of faith has almost equaled those slain in war whereas could the Christian term have been adjudicated in the courts of reason, it would have implied only a friendship for Christ, and would have bound into one brotherhood millions rent by discord. But faith was defined by superstition not by nature.

Greatly as our age has been reformed by permitting Christianity to be interpreted by natural law there are yet traces of the injury which can be and has been wrought when natural law has been set aside. Now and then comes some one who supersedes industry by prayer, and teaches men to pray for that which they should work or cease to wish. At times there comes along some one who will cure disease by a magic water, or by a mumbling of petitions, which would have shamed old India; but these phenomena have almost wholly disappeared in the comparison of our times with the past. Then superstition was everything and natural law nothing.

That most sickening tragedy at Pocasset, where the father and mother of a beautiful and tenderly-loved child felt called upon to offer their little daughter to God in sacrifice, may well remind the Christian world what sad work Christianity may perform when it cuts loose from natural law and acts upon some theory of voices heard in the night or upon the order of some special revelation, or upon some incident in a miraculous history. This father and mother had been fed upon some form of Christianity, out of which God's daily rules of action have all been stricken—a Christianity which had made the universe all revolve around Abraham offering up Isaac. The recent letter of the guilty mother is one of the most pitiful pages in all terrible volumes made up by modern events. She says that her husband daily felt that he must make some great trial of his own faith, and step by step he reached the conclusion that he must offer up his daughter to Jehovah. He went onward with the terrible preparation, not fortifying himself by any study of the laws of human life and right, the rights of children, the rights of society, the tender duty of parents, but fortifying himself by a study of the story of a patriarch who lived 4,000 years ago. The mother says: "My dear husband thought that before the knife should reach the child's heart God would be satisfied, and would stay the outstretched hand, but when this was not done, and the child lay dead in the house, we then faithfully believed that God would raise up our dead daughter, and through her resurrection preach with power the gospel of salvation." But this restoration did not come, and the lovely child sleeps in the cemetery. But if the resurrection of the little girl did not come to make effective the Gospel, its decay and dust do come to render powerful the union between Gospel and the natural law, and to teach us anew and afresh that Jehovah loves His laws of child-life and child-preservation as much as He loves the story of Abraham and Isaac. Had the child been in any way spared or recalled to life there is no infant in the Second Advent Church whose tender life would have been safe on its mother's bosom. We should have had mother's feeding poison to their children that they might see for themselves the intervention of God, and have seen each home seek its own miracle.

It will not be a sufficient explanation of this distressing murder to state that the parents were insane. Indeed, their reasoning was unsound, and to that degree were they insane. But we need a better solution of the crime, and that solution is simply that when Christian teachers fill the minds of the common people with the idea that natural law is for atheists and infidels, and that Christians are partners of God, and enjoying miraculous advatages, then those teachers become the fountain of all such child-murders. In England recently the civil law was compelled to interfere to break up the delusion of some Christians who were treating their sick by means of prayer. They denied cleanliness, and baths, and nutriments, and medicines, and were going to God in prayer. The law was compelled to intercede and set up against such a religion the natural laws of man. At Pocasset, in our own land, the same tendency of a miraculous religion has repeated itself in a way horrible enough to arouse the continent. Insanity! Of course it was, but of such a quality that in different degrees it holds in its sickly spell tens of thousands of Christians.

It is rumored that we have clergymen in this city who have discarded natural law and have cast themselves upon the same kind of miraculous Christianity which has just borne its bitter fruits in that little grave. I shall not mention any name lest the rumor might be false, and from hope that it may be false. But it is certainly reported that some preachers in our city decry all study and literature, and all this naturalization, and are enjoying the direct help of God in their meditation and their preaching. If the story is not true in our latitude, it is true out of it, and tells us that there are extant among us causes which will spring into awful life from time to time to make wider than ever the distance between the Church and the best manhood and womanhood.

In a book upon the intercession of God in favor of praying Christians a story is told of a widow who, in her morning prayer for food and other essentials, had omitted to ask for coal, but, by a subsequent postscript to her prayer, she soon brought to her cottage a good cart-load. Now, the difficulty with this story is just this: You and I know of good praying women in the depth of poverty who, after sewing hard all day, and all night nearly, and whose prayers are sincere and mingled with many a tear, must yet go forth and buy 10 cents' worth of coke or a bushel of coal at a time, and have done this often all through winter and storm. And if, by this same city, there are poor women who, by prayer, can get a whole load of coal at a time, then such load of coal destroys the justice and goodness of God, and makes a Christian woman, who sews long and prays fervently, a subject of utter contempt in the Kingdom of God. In a world where there is such respect of persons with God you and I would want to be counted along with the praying woman who buys 10 cents' worth of coal at a time. Such books enhance prayer, but destroy God.

