ing. It is all a farce that does not rise in

should be convinced that they are only

sons will grow into fiends. Our daughters

will be prostitutes from childhood. We

shall descend into half-civilization, or abso-

lute barbarism, with no sufficiently power

No candid observer will deny that what

ever of good there may be in our Ameri-

can civilization is the product of Christi-

anity. Still less can he deny that the grand

motives which are working for the eleva-

tion and purification of our society are

strictly Christian. The immense energies

of the Christian Church, stimulated by a

love that shrinks from no obstacle, are all

bent toward this great aim of general puri-

fication. These millions of sermons and

exhortations, which are a constant power

for good, these countless prayers and songs

of praise on which the heavy-laden lift

their hearts above the temptations and the

us protection by day and by night—the

the institutions of social order—all these

are the direct offspring of Christianity. All that distinguishes us from the Pagan

world-all that makes us what we are; and

all that stimulates us in the task of making

ourselves better than we are is Christi-

anity. A belief in Jesus Christ is the very fountain head of everything that is

desirable and praiseworthy in our civiliza-

tion, and this civilization is the flower of

time. Humanity has reached its noblest

thrift, its grandest attitudes of excellence,

its high-water mark, through the influence

And now we are told, in the most kind

and complacent language, that Jesus Christ

was a humbug, that Christianity is a myth,

and that the Old Testament, out of which

the New comes like the ear out of the

blade, or the flower out of the bud, by its

own august profession, is a huge batch of

absurdities, with no valid claim to our re-

spectful faith! We are told, in effect,

that out of an ingenious lie, out of a cun-

ning delusion, out of a baseless myth, out

of a systematized falsehood, has sprung all

purity and power! We are, in effect told

wrought these marvels? Of all the credu-

sole inspiration is Christian love, soberly

author as a cheat. - Springfield Republican.

DIRECTORY

of his faith.

Miscellaneous.

THE ROMANCE OF COINS

The December number of The Continenand Monthly, has a lively article under the heading "The Esthetics of the Root of All colony, wornout plate, battered tankards, Evil," from which we copy at random a few of the illustrations given.

One of the saddest pictures in all history came to Hull's melting pot), was brought is the first mention that is made of money. Sarah was dead, and Abraham was sojourn- grew to be the millionaire of the colony, ing among strangers in a strange land. He and suitors came from far and wide for the animals, that God takes no notice of them mourned for his wife, and stood up before hand of his daughter. Among them was and does not care enough about them to the sons of Heth, and begged of them to Samuel Sewall, who was the favorite of the teach them and command them, whose intercede with Ephron, the Hittite, for the plump and buxom miss. Hull, the mintcave of Machpelah, as a burial place. master, roughly gave his consent: "Take unviolated? whose life will be sacred? who Ephron liberally offered him the cave and the field, but the patriarch insisted upon payment; whereupon the Hittite answered:

| Master, roughly gave his consent: "Take unviolated? whose life will be sacred! who will be secure from the unrestrained ravages of appetite and every base passion that came, and the captain, tightly buttoned up finds its home in the human heart? Our "My lord, hearken unto me; the land with shillings and sixpences, sat in his is worth four hundred shekels of silver; grandfather's chair till the ceremony was what is that betwixt me and thee? Bury, concluded. Then he ordered his servant to therefore, thy dead." Abraham weighed bring in a huge pair of scales. "Daughter," the "four hundred shekels of silver current said the mint-master, "go into one side of ful motive to resist the fall. (money) with the merchant," and the field the scales." Mrs. Sewall obeyed, and then and the trees and the caves were Abraham's, the mint-master had his strong box brought and Sarah was buried. The first use of in, an immense iron-bound oaken chest, money is the last, and the cave of Machpe which the servants were obliged to drag lah, typical of the last resting place of all over the floor. Then the mint-master unmen, is the most important because the locked the chest, and ordered the servants most imperative use of money. He that to fill the other side of the scales with shill hoards and he that squanders, Crossus and lings and sixpences. Plump Mrs. Sewall Lazarus, at the end of life, provided they have money enough to purchase their caves of Machpelah, have fortune enough, and more than enough, for they may not carry gold and silver with them through the valley of the Shadow. We buy and sell, we loan and speculate, we hoard our shining wealth as Crossus hoarded the golden sands of Pactolus in the treasury of Delhi; but when we come to the cave of Machpelah, we leave it at the entrance, and go into the darkness unencumbered.

