and his four disciples left the synagogue they entered the house of Simon and Andrew.
2. In this house Simon's wife's mother lay sick of a fever.
3. When they told Jesus about her, he went to her, took her by the hand and raised her up, and the fever left her.
4. She then arose, waited upon them, and set out food for them to eat.
5. And there came a leper to Jesus, kneeling before him, and begging him to make him clean.
6. Jesus was very sorry for the leper, and put out his hand and touched him, and said, I will; be thou clean.
7. As soon as Jesus had spoken the leprosy left the man, and he was cleansed.
8. Jesus then told him to go and show himself to the priest, that he might know he had been cleansed.
9. The leprosy was a dreadful disease, which no doctor could cure.
10. When the people heard of Jesus' great power they became excited, and followed Jesus even into the desert, and he preached to them there.

QUESTIONS.

1. Upon leaving the synagogue, into whose house did Jesus go?
2. Who lay sick there?
3. What did Jesus do when they told him of her?
4. What was the woman then able to do?
5. Who came to him?
6. What did Jesus do?
7. What happened as soon as Jesus spoke?
8. What did Jesus tell him to do?
9. What was the leprosy?
10. What did the people do when they heard of Jesus' power?

Lesson Story and Questions in heavy type for youngest scholars.

TITLE

POWER TO HEAL.

—Mark. 1: 23-45.

8

GOLDEN TEXT

I am the Lord that healeth thee.—Ex. 15: 26.

LESSON HYMN.

Tune—"I am so glad that Jesus loves me" (G).

Jesus is able our sickness to cure,
Is our phys-ician both willing and sure;
Body and spirit will heal at his word,
Oh, how our hearts by his love should be stirred.

Cho.—Jesus is mine! yes, Jesus is mine!
Honor his name, honor his name;
Jesus is mine! yes, Jesus is mine!
Honor his mighty name.

TRUTH

Christ has Power to Heal the Sick.

LORD IF THOU WILT!



I AM THE LORD
THAT HEALETH THEE.

January 15, 1882.

FROM NEW YORK.

EDITORIAL CORRESPONDENCE.

At his old Post.—Personal.—Live Missionary topics.—Massachusetts, her contributions and losses.—“Auxiliaries.”—Utah and missions.—Illinois.—Women’s work.—One woman killed.—Another to be hung.—A Woman’s sympathy.—A coming voyage.

Back again. New York seems small as compared with “the West,” and 60 Bible House is quieter than 155 and 157 Dearborn St., Chicago. The great presses are still printing Bibles in the room above, and No. 59 waits the return of Secretary Brown, who goes from Iowa to the annual Congregational meetings in Massachusetts and Connecticut. Treasurer Clapp, of the A. H. M. S., broke down under incessant care and work, and must be absent for rest and recuperation for the summer. Secretary Coe has recovered. Secretary Storrs meanwhile takes on the additional care without apparent worry, and edits an unusually good number of the *Home Missionary*. Do not miss reading his article on “Unparalleled Migration,” and another article in the magazine on “Investment of Funds.”

I am told that the receipts into the Home Missionary treasury from Massachusetts for the last three months are not much above one-fifth of the years previous. As one-third of our home missionary money has hitherto come from the old Bay State, there is naturally some

June 19 1879

There was no end to these tales of a chicken-farm one is pretty sure to get a character, bad or good, and be known by it.

Julius Caesar, before long, fell into sore disgrace and had name changed. One day the Sultan and Mercury were mangled and torn and bleeding. They died; and Cook testified that Julius Caesar was the guilty party. There was great grief and indignation, and a very imposing funeral; and two graves at the foot of a green lilac-bush. Two head-boards marked the graves, one of which was marked with a very slender new moon, and the other by Ruddy. The other was decorated by a winged figure—Ruddy said the Turkish crescent and the invisible cap were the proper marks of respect for the unfortunate chanters.

After this, he asked his mother, "Who was that dreadful fighting man in the Bible?" She thought a moment, and then added, "The one who killed everybody he didn't like, after the fifth rib."

There was no mistaking this bit of Scripture biography, and from that time the culprit figured as "Joab," and was regarded with the sternest disapproval.

Madge, the cripple, had a history. One day, at market, with her mother, Madge spied in the corner of a crowded coop, a chicken, standing on one leg, while the other hung helplessly.

The pitiful peeping went straight to her heart, and directly a silver dime from her small purse was exchanged for a forlorn broken-legged coal-black chick. She carried it home in a cloth on a soft handkerchief, and held a consultation of doctors. This was quite a solemn affair. Cook, Ruddy and Madge made up the committee. It was a wonder the patient got well. The leg was held

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1, MONDAY, OCTOBER 1

TALMAGE EXPLAINING.

The Pastor's Version of His Retirement from the Christian at Work.

In the Brooklyn Tabernacle, yesterday morning, before beginning his sermon, Dr. Talmage said:

"As the newspaper press has an important bearing on the community, I think it appropriate that I should make this statement, as I have changed my newspaper relations. Instead of being editor of the *Christian at Work*, I will be editor of the *Advance*, which will hereafter be published in New York as well as in Chicago.

"This is no sudden change. Four months ago I handed in my resignation to the office of the *Christian at Work*, and read it myself to one of the owners of that paper. I also sent my resignation to another owner, and received a letter in acknowledgment of the receipt of it. At the earnest request of one of the owners, I made a monthly engagement, but distinctly told them that it would terminate this autumn, and that it was on October 6 I would cease that relation—a month from that day. But last Monday I found the *Christian at Work* had been surreptitiously sold to the publisher of a Unitarian paper, with the impression on the part of the purchaser that I would go with it. After that surreptitious act I considered my obligations had ceased at once and forever. The papers of sale were to be passed on the following day, and outside I saw the document which I that morning overheard them reading in the adjoining room.

"It was not until last Monday evening that my engagement with the *Advance* was completed, and I immediately struck off a brief good-by. Those who put any faith in my written or spoken utterances will find them in the *Advance* and not in the *Christian at Work*. The whole perversion rose from the fact that the gentlemen of the *Christian at Work* wanted to sell the paper and me with it. They sold it out, but have had some trouble in delivering the goods. [Applause.] I do not blame any gentleman on the other side of the paper; but I do ask this as a matter of common fairness and justice. And I know that my side will be stated also. For all the facts which I here present, I am ready to give my affidavit. I undertake to say that no gentleman would have done any other way than I have, had he been placed in such a position." [Applause.]

Mr. Talmage then announced that in the services in his church next Sunday morning the sermon would be omitted, and in its place Martin Farquhar Tupper was to read his poem on the "Immortality of the Soul."

Mr. Talmage's discourse was on the Bible, and in it he referred to the recent visit of Prof. Huxley, saying: "On his arrival in this country many Christians were fearful lest his lectures should shake the foundations of Christian truths. He attempted to ride down Moses and the prophets. He came and went, and his lectures, so far as they were assaults on the authenticity of and truths of the Scriptures, were prodigious failure."

The wisdom of our forefathers, which we are apt to hear so copiously extolled, and of which such fit and frequent mention has been made to-night, was in no respect more manifest than in the sort of connection which they formed between the college and the common school. They did not build the college on the basis of the common school, but they started the college first and built the common school with the strength which the college furnished. They were ignorant of the modern discovery that you can only get the best by evolution from the poorest. They began with the best. Instead of attempting to ascend from lower planes by gradual development unto a higher, they started with the higher. Harvard College was founded only seventeen years after the landing at Plymouth, but this was ten years before the beginning of common schools in Massachusetts.

It is true that this accorded with all the history of education in Europe, the universities of Europe having been the progenitors and not the children of the common schools, and it is true that subsequent events have shown that the lower stages of education, instead of mounting or themselves up to the higher, have been lifted up by the power which has come down to them from that which is above. But I do not believe, Mr. President, that it was any historical deduction from the past, or any philosophical prevision of the future, which led our forefathers to make provision for the highest education before they had made any provision for the lowest. Rather did this grow out of that instinct, or I might say that inspiration, which led them so often and so unconsciously in a way of wisdom better than their knowledge. They were accustomed to look upon upward impulses as coming first from above, and so they sought in the mountain tops for the sources of the streams which were to run among the valleys, and which were to make of a desert land the garden of the Lord. They did not believe that the human, by its own efforts, through insensible gradations, could attain to the Divine. They believed exactly the reverse of this, and because they knew that they could rise to a fellowship with God only as God first descended into a communion with them, they, therefore, in all their attempts at progress, in all their plans for the future, deemed it idle to start with anything which was not in itself highest and best. So in their view the college was the corner-stone as well as the top stone of the educational structure which they proposed to build.

You have spoken, Mr. President, of the college and the common school as the handmaids of religion and social order, and this certainly expresses the exact thought and purpose of our forefathers. Religion and social order were what they were seeking, just as much in their educational as in their other plans. It is a striking fact that the first order for the establishment of common schools ever proclaimed on this continent—the order issued by the colony of Massachusetts Bay in 1647, and copied in precise terms from a similar order made by the New-Haven colony three years before, began with these words: "Whereas, that old deceiver Satan hath for one of his chief devices to keep men in ignorance, that they may not read and study God's sacred word; therefore be it ordered that schools be established to prepare students for college," etc. Here is the beginning of our common schools, started ten years after the founding of the college, and started in the interest of fitting pupils for the college, and furnishing students and preachers thus of the Word of God. Religion here, as everywhere else, is the mother of education and the source of social order, and it will be well for the college and the common school if they shall ever continue to be her handmaids.

lor were active in looking after the comfort and entertainment of the club's guests, prominent among whom were ex-Judge James Matthews, Jenkins Van Schalek, James H. Skidmore, Herbert O. Thompson, Charles F. McLean, Montgomery H. Throop, Simon Stern, ex-Governor John T. Hoffman, W. W. McFarland, Hugh L. Cole, John T. Agnew, James D. Morrison, Benjamin Wood, ex-Emigrant Commissioner Bernard Casserly, John D. Van Buren, Townsend Cox, George V. N. Baldwin, Judge John R. Brady, Benjamin A. Willis, General M. T. McMahon, Peter B. Olney, John McKeon, Richard Schell, ex-Judge John M. Barbour, Judge Abram R. Lawrence, and Dr. Austin Flint, Jr.

There was an absence of speeches, sociability being the sole aim of the reunion. The large smoking and reading rooms and the grand stairway and parlors shone brilliantly. A plentiful collation made the conversation generally audible. Ex-Governor Hoffman and Richard Schell had a corner in Congressmen all to themselves, and seemed the envy of other club members. Among those law-givers who surrounded their round table were Congressman-elect Lounsbury, of Ulster County, and Congressman Herbert, of Alabama.

A DRAMATIC MISADVENTURE.

PHILADELPHIA, Dec. 23.—Yesterday (Sunday) evening Fox's Variety Theatre was thrown open for what was called a full-dress rehearsal, which was attended by a very large audience. This morning Mr. Robert Fox was arrested. Several persons testified to the sale of liquor, paying for seats, etc., and Mr. Fox was held in \$800 bail for maintaining a nuisance, \$800 for giving a Sunday performance, \$800 for keeping a disorderly house and \$800 for selling liquor on Sunday.

THE LATE BEVERLY B. DOUGLAS.

RICHMOND, Va., Dec. 23.—The remains of Beverly B. Douglas reached this city last night from Washington, and were transported, via the York River Railroad, to King William County, to be interred at the birthplace of the late Mrs. Douglas. The Congressmen accompanying the remains were met on their arrival here by a number of relatives and friends of the deceased, who had been informed by telegraph and who joined in the escort.

A BANK SUCCUMBS TO TAXATION.

WILKESBARRE, Penn., Dec. 23.—At a meeting of the stockholders of the Wilkesbarre Savings Bank to-day it was decided to wind up the affairs of that institution. The directors say that this step was taken because of the ruinously excessive rates of bank taxation and the dulness of business. The depositors will be paid in full, and the stockholders will be reimbursed in the near future.

A NARROW GAUGE TRAIN ON THE ERIE.

PORT JERVIS, N. Y., Dec. 23.—The first narrow gauge train, leaving Susquehanna, Penn., this morning, passed over the Delaware Division of the New-York, Lake Erie and Western Railroad to this place on time.

THE CAPTURE OF SOME DANGEROUS ROBBERS.

CHEYENNE, Wy. T., Dec. 23.—A party of

"IN GOD WE TRUST."

(A Scrap of History.)

BY J. J. BROOKS, CHIEF U. S. SECRET SERVICE

When Salmon P. Chase was Secretary of the Treasury, an honest, God-fearing old farmer of the State of Maryland wrote him suggesting that as we claimed to be a Christian people, we should make suitable recognition of that fact upon our coinage.

The letter was properly referred to the Director of the Mint, James Pollock, of Pennsylvania, a robust Christian, verging on the Puritan type, who, in his report for 1862, discusses the question, claiming that in the administration of our political system our highest obligation is the distinct and unequivocal recognition of divine sovereignty, and that our national coinage, in its devices and legends, should indicate the Christian character of our nation and declare its trust in God.

He expresses his gratification that the proposition to introduce a motto upon our coins expressing a national reliance on divine support has been favorably considered by the Secretary, and does not doubt its approval by an intelligent public sentiment.

The suggestion receiving no attention in Congress, in his next annual report Mr. Pollock returns to the subject in sound theological form, and adds:

"The motto suggested, 'God our Trust,' is taken from our national hymn, 'The Star Spangled Banner.' The sentiment is familiar to every citizen of our country; it has thrilled the hearts and fallen in song from the lips of millions of American freemen. The time is propitious; 'tis an hour of national peril and danger, an hour when man's strength is weakness, when our strength and salvation must be of God. Let us reverently acknowledge His sovereignty, and let our coinage declare our trust in God."

In the following year, April 22, 1864, Congress authorized the coinage of a two-cent bronze piece, and upon this was first stamped the motto, "In God we Trust."

In his report for that year, Director of the Mint James Pollock approves heartily the act, and asks why this recognition of trust in the Divine should be confined to the bronze coinage, since the silver and the gold are His, and urges, with all the fervor of an earnest Christian spirit, further legislation in the same direction.

In his annual report for the fiscal year ending June 30, 1865, as Director of the Mint, James Pollock announces the success that has crowned his efforts thus:

"By the fifth section of the act of Congress of March 3, 1865, the Director of the Mint, with the approval of the Secretary of the Treasury, was authorized to place upon all the gold and silver coins of the United States susceptible of such additions, thereafter to be issued, the motto, 'In God we Trust.' The necessary dies are being prepared, and it is confidently expected that before the close of the calendar year the gold and silver coins of the Mint of the United States will have impressed upon them, by national authority, the recognition of the sovereignty of God and our nation's trust in Him."

He had to go to the post-office, and wait while the Sundale mail was sorted out. This consumed fully half an hour. Securing the package of letters and newspapers finally, he started for the depot again.

"Any express, Mr. Lane?" Bob asked, of the agent, as he approached the window of the baggage-room.

"Yes; here are two boxes, and a keg of leads. Oh! Bob, there's a money package, too."

"All right, I'll come back for it in a minute," responded Bob, conveying his bundles to the hand-car that stood on the side track, ready for the journey to Sundale.

He was in something of a hurry, as he was already late, and did not notice, as the agent told him of the money package, that a boy, standing in the shadow of the platform, regarded him keenly.

It was Mark Dunbar, and his face looked sullen and then crafty, as he watched Bob, and then disappeared in the darkness.

"Here's the money package, Bob," said the agent, as the former returned to the window, handing him a bulky, brown envelope, covered with great green seals. "It's for the factory people. Be careful of it. Maybe you'd better not risk taking it to-night."

"Give it here!" laughed Bob, carelessly. "Who'd ever think of robbing hand-car 26?"

No one knows I ever carry money."

"Put it safely in an inside pocket, Bob."

"No; it might fall out in working the handles. I've a safer place—the box."

Bob returned to the hand-car, and placed express package and mail in the box, locked it securely, and lighted the lantern.

Two of its side glasses were gone, but there was little breeze, and although the light flickered, Bob imagined it would do for that trip.

A progress of a few yards extinguished it.

"I'll have to make the journey in the dark," he soliloquized. "Well, I know the road well enough, dark as it is. There's no danger of collisions on this line."

Bob felt better since his talk with Ned Marcy, and whistled to drive away loneliness as he worked the car handles sturdily, and sent the wheels gliding over the polished rails at a lively rate of speed.

The mile stretch of rails and ties was an air-line, except for a slight curve around the foot of a bluff, about half the distance between Lyons and Sundale.

Bob never dreamed of danger. Hundreds of times he had made this same trip, and often amid storms of rain, snow and wind.

He loosened his hold of the handle when near the curve, so as to diminish the speed while rounding it, and sat down on the keg.

What happened the next minute, Bob Dallas never clearly comprehended. The collision he had laughed at—or rather the smash-up—had come.

There was a rude, quick shock. The hand-car came to an abrupt stop, and, clutching wildly at space, the amazed Bob was lifted from the keg and thrown forward with considerable force.

Then there was a heavy fall, and a stunned, dazed feeling.

He estimated that he must have been rendered insensible for several moments, for he found himself lying in the gravel of the water-ditch at the side of the track.

Parke Godwin on
Materialism &
Religion

—At the Tyndall farewell banquet in New York on the 4th instant, "Mr. Beecher responded to the toast of 'Religion and Science; all Truth is one,' in a characteristic speech, which provoked laughter and applause." It is probable that the Darwinians would have greeted the toast with laughter and applause without Mr. Beecher's assistance.

Per contra, Mr. Parke Godwin, a layman engaged in the secular avocation of editing the *New York Evening Post*, stood up manfully for the superiority of spiritual truth over the crude imbecilities of materialism. His address was genial and witty, but, strange to say, it excited no merriment. We quote a paragraph:

That learned traveler, Dr. Lemuel Gulliver, in his authentic and veracious narrative, called a "Voyage to Laputa," encounters a doctor of the Academy of Lagoda, who was quite up to this modern mark. He possessed a machine, of which the drawings are given, into which you might throw a vocabulary, some bits of wood and a few pieces of paper, and then, by turning a crank, out of those rough materials would come a whole body of the arts and sciences—folio volumes of philosophy, poetry, politics and law—printed and bound, all complete, without any expense of labor or any assistance from genius and study. You will say this is ridiculous; but it is not a whit more so than those more recent theories, which would account for the universal frame of

things—every part of a sculptured order and a luscious beauty, every part teeming with an intelligence that moves our wonder and delight—on mere mechanical principles.

No! There are conjectures that impose upon us their own fantastic offspring for the legitimate heirs of science. Science is exact and certain and authoritative, because dealing with fact, and the systematic co ordination of facts only. She does not wander away into the void inane. She has nothing to do with questions of primal origin nor of ultimate destinies, not because they are unimportant questions or insoluble, but because they transcend her instruments and her methods. She leaves them to philosophy, which proceeds, not by demonstration and proof, but by insight, by intuition, and by moral reasoning; or she leaves them to revelation, in whose supernal light alone they can be properly illuminated and fully seen.

by forcing into the cesophagus air from the swimming-bladder (fishes of the carp class, siluroids, etc). 3. *Regular* and *voluntary* sounds, produced by the contraction of muscles in fishes whose swimming-bladder does not open into the cesophagus (*malarmat, trigla*, and others). The chief merit of M. Dufosse's observations consists in showing that this latter class of sounds in voluntary and expressive. Some fishes can emit a sound which may be heard at the distance of several yards; but when a number of them utter their sounds at once, they can be heard at a far greater distance, and this circumstance has given rise to many fabulous stories. In fishes having a swimming-bladder not connecting with the cesophagus, Dufosse has observed that this air-chamber is agitated while the sound continues, and he has demonstrated by vivisections that the muscles of the swimming-bladder directly produce the vibrations, the bladder itself acting the part of a sounding-board in augmenting the sound produced by the muscles.—*Scientific Miscellany in February Galaxy.*

save one, have not refused their feed. The one excepted was sick and in great pain for forty-eight hours, but they came out all right; all he did for him was to steam his head in a bag of oats.

FREEZING APPLES.—A Canada paper says some of the apple raisers on the hills of Western Massachusetts are about to test a new process for the preservation of

In the New Testament view of the subject, therefore, it is clear that we are bound to receive into fellowship those whom we believe the Savior will recognize as his disciples. This was the position taken by Robert Hall, in the controversy in regard to the terms of communion. He says: "There is no doctrine in the whole compass of theology of which I feel a stronger persuasion than of this, that no church may prescribe, as a condition of fellowship, anything which the Word of God does not declare to be essential to salvation." The same ground was taken by Dr. Hodge in his admirable paper on Christian union, read before the Evangelical Alliance in New York. We are bound to acknowledge those whom Christ acknowledges, and to receive to fellowship those whom we believe the Savior will recognize as his followers. In other words, the terms of fellowship in the church of Christ are identical with the terms of salvation. We are to receive one another as Christ hath received us. Any terms and qualifications narrower than these are unscriptural and unwarranted. When a man has been naturalized by the government under which we live, after compliance with the prescribed terms, we are bound to recognize him as a citizen. And in like manner, those who profess allegiance to Jesus Christ, and who in the judgment of charity are his sincere followers, we are bound to recognize and fellowship as His disciples—as Christians.

There is sometimes a practical difficulty in dealing with individuals apart from the church-connection which they sustain. We may judge a person to be a true Christian, when we cannot recognize the religious organization to which he is attached as a true church of Jesus Christ. In such cases, the question of extending church privileges, or of admitting to the Lord's Supper, must be decided upon the general grounds of Christian expediency; and of course each particular case upon its own merits. The Scripture rule, however, is plain. Christ alone is Lord. Every one who submits to Him as Prophet, Priest and King, we are bound to recognize as belonging to the Kingdom of God; and in regard to all things in which they differ from us, to their Master they must stand or fall.

has been a growing tendency of the American mind from the beginning, and it seems to gain strength with the progress of events and the advancement of our country in material wealth. To make money, to grow rich, to amass great fortunes, has become a dominant passion of the public mind. Under this prevailing impulse, there has grown up a corresponding disposition to depreciate the claims of the old classical education, and, indeed, of all liberal university education, and to adopt those schemes, however superficial, which conduce most easily and most rapidly to the accumulation of wealth. All American young men, and all parents of American youth, feel the force, more or less, of this prevailing popular sentiment—this disposition to weigh all schools, colleges and systems of education in the scales of immediate utility, to measure everything and everybody by one standard, the standard of the dollar.

Hence our industrial schools, and our agricultural and commercial colleges, whose main object is to impart a utilitarian education and practical skill rather than the higher culture of the mind, are everywhere found flourishing, while the cause of liberal learning and a full university education has been thrown into the background. So great is the popular demand for that kind of practical education which can be utilized in the business of life, that it is with much difficulty, that our young men, who devote themselves to the learned professions, law, medicine and divinity, can be induced to go through the full course of classical study, as laid down in the old college curriculum. There is a strong tendency on all sides to forsake the old classical paths, to cut short the term of study, and to find some easier and quicker process. But all experience proves, at least to the minds of those best qualified to judge, that there is no such royal road to learning, as that which proposes to reach its temple without ascending the hill on which it stands.

With all our diffusion of knowledge, and our multiplication of schools and colleges for the people, we still need, and more now than ever before, the higher university education in order to put our American youth in possession of the best culture of the age, and in

to hold the coming generations

PRAISE YOUR WIFE. Praise your wife, man; or pity's sake give her a little encouragement; it won't hurt her. She has made your home comfortable, your hearth bright shining, your food agreeable; for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have done for these ten years; but it will do her good for all that, and you too.

There are many women to-day thirsting for the word of praise, the language of encouragement. Through summer's heat and toil they have drudged uncomplainingly, and so accustomed have their fathers, brothers and husbands become to the monotonous labors, that they look for and upon them as they do the daily rising of the sun and its daily going down. Homely every day life may be made beautiful by an appreciation of its very homeliness. You know that if the floor is clean, manual labor has been performed to make it so. You know that if you can take a clean shirt from your drawer whenever you want it, somebody's fingers have ached in the toil of making it so fresh and agreeable, so smooth and lustrous. Everything that pleases the eye and the sense has been produced by constant work, much thought, great care and untiring efforts, bodily and mentally.

It is not that many men do not appreciate these things, and feel a flow of gratitude for the numberless attentions bestowed upon them in sickness and in health, but they are so selfish in that feeling. They don't come out with a hearty "Why, how pleasant you make things look, wife" or, "I am obliged to you for taking so much pains." They thank the tailor for giving them "fits;" thank the man in the full omnibus who gives them a seat; they thank the young lady who moves along in the concert room; in short they thank everybody and everything out of the doors, because it is the custom, and come home, tip their chairs back and their heels up, pull out the newspaper, grumble if wife asks them to take baby, scold if the fire has got down, or if every thing is just right, shut their mouths with a smack of satisfaction, but never say to her "I thank you."

I tell you what, men, young and old, if you did but show an ordinary civility towards those common articles of housekeeping, your wives: if you give the one hundred and sixtieth part of the compliments you almost choked them with before they were married; if you would stop the badinage about whom you are going to have when number one is dead; (such things wives may laugh at, but they sink deep sometimes;) if you would cease to speak of their faults, however banteringly, before others, fewer women would seek for other sources of happiness than your cold, so-soish affection.—Praise your wife, then, for all good qualities she has, and you may rest assured that her deficiencies are fully counterbalanced by your own.

[From the Philadelphia American.]

The Ashburton Treaty.

The recent movements of England, following in the wake of France, towards the revival of the slave trade, disguised under the pretext of "free emigration," gives additional importance to our joint relations in regard to the suppression of that odious traffic, and induce us to consider, seriously, how far the material obligation is to be severed, by the continuance of a treaty which is practically to be set aside by the introduction of a policy wholly inconsistent with its moral purpose. When Lord Ashburton was appointed on a special embassy, fifteen years ago, to settle the disputed North-eastern boundary with Mr. Webster, after that question had been adjusted, the labors of the negotiators were crowned by a declaration in behalf of both governments, which deservedly attracted the applause of the whole civilized world, and was welcomed with hardly a dissenting voice throughout the United States. According to the eighth article of that Convention, it was agreed as follows:

"The parties mutually stipulate that each prepare, equip and maintain in service, on the coast of Africa, a sufficient and adequate squadron or naval force of vessels, of suitable numbers and description, to carry in all not less than eighty guns, to enforce, separately and respectively, the laws, rights and obligations of each of the two countries, for the suppression of the slave trade; the said squadron to be independent of each other, but the two governments stipulating, nevertheless, to give such orders to the officers commanding the respective forces as shall enable them most effectually to act in concert and co-operation upon mutual consultation, as exigencies may arise for the attainment of the true objects of this article; copies of all such orders to be communicated by each government to the other respectively."

"The eighth article of this treaty shall be in force for five years from the date of the exchange of the ratifications, and afterwards until one or the other party shall signify a wish to terminate it."