All this divorce of religion from science or from rationalism is making religion work an injury to mankind. Prayer and all service and all natural law are inseparably blended. All these are God's, and He loves the natural law as much as He loves prayer. It was my good fortune once to fall into conversation with a mechanic who had quit regular toil and was just entering upon what he called a life of trust. He was attending meetings each night, and was conversing with a few lost men each day, and was about to trust God for the welfare of his wife and children and self. It was my task for an hour to combat his new philosophy. I could but tell him that God hated simple, abstract prayer. He was amazed. If you pray for God to bless your industry and your economy, your early rising and faithful work in your trade, then you will get help and answers all alone, but if you pray for God to bless your prayer, God will mock at the petition.

Infinite wisdom will not reward prayer as a simple intellectual or spiritual act; but it will reward a prayer that asks help upon one's industry and economy. God is not so fond of compliments that He will, like an old Oriental King, deal out free viands and free raiment to those courtiers who will most flatter him. It is the prayer of a laborer who rises early and lives temperately that God loves. He wants no compliments.

A Christianity well regulated by the unbending laws of the universe is what we all need in these times. Christ Himself indeed came *per saltum*, by a miracle, into the world, but we ask reason to interpret Him most perfectly to our intelligence. The turning of the other cheek to the striker, the hating father and mother for His sake, the forsaking all to follow Him, the leaving the dead to bury the dead, the life of faith, are all handed over to the great laws of the universe to be interpreted; and thus Jesus, having fallen into the world, at once mingles with its elements and becomes a part of the noble earth. And in the presence of such a religion that little girl in our East would not have been bound by a father's hand and killed by misguided faith, but she would to-day have been seeing the New England hills in their leafy green, and have heard the birds in the forest chanting the harmony between the God of the hills and the God of the Testament.

A religion left to the guidance of individual impulse—that is, to the dictates of men who hear voices from the sky—will always be the parent of vice and cruelty or of abject indolence. The laws of Nature which regulate labor, and property, and rights, and happiness are the laws which must regulate Christianity as well. If God be absent from eye, and ear, and touch, then these laws are the instructions left us until the day of His coming. Not knowing that any one may repeat the act of Abraham, and, if so, what one may do it, we must fall back upon the general law that all parents must hold precious the life of each child, and must love them always, and must lament that life is so short. Having no general instructions to live by prayer without work, and seeing the law of labor all around us, we must follow the general instructions until the days shall come of some unmistakable repeal of this order by the Throne.

There have been times on earth when some subordinate has departed from the orders of his chief and has fought a battle, or made a treaty, or a large purchase in the absence of his superior, but this has come to pass from the assumption that the absent one were in ignorance of the fact, or may have left commands that sprang from envy and fear. But the laws of the universe come from a source that is a stranger to ignorance, and fear, and jealousy, and they will lie before us all the map of our whole campaign in the fields of time. Instead of being the study of infidels, the chem of atheists, the laws of Nature may well be the comfort of the devoted Christian, the instructions of that mighty and beloved General who has never lost a battle in any world, and who has never outstretched His arm except in the cause of justice and love. The soldiers of this King may well regret that their poor, dim eyes cannot see their Commander pass once before them in his Chariot, cannot hear Him deliver a battle-charge on the eve of these mighty conflicts with the ranks of sin, regret that they cannot see that Right Hand part the clouds and show them where the path of Christian heroism shall end in victory and peace, but, unable to behold Him upon whom is written King of Kings, they can only look into the book of the laws and find there the marchings of the day and hour; find there the music of the perpetual advance. The act of an Abraham was that of an hour and of one man; no Christian dares imitate it; the Elijah who received his food from the wild ravens was the incident of a strange day; no Christian will dare ask the ravens for bread; but the laws of Nature are from everlasting to everlasting, the basis of all action, and faith, and hope. The doctrines of Christianity must mingle with these—kindred drops in the great cup of life.

DIFFICULTIES OF UNBELIEF.

SERMON BY THE REV. GEORGE C. LORIMER.

The new pastor of the First Baptist Church, the Rev. George C. Lorimer, preached on the "Difficulties of Unbelief" last evening to quite a large audience. He took for his text:

Lo, they rejected the word of the Lord; and what wisdom is in them?—*Jer.*, viii., 9.

The reverend gentleman spoke substantially as follows:

Not a few of our people I affect would answer the question of the text with an emphatic much. We have fallen upon times when it is fashionable to reject the Word of the Lord. It is done flippantly, as though it involved no loss, and confidently, as though it entailed no intellectual difficulties. To judge from the manner of speaking on this subject, we would infer that the man who accepts this Book as divine is the only one who has to do violence to reason, or outrage evidence; for it is being constantly proclaimed that he believes in ideas that are moral monstrosities, in thoughts that are historical absurdities, and in hopes that are inconsistent chimeras. So frequently have the alleged insurmountable barriers to a rational belief of the Scriptures been pointed out that many persons for the life of them cannot see anything else; particularly are they blind to the other side of the question. The other side! it will be echoed. What other side? Why, the question that demands an answer. The text, by its sharp inquiry, may be understood as carrying after it a negative response, as though it stated plainly that the idea of unwisdom was settled when a man claimed over all the arguments in support of the Bible's sublime conception to prove the chilly plea stamped of unbelief. But this in our time is rarely thought of. The difficulties are supposed to lie altogether on the side of the Scriptures, and none are recognized on the side of infidels. Now, I am not willing for you to continue in this purblind condition, especially when I am satisfied that the objections to the Scriptures are mole-hills in comparison to the mountainous objections, which should restrain us from rejecting their authority.

