

STATE TEMPERANCE CONGRESS.

Friends of temperance have had a great gathering at Saratoga, commencing August 4th, to discuss the liquor question. The principal temperance speakers of the State were present, and were delivered by Rev. Richard, of North Carolina; of Maine; Senator Blair, of Hampshire, and others. The main question was maintained that the fight should be carried to the polls and an effort made to settle the question of the ballot. They independent stand and refuse to ally themselves with any political parties.

Mr. J. P. St. John, of Kansas, was unable to attend, sent a letter which he said: "We are now in a desperate struggle with the forces of evil, for the good name of the State, and for the grander civilization. We know that God is just, and there is no doubt, whatever, that if our whole duty he will crown us with a glorious and lasting May God bless every effort that is put forth at Saratoga to the world better." The Congress on Sunday, August 7th, was a grand success in every respect.

MATTHEW VASSAR.

One week brought to the city of Poughkeepsie, the sad news of the death of one of its foremost citizens, a good word and work—Matthew Vassar. The friends of Vassar feel especial sorrow in thus losing their most earnest and enthusiastic supporter.

Matthew Vassar was one of the most active and successful men of his time. Born in Poughkeepsie, 1809, he lived to the good age of 73, and performed a great deal of good and honorable work for his country. He joined the Baptist Church in 1841, being then about 30 years of age, and served the church as pastor and clerk till 1866. Although he was of only a common school education, he held many public and private positions of trust. He was one of the original trustees of Vassar College, and at the request of its board, became its treasurer from 1867 to his death. The College owes much of its financial prosperity to his efforts.

Upon investigation it was found that out of \$300,000 invested in the college, not one failed to pay interest, and the value of the list ranged from \$10 to \$145. He took a great pride in the College, which is one of the most complete for young men in the country, and a short list of which may be interesting to our readers.

Vassar College was founded in 1863 by Matthew Vassar, uncle of the deceased, and opened in 1865. It has eight professors and twenty other instructors and 300 students. It is situated two miles east of Poughkeepsie, and including grounds, occupies 200 acres. The building is of freestone trimmings, five stories in height, 500 feet in length, and 100 feet in breadth at the center, and 100 feet at transverse wings. It contains a chapel, library, reading rooms, lecture and lecture rooms, laboratories, and apartment for 400 students. Apart from the main building is an Astronomical Observatory, presided over by Miss Maria Thell, daughter of the great astronomer; also an extensive museum, containing an Art Gallery, Cabinets of Mineralogy and Natural History, and hall for Calisthenics, &c. The art collection is a very fine one, containing some remarkable pictures, including among which are "Interior of St. Germain des Pous Paris," by Delacroix; "Moonlight on Coast of Norway," by S. Jacobsen, presented to the college by Hon. C. J. Jones of Poughkeepsie; "Madonna du Foliole," by Raphael, copy of the original in the Vatican; "Fish-market in the Ghetto, Rome," presented by Henderson Green, of Hyde Park, N. Y. Among the statues: "Cupid," from the original in the British Museum, which is supposed to be an exact copy of the celebrated Cupid of Lysippus, 330 y. B. C.; "Venus Milo," cast from the original in the Vatican; "Apollo Belvidere," cast from the original in the Vatican, and many others. Within the last two years a fine new Laboratory has been erected for the department of Chemistry and Physics, and thoroughly equipped. Mr. Vassar and his brother John Gay, bearing the whole expense. The two brothers have also built and endowed a Home for Aged Men, which is one of the best buildings in Poughkeepsie. At the time of his death, Mr. Vassar was engaged preparing plans for the erection of a building to be called the Vassar Brother's Institute, to be devoted to scientific, literary and artistic purposes. It is believed the plans will be carried out and the building erected to his memory.

PRESIDENT GARFIELD. Once again the condition of the

President has assumed a serious aspect, and the hope of the people of saving their beloved President is growing less and less. To-night (Aug. 16,) people everywhere are studying the newspaper accounts with the keenest interest, and sadness is visible on every face. God grant that he may yet rally and take his place at the head of the nation.

NEWS FROM ENGLAND. NO 48.

York Town, Surrey. Aug. 9th 1881.

BRADLAUGH AND THE HOUSE OF COMMONS.

On Wednesday last Mr. Bradlaugh presented himself at the door of the House, and was refused admission.