A decade has elapsed since the "five years" specifically assigned by the treaty as the period of its positive duration, expired, and yet we have continued ever since to maintain the requisite force on the pestilent coast of Africa, at no inconsiderable cost, and at the sacrifice of many valuable lives in the navy. We shall not stop now to inquire how much actual good has been accomplished by this naval police, or to what extent the object professedly aimed at has been really served. It is no secret, however, that the slave trade has been as actively carried on to supply the Spanish West Indies, during this whole time, as it was before, and that for a considerable portion of it Brazil, before her present stringent system was adopted, scarcely an attempt at con-

CHURCH STATISTICS.

Dr. R. Snelton Mackenzie, has compiled a very interesting column from the *Presbyterian Historical Almanac*. We make use of the following, which is well worthy of study:

The Methodists, who have a total aggregate church accommodation for 6,259,769 persons, in 19,833 churches, are the most numerous of all the sects in the United States. Next are the Baptists—4,054,220 in 12,150 churches. Third, the Presbyterians—2,565,949 in 6,406 churches. Fourth, the Roman Catholics, set down as having 1,404,437 persons in 2,250 churches. Fifth, the Congregationalists—956,351, and 2,234 churches. Sixth, the Protestant Episcopal—849,296, and 1,245 churches. There are 269,084 churches, with 826 places of worship, and only 34,412 Jews, with 77 synagogues. There are 6,275 Spiritualists; 5,200 Shakers; 15,395 Swedenborgians; and 13,100 Mormons, with 21 churches in Utah and one in California.

The different religious persuasions are variously distributed. For example, there are more Methodists in Ohio than in any other State; more Baptists in Georgia; more Presbyterians in Pennsylvania; more Roman Catholics in New York; ten times more Unitarians in Massachusetts than in any other State; more Congregationalists in Massachusetts; more Protestant Episcopalians in New York, more Quakers in New York, also more Jews, Dutch Reformed, Universalists, and Shakers. There is not a single Spiritualist church in Pennsylvania. In this estimate through census-takers, I believe that the Roman Catholics and the Protestant Episcopalians are understated. There must be nearly 3,000,000 of the former, and over 1,000,000 of the latter.

The result is, 54,009 churches of all denominations in the United States; giving an aggregate accommodation to 19,128,751 persons; the aggregate value of this church property being \$171,398,532.

Of this the proportion does not accord with the respective church accommodation of each—the Methodist, Presbyterian, Roman Catholic, Episcopal, Baptist, and Congregational having the most value—New York having the greatest amount of this church property, and Pennsylvania next; the value being \$35,125,287 in New York, and \$22,581,479 in Pennsylvania. But Pennsylvania has more churches than any other State, namely, 5,337, while New York has 5,286. On the other hand, the church accommodation is for 2,253,820 persons in New York, against 2,112,920 in Pennsylvania. The average value of each church differs very much; as low as \$441 for a Spiritualist place of worship, and as high as \$16,433, for the Unitarian, \$14,744 for the Jewish, and about \$10,000 each for the Protestant Episcopal, Roman Catholic, and Dutch Reformed. The average value of a Methodist church is set down at \$1,664, and of a Baptist at \$1,734. The value of all church property in Utah is \$888,700.

In Pennsylvania there is one church to every 544 of the population; in New York, one to every 734; in California one to every 1,297; in Massachusetts, one to every 752. The aggregate of persons in the whole Union for whom there is no church accommodation is 12,314,570. There is accommodation for 19,128,751, and the whole population is 31,443,321; therefore, where there is room in the various houses of religious worship for 19 out of 31, as many as 12 more have no place to hold public worship in. There really ought to be 75,000 places of worship, instead of 54,000.

Religion is most costly in Utah where every inhabitant has to pay an average of \$22. This is \$18 in Rhode Island; \$14 in Connecticut; nearly \$13 in the District of Columbia and Massachusetts; over \$11 in New Jersey; \$9 in New York; and nearly \$8 in Pennsylvania. It is almost as expensive in Delaware. The value of church property, which was \$87,000,000 in 1850, had risen to \$171,000,000 in 1860—being an increase of \$84,000,000. The increase in church accommodations in the same decade exceeded 5,000,000.

But, be it that missionary information has so much more power, how much more must a *Herald* full have. But my purpose is not now to prove that people ought to have the *Herald*, but rather to speak of a way in which they may be induced to do so. The little word "Try" tells all. Let each man, yes, each woman, each child, who thinks as I have heard hundreds say they do, that the "*Herald* ought to be taken and read;" try and the work is done. But especially can pastors and deacons do the work, as I have seen within the few past days. The Rev. Mr. Beard and I spent a few hours in going from house to house, and 54 "paid" subscriptions were added to the list in that town, 40 of them among his own people. The Rev. Mr. Street did the same service for some three or four hours among his people in Wiscasset, and 27 were added there. Dea. Trott, of Woolwich, took me round part of a day, and 32 subscribers were found there, three of them residents in distant places, two in the "South." Mr. Keith, of Campello, Mass., did the same, and in place of "ten at most" prophesied, 35 subscribers were found. Among those who subscribed in each of these places were some who said, "I have been wishing for the *Herald*. My father used to take it, but it stopped, and I neglected to renew the subscription." And it was cheering to see how cheerfully some subscribed who were put down among the "doubtful" ones. One "poor man" who would no doubt "like the book, but might not feel able to pay," said at once, "O yes, I must have it, and pay for it in silver too;" suiting the action to the word. Notice had been given from the pulpit that our "calls must be short," and some met us at the door, money in hand, and sent us rejoicing on our way. "I shall not detain you a moment," said one man. "Here is my money, and the same also for a friend. Send the book till the end of 1868." "What's the price of that book?" said another, saluting me in the street; "I wish it sent to my wife."

A word to those on whom, perhaps neither the pastor, nor deacon, nor any one else may call, for I'm sure there are some pastors and some deacons who are too busy, or too dignified or too little interested in the matter, or too — "unable" — from some other and perhaps good cause to do the needed work. Just put \$1.25 in an envelope directed to "Charles Hutchins, 33 Pemberton Square, Boston," — say "Send me the *Herald* from October," and give your name and post-office, and the work is done. One word more to the "Young friends" who gave the money to build the chapel in Harpoot, Turkey. A picture of your chapel and of the Theological Seminary and some other buildings in Harpoot, will be given in the *Herald* for October and November; and now, can't you subscribe for the *Herald* or get some of your older friends to do so and so get the picture?

Yours, C. H. WHEELER.

ORDINATION.

On the 3d inst. Mr. W. P. Kimball, of the last graduating class at Bangor, was ordained as Pastor of the Congregational church in Dexter. Mr. Kimball has supplied the pulpit there a portion of the time during the past year, and had so won upon the confidence and affection of the church and people that their call was not only *unanimous* but *very urgent*. May the Lord of the vineyard bestow his blessing upon the labors of his servant there, and build up that church in numbers and in graces greatly.

Rev. H. S. Loring was moderator of the council, and Rev. W. Newell, Scribe. In the ordination service, the parts were as follows: Invocation and reading of the Scriptures, Rev. R. W. Emerson; Introductory Prayer, Rev. Mr. Lawrence, of the Baptist Church, Dexter; Sermon, by Rev. Dr. Shepard, from Rom. 1:16; Ordaining Prayer, Rev. H. S. Loring; Charge to the Pastor, Rev. W. Newell; Right Hand of Fellowship, Rev. B. C. Chase; Address to the People, Rev. P. B. Thayer; Concluding Prayer, Rev. Mr. Stone, of the Methodist church, Dexter; Benediction by the Pastor.

The chapel was tastefully decorated with evergreens and flowers. A select choir performed with great skill.

us in our Prayer Meeting; and no one accustomed to meet in that loved place of holy conference with God, will, I think, soon forget the sweet, solemn, earnest voice, with which he was wont to pour out his requests, and to make supplication unto God for all.—He was diligent in business, *serving the Lord*. A calm energy ever animated him, alike in secular and in sacred things.

With impaired lungs, and consequently a very frail organization, it needed only a little unusual application to the desk to loosen some of the fixtures and entail danger. That time came, and the effect reduced him to infant weakness. For a few weeks there was a struggle for existence, and it seemed occasionally as if the tide of life would set in again. Suddenly, however, in the dawning of the morning, it ebbed, no more to flow in time. The countenance was changed, and the soul speeding away into the solemn scenes of eternity. I learnt from him in a whisper previously, that his heart was fixed, his faith firm in his Redeemer,—that he could safely commit his all into His hands.

We turn for a moment to the Sister, whose last stage of life's journey was now being overpast. She greatly desired to see the remains of the beloved one who had gone. She little thought that he was to travel that last journey before her, and the sight with the many hurrying thoughts and emotions that crowded through her mind at the time, had evidently wrought heavily on her weakened frame. It was a knocking at the door of her heart, and she was heedful of the warning. What little remained to be done, in order to put her house in order, she was now diligent to do. The time was short, she knew, and what was left for her in the quick, short-breathing of the few last hours, was mainly to put herself afresh into the arms of her covenant-keeping God—to bequeath beloved ones to His strong and tender care, and to implore them, by everything precious here and hereafter, to live in such a way, that the light of His countenance might not be withdrawn from them, but, on the contrary, shine brighter and brighter, till at length, one and all of them should find themselves within the unclouded light and glory of His presence.

It was indeed, a touching spectacle,—the sweet, pale face, with the light of love, and the look of placid resignation upon it,—the voice uttering calm, but broken words from time to time; and these words such as betokened un murmuring patience, gentle submission, entire confidence in the mercy of her Redeemer, and the trustful, cheerful hope that not only might she safely hand over the keeping of her soul to God, but likewise the eternal all of her dear ones, from whom it was so sore a wrench to part.

"I leave the world without a tear,
Save for the friends I hold so dear."

There was pain and difficulty, and distressing weakness at the last, but no misgiving, not even for a moment,—no shrinking, no alarm. Too bright for this, were the hopes that threw lustre over the future—too secure for this, the might of the everlasting arm, that was now upbearing her amidst the swellings of Jordan. Yes, dear friends, she died as a true Christian dies;—and we believe, because God hath so spoken it of his beloved, that ministering spirits were there to take her fluttering spirit away, and, with many a comfortable word, to land it safe on the golden streets of the city of the Great King.

When referring once to the very frequent delusion which hangs over the minds of the consumptive, that health will be sure to revisit them, she told me that she had soon got rid of that feeling, and that she had striven so to familiarize herself with thoughts of death, and with the triumph of her Saviour over it, that she might not, if possible, be afraid of it at its coming. She loved the Sanctuary, I know, as the place where her Lord loved to walk and commune with His people,—and you will remember how, with her pale face, and attenuated form, she was but a few weeks ago in her pew, listening attentively to the Word of Life, when so many would never have thought of stirring out of bed, with only a tithe of the debility under which she was laboring. And you will remember also, I dare say, members of our Church, how that on the last occasion in which we were privileged to sit down to our Communion feast, being too weak then to be with us throughout the whole of the service, how she quietly stepped in and took her seat, to hold fellowship with her Lord, and to partake of His supper for the last time on earth. She told me on visiting her that instead of being weakened by the effort, she had been wonderfully refreshed and comforted by the ordinance, and had felt stronger for some days after. Here, too, I cannot but recall to my thoughts, the first time, in the dew of her youth, when she sat down at our Communion table. It was indeed, a pleasant sight worth being remembered, as most of you can testify.—A venerable, well-known servant of God, from America, presided at our feast, under the Great Master. Two sisters, dressed in white,—lovely indeed, in their undorned simplicity, advanced, and meekly kneeling before the man of God, received at his hands the solemn sprinkling of baptism, and then, with moistened eyes, as was the case with many that day, took their places at the table of their Lord, and entered into a covenant with Him, not to be revoked.

We are yet upon the earth. Our table of sweet spiritual refreshment is this day again spread for us in the wilderness. How gracious, how rich, how sublimely simple the provision! May it cheer us on our road,—when the sun is streaming overhead, or when the dews of evening are distilling their coolness around us!—As for her, we are persuaded, that better far,—she now sits at that table of infinite delights in heaven, where the new wine of the Kingdom is quaffed from golden vessels of the sanctuary.—“where congregations ne’er break up, and Sabbaths have no end;” and where the Lamb who is in the midst of the throne feeds and leads these dear departed ones by living fountains of water, and all tears are wiped from their eyes.

1st. Then, death ends the scene here. He is a mighty reaper, and sometimes busier than at others,—he is ever busy in his stern vocation. He knocks at every door, and by and by the

ADVICE GRATIS.



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Rev. Geo. N. Marden preached a very interesting sermon last Sabbath, from Psalms 122, 6—"Pray for the peace of Jerusalem; they shall prosper that love Thee." It being the anniversary sermon, closing the third year of his labors with the Congregational church in this place, we make a few extracts from it, which we are sure will be of general interest:

He said that the substantial truth contained in the text is that the basis of spiritual and material prosperity is identical. The history of the church is largely a history of the community. The religious condition of society is usually the index to its material condition; nor do exceptional cases disprove the rule.—He clearly and ably showed how intimately linked together are church and community interests and prosperity. But what most interested the larger number of his hearers was the array of statistics produced concerning christian work in this town.

He says: "It has been ascertained by inquiry through a gentleman who has lately canvassed the town for Bible distribution, that there are in Farmington nearly 700 families, comprising a population of about 3,500—or averaging five members to each family. The present habit of about four-fifths of the population, or 520 families, as to attendance at public worship on the Sabbath, may be approximately seen by the following figures:

Those who report themselves as attending worship at the Methodist church, are about 175 families; Congregational, 128; F.W.Baptist, 55; Unitarian, 49; Union church (Farmington Falls), 45; Baptist, 40; Roman Catholic, 20. More than one-fifth of the families of the entire town are reported as not attending any church. This village, however, has a record which I did not at first believe, but I have carefully examined, and with a slight amendment am prepared to present it as in the main correct and trustworthy; if not absolutely correct, it is nearly so. Of the 253 families in what might be called this village, 245 report themselves as attending church; which is to say that 97 per cent. of the families in this village are represented at public worship. Mr. Moulton said he found but five families who entirely neglected church: but there are three more whom I am not sure of. This fact is to me exceedingly gratifying, and, I confess, somewhat surprising. With so many churches open on the Lord's day it is to be regretted that there should be even eight families in this village willing to neglect public worship.

In our neighboring village across the interval, of 61 families, 34 attend church, or 66 per cent. It is to be exceedingly regretted that there should be 27 families, or nearly one-half, habitually absenting themselves from the house of God. Some without doubt have family cares, confining them closely; others are unable to walk to church, and cannot afford the expense of hiring conveyance: many come and go, making frequent changes of residence. It is not for those who have settled homes within five minutes of church to harshly judge these.

Outside of the two villages named, in the town at large, are 281 families who attend church, and 105, or 37 per cent, who report themselves as not attending any church. Taking the whole town of Farmington, there are nearly 550 families attending church, and 150 who do not attend; i. e., 79 per cent. of the total population attend church. It is probable that these proportions would be somewhat modified if the record were of individuals instead of families. It is reasonable to conclude that a considerable number of persons in every town should not attend church. By the law of general average, there are in our town 437 children under the age of five years. I love to see very little ones at church, and do not doubt that many a heart that has not known five summers has been greatly influenced by the word of God as taught in the sabbath school if not in the pulpit. There are of sick, feeble and infirm persons, probably 145. There may be needed at home to care for the sick and young children, 466 well persons; making 1048 who may be supposed to be actually unable to attend public worship. Add to these 70 families, representing 350 persons, or one in ten who are from church and have no means of conveyance, and we have 1400 exempt, or more than a third part of the entire population; and I think that no one who has been in Farmington on town meeting day, or agricultural fair days, or even circus days, but will say that these 1400 exemptions on the plea of necessity are too many. But this reckoning leaves 2100, being neither infants, nor sick, nor infirm, nor needed at home; 2100 people to whom the doors of at least six churches stand open every Sabbath day.

I have already stated some facts concerning the actual attendance upon public worship.—It appears by careful inquiry that there are in this village but very few families—you can almost count them on the fingers of one hand—who altogether habitually neglect the sanctuary. Would that these, who are but as one in thirty-one of the families, might be led to say, "we need the church as well as our neighbors, and we will not make ourselves the solitary exception." It illy becomes us to boast of church going habits, or feel complacent, and least of all satisfied with it, for in the sight of heaven not the hearers of the word but the doers of it are justified; but I think every one will agree that if one-half or one-third of the families in this village neglected the house of God, there would be less effort made to obey God. I do not say that those few families in this village who neglect public worship are the worst sinners among us; it is not for me to judge them. But I do say that as a general rule, other things being equal, the more church neglectors a town has, the poorer the town is in the quality of its men, its women, and its children—that, without public worship, the tendency is towards heathenism, no candid man will doubt.

After speaking of the different church meetings, Mr. Marden referred to the Congregational Temperance Society, which was organized a year ago last May. It has on its roll 136 signatures. These, "both young men and maidens, old men and children," have written their names on the roll. A noble beginning has been made, and we hope others will sign the roll, until we all stand united in the pledge not to use alcoholic liquors as a beverage.

The benevolent contributions of this church from Oct. 1, 1872, to Oct. 1, 1873, have been \$519.54. Of the \$101 collected in Farmington for the Bible Society, members of this church and congregation gave \$57. Besides, the Sabbath School supplied the six American families which Mr. Moulton found destitute of the Bible. Eight prominent and useful members of the church have died during the year ending Oct. 1, 1873, and thirteen persons have united with it—five upon profession of their faith in Christ, and eight by letter from sister churches. Four children have been consecrated to God in baptism.



by A. H. S. D.

MAINE, THURSDAY

carriage was evidently expected, for a servant instantly appeared and placed himself at the carriage door. On his opening it, two persons descended. One was a lady, wrapped from head to foot in a loose velvet wrapper, lined with leopard skin throughout, so ample that it covered her head and concealed her face. Her companion was a youth in a travelling cloak; a mere youth, with a perfectly smooth oval face, and with clustering locks about his head.

Not a word was spoken. As the lady passed in the youth bowed to her in a manner that was deferential almost to servility. As she crossed the hall and began to ascend the great oak staircase, he walked by her side, not as a companion, but as an attendant. The staircase terminated in a broad corridor, also of oak; the walls paneled and black with age; the floor polished, except where a narrow slip of carpet extended from end to end. Into this corridor all the doors of the apartments on this floor opened. The place was long and full of draughts; and though wrapped in furs the lady shivered, and extending her hand so that it rested on the arm of the youth, she clutched at it spasmodically.

In silence the servant led the way with candelabra that showed a glimmering light. In equal silence the guests followed half way down the corridor. They passed the doors of many rooms, each furtively scanned by the hooded lady with eyes not less bright, furtive or ravenous than those of the beast in whose furs she was muffled. They seemed to have no end to these doors. Suddenly the sharp click of a lock resounded. A door they were nearing opened slowly and noiselessly a few inches. Then the face of a man peered forth cautiously. Black eyes glimmered in the dim light. The lady shuddered, uttered a suppressed cry, and drew the leopard skin over her face. The next instant the apparition vanished, the face was withdrawn, and the door closed.

Moving onward with difficulty, the terrified woman at length reached, with assistance, a suite of rooms which had been engaged for her at the end of the corridor. The moment lights had been placed on the table, and the servants had withdrawn, the attendant double locked the door.

"That was he; I knew his face.—We are tracked here also!" cried the lady, starting to her feet.

"Surely not, my lady," replied the youth; "think how often you have been deceived."

"True; but not to-night, Roland—not to night."

"And why not? Pardon me; I am bold and presume to differ from your ladyship; but surely, surely this cannot be!"

Without answering, the woman glanced at the table on which the lights were burning, and started at the sight of what there met her gaze, darting towards it. On a salver there had been placed a small packet wrapped in white paper, tied with scarlet cord. It was addressed—addressed to her who now snatched it from the salver, in the name in which the rooms of the hotel had been ordered for her! What did this mean? With set teeth, quick panting breath, but tremulous fingers, she tore open the wrapper. Then a small enameled box was disclosed; an oval box, azure in color, enriched with cupids and flowers. It was easily opened. With a pressure of the thumb against the spring snap, the lid flew open. As the woman gave one glance at the contents of the *bon bonniere*, for this it was, an involuntary cry escaped her lips.

"Lost! lost!" she with difficulty ejaculated.

"You have proof of what you feared, my lady?" the youth inquired.

"Yes," she gasped, clutching the box and its contents to her bosom, as if to hide it even from the eyes of her attendant. "Quick! Let me go! let me go!"

"Not yet, my lady," Roland interposed. "You cannot mean this?"

"And why not?"

"You have come a hundred miles without food."

Local Reminiscences.

CONGREGATIONAL CHURCH, FARMINGTON. The Congregational church in Farmington has published a neat little pamphlet containing a list of all the members that have ever sustained a connection with it. The list contains nearly 400 names. The number of members in Jan. 1, 1864, was 201. The church was organized in 1814, and it appears from the catalogue that in the year of its organization the church consisted of the following members: Rev. Harrison Allen, (who, we believe afterwards became a missionary to the Choctaws,) Mrs. Mary Bailey, Mrs. Hannah C. Beale, Mrs. Mary Case, Mrs. Deborah Mayhew, Dea. Hebron Mayhew, Dea. Abraham Smith, Mrs. Mehitable Titcomb, Mrs. Dorothy Townsend, Luther Townsend, Ebenezer B. Wellman, and Thomas Wendell. . . According to Judge Parker's history the first preaching in the town was by the Congregationalists. Rev. Mr. Emerson of Georgetown, visited the place some time previous to 1788, and preached the first sermon in the log house of Mr. Stephen Titcomb, which stood on the intervale, on the west side of the present road, on the farm now owned and occupied by Mr. Augustus Adams. On the occasion a child of Mr. Titcomb was baptized—the first child born and the first baptized in Farmington. In 1790 the town was visited by Rev. Mr. Little, then pastor of a church in Kennebunk, who was employed by the Massachusetts Missionary Society. For several following years Rev. Jotham Sewall of Chesterville, and Rev. Samuel Sewall, then a resident in the south-west part of Farmington, continued to sustain pulpit teaching in the town, encouraged partly by missionary funds and partly by individual contributions. In the early part of the present century Rev. Jonathan Burr, who afterwards settled in Sandwich, Mass., supplied the denomination for a year, and perhaps longer. In 1804, Rev. Mr. Gould, a missionary from Massachusetts, was employed in Farmington. In 1805 Mr. Gould was succeeded by Rev. Mr. Marcy, another missionary. From 1806 to 1812 Rev. Jotham Sewall supplied the congregational pulpit so ably as to create the liveliest satisfaction of the denomination and to command the respect and reverence of the community generally. One traditional anecdote shows how his cotemporaries regarded Mr. Sewall at this period. On the occasion of an exchange with one Rev. Mr. Cox of New Hampshire, Mr. Starling, then one of the most prominent citizens of Farmington, made this remark; 'We paid Mr. Sewall for wheat and he has given us oats.' A Congregational church was early organized in Chesterville with which the Congregationalists of Farmington associated themselves in church relation till the organization of the Farmington church in Dec. 1814. In 1813 Rev. Fifield Holt came from Andover Theological Seminary. Judge Parker, whose opinion is regarded as high authority, says that 'he was a good man and deservedly popular.' How long Mr. Holt regularly supplied the pulpit we are not informed, but he preached occasionally, and exerted a pastoral supervision till the settlement of Rev. Mr. Rogers in 1825. Judge Parker says that Mr. Fifield was Mr. Rogers' immediate predecessor in missionary labor, that he lived at Bloomfield, that he closed his labors in Farmington in the fall of 1825, and died a few years after at the age of 48. In 1814 Mr. Hezekiah Hall preached in Farmington and the neighboring towns, and excited some attention by his logical ability and a sort of winning eloquence, but his eccentricities and moral defects rendered him an injury to the cause of piety. He subsequently became pastor of the church in New Sharon, but his course was so exceptionable that the relation was severed at the end of nine months. In the years 1816, 1817, 1819, 1823, 1824, and 1825. Rev. Messrs. John H. Ingraham, Thomas Adams, Elijah Jones, Seneca White, G. W. Campbell, and Daniel D. Tappan labored as missionaries with the Congregational church in Farmington, for definite periods. Efforts were made at different times to secure the settlement of Messrs. Adams, White, and Campbell, but the efforts did not prove successful. We have before us a thanksgiving sermon preached by Mr. Adams, and printed by request of the church, which is a noble memorial of the ability, scholarship and piety of the author. Rev Isaac Rogers commenced laboring with the church in Nov. 1825, was ordained in 1826, and resigned the pastoral charge in 1858. Mr. Rogers served a regular apprenticeship at the printing trade and commenced business life as a practical printer. While thus employed he was bro't to heed a call to devote his life's energies in a higher and more arduous and responsible sphere. After a thorough course of literary and theological study he entered the ministry. For five years Mr. R. preached three-fourths of the time to the church in Farmington and one-fourth at Wilton and its vicinity. When Mr. Rogers became pastor of the church it contained but 40 members. The time has not arrived for us to speak of Mr. Rogers, with the perfect freedom of a biographer but we may say that the growth and prosperity of the church during his long pastoral administration, and the fact that through all the rapid exciting progress of the third of a century of his pastoral career, he maintained the confidence and met the wants of a church conspicuous for the piety, refinement, taste and education of a large portion of its members, even far into the years of the decline of age, are memorials which will speak to posterity through the records of the past. At the time of the ordination of Mr. R. the only house of worship at the Center village was the building since transformed into the present Court House. That house was owned and was liable to be occupied by six or seven denominations, hence a part of the time the society were obliged to meet in school houses and dwelling houses, and sometimes they met in the hall of the Academy. In 1832 Mr. Nathaniel Green erected a building for a high school on the lot on which the Blue Mountain House now stands, which afforded the society a convenient place for assembling when they could not occupy the meeting house. In 1837 the house now occupied by the society was dedicated, and in 1846 it was enlarged, to meet the requirements of a largely increased congregation. Rev. John S. C. Abbott succeeded Mr. Rogers as acting pastor in Nov. 1858, and officiated till April 1860. The present highly esteemed and devoted pastor, Rev. R. B. Howard, was ordained

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Church Troubles

Pecuniary difficulties are the secret of many a short pastorate which ends in grief for both minister and people.

Are not the churches often greatly at fault in their method of calling pastors. The newspapers announce that the church in Mammontown has extended a call to the Rev. Dr. Spreadsum, offering a salary of \$3000 and parsonage.

Some matter-of-fact man, who believes that a parish ledger ought to balance as accurately as a grocer's, inquires of the head committee man—

'How much did you pay your last minister?'

'Eighteen hundred dollars, but then he was a dull preacher, and so the finances got in a bad way.'

'How much do you owe?'

'There are two quarters due on the salary of the retiring pastor—but that we shall be in no hurry about. It will cost twelve hundred dollars to fix up the parsonage. Our pew rents now are only two thousand dollars, but Dr. Spreadsum is so popular that he will draw from the other churches and will easily increase the pew rents fifteen hundred dollars within a year.'

Well, the new pastor comes; the people are delighted, the church fills up; new pews are rented; everything seems prosperous; the quarter's salary is paid promptly.

