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\$120.
of five octaves and one of two
price \$165.
octaves each, nine stops; price \$1
in prices. Every Organ from
to twelve, nine stops; price \$100.
of five octaves, one of the
and base, with octave coupler, n
market.

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WORK! NO HIGH PRICES.
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of five octaves, one of the
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the use of those who wish a low
the tone is loud and full, and the
The workmanship is the very best.
is just as cheap as they can be had in New York
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MUSIC STORE OF NEW YORK

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Sales of the Clothing Trade
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my few stock of SPRING and SUM
Everything that is new, stylish
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Suits, for men, youth and bo
few new line of GENTS' FURNISH
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Uncle John on Vacant Pulpits.—A friend of mine from the country said to me last Sunday morning: "Suppose you go over to Brooklyn and hear Beecher preach."

"Beecher is out of town," I answered.

"Is he? Well, then suppose we go and hear Talmage."

"Talmage is in England."

"Is that so? Well, let's go to hear Chapin."

"My dear fellow," said I, "don't you know that there are no church services in New York in mid-summer? All the ministers are away now, enjoying themselves in the country, excepting perhaps a few minor ones who haven't sufficient salary to get out of town."

"You don't know," exclaimed my country friend, with open-mouthed astonishment. "Then he thought a moment and continued:

"Does the Devil go away from New York in the summer, and enjoy himself with a vacation?"

My private impression is that the Devil is not away on a summer vacation. In fact I incline to the belief that he is right here, hide, hoofs and tail, industriously trying to batter down the ramparts of Zion while the ministerial captains are skydiving in the country.

In warfare it is not uncommon for contending armies to agree on an exhausting battle, to have an armistice, to mutually agree to suspend hostilities for a certain time. In this way needed rest is gained on both sides, but neither gets any advantage.

Now if the ministers could induce Satan to agree to an armistice during the summer time it would be all right for them to go away and enjoy themselves in the country. But there has been no such agreement, at least I judge from the doings of the police courts and the newspapers that the Devil is taking advantage of his opportunity and is "making hay while the sun shines" during the ministers' absence from the city.

When I was a boy the tough and stalwart minister of the long and straight street used to preach to the minds of their flocks the story that the Devil was always on the alert to catch a stray lamb, and that constant vigilance was necessary on the part of both the shepherd and the flock.

Either the ministers of this day are less mindful of the safety of their flocks than even the old-time ministers, or else the Devil is less attentive to business than he used to be.

Which is it?

The news of the day, with its record of vice and crime, leads me to believe that Satan works as laboriously as he ever did, and that he wouldn't accept a summer vacation under any circumstances.

When then we must conclude that the ministers of the present day are not so careful shepherds as were the ministers of fifty years ago.

Suppose that one of the devout circuit riders of fifty years ago had been offered a summer vacation, such as our ministers are now enjoying. What would he have said?

Why he would have said this, in substance: "What! Go away! I let the Devil roam at will among the flock and pick up the weakly sheep and tender lambs! No! I know myself. The place for the shepherd is with his flock at all times while the Satan is doing his evil pranking around the sheep on the road to Heaven is smoother than it used to be, or else a great mistake is being made in these latter days by both ministers and church members. Surely the road now does not seem to be characterized by the difficulties and dangers that the good old ministers used to tell us about."

But this is an age of improvement. Possibly the road to Heaven is smoother than it used to be. Certain it is that the comfortable way in which ministers and church members travel it in these days might lead one to the belief that the thorny path of the olden time has been supplanted by a modern broad-gauge double-track steel rail, smooth ballast and smooth dining-room car route.

By the way, I see that Boston's distinguished minister, Brother Murray, has got into trouble. It seems that a weakness for fast horses led him into an profitable stock-raising and he has come quaking "felled," after the manner of sinful men of the world.

I feel sorry for Brother Marry, but his experience may prove to be of great exemplary value. It will teach him and other ministers who have a weakness for fast horses, that a 2:20 gait on the road is not just the thing for the ministers of the Saviour who rode on an ass's colt.

For the general information of my country friends who may think of visiting the country I will state that our fashionable churches will generally open, for the Fall and Winter seasons, about the second week in September.

The theatres usually open about a week earlier. Yours ever, **USCLES JONES.**

♦ ♦ ♦ ♦ ♦

The Great Rip Van Winkle.

Epinemide is the original Rip Van Winkle, whose Washington Irving said Jefferson have made so real to us. It is told of him that once, when he was sent by his father into the field to look for sheep, he staid away turned out of the road, and lay down in cave and fell asleep. Whether the cave was impregnated with gas, such as helped the priestesses of the oracle into their trance, tradition does not say, but Epinemide slept for fifty seven years. It is curious to think of this in connection with the fact that at the present day scientific theories should be put forward upon the possibility of prolonged suspension of animation by refrigeration, desiccation or otherwise. When we think of the various animals that hibernate, and of these that are dormant for indefinite periods, we may reasonably allow that for occasional humans being of exceptional characteristics to suffer suspension of physical functions may be even extraordinary, but yet an occurrence on the believable side of the borderline of the marvellous. When Epigenides awoke he went on looking for the stray sheep thinking he had been asking a brief noonday nap; but as he could not find that long defunct animal he went back through the field, where he found everything changed, and he awoke in another person's possession. It greatly perplexed him to come back to his wife, and as he was going into his own home, he met certain folks who had been his friends. At last he found his younger brother, who had now become an old man, and from him he learned all the truth.

