Correspondence.

LETTER FROM MOBILE.

MOBILE, ALA., December 4, 1865. Having occasion to spend a few weeks in visiting various points of our Southern | sent the entire Southern territory. country, an opportunity has been afforded of obtaining a more correct view of the social, civil, and religious aspects judicious Christian effort! J.S. C. of the people of the South than could be had in any other way.

Much has been said at the North about the social condition of the Freedmen, and the apprehension has been expressed that much suffering must ensue | foreign religions in China: Mohammedin consequence of a sudden transition from a state of servitude to that of free-

these fears will be more than realized, neighborhood, the mortality among the ence and labors. Freedmen has been very great. The that the sons of "Erin's Isle" were two short. colored people on our own soil.

find a just equivalent.

others :-

stitutes freedom. Very many suppose principalities or dukedoms, yielding only selves, that while he taught the virtue to any other so plain, for their practice. incite them to their bloody work as was scure style; the beautiful view which they are at liberty to do as they please, a partial allegiance to a king or emperor. of sanctity, he praised falsehood in The fact is, then, that in regard to the most fully proved in the early part of we seek is the truth. We got our clear stock.

onism between the white and colored bitterly that no prince would adopt and population, consequent upon the war. carry out his principles. And such was terian Church, said to me, a few days China of B. C. 500. since, "that the conflict now going on | Confucius was a philosopher, and in tion, will terminate in the extinction of politician. His chief honor, as a sage, reference to the practice of all the treatise on Christian charity in the Eng-Northern philanthropists will then be ings, and to the fact that he rescued her view of the matter by the publication stores of New York, Boston, Philadelapparent.

questions of conflicting interest shall be rites, of history and of diagrams. His already. Her view of the non-fundar army, than the whole Church did in a pestilential atmosphere from reeking put to rest, and the South only then, only original work was a historical one mental character of these regulations, year for its salvation. The theme indis- filth, its privation of necessaries of life, with these questions entirely settled and | called "Spring and Autumn." out of the way, will start on a career of prosperity unknown in her former his- the learned sect, which embraces the Worship on the same level as the Con- worship with proper respect at present; wretched inmates into eternity at a tory. Till then, it is generally believed literati of the empire. It is for this fession of Faith, by making it a term of and I defer these subjects therefore, till that the cotton crop will be light. Hence reason that they are often called Confu-communion. The distinction is found-my next letter. speculators are now buying up the stock | cianists. Yet it is not, strictly speaking, a | ed in the nature of things: truth is union hand, at present rates, with a view religious sect, any more than the disci- form, worship is multiform; witness the to realize at much higher prices.

It is painful to witness the demoral- is rather a grand literary fraternity: its and Scottish Covenanters, equally apizing influence of the war upon the in-creed, the civil, ritual, and moral apoth-proved by Synod, and accepted of God. terests of religion. Scattered flocks, dis- egms of the books. It has temples and organized Sabbath-schools, benevolent pays divine honors to sages, but employs of compiling a rubric and liturgy thereagencies suspended, pastors dishearten- no priests. Its stated services over, the from, one is surprised at the want of maare causes of sorrow in almost every simple acolyth. And then its adherents, forms of worship just where we would portion of the South, and a long time officers and people, are as much addicted must elapse before an aggressive move- to other idolatries as is the veriest speak, if it is to be our standing directment can be made by the churches, with Tauist or Budhist. any large hope of success.