He thereupon insisted to enter, and was expelled not only from the precincts of the House, but forcibly thrust into the Palace-yard. This has been a very sad affair from the first, and what the end will be, it is impossible to predict. Mr. Bradlaugh's opinions on Religious and Social questions, we can only regard with the utmost abhorrence and detestation. Northampton has however unhappily returned him as a "fit and proper person" to represent them in the House of Commons. Mr. Bradlaugh in the first instance refused to take the oath, which he now claims to take, and is refused. The Times considers the House of Commons has chosen to occupy a false position in the matter. The "opposition" in the House are making political capital by associating the opinions of Mr. Bradlaugh with the Liberal cause. Unfortunately their action has so advertised the atheist as to create a dangerous sympathy with him in the minds of many who hate atheism. The question is now beginning to assume proportions vastly beyond the personal claims of Mr. Bradlaugh or the local rights of the electors of Northampton. We deplore the whole business more than words can express.

THE IRISH LAND BILL. has passed the second reading in the House of Lords without a division, and is in Committee. It may well be wondered after all the speeches made in the Upper House, against the Bill, and with the fact patent to all, that it is heartily hated by the titled landlords who form the majority in the House of Lords; that it should be allowed to pass without a division: the answer might be given in the words, "because they feared the people."

Their action is not calculated to add to the dignity of the Upper Chamber, or to increase the confidence of the people in the wisdom or political courage of the Peers. The Bill they say "robs the landlord in order to compensate the tenant for the loss of nothing." It is clear the condemnation of the Bill by some parties, will go far to commend it to others, and it is certain that no serious injury to this great measure at the hands of titled landowners can be submitted to for a moment. It has occupied the attention of the House of Commons for a whole Session, has been carefully debated and considered at every point and stage in its progress, has become one of the greatest measures ever passed by a legislative assembly, and now we say "delay it not," but let it go forth and become as "oil on the troubled waters" of the suffering people of Ireland. Since writing the above the Bill has passed through Committee. Many of the amendments are comparatively harmless, some may possibly be calculated to improve the measure, but several are of such a character as to render it impossible for the Government or the House of Commons even to entertain the idea of their acceptance, which would only secure the rejection of the Bill as a remedial measure by the Irish people. This great scheme of reparation must not, under any consideration, be disfigured and marred and rendered ineffectual as a means of curing Irish ills. This has been, and must be, the great object to be gained.

COLPORTEGE ASSOCIATION.

One of the most useful Associations we have is that which engages Colporteurs and appoints them to work in certain districts. Mr. Spurgeon has such an institution, one of the many excellent things connected with the Tabernacle. It has an income of over £5,000, and employs 79 Colporteurs. These brethren reside in certain centres and visit the neighborhood around, circulating pure and wholesome literature, visiting the homes and conversing with the inmates, conducting cottage services, and in some cases regularly preaching in Village chapels. We are just engaging one of these good brethren to assist us in our Village work. All honor to them, God prosper them.

JOHN EDMUND CRACKNELL.

Now is the time to select a Sunday School Library from the largest Stock of S. S. Books in the city at VISITOR Book Store. Liberal discount for Cash.

For the Visitor.

ADDRESS TO REV. T. A. BLACKADAR.

Mr. Editor,—On the evening of the 3rd inst., a number of the friends of our late highly esteemed pastor (Rev. T. A. Blackadar) assembled at his residence for an After Tea Sociable. After spending some time in pleasant intercourse the company organized by calling Freeman Bishop Esq., to the chair and appointing E. N. Robinson, Secretary. An address was then read to which Mr. Blackadar made reply. A number of short speeches were then made all expressive of deep sorrow, that the ties which had so long existed were severed, &c. &c. A collection was then taken amounting to \$55.00, which was presented to our late pastor as a supplement to his salary. It was then resolved that the enclosed address and reply be sent to the VISITOR for insertion in its valuable columns.

ADDRESS TO REV. T. A. BLACKADAR.

Beloved Pastor, and Friend.