But, after the second year, there seems to be a dropping off. The minister is not a Beecher or a Spurgeon—(If he were that church would not have got him). He is a good scholar, a clear writer, an earnest pastor. He loves his people and supposes they love him. The first suspicion of coldness comes from the failure to pay his salary. He does not like to seem avaricious, and says nothing. By and by so much is due that his family begin to suffer, not from starvation to be sure, but from the cutting off of many things which were desirable for comfort and enjoyment. The good minister, who has always taken an honest pride in paying every bill when presented, is obliged to say to such callers, that he has no money. The fault is not that he has lived beyond his salary, but that the church have withholden what they promised.

The annoyance creeps into the study. The minister finds that the unpaid bills will get between him and the manuscript. The sermon drags heavily. He preaches with less fire. He has little heart to put into new spiritual efforts. The suspicion grows that his people are losing their affection. He learns that the deficiency in the parish treasury is growing greater. And the decision is finally reached, after much wrenching of heart and prayer to God for support that he must quit his beloved church. And why all this? He is a faithful man, he has done his best, even his enemies being judges. The majority of his people respect and love him. But there was a fatal fault at the beginning. He was called with the expectation that he would increase the pew rental fifteen hundred dollars. Perhaps the circumstances were such as to render this impossible for any man, however gifted or laborious. A minister cannot put business prosperity into a town which is going to decay. He cannot stay the rush of population away to the great business centres. Probably he cannot enter with very great heart into the project for stealing sheep from other flocks.

Your fault and sin, my church friends, was in calling a minister to increase your revenue without honestly telling him where you stood, and what was the work you expected him to do.

Your fault and misfortune, my ministerial friend, was that you did not inquire into the pecuniary basis on which you were offered so flattering a salary, and utterly refuse a call which would bind you to think less of your spiritual work than of filling the parish treasury.

And so it has come about that church and minister have come very near to death through that very common church disease—financial weakness.

Enquirer.

Pre.ish.
Imperfect. it, he
done it.

Plural: We'uns done it, you'uns done
it, they'uns done it, etc.

Perfect: I gone done it, etc.

Plural: We'uns gone done it, etc.

Pluperfect: I been gone done it, etc.

Plural: We'uns been gone done it, etc.

First future: I gwine to do it, you gwine
to do it, etc.

Plural: We'uns gwine to do it, etc.

Second future: I gwine to gone done it,
etc.

Plural: We'uns gwine to gone done it,
you'uns gwine, etc.

The Hoosier enjoyed corn shuckings, circuses and 'spellin' matches;' his greatest dread was the 'fever'n ager.' In my boyhood this terrible scourge was both epidemic and endemic, both chronic and sporadic. In some neighborhoods it came only at the 'turn of the season,—along in August—when the vegetation begins to part with its juices to the air; in other places it was to be expected at any season of the year, and any hour of the day. These last were specifically known as the 'ager naborhoods;' newcomers were solemnly warned not to get in such, and every village cherished traditions of some other village not far remote where the 'town bell was rung every two hours for folks to take their quinine.' Now one may live for years in almost any part of Indiana before seeing a case of ague. But it comes back sometimes in rather a startling way, and this appears to have been one of the years for it. I met young people of my acquaintance who had never seen a case before their own, it had so nearly vanished; but I recognized it in a minute as the same old mean, sneaking, freezing disease. Cognate with the 'ager' was 'milk sick,' that strange, unaccountable affection, which seized upon milk kine, and through their milk, butter and flesh upon man. That, too, seems to be nearly extinct. Indeed, I never hear it mentioned now; but it was the cause of my painful lingering deaths and still more shattered constitutions twenty-five years ago. A thousand times I have heard groups of farmers discuss the various theories, as to whether it was in the water or in air, or the vegetation, or all three, and for aught I know the question is unsettled yet. The Hoosier, too, is almost extinct, and since the school law of 1856 went into operation a young generation of educated people have come upon the stage. Our people have become better mixed in both the States. The 'poor whites' who left the South to get away from slavery are no longer in the majority of our population. The northern man has come into the general mass much more readily than one would have expected who knew their mutual prejudices twenty-five years ago. The south-

Many years ago, a large company of young men, in a town that I know of, employed a European cavalry officer to give them lessons in equitation. After the pupils had made satisfactory progress, the teacher took them into the country

EXTRACT from a sermon delivered by the
Rev. W. Maclure, D. D., at the Pres-
byterian Church of St. Andrew, Nassau,
Oct. 7, 1860.

(Published by request)

I need scarcely say, dear friends, that I have brought this subject forward in relation to the recent decease of two very dear friends,—members of our Church—whose places are vacant this day in our assembly, and at our communion feast.

The place that knew them shall know them no more. The faces so familiar to us, with their devout, attentive look in the Sanctuary, and with their pleasant smile and cheerful converse in the domestic circle, are now hid from us in the grave. We shall not see them again, till the resurrection morn, though we hope in spirit long before that, to hold happy communion with them in the bright spirit-land, to which, we believe, they have gone.

Mr. Francis Sargent was the first to have the summons put into his hands. Our times are in the hands of that Mighty One, in whose hands is the breath of every living thing. He is infinitely wise, and surely none of us would seek to have it otherwise,—would desire that either ourselves, or any one else but He,—the supremely wise and good, should rule for us the issues of the future. The sister evidently thought that she would precede the brother in the spirit-land,—but it was not so. It was decreed by the great Ordainer, that he should travel first through the valley of the shadow of death. The interval was not long,—only one short week, and then came the happy reunion in that land of infinite delights, where the weary are at rest, and where no sicknesses, or sorrows, or separations can evermore take place. They were indeed, lovely in their lives, and in death, they were scarcely divided.

Mr. Sargent was comparatively a stranger to most of us, when he landed about two years ago on our shores. He was here indeed, for a short time some years before, but the time was so very short, that intimacy was not ripened, and we barely knew him. We knew him afterwards as an excellent man of business, with whom it was safe and pleasant to deal in the transactions of life. But even then, he was more than this. He was a *disciple of Christ*.—one who early, so far as I can learn, was the subject of religious impressions,—and who sought to carry out into all daily duty, and commercial engagements, the upright, honorable principles which Christianity alone can originate and sustain.

After marriage he always maintained, I know, the holy exercise of family prayer. The family altar was to him a privilege and a duty. The Lord, in His kind Providence, had put a roof-tree over him,—had made him the head of a household; and he felt, and felt rightly, that if he desired or expected the blessing of the God of families on his beloved home, he must ask it reverentially, fervently, daily, openly, at the throne of grace. He did so, and amidst the engrossments and the thorny roughnesses of business life, he felt that throughout all the day, there was ever in this a comfortable, sustaining power.

Let any of you who have not tried this,—I beseech you, try it.

At an early period of life in Brooklyn he sat under the ministrations of Dr. Cox, whom most of us recollect with pleasure, as having ministered among ourselves for a brief period. Later he united with the Presbyterian Church of Dr. Spear, in Brooklyn, and was diligent in his attendance, till hæmorrhage and debility assailed him. Thereafter it was at great risk that previous attention to business could be resumed, and it was difficult even to walk to his accustomed place in the Sanctuary. Soon his physician gave him warning that he must try the effect of a warmer climate. He came here, and all of us know, since then, his manner of life and conversation in the Gospel, and how that everything about him was calm, and courteous and consistent, as befits the habit and the bearing of a Christian gentleman. He found it necessary to locate himself among us. Our climate suited him. It was of that warm, genial, elastic kind generally, that met the demands of his physical condition, and kept him free from those days and nights of cold and sleet and fog which bear so heavily on the delicate frames of the diseased and feeble. He recovered wonderfully,—and with care, under the hands of a kind Providence, it seemed as if his life would be prolonged for years of usefulness in the world. He identified himself with our Church, and was willing to cast in his lot with God's people here.

Error is rampant at the present day, just as Scripture has foretold, and men need to be on their guard lest they be led by it into the slippery places of the Destroyer. There is too little care manifested, I fear, as to this matter, so important in God's eyes, and so essential to man's salvation here. He was sure of this,—that God had a people here as elsewhere and that the Pastor to whose teaching he trusted would not feed him with anything that could either be insinuated or thrust in as a substitute for the bread of life—the precious manna of the Gospel,—the glorious hope that is in Christ. He knew that *faith* and not *form* must be the only true aliment for his soul. And so he trusted, and sought to serve his God in his day and generation. He strove "to do what he could;" and with this view, he became a Teacher in our Sabbath School,—a zealous, pains-taking teacher, preparing himself carefully for his work, and accounting it a solemn duty to fill up faithfully the allotted time, to make Scripture interesting to the young—a serious, yet joyous exercise,—and to press its lessons home with winning earnestness upon the heart. He helped

NASSAU

XVI.

NASSAU,

WEEKLY CALENDAR.

| | Oris | Gate |
|-----------------------------------|-------|-------|
| 24 Sun. after Trinity. | 6 41 | 5 19 |
| | | |
| | 6 42 | 5 18 |
| 1 Princess Royal born, 1840 | | |
| 2 Blackbeard killed, 1718 | | |
| 3 | 6 43 | 5 17 |
| 4 | | |

's Phases :—First Quarter, 20J. 3h. 33m. a. m.
 apiter, Morning Star; Mars, Evening Star.



HAMA ISLANDS.

By His Excellency CHARLES JOHN BAYLEY, Esquire. Governor and Commander-in-Chief in and over the said Islands, Chancellor, Vice-Admiral, and Ordinary of the same.

A PROCLAMATION.

WHEREAS, the General Assembly of these Islands stands Prorogued to Wednesday, the seventh day of November, and whereas it is expedient that the same should be further prorogued :

I do therefore issue this my Proclamation proroguing the said General Assembly to Wednesday, the nineteenth day of December next; and the same is hereby prorogued accordingly.

Given under my hand, and the Great Seal of the said Islands, at Nassau, the Island of New Providence, this first day of November A.D., 1860, and in the twenty fourth year of Her Majesty's Reign.

C. J. BAYLEY,

Governor.

By His Excellency's command,

F. MACCARTHY,

Acting Colonial Secretary

GOD SAVE THE QUEEN!

GOVERNMENT NOTICE.

HIS Excellency the Governor has been pleased to appoint the undermentioned Justices of the Peace to hold Courts of Revision on the first Monday in December next, to revise the Election Lists directed to be made in the present month of October, for the places specified opposite their respective names in conformity with the Colonial Acts, 8 Vic. cap. 29, and 9 Vic. cap. 11, viz.:

Andros Island District, including the Berry Islands :—William H. Sweeting, Esquire, J. P., John J. Bannister, Esquire, J. P.

Grand Bahama :—George J. Bootle, Esquire, J. P., William Cooper, Esquire, J. P., and William J. Brown, Esquire, J. P., or any two of them.

Crooked Island District, including Fortune and Acklin's Islands :—William H. A. Johnson, Esquire, J. P., James T. Farrington, Esquire, J. P., William J. Tynes, Esquire, J. P., and Abraham Roker, Esquire, J. P., or any two of them.

Long Island District :—William Henry Pinder, Esquire, Police Magistrate, Joseph Benjamin Dorsett, Esquire, J. P., William Adderley, Esquire, J. P., and Walter C. Rahming, Esquire, J. P., or any two of them.

Exuma District :—Archibald Nairn, Esquire, J. P., Julius S. Solomon, Esquire, J. P.; Henry M. Dames, Esquire, J. P., and Henry B. Almgreen, Esquire, J. P., or any two of them.

St. Salvador District :—John W. Stuart, Esquire, J. P., and Edward H. Clarke, Esquire, J. P.

Harbour Island District :—John B. Burnside, Esquire, Acting Police Magistrate, James F. Armbrister, Esquire, J. P., Richard Curry, Esquire, J. P., and Jeremiah Higgs, Esquire, J. P., or any two of them.

Abaco District :—James Nibbs Brown, Esquire, Police Magistrate, Joseph Saunders, Esquire, J. P., and John T. Barker, Esquire, J. P., or any two of them.

Eleuthera District :—John T. Rea, Esquire, J. P., T. G. N. Bethel, Esquire, J. P., and Donald McDonald, Esquire, J. P., or any two of them.

Ecclesiastical Council at Washington.

The public only too well know that a serious difficulty has for a long time existed in the Congregational Church in Washington, D. C., in which the pastor, Rev. Dr. Boynton, with a small majority of the church, has been predominant on the one side, and Geo. O. O. Howard, with Gen. Whittlesey, Rev. J. W. Alvord, and a large and respectable minority, on the other. The usual course in such cases is for both sides to submit the whole question to the friendly arbitration of a Council made impartial by half its members being named by one side and half by the other; but Dr. Boynton and his majority have persistently defeated this course in the present instance. The minority a short time ago called what they styled an ex-parte Council, but it was so far informal as to result in little but to advise the minority to make every suitable effort to gain a fair and full hearing before a Council which the majority had invited to meet, 18th January, which Council is now in session. It is composed of Rev. R. S. Storrs, Jr., D. D., of the Church of the Pilgrims, Brooklyn, N. Y.; Rev. J. P. Thompson, D. D., Tabernacle Church, New York city; Rev. J. C. Holbrook, D. D., Homer, N. Y.; Rev. F. Bascom, Princeton, Ill.; Rev. S. Welcott, D. D., Cleveland, O.; Rev. H. E. Moore, Cincinnati, O.; Rev. A. H. Quint, D. D., New Bedford, Mass., and Rev. H. M. Parsons, Springfield, Mass., with their lay delegates, with Deacon Charles C. Duncan, delegate from Henry Ward Beecher's church in Brooklyn, and Rev. C. E. Lord from Chester, Va.

The Council organized by the choice of Rev. Joseph P. Thompson, D. D. as moderator and Rev. A. H. Quint D. D., as Scribe. The Letter Missive calling the Council was read, and it proved that that document calls the Council a "Mutual Council," and is signed on that basis by the pastor on the one part, and the Church Committee on the other; and invites the Council "to hear such statements as may be made by the Church or pastor, or either of them, concerning our affairs and advise with us in regard to our difficulties, our interests and our wants." Some question immediately was raised as to the parties between whom the "mutuality" was, inasmuch as the pastor and majority—signing the letter—are not at variance; but it was stated that it is not useful when a pastor and church desire to call a council for light that there should be a difficulty between them. At Dr. Boynton's suggestion the Council then voted to hear the statements of the parties who had called them, reserving the point before them, should sufficient light not be cast upon it by those statements.

Dr. Boynton then read a carefully drawn paper, in which, after referring to the importance of the heterogeneous elements of which the church was originally composed—so that it was natural that troubles should arise, etc.—he declared that two important principles are involved in the case: first, the proper independence of the individual church; second, the right and duty of the majority of a church to control its affairs. He suggested that there is a tendency in some portion of the public mind to supervise the churches, by councils and otherwise. He also declared that it is the duty of a minority in a church orderly to submit or peaceably to withdraw. He thought the Council should affirm these principles in the case of this church, and that the minority, who had troubled the church by demanding a council, and by refusing to submit to the majority, should be rebuked, and closed by bearing strong testimony to the soundness of the church in the faith, and to the sound Congregationalism of its principles. He thought if the minority would only submit or retire, there would be no more trouble.

Dr. Barber, from the Committee of the Church, then presented a written statement detailing the rise of the difficulties, which, he said, began with a minority of one who wanted a friend or his to be the pastor.

He having concluded the question of hearing from the minority arose, and the correspondence with them in relation to the calling of this Council was read, in connection with which the fact was brought out and substantiated by Dr. Boynton's testimony that there is no legal method in which, in the Congregational Church in Washington, a minority of the church can procure a church meeting to be held for business unless the Pastor and Deacons think it advisable to call one. It was further explained that Dr. Boynton and the Church Committee were willing that the minority should present any statements to the Council, except in regard to the question of the expediency of the dissolution of the pastoral relation, which the church had decided upon, and on which it desired no discussion by the Council, and should take no advice from it.

This led to a warm discussion, as to whether the Letter-Missive calling the Council did not give to its power to investigate and advise upon that, should it prove to be related to the "difficulties, interests and wants" of the church, which ended in the Council's unanimously passing a resolution, proposed by Dr. Storrs, affirming that by the Letter-Missive, which was its only warrant for procedure, it did have that power.

In the course of this discussion some warm words were thrown out on both sides, and it was unmistakably developed that the Council had no intention of looking to Dr. Boynton, or the church, by an after interpretation, for any light upon the meaning of a document upon which their churches had sent them, and which would not have been responded to by those churches except upon the idea that the whole case was covered by it.

The question was then put to all parties whether they would assent to this interpretation of the Council, and would throw the case open to them under it; to which Gen. Howard, for the minority, replied by cordially pledging him- self and them not only to lay open the case on that basis, but to abide by their decision, whatever it might be. If the Council thought he or his friends hindered the prosperity of the Church, they would leave at once.

Dr. Boynton and the Church Committee refused to submit the matter on that basis, when Dr. Storrs intimated that the next thing to be done, then, was for the Council to dissolve and go home. On the supposition, however, that Dr. Boynton and the church would not, on reflection, be willing so to array against themselves the moral judgment of the Council and the Churches, a committee was appointed to labor with them to the hope of persuading them to recede from this position, and the Council took a recess until 6½ o'clock P. M.

BROOKLYN.

ROOMS TO LET—With or without steam power. Apply to T. J. M. SMITH & CO., 54 Bromfield street, 8TuThFr dec 19

LOFTS AND OFFICES—To let at No. 8 Arch street. Apply at 10 Milk street. 6T dec 31

TO LET—Chambers No. 83 Devonshire street, on a long lease. Apply to BURN, BROWN & CO., 83 Devonshire street. 6T 1910

TO LET—House No. 8 Bowdoin street. APITHORP, HAZARD & CO., 21 City Exchange, 1st floor. 6T dec 2

HOUSE WANTED—In good location, within ten miles of Boston, near depot, with fruit, and from 1/2 to 1 acre of land, for which cash will be paid. N. C. PAGE, 3 School street. 6T 1911

TO LET—One large Counting Room and two Lofts at store No. 7 Federal street. Rent low. HUNT & RUSSELL. 6T jan 9

TO LET—On the corner of Washington and Winter streets, a large room suitable for business purposes. Apply to C. S. WILKINS & CO., 32 Old State House. 6T jan 14

TO LET—Store and Basement, 133 Congress street. Steam power can be connected if wanted. Inquire of J. M. COOK, 131 Congress street. WFMtr jan 6

ROOMS TO LET—With steam power. Large and small size, on Sudbury and Hawkins street. Inquire of A. K. YOUNG & CO., 87 Summer street. FMWtr jan 1

FOR SALE—Houses in Wall street, from \$6500 to \$7500. House in Strong place, \$4000. House on Poplar street, \$5500. Terms easy. JAMES GRAY, Scollay's Building. 6T jan 13

FOR SALE—Or will Exchange for Country property, 10 brick houses, three-story, slated roof, in excellent repair; desirably located. Terms easy. JAMES GRAY, 4 Scollay's Building. 6T jan 13

TO LET—House corner of Dover street and Shawmut avenue; splendid location for a Dentist, Physician or any light business. dec 15 6T J. L. SIMONDS, No. 8 Lagrange st.

TO LET—Store and Basement corner of Milk and Federal streets. Also, Store No. 8 Federal street. WRIGHT & POTTER, 79 Milk street, corner Federal street. 6T dec 22

FOR SALE—Nice Cottage House on Brooks place, Medford, near steam and horse cars. Can be sold at a bargain. Inquire at 33 Haverhill st., Boston. R. W. PRATT & CO. 6T dec 11

OFFICES TO LET—FINE, LARGE, airy rooms to let, in new granite building, No. 22 School street. Apply to JOHN R. HALL, Architect, Old State House, or F. WINSLOW, Journal Office. 6T 1910

TO LET—Two large chambers, with or without counting room, running through from Federal to Congress streets. Apply to A. W. CLAPP & CO., 20 Federal street. TuThSu dec 8

FOR SALE—At the South End a brick house of 9 rooms, will be sold low and on easy terms; also brick house on Hensceman street, at the North End of 9 rooms, can be bought low. Apply to C. S. WILKINS & CO., 32 Old State House. ThSu* jan 14

STORE TO LET. Store No. 21 Milk street, near Washington, will be leased at a moderate price. This location is central and very desirable for any kind of business. Apply to HECKLE, DAVIS & CO., 23 Milk street. TuThSu* jan 5

HOUSE WANTED. A house of ten or twelve rooms not over twelve miles from the city by a party doing business in Boston. Price about \$5000, cash. Address Box 5107, Boston Post Office. 6T jan 11

TO LET—Large basement, light and dry, corner of Milk and Congress streets, newly fitted up, entrance from both streets, contains 4000 feet of floor room. Apply at 79 Milk and 75 Congress streets. 6T jan 5

WANTED—To purchase or hire, a large wood or brick Building suitable for manufacturing purposes, situated in vicinity of Boston, Cambridge or Charlestown preferred. Address Lock Box No. 2576, Boston Post Office, giving full particulars. 6T jan 12

TO LET—A superior building for manufacturing purposes; two rooms 100x50 feet, one 50x50 feet, one not so large, finely lighted all round; fine engine and boiler for power and heating. Apply to WEBSTER & CO., 86 Milk street. MWFu oct 12

TO LET—Room on first floor of No. 19 Milk street, suitable for offices. Also, fine room on second floor of No. 5 Hawley street. Rent moderate. Apply to BIRCH & HENDERSON, No. 19 Milk street. MWFu jan 4

NORTH CAMBRIDGE. For sale or to let, a new French roof House, 12 rooms, with all the modern improvements; hard and soft water; corner of 10,000 feet. Terms easy. Apply to R. HENDERSON, 19, North Cambridge. WSMWSWS* dec 30

TO BE LET—Fine Chamber 158 Washington street. In granite building. Room now occupied by George Lyon & Co; light, steam-heated, and with good entrance. Apply at Room No. 2. TuThFr dec 22

HOUSE WANTED—Furnished or unfurnished, 5 or 10 miles from Boston, to hire with right to buy; neat and substantial, more for comfort and convenience than for show; an ocean or water view preferred. Address, with full particulars, CASH, Box 1347, Boston P. O. W3W* dec 30

TO LET—House of 15 rooms, furnished or unfurnished. Lease over three years to run. Modern improvements, convenient to business, near Summer and Chauncy streets. Furniture can be bought or leased on favorable terms. Address, with real name, P. O. Box 2138. 6T jan 8

ALL WANTING FARMS. Good soil, mild climate, 34 miles south of Philadelphia. Price only \$25 per acre. Best of grain and grass land. Also improved farms. Hundreds are settling. Information sent free. Address C. K. LANDIS, Proprietor, Vineland, New Jersey. Dy&Wyt my2

ROOMS AND POWER TO LET—Now occupied by the Globe Nail Company, No. 3 Green street, containing shafting, pulleys, steam elevator

THE BOSTON ANNIVERSARIES.

The stirring addresses of Rev. H. A. Stimson, of Worcester, Drs. Noble of Chicago and Strong of Minnesota, on Home Missions, at the Boston Monday Ministers' Meeting, were unsurpassed in effectiveness by anything I heard anniversary week. Dr. Noble's visit was timely and beneficial.

The only real anniversaries (Congregational) are the Publication Society, the College and Education Society, and the Congregational Club. Other societies simply hold each a public meeting with statements of progress and appeals for help. We were at Tremont Temple during the day, May 25, and in Faneuil Hall for the Festival at evening.

The College Society has prospered wonderfully in its College Department. Including Mrs. Stone's gift, \$255,000 have been received. For aiding indigent students the amount has been somewhat less than usual, \$18,580. Rev. C. F. Thwing read an essay on The Peculiar Pecuniary Need of Western Colleges. Its "doctrine" and "applications" would have satisfied the most enthusiastic of our "visiting Presidents." It abounded in suggestive facts and statistics. Rev. Robert West made a good speech for the Congregational Union, without giving us much information as to the inward state or outward workings of that society. Dr. Brown's absence (at the West) from this meeting and that of the first meeting of the new Board of Trustees in New York, was unavoidable but unfortunate.

Mr. West has been stirring up Boston and Andover for Home Missions, and polishing off the winter's roughnesses, engendered in Missouri, Texas, and the Indian country, by visits to the libraries, studios, and abounding literary and charitable institutions of Boston. He goes home by the way of the Chicago Convention.

Secretary Woodworth gave statistics of nineteen years of the A. M. A. There have been 5,000 laborers and \$4,000,000 have been expended. Among the results are 51 of the higher Institutions of learning and 75 Congregational churches. So far \$20,000 more has been contributed this year than last. That is an advance of nineteen per cent. The Association planned for and needs an advance of twenty-five per cent.

Rev. J. F. Lovering, who was an army chaplain and lately came to us from the Unitarians, made the first address, and Hon. J. J. H. Gregory, of Marblehead, the originator of the Hubbard squash, and who "so loved" the colored people as "to build them a synagogue" in Wilmington, N. C., followed him. Mr. Lovering spoke of the army experiences with the blacks, and Mr. Gregory of the political problem which their freedom forces upon us to solve. The morning audiences were good, and compared with former years more favorably than did the speaking. The singing lacked a precentor.

In the afternoon Rev. Asa Bullard resumed the chair. The great main floor was well filled, and the singing more spirited and the speaking more satisfactory.

Prof. W. J. Tucker followed the annual statement of the Publishing Society with a spirited and suggestive address on the claims of the Sunday-school. He grouped his remarks under four heads. The Sunday-school has claims founded on its opportunities: (1.) To teach the Bible; (2.) to recruit the church; (3.) to well occupy the best hour of the Sabbath; and (4) as an organization fitted for Christian work. Like other societies this Sunday-school Society has sprung up from personal conviction, and now asks for recognition and support on the ground of its

jected to the testing — would the frail clay never be able to stand and endure. Sometimes, even after the utmost care, a flaw would show itself in a hitherto unexpected place, where unsoundness had been proved by the fire test, and, as in the ancient time, not every finished vessel could justly be marked, "*sine cora*." But here, finally, that work was gathered in goodly array, with the soft sunlight bathing it in its glory.

It did not seem at all out of keeping with either the place or its occupants, when a voice was heard from a large, richly-adorned vase, placed in a conspicuous light, saying:

"Well, friends, to-morrow we must separate. Before parting let us have a little talk about our several vocations. For my part I do not expect to have much labor to perform. I shall, most likely, adorn a stately niche in the house of a millionaire, who will place me there because I am able to make his home shine by the luster of my family name, as well as my beauty."

A tiny parian vase in her shadow, softly said: "I can only hold a rose-bud, or a spray of lilies of the valley, for a sick child."

"And I," sighed her neighbor, a little candlestick, "can only bear a taper."

"Well," spoke up a neat china tea-set, with a satisfied air "I am not ambitious, and think the Nichols vase will find her life somewhat monotonous, although it may suit *her*. But I prefer a home just large enough for two,—a bright little table, with a loving little lady pouring tea for a most devoted lord. I would be careful always to keep my sugar-bowl well filled, and strive to confine all acidity and sharpness to the family vinegar cruse and mustard pot."

"Altogether too tame a life for me," observed an esthetic plaque, whereon figured a meditative stork, poised on one leg, amid a wilderness of cat-tails. "I never could have endured all that polishing, and painting, and burning, but for the hope of being raised above beings of a coarser clay, to shine with kindred spirits. I have *aspirations*."