thousand, neither the Bible, Tract or large open court, steps in the rear to a great universal ordinances, it furnishes item, however trifling; and this, in the Sabbath-school Societies, have any de- raised altar place, where are placed five neither rubric nor liturgy. No man prepository. Nor are there any religious pe- gilded tablets; other tablets, seventy- tends to find the order of congregational, riodicals circulated, -not even the Chris- two in number, in porches by the matrimonial, or funeral services in the

attend, it is doubtful whether four hun-sacrifices, the high mandarins visit tenths of the worship of mankind has vocate, our Counsellor and Intercessor. It the there was a standard to the worship of mankind has vocate, our Counsellor and Intercessor. It the hard was and tondard to the worship of mankind has vocate, our Counsellor and Intercessor. very great extent, in the metropolis of perform their devotions before the tablet, funeral services. the South, New Orleans. These two while prayers are pronounced invoking commercial cities of the South, in a the presence of the sage's spirit. Offer- tal act of public worship. When we which cleanseth from all sin. moral and religious aspect, fairly repre- ings are made. Here they consist of a seek the origin of public worship, we

to the friends of Christ in the North, for millet, in various vessels of bamboo, to argue its Divine origin by a chain of to our own conduct! How prone is the

NATIVE RELIGIONS OF CHINA.

Fuh Chau, Sept. 20, 1865. In previous letters I have spoken of anism, Judaism, Nestorianism, Romanism, and Christianity. I will now speak of the native religions, by which is meant It is greatly to be apprehended that those that have sprung from the Chinese mind, or that have been so long domesand it behooves "The Freedman's Aid ticated as to be claimed by the people as emergency, to put forth the most vigor- long series of articles; but this is very stated to me a few days since, by a tion of the vast extent of Chinese wornot less than seven thousand of the hibiting its phases, its spirit, its woeful Rouge had died either of disease or minds, and polluted morals, as brought

highest estimate has been nearly twenty or religions there are, he very glibly anthousand. Disease and starvation must swers, Ju tau shih san kiau, which necessarily make greater havoc among means literally, and in the order of the them as the season advances, and the words, the learned, rationalist, and Budweather becomes more severe. I say hist; three doctrines. This will make again, let the North be up and doing, a good text, especially as it so naturally and extend a helping hand to our suffer- divides into three heads. We will place. and color. Our charities were not want- rons at the head of as many paragraphs, ing when the cry came across the ocean of which one shall be long and the other

Let us not be backward in extending par excellence the prince of letters and duties, and keep the median philosophy. At the early age of twenty-spiritual things. This he declared, was two he became a public teacher, and true wisdom, Such admissions seem duration, although a vast amount of suf- his migratory home was resorted to by suffice human wants. He studiously of this most ancient ordinance of wor-The question might here be asked, were chief. He taught politics, music, fect man. His grandson, Tsze-sze, by a for the relief of their Asiatic brethren mind, and of course its expression, re- extends to barbarous tribes. He is the collections, applied to pay gas bills and was to keep them so. Consequently father and son, husband and wife, elder How does this fulsome praise compare anybody as a fulfilment of Paul's comthey are improvident, and have no just and younger brothers, friend and friend. with Confucius's humble opinion of him- mand. I know of no other Scripture ideas of economy, thrift, or manage- The chapter in his history about his self as a "transmitter," not a "maker," so plain and pertinent on this subject, derers in full career, is always inter-Second. They do not know what con- the empire was broken into numerous dences gleaned from the books them- any Church of my acquaintance appeal ardice, and is sure to encourage and and live a migratory life of idleness, The sage traveled many years from one others, was himself guilty of the sin, and most ancient of all ordinances of wor- our struggle. theft and plunder. Hence, in the pre- dukedom to another, sometimes accept- even deliberately broke his oath on the ship, the most universal, the most eversent disorganized state of society, and ing office, but always coveting the more ground that the end justified the means? lasting, the ordinance whose influence with the present scarcity and high prices | honorable post of princely advisor or of provisions, planters and others are censor, which virtually made him the being robbed of cotton, corn, and live prince's superior. His grand idea of occupy in history. And the praise which is more insisted on by prophets, perfect success in governing assumed uttered by his grandson, though very Apostles and by our Lord himself, than Third. The opinion very extensively that official virtue and propriety would extravagant, indicates what place he all ceremonies, and which He makes the prevails among them, that after the first inevitably secure the same in the govof January next, confiscated lands will be erned. His faith in human nature and Yet not exactly in their hearts, for no -offering to God and the poor, the parceled out to them by the Government in good models was implicit. He de- one now obeys his precepts any more churches have, with one consent, decided their very ablest men declared had given authorities to cultivate for their support. clared that the people would respond to than those of his own time did. Still he that we are not bound to obey the Scrip-Hence, they are not disposed to labor, the virtue of the ruler as the grass bends must be prayed and bowed to. The path ture commands to the Apostolic churches, or enter into any contracts with their to the wind, and that the whole empire, of learning and road to official dignity nor to imitate their example. Rejecting might be brought to a state of happy are strewed with such honors from youth the notion of any Biblical rubric in the Planters, on the other hand, are not tranquility "as easy as one can look on to old age. The school boy must bow matter, we appoint the time, place, matprepared for the new order of things in the palm of his hand." In a few isolated to the sage in the slip of paper on the ter, collectors, distributors, mode of the cultivation of their cotton fields. cases he was indeed quite successful in wall, so that he may learn and recite his collection, and objects of distribution of the insurgents in turn, and to the shame Very many are so impoverished in con- bringing order out of anarchic chaos. sequence of the war, that they are un- But for the most part his failures were must secure his benignant favor in their our own views of propriety. Having to destroy what they had so ardently able to employ hands, and dread the ex- signal and humilitating Despondency struggles for literary degree and civil done so, how dare we turn round and periment. Others, again, will find it consumed his spirits in his old age. He office. All would as soon think of get-revile some brother who modifies some difficult to procure hands, although they says, gloomily, "no intelligent monarch | ting along without money and rice, as other ordinance of far less moment for may be able to remunerate them. Be- arises; no one in the empire will make without the smiles of the "Great, comsides, there is a growing feeling of antag- me his master." He complained most plete, extreme Sage." A distinguished minister of the Presby- the dream of human perfection in the