What I propose this evening is to survey the Book of God; not as a theologian or a skeptic, but as one delegated to tell you what is in it, and give you a wise impression of its scope and scheme. In the course of my examination, as I am enabled to disclose its peculiar characteristics, I shall pause to ask you to account for these things on your hypothesis, and in the end I hope I shall convince you of the force of the absurdities involved in the denial that these writings are not heaven sent. I may just mention to you, in the first place, that, as a literary reviewer, I have thought it to be my duty to read the Book. On hearing this doubtless many will be amazed, for nowadays there seems to be a keen intuition that knows a book without reading it. I never attained to that high intellectuality. I have read it straight through. This I have done for the sake of my hearers. You will be amazed to know how very few people have ever done it for themselves. If you press them on the point they will say that they are familiar with its principal facts, but have not worried their minds with a study of its details; and yet these very persons are continually objecting to its inspiration. They read fragmentarily. They could not quote a chapter as they quote Milton, or as they write their little recitations from Shakespeare. I defy the whole host of the Philistines to reproduce an entire chapter accurately. These persons could not hope to understand Shakspeare unless they were imbued with his spirit, which only comes as the result of familiarity with his sayings. And how can they understand the Bible without an equally prolonged and painful effort? Yet every thoughtless nobody is ready with his speech about this volume, which demands a most careful study. Strictly speaking, such people have no moral right to an opinion on the subject. They certainly would not were it a matter of law, medicine, or philosophy; and why should they when the more vital subject of religion is under disbussion?

I observe and report to you that this Book never flatters anybody, and never seems to have any desire to make itself popular. Other books ask to be perused, pleading for an opportunity to be heard; and begin, in fact, "Courteous reader, will you be so indulgent as to pay me a little attention?" But the Bible addresses every man as a sinner, and proclaims his utter helplessness. Thus it at first makes enemies. When the proud man comes to it, it says, "Pride goeth before destruction." When the rich man approaches, it says, "Trust not in your riches." When the self-righteous draw near, it exclaims, "Oh, ye generation of vipers!" Is it not, therefore, a wonder that the Book has so few readers; the miracle is that it has any at all.

But there is an imperiousness about it that is exceedingly singular. It does not drive the imperative mode out of all its verbs. It is now the habit of teachers to request the people to be courteous enough to let the light of truth into their chambers; to be so condescending as to consider it and see if they can make anything of it. Not so with the Scriptures. I never find them guessing. As a matter of fact, we get an answer to the highest questions that engage the human mind. And by so much they commit themselves in open court, in broad daylight, to an answer. They give a cross-examiner great advantage, because their answers are so unreserved and frank. Their very forefront is illuminated by an awful name, and throughout they do not grope after God in reverent or audacious speculation. They declare Him, reveal Him, assert Him. The Holy Book does not say, Let us take for granted, for argument's sake, that there is a God; but it boldly begins with, "In the beginning God." It addresses itself next to man,—accounts for him, enlarges on his career and destiny. It explains the tumult, and disorder, and incoherence of our daily life. In a word, it affirms sin to be the cause of all our dangers, griefs, and deaths. In response to all our needs, it furnishes us a law for our guidance and a Gospel for our salvation. Its answers may be right or they may be wrong. I am only saying that the Book does not evade questions. It does not hide itself in a high cloud where you cannot get at it. What is most remarkable is that no one has ever been able to show that its remedy for human ills is either false or inadequate. A strong probability may exist that the story of the fall is draped in mythical robes; but the fact thus dressed has never been disproved. The moral law given to a few barbarous people has been recognized as the highest expression of ethics among all nations, and, if it was ever spiritualized, the work was done not by philosophers, but by a few fishermen. Now how shall we account for these things if we deny the supernatural element? Those around me who reject the Bible do not attempt to explain them. They simply pass by the phenomena and leave them unanswered.