Our lives are ever a strange mingling of pleasure and pain of joy and sorrow. This fact has been fully realized by each of us this evening. While enjoying your kind hospitality and the present intercourse of your many friends here assembled our minds have been made sad as we thought that in all probability this is the last opportunity we will have of gathering under your pastoral roof as has been our wont from year to year during your sojourn amongst us. An all wise providence seems to have decreed that the ties which have bound us so closely and intimately for so long as Pastor and People should be sundered and we as a church cannot forgo this opportunity of addressing you a few farewell words ere we separate this evening. A stranger to each one here assembled, you came amongst us eleven years ago and assumed the duties of a pastor—duties that are of no small moment as all must feel. As the great Doddridge expressed it: "Tis not a cause of small import. The pastors' care demands," &c. &c. And as we look back over the past we feel convinced that had you not been directed and sustained by the "great shepherd" your arduous duties could never have been so pleasantly and so successfully accomplished. Never before in the history of the 1st. Harvey Baptist Church have we enjoyed so long and so prosperous a pastorate and consequently never before have we been called upon to part with a Pastor so universally beloved and respected and so deeply regretted as we may feel you are. After your years of service amongst us (during which our church has more than doubled its membership) we feel that by your going away each of us lose a very dear friend a heart-felt sympathizer an earnest collaborer and a Christian counselor. It has been your privilege to bury beneath the baptismal waters and welcome to the fellowship of our church the aged, middle aged and youths of both sexes. You have been ever most devoted and untiring in laboring for the best interests of the prayer and social meetings and Sabbath-school. Your pastoral visits have been numerous and impartial, and so long as we cherish the memories of our departed loved ones so long must we hold in grateful remembrance your kindness your unwearying attentions and constant care for our dear sick friends and our universal prayer is that if affliction ever befalls you that you may "have meted out to you the same measure you meted out to us." We also refer with pleasure and gratitude to your faithful presentation of the word of God—verily you "shunned not to declare the whole Gospel of Christ," and besides the apparent fruit of your labors, we trust much seed has been sown that will yet bring forth fruit to the glory of God. We feel we cannot close this address without a reference to your beloved helpmeet, our much loved and respected friend, Mrs. Blackadar, who has endeared herself to each of us by her words of kindness and deeds of love.

We feel that in addition to the ordinary duties of a Pastor's wife she has as leader of the choir been subjected to many annoyances and we wish to bear witness to the wisdom and patience (heaven born) which enabled her so successfully to accomplish her duties as to cause her to be loved and esteemed by the whole church and congregation. We wish here to tender, her through you the thanks of the church and community. And in conclusion we wish to extend to you, to sister Blackadar and your little ones our best wishes and also to extend to you a hearty invitation, as often as you can make it convenient to visit our church and homes where you will ever find a hearty welcome and when at last "the end shall come," may we all be so unspeakably happy as to meet beyond the "calming and the fretting" the "remembering and forgetting" the "parting and the meeting," the "farewell and the greeting," there in the church triumphant to spend an

eternity of bliss, together singing praise to the great Pastor and Shepherd of our souls.

By order and on behalf of the church. YOUR COMMITTEE.

REPLY.

Dear Brethren, and Friends.

Words seem entirely inadequate to express to you the gratitude of my heart for your expressions of kindness and love to myself and family on this occasion.

As I look back over the eleven years of our connection, the close relationship we have so long and so tenderly sustained, I am almost overcome with my own feelings when I think that these ties are now severed. I am happy, however, to be able to say and thankful I can do so, that I have always enjoyed the confidence, best wishes, and most earnest prayers of the deacons and leading members of the church, and as we separate, I feel that I am parting with brothers beloved, tired and faithful.

It is true that our pathway has not always been over a calm and quiet sea, for difficulties have sometimes arisen in the church and have been so trying that they threatened to destroy our peace and retard our prosperity. Yet amidst all these trials and through all these years there have been perfect co-operation and unanimity of action, hence, under the guiding hand of the great head of the church, the success God has been pleased graciously to grant.

Your appreciation of the discharge of my pastoral work and the value you place upon it afforded me a great deal of pleasure and encouragement. For I can assure you that I have often lamented with deep regret, that my duties were performed with so little heart and real energy. But if this labor of love which has been accomplished so imperfectly has moved a blessing, and the Master we love and have tried to serve, has been honored, and souls have been saved, let us, with all our hearts and tongues give all the praise to God.

The very kind manner in which you have referred to Mrs. Blackadar, the service she rendered, the help she has been in, the church and the community will be received very kindly by her, and long treasured in our hearts and memories, and here let me say for her that all this has been done by her out of the love she has for her Master, for the good of the cause and the benefit of the church.