The coins of Constantine the Great, 306 A. D., will always remain of peculiar interest, as connected with the early history of Christianity. Constantine, after forcing of his conquest of Egypt, and by its side his brother-in-law Lucinius, from his Eastern the new two-cent piece of the United States, dominions, built Constantinople, and made Christianity the State religion. The principal emblem upon his coins is the Labarum, or sacred banner, bearing the monogram of time, and the other bright and vivid, its field Christ-the letters X and P-[the Greek and exergue unmarred, its emblems and initials for Christ,] the angles of which are occupied by the first and last letters of the Greek alphabet, Alpha and Omega, in allusion to Christ's declaration in Revelation. A rarer type of Constantine's coins has the monogram, and the legend, In hoc signo vinces. The signum was the vision of a beautiful cross in the heavens, which was presented to the view of Constantine, near | with the victory he had won for Alexander. and conversion.

The first manifestation of displeasure between the mother country and the colonies, was with Massachusetts, of course. The old Bay State was as impatient toward Masters then, as later in the Revolution and by the side of the eternal Sphynx; the grandest motives of human progress in against George, and still later with the slaveholders. Charles II. was displeased he considered his royal prerogative, and in-timated to Sir Thomas Templer that they must be punished, and the business stopped. Sir Thomas was considerable of a wag, and showed the king one of honest John Hull's continue the coinage.

Coins have figured in sermons. Bishop Latimer, on the 8th of March, 1549, delivered the following sarcastic sermon. On of the new currency of Edward VI. this he was accused of sedition, which charge he answered thus:

"Thus they burdened me even with sedition. And wot ye what? I chanced in my last sermon to speak a merry-word of a new shilling, to refresh my auditory, how I was like to put a ... my new shilling for an ... into a new world by the hand of a missionold great. I was herein noted to speak ary, preaching a religion founded three seditiously.

. "I have now gotten one more fellowe, a companion of sedition; and wot you who is my fellowe? Esay (Isaiah) the prophet. I spake but of a little prettie shilling; but he speaketh to Jerusalem after another sort, and was so bold as to meddle with their coynes. 'Thou proud, thou haughty city of Jerusalem. Argentum tuum versum est in scoriam;' thy silver is turned into what? into testious scoriam, into dross. Ah! seditious wretch! what had he to do with the mint? Why should he not have left that matter to some masters of policy to reprove? Thy silver is dross; it is not fine; it is counterfeit; thy silver is turned; thou hadst no silver. What pertained that to Esay? Marry, he replied, a piece of diversity in that policy; he threateneth God's vengeance for it.

"He went to the root of the matter. which was covetousness, which became him to reprove; or else that it tended to the hurt of poore people; for the naughtiness of the silver was the occasion of dearth of all things in the realm. He imputeth it to them as a crime. He may be called a master of sedition indeed. Was not this a seditious fellow, to tell them this even to of remarkable fanatics; that we have n their faces?"

In England, during the reign of George III., an act was passed to amend an act of the 51st of the king, respecting the gold coin and the notes of the Bank of England. By this act the provisions of the former statute were extended to Ireland, and the notes of the bank there were placed upon the same basis as those of the Bank of England. While this act was passing the House, the following epigram appeared in the public papers:

BANK NOTES AND GUINEAS.

"Bank notes, it is said, once guineas defied
To swim to a point in fame's foaming tide; But ere they could reach the opposite brink, Bank notes cried to gold: 'Help us, cash us, we sink !

That paper should sink, and guineas should swim, ny appear to some folks a ridiculous whim

In pun making, gravity's out of the ques-

There is a romantic incident in the early | Our life comes in and goes out without meanhistory of Massachusetts, which has been often told. Money was scarce, and in 1652 the General Court passed a law for the If there is no authoritative revelation of coinage of sixpences and shillings. Captain immortality in the Bible, then there is no John Hull was appointed the mint-master, and was to have one shilling in every twenty for his labor. All the old silver in the buckles, and spoons, and especially the bullion seized by the buccaneers then sailing the Spanish Main (for all was honest that in for coinage, and the mint-master rapidly bore down hard upon her side of the scales, but still the servants shoveled in the bright, fresh pine-tree shillings, until Mrs. Sewall began to rise. Then the mint-master ordered them to forbear. "There, son Sewall," said the magnanimous old money maker, "take these shillings for my daughter's portion. Use her kindly, and thank sorrows of the world, are all the product of Heaven for her; for it is not every wife faith in Jesus Christ. That which gives that is worth her weight in silver." And Master Sewall took Mistress Sewall and dwellings we live in, the clothes we wear, thirty thousand pounds (not avoirdupois,