The Causes of Long Life.

CANTERBURY HAD A MORE BENEVOLENT DRUNKEN AND ATE WHATEVER HE LIKED.

The cause of life and of death are, to some extent, identical. Influences which fill the weak, strengthen the strong, and in the mutual reaction of a perfect constitution and a model of life free from those lethal influences which no strength of constitution can resist may be found the secret of extreme longevity. The history of cantenarers of olden times rules this, but it has often been the candidate of their existence can be accurately ascertained.

Not long ago the recently announced at the age 102, of Rev. Canon Beilham of Stomham, the particulars of whose life are in this report of some interest. Born in the year 1777, he succeeded his father in the living of Stomham in 1812, the living having been held by the two, father and son, for more than 100 years. His ancestors presented examples of moderate but not extreme longevity, his father having died at 80 and his mother at 85. Benjamin Beilham was probably the last person living who remembered the late George Gordon Byron. At the time 1780 he was three years of age. He distinctly recollected his father being held up to the window with his nurse to see the child's first smile.

His good health was almost uninterrupted; in early manhood he had a slight illness, the exact nature of which is difficult to ascertain, since it occurred in the year 1798. He was about 5 feet inches in height broad-shouldered, and deep-chested, with very long arms and square hands. In early life he possessed great muscular power, which was well proved past 70 his strength of wrist was unremarkable. He was fond of shooting and fishing; the former till 98. He kept up till 94; the latter till 98. When middle-aged he could walk out riding from morning till night, except to get a mouth of cold and snow, and completely exhausted the younger men. He was quite as vigorous to the ailments so which ordinary men are subject. He never knew what a headache or rheumatism was. His digestion appeared perfect, and he could eat anything with impunity. He not only ate heartily at every meal, but used often to eat biscuits, &c., between meals. He was a "moderate drinker"—by no means a total abstainer, and was to the last extremely fond of sweet things. As he grew older this step became slower, but he never tottered in his gait. To the last his complexion was ruddy in tint, never showing the parchment-like appearance so often an accompaniment of extreme old age. His condition remained in mid-life up to his death, neither stouter nor thinner.

At 67 he had his first severe illness—an attack of bronchitis, contracted through going out on a very cold day when he was never afterward quite the same; Up to this date he had taken service in his church every Sunday and his three months' duty in Wells Cathedral, his voice continuing distinct and powerful; but after the attack of bronchitis he was more or less an invalid. Nevertheless he was able to answer himself, severity letters of congratulation which he received on his hundredth birthday. The late severe winter tried him very much, and he had several colds and slight attacks of bronchitis, from all of which he recovered, and so did not die, but, peacefully and painlessly, during the last year of nature." At the end of the last year or two of his life, if during or out of health in any way, his mind was not perfectly clear, but he never lapsed into anything like "second childhoodness." He was possessed of a most importunate temper and singularly even spirits, and would not allow anything to worry him. The two places where he passed almost the whole of his life—Wells and Stoneham, are relaxing in climate. One of his nephews is now living aged 86, two died last year, aged 86 and 88 respectively, and at the time of his death Canon Beilham had greatest-grand nephews and nieces living.

Effects of Religious Habituation.

One of the anomalies presented occasionally in the circles is that of the young lady Elsie Weber, who was reported to have fallen in a trance at a revival in a German Methodist Episcopal Church of the city last week. She had unpraised herself for a long time for being insensible to the promises of religion, and came finally to regard herself as a very wicked person. The Sunday night before her conversion, in the midst of her merry-making, while attending one of the revivals, the "sinking" came over her. Her laughter continued, but was accompanied with tears, and as she went home "that night her feelings prevented her from sleeping."

The next day she could do nothing but sit staring blankly, unable to think of her own misdeeds or sins. She attended the meeting again that night, and the next day was a repetition of the experience of the day previous. On Wednesday night she presented herself at church nearly exhausted, having taken little or no nourishment since the sinking came over her. In this condition she was led to the altar, resting on the arms of two friends, and there under the combined influence of the singing and praying, as intense excitement came over her. She prayed and sang with an intensity that alienated all others in the sanctuary. Her eyes were closed, and she was making signs, up, pointing upward, with an exclamation of rapture fell over in a faint. She remained in the unconscious condition that followed for nine hours. At first efforts were made to arouse her, but these proving unsuccessful, they were abandoned. Her limbs remained elastic during the entire period, a smile of happiness played on her lips, and a bright color dated the cheeks.

When she awoke she told her auditors that she had been in Heaven, and described glowing terms its appearance, the angels, and the Savior, who had spoken to her, and several old acquaintances who died several years ago and whom, on her return, entrusted her with messages to their living relatives. Her account had a great influence on the younger portion of the congregation especially, and she has continued to take an active part in the revival meetings being held at the church, that are crowded every night.

Some curious facts have been divulged in the London circles concerning the manner in which certain corpses of persons who had been buried in the earth

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