I have also been impressed with the lack of arrangement that is manifested in the order or disorder of the Book. Nobody seems to have cared how it was put together. It has been huddled apparently into its present shape. Writer after writer has penned just what he pleased, and the various parts have gotten together somehow. No one would risk publishing a book with so little scientific order in it,—no preface, no index, no table of contents. There is not the least attempt to secure beauty and uniformity of outline. Things that have affinity for each other are not found grouped together; some are here, some are there. Infidels have observed this incompleteness, and doubtless I shall have their thanks for calling attention to it. Of course nothing of that kind do we find in Nature. When we go out, of course, we find all the roses growing together in the fields, all the oaks set in a row, and all the birds caged in little golden clouds, and everything arranged in scientific order. If we go into our parks, will we not be set to say, some blunderer has made the forests and the fields, and Deity Himself has made our pleasure-grounds? The parks are creditable to God,—so nicely trimmed, so critically labeled; but the solitary forests, untrimmed, unscheduled, growing without tabulation, why, some wild beast of a man must have been there making a cosmos into a chaos. But I shall be told that I am altogether wrong in this supposition, that the park was made by man at so much a day, and that Nature, with all its wildness, was made by Deity. If you say this to me you need not be surprised if I think that the objection of the infidel is not as strong as it seemed before. In Nature I find, under apparent disorder, an order subtle and complete, and so is the Bible, setting itself up to rival Nature in its lack of system, yet revealing beneath it all a unity that challenges the admiration of the world's thought. Every portion of the volume has an intimate connection with the other, and yet it was written by some thirty or forty people, who, generally speaking, never saw one another, and who were probably unaware that other people were writing parts of the same book. Some of them were separated from each other by a thousand years of time. Now, how this book has any coherence, how it came to be thus a unit, and yet to correspond with Nature in disorder, unless over its preparation one divine mind presided, no one can explain. Here is a difficulty that the most vigorous infidel has got to get rid of, and get it out of sight, if his infidelity is to be received at all. This recalls another thing I have noticed,—its literary excellence. The Bible is as truly a classic as Homer, Virgil, Milton, or Addison. It fills a place in ancient and modern literature that no other book can fill, and has done for the literature of all nations what no Greek or Roman book ever did. There is a richness of conception, an amplitude of thought, a power of illustration, an insight into character, a familiarity with the unseen, a fund of information, a consciousness of authority in all of its utterances, which gives to the Bible the charm of originality and the power of unending life. Does a man seek for great thoughts; here are riches as vast as the universe of mind and matter. Does he crave eloquence of speech; here are words that glow with fire of immortality. Does he love poetry; here are delicate harmonies. Does he love humanity; here are pictures of exquisite philanthropies. But the men who, humanly speaking, were the authors of this production had hardly any schooling or education. Few had much, some had less, and more had none. Of course unbelievers have a way out of the difficulty. They compare other books and tell you that Mohammed claimed to prove the text of the Koran by its literary excellence. The prophet declared that only an angel could have written its words. But the Bible does not say any such thing of itself. The Bible never praises itself; but its enemies frequently do. Rousseau believed that no man could read the Scriptures without becoming better; and Goethe recognizes in them the splendor of a divine spirit. Inquirers should not allow themselves to be misled by the efforts made to put the Koran on a level with the Bible. Any one familiar with the facts knows that the Koran is incomparably inferior to the Scriptures. Therefore the answer of our infidel friends does not lessen the difficulty suggested by the fact that the finest literary composition on earth came into existence through the instrumentality of comparatively uneducated men.

In looking over this question I determined to see what estimate Jesus of Nazareth placed upon the Book. I said if He makes it out to be inspired, I shall continue my faith in it. If He is hesitant or doubtful and wavers in His opinion, I will give it up. He at least is historic. The great, the noble, the pure, and peaceful always speaking the large word. If that man approves the Bible I may well rest satisfied with his testimony. Certainly His opinion is worth as much as that of men who lived nineteen centuries since His day, destitute of His devout spirit and of His mental insight. If I must decide between a modern theorist who protests against the inspiration of the Scriptures, and Jesus of Nazareth, who acknowledges it, common sense and common prudence will compel me to surrender my judgment to the decision of the latter. Jesus certainly commends the Book as an object of study. He does not warn us against any part of it, but encourages us to peruse it throughout. He never apologizes for anything in it. He never says, When you come upon anything that taxes your reason, just be kind enough to put it into your waste-basket, or when you read about a patriarch 900 years old, call it 900 moons old, and say nothing about it. No, He simply accepts it and commends it, and I cannot believe, if there had been anything monstrously wrong in the Old Testament, that He would have done so, or would have failed to warn us against it. Now, what shall I do with this testimony of Christ? His character is His supreme defense; and He without reserve has commended this book against which so many individuals in our day are hurling their shafts of criticism. Here is certainly a difficulty that infidelity has never disposed of. I am also surprised at the relation of the Book to Christ. Jesus constantly says that Moses wrote of Him, and that the entire Old Testament was tributary to His history and glory. He attributes all names and symbols of beauty to Himself. He is the root and spring of David; the bright and morning star; the flower of Jesse; the shepherd of the flock, and the redeemer of all who are in the hands of the enemy. It is also remarkable that friends and enemies have really attributed to Him all that is in the Bible. They do not deny His purity or His wisdom or His brotherly love, or His self-sacrificing devotion to the interests of the race. He is the central figure of history. His thoughts and His spirit are discernable in modern civilization and in the ruling ideas of our daily lives. Now, how came it that these men ever conceived of such a character, if the character never existed; and if the character did exist, and these writers but bear testimony to it as a fact, how then can we receive infidelity? Infidelity must accept either the fact or the testimony; one or the other; and in accepting either it condemns itself.