but sterling).
I hold in my hand a huge iron token which Ptolemy struck in commemoration fresh and sparkling from the Mint at Philalegends clear and sharp. The coin of Ptolemy has a history. The obverse gives us undoubtedly the head of Jupiter, the cloud bearer, rugged, massive, stern, iron featured, taurine neck, hair in great serpentine coils and shocks; the reverse, a magnificent spread eagle, and the inscription in Greek, Basileus Ptolemaion. Ptolemy, flushed Milan, during his march against Maxentius. issued it over two thousand years ago. To this cross he attributed both his victory After subserving the purposes of Athenian barter, some swarthy Egyptian obtained it; but our friend the Egyptian, in time, was gathered to his fathers. He was embalmed, and slept in the shadow of the Pyramid, of a systematized falsehood, has sprung all where his royal predecessors were sleeping, that there is in this life worth living for whose riddle he could not read in life Perhaps death unsealed the mystery of that by means of a stupendous cheat, men with the colonists for coining money, which those stony lips to him: The token was are trained to goodness, purified of their shillings, on the reverse of which was the 'able 'shade along its banks seeking rest, self-mastery, and built up into a civilization pine tree. The king asked him what sort and finding none. Token and Egyptian which is immeasurably superior to what of a tree that was. Upon which Sir Thomas remained in their tomb while Thebes human! nature, assisted by philosophy and ed that, of course, it was the royal flourished and decayed, Tyre and Sidon false religion, has ever dreamed off. oak, which had saved his majesty's life: crumbled into ruins, Rome, mistress of the are in effect, told all this, and now we ask The king smiled at the courtier's wit; but world, cowered beneath the scourge of rational men what they think of it. Who it is not reported that he allowed Hull to Goth and Vandal and Hun, and the earth are the credulous men; those who believe in was eclipsed in the night of the ages. Still a divine power and personage, out of whose the Pyramids towered toward heaven, the life have flown into humanity those pure Sphynx gazed on with calm, earnest eyes, principles and elevating and purifying mo-Memnon made music of welcome to the tives, or those who believe that a lie has sun, and your token sealed the shrivelled silent lips of the Egyptian. The world lous men the age has produced, we know of emerged from its night. Dante and Aquinone so pitiable as those who, in the full has, Copernicus and Galileo, Littler and blaze of such a civilization as ours, and in Melanchthon, Gutenberg and Faust, Kant full view of those great movements whose and Schlegel. Bacon, Leibnitz and Newton, Watt and Morse, tore away the seals before talk of Christianity as a myth, and its our token saw the light. It came forth

hundred years after it closed the lips of the

that we, as a Christian people, live and move and have our being in a stupendous

What then? Man is only an animal.

If the Being who made him has not had

consideration enough for him to reveal to

him His will, then he is not of the slightest

consequence. These horrible wars, which

drown the world in sorrow, are the mere

squabbles of a crowd of insects, too insig-

nificant for the divine notice. These

dreams of moral purity, these aspirations

after spiritual excellence, these promises

of immortality, these loving out-reachings towards the everlasting Father, these

impulses toward a divine life, these cruci-

fixions of lust, this proud assumption of a

nature higher than that of the horse we

ie; what then?

Egyptian. The heathen god was upon its aside the old mythology of which it was a representative in I turn from this relic of the past to the coin of the present, and upon the latter I find the acknowledgment o