Dear brethren, in all probability we have given to you the best decade of our lives, but we rejoice to know that these have been years of usefulness and happiness, years when our hearts were full of faith, and hope, and love. Years when our Heavenly Father has been pleased to hear and answer our prayers and bless our efforts for the salvation of men, years that have been crowned with prosperity and gladness. For this let us "Thank God and take courage." And now brethren, "Farewell," be perfect, be of good comfort, be of all the same mind, be at peace, and the God of love and peace be with you.

T. A. BLACKADAR.

Harvey, Aug., 1881.

COME TO JESUS.

"Suffer little children, and forbid them not to come unto me." (Matt. xix. 14.)

This is a word of exhortation for big people, and an invitation for little ones. Our Saviour knew they were both needed in his day, and will be needed to the end of time—for while the world lasts there will be big and little people in it. Big people sometimes think only of their own claims and importance; but Jesus looks around on the little ones, who are being jostled in the crowd and forgotten, and he says, "Make room for the little ones to come unto me." Tender, loving Shepherd, who cares for the lambs as well as the sheep of his flock. "He gave his life a ransom for all."

"Come unto me." Three short, sweet words from the lips of Jesus, for the little ones. What do they mean? Does a child know its mother's voice when she calls? Truly it does; even before it can speak, the little head will turn in the direction of the sound, and look its love back to the mother's eyes. So with the lambs of Just; they know his voice, and they trust him. There is a drawing force in the word "Come!" For just as a magnet draws particles of steel to itself from surrounding grains of sand, so Jesus is the great magnet that draws little hearts to him, and separates his sheep from the goats.

Who will come? The invitation is free to all, though every child who hears is not willing to obey. And alas! many children have as yet never heard the call at all.

How are you to come? Once when Jesus was on earth he called a little child to him, and set him in the midst of his disciples. What for, do you think? To teach big men that they must become humble and teachable as a little child before they can enter the kingdom of heaven. These lessons are easier to learn when we are young. Jesus must have looked

around, and seen a pair of earnest eyes fixed on him, and known by the yearning look in them that the heart was willing to follow. Jesus knows all the little hearts that are longing to know and love him.

How quickly that little boy came. Do you think he stopped to think about his play, or of what people would say, or that he was too young? No! He couldn't resist that call. He just walked straight up to where Jesus was sitting and, found—to his surprise, no doubt—that he was placed in the midst of the disciples as an example. We never know what good things Jesus has in store for us until we come to him.

Just you come as simply as this little boy did, and you will find the same Jesus is waiting to receive you with arms extended, to bless and keep you. From Jesus you will get the pardon of your sins, a new heart, and the gift of the Holy Spirit, who will teach you to hate sin, and do those things which are well pleasing to God.—E. W. Cameron, in the Christian.

PURE IN HEART.

Any sin cherished, of course, ruins the soul. But an impure imagination, and the indulgence of licentious desires, probably more effectually prevent the influence of truth, and grieve the Holy Spirit, than almost any other one sin. It is so silent in its operations. So beyond the knowledge, and, of course, the rebuke and restraint of our neighbors, that it works its mischief almost unperceived. A man cannot, habitually break any of the other commandments, without oftener making such exhibitions of it to others, and to himself, even as shall tend to keep him in check. But the seventh commandment he may, and no doubt often does, break, without its being known to any one but himself and his God. And not only so, but it so corrupts the heart—it is so infused through the entire mortal being—it makes it such a cage of uncleanness, such a dungeon of foul passions, that it forever excludes the Holy Spirit. Other sins grieve him away, and prevent men's conversion. But it seems as if this is more offensive to him and keeps him at a greater distance than any other. When the truth is addressed to a young man, and the Spirit comes to make that truth effectual, if he "rolls this sin as a sweet moral under his tongue"—if he is giving up his heart to impure thoughts and desires, without any expectations of going beyond that point, the Holy Spirit will leave him. His intellect is so benumbed, his understanding so darkened, his conscience so seared, all his moral feelings so paralyzed, and so corrupt, that the Spirit of God can do him no good.

We have known young men and middle aged men who have passed through revivals, and attended on the means of grace, and manifested some desire to become Christians, and people have wondered why they did not give their hearts to God. But there was no wonder in that. They were so wedded to their lusts, that they would not give, nor would God take their hearts in such a state.