We should not overlook in this survey the wonderful effect of the Book on humanity. It is hopeful. It does not merely tell you what it is that afflicts you and troubles you. Any doctor could do that. But it tells you how to be healed. It does so in such a manner that people are drawn by it to seek the healing. The Bible does not say there is sin in the world, punish it. Any jailer can punish a thief. But how to cure him and make him honest, that is the problem. The Bible teaches that punishment never regenerates, but that the sacrifice of Christ cleanseth from all sin. Of course you can vulgarize the answer, or you can make it sublime. But, however you may interpret it, it is presented to us as the means of our deliverance from iniquity. Sin is evidently the supreme difficulty of God,—a difficulty not to be met by the miracle of power, but by the greater miracle of sacrifice. I am not anxious, however, to recite the doctrine. I simply call attention to the fact that it does secure homage and enlist confidence. Millions of men have been satisfied with the explanation which it has afforded and the consolation it has imparted. Moreover those who have been in sorrow and distress, who could not understand how the world could be so bright and their lot so dark, who felt the foundation of their house was reeling, and they could see nothing but a great blank, and hear nothing but confused echoes, found that this Book spoke such promises as cheered them in their gloom and solitude. They have laid it to their aching, thankful heart, and have known, as I know, for I have learned it in sorrow, by the power of its healing, that it is the Book of God. This is its influence. Explain it. If you say it is a lie or a delusion, and yet imparts such comfort to our poor souls, you are not explaining anything. You are only losing yourself in wild, meaningless ejaculations. The thunder of your speech does not remove its difficulty.

Permit me to say, in conclusion, that, instead of having owned that there are no difficulties in the Bible, let me pray you rather to accept the few that are in the way of its reception, and have a book to guide you through the thick darkness to the broad day of light; then, if thou suffersest, thou wilt know why thou suffersest, and when thou dieest thou shalt have victory, for thou wilt know that death but leads to immortality.

MEMORIAL SERVICE.

THE LATE MRS. ADAMS.

The Western Avenue and Ada Street Methodist Churches joined last evening at the latter-named church in memorial services in respect to the deceased wife of the Rev. S. H. Adams, who died Wednesday last. Mr. Adams was pastor of the Western Avenue Church last year, and is now pastor of the Ada Street Church, hence the union of the two churches in the service; and, notwithstanding the weather was very unfavorable, a large congregation was drawn out to attest their respect for the deceased and their regret at her sudden demise. The church was suitably decorated for the occasion. The altar was surmounted by many choice floral tributes, and the chancel-rail tastily festooned with crape, while in the left-hand aisle stood a pillow of flowers, upon which rested a neat design of the Bible, upon the open pages of which had been wrought the words "Blessed are the Dead." This tribute marked the pews assigned to Mr. Adams and his family and more immediate friends, and was the gift of the Ada Street Church.

The exercises commenced with the singing of a selection by the choir of the two churches, which was followed by the reading of Psalms xxvii, and prayer by the Rev. Dr. Edwards. The Rev. Mr. Harrington followed in reading a brief biographical sketch of the life of the deceased, which showed that she had been active in religious work, devoted to the church at all times, and foremost in deeds of charity, love, and kindness. The Rev. J. M. Caldwell, formerly pastor of the church, followed in a feeling address, which brought tears to the eyes of all. He dwelt upon the many noble traits of character of the deceased, and said her death had shocked the community. He had met her under various circumstances, and had always found her recorded to God, and ready to go at His bidding, and the facts which made her bereavement so painful were, when regarded in the light of inspired truth, a consolation to those who had known her. She was crowned in Heaven, and, while all of her friends would gladly have her back, none would have her give up the crown or forego the reward she was reaping. God never made any mistakes, and He had called her in His wisdom to enter into His joy. As painful as it might be to those she left, they should bow submissively, and strive to emulate her example as a follower of Jesus. In conclusion he urged his hearers to sustain her bereaved husband by their love and sympathy, for while they could not fill the vacancy they could add to his comfort of mind and cheer him in the desolation of his home.

The Rev. Mr. Edwards followed in reading a paper by Miss Anna E. Wing, of the Third Presbyterian Church, who had been an old schoolmate of the deceased which gave some interesting reminiscences of her life as a teacher. Mr. Edwards followed in a few remarks, and the impressive exercises closed with singing and prayer.

THE RAINS.

ILLINOIS.

Special Dispatch to The Tribune.

MENDOTA, Ill., May 25.—Over two inches and a half of rain fell here within the past eighteen hours, with a prospect of its continuing till morning. It is being accompanied with very severe thunder and lightning, and is quite cold.

Special Dispatch to The Tribune.