"So have I," quoth a quiet-looking dinner-set, of serviceable thickness, and yet of genteel form. "I am happy to do duty in quite another capacity. I shall work a reform in domestic life. My powers of endurance are great indeed, and, I hope, will prove sufficient to withstand rough usage from servants, without detriment to my temper. I shall seldom be out of employment. I shall help to satisfy the ever-recurring question of 'What shall we eat?' while my attractive appearance will add sweetness to the daily bread, and make me a blessing to large families, and tired housewives."

An earthen water-filter spoke here: "I hope to be a public benefactor. It shall be my privilege to return the life-giving water which I have received, in a purer substance, in which may be quenched the fever and thirst of the world."

His relative, an unpretending pitcher, followed; "In this work, I will be your right hand. While your position compels you to remain at home, it shall be my joy to bear that which I receive from you, to those who reap and glean in the harvest fields. So shall we together minister to those who are bearing the burden and heat of the day, and help to bring the harvest home with shouting."

"Alas!" moaned a little flower-pot, "I cannot even offer a drop of water to a thirsty child. I do not mean to complain, but I think the Master-Workman made a sad mistake in my case; and that I alone, of all these waiting ones, can never serve Him whom I should so delight to honor."

June 19, 1879.

The Sunday School.

REVIEW HYMN.

BY DELLA WHITNEY NORTON.

April 6.—Job xxxiii: 14-30.

Faint not at the chastening hand of the Lord,
If patient he works out our good,
He sanctifies all our afflictions, and makes
His purposes well understood.

Chorus.—Job xxxiii: 23, 24.

O Jesus, thou Messenger sent from our God,
Interpret his will and his ways;
Do thou pay our ransom, enlighten our minds,
And fill all our hearts with his praise.

April 13.—Job xlii: 1-10.

We count as the happy the ones who endure,
And patiently trust in the Lord;
Their former prosperity he will restore,
And give them a heav'nly reward.—Chorus.

April 20.—Esther iv: 10-17.

Commit all thy way to the Lord and be strong,
His promises always are sure;
Be brave in discharging each duty, he gives
The courage and grace to endure.—Chorus.

April 27.—Isaiah xlii: 1-10.

Oh, sing a new song, praise the Lord, all the earth.
He sent his Elect One to be
A light to the blind, a Deliverer, to set
The captives to ignorance free.—Chorus.

May 4.—Isaiah liii: 1-12.

Despised, and rejected, acquainted with grief,
Christ carried our sorrows, and bore
Our sins in his body on Calvary's tree,
Our lost peace with God to restore.—Chorus.

May 11.—Isaiah lv: 1-11.

Come all ye who thirst, unto Jesus, and drink,
Come now, 'tis the Savior's own call,
Come, drink living water, and thirst nevermore,
Christ offers salvation to all.—Chorus.

May 18.—Micah iv: 1-8.

Come into the house of the Lord, he shall teach
The nations to walk in his ways,
He crowns them with peace, and with plenty, and fills
The souls he afflicted with praise.—Chorus.

May 25.—Joel ii: 28-32.

God gives us his Spirit to lead us to him,
A Comforter guiding us home;
O call on the Lord to deliver our souls
From terrible judgment to come.—Chorus.

June 1.—Ezekiel xxvi: 7-14.

For sin and for selfishness Tyre was destroyed,
Laid waste to be built not again;
God's word never fails, he will punish us too,
If selfish, and wicked, and vain.—Chorus.

June 8.—Ezekiel xxxvii: 1-10.

We see the dry bones in the valley of sin,
The souls in their trespasses dead,
Yet all may arise through God's quickening power,
And to life everlasting be led.—Chorus.

June 15.—Zechariah iv: 1-14.

Not by might, nor by power of any man's arm,
But by the strength of my Spirit, saith God,
The work shall be finished; the oil of my grace
Sheds the true light and power abroad.—Chorus.

June 22.—Malachi iii: 8-18.

Our hearts and our talents, our money and time,
To the service of God should be given;
May our names in his book of remembrance be found,
When he makes up his jewels for heaven.—Chorus.

Lyons, N. Y.

REVIEW.

BY REV. C. L. HALL.

When asked what good sermons that were forgotten could do, the old Scotch woman replied, as she bleached her clothes, "I dip my cloth and it dries a'queek, but it gets whiter every time." Undoubtedly the power of indefinite impressions and

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June 19, 1879

solicitude for the work, and some fear of an impending debt.

Much will depend on the wisdom and justice mingled with charity that may characterize the annual meeting at Worcester, June 17-19. The loss of the invested fund is a cause of sore hearts, and may result in bitter words.

It seems that the officers of the Massachusetts Society must have overlooked the provision of the Constitution of the A. H. M. S. (Article 7) which states as a condition of becoming an auxiliary must pay over to the principal society *all its surplus funds*. If that condition had been strictly complied with the agonizing cries for relief from debt might have been avoided, and \$80,000 have found a rising investment. But it will not heal the wound to "reflect." There is no way out of the dilemma but to begin now to pay out every cent contributed, and not necessary to sustain the properly adjusted expenses of our societies for work in the field. Poverty is now, as always, a friend to virtue.

I have been thinking and talking over the relief of Utah, which was pressed upon our attention and consciences at Princeton, Ill. Something must be done. Two societies have been suggested as competent to engage in sending teachers for the secular schools of Utah, in the hope of evangelizing the parents by means of the children. The first is the Home Missionary Society. It seems to me that article 2d of its constitution now before me precludes such work. To "assist congregations unable to support the gospel ministry and to send the gospel to the destitute," is its constitutional object. This has always been held to imply that the work must be done in the simplest and most direct way. Hence the society has steadily refused to aid colleges, professors, teachers and others, and confined itself to Sunday-school work and the support of ministers. It cannot depart from its precedents without a certain shock to public confidence even to accomplish a good object. The second proposition is that the young and vigorous Illinois Home Missionary Society enter Utah to educate its children. I will not dwell upon objections so obvious as those which arise at once. The tremendous future burden of self-support, the implied obligation to pay back somewhat of that which has been given to Illinois, are among them.

Rev. W. M. Barrows, of Salt Lake City, in a suggestive article in the *Home Missionary* for December, 1878, entitled "Utah and the Mormon Problem," suggests a "Woman's Board of Home Missions," to be organized to aid in sending teachers to Utah. I may add that the teachers might be under the general supervision of neighboring home missionaries, and advise with them in their work. Surely no darker field of degradation to woman exists in Christendom. The Presbyterian women have already set us a noble example.

The murder of Mrs. Hull by burglars in one of our best streets is the latest horror of New York. The sentence of Jennie Smith and her paramour for the murder of her husband in Jersey City, has seemed to some persons to be based on insufficient evidence. Miss Emma Abbott went about yesterday, and collected from Judge Hilton, Jay Gould and others \$1,000, to pay the expense of a new trial. She gives \$100 herself, and offers to give a benefit concert for the prisoners.

With one more communication from Massachusetts this correspondence will cease for the present, to be resumed across the sea. The Loomis party of twenty, of which I am a member, are to sail for Liverpool in the *Italy* of the National Line Saturday, June 21, at 6:30 A. M., so that when our most distant readers peruse the *ADVANCE* which publishes this letter, I will be on the sea. To them, good-bye.

R. B. H.

Jan. 1913

THE

THE TASK OF THE MODERN MINISTER.

In a city of 45,000 population in this commonwealth, thirteen of the twenty-three Protestant ministers have resigned their pastorates during the past year. A variety of reasons are given for the action. But in almost every case, expressed or unexpressed, is the story of exacting requirements and the burden of carrying on the work of a modern church under changing methods and conditions.

To those unacquainted with religious and social conditions, this wholesale departure of ministers might be construed as a reflection upon the city. But it is simply a coincidence, and is symptomatic of a general unrest which may be marked everywhere.

The time for long pastorates has gone by. The romance of venerable ministers who buried the grandmother, married the mother, and baptized the child is a story of the past. In the early days of New England the minister went to bed every night with the certain assurance that the church and the people would all be in the same place the next morning. He preached a whole body of divinity, from the character and the attributes of God to the doctrine of the future life, covering a period of a decade of years. Then he began over again. Those were the days when pious folk who trusted the orthodoxy of the minister went to sleep; and the boys carved their names on the pews of the old meeting house, that they might become immortal. Life was simple, the passion for fads in church life were unknown, and the minister had behind him an institution which would survive with undiminished power after he had gone. In the old burying ground at Marblehead lie the bodies of the first six ministers of the First Church, and their service covered a period of nearly two centuries.

The modern minister in a city parish makes as many calls as a physician, attends as many funerals as an undertaker, writes more briefs than a lawyer, hears more complaints than a policeman, and serves on as many boards of directors as a financier of the first-class. His duties run all the way from writing obituary notices for people whom he does not know to reforming the city in which he lives. He must have a new and fresh message every Sunday for practically the same people, beside acting as director or advisor of a half-dozen or more organizations in his church.

In an age when the only amusement Sunday evening was a preaching service, it was comparatively easy to get a congregation. But now with attractive homes, a great variety of concerts and moving picture shows, and a church around the corner holding a stereopticon lecture or an elaborate musical program by an augmented choir, he finds himself in the face of the fiercest competition. When the spring roads dry up the motor car carries his business-distracted parishioner out into the country, and the golf links claims a number more.

In every church may be found a faithful nucleus who stand loyally by the church as an institution, whether they like the minister or not. These do all the religious work of the church. On the circumference is a group of people who are more or less loosely connected, who attend the services occasionally or not at all, but are necessary to meet the financial obligations. This latter class is held or repelled by the personality of the minister. If they like him, finances are easy; if they are opposed to him or indifferent, finances become a menacing problem. In addition to all these things, the church being naturally conservative, he is compelled to carry on activities which long since have become obsolete, and take on others to meet the spirit of the new age.

These conditions of modern church life make long pastorates impossible in most cases. A new voice and a new way of presenting the same message is needed to arouse the congregation. Ministers have come to recognize the inevitableness of these facts, and they adapt themselves to them by a change of parishes. It requires a man of unusual gifts and powers to overcome these tendencies of modern church life.

The loss to the church and to the community, as well as to the minister himself, by this frequent rotation, is somewhat unfortunate for all. It creates a spirit of restlessness in the church and on the part of the minister. A frequent change of policies makes the work of the church ineffective. It creates a fickle spirit, and renders the church unresponsive. If the minister be a strong man he is not given the necessary time to stamp his character and ideals upon the community.

Yet there never was a time when a minister with a timely message was so generally listened to as today. The ministry is one of the most independent of professions. Men expect him to speak boldly on the wrongs and sins of the world. Within limits he may denounce the sins of the very people who may be paying his salary, provided he does not call names. He may invade the whole realm of knowledge, and everything can be used directly in his work. There are a great number of compensations to offset the smallness of the salary.

The fact is, the modern minister, like every other man, is in the grip of the time spirit, and his problems are very much the same as those which confront the business man, and to which men of other professions have been compelled to adjust themselves. Statistics show that the religious population is keeping pace with the general growth. No ministers are found in poorhouses, their children are favored with good surroundings and advantages, and pretty much all of them have comfortable and cultured homes.

With all its vexations, uncertainties and burdens, the ministry as a profession has yet much to commend it to young men who wish to touch life vitally, and who wish to live their lives in an atmosphere of culture and fine friendships.

NICHOLAS VAN DER PYL.

18, 1913.

TAX EXEMPT IN MASSACHUSETTS

\$2,500,000

W. H. McELWAIN CO

MASSACHUSETTS CORPORATION

6 Per Cent. Cumulative First Preferred

Par Value \$100 Per Share

Dividends payable quarterly, February 1, May 1, August 1

OLD COLONY TRUST COMPANY, Transfer Agent
FIRST NATIONAL BANK, Registrar of Stock

Callable, as a whole, but not in part, on any dividend date, on notice, at \$115 per share and accumulated dividends

CAPITALIZATION

First Preferred Stock (including this issue)

Second Preferred Stock

Common Stock

The \$2,450,000 first preferred stock previously outstanding on the Boston Stock Exchange and application will list the stock now offered

This Company is one of the largest shoe manufacturing concerns in the country. It has done a profitable business from its formation in Massachusetts men of high character and marked ability. We represent a sound and unusually attractive investment, based on one of New England's industries. From a letter of the President of the Company setting out the details and terms of preference of this stock (copy of which letter will be furnished on request) as follows:—

Company has no funded debt, and no mortgage on its property except with the consent of the holders of the first preferred stock.

Net assets are equivalent to \$187 per share and net cash and equivalents are equivalent to \$124 per share of first preferred stock.

Net earnings past two years (including interest on indebtedness which will be cancelled by the present issue of stock) 2.86 times amount required for dividend on the stock, including stock now offered.

Having disposed of a large amount of this issue, we offer
AT 102½ YIELDING MORE THAN 5.85

Payment to be made on or after January 16, but not later than February 1, 1913. Stock certificates entitled to quarterly dividends payable May 1, 1913, and thereafter will be delivered on January 16, 1913. Payments made prior to February 1, 1913, interest on the par value of the shares at the rate of 6 per cent. per annum. All legal matters pertaining to this issue have been passed upon by our attorneys, Messrs. Ropes, Peabody & Co., of Boston.

LEE, HIGGINSON & CO

NEW YORK

BOSTON

HIGGINSON & CO., LONDON

NEW YORK CLOSING PRICES

[Special Dispatch to The Herald.]
NEW YORK, Jan. 17—Following are today's closing bid and asked prices:

Allis C S pd 3%
do pf 3%

Bld. Asked

Bld. Asked

OUTSIDE STOCK MARKETS

[Special Dispatch to The Herald.]

PHILADELPHIA.

STOCKS.

| Sales | High | Low | Last |
|-------------------------|------|-----|------|
| 35 Alliance Ins Co..... | 15½ | 15¼ | 15½ |
| 500 Amal Copper..... | 72½ | 71¾ | 72½ |
| 424 Cambria Steel..... | 51 | 50½ | 51 |
| 110 Elec Stor Bat..... | 52½ | 52¼ | 52½ |
| 1932 Gen Asphalt..... | 38½ | 37¾ | 38½ |
| 500 Gen Asphalt pf..... | 74½ | 73¾ | 74½ |
| | 38 | 38 | 38 |
| | 21½ | 21¼ | 21½ |



AND W

SALEM,

POLITICAL ITEMS.

E. Moody Boynton, of West Newbury, congressional candidate in the second district, has given \$5000 to the Dummer Academy at Byfield for establishing ten scholarships for sons of soldiers and sailors of the late war.

Colonel Theodore Lyman, of Brookline, has accepted the nomination for Congress tendered him by the Independent Republicans of the ninth district.

Mr. Robert Marshall has declined the Greenback nomination for Congress in the First District of West Virginia, pleading that there is no time to organize the party in the district before the election, and that as between the Republican and Democratic candidates he favors the election of Gen. Goff, the Republican, "because the material plank in the platform on which he stands is substantially the same for the protection of American labor and industry as the platform of the Greenback-Labor Party."

Mr. Cleveland, candidate for the office of Governor of New York, makes a pointed suggestion as follows: "If the clerks and assistants in public departments were paid the same compensation and required to do the same amount of work as those employed in prudently conducted private establishments, the anxiety to hold these public places would be much diminished, and, it seems to me, the cause of civil-service reform materially aided."

The New York Republican State Committee has unanimously nominated Howard Carroll for congressman-at-large, in place of A. D. Hepburn, who declined. In accepting the nomination, Mr. Carroll said he would run his canvass in his own way, independent of the committee—from whom he asked no favors and whose business he did not expect to shoulder. He would not submit to any assessment, nor would he make any pledge to any "machine," believing in clean conventions and then in honest elections.

The German societies in Connecticut have followed the example of their countrymen in Ohio and undertaken to commit their members to support of the Democratic ticket. Their object is to secure the repeal of the Sunday laws, and the enactment of a less stringent license law.

OUR CONGRESSIONAL DISTRICT

THE REPUBLICAN CONGRESSIONAL CONVENTION, A SPEECH BY HON. EBEN F. STONE, T. CIVIL SERVICE.—The Republican Convention of the Seventh Congressional District was held at Lyceum Hall, Salem, on Tuesday forenoon. It was temporarily organized by the choice of W. A. Coates of Marblehead (who called the Convention to order) as temporary Chairman, and D. L. Withington of Newburyport as Secretary. A Committee on Credentials was appointed and reported that 25 cities and towns were represented by 110 delegates. Another committee was appointed to retire and report a permanent organization of the convention. While the first of the two committees was out, Mr. Coates, the temporary Chairman, read a short letter from John Whittier who had been invited, by the District Committee, to preside over the deliberations of the Convention. Mr. Whittier's letter stated that he must decline the invitation, the state of his health rendering it doubtful whether he could attend the Convention; "though," he said, "as a delegate and the warm personal and political friend of Col. Stone, I should be glad to do my part in again presenting to the voters of the Seventh District a man of tried ability and integrity, whose whole life is a guarantee of his faithful and efficient performance of ever duty."

The Committee on Permanent Organization reported the following officers:—

President.—N. A. Horton of Salem.

Vice President.—Levi Taylor of Haverhill, Fitz J. Babson of Gloucester, W. J. Hale of Newburyport, James D. Pike of Merrimack, Daniel E. Safford of Hamilton, Benj. S. Barnes of Boxford, Alex. B. Merrill of Keabody, George A. Tapley of Danvers, Chas. Hewes of Essex.

Secretaries.—W. J. Davis of Marblehead, E. E. Bradbury of Bradford.

Mr. Horton, upon assuming the duties of the chair, said, among other things, that the approaching election was one of more importance than some people seemed disposed to accord to it. It involved the election of members of Congress, of a Legislature which was to choose a United States Senator for six years, and consequently the possible control of the administration of both national and state affairs. It has often been said, and with a considerable degree of truth, that there are now no very marked national issues dividing the leading parties as formerly; but this is no sufficient reason for displacing the Republican party with another. That party has controlled the government for twenty years. It has managed and directed public affairs during the most trying and important part of our national history. It has managed affairs successfully, and the party that asks that it may now be superseded is bound to show something more than the fact that the party in power has settled the issues upon which it was elected and which were made prominent by its election, as a reason why it should itself be entrusted with power. It is bound to satisfy the people that it has something better to give to the country by its own elevation than that which the country now enjoys. Without further remarks he invited the attention of the convention to the business before it.

Gen. William Cogswell of Salem then arose and moved the nomination, by acclamation, of the Hon. EBEN F. STONE of Newburyport as the Republican candidate for Congress. He prefaced the motion with a very excellent little speech, in which he expressed the idea, in substance, that the issues of the hour were to-day as important as at any election, and that the public interest required the success and continued ascendancy of the Republican party. Of Col. Stone he said he had known him for twenty-five years; that it had been the recognized custom of the party to renominate men who had served the public faithfully; that he believed Col. Stone had thus performed his duties—honestly, faithfully and well. He desired a renomination, and had no doubt of his re-election.

The motion was put and unanimously carried.

Capt. Fitz J. Babson, of Gloucester, then moved that a committee of three be appointed to wait upon Mr. Stone and invite his attendance upon the Convention. This was carried, and the committee, consisting of Messrs. Babson of Gloucester, Kimball of Boxford, and Rantoul of Salem, went forth upon their errand.

Mr. A. L. Huntington, of Salem, offered the following resolutions:—

Resolved, That the Republicans of the 7th Congressional District are heartily in sympathy with any legislation which has for its object the reform of our civil service, meaning thereby a reform which will remove the subordinate officers of the government from the sphere of active politics, and make their tenure dependent simply on the efficiency and integrity of the incumbent.

Resolved, That our Representative be requested to give his earnest support to any measures which, in his judgment, are best calculated to bring about the foregoing result, and to favor us with an expression of his views on the subject.

Mr. D. L. Withington, of Newburyport, said he might not have understood the resolutions upon the first reading. If they undertook to instruct the candidate to favor some certain measure, he should feel obliged to oppose the resolutions. He recognized the fact that there might be an honest difference of opinion as to exact measures. Thus he was personally favorable to Mr. Pendleton's civil service bill in preference to that of Mr. Dawes.

Mr. Whitman of Haverhill also raised a criticism if he had correctly understood the resolutions.

By request the Chair again read the resolutions, when Mr. Whitman and Mr. Withington withdrew their objections. Gen. Cogswell, however, said the first resolution was objectionable where in it expressed sympathy with a reform "which will remove the subordinate officers of the government from the sphere of active politics." He said if that meant anything it meant that an office-holder was to be prohibited from exercising the ordinary political rights of a citizen. Mr. Huntington disavowed the intention of putting that construction upon the resolution and said he would willingly make a modification of the language. He was in the act of rewriting the sentence when Mr. Edward Collins of Salem said there could be no doubt of what the intent of the resolution was and moved that it be laid upon the table. This motion was put and carried, though not more than a quarter part of the Convention apparently.

Upon their feet proceeded the committee for the purpose of the day. If the matter were more than a mere question of the public interest, it would have been a question of the public interest.

At seven o'clock, and receiving their guests at the City Hall, marched to Town Hall, where the annual supper was served. At the conclusion of the

Gov. Long formally from the care of the State to that of the city. The party then partook of an informal luncheon immediately after which, headed by a guard mounted police, and escorted by the cavalry battalion, the President and party were driven to Faneuil Hall. A great crowd was assembled to see the President. The exercises at the hall consisted of very brief speeches by Mayor Greaves, President Arthur, and Secretaries Lincoln and Chandler. The President having signified willingness to be shaken by the band, the crowd made a wild rush upon him, from which he was glad to make his safe escape by descending a convenient stairway from the platform to the street, up which he had come. The receipt was over in about twenty minutes. From the hall the party was driven in five barouches to the Milldam to Brookline, and various points of interest. They then returned direct to the Hotel Brunswick, reaching there shortly before 11 o'clock. Dinner was served soon after.

The dinner was a purely informal affair, no speech making was indulged in. It was concluded at an early hour in order to prepare for the reception that followed soon after. The reception was a brilliant affair, attended by a great throng of elegantly dressed ladies and fashionable attired men, among whom were many of the most prominent citizens of Boston and the State. It was a fitting close of the day, completely rounding out a program profuse in hospitality and generous in the popular expression of loyalty and good-will. The hours fixed for the reception were from 9 to 11 o'clock, but it was impossible to adhere to the limit, and it was well night when the chief magistrate pressed the party of the last guest, and withdrew to his apartment.

PUBLIC PARADES.

THE SALEM FIRE DEPARTMENT—AN PARADE AND SUPPER.—The firemen had a excellent day on Thursday for their annual parade, the clouds and the cool east wind, barring the clouds and the cool east wind, department with its apparatus began to assemble on Washington street at about one o'clock, with commendable promptness "Steve" and a mammoth greys driving the Hook and Ladder was the first to appear upon the line. Steamer companies came next in a new and dark blue uniform of the Boston regulation with blue cap and straight vizor bearing silver Maltese cross on the front. The Board of Engineers also appeared in new regulation blouses with collar wreath and the letter "E" worked in gold, a refreshing change from suffocating heavy overcoat in vogue a few years since with its immense great rubber buttons. Each foreman reported his company to the Chief Engineer at the City Hall, and by half-past 1 o'clock all were massed in double lines in front of the hall. There was no attempt at decorum, but each steward vied with his brother steward in trying to make his apparatus outshine his neighbor, and the highly polished brass, mounted and nickel plated machines presented very handsome appearance. The hose company occupied the front and the heavy apparatus rear of the double rank formation, each company being drawn up in front of its respective engine. The line being formed the Mayor, the Presidents of the Board of Aldermen, the Common Council, the Committee on Fire Department, Board of Engineers and invited guests passed down the lines and inspected the department, each company saluting. At the conclusion of the inspection, the companies wheeled column and passed down Essex street to Central street, where they were given the post of honor behind the supply wagons, a mistake which afterwards rectified by putting them in their proper place between the divisions. The procession then moved as follows:—

Platoon of Police under Sergeant Beck
Salem Brass Band.
Chief Engineer Staniford, and Engineers and Hutchinson.
William Chase Steamer Co. No. 1, William J. Foreman.
City of Salem Steamer No. 2, Joseph A. W. Foreman.
Horse Hose Carriage.
Victor Steamer Co. No. 3, Frederick L. S. Foreman.
Victor Horse Hose Carriage.
Franklin Hook and Ladder Co., No. 1, V. O. Arnold, Foreman.
Two barouches with invited guests.
Second Division.
Salem Cadet Band.
Engineers Luscomb and Lewis.
Reliance Hose Co. No. 1, J. C. Remon, Jr., man.
Constitution Hose Co. No. 2, Joseph H. Foreman.
William Penn Hose Co. No. 3, Charles T. Foreman.
Lynn Brass Band.
J. A. Lord Hose Co., No. 4, Joseph L. A. Foreman.
Lafayette Hose Co. No. 5, Robert E. P. Foreman.
Danvers Drum Corps.
Active Hose Company, No. 6, Thomas A. Foreman.

Fire Department coal and supply wagon. The column marched over the route previously announced. The invited guests who rode Mayor Calley, Chief Engineer E. S. Host Lowell, Mr. Samuel Amsden of the Boston Department and the Committee on Fire Department.

The procession halted in front of the residence of Mr. C. H. Kezar, on Summer street, was elegantly decorated, and the firemen their guests were handsomely entertained, completing the route the men were dismissed to the City Hall.

The companies reassembled in the evening at seven o'clock, and receiving their guests at the City Hall, marched to Town Hall, where the annual supper was served. At the conclusion of the

but the inference is not inevitable that there has been a decline. Christian public sentiment has caused the church to recede from some positions it once occupied, but those positions were only temporarily tenable, even if they were logically tenable at all. Less iron is worked up now-a-days into chain armor for theological fighters, but more of it is put into the blood of the religious masses. Certain forms of amusement once proscribed are now tolerated, but also certain forms of adventurous christian enterprise once unthought of, are inaugurated and pushed to success. The actual mark which the church makes upon the world is broader to-day than ever before.

(IV.) There has been a drifting away from narrowness and towards catholicity. Even the most rigid Puritanism has relaxed something of its grimness of countenance, and at the worst looks with a smile of compassion upon developments of religious life against which it once launched its anathemas. Christians have stopped making faces at each other. One now may be fond of Episcopacy without being accused of dalliance with the Scarlet Woman. Quakers are not whipped at the cart's tail. Baptists are not exiled. Men have learned that in a great house there are vessels of gold and silver and of baser material—some to honor and some to dishonor, and each one is left to judge for himself to which class he belongs, without his neighbors assuming to decide for him. Less account is made of differences and more stress laid upon affinities. And yet all this is a change of SPIRIT not of PURPOSE. The christian church was never more resolute than to-day in its determination to oppose every form of sin and false faith, but it has learned how to be firm without being abusive. This change of temper has wrought a great gain in one particular. There was a time when the disputes between different branches even of the Evangelical faith were so sharp as to be the scandal of christendom, but these differences have been so softened by the mutual forbearance into which we have grown, that the separate colors of belief shade into and supplement each other, and instead of angular and angry antagonisms, the world sees the beauties of the blended bow of promise, which Christ and his church are arching over a lost world.