whole ox, pig, and goat, dressed, but not | find no record of a "Thus saith the What a wide field is here presented cooked; tea, rice, beans, wheat, and Lord" for its institution, and are obliged dence! What watchfulness in respect pheasants' tails also graces the perform- | church? The very first historical notice amount to some 62,000 animals of vari- two widely different ceremonials, adapted, evils, before the social fabric, now in scarcely comport, perhaps, with the so- used to represent the silk! But the sage bloody sacrifices, Cain would have dared rise in our hearts! process of reconstruction, shall be put | ciable and popular tone of a family news- is not to be put off with this amount of | to offer first fruits. Nor does God charge | and more enlarged liberality evinced to ful hints, which may convey to the minds as well as in provincial and district tem- offering on the ground of his moral char- Jesus might come and take him to Himmake these efforts effective. It was of our readers a tolerably clear concept ples. Here is a simple strip of paper acter, as also does the Apostle in his self; just then the door-bell rang. "Pernorthern gentleman traveling in the ship. And then let future communical exemplar of ten thousand ages." This But of the ceremonies of offering, and said the little one. What a realization South, that during the last six months, tions incidentally fill the picture by ex- is pasted on the wall. On the opening the accompanying confessions, thanks- of a present Jesus; what "child-like colored people in the vicinity of Baton results in blunted consciences, dwarfed formal worship is held before these such were offered, the Bible gives us no intensity should mark our prayers as starvation. In Savannah, also, and its to view in ordinary missionary experi- or leaving school, gives them an infor-If you ask a Chinese how many sects or rather the words on it, answer the save a few ultra-millenarians admit, that purpose of lodging the sage's spirit, just | these were never obligatory on other naas the central tablet does in the temples, while the other tablets perform a like tians. office for his disciples and other sages of the medium and inferior grades. Yet, after all, the sage is not properly

C. C. B.

HAVE WE A BIBLE RITUAL?

last, I promised to illustrate the refusal liturgical controversies have had eager whose only fault was loyalty to their between the white and colored popula- this position wise for his time, though a of the Bible as a rubrical directory, by readers; but there is not a systematic country and its flag. Look at its incenthe race; and the mistaken policy of our is due to his moral and ritualistic teach- churches. Our own Church declares lish tongue, to be found in the book however, is very decidedly exhibited by ples of Greek philosophers were such. It different liturgies of the Hindoo, Negro,