MORRIS, Ill., May 25.—The outlook for the farmers in this and the adjoining counties is very discouraging for this year. There was not much rye sown last fall, and what there was has come up very uneven. The oats, from present indications, will be a very poor crop. The corn, on account of the coldness of the spring, in but very few cases has sprouted: and the majority of the farmers have replanted, while in many cases they have replanted the second and even the third time. Some farmers attribute the trouble to too deep planting. On account of the dryness of the season, they supposed that it would be necessary to put the corn in deep. Others think that it is owing to the general bad condition of the corn used for seed. Two things have been noticed, which it would be well for farmers to remember: Corn planted to the least depth has come up the best; and the very few cases where the corn was carefully picked early in the fall, and hung up to dry, has invariably sprouted. So that it would seem that the difficulty is more in the corn which is used for seed than in the weather. Unless matters change for the better very soon, there will not be a half crop. There is not much corn in this county of last year's crop.

WISCONSIN.

Special Dispatch to The Tribune.

WATERTOWN, Wis., May 24.—To-night a fine soak ing rain has fallen, the first this section has been favored with in two weeks, resulting in a marked improvement in the condition of the growing crops of all kinds, and a more confident feeling among our farmers of a bountiful harvest.

Special Dispatch to The Tribune.

MADISON, Wis., May 25.—The long-continued drought was broken last night by copious rains, which extended to nearly all portions of the State, doing millions of dollars' worth of good to the growing crops in this section. Heavy lightning began to play in the heavens at sunset, followed by light showers until 10 o'clock, when the rain began to fall in perfect torrents, continuing nearly all night. To-day light rains have fallen, and the weather is cool. Farmers are now jubilant over their prospects.

IOWA.

Special Dispatch to The Tribune.

MCGREGOR, Ia., May 25.—Copious rains last night secure Clayton County a bountiful harvest.

Special Dispatch to The Tribune.

DUBUQUE, Ia., May 25.—A heavy rain set in late last night, and continued until noon to-day. From present indications another heavy storm will set in before evening. It is a bonanza for the farmers, who have been praying for rain for five weeks.

A TERRIBLE DEATH.

A Daring Oarsman, Muddled with Whisky, Swept Over Niagara Falls.

Special Dispatch to The Tribune.

BUFFALO, N. Y., May 25.—Pypus Walker, a fisherman and boatman at Niagara Falls, was carried over the American Falls this afternoon. Walker had been drinking during the day, and about 4 o'clock in the afternoon he untied a boat, and, although it was greatly against the wishes of many of his friends, he rowed out into the river. He was a splendid oarsman, and had been nearer to the rapids without being drawn into them than any other known man. He pulled some ways up, seeming to have no place to go. He was seen to rise in the boat and take a bottle from his pocket and drink from it. The boat was carried down swiftly-reaching nearly into the rapids, but he regained the oars, and again stemmed the fast-running water. After getting quite a distance up the river he again stood up in the boat and took another draw from the bottle. This time he kept standing longer than at first, and all at once he was thrown into the forward end of the boat, and, it is thought, partially stunned. He failed to rise, and the boat was soon swept into the boiling rapids. There she was overturned, and Walker was precipitated into the water. People standing on Goat Island bridge saw the doomed man going down rapidly to his death with one hand fast to an oar, while the other was raised appealingly from the water. His descent was fearful, quick, and he was hurled over the Falls before any time was given to assist him. The boat went over, and was badly smashed before reaching the brink. Pieces of the boat were picked up along shore under the falls; also the hat of the unfortunate man. His body was not recovered, and it is said that the remains of those who go over the American Falls never are recovered. The deceased was 35 years old, and leaves a widow and family. He was a brave man, and had saved a great many lives at the Falls; but he was as unscrupulous as he was brave, and had the name of a desperate smuggler. The Canadian officers had often tried to capture him, but to no avail. For the past year he had been drinking hard, and often said he was going to let himself be taken over the Falls.

OCEAN STEAMSHIP NEWS.

PLYMOUTH, May 25.—Arrived, the Lessing, from New York for Hamburg.

NEW YORK, May 25.—Arrived, the Ethiopia, from Glasgow.

BASE-BALL.

Special Dispatch to The Tribune.

BELOIT, Wis., May 24.—Madison vs. Beloit; Beloit won; score, 32 to 15.

WORCESTER, May 25.—Saturday: Holyoke, 11; Worcester, 4.

Joaquin Miller's Daughter.

Maud Miller, the daughter of Joaquin Miller, the poet, is under arrest in Portland, Ore., on a charge of abduction. She had been a ballet-dancer in San Francisco, and went to Portland as an actress in a small way. A male companion, Tom Logan, is also in jail. The pair got possession of a girl in San Francisco, dressed her in boys' clothes, trimmed her hair, and took her with them to Oregon. The motive is not apparent in the court-proceedings, except through a letter by Miss Miller, in which she says: "Alice McDonald came to me the other day very pale and so weak she could scarcely stand on her feet, of course I gave her something to eat and let her stay all night with me, and so it went on for three or four days. Alice begged me to take her any way to run away, or anything in the world to get away from home for the child was really treated badly. So finly I consented to do so. Well, I told Tom, and he said he would help me, and so I took some old duds he brought and I made a pair of pants and a coat for the girl, and cut her hair off short and parted it on the side. You never would have known her a girl."