Yes, Evangelical Christianity has changed, but not in the direction in which irreligion and indifference hope and assert. Elastic in form it is unyielding in substance. Each age to some extent moulds piety by its peculiar necessities. As has been well said, "when the world thinks in lightning, it is not proportionate to pray in lead." This is an age most practical, religion the most practical thing in it. The accusation that the church has lapsed from its faith is an old one; never more than to-day a false one. Irreligion can find no shadow of an excuse for its indifference in the alleged unbelief of those who call themselves disciples of Christ. The magnificent activities of the Church of God, its enthusiasm and its enterprise for the redemption of a lost world, are sufficient answer to the charge. What inaugurates these activities? What kindles that enthusiasm? What feeds that enterprise that is the marvel of our times? Nothing more and nothing less, than an unchanged faith, in the great unchanging truths of the Gospel of the Son of God.

The two points on which men are chiefly suspected and oftentimes accused of heresy are the doctrines of inspiration and probation. So far as the matter of inspiration is concerned the church has never been able to exactly phrase and formulate its faith. Every definition that has been given by theologians, has said too much or too little; every such definition in consequence has been legitimately open to attack. It is nothing strange that modern thinkers should try to better the dictionary of the fathers; nothing strange either that in the attempt they also should blunder into inaccuracy and insufficiency of statement. The heresy as it is called of such men is generally a heresy of words and not of substantial faith. As men called to describe a mountain, from different points would vary in their statements, one dwelling on the dense forests that clothed the slope upon which he was looking, and another emphasizing the barren and awful savagery that met his vision and still another, more fortunately placed, picturing in glowing language the splendor of the towering summit with the flash of ever shifting color illuminating it, and yet all agreeing that it was a mountain, and all asserting that it was the same mountain, so men of different mental outlook in the Evangelical church vary the phrase in which they define the doctrine of inspiration, and yet they themselves, and the church as a whole, hold fast to the faith that the Bible is a real and not rhetorical sense is the Word of God—that the Divine mind and heart are in it, that it is infallible in its moral and spiritual teachings, and that in obeying its counsels is found the secret of true living now, and that out of its assurances streams the light of hope for the hereafter. If that is decadence of belief in inspiration it is decadence which will do no harm, nor vitiate in the least degree the sovereignty of the Scriptures.

So too with the doctrine of *finite probation*, and the modern departure from the ancient faith in it, about which there is so much talk in these days that are upon us. Doubts and questions about the mysteries of that future,—which except in its barest outlines is hidden from all eyes—are not things peculiar to this generation. They existed in the time of Christ, they have cropped out here and there ever since. They are noted in ancient and modern Orthodoxy both, and in one as much as in the other. As a rule they are doubts and questionings and speculations, not assertions and articles of faith. They are mischievously and sometimes maliciously elevated to the rank of dogmas, in spite of the protest of those to whom they are credited. The commentary upon them like many commentaries departs widely from the original text. When a careful thinker with a high sense of the Divine Justice declares that every man will have one probation, and if in exceptional cases and classes there is no opportunity for it in this life, it may be between death and judgment, it is a captious and vicious criticism which wrests these words from their true intent and asserts that their author teaches that the cemetery is a seminary. Over punctilious theology on the one hand and open enmity on the other, between them can so misinterpret a page, a paragraph, a phrase, that a man may be made to seem to contradict the most deeply noted convictions of his soul. If the self appointed champions of the faith, and the tinkers of creeds, and the men of no creeds, would let modern orthodoxy alone, there would be no trouble. It is not sick, needing physician and nurse, and those who volunteer their services in this direction, are compelled to manufacture illnesses, and magnify surface abrasions into organic symptoms, in order to find opportunity for the exercise of their officiousness. In a recent Liberal Convention the theme of the Essay was "How shall Universalism meet the tendencies of Modern Orthodoxy?" The answer is easy, fall in with them and be on the right side, or else fight them as aforetime. So far as the church as a whole is concerned the imagined retrocession from the old standards, towards the doctrines of future probation and universal salvation, is a drift so slow, that it would take an eternity to set the church over from one shore to the other.

The late meeting of the American Board was an impressive commentary on the alleged decay of faith in the great doctrines of the Gospel. It was a representative assembly, eminently cosmopolitan in its character. There were present, the heads of colleges and the governors of States; the leaders of business enterprise, and the tillers of the soil and the employees of trade; scholars and jurists and ministers of religion; soldiers who had flamed on the edge of battle like the thunderbolts of God, and missionaries who had faced without flinching, deadly malarias, strange languages, hostile nations; women who are counted leaders of society, and their humbler sisters who make illustrious with their holy lives the lower places in which God has set them. Judgment day itself will not see a more miscellaneous gathering. And from each and all, simultaneously, continuously, enthusiastically, by word or expressed approval, came the testimony that the old Gospel, just as it is, all that it is, was accepted, accentuated, believed, loved, by all as the wisdom of God and the power of God unto salvation, the one unchanging and potent force by which this lost world is to be brought to Christ.

There is no cause for alarm. Modern Orthodoxy is not in the narrows, nor among shoals and bars, nor drifting to wreck on a lee shore. In all essential points the new Orthodoxy is the old Orthodoxy, serene, stable, satisfied and on the road to triumph. It may be now and then confused and misleading in its phraseology, but with head and heart it clings to the ancient faith. They show you here and there in Europe some venerable cathedral, or some old time castle overgrown by vines planted by loving and worshipful hands. The pendants of living green twined and intertwined, hang like lace work of emerald over the granite or marble, hiding with their shadow some sculptured recess, or obscuring some marvel of the graver's art. But the alcove and the miracle of beauty are there, and you have only to push aside the slender ivy and part the interlocking leaves to see them in their ancient and pristine splendor. So our modern Orthodoxy may have been with best intentions sometimes venturesome in its offered explanations and too careless or parenthetical in its statements of doctrine, but the truth thus obscured is still there, cherished, beloved, venerated, and every wind of chilling or taunting criticism that blows, only reveals the fact. The glorious Gospel of the blessed God, which Paul preached, for which the noble army of the martyrs died, which revolutionized Europe, which created America, which is lifting whole continents of Paganism into the light of the Sun of Righteousness—is the Gospel of modern Orthodoxy, accepted without amendment, proclaimed without alteration, believed without qualification, loved beyond measure, the Gospel with which the church of to-day proposes to build the kingdom of righteousness, till its rising walls meet and merge in the splendors of the New Jerusalem, coming down from God out of heaven.

THE COURTS.

MODERN ORTHODOXY.

ESSAY READ BY REV. E. S. ATWOOD OF SALEM, AT THE CONFERENCE OF ORTHODOX CONGREGATIONAL CHURCHES, IN HAMILTON, OCTOBER 11.

What is intended to be expressed in the rather indefinite phrase "Modern Orthodoxy" is applauded by some and feared by others. It is widely assumed that Evangelical Christianity has changed its base of belief, and in consequence, enemies are jubilant and friends are sorrowful. Men of all shades of faith are watchful of current events. The decisions of Councils upon the creed statements of candidates for the ministry, are reported at length in the columns of the newspapers, and discussed by thousands of fire-sides. There seems to be a general impression that something volcanic is going on in the christian church, that cosmos is getting back to chaos, out of which a new and better cosmos is being built. Pious men and women are grieved at what they consider the degeneracy of the times in matters of doctrine, and so called liberalism exults in the hope and expectation that its tenets will become the faith of the majority. That both friend and foe may be rightly informed as to the facts of the matter at issue is of some consequence, that foes may be confounded and friends comforted.

That Evangelical Christianity has undergone some modifications during the last century is freely admitted, but the changes are far less numerous, and altogether less vital than its opponents imagine. They are very largely confined to method of statement, while the substance of doctrine is left untouched. Now and then some man among the thousands of the church grows intellectually restive and gives expression to his doubt or disbelief of some particular dogma, but the great mass of the discipleship take no step backward. The general drift has been not from more to less faith, but from lesser to larger conviction. The changes which have taken place out of which irreligion and indifference attempt to make so much capital have been mainly in four directions, none of them leading away from Christ and his Gospel.

(I.) We have grown to think less of Traditional and more of Rational Theology. Men now-a-days do not accept creeds simply because they are taught in the books or from the pulpit. They have learned to ask questions. The suspense of private judgment in matters of faith has passed away with other superstitions of ecclesiasticism. Romanism and its twin fossil Ritualism have an attraction for men, but no more than formerly. The push of the bright current of progressive thought has swept the church as well as the world onward to the land of liberty, where we are emancipated from bondage to any mere human dictation. The age has got beyond the fords of the Jordan, and no man's shibboleth is any longer a test word of Orthodoxy. Reasonable conviction, is substituted for servile assent. And yet there is no marked retrocession from the great truths of the Gospel. A lost humanity, a Divine Redemption, the necessity of spiritual Regeneration, are matters of common belief. Definition has been modified but not substance of doctrine. Instead of retrocession there has been advance. Men have left the surface gold and turned their attention to deep digging. The "more light" which John Robinson foretold was to break out of the Divine Word has been discovered. Orthodoxy in its war against error is stronger to day than ever before because it acknowledges human reason as a factor in faith. Theodore Parker, to-day could not stir a ripple, where once he lifted a tide. The drift of the last half century has been towards a reasonable and reasoning system of doctrine, and the faith of our churches in this year of grace is in some respects better compacted, and more strongly buttressed than ever before.

(II.) Less value is put on Speculative and more on Practical Piety. Men do not wade with Jonathan Edwards through the morasses of metaphysics to determine the NATURE of virtue, they endeavor to illustrate it in their lives. Being counts for more than believing. The disputes about the conic sections of doctrine, are remanded to the cloisters of Theological Seminaries, and even there are not over warmly welcomed. The religious vitality of our times, more than ever before puts its vigor into action, realizing the apocalyptic vision of the Tree of Life, bringing forth its fruits every month, whose leaves are for the healing of the nations. Sabbath Schools, Missionary Societies, Tract and Bible Organizations, Young Men's Christian Associations, Enterprises in behalf of the outcast and the drunkard, of orphan children, of enfranchised slaves, attempts to reach every shade of want and sin, these are the christian marvels of the times. Statistics are dry but they are strong. The Jeremiahs against the piety of the day find figures opposed to their fancies. If the age has "fallen from grace", it has fallen upwards, a direction in which men seldom fall, in which when they fall, they are not likely to take much hurt.

(III.) There is not so much of Severity and more of Liberty in religious life. The church is lax, so say some of the Fathers who are happily still left among us. Yes and No we answer to the accusation. Judged by the old canons of christian conduct, we are recreant, but were the old canons, beyond a peradventure perfect? Men now live less under Law and more under LOVE. Calvary and not Sinai is counted the holy mountain towards which men should face for their inspirations. If there is less rigidity in the christian customs of the day than formerly, ought there ever to have been so much? Were not some things put under the ban, that did not deserve condemnation? Christ's religion is LIFE, affluent not formal. The broad luxuriance of the forest, not the stiffness of the clipped trees of Versailles is its ideal. Leviticus with its minute specifications belonged to the old dispensation. Unnatural and untimely severity is sure to be followed by a recoil. Gravity at last asserts itself. Piety is less professional and lays less stress than formerly upon doing some things and avoiding others, as the badge of its calling.

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NUMBER 160.

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you know what these other half-seaved
railroad fellows remind me of? "No, what?"
"They put me in mind of the old Tex-
farmer whose neighbors had caught a noted
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him to a tree, hands and feet, and each one
gave him a terrible cowhiding. When tired
of whalloping him, they left the poor thief
tied to the tree, hand and foot. He remained
tied up there a good while in great agony,
till by-and-by he saw with delight a strange
man coming along. 'Who are you?' said the
kindly-looking stranger. 'I'm Billy Smith,
and I've been whipped almost to death,'
said the man in a pitiful tone. 'Ah, Billy
Smith! and how could they whip you?'
asked the sympathizing stranger. 'Why,
don't you see, I'm tied?' 'What,
tied tight?' asked the stranger, ad-
vancing to examine the ropes. 'Yes,
tied tight, hands and feet, and I
can't move a muscle,' said the thief, pit-
ifully. 'Well, William, as you are tied tight,
I don't mind if I give you a few licks myself,'
said that horse you stole from me,' said the
stranger, cutting a tremendous whip from
a bunch of thorn bushes. Then he
flogged him awhile, just as all these small
railroad fellows would like to flog Vander-
bilt when we once get him tied."

TWEED'S FRAUDULENT ELECTION.

Protest of the Committee of Seventy.

From the New York Tribune, Jan. 11.
The Committee of Seventy has presented
to the Senate a memorial remonstrating
against allowing William M. Tweed to take
his seat as Senator from the Fourth District,
and asking that the seat be declared vacant
and a new election ordered. The memorial
states that the Fourth District is composed
of the First Seven and the Thirteenth and
Fourteenth Wards, and that, with the
exception of the Second and Fifth
Wards, there were perpetrated, in the
registration of voters and the canvass
and return of votes, the grossest frauds in
Tweed's interest. The memorial is based
upon the affidavit of John L. Davenport, who
states that he has investigated the manner
in which the election was conducted. In
the majority of the election districts the
several wards the challengers representing
rival candidates were driven from the polls,
or were arrested on groundless charges, in
order that they might not check the nefar-
ious practices of the adherents of Tweed.

Registering and fraudulent canvassing were
practiced to a great extent. In the Second
Election District of the Fourth Ward in
which, according to the official canvass
O'Donovan Rossa received 44 votes, 139
voters have made affidavits that they voted
for him. In the Twelfth Election District a
band of repeaters registered without leaving
the room, 31 names. In the Thirteenth Elec-
tion District about 130 names were placed on
the registry books by an Inspector, no one
bearing any of these names appearing or ap-
plying for registration.

An Inspector of Election in the Sixth
Ward who, until a very recent date, and
since the exposure of the municipal frauds,
held a position under William M. Tweed up-
on the water police at a monthly salary of
\$100, for which he rendered no service, a man
whose principal, if not sole occupation is
gambling, and who was appointed to the of-
fice of Inspector of Election by the Mayor of
the city of New York—not only allowed men
in gangs, and known to him to be repeaters,
to vote, in the district in which he acted,
upon scores of names not their own, but
leaving his polling place in charge of a single
Inspector, itself a violation of law, placed
himself at the head of a gang of repeaters,
eighteen in number, visited with them
four adjoining districts, and, with the con-
nivance of most of the inspectors, caused
these men to cast from 100 to 150 votes in
each of the districts, and when the inspector
found it impossible to look for names upon
the registry, so fast were the votes of the
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"JUMORE'S GREAT GILBILEE."

Extraordinary Deign of the Coming In-
ternational Blow-Out at Boston.

"P. Green" furnishes to the *Song Messenger* for
January a highly official account of P. S. Gil-
more's forthcoming International Peace Jubilee.
Some of the features are thus stated:

"The Coliseum is to be as remarkable for
height as for length and breadth. Its pavilions
and things are to tower upward like Caliph Vat-
hek's famous observatory. It is proposed to con-
tinue them aloft, I believe, until they run against
the sky, or until an injunction for trespass is sued
out by the Clerk of the Weather. Above the
topmost pinnacles is to float, according to
Gilmore's prospectus, the Banner of
Universal Peace? What sort of a bunting this
banner is, I am not prepared to say; but, as it
will doubtless hang so high as to be invisible,
that doesn't matter much. From the vicinity of
Universal Peace downward, until the Banner of
the earth is reached, the flags of all nations, from
Dan to Alaska, are to be ranged, in a bright, flap-
ping series, upon a grand international clothes-
line made from Russian knouts, the main-sheet
of the pirate Alabama, and the rope with which
Jeff Davis should have been hung to that sour
apple-tree."

"As one of the most interesting exercises of
the Jubilee, emblematic of universal peace, the
members of the Joint High Commission of
Washington will, at high noon on the 17th of
June, climb this cord and, from the topmost
cross-ropes, execute simultaneously the following
hymn:

O say, can you see our noble Queen,
Long live the dawn's early light,
What so proudly we hailed with a
God save the Queen!

O'er the land of the free and the home of the
brave.

"The scene will be rendered additionally im-
pressive by the blowing up of eighteen buildings
on Beacon street. The tempo will be given by
the noble choristers by an electric apparatus
attached to the leg of each Commissioner, and
worked by Gilmore, several thousand feet below.
It is evident that the Commission will then and
there indicate, in a most signal manner, its claim
to be called a Joint High Commission. Not even
Wachtel himself ever sang so high as Messrs.
Schmuck, DeGrey, and others will then do.

"Another interesting performance will be the
grand *fou de joie* of national melodies, by repre-
sentative choirs and soloists from the various
Kingdoms and Principalities of the earth. Presi-
dent Grant has been asked to sing Yankee Doo-
die, with Horace Greeley will sing 'Pat Gallay' in behalf
of O'Donovan Rossa and House of Representatives of
the great Irish Republic; and a delegation of
the great Germans from Bremen (Cook Coun-
ty, Ill.) will sing 'Ich habe meine Strumpfs ver-
loren,' with the Tyrolean howl for an interlude.

"Per haps the most heart-rending of all the per-
formances at the Jubilee will be that emblematic
of the recent Franco-Prussian war. Gilmore
isto have, by special arrangement with Emperor
William and M. Thiers, 20,000 French troops of the
line, and an equal number of German infantry
and artillery, to blaze away at each other, inside
the Coliseum, with 2,000 and orchestra of 2,000 unit-
ing simala, on Rhein, and reinforced for the oc-
casion by 300 locomotives placed on the
track of the grand elevated corridor of
the Coliseum. The audience will be
placed between the two contending armies, so
that the move, agents of both may in watched
with ease. Sixty thousand heavy will be in
waiting, so that any of the audience who are
killed during the performance may be carried
promptly to their hotels. It is believed that, aside
from the thrilling interest which this perform-
ance will excite, especially to those under fire, it
will enforce, in a most impressive manner, the
beauties of peace. The troops, if any survive,
will be treated to copious water, and a look at
Bunker Hill Monument, at the expense of the
Commonwealth.

"For the purpose of irrigating the 10,000 school-
ma'am's who participate in the jubilee, Charles
River will be turned directly through the Co-
liseum. The Jubilee will not, however, as a gen-
eral rule, go by water. It will go by wind.
To give additional color to the affair, it has
been arranged to have the calendar for 1872 so
altered that Christmas, Thanksgiving Day, and
the Fourth of July shall all come within the week
of the Jubilee. The Chicago Board of Trade has
promised to pass a resolution to that effect."

News from Dr. Livingstone by Way of

Kentucky.

New Liberty, Ky. (Jan. 7), Correspondence of the New
York Sun.

I saw in the Sun, as I was coming from the
West, some talk about the safety of Dr. Liv-
ingstone.

Now I am about four months out from Africa.
I was on Tanganyika Lake in July, and left
Zanzibar on August 31. I was not in Ujiji,
but was in Kaseh. I heard there that Dr.
Livingstone had been forced to marry a ne-
gro wife, and, though in safety, was not al-
lowed to leave. I came from Zanzibar on
the Dutch steamer Maurit, bound for Hong
Kong, whence I came to San Francisco.

JOHN P. TANDY.

SOCIETY MEETINGS.

Masonic.

LAFAYETTE CHAPTER, NO. 2, R. A. M.
Special convocation this (Monday) evening, at 7
o'clock, for work on the M. degree, at Union Park
Park Lodge Hall, No. 631 West Lake-st. By order of
the H. P. E. N. TUCKER, Secretary.

NEW PUBLICATIONS.

J. B. LIPPINCOTT & CO.,

HAVE JUST PUBLISHED,

"The Princess and the Goblin,"

BY GEORGE MACDONALD, LL.D.,

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borhood," etc., and editor of "Good Works for the
Young."

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young published this season, in respect to both con-
tents and appearance. The peculiar charm of George
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—London Standard.

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author of "Sybil Huntington," etc. 16mo. Toned
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One of the sweetest and most inspiring, as well as
purest, of our poets."—Boston Congregationalist.

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Rear-Admiral Dahlgren. With Portrait from steel.
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manities and Materialism, illustrated by a Memoir
of John Tyler, with Reminiscences of some of his
Great Contemporaries. The Transition State of the
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States, a List of Current Gold and Silver Coins, and
their Custom House values, a Dictionary of Coins,
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NEW AMSTERDAM

Insurance Co.

The following telegram is published for the infor-
mation of those interested:

NEW YORK, Jan. 12, 1872.

To Miller & Drew, 472 Wabash-av., Chicago: 12, 1872.

Please announce in your papers that the Receiver
of the New Amsterdam Insurance Co., has to day de-
clared a dividend of 25 per cent, and that instructions
will be sent you next week, so that parties may col-
lect as fast as we receive "proofs" and can properly
audit them.

E. R. MEAD, Attorney.

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HEPWORTH'S RENUNCIATION.

How the Event is Viewed from a Universalist Standpoint.

The Retiring Clergyman's Course Regarded as Consistent.

Rev. Dr. Ryder Expresses His Disapproval of the "Liberal" Policy.

Rev. W. H. Ryder, D. D., pastor of St. Paul's Universalist Church in this city, yesterday morning preached a sermon on the recent renunciation by Rev. Mr. Hepworth of the doctrines of the Unitarian Church. The church, on the corner of Wabash avenue and Peck court, was crowded with an attentive auditory, and great interest was manifested as to the manner in which this important theological event should be viewed from a Universalist standpoint. Dr. Ryder chose for his text Acts 4, 10:

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

THE SERMON.

Dr. Ryder said: The retirement of Rev. Mr. Hepworth, of New York, from the Unitarian denomination is an event of special significance in the history of that body. Having occupied for some time a prominent place in the ministry of that sect in Boston, he was called to the pastorate of the Church of the Messiah in New York. It is a singular fact that the man he succeeded, Rev. Dr. Osgood, in leaving the pulpit of that same parish withdrew from the denomination altogether; and now Mr. Hepworth does the same. This circumstance, together with the acknowledged prominence of the two men, naturally attracts the attention of thoughtful persons, and leads one to inquire whether there is anything peculiar in that parish so that such changes are brought in the theological opinions of its ministers, or whether the explanation is to be found in influences outside of parish lines.

Mr. Hepworth is a preacher of acknowledged power, and has great personal popularity in Boston and New York. As a well-known and interested in church controversies, he has not been for some time in entire sympathy with the majority of his brethren in the question of church policy. Believing that it was necessary for the denomination to take a definite theological position, and to separate itself by such action from all forms of infidelity, he has on several occasions sought to influence his brethren to declare specifically their belief in the divine mission of Christ, and in the authority of the Bible as the Word of God. His counsel did not prevail. Many sympathized with him; many deeply regretted that such action could not be had; but the majority claimed that such action, if taken, would restrict the freedom of the denomination, and that they should thereby have a creed, to which they were stoutly opposed.

That no injustice may be done our Unitarian friends, it ought to be said that they place great emphasis upon this topic of liberty. In regard to the unity of God, and certain doctrines logically proceeding from this, the Unitarian body has been always united; but upon all other points of doctrine there has been the greatest diversity of opinion. There are very many Unitarian clergymen who preach distinctly the doctrine of the final restitution, but the denomination as such takes no position on the subject. So there are very many Unitarian clergymen and laymen who regard the mission of Christ as supernatural, and his words as clothed with the power of the Divine utterance; but as a Church they affirm nothing on the subject, leaving each man to preach what he thinks about the mission of Christ, and the truth of the Bible, without being responsible to his brethren. To all claims of this class men like Mr. Hepworth would reply: Brethren, I respect liberty and freedom of speech as much as any one of you, but this union of ourselves in a Christian denomination assumes that we have made up our minds in reference to certain great principles, and, therefore, we have no occasion to discuss the soundness of them. It must be very proper for a debating society to consider whether God has spoken to his children in the person of His Son, and as to whether the Bible has or has not any special authority as a revelation from God; but for us who profess to be Christians, these topics ought not to be considered debatable. If we have any right to call ourselves Christians, our minds are settled upon these questions. And if settled, why not state the fact, so that all the world may know that we are not answerable for the criticisms made upon Christ and the Bible by those who profess the Unitarian name. There are persons preaching in professed Unitarian pulpits, who deny that Christ in any special sense had any divine mission whatever, and some of them even reject the resurrection of Christ, thus setting aside the only Christian law in which the doctrine of immortality is defended. These things, he would say, are a shame and a reproach to us; they not only greatly weaken our influence as a positive Christian force, but they indirectly at least give the weight of the Unitarian name to the encouragement of the most harmful forms of infidelity.

Thus is the denomination divided, Mr. Hepworth having been largely regarded as a leader of the conservative party.

Satisfied, as I suppose, that his counsels would not prevail, and that the majority of his brethren were disposed to fraternize as before with what he considered infidelity, and that of the most open and unblushing character, he retires from the order altogether, preferring some position which will not thus compromise him, and which will be an unequivocal endorsement of his belief in Christ as the Savior of the world. And I am free to say that it seems to me that Mr. Hepworth, in this particular, is consistent. The issue involved is of the highest importance. If I believe that God has spoken to us in the Gospel of His Son, and that Jesus is the Mediator, through whom proceed spiritual blessings of the highest moment to all human souls, what theological or ecclesiastical fellowship have I with any one who denies this? We are as far apart as the poles,—there is really no common ground for us to stand upon, so as to accept the Christian name. I grant you, we both accept the doctrine of the Divine Unity, and so does the follower of Moses,—so do the Mohammedans. The doctrine of the Divine Unity is not distinctively a Church doctrine. The common ground upon which all Christians stand, and must forever stand, if they keep together, is not simply belief in God—but belief in Jesus Christ as the representative of God, in some sense speaking in the Father's name, and working by His authority.

There is nothing novel or strange in this position. The Christian Church has never occupied any other, and it is fair to suppose it never will.

Let us look at this subject historically for a few moments. The leading facts may be readily grouped in a brief statement: We go back to the Christian Era. The Jews are expecting a Messiah, in fulfillment of prophecy. Jesus of Nazareth is born in Bethlehem of Judea. He is crucified in Jerusalem, and, as is alleged, soon after reappeared to his disciples, and gave them special instruction in reference to their work.

The followers of Jesus claimed that he was the Messiah of prophecy, and that God had raised him from the dead.

These claims of the Apostles some accepted, others did not. Some explained the exercise of miraculous power in one way, and some in another. Some conceded the fact of the resurrection; others declared that the friends of Jesus had themselves taken the body away. Almost every conceivable form of opposition and persecution assailed the disciples of Christ; but they pressed vigorously onward, and delivered their message in behalf of their crucified Lord wherever they found opportunity. This, then, was the issue in the days of the Apostles. The Apostles said that Jesus of Nazareth was the Messiah of prophecy; the majority of the Jews said he was not. The Apostles claimed that the crucified Savior had risen from the dead, and that he was both Lord and Christ; others denied these statements. Those who agreed with the Apostles in these fundamental positions in reference to the work and mission of Christ came generally to be known by the name of Christians—that name being first given them in Antioch. This, then, is clearly the issue before the Christian world to-day, as it was in the past century, and has been in all the centuries since. Are the claims set up by the Apostles correct? Is the New Testament account of the resurrection of Christ to be depended upon? Is Jesus the Messiah of prophecy? Was he literally raised from the dead, and is he now alive and in glory everlasting? Those who answer these questions in the affirmative are theoretically Christians; those who answer them in the negative are manifestly not Christians, however sound may be their opinions on many other subjects and excellent the quality of their lives.