ł	Egyptian. The heathen god was upon its	Of Presbyterian [N. S.] Ministers and
ŀ	field, but the Christian religion had set	Churches, Philadelphia.
Ì	Held, but, the Ouristian tengion mad see	ADAMS, E. E., D. D. 1702 Mount Vernon street
1	aside the old mythology of which it was a	ADAMS, B. E., D. D. 102 Mount vernon streets. North Broad St. Church. Broad and Green streets. ADAIR. RUBERT. Norristown. Sec. H. M. Com. Presbyterian House. BANNES, ALBERT. 255 South Kighth street. 1st Pres. Church. Washington Square. BERRINGS. A. HENRY 923 Spruce street. BERRINGS. LEEDS K. 31st street, above Baring.
١	representative I turn from this relic of	ADAIR, RUBERTNorristown.
ı	the most to the goin of the present and unon	Sec. H. M. Com. Presbyterian House.
١	the past to the coin of the present, and upon	BARNES, ALBERT255 South Wighth street.
١	the latter I find the acknowledgment of	D. name A. Hanny 022 Springs street
١	that religion, and of dependence upon its	Repringe Leeps K 31st street, above Baring.
1	immediately Anthony (In God me trust ")	Chaplain U.S. Hospital: Haddington. Brainego, Thomas, D. D634 Pine street.
d	immutable Author: "In God we trust;"	BRAINERO, THOMAS, D. D 684 Pine street.
1	and from this legend I augur deliverance	BROWN, CHARLESStrucest, above 40th, W.P. Soc. Ministe'l Rel. Fund. Presbyterian House.
1	from the troubles that beset us, the vindi-	BROWN, CHARLES
١		REDEN EDWARD B. 1531 Chestnut street.
١	cation of outraged laws, the union of dis-	BRUKN, KOWARD B. 1831 Chestnut street. Ist Church, Darby. Below Darby Borough. BUPLER, J. G. D. D. Chestnutst, ab. 40 in. W. P.
١.	severed fragments, the return of peace to	BUTLER, J. G., D. DChestnutst., ab. 40. a, W. P.
1	our distracted land, the integrity of the	Walnut St. Church, W.P. Walnut St., ab. 39th; W. P. Calkins, Wolcott1814 Pine street.
١		Calvery Church Locust street, shows 15th
5	Republic.	CATTO, WILLIAM T
.		2d African Church. St. Mary's street, ab. 6th.
		Calvary Church. Loguet street, above 15th, Carro, William T. 2d African Church. St. Mary's street, ab. 6th. Cox. Gro. W. 1041 Beach street.
	MODERN INFIDELITY.	
.	MEONEUM INTIDEPTIT.	Crives Avoyer Green Lane Manayunk
.	Garage the Changes and Colones and	Manayunk Church. Manayunk.
١.	Suppose the Strausses and Colensos and	DULLES, JOHN W4037 Chestnut street, W. P.
	Renans and their sympathizers could do all	Sec. Pres. Pub. Com. Presbyterian House.
,	they wish to do: what then? Suppose the	CRITTENDEN, S. W. 2d Church, Darby. Below Kincsessing. CULVER, ANDREW
ŀ		
	Old Testament were absolutely proved to	Hamner, J. Garland902 Pine street. Wharton St. Church. Ninth and Wharton streets.
,	be a bundle of fables and unreliable history,	Helppenstrin, J., D. DGermantown.
3	with no more of authority or divinity in	Market Square Church. Germantown.
E	them than there is in the vedas of the Hin-	HENDRICKS, FRANCIS805 Vine street. Kenderton Church. Tioga street, above 17th.
٠.		
_	doos; that Christianity is a myth; that its	Marple Church. Marple, Malin, David, D. D. Broad and Ellsworth sts. Agt. for N. Y. Soldiers. 1021 Chestnut street.
Ł	founder was only "an amiable enthusiast;"	MALIN, DAVID, D. D Broad and Ellsworth sts.
3	that his followers were no more than a band	MALLERY, RICHARD A919 South Fifteenth street.
,		
•	of remarkable fanatics; that we have no	MARCH. DANKEL D. D. W. W. cor. Tenth and Pine.
	authoritative declaration of the will of Je-	Clinton Street Church. Clinton and Tenth streets.
3	hovah: that our religion which lies at the	Sec. A. B. C. F. M. Presbyterian House.
f	basis of our civilization is itself baseless;	Southwestern Church. 20th and Eitzwater streets.
ī	Dasis of our cryffizacion is resent baseless;	MEARS, JOHN W300 North Eighteenth st.

RELIGION is worth something as a safe-But before they condemn, let them hear this drive, and the dog we caress, are all misersuggestion:

Renigion is worth something as a safesuggestion:

able mistakes. We are spawned upon the guard, even when it has ceased to be life world like swine. We die like swine. and joy.

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Yours truly.

Experience Take Proceedings of the process of the process

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Although not disposed to favor or recommend Patent Medicines in general, through distrust of their ingredients and effects, I yet know of no sufficient reasons why a man may not testify to the benefits he believes himself to have received from any simple preparations in the hope that he may thus contribute to the benefit of others.

of others.

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