"The Exemplary Young Man" of Mexico.

"Col." Jared E. Kirby, on trial in Texas for the indiscretion of shooting and killing his neighbor, Steele, as the latter was leaving church, is said by the Galveston *News* to be "an exemplary young man." "All unite," it continues with enthusiasm, "in saying his character has been worthy of emulation by much older men; that his word has been his bond; and that, morally and socially, no youth has grown up so generally respected and loved; while religiously he has been a member of and regular attendant upon the Methodist Church for years." Kirby "appears to feel relieved," the *News* says, and he looks "quite handsome" as he sits "without showing the slightest emotion or fear," and listens to the evidence. "Talk with citizens shows no determined effort to put a stop to the numerous murders that have been committed in Walker County, though nearly every one admits they are tired of it, and hope it will stop."

No child can sleep soundly while suffering with colic or from teething. Remove the cause by using Dr. Bull's Baby Syrup. Only 25 cents a bottle.

WASHINGTON.

Passage, in the House, of the Warner Silver Bill.

The Result Possible Only After a Session of Twenty-One Hours.

Scenes Attending This Remarkable Tug of Parliamentary War.

The Bill to Be Buried in the Senate Finance Committee.

Leading Bourbon Congressmen Going to Europe to Back Down.

The Bankers Unwilling to Buy 4 Per Cents at Present Prices.

THE SILVER BILL.

IN THE SENATE.

Special Dispatch to The Tribune.

WASHINGTON, D. C., May 25.—There is much interest felt in the probable attitude of the Senate Finance Committee towards Warner's Silver bill, and its opponents think that the bill will certainly remain in Committee for the rest of this session, and possibly forever. The balance of power in that Committee appears to be Senator Ferry, of Michigan. According to present estimates, Bayard and Kernan, Democrats, and Morrill and Allison, Republicans, will oppose the bill, and Wallace, Voorhees, and Beck, Democrats, and Jones, of Nevada, Republican, will favor it, leaving Ferry to unite with either party, to determine whether the bill can be reported. A great majority of the opponents of the Warner bill say that the Democrats have passed a bill which, if enacted into a law, would really prevent the coinage of any more silver dollars except the two millions provided for in the Cannon amendment, which has some features of the Silver-Dollar bill of last year.

FINALLY PASSED.

Special Dispatch to The Tribune.

WASHINGTON, D. C., May 24.—When THE TRIBUNE went to press at an early hour this morning the House was still in session, and it remained in session until nearly half-past 9 o'clock a. m. In that long interval there was really nothing accomplished. The philosophical observer might have remarked that the proceedings which he witnessed were a curious exhibition of American statesmanship. They more nearly resembled the foolish pranks of school-boys. It was a contest of physical endurance, and in this contest the Republicans won. They carried their point, or at least the Warner men failed to carry theirs. The Republicans were determined to have a vote upon the Ryan substitute, for some thought that if it could be adopted the Warner bill

WOULD BE DEFEATED.

The result proved that their expectations were not well founded, but they did succeed in securing a vote upon the Ryan amendment.

All through the night the purpose of Warner was to have the previous question seconded, which would have cut off all amendments, and have prevented a vote on the Ryan amendment, and brought a direct vote upon the Warner bill. The proceedings of the night session were very orderly. There was no drunkenness apparent. The rigid vigil which the press has lately kept at the night sessions of the House has had a repressive effect upon members disposed to be offensive. All during the night there were frequent consultations, but they were without effect. No scheme to break the dead-lock could be devised. Propositions looking to that end were

RECEIVED WITH JEERS.

At half-past 3 a. m. a report from the Sergeant-at-Arms was received, stating that he had visited the residences of twenty-eight members and failed to find one member. The private reports of the Sergeant-at-Arms were amusing. The doors were invariably locked, and the not-too-august ambassador of the Sergeant-at-Arms was notified to break the door at his peril. When the report was received, the Republicans suggested that the Democrats should resort to a posse comitatus or to the Army bill.

Four o'clock came. The sleeping members had been dragged from their beds.

A QUORUM HAD BEEN SECURED.

Proceedings under the call were dispensed with. Warner thought his time had come, and proposed his motion. The quorum then vanished, as did the Potomac mists before the morning sun that was then rising.

At 5 o'clock another call was ordered, and the doors were closed for the third time. Here Frank Hurd, of Ohio, with what Henry Watterson would perhaps call effusive enthusiasm, interrupted a roll-call to make a personal statement. His effort of intrusion was received with loud objections from the Democrats.

HE WOULD NOT BE PUT DOWN.

He wanted the House to understand that a statement he had made earlier in the night to the effect that there were twenty hard-money Democrats who would vote against the bill was a true statement. He shook a rattling paper in the eyes of the House as if to prove it. Loud shouts of "Order" rose above the din of the Speaker's mallet. McMahon, of Ohio, a radical rag-money man, said that Hurd had been making that boast all day and all through the night, but he could not deliver the votes. It was then the Republicans' turn to jeer. The incident passed.