Such I believe to be a correct historical outline of the real issue before the Christian world in regard to the office and work of Christ. Need I ask you in view of these facts where you ought to stand—need I ask myself where I ought to stand? Professing to be Christians, there is no opportunity for choice—the choice is made in the very profession we make.

We need all of us to guard against the tendency to form opinions as to what ought to be true in reference to God's dealings with men, and how the affairs of the universe generally ought to be conducted. If we make up our minds that the Personality of God is a mere intellectual conceit, that he is simply inexorable law, it will be natural for us to conclude that miracles are impossible, and that the mission of Christ, so far as it is a departure from what is defined as natural law, an absurdity. If we regard God as chiefly a ruler, administrator of law, while conceding His Personality, it will be easy for us to accept the theory of endless banishment for non-conformity to law.

If, on the other hand, we magnify the goodness of God, and dwell chiefly upon the parental side of his Providences, there is danger that we shall forget the severity of his judgments, and put too little emphasis upon man's agency in the work of personal redemption. It is, therefore, a dangerous process of logic for any man to attempt to show outside of the sources of direct proof, what kind of a being God ought to be, and how he ought to govern the world, for the result will probably be little more than the reflection of his own personal likes and dislikes. I suppose the Hottentot does this in his rude notions of immortality, and the intelligent Greek does no more when he enthrones eternity with his ideas of the beautiful. If we have a revelation from God—if Christ is really the mediator between God and man—one explicit statement from his lips, as to the purpose of God in the creation of mankind, and as to man's position in the spiritual world, is of more importance, or conclusive proof, than all mere human opinions on these subjects that have been expressed since the world began.

Let no one—not even the stranger—get a wrong impression from these words. We are no friend to long, elaborate creeds. I would have the largest liberty allowed on all topics of subordinate importance; our own denominational statement of faith is certainly very brief, but it is also very specific. No one can doubt on reading it as to what our belief is in reference to the Being of God, the divine mission of Christ as the Savior of the world, and the Bible as containing a revelation from God. But while I believe in liberty, and am willing to concede to all everything that Protestantism claims, viz.: the right of private judgment in matters of faith, I do most earnestly maintain that there must be first of all the acceptance of something in common concerning which this freedom of judgment may be exercised. I know no Christianity of which Christ is not the central fact; and I would not remain in the fellowship of the Universalist denomination if I thought such fellowship compromised my position in this regard. I believe fully and entirely in Jesus of Nazareth as the Son of God. I believe that He in some special and important sense represents the Father to humanity, that He was literally the Word made flesh, which dwelt among

us. I believe that this same Lord and Savior, in some way, in His death gave the world a pledge of the Divine Love, which love is the ground of an assurance that God will never leave us nor forsake us. And I believe also that this same Lord and Mediator, literally, and bodily, rose from the dead, giving to mankind in that resurrection the authentic proof of the immortality of the race. So believing, I feel that I have a right to be in the Christian Church, and to work and pray for that which denies and rejects these great doctrines! Intellectual liberty is a privilege, but intellectual honesty is a duty.

Nor would I apply the metes and bounds of my conviction to any other person. Are you an unbeliever? That is your privilege, however I may regard it as your misfortune. Are you a follower of Moses? That is a form of belief in which thousands have rejoiced. But I am not an unbeliever; I am not a follower of Moses; I am professedly a Christian, and therefore to that form of worship I owe my allegiance, however tolerant I may be toward those of other forms of worship. And furthermore, Christian friends, I am fully persuaded that the so-called Liberal Church will never become the effectual instrumentality, in the hands of God, for the regeneration of the world, of which it seems to be capable, until it shall thoroughly purge itself of this stain of infidelity. There is a strong suspicion in the minds of thousands who are in large intellectual sympathy with the anti-orthodox form of belief, that there is a tendency in the so-called Liberal Churches to disbelief and to indifference in the great obligations of religion. No matter what excuse we can offer for any seeming justification of this criticism; no matter what ingenious apologies we may make for the ease with which solemn duties seem to lie upon the hearts of many, the one answer, and the only one to be made, that will stand, is the recognized fact of our hearty acceptance of, and allegiance to, Christ, and an utter rejection of every form of belief that in any way changes His divine worship.

In the popular mind, Universalists and Unitarians are very closely united—the two denominations are often confounded as if they held, theologically, to about the same opinions. Hence the abandonment of the Liberal Church, as it is called by Mr. Hepworth, reflects somewhat unfavorably upon us as well as upon the religious body from which he has gone out. I must make no reference to our Unitarian friends here or elsewhere which is not kind and fraternal, but I consider it my privilege to say that I heartily disapprove of what they call their "liberal" policy, since I regard it as leading to a general distrust as to the healthfulness of the influence of advanced religious thought, and a virtual abandonment of the recognized dividing line between Christianity and Philosophy.

The Christian wants may be viewed as divided into two great branches—the one symbolized by inquiry; the other by authority. We, as a religious body, are well out on the side of inquiry. We like to understand all we accept in the way of faith, and we are strongly inclined to exalt reason as the proper agent by which we are to learn the truth. On the other hand, the Romish Church occupies the opposite extreme of authority, and urges her votaries trustingly to accept the faith which the Church teaches. The German revolution made a deep impression upon authority on religion, and asserted the right of private judgment. But the Church of Authority yields slowly. Nearly the entire continent of Europe is still nominally under its control, and this same Church is taking a very strong hold upon both England and America. It does not seem as if Protestantism would ever give way to Romanism, and yet it would be folly to close our eyes to the fact that Protestantism has not for some years won any new territory, while Romanism is steadily intruding itself in every Protestant country. We may be certain that civilized society will have a religion of some kind—it will not rest on any mere philosophy. So, if the Church of Inquiry seem to lead to unbelief, and the practical rejection of God and Church, there will be a gradual abandonment of it, and in its place some form of worship will be put that shall better combine the two elements of inquiry and authority—faith in God, with intelligent belief. What the precise form of this worship may be it is needless to conjecture; but of one thing we may be reasonably certain, it will be a religion of some kind,—not scientific inquiry, nor learned unbelief,—but a form of worship in which God, Christ, revelation and sanctification are the central truths.

The needs of the human soul are not of man's creating. Made in the divine image, we are endowed with a moral and spiritual nature, by which alone we are distinguished from the beasts that perish. God breathed into man's nostrils the breath of life, and he became a living soul. Between this living soul and the creator there is the most intimate relation. Man, in the higher conception of his manhood, cannot live without God. His dependence therefore is natural, an essential dependence. Revelation from God to man is no afterthought; the coming of Christ was no scheme to remedy a defect, but existed in the divine councils from the beginning. Herein, I think, lies in part the weakness of the so-called Calvinistic, since it represents Christ in an artificial relation to mankind. That is to say, the plan for advancing man's highest good did not, in this view, at first include Christ, but, in consequence of man's fall, the Redeemer becomes necessary. This makes the office of Christ an afterthought—an "improvement" on the first plan. In our mind, this is far from the Bible's view of Christ. He is there represented as in total union with God and man. Christ was needed by human souls from the hour of the creation—a lamb slain from the foundation of the world. The body finds nutriment in the material world, the spirit can only find its nutriment in spiritual and eternal realities. These Christ supplies. His relation to man is therefore a natural relation, being literally the mediator between God and us. Let us not try to live without him. We shall find him the "bread of heaven," and his truth the "water of life." Already he has saved and comforted millions; he is ready to save and sustain millions more.

REPORTS FROM

woman, who made the Otis \$1,000,000, \$1,000,001, may be as weighty in God's scales as millions.

Secretary Brown made one of his happiest speeches on church building, and Iowa followed Illinois in recommending a committee in every local Association whose business it should be to see that every church takes a collection for that object in 1879-80. An allusion to the report of the Illinois meeting in the *ADVANCE* gave the editor an opportunity to show the accuracy of the statements of that paper and its hearty sympathy with the work of the Congregational Union. It was, however, misled in the matter of the Utah churches. There are thirteen applications to Dr. Brown for aid in church building not from Utah proper, but from that Territory to which President Tenney of Colorado College has given the title of "The New West."

Secretary Powell was sorry to say that Iowa had not kept up its contributions to the A. M. A. to the standard of the previous year, but confessed the fault to be partly his own. He spoke of the "unfinished work" of abolitionism and the war as largely dependent on the Christian education of the colored people. He showed that wherever education had gone to the South there was no "exodus" compelled by dishonest exactions, persecutions and "bulldozing." Only from the darkest and most unenlightened parts of Mississippi and Louisiana have these ignorant, home-loving people been driven by their terrible wrongs.

FRESH TREATMENT OF OLD TOPICS.

Rev. C. N. Lyman of Onawa administered sharp and severe criticism to those zealous denominational souls who multiply churches in small towns where they are not needed. He advised Congregationalists to set an example of staying away where the field is occupied. His paper, which was read by Rev. John Todd, was followed by three-minute speeches, in which many instructive experiences came out. The weight of opinion naturally was that Congregationalists had sinned less than other denominations, had sometimes been lacking in pluck and persistence, and that they should build where needed, and never, as a rule, consent to be crowded out. Among the speakers were Dr. W. B. Brown, Humphrey, Rev. James Robbins, Sec. Sturtevant, Allender, Hill, Hyde, Arnold, Coleman, Whitmore, J. G. Merrill, Dr. Salter, and Hon. J. B. Grinnell, Revs. W. A. Waterman, H. S. De Forest and Bro. Chase of Des Moines.

Iowa brethren evidently know and feel a good deal, but hardly think alike on this subject.

Rev. W. A. Waterman answered the question, "Are temperance revivals without a decidedly religious spirit, on the whole useful?" He would not hinder any one from doing good, but had little confidence in the methods of those temperance "workers" who ignore the Gospel and its exclusively saving power. Resolutions were finally passed recognizing the fact that apparent good is accomplished by irreligious efforts, but declaring that the sure ground of hope for the drunkard is in the grace of God. The discussion was general and spirited.

Rev. A. B. Robbins, for thirty-six years pastor at Muscatine, read a paper on the National Council, the discussion of which developed the fact that there is as much difference of opinion in Iowa as elsewhere as to the expediency of a regularly recurring Council every three years. After a full discussion, the Association "resolved" to deny the right of the Council to tax it, but to pay the one cent per member assessed. It also recommended strict economy, and opposed all salaried officers.

President Magoun's paper on the question, "Do we need a new statement of the doctrine of inspiration?" argued in the negative. He reviewed the opinion of various ages and churches, and favored the unchanged and orthodox statement:

Weakness of faith respecting doctrines within the Bible produces low views of the divine character of the book. The way to restore faith in the book is to restore faith in the rejected truth it contains. If the interior doctrines are lost what good will it do to restate the doctrines of inspiration? Instead of such a restatement it seems that we need—

1. To refuse to confound inspiration with anything else, and the question of inspiration with any other question. Most of what has been written about the nature, kinds, and degrees of inspiration tends to confound these with the thing itself.

2. We need to place revelation and inspiration in their proper logical relations. Inspiration is the agency employed, contemporaneous with the revelation and as much an essential part of it as the truth presented is; but logically known to us, as such—by experience known only to the inspired person.

3. We need to push forward the gathering of evidences of the truth of the Scriptures. Their truth is one of the things to be distinguished from their inspiration and their authority. Recent research and scholarship are adding constant evidences to the historical position and authority. A restatement of inspiration ought to wait until the work of thoroughly establishing the authenticity and veracity of the sacred books is completed and assailants silenced.

4. The prime need of all is, to make men so to feel the need of the vital truths of revelation that the inspiration required to impart them shall be antecedently probable to them. The moral presumption in its favor cannot take the place of logical support, but they can prepare the way. A showing of the need of the New Birth and Atonement and the certainty of Retribution from reason, creates the strongest incidental presumption that the Gospel which so coincides with it is inspired.

It may be that the great struggle over the inspiration of God's glorious word is now at hand. As it is no reason for giving up a truth that it is unpopular, or that its friends waver; so it is no reason for weakening our statement of it that some wish it altogether omitted, nor for prematurely attempting a restatement to quiet those who endanger it by unbelief of other truths, when the vindication of those other truths may obviate the need of any restatement. One made before the time runs the double risk of including more than will eventually be seen to be true, and of omitting more than the truth requires or allows. It is still ours to fight the good fight for the dear Word of God under the old banner.

Rev. S. Crawford, of Lyons, read a scholarly and suggestive essay on the question, "What can we do to improve the grade of reading among our young people?" He dwelt upon the demoralizing effect of bad reading and its fascination for the young. He made statements none too strong of the passions awakened to life and dominance by stories the tone of which is low, the interest of which turns upon the wicked practices disclosed. The remedy he conceived to be in the family, the school, and the pulpit. Parents should provide proper food for the mind as they do for the bodies of their children. Books

that are beautiful, attractive, interesting, and at the same time true and pure, are preventives. The school should have the most attractive text books, and the teacher should supplement the parent's efforts in selecting books and guiding the taste of scholars. The pastor ought to supervise the reading of his flock so far as he can. Boys reading clubs should be formed, and such works recommended as will meet the wants of minds hungry for knowledge. The paper was referred to committee to consider and report upon, as to what action, if any, should be taken. It impressed me as a favorable opportunity to endorse the war of Anthony Comstock against vile literature, and to commend the sifted and culled pages of weekly religious papers with carefully edited children's columns.

IOWA FOR CHRIST.

Of the \$8,000 asked from the State for home missions in Iowa, about \$5,000 had been raised and the American Home Missionary Society furnished the rest expended among the 67 missionaries of the State. Eight new churches have been organized, and fourteen had assumed self-support. Last year expenditures had been reduced \$2,141, by cutting down salaries already meager, by yoking churches far apart, and by refusing to occupy new fields now open. The veteran and devoted Secretary, Rev. Ephraim Adams, pronounced against further retrenchment as fatal. The President, Rev. J. M. Sturtevant, Jr., said the process of pinching had gone far enough. The knife was cutting to the quick. He favored a more generous policy. The question of self-support in 1880 was ably argued on both sides. Hon. J. B. Grinnell thought the men who owned and were enriched by the lands and railroads of Iowa, ought to help sustain her churches, colleges and missionaries, to which these things largely owe their value. He was not in favor of notifying such capitalists at the East that Iowa needs no more a small moiety their gains. Some feared a premature and discouraging attempt ending in failure. Rev. J. G. Merrill of Davenport, and other pastors, spoke of the inability of their churches to contribute as much this year as last. Dr. Salter, of Burlington, thought Iowa was of age, and should depend on herself. Dr. Charles Beardsley eloquently advocated self-support. Secretary Adams was prepared to attempt it, and attain to it if such should be the decision, but cautioned against haste and failure. The example of Illinois was quoted. Systematic giving was commended, and finally the Board of Oversight was charged with the duty of deciding when and how self-support should be attempted. It was a grand discussion, bringing out the deepest principles of our religion, and appealing to the courage, loyalty and faith of our denomination. There was a chivalric tone and a "certain sound" to many of the speeches which was inspiring.

The care of aged and infirm ministers, or their widows and children, has required but little attention in a State so young as Iowa, this matter till now being devolved on the Home Missionary Society. Action was, however, taken this year, looking to a special and efficient organization, and communion collections at Associations are to be set apart for this needed relief fund.

The "Education cause" proper does not seem to have a place among the deliberations or contributions of the churches. But the support of the Iowa Professorship at Chicago, and of Iowa college and other distinctly home institutions, may be fairly supposed to absorb what can at present be done to furnish cheap educational facilities to those preparing for the ministry. In answer to Secretary Powell's eloquent appeals, and as supplementing the unusually small contributions to the A. M. A. for the year, it was cheering to hear the ladies attending the meeting raised \$300 on the spot, to send a lady missionary to the freedwomen of the South.

DEVOTIONAL SERVICES.

These approached nearer the general revival type than in any other Association I have attended. A solid hour of the best part of each day, from 9:30 to 10:30 A. M., was given to prayer and conference. The meetings were led by Rev. Messrs. Salter and Windsor and Robbins, previously selected like the writers of papers, and the Association gave itself up heartily to the business of devotion as if nothing were more honorable or important. The third meeting, led by Dr. Robbins, was largely a "promise meeting." Both sexes participated freely, and at times it seemed as if the very voice of God was re-stating by means of human lips the unchangeable grounds of Christian confidence and hope. There was tender and grateful mention of the departed, especially of President Thatcher, whose soul went up to God through clouds of suffering on the wings of prayer. The sick were personally prayed for, and especial prayer was offered for young people away from home and at school.

OTHER ENJOYABLE THINGS.

There are pleasant walks and drives in and about the growing town and out upon the rich and rolling prairie. A stroll to the spacious grounds of Iowa College and through its open rooms seemed to be omitted by none. The new and needed building which rose from the ashes of 1871, approaches completion as the tardy funds are supplied.

The town, church and college seem to be identified in all their aims and interests and the Association seemed to feel a possessory right in each. The church is by far the largest (500) of any denomination in the region. The new edifice is the finest between Chicago and Omaha. The College is the pride and hope of the people. The town has no saloons. Its people are plain, homogeneous, industrious, thrifty and ambitious of the best things. The church, though built of stone and finished elaborately, cost but \$30,000, with less than \$10,000 still to pay. All the 800 sittings have been taken, and \$3,800 have been pledged by those occupying them. A uniform contribution of 15 cents per month was recommended for each seat, and then each drew his number from a hat. Some were disappointed at their location, but scores were attracted to the church by this novel and purely democratic expedient. Rev. J. M. Sturtevant, the two years pastor is in all senses, physical, intellectual and spiritual, a large man, and therefore well fitted to fill this large and responsible pastorate. He welcomed the Association with in-

structive as well as cordial words, and presided at the Home Missionary and social meetings.

Of the latter which succeeded an ample collation in the chapel, no report could give any adequate idea. A band of music, a quartette, and several solo singers enlivened the occasion, and speeches of the Congregational Club order, with a decided Iowa flavor, were made by Rev. W. H. Colman, Hon. J. B. Grinnell, Secretaries Brown, Powell, Alden, Dr. Beardsley and the writer. Dr. Alden catechised the Moderator, and recited his own catechism to prove that New England is orthodox still!

The Iowa branch of the W. B. M. I. had an interesting meeting on the second afternoon in the chapel. As only a glass door intervenes, the two meetings were in sound of each other, and each would evidently have been better enjoyed, could they have been united.

I must not forget the Sabbath-school paper by Rev. C. H. Bissell, of Traer. It was a wide-awake plea for needed progress and suggested school-house Sabbath-schools, a denominational *esprit de corps*, a national S. S. Secretary, and a more general attention to Normal classes, Institutes, and other methods of better utilizing the Congregational material, confessedly the best that the country affords.

The calls to home pulpits and exchanges sent many away on Saturday afternoon, but the pulpits of the vicinity were all supplied from the Association. Prof. Hyde was to preach at the Grinnell church in the morning, and Rev. Dr. A. B. Robbins and Rev. John Todd, who next to Dr. Robbins, is the oldest pastor, were assigned to the Communion service. A children's meeting was appointed for the afternoon, and a Home Missionary meeting for the evening. I was reluctantly compelled to forego these services in order to preach for the church organized May 15, at Cedar Rapids. The next meeting of the Association is at Maquoketa in the Davenport Association.

The united and harmonious character, the large attendance at every meeting, the orthodox tone, and progressive, hopeful spirit of meeting were admirable. The Grinnell Weekly Herald published an extra each day, containing a full report of the proceedings, and a summary of the principal papers. It was an enterprise very creditable to S. A. Cravath, editor and proprietor.

R. B. H.

The Sunday School.

CONSECRATION TO GOD.

SUNDAY, JUNE 22, 1879.—MALACHI iii: 8-18.

GOLDEN TEXT.—And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels.—Mal. iii: 17.

HOME READINGS.—

Monday:—Mal. i: 1-14. Complaints of the prophet.
 Tuesday:—Mal. ii: 1-17. Priests and people reprov'd.
 Wednesday:—Mal. iii: 1-7. God's messenger, Christ.
 Thursday:—Mal. iii: 8-18. Consecration to God.
 Friday:—Mal. iv: 1-6. God's judgment and blessing.
 Saturday:—Rom. xii: 1-21. A living sacrifice.
 Sunday:—1 Thess. v: 1-28. "Blameless"; night is coming.

TIME.—Not later, probably, than B. C. 424 or 425, and more likely B. C. 420, in the time of Nehemiah, after his second return from Persia. That return was about a hundred years after the prophecy of Haggai and Zechariah, and also from the date of our last lesson.

PLACE.—Jerusalem, now rebuilt by the people after their captivity.

RULERS.—Nehemiah was governor of the Jews at Jerusalem. Ahasuerus, or Artaxerxes, died about this time, B. C. 425 or 424. Darius II., surnamed Nothus for his illegitimacy, reigned over Persia from B. C. 423-404. Alcibiades, an Athenian general, and disciple of Socrates, famous for his enterprise and his genius, was at Athens. He was an intelligent and sagacious statesman, and a cool and intrepid general; and was killed with darts, after the cottage where he was, was set on fire, 404 B. C., in the forty-sixth year of his age.

PLACE IN BIBLE HISTORY.—After Nehemiah's second commission and return to Jerusalem, recorded in Neh. xiii: 6-31.

CONTEMPORANEOUS HISTORY.—This includes the rule of the Archons under the democracy in Greece, and of the Consuls and Military Tribunes at Rome; Socrates teaching better morals than Athens had ever known before, and Plato, now about or not much past twenty years of age, for the eight following years his most promising pupil.

tion, poverty, and ruin. Poverty in spirit begets poverty in finances (2 Cor. ix: 6, 7). *The windows of heaven*; whence the rain comes, indicating the largeness, the copiousness of the promised blessing. *Pour out*; empty out, from a vast reservoir of blessings, until even that is emptied, and no blessing is withheld. *Not be room*; space for the superabundance of blessings. *The destroyer*; the locust, which destroyed the fruit. The corn shall flourish, and also the wine; and be enjoyed by a grateful people, and in a *delightful*, or excellent and fruitful land. It would excite the admiration of other nations, who would call them *blessed*, happy under Jehovah's special favor (Zech. viii: 13).

The nation's unbelief rebuked: [13-15.] *Stout*; proud, passionate and insolent. But they deny the charge (v. 13.) *It is vain to serve God*; there is no use in bringing in the tithes, because we gain nothing by serving God (Job xxi: 14, 15). They were made skeptical by their wickedness, and therefore willfully neglected God's service altogether. They had put on great solemnity, sometimes, *walked mournfully*, in a very serious way, giving every sign of repentance on their part; but all in vain, they said. They called *the proud happy*, those whose pride and self-complacency led them to think nothing of God (ch. ii: 17); wicked men were *set up*, "built up," and prospered; and even they who *tempted* God, who opposed him presumptuously, who scoffed at his words, were even protected from punishment.

The faithful few regarded: [16-18.] These feared the Lord instead of contending with him; and with a reverential and religious fear (Ps. lxxvi: 16; ch. iv: 2). They were much in sad and pious communion over the spiritual condition of the people speaking often one to another, while the ungodly blasphemed. This remnant defended God's dealings, and strengthened one another (Heb. iii: 13). The book of remembrance was God's complacent remembrance of all the pious services and sufferings of his people, as if they had been punctually and particularly recorded. *Was kept*; men carefully keep their records in a book. This book was kept for them; from regard to them, and to their advantage in the day of rewards for the faithful. (Compare Ps. lvi: 8; Dan. vii: 7; Rev. xx: 12).

They shall be mine; is God's peculiar promise. They were his; but would yet be his in a more manifest and honorable relation. *Jewels*; "peculiar treasure" (Isa. lxii: 3; Ex. xix: 5; Ps. cxxxv: 4). God will *make up* these jewels, will gather his completed church, will arrange them in heavenly order as objects of infinite value. He will keep them and perfect them with as particular and special care as one would use in securing his most precious jewels. He will *spare* them; manifest a tender compassion toward them, treat them as kindly as a man his loyal and obedient son (Ps. ciii: 13).

Sin blinds the minds and the hearts of men, so that they estimate spiritual things very erroneously; but their views will change, by and by, and their conscience and judgment will vindicate God and his ways (Ps. lviii: 11). *Then*; "in that day" (v. 17). *Ye*; the ungodly, who complain against God, and call the proud happy. *Return, and discern*; change the mind about God, and see things in a truer and clearer light. *Discern between*, etc., see a radical distinction between the character and the destiny of the two classes. The *righteous* are the friends and true worshipers of God; and all other men are classed under the appellation of "the wicked." *Between* means the true difference between, both in character and destiny. Men are not all alike; for there are those who serve God, and those who serve him not. Sin has never the advantage of piety; and the day of judgment will show how the balance has always stood. The Old and New Testaments both direct attention to the great and coming day, and urge men to be ready for the final audit.

PRACTICAL LESSONS.

1. What is robbed from God turns to a curse upon us; while that which is given for his sake is returned to us in greater blessings (Prov. xix: 17).
2. God must be sincere in his promises, or he would not be so anxious that we should test them (v. 10).
3. What families first need is not the pittance that can be saved by such robbery as the Jews were guilty of, but the means and possession of God's salvation.
4. Obedience will solve all doubts of the truth of God's promises.
5. It is a strange thing that wicked men are so unconscious of their guilt (Matt. xxv: 37, 38); and their most deadly sins are those which prevent them from realizing that they are sinners (Jer. viii: 6).
6. Robbing God of the Sabbath lessens the value of the week; and for work six days are more than seven.
7. Those who serve God from the heart always find that his service pays. Infidel men, made so by the supposed poverty of that service, are born only of merely nominal, never of real Christians (1 John ii: 19).
8. It is a libel on God to say that wicked men are happier than Christians (v. 15; Isa. lvii: 15, 20, 21).
9. There are no times so dark but that there are some who fear God (1 Kings xix: 18).
10. The contrast between the righteous and the wicked is founded in the persons before it can exist in their destiny; and it is ever widening by the growth of both holiness and sin (Prov. iv: 18; Jer. xiii: 23).

ILLUSTRATIVE SELECTIONS.

—That Malachi was contemporary with Nehemiah, is rendered probable by a comparison of ii: 8 with Neh. xiii: 15; ii: 10-16 with Neh. xiii: 23, etc. Like the first prophet of the new covenant, whose preaching is an echo of his warnings, he is simply "the voice of one crying in the wilderness," and preaching repentance from flagrant sin as the one indispensable preliminary to the reception of the expected Messiah. In this view his prophecy links the old covenant with the new; and the connection is made closer by his prediction of the coming of John the Baptist, as the Elijah of the new dispensation, and the forerunner of the Angel-Jehovah, the messenger of the covenant.—William Smith.