Many, too, have been pressed by the Spirit up to the point of giving up their hearts. They have seen that their salvation depended upon it, and have refused. Like the infidel Rousseau, who admitted the purity of God's law, and wrote a eulogy of the Son of God, and then said, in reply to the question, why he did not embrace Christianity: "Because I will not renounce my debaucheries;" like him they have seen the claims of God—have admitted the truth, and felt the strivings of the Spirit, but have deliberately chosen their lusts, and rejected salvation. How many thousands will be lost because they will not renounce their debaucheries. They will cling to their lusts, or they will gratify a voluptuous imagination, and God will be obliged to leave them to perish in consequence. Of how many whom we have known, and of how many thousands in the world is this a history?—Oberlin Evangelist, 1839.

INGERSOLL AND BLACK.

REV. J. DONNELLY.

We have read with a rare interest the discussion on the "Christian Religion," by the above named gentlemen, in the August number of the North American Review. It is seldom we meet with so acute a critic as Judge Black, and his method of handling the great champion of modern infidelity is somewhat enjoyable, if not a little comical. It is not our purpose to write a review of the articles named above, but to simply call the attention of our readers to them, who may not have seen them.

Col. Ingersoll at his desk in cold blood, writing a review article on the "Christian Religion," to be reviewed by a jurist, and read by thinking people, is quite a different person than Ingersoll before a popular audience, with a magnetic presence, a florid rhetoric and a fund of anecdotes. True he is not so profane and blas-

phemous here as in some of his addresses, nor is he as imaginative and reckless. While he may hoodwink his audience who gather to hear his tirades against Christianity by his sophistry, he certainly has not been able to do so before the keen mind of Judge Black. Some of the arguments Ingersoll has used, have been applauded as unanswerable, but before the logic of Judge Black they appear very shallow, indeed, if not silly. Here is an illustration of his keen satire. Ingersoll is struck with horror at this sacrificed solemnities of the Jewish religion. The killing of those animals was a terrible system, "a shedding of innocent blood," "shocking to a refined and sensitive soul." Says Black, "There is such a depth of tenderness in this feeling and such a splendor of refinement that I give up without a struggle to the superiority of the man who merely professes it. A carnivorous American, full of beef and mutton, who mourns with indignant sorrows, because bulls and goats were killed in Judea three thousand years ago, has reached the climax of sentimental goodness, and should be permitted to dictate on all questions of peace and war. Let Gratiano, Vattel, and Puffendorf, as well as Moses, and the prophets, hide their diminished heads."

Judge Black begins his reply by quoting from "The Merchant of Venice," "Gratiano speaks an infinite deal of nothing more than any man in all Venice, his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day before you find them, and when you have them, they are not worth the search."

This quotation represents pretty well Ingersoll's tirades against Christianity; they are bulky and chaffy with only two grains of logic. Not many years will pass away before Ingersoll will be laid on the shelf, if we are any prophet, and his silly infidelity will only be laughed at by thinking people. If anyone doubts this, let him read Judge Black's keen analysis of the infidel's arguments.

The relation between ignorance and crime may fairly be examined statistically. Mr. J. P. Wickersham, formerly Superintendent of schools for Pennsylvania, has been investigating in this line and has come to the conclusion that one-sixth of all the crime in the country is committed by persons wholly illiterate, and one-third by persons practically illiterate, and that the proportion of criminals among the illiterate is about ten times more than among those who have been instructed in the common schools.

"He who waits," said Dr. Johnson, "to do a great deal of good at once, will never do anything." For life is made up of little things. We do not live even a minute at a time—and the minute comes to us in a sixtieth part of itself. So should our good-doing be. The little deed and the little work of kindness would spread sunshine everywhere, and a life ruled on its smallest actions by a sense of faithfulness to God in the duties of each day, would be everywhere a source of blessing.

POWER OF SPEAKING RESEORED. Newash, Ontario, D. C. March 30, 1870. Jonat Fortherrigill writes:—Some two months ago my son lost his voice. None of the physicians could do him any good. Two hours after taking the second dose of Fellows' Hypophosphites his power of speaking was perfectly restored.

LADIES will find Dr. L. R. Herriks Sugar-Coated Vegetable Pills possessed of wonderful virtues, in certain cases, as well as an infallible cure for coughs, colds, pains, and all cutaneous affections. They are the greatest remedy of the age, and sold everywhere.

FOR DYSENTERY.—Take a teaspoonful of Perry Davis' Pain Killer well mixed in a gill of hot milk and syrup, or with a tablespoonful of castor oil, at the same time bathing the bowels.

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