At half-past 5 this morning the Sergeant-at-Arms had succeeded in arresting a few members, who were

BROUGHT TO THE BAR.

Attempts to adjourn were made and failed. Hurd again, in another outburst of effusive enthusiasm, wanted to show that he could deliver his twenty hard-money Democrats, something which, later in the day, when the roll was called, he was not able to do.

At half-past 7 o'clock this morning a Deputy Sergeant-at Arms brought in the body of young Anson McCook, of New York, the dashing Federal soldier. That was a very live, active, and protesting body. Blackburn was in the chair. McCook

QUESTIONED HIS AUTHORITY AS SPEAKER,

and protested against the act of the Deputy-Sergeant-at-Arms in dragging him from his bed when the Sergeant-at-Arms himself was absent from duty; and in language which the country will approve, if Mr. McCook himself for technical parliamentary reasons later in the day thought wise to withdraw it, the young New-Yorker, with a marked exhibition of indignation, said that, while technically in contempt of the House for being absent without leave, he certainly held the House in great contempt, as he knew the country did. The Democrats were very angry at this, and proposed to fine him a $100. They did not do so.

At 8 o'clock in the morning, the Republicans suggested the very proposition which the Democrats later in the day proposed and accepted; but the Democrats then, at 8 o'clock, said that to accept such a proposition would be

AN INFAMOUS SURRENDER.

The Democrats then fell out among themselves. Reagan, ex-Confederate Postmaster-General, arraigned his associates, saying that they were commencing to disbuster now that the Republicans proposed to stop. Hot words followed. Other propositions were made and rejected. The House became hungry. A suggestion of a recess of two hours was, however, secured. Finally, soon after 9 o'clock, the Democrats broke up, and proposed an adjournment, which was carried by a vote of 80 yeas to 70 nays, and the House, after a continuous session of twenty-one hours, of which seventeen were occupied with dilatory motions, adjourned for that legislative day, leaving the bill in exactly the situation that it occupied twenty-one hours before. In the interim between 9 and 12 o'clock this morning it will be seen that better counsel prevailed.

When the House reassembled at noon to-day, after the wearisome night session, there were but few members in attendance, and the gavel had hardly fallen when

THE FILIBUSTERING MOVEMENTS

with which the night session had been occupied were renewed. This morning, however, in the morning hour, dilatory tactics were resorted to only for the purpose of preventing action on the Townsend bill relative to the transfer of cases from State to Federal Courts. The Republican position as to the bill is that it is a direct blow at national authority, and the Republicans are determined that it shall not pass without a struggle. The bill besides holds the key to the legislative position, from the fact that it is in the morning hour, and so long as it can be kept there it will

OBSTRUCT ALL OTHER LEGISLATION

coming from committees, except from such committees as have the right to report at any time. The morning hour was soon consumed by proceedings to secure a call of the House, and the time expired leaving the bill exactly where it was at the outset.

The contest over the Warner Silver bill was then to be renewed, but the Democrats had learned wisdom from the night session, and Mr. Warner came in with a voluntary proposition of adjustment of the dead-lock, which was

ALMOST IDENTICAL

in terms with that offered by the Republicans twenty-four hours before, and which, if it had been accepted by the Democrats, would have avoided the necessity of the wearing night session with its tremendous waste of vital power. The compromise provided for a vote upon the Ryan substitute, and for an abandonment of all filibustering tactics. The Ryan substitute was speedily voted down, having received only 60 yeas to 137 nays. A good many Eastern Republican opponents of the Silver bill voted against the Ryan substitute, for the reason that they feared that if it was adopted it might be passed, and they were

OPPOSED TO THE PASSAGE.

The Warner bill, after this protracted fight, was then finally passed by a vote of 114 yeas to 97 nays. The vote was mainly partisan, the affirmatives being for the most part Democratic.

THE FUTURE.

ITEMS SHOWING THAT THE DEMOCRATS WILL STICK IT OUT, AND THAT THEY WILL LET IT GO.

Special Dispatch to The Tribune.

WASHINGTON, D. C., May 25.—The following extracts from the Democratic organ, the *Capital*, indicates that some of the Bourbons are not abandoning their determination to die in their boots. The *Capital* says:

"By the eternal!" cried the patriotic McMahon, "I will stand on this principle—ballots without bayonets—until the plaintes carry me piecemeal through the key-hole of the bronze doors of the House." Said Blackburn: "We will stand by our position until hell freezes over, and then fight it out on the ice."

A gentleman who has taken the trouble to examine the files of the Congressional records since the beginning of this session reports that he finds 1,200 pages devoted exclusively to the debates on the standing army and on the elections. These 1,200 pages, reduced to ordinary forms of book-making, would fill four royal octavo volumes of 800 pages each.

FOUR PROPOSITIONS.

The Democrats are still unsettled as to the course they will pursue after the veto of the Legislative bill. The following plans each have their active supporters in caucus: The first is to pass the App