—Yet ye have robbed me. They do what no man should attempt. They try to defraud God in the tithe and heave-offering, either by not paying them at all, or not paying them as they should.—Packard.

—There are three ways of violating the rights of property,—theft, violence, and fraud. Every nine men out of every ten you meet are probably stealing from God every thing he has put within their power. He gave them hearts for fervent religious affections, devout communings with him. But the probability is, that they have never once seriously purposed to give their Creator and Savior the full tribute of their heart's warmest affections. Time is laid out as if man were the original and sole owner and proprietor of it.—E. N. Kirk.

—Ye are cursed with a curse. God wrote over the land in great black letters of blasting and mildew, in devastation and hard times, letters so large that all the nations could see them, "NO PROSPERITY WITH UNPAID TITHES." And it is true still. No Christian, no church, can prosper with unpaid tithes.

—Tithes. The Hebrew word for tithes is derived from a word meaning "ten" and "to be rich." Ten is the rich number, because it includes all the units under it. There is the same double idea in the Greek word, "ten" being derived from a word meaning to receive or hold, because the ten fingers receive or hold every thing. Our English "ten" is from the Latin "teneo," to hold (see our word "contain"). So that in the very words "tenth," "tithe," there is expressed to us the connection between paying our tithes and prosperity.—Peloubet.

—Prove me now herewith. God wants us to test his promises, both for ourselves and others. He wants us to find facts on which to build our faith up stronger. He has not one promise but he wishes us to prove by trying, and then we shall always know that he stands the test, and fulfills his word.

—Facts bear us out. God has been proved a thousand times. And it has always been true, as it always will be, that the best success is with paid tithes. The windows of heaven never open to stingy Christians. Those who can find no time to pray will find no blessing poured out without measure. Those who rob God of the time that should be spent in his service will grow poorer and weaker by their gains. No man can succeed in robbing God.—Peloubet.

—That there shall not be room enough. In this clause, our translators found it necessary to italicize too many words—a common indication that they did not clearly see the primary sense of the passage. The word they rendered "that" never has this meaning, but means *until*. The Hebrew of this clause is the same as in Psalm lxxii: 7, "abundance of peace *until*" (there is) "no moon;" translated "so long as the moon endureth."—Coules.

—Words have been stout. Such hard speeches of ungodly sinners against God never pass the lips of a pious Asaph or Job, not even in the times of sorest trial, and in hours of the deepest darkness.—Packard.

—The Jews here mistake utterly the nature of God's service, converting it into a mercenary bargain; they attended to outward observances, not from love to God, but in the hope of being well paid for it in outward prosperity; when this was withheld, they charged God with being unjust, forgetting alike that God requires very different motives from theirs to accompany outward observances, and that God rewards even the true worshiper not so much in this life, as in the life to come.—J. F. and B.

NEWS AND NOTES.

—A special collection of music has been made for Minnetonka Assembly, and will soon be published under the title of "Minnetonka Songs."

—A Musical Festival will open at Minnetonka Park July 28, and a Temperance Congress will commence August 2, and continue until the opening of the Sunday-school Assembly, Aug. 6.

—Indiana is preparing for a good convention at Richmond, June 25-27. Addresses will be given Wednesday night by Rev. Henry Little, D.D., and by Col. J. W. Ray. The convention theme to be taken up on Thursday is, "Four things every Sunday-school worker ought to know: (1) Christ; (2) the Bible; (3) Human nature; (4) How to teach." These will be presented in their different aspects by Revs. C. S. Hubbard, J. W. Webb, J. W. McCormick, J. Q. Adams, W. F. Ferguson, H. A. Gobin, and H. M. Morey. Mrs. L. O. Robinson and Mrs. M. Valentine will speak on How to teach temperance in Sunday-schools. Rev. W. F. Crafts will give an illustrated normal class lecture on Inspiration of the Bible; an address on the Study of Human Nature; and a Bible reading on Christ the teacher's model. It is hoped the schools of the State will be grandly represented. Chas. H. Conner, New Albany, will furnish certificates for reduced fare to all applying before June 20. Timothy Nicholson, Richmond, will furnish all information desired, regarding matters in charge of the local committee.

—One of the addresses of Rev. Dr. Corwin, Jacksonville, Ill., at the Wisconsin Convention, was on "Spiritual Power in Teaching," from which we give a few points:

Von Moltke is said to know how to hold his tongue very eloquently in eight different languages. But a Sunday-school man can't hold his in one; for his heart is full of the theme.

The first element of power in any kind of teaching consists in *knowing something*. We must have that spiritual knowledge that comes from hard study, from diligent and prayerful study of the Word, and from spiritual experience.

Intensity of conviction is the next essential. A man must believe something, and believe with all his heart, if he means to gain any power. We want a revival of teaching Christian doctrine. We don't want a man to carry his creed around as a snapping turtle carries his shell. But to undertake to teach virtues without doctrines to base them on, is futile. Men seem to be playing "give away" with their creeds nowadays to see how little they can have left. Think boldly, but don't think that free thought means there shall be no intensity of conviction.

A sense of God's presence is another essential. The old negro who was asked how he liked Dr. Bellamy's successor, said: "O, he berry good, sah, but he don't seem to make God seem so big as Massa Bellamy." This sense of God makes us feel the importance and responsibility of the work.

There should be a profound reverence for the pupils. A great German scholar said he always took off his hat to his pupils, for he revered the possibilities latent in them, and he knew not but some of them might be at the head of the nation some time. And we must have a hearty sympathy with them too.

And we are to be hopeful in our work—hopeful even in the most desperate cases—and especially for childhood. There must be a patient, persistent faith that can surmount the mountains of difficulty, and even abolish them. We want men that shrink from no difficulty. Then, there must be character behind all the work. The pupil must not only believe in the truth: he must believe in the teacher.

W. H. SNOW,
House, Sign and Carriage Painter.

Wm. H. Snow takes pleasure in announcing to the citizens of Princeton and vicinity that he has opened a shop one door south of Dunbar's Furniture Store, on Main street, and he respectfully solicits a share of the public patronage. Satisfaction guaranteed.
Paper hanging and glazing done to order.
Princeton, Ill., Jan. 12, 1871—2yl

Cigar and Tobacco Store,
Next door to Bookstore, eastside of Main street, Princeton, Illinois.

The attention of the public is called to the large and complete stock of CIGARS of all grades, now on hand at my store.
I also keep a good assortment of CHEWING TOBACCO.
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SNUFF, PIPES, &c.
which will be sold low for cash. Call in and examine my stock.
Princeton, Ill., May 10, 1866—19yl

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FOR SIGHT IS PRICELESS.**The Diamond Glasses,**
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Which are now offered to the public, are announced by all the celebrated opticians of the world to be the

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Natural, artificial help to the human eye ever known. They are ground under their own supervision, from minute crystal pebbles, melted together, and derive their name "Diamond" on account of their hardness and brilliancy.

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IRA A. FIXLEY, Jeweler and Optician, is the sole agent for Princeton, Ill., from whom they can only be obtained. These goods are not supplied to pedlars at any price.
Princeton depot—43yl**1,700,000 ACRES IN IOWA!****180,000 Acres in Nebraska!!****THE**
R. R. Land Companies
Of Iowa and Nebraska,**OFFER THE ABOVE LANDS TO SETTLERS. AT****\$3 to \$10 per acre, on time at six per cent, or for cash.** These Companies have determined to have their lands settled at the earliest possible date, in order to increase the business of their Railroads, which are now all completed, and therefore offer the BEST LANDS, in the Best State, at the Lowest Prices. We sell**Land Exploring Tickets,**

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That has ever been brought to this market, and what is also true is

Selling at Lower Figures,

than any other house in Princeton, not excepting the "auction" and "selling out at cost" traps. The people should call directly at J. Rosenstraus' store where they can always get their money's worth.

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Mr. Rosenstraus keeps the largest variety and the best qualities of cloths, and this department being under the charge of

William Ambrose,It is hardly necessary to add that goods will be made up according to order, and in a substantial and workmanlike manner. Call in the Young America Clothing Store, and examine goods and prices.
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MILLIONS Bear Testimony to their**Wonderful Curative Effects.**

They are not a vile Fancy Drink, Made of Poor Rum, Whiskey, Proof Spirits and Refuse Liquors, doctored, spiced and sweetened to please the taste, called "Tonics," "Appetizers," "Restorers," &c., that lead the tippler on to drunkenness and ruin, but are a true Medicine, made from the native roots and herbs of California, free from all Alcohol Stimulants. They are the GREAT BLOOD PURIFIER and A LIFE GIVING PRINCIPLE, a perfect Renovator and Invigorator of the System, carrying off all poisonous matter and restoring the blood to a healthy condition. No person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and the vital organs wasted beyond the point of repair.

They are a Gentle Purgative as well as a Tonic, possessing also, the peculiar merit of acting as a powerful agent in relieving Congestion or Inflammation of the Liver, and all the Visceral Organs.

FOR FEMALE COMPLAINTS, whether young or old, married or single, at the dawn of womanhood or at the turn of life, these Tonic Bitters have no equal.**For Inflammatory and Chronic Rheumatism and Gout, Dyspepsia or Indigestion, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys and Bladder,** these Bitters have been most successful. Such Diseases are caused by Vitiated Blood, which is generally produced by derangement of the Digestive Organs.**DYSPEPSIA OR INDIGESTION.** Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the regions of the Kidneys, and a hundred other painful symptoms are the offsprings of Dyspepsia.

They invigorate the Stomach and stimulate the torpid Liver and Bowels, which render them of unequalled efficacy in cleansing the blood of all impurities, and imparting new life and vigor to the whole system.

FOR SKIN DISEASES, Eruptions, Tetter, Salt Rheum, Blotches, Spots, Pimples, Pastules, Boils, Carbuncles, Ring-Worms, Scald Head, Sore Eyes, Erysipelas, Itch, Scurf, Discolorations of the Skin, Humors and Diseases of the Skin, of whatever name or nature are literally dug up and carried out of the system in a short time by the use of these Bitters. One bottle in such cases will convince the most incredulous of their curative effects. Cleanse the Vitiated Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions or Sores: cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.**Pin, Tape and other Worms,** lurking in the system of so many thousands, are effectually destroyed and removed. Says a distinguished Physiologist, there is scarcely an individual upon the face of the earth whose body is exempt from the presence of worms. It is not upon the healthy elements of the body that worms exist, but upon the diseased humors and slimy deposits that breed these living monsters of disease. No system of Medicine, no verminicides, no anthelmintics, will free the system from worms like these Bitters.**SOLD BY ALL DRUGGISTS AND DEALERS.**
J. WALKER, Proprietor. R. H. McDONALD & CO., Druggists and Gen. Agents, San Francisco, California, and 32 and 34 Commerce Street, New York.**SUNDAY SCHOOLS.**

BY E. S. PHELPS.

Co-operation.

As a committee of the Bureau Co., S. S. Association we want to enlist you all in this work, and God will bless even laymen, or women that work for Him!

The field is large, and there is room enough for all, even the weakest.

"Begone unbelief!"

My Saviour is near;

And for my relief

Will surely appear;

By prayer let me wrestle,

And he will perform;

With Christ in the vessel,

I smile at the storm.

Though dark be my way,

Since he is my guide,

'Tis mine to obey;

'Tis his to provide;

His way was much rougher

And darker than mine;

Did Jesus thus suffer,

And shall I repine.

One great object of our neighborhood and Township S. S. Institute is to get the people interested. In this way we co-operate together. I wish to give a few ideas thrown out on this point, at the New York State S. S. Convention, June 14, 1871—on "County Organizations and Institutes," Mr. Charles Keeler, of Monroe County, opening:

I am a Sunday-school missionary, and my impression is, when the church of Christ understands Sabbath-school work, they will have just such men whose business it will be to push this Institute matter. We have had for a number of years county organizations. About five years ago we commenced in the Institute work. I had two good brothers who went with me into the different towns and held town institutes. Of course, it was a small concern to invoke any interest, on account of our experience. Three years ago we organized County Institutes. Brother Seeley, he with other brothers, although never having worked upon the blackboard, in infant-classes or anything of the kind, with some noble ladies, volunteered to do whatever I told them to do. In getting up my programme, I would put, Address by Brother Seeley, Address by such a Sister, and knew they would be ready. We simply have developed the help lying dormant in our churches. I think there is no work which in the 17 years I have been connected, with which has accomplished so much good as this Sunday-school work.

Rev. J. P. Seeley, Malone, N. Y., will simply add, I believe that the work that Brother Keeler has done in our county of Monroe can be done in nearly every county and town in this State. It will need a man, though, like him, who will lay his hand on an individual or pastor in the county, and say: I want to use you for so and so. Make out a programme, have it printed, and send it to all the pulpits with the request to have the notice given previously and the delegates appointed. I am sure this work is done in that county a great deal easier than a few years ago. Those of us who were timid then don't hesitate to appear in places when he calls us to come before a class and give a model lesson on the blackboard. How truth can be illustrated by the blackboard! or an address upon a topic which he selects. It was he who selected the topic mentioned before—"How to get out of old ruts." All we want is some live man who has at heart Sunday-school interests, and who is willing to abnegate himself for the Master's sake, and bring the truth before the people in such a manner that they will receive it.

And A. Smith: The Committee want to have these brethren who have been successful to tell us how you do it.

Brother Keeler in response returned and said: In the first place, when I get up an institute. I go to a place and ascertain whether they want an institute I call the pastors and superintendents together, and talk the matter over and see if they are interested enough to invite the delegates. I get up my programme, and go to each man or lady, and assign them a topic. Don't have any buncombe speeches. Not over 5 minutes in the day-time, and not over 20 minutes for an address. When I sit down by ladies to get them to take what I assign them, I never leave them until they say Yes. In that way we have developed a great deal of the best talent in our county. We have some ladies there who are very modest in their appearance. Yet they could address any convention, National or State, and do it well. It is simply by this practice, and by not taking No for an answer.

"Needs of Country Schools, and helps adapted to them."

Mr. Henry Whittemore, of Rockland County, said: "I wish to call attention to the mistakes of our county Sabbath-school conventions. The most experienced men are selected to conduct the exercises and lead in the discussions, but these often fail in being simple and practical enough to interest all. Hence many go away disheartened and discouraged. A delegate said on one of these occasions, 'I never thought I was fitted to teach, and I will give up my class.' Simply because he heard the qualifications put too high. Methods and helps discussed are even beyond the reach of our Sunday-school teachers. Many of our Sabbath-school teachers commence their labor of love without any natural ability or aptitude, having only the help of the Holy Spirit in the Word of God, no incentive but the love of Jesus, and toil on with success, and to-day are efficient workers in God's vineyard.

The speaker referred to the mistake of prolonged opening exercises in the Sunday-schools; that the County Conventions did not satisfy the people, and that they wanted Monthly Institutes; and closed by saying, 'We hear a great deal nowadays about the wonderful heavenly gift of tact. I have seen that doing good to others gives a man tact; makes him amiable, and teaches him to be good in the right way.'

An eccentric chuck—Chuckling an old maid under the chin.

The sweetest of strains—Trying to lift a pretty girl on a horse.

Miscellaneous Matters.

Illinois Institution for the Education of Feeble Minded Children.

This Institution, which was inaugurated in 1865 as an experimental school for the education of feeble minded children, has been so successful in training this unfortunate class that at the last session of the General Assembly it was organized upon an independent basis, and was incorporated as one of the permanent charitable institutions of the State, thus completing the noble circle of public charities of the commonwealth of Illinois.

The design and object of the Institution is to furnish the means of education to children and youth of feeble minds, who are deprived of educational privileges elsewhere, and who are of a proper school attending age. It is designed for those so deficient in intelligence as to be incapable of being educated at common schools, who are not epileptic, insane or deformed.

The education furnished by the Institution will include, not only the simple elements of instruction usually taught in common schools, but that is practicable, but will embrace a course of training in the more practical matters of every day life; the cultivation of habits of decency, propriety, self-reliance and the development and enlargement of a capacity for useful occupation.

The combination which this Institution presents, of practical medical care and professional physical and mental training, with efficient educational resources, will supply, it is hoped, a want which has long been felt and imperatively demanded by this unfortunate class of children and youth of the State.

It is the desire of the Trustees to ascertain accurately the number of this unfortunate class of persons in the State and persons knowing the residence of any in Illinois will confer a favor by reporting the same to the undersigned, as it is desirable that reliable statistics may be gathered in order that proper legislation may be made in their behalf.

Those designing to apply for the admission of pupils should do so at once, as the accommodations are limited.

Applications for admission, information, etc., should be directed to Dr. C. T. Wilbur, Superintendent, Jacksonville, Illinois.

"Sunday School Institute for Selby Township."

There will be a Sunday School Institute held at the Ridge school house, Selby township, on Sunday, Aug. 6th, commencing at 10:30 A. M. This will be made a Township Institute and it is desired that all the Sunday Schools in that township, and part of the county be represented. Mr. Burnell of Aurora will be there to address the people, and other speakers are expected besides. Questions pertaining to the Sunday School work will be freely and fully discussed.

Let the superintendents and teachers as well as others attend. Three sessions will be held. Good singing is expected and will be interspersed together with prayer, object lessons, &c., making a variety in the exercises.

All the exercises at these Institutes are made spiritual and profitable. Come one and all. This is to be in the territory assigned Mr. J. Miller of Princeton, as one of the ex-committee. By order, ex-committee convened July 19th, 1871. D. H. LLOYDE.

Neighboring County News Items.

MARSHALL COUNTY.

The provision store of R. E. Hills was burglariously entered, Friday the 21st, and robbed of property to the value of \$50.

Rev. A. P. Lock, a resident of Varna in this county, left his house on Monday week, and has not been found since. He has been subject to singular states of mind from time to time, which has taken him from home. He mysteriously disappeared some years ago, and no traces of him could be discovered till after four years.—*Republican*.

The union fair at Wenona is now fully organized, officers elected, shares sufficient taken for grounds and improvements, and money to the amount of \$5,300 subscribed.

PUTNAM COUNTY.

A horse show is talked of at Hennepin for September 1st.

The water from the Chicago river reached Hennepin last week Tuesday. It sickened the inhabitants, those that had never had a sniff at it before.

An accident happened Friday of last week to David Deck, which fortunately resulted in nothing more than a pretty bad scare. Mr. Deck was working near the tumbling shaft of a corn sheller, when his clothes were caught and he was rapidly being wound up, when the machine was stopped.—*Record*.

The Sabbath schools of Putnam county met in convention in Hennepin August 30.

A Mrs. McClellan, of Hennepin, was almost killed by taking the medicine of a quack doctor.—"Dr. Johnson's Vigor of Life."

LASALLE COUNTY.

We learn from a reliable source that Hon. B. C. Cook, our present member of Congress from the 6th District, has accepted the position of solicitor general for the North Western Railroad Company, one of the conditions being that he resign his seat in Congress.—*Republican*.

Charles W. Belrose attempted to kill Dr. Hopkins of Ottawa last week Monday. Belrose is held under \$1000 bonds to appear at the next term of Circuit Court.

A number of cases of small-pox has occurred in LaSalle.—*Herald*.

The McCormick case is in progress.

HENRY COUNTY.

Geneseo had a \$1,200 fire on Friday.

Matie Niles of Kewanee was drawn through an oat bin and down into the spout last week, while the oats were being drawn off. When taken out he was insensible, but recovered.

Last Wednesday an excursion of twenty cars left Galva for Rock Island.

Wyoming is to have a new school house. Excursions on the P. & R. I. R. R. are very fashionable.

C. B. & Q. Railroad.

The annual report of the C. B. & Q. railroad company, for the year ending the 30th of April last, is just published. The gross earnings of the road for the year were \$7,297,685 20, an increase of \$585,912.08. The expenses including taxes, were \$4,428,674.43, leaving the net earnings at \$2,869,010.77. The earnings per mile were \$11,277. The average length of the road in operation on the 30th of April, was 642 miles. There were opened and put in operation during the year 109 1/4 miles of branch road, with fifty-five miles more in process of construction and since under operation.

The capital stock of the company is \$16,590,510; bonded debt, \$4,316,000; other indebtedness, \$495,456.95, making a total of \$21,401,666.95. The net earnings of the road after paying taxes, interest on bonds, etc., has been \$14.54 per share.

Sporting Items.

Last Thursday at the fair grounds the Awkward nine was defeated by the Monitors, by the following score:

| | | | | | | | | | |
|-----------|----|---|---|---|---|----|---|---|------|
| Innings. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Monitors. | 7 | 2 | 7 | 9 | 2 | 14 | 3 | 3 | 7-54 |
| Awkwards. | 13 | 2 | 4 | 6 | 0 | 2 | 4 | 1 | 2-24 |

J. Mercer acted as umpire and L. J. Swenogle as scorer. A very respectable crowd watched the game.

The White Stockings waxed the Mutuals of New York, Friday by a score of 17 to 6. Several of our citizens went up to Chicago to witness the game—the best of the season.

The Eckfords at Brooklyn defeated the Athletics 6 to 4.

The Haymakers defeated the Olympics 10 to 6 Friday.

The Mutuals beat the Aetnas, on Saturday afternoon, by a score of 24 to 10.

The percentage of games won by the clubs competing for the championship is as follows so far: Chicago, 75; Athletic, 72 1/4; Mutual, 58; Boston, 55 1/2; Haymakers 53 1/2; Olympic, 50; Cleveland, 30; Kekionga, 26 1/2; Rockford, 25.

Borgardus was the winner by one in the champion shooting case last Saturday.

The Mutuals of New York were again defeated on Tuesday, by the White Stockings with the following score: 15 to 4.

The game Tuesday, between the Olympics and Eckfords resulted in favor of the latter: 9 to 1.

In the running race at Galesburg Tuesday, Mollie Jones won in 3:40.

In the game at Rockford Monday, the Forrest City boys were successful by a score of 18 to 5.

CHALLENGE—Princeton, Ill., Aug. 3, 1871.

The Printer's Nine, of Princeton, do hereby challenge any nine, composed of lawyers, doctors, or officers, or any other nine composed of one profession, to a match game of base ball on Saturday afternoon, Aug. 5th, 1871. If said challenge is accepted, please direct to Printer's Nine, care of REPUBLICAN office.

ACCEDEANCE OF DAS SCHALLENGE!—Ve schmell pizeness, und ve got no jackobshens, und plenty time, und ve do das dings vas you Printer fellers talks about in das letters to Jim Eckles. Den but ve have got no any more clubs except das Awkward fellers, vich didn't could beat dem leedle poyas. If dere is no skenanigins apoud it, ve rebats again vonce more dat ve vill do dose dings mit you Brinter Fellers, on Saturday ven you say you vants us fellers.

DAS AWKWARD NINES.

Princeton, August 2, und der year 1871.

Although the above acceptance is not according to the challenge, yet unless a nine be organized according to the challenge, the above will be accepted.

State Items

Galena drying up.

Sycamore wants a national bank.

Aurora is infected with burglars.

Monroe county debt is \$1,407.16.

\$5,000 in premiums, at pike county fair.

Kane county fair promises to be a success.

Peoria has commenced slaughtering her dogs.

Grace Greeley lectures in Watseka next winter.

A Chicago man has the first greenback ever issued.

Southern Illinois Synod meets at Carrollton, Oct. 17.

The bridge across the Mississippi is nearly completed.

The business on the R. I. & St. L. R. R. is increasing.

The lynchers of Meara at Watseka are being tried in Peoria.

The Reaper City Ins. Co., of Rockford has decided to close business.

The old settlers of Sangamon county hold a re-union September 20th.

A three foot rattle snake was killed in the street of Springfield last week.

A woman in Mt. Carmel had an eye put out by the busting of an egg shell.

The colored people of Chicago went on an excursion to Aurora last Thursday.

The Peoria & R. I. R. R. opens up a direct route from Indianapolis to the west.

Eight car loads of railroad iron pass through Peoria daily over the C. B. Q. R. R.

Three children were killed by the falling in of a sand bank at Rock Falls last Friday.

Thirty-eight new money-order post-offices went into operation Tuesday in this state.

Part of the Decatur fair fencing was burned last week, with stalls and valuable trees. Loss \$6,000.

Frost & Co. of Galesburg are building a steam engine of one hundred horse power for the Iowa state prison.

The Grand Lodge of Odd Fellows of the United States hold a session in Chicago on the 19th of September.

Mr. Calvert, superintendent of the Pekin schools, was presented with a fine gold-headed cane a few days since.

The 17th Regiment Illinois Volunteers will hold their 6th Annual Re-union at Canton, Fulton Co., on Friday, Oct. 20th.

Knoxville has lost only \$10,000 worth of property by fire in the last thirty years.

And buckets are her only fire apparatus.

The distance from Rock Island to New York via the Peoria railroad is 1,097 miles via the Chicago, Rock Island and Pacific 1,093 miles, and via the Rockford and Northwestern 1,073 miles.

Bureau County S. S. Association.

PRINCETON, Ill., July 29, 1871.

J. W. BAILEY, Esq.,—ED. REPUBLICAN:

The following programme has been arranged for the Princeton Sunday School Institute, to be held at the M. E. Church, Saturday, August 5, commencing at 10 1/2 A. M.

FORENOON—10:30 to 11. 1. The Sunday School as a means of education to the teacher, to the scholar, or to the World. Opened by Prof. H. L. Boltwood.

11 to 11:30. 2. How to explain the Scriptures. Opened by K. A. Burnell of Aurora.

11:12. 3. Question Drawer. Questions to be distributed in the audience, and answered by them.

AFTERNOON—1 to 2. 4. The care and culture of converted children. Led by Rev. F. B. Ives.

2 to 3. 5. Next Sunday's Lesson. Led by Rev. Mr. Stoughton of Aurora.

3 to 3 1/2. 6. How to secure and keep alive the spirituality of the Sunday School. Opened by Rev. W. H. Jordan, of Limerick.

3 1/2 to 3:45. 7. Recess.

3:45 to 4:15. 8. Question "Drawer."

4:15 to 5. 9. The Heartiness and Naturalness of Christian Work. Opened by K. A. Burnell.

EVENING—7 to 8. 10. Open Air Speaking. Conducted by K. A. Burnell.

8 to 8:30. 11. Woman's Influence in the Sunday School. Led by Rev. J. M. Caldwell.

8:30 to 9. 12. Addresses to children, 1st by Rev. J. C. Stoughton, 2d by K. A. Burnell.

Ten minutes will be allowed to the one leading on each topic; others will be limited to five minutes, except by permission of the meeting.

Singing will be frequent, led by Mr. J. E. Hall. The discussion of each subject will be closed with prayer.

By order of Bureau County Executive Committee. J. P. RICHARDSON, cl'n.

Fresh and Salt Meats,
Fesh and Salt Fish,
Game in its Season.

In short we intend to keep in Stock everything pertaining to a First Class Meat Market. All orders promptly filled, and delivered to any part of the City at the lowest possible rates for cash.

Let It Be Remembered

That I have Carried on the Meat Business in Princeton for the last sixteen years, and with my long experience in the business, I am now better enabled than ever before to supply the wants of my many customers. Thanking my Friends for their liberal patronage and hoping by Strict Attention to business to meet a continuance of the same, I remain Yours, etc.,

C. Jones.

The New Firm will be styled and known as BRADLEY & JONES.

Cash Paid for Fat Stock Hides and Pelts.

Bradley & Jones.

Princeton, July 20, 1871—29wtf

Jennings Seminary

OFFERS SUPERIOR ADVANTAGES in English branches, Classics, and Music. It has a fully equipped.

COMMERCIAL COLLEGE.

Its location is healthful, and easy of access.

Full Term opens August 25th. For Circulars and Rooms, address

G. W. QUEREAU, D. D., Aurora, Ill.

29w4

LOST!

On Sunday morning last, the 9th inst., on the road between White's Mill and Princeton, or on the Trenton road, between Eaton's farm and Princeton, a LAF ROBE, black on one side and red on the other. The finder will be suitably rewarded and receive the thanks of the owner by leaving the same at the REPUBLICAN office. 28

To the Ladies of Princeton.

Mrs. C. A. Robinson,

begs leave to announce to the ladies of Princeton and vicinity, that she has established at 491 Huribut St., Chicago, an agency for the purchase of such goods as may be ordered. Her knowledge of goods and acquaintance with the best dealers in Chicago, enables her to purchase at better rates than can be obtained by a stranger. Packages can be sent by mail or express at a very low rate. Any thing sold in the Chicago market may be ordered through this agency and we will endeavor to give good satisfaction. In sending orders as near as possible, Enclose the cost of article as near as can be estimated and ten per cent commission. The bill of purchase will always be sent with the goods also any balance of money due the purchaser. If the amount remitted is not sufficient to make the purchase, the goods will be sent subject to collection of balance on delivery. It is better in remitting money to send by draft or post office orders. Any inquiries will be cheerfully answered without charge, if postage stamp is enclosed for return postage.

For my responsibility I respectfully refer to Judge Bradwell, Chicago.

Dr. S. J. Avery, 85 Washington Street.

Geo. R. Clark, Firm of Clark & Layton.

Dr. D. A. Davis, 178 N. Washington Street.

Also the Editor of this paper.

Address Mrs. C. A. ROBINSON, 491 Huribut St., Chicago, Ill.

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The Rough

VOL. IV.

CINCINNATI, INDIANAPOLIS AND LOUISVILLE, O.

A LITERARY AND INSURANCE JOURNAL

ring of the street and the market, so commerce completes the whole. The Jew does more than this: he brings music also, enterprise, and, until he feels his way, long-sufferance and stability. In these combinations the three races help each other. Will the partnership survive? The danger underlying the Saxon is physical power. The danger of the Jew is money; heaps of gold are the Goodwin Sands of the Jewish race. The Kelt is safer on these grounds. The Jew may amass wealth, may hold the capital; may dispense and equalize the capital; he is safe at that so long as he does not show his wealth, too feebly hidden, and does not attempt to dominate or put his hand into the works of the mighty Saxon engine. Let him expose his wealth, display himself on it, try to rule by it, and he is under that iron heel of Saxon power again as sure as ever he was before. This is his danger, and as events elsewhere have shown, it is ever imminent. The danger to the Saxon is with himself of himself. Saxon and Saxon in conflict and other races oppressed by Saxon wrongs waiting till they can be the dictators and masters of the sullen power, and he, making for himself domains and empires beyond his control, sinking under the burden, and not daring to retract or recede until the resistance is overwhelming. The danger of the Keltic race lies in irritability and sudden action without due forethought, under excitement or impulse. This controlled, the Kelt, under fostering influence of knowledge, is equal to any of his social peers.

Dr. Richardson on British Races.

[From an Address delivered before the Welsh National Eisteddfod.]

The three races, Saxon, Keltic, Semetic, in this day, strive together, react on each other, and, on the whole, beneficially. The Saxon goes to the fringe of some continent, carrying with him his other self, his lever, mattock, spade, plough, axe, or other tool or engine. He cuts into the forest, he digs into the earth, he levels the roads, he builds rude houses, warm and comfortable enough for him if he be left alone; he sets up earth-works and forts; he plans docks, builds and mans ships, and does it all often out of what he finds on the spot, taking everything as if it were his own, and fighting the owner if the owner dares to interfere; crushing out all that come in his way, yet not quarrelsome if he be allowed his own way. When he has made a rough holding he lets the Kelt join him on terms which he keeps the key of, and the Kelt, with light heart and elastic mind, beautifies the place, and makes it more human; builds the temple, the theatre, the mansion; lays out the garden; introduces the picture, the sculpture; improves and lightens the literature; lets in the light, the art, the beauty; in fact, furnishes the place and makes it happy.

When Saxon and Kelt have, in their way, thus installed the community in comfort and position, in glides the Jew with his money bags, and "will you buy?" becomes the

A Novel With a Moral Purpose.

Mr. Howells' story, which has been running in *The Century* for nearly a year, is concluded in the October number. It began lightly enough, and led the reader along through a variety of personal incidents and social scenes more or less interesting, some of which were, in themselves, far from being edifying. But the closing parts of it have borne a deeper spirit, and shown the writer masterful as he is an artist, to be something more than a mere artist. With no impediment to his art, he has been actuated by a profound conviction, a burning purpose. Alas and alas! this "modern instance" is no solitary instance, but one that is eminently typical of hundreds and hundreds that are going on all around, everywhere and all the while. Thanks to Mr. Howells for using his high position and his consummate skill to re-enforce the efforts of such men as ex-President Theodore Woolsey, the Rev. S. W. Dike, and others in awakening the public attention to that insidious and terrible drift of influences which is threatening the purity and integrity of American homes. The carefully verified statistics of marriage and divorce, even in the most favored portions of our country, show a ghastly state of affairs, and hint at modern instances innumerable, each one of which, if told with minute and artful realism, would be seen to be quite as tragic as any but the

after all was said, but little better than dainty trifles. This time, at any rate, he is in earnest.—*The Advance*.

James Parton's Ideal University.

Let us not forget that the men who have made America have all been educated by head and by hand, and the men who have misled America have been educated otherwise. Washington used four trades, three of which he knew thoroughly. Jefferson knew three or four trades. Franklin, besides being an excellent printer, was a jack-of-all-trades, and, contrary to the proverb, very good at several of them. Look through the history of one hundred men who have become illustrious, and you will find that the majority of them had their heads knocked against something hard in their early days. Dickens working in the blacking shop is an example. I have in my mind's eye a glorious university, completely organized and equipped to afford an education such as the future man will be given. It looks not at all like Oxford or Cambridge, or even like Harvard. It looks more like a factory village, situated in the midst of a finely cultivated farm of 1,000 acres, with beautiful gardens and parks, the whole the center of a thriving industry such as our factory villages might be, must be, shall, and are just going to be, for man will not long be the submissive vassal that he is now. This university of mine shall have a chime of bells, which, at 6 A. M., summons two thousand men to rise and cast off sloth and put on workingmen's clothes and prepare for labor. At seven they are in their different shops, workers in wood, in metals, in leather, in stone, in hemp, in cotton, in flax, in wool. For three hours they labor, being held to a strict account for the use or abuse of tools, material and time. In summer, a portion of each day is spent, by all, upon the land, so that all may have insight, some practical knowledge, of farming, of horses, of cattle, of the dairy, the garden, the orchard. At ten all this is over, except in harvest time, or other periods of pressure. The chimes now send these workmen to their rooms, where they remove the dress and the garments of manual labor and come out to class, and remain all day university students.—*B. St. n. Transcript*.

THE ROUGH NOTES.

An Old Puritan's Letter.

INCIDENTS OF A NEW ENGLAND ORDINATION
IN THE EIGHTEENTH CENTURY.

(New Haven Journal and Courier.)

Below is a copy of a letter which was written 169 years ago by a member of the ordaining council at the settlement of the first pastor, the Rev. Benjamin Prescott, over the old South society in Danvers, Mass. The letter is in the possession of Mrs. Jane Prescott Townsend, wife of Frederick A. Townsend, of Bridgeport, formerly of this city. The lady is a lineal descendant of the fifth generation of the clergyman ordained, and many in this city will be specially interested in the ancient epistle:

"SALEM, Sept. 25, 1713.

"HONORABLE AND DEAR FRIEND:—Through ye goodness of Providence we arrived here in this place after dusk Tuesday night and are now staying with your brother Thomas at ye Precinct. The reason we got there so late was because we were detained a long time at ye ferry, as ye boat was on the Charlestown side, and ye roads were very bad, and ye streams very high on account of ye great rains. Mr. Appleton of Cambridge did not get here until Wednesday at 9 o'clock, his horse being weary, so he tarried all night at Reading. Your brother Thomas says ye place has grown very much since you lived here and that ye church has got 40 members, who came off from Mr. Noyes' church in Salem-town (13 men and 27 women) and ye town has granted ye Precinct 5 acres of land, and ye Promise of £5 a year for five years, for ye support of ye Gospel in ye Precinct. Ye church have made choice of ye Rev'd Benj. Prescott for their Pastor, and have voted him £60 a year and 15 cords of wood for his salary when single, and £75 when he shall be married. Mr. Prescott is the oldest son of Esq. Jonathan Prescott of Concord, and is a promising man about 25 years old, and betrothed to Elizabeth Higginson, a comely daughter of Mr. John Higginson. Ye new Meeting House is situated in a pleasant valley near a stream of water in ye village and about a mile from Town bridge. Ye services in ye meeting house began by reading a part of ye 119th Psalm by Rev. Cotton Mather. After which he read a portion from Thos. Allen's

invitation to thirsty sinners. Mr. Hubbard, your excellent minister, then offered prayer and a psalm was sung to a most solemn tune, ye oldest deacon reading line by line in solemn voice, so that ye whole congregation could join. Mr. Bowers of Beverly next offered a prayer of ordination and consecration, with ye laying on of ye hands of ye elders. Mr. Appleton of Cambridge preached ye sermon from 2nd Cor., 2nd, 16 verse, last clause, 'Who is sufficient for these things.' Another psalm was then sung, and then Mr. Shepard gave ye charge, and the Rev. Mr. Greene of ye village ye hand of fellowship, and Mr. Garnish of Wenthams made ye concluding prayer. There was an immense concourse of people in ye house, so that every part of ye house was crowded, and some were on ye beams over ye heads of ye congregation. Ye Governor was in ye house and his majesty's Commissioners of ye Customs, and they set together on a high seat by ye pulpit stairs. Ye Governor appeared very devout and attentive. Altho' he favors Episcopacy and tolerates ye quakers and ye Baptists, he is a strong opposer of ye Baptists. He was dressed in Black velvet coat bordered with gold lace and puff breeches and gold buckles at ye knees, and white stockings. There was a disturbance in ye galleries, when it was filled with divers, negroes, Mulattoes, and Indians, and a negro called Pomp Shorter belonging to Mr. Gardner was called forth and put in ye broad aisle, where he was reproved with great awfulness and solemnity. He was then put in ye Deacon's seat between two Deacons in view of ye whole congregation, but ye sexton was ordered by Prescott to take him out because of his levity and strange contortions of countenance giving great scandal to ye grave deacons, and put him in the lobby under ye stairs. Some children and a mulatto woman, was reprimanded for laughing at Pomp Shorter.

When ye services at ye house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes on the hill near by and we had a bountiful table, with bear's meat and venison, the last of which was from a fine buck shot in the woods near by. Ye Bear was killed in Lynn Woods near Reading. After ye blessing had been craved by Mr. Garnish of Waltham, word came that ye Buck was shot on ye Lord's day by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth, like Annanias of old. Ye Council thereupon refused to eat of ye venison, but it was afterwards agreed that Pequot should receive 40 stripes save one for lying and profaning the Lord's day, restore Mr. Epes the cost of the deer, and counseling a just and righteous sentence on ye sinful Heathen, and that a blessing had been craved on ye meat, ye council partook of it, but Mr. Shepard whose conscience was tender on ye point of venison.

"Ye people are much rejoiced to have ye Gospel Ordinances established among them, and ye house is well built 3 stories high 28 by 42 feet with oak timber and covered with one and one-half inch plank, and with clapboards upon that, and it is intended to have ye inside finished with plastering when ye Precinct are able. Ye pulpit and ye deacons seat are made of good oak; and a green cushion on ye pulpit given by Mr. Higginson. I had ye above particulars from Mr. Drake ye builder of ye house, who is a man of considerable acquirement. He also told me that he prepared a box to put under ye foundation containing ye year of our Lord that ye building was begun and various particulars about ye

framing of ye church. He also put in copper coins of ye reign of our blessed Sovereign Queen Ann and an epistle to ye sovereign who shall reign over these Provinces when ye box shall be found, and another to ye Household of faith in ye Salem, Middle Precinct, exhorting them to maintain ye doctrine of ye founders, to ye utter confusion and shame of all Baptists, Mass mongers, and other heretical unbelievers. Mr. Trush, who is himself a Godly man and a member of ye church, would not agree to put ye box under ye

more knowledge of the outside world than a newly-hatched spring bird has of winter. How many a stylish woman envies you, even as you envy her gorgeous robes and her train of admirers. Be content. Time will pass all too quickly. You will have many years in which to wish yourself a little girl again. Linger on the threshold where "womanhood and childhood meet" as long as you may. Don't rush into matrimony, my dear young ladies. Enjoy your youth while you can. If you are but sixteen, don't allow any such idea to get into your head for at least four years. Don't even run the risk of it by permitting any young man to get so far as the proposing point. Fight him off and make him wait or go to somebody who is ready. Don't live under the impression that you must accept the first love-sick youth who proposes. Be patient, deliberate and sagacious. There is a world of happiness for you between sixteen and twenty. The world would be a dreary old waste if it were not for the sweet faces of young girls with their piquant sayings and melting smiles. Your father has bought you a piano, and you have learned how to play after many long and wearisome lessons. Don't spoil all by getting married, for after that you won't have much use for your piano. After you have reached twenty it will be well to consider the matrimonial problem with some seriousness. And even then if you have a good home, you need be in no hurry to solve it.—*Rural New Yorker.*

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the finest scholarship, the purest taste, the imagination, a sense of the value of words, and a skill in bringing it out of its English tongue, which is hardly more than one of his contemporaries who write in that language can equal.

The saying of Buffon, that the style is the man himself, or of the man himself, as some versions have it, was never truer than in the case of the beloved poet. Let us understand by style all that gives individuality to the expression of a writer, and in the subjects, the handling, the spirit, and aim of his poems, we see the reflex of a personal character which made him worthy of that almost unparalleled homage which crowned his noble life. Such a funeral procession as attended him in his resting-place, has never joined the train of mourners that followed the hearse of a poet,—could we not say of any private citizen?—I feel that no tribute could be too generous, too universal, to the union of a divine gift with one of the loveliest of human characters.

Dr. Holmes was followed by Professor Charles E. Norton, who arose and said:—

REMARKS OF PROFESSOR NORTON.
I could wish that this were a silent meeting. There is no need of formal commemorative speech today, for all the people of the land, the whole English-speaking race, and not they alone, mourn our friend and poet. Never was poet so mourned, for never before was poet so beloved. There is nothing of lamentation in our mourning. He has not been untimely taken. His life was "prolonged with many years, happy and famous." Death came to him in good season, and ever the golden bowl was broken, or the pitcher broken at the cistern. Desire had but lately failed. Life was fair to him almost to the end. On his seventy-fourth birthday, a little more than a year ago, with his family and a few friends round his dinner-table, he said: "There seems to me a mistake in the order of the years; I can hardly believe that the four should not precede the seven." But in the year that followed he experienced the pains and languor and weakness of age. There was no complaint, the sweetness of his nature was inviolable.

On one of the last times that I saw him, as I entered his familiar study on a beautiful afternoon of this past winter, I said to him, "I hope this is a good day for you." He replied with a pleasant smile, "Ah, there are no good days now." Happily, the evil days were not to be many.

The accord between the character and life of Mr. Longfellow and his poems was complete. His poetry touched the hearts of his readers because it was the sincere expression of his own. The sweetness, the gentleness, the grace, the purity, the humanity of his verse were the image of his own soul. But beautiful and delicate as this expression of himself was, it fell short of the truth. The man was more and better than the poet....

Intimate, however, as was the concord between the poet and his poetry, there was much in him to which he never gave utterance in words. He was a man of deep reserves; I can keep the holy of holies within himself, sacred and secluded. Seldom does he admit his readers to even its outward precincts. The deepest experiences of life are too sacred to be shared by anyone whatsoever. "There are things of which I may not speak," he says in one of the most personal of his poems.

Whose hand shall dare to open and explore
Those volumes closed and clasped forevermore?
Not mine. With reverent feet I pass.

It was the felicity of Mr. Longfellow to share the sentiment and emotion of his countrymen, and to succeed in giving to them their apt poetic expression. It was not by depth of thought or by original views of nature that he won his place in the world's regard; but it was by sympathy with the feelings common to good men and women everywhere, and by the simple, direct, sincere and delicate expression of them that he gained the affection of mankind.

He was fortunate in the time of his birth. He grew up in the morning of the world. He shared in the cheerfulness of the early hour, in its hopefulness, its confidence. The years of his youth and early manhood were spent in the golden moment of national life, in which a prosperous and unembarrassed democracy was winning its own capacities, and was beginning to realize its large and novel resources in the order of society was still simple and humane. He became, more than anyone else, the voice of his epoch of national progress, and of the exampled prosperity for the masses of mankind in our new world, prosperity from which sprang a sense, more general and deeper than had ever before been felt, of human kinship and brotherhood. But, even to the prosperous, life brings its inevitable burden. Trial, sorrow, misfortune, are not to be escaped by the happiest of men. The deepest experiences of each individual are the experiences common to the whole race. And it is this double aspect of American life,—its novel and happy conditions, with the general spirit resulting from them, and, at the same time, its subjection to the old, absolute, universal laws of existence,—that finds its mirror and manifestation in Longfellow's poetry. He was a national poet in the fullest sense, and therefore a universal poet.

No one can read his poetry without a conviction of the simplicity, tenderness, gentleness and humanity of the poet. And we who were his friends know how these qualities shone in his daily conversation. Prudence, aplomb, satiety, and no man ever was exposed to more of them,—never touched him to harm him. He was never through their flames unscathed, as Dante through the fires of Purgatory. His modesty was perfect. He accepted the praise he would have accepted any other pleasant gift,—glad of it as an expression of good will, but without personal elation. Indeed, he had too much of it, and often in an abject and not to become at times weary of what his own fame and virtues brought upon him. But his kindness did not permit him to show his weariness to those who did but burden him with their admiration. It was the penalty of his genius, and he accepted it with the pleasant temper and a humorous resignation. Boys of all nations, especially of our own, persecuted him. His long-suffering patience was a wonder to his friends. It was, in truth, the sweetest charity. No man was ever before so kind to these moral mendicants. One day I ventured to remonstrate with him on his endurance of the persecutions of one of the worst of the class, who, by a modesty added lack of honesty,—a wretched creature,—and when I had done, he looked at me with a pleasant reproving, humorous glance, and said: "Charles, who would be kind to him if I were not?" It was enough. He was helped by a gift of humor, which, though seldom displayed in his poems, lightened up his talk and added a charm to his intercourse. He was the most gracious of men in his own home; he was fond of the society of his friends, and the company that gathered in his study or round his table took its tone from his own genial, liberal, cultivated and refined nature.

"With loving breath of all the winds his name
Is blown about the world; but to his friends
A sweeter secret haile behind his fame,
And love stank shy through his hair and crown
To murmur a *God bless you* and there ends."
His verse, his fame are henceforth the precious possessions of the people whom he loved so well. They are the things that will live, and in shaping the future character of the nation. His spirit will continue to soften, to refine, to elevate the hearts of men. He will be the beloved friend of future generations as he has been of his own. His desire will be gratified,—
"And in your lifelet my remembrance linger,
As one who tried to trouble and disturb it,
But to complete his life to life,
And at times beside the evening fire
Yet your face on other faces,
Let it not be regarded as a ghost
That haunts your house, but as a guest that loves you,
Nay, even as one of your own family,
Without whose presence there were something wanting."
I have no more to say.

OR HER REMARKS.
Mr. William Everett spoke with much fervor of the preeminent gifts of Mr. Longfellow, and, although not given to comparisons, he could not help putting his "Ship of State" alongside of Horace's passionate burst of song beginning "O navis!" After reciting the two, Mr. Everett declared that our singer had encountered the greatest lyric poet of Rome on his own ground, and, grappling with him, had fairly thrown him. The audience was unanimously adopted by a standing vote.

The president then said:—
Since our last meeting we have lost from the roll of our corresponding members, a venerable and much respected man, the Hon. Zachariah Allen, LL.D., of Providence. He died in his eighty-seventh year, on the 17th of last month, in the city of his birth and residence. He was born September 13, 1793. He was president of the Rhode Island Historical Society; and his long and most useful life, his family connections, the strong regard cherished for his upright and attractive character, and his many distinguished public services have made him for several years past one of the most prominent historical and representative person in his State. On his mother's side he was a descendant of Gabriel Bernon, one of the most respected and distinguished of the Huguenots, driven from France by the revocation of the edict of Nantes, who came to Boston in 1688, and made a settlement in the city of Providence. Mr. Allen graduated in 1813 from Brown University, of which institution he was for many years one of the trustees. He studied high law and medicine, and became his versatility of talents, his mechanical skill and his comprehensive scientific tastes and attainments were well known to the people of his native State. Many ingenious, economical and useful inventions and appliances were the result of his active life, showing his scientific skill, in the original, increasing and applying motive power in steam and machinery. He ingeniously calculated mechanical force of the fall at Niagara as equal to seven millions of horse-power. The State, and especially the city of his birth and home, is indebted to him for very many of its most prized manufactures. He was a generous adviser and benefactor of all educational, charitable and religious efforts for the masses of the people. More than all, he drew to himself the warmest attachment of all who knew him, and in proportion to their intimacy, for the modest elevation dignity and purity of his character, for his simple habits and manner of life, for his delicate, old-school courtesy and urbanity. Some of

us have been privileged to see and know him in his home, and made so genial in his hospitalities. He had a peaceful and sudden release in hardly-impaired vigor, after a blameless, useful and Christian life.

Colonel T. W. Higginson read an interesting original letter of John C. Calhoun, dated September 8, 1828, addressed to Theodore Lyman of Boston, and referring to General Jackson and Mr. Adams. Remarks were also made by Mr. George B. Chase, Mr. R. C. Winthrop, Jr., Mr. Winsor and others.

It was announced that the third volume of the Sewall papers was ready for distribution. The business of the annual meeting was then transacted, and the society listened to reports from the librarian, the cabinet-keeper, the treasurer and the auditors. Mr. Chase read the report of the executive committee of the council.

The following officers were then elected for the ensuing year:—
For president, the Hon. Robert C. Winthrop, LL.D.; for vice-presidents, the Rev. George E. Ellis, D.D., Charles Deane, LL.D.; for recording secretary, George Dexter, M.D.; for corresponding secretary, Justin Winsor, A.B.; for treasurer, Charles C. Smith, esq.; for librarian, Samuel A. Green, M.D.; for cabinet-keeper, Fitch Edward Oliver, M.D.; executive committee of the council, Henry Cabot Lodge, Ph.D., the Rev. Phillips Brooks, D.D., Henry W. Hayes, A.M., Charles F. Adams, Jr., A.B., J. Elliot Cabot, LL.B.

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Of the selections embraced in this programme those not absolutely new to Boston were either never before presented at the concerts of this club or not within recent years, and the programme was, therefore, virtually fresh from beginning to end. The most interesting novelty was the Schumann requiem, which, though marked by the peculiar spiritual suggestiveness of the composer, is remarkably free from elaboration in form and a certain mystical vagueness that many not familiar with his style are accustomed to associate with much of his music; yet it is a composition of surpassing beauty and depth of sentiment. Mr. Henschel's hymn is an unpretending piece of part-song criticism, pervaded by a sincerely devout spirit, all the more impressive from its simplicity of construction; and in fine is a beautiful, if not strikingly original, piece of writing. Mr. Lang's original compositions are so rarely heard, but invariably with such pleasure that his new song, "The Chase," was awaited with an interest that was much more than curiosity. His setting of Kingsley's exhilarating lines, by its hearty directness of utterance and spontaneity, as well as by the delicate suggestion of its melody, is full of the oxygen of outdoor life as intensified and concentrated by exciting sport. The piano accompaniment (played by Mr. Lang) pictures brilliantly the dash and the impetuous rush of the riders to be "in at the death." Mr. Winsor's singing of the song was most effective, and he was compelled by the applause of the audience to sing it a second time. The Benedictus was given a fine interpretation, considering its difficulties. Miss Pearson, especially, distinguished herself in the choral parts of the chorus antiphonally in certain lines, and from its splendid contrasts of light and shade. The Hoffman waltz abounds in beautiful passages, but the exact point of the text is obscure, and the music does not greatly enlighten it. The singing by the chorus throughout the concert was of the most delightful and every particular as it always has been since the time that Mr. Lang's able leadership first began to make itself felt. The purely instrumental numbers of the programme were all interesting in character, if not exceptionally so, and were of course admirably performed. The audience was warmly appreciative, but, except in the case of Mr. Lang's song, did not insist on any repetitions.

THE TONIC SOL FA.
The coming discussion of this style of musical notation is a matter of considerable interest. It is interesting for what it implies, namely, that the existing musical notation is so hard to learn that the proposal to introduce a new notation solely as a help to learning this is not absurd or unreasonable. This is a great concession and is very encouraging.

The coming discussion is interesting for what it seems to assume, namely, that the notation now in use is a liability. Before accepting this assumption allow me to propose an inquiry. Way not take from the key board of the piano the three octaves which comprise the ordinary range of the human voice, put it on paper, by lines and spaces, and write the music there? This can be done, making the reading of music on paper as plain as on the key board. By a simple indication, costing no room, this may be extended if desired, two octaves above and two below, making a range of seven octaves. All this without cluttering up the manuscript with sharp and flat, and signature, flats or sharps, and with one improvement over the key board. It can, for theoretic purposes, distinguish between A sharp and B flat, G sharp and A flat, etc., which the key board does not do. As this mode of writing music has had the test of long trial by students it may yet be thought worthy of presentation before a popular meeting.

California Sobering Down.
Under the jocular heading, "See that Our Grave is Kept Green," the Alta California printed the following semi-good-natured article a day or two after the veto—
If any action was ever taken by the President of the United States, which tended to unite the two great parties on the Pacific coast, President Arthur can lay claim to the doubtful honor. As a republican ex-senator said yesterday: "I don't know whether I like the Examiner's editorial entitled 'A Calamity,' or the Dana article, under the caption of 'Black Tuesday,' the better; for both handle the subject without bias, and both parties may get from the President's veto, we advise them to take active steps to run the Pacific slope. We shall, of course, advise the republicans to feel good for a week or two, in the field at this year, but to sit down and cry, under the willow trees of Alameda or on the verdant banks of the Army-street sewer, to be so disappointed by the republicans. If we thought that these drawing old hypocrites represented the republican party, the sag over the Alta office would have been at half-mast yesterday. 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