On examining the Bible with the view The arrangement of a Confucian tem- spirit of worship, but strangely inatten-In this city, with a population of fifty ple is marked by extreme simplicity. A tive to records of forms. Of the three

and candles, and the accompaniment of | that the Author of the Bible could have tions are given to the Hebrew priest- | Help thou mine unbelief!" mal salaam. This cheap bit of prayer, hood after the lapse of centuries, but all tions, and are not now binding on Chris-

We come then to the notices of offera religious teacher. A disciple once estates, and donating the proceeds to the and to spare" was sent to their relief. is, in the estimation of his countrymen, his advice was to attend to human to imitate this Scriptural example, I will anew upon the rocks.

esteem it a favor to be informed of it. The New Testament, however, contains at least one very positive command

The instances alluded to are sufficient on mankind outweighs the combined to show what position Confucius must power of all the liturgies and sacraments, occupies in the hearts of the Chinese. test of salvation at the great day of trial lesson well. Students and collegians these offerings of the Lord, according to of all decency added their own powers his own, or his brethren's edification? What! shall we be told that sacraments R. P.

* The American Tract Society has published some excellent little essays on one branch of this subject, Essays on Systematic Beneficence.

OFFEND NOT THE LITTLE ONES.

Do we realize that for every idle word we shall have to give an account? ed, and defection in church members, sacred building is left in the care of a terials. The Bible is silent about the Nay, that for every word, and thought, civilization, this the people, in whom, at and action, each one of which lies open the instance of one of our erratic disuppose it would be most necessary to to the sight of God, as clear as if illumined to human vision by the brightness | not their late treachery and present vinory of worship. It is eloquent on the of the clear shining of the noonday sun, dictive malignity, emphatically taught we must give account? Day and date, and amount, and reason for each on our guard rather? face of the assembled Universe, and of propriety, we think, be asked, leaving him know you ever saw it. If there is the great God himself, before whose all- out of sight our own interest, our own a boy with ragged clothes, don't talk searching eye, no subterfuge, no excuse, safety in the matter, and the fate even about rags in his hearing. If there is tian Observer, published at Richmond, sides of the court, thirty-six on each Bible. Such fragmentary notices of a no shuffling or evasion, can avail. How of the colored man, now as much as a lame boy, assign him some part in the has a foothold here. Sabbath-schools side; these with a few altar tables and historical kind as we can extract from awful! How overwhelming! How ever in their power, Is it proper? play which does not require much runbarely exist. With a population from vases, are about all. On two set occa- its pages, we feel ourselves at full liberty crushing the thought! But Jesus is would it be philanthropic to leave this ning. If there is a dull one, help him

dred were in attendance last Sabbath in these temples in great state, and under ever been, and must always be, present- He is our Friend, our Sacrifice, who has ness and tender treatment for those who all the schools. The same is true, to a the direction of a laseng (master of rites) cd in the public worship, marriage and offeredup Himself,—whose infinite merits are yet "among the tombs cutting them-Offering is the primary and fundamen- be washed white in his precious blood, "stones," are out of place, and cannot

> What love ought we to have for Him! What faith and trust! What confi- cast out. brass, and iron, with burning incense inferential reasoning. Is it at all likely evil disposition of our weak and sinful human hearts to doubt, to feel conscious, a powerful orchestra of bells, gongs, been thus reticent, had He designed even if we shudder at the thought of its drums, pipes, lutes. The waving of the book as the rubric and liturgy of His expression, of ridicule even, when we ance. Only the official and literary of its existence is fatal to the notion of the confidence in the religious experience find that it is. The dictionary says, circles worship on such occasions, and uniformity, with which so many good of those of tender years. We believe "Perspicuity:-That quality of writings those of them who have contributed the people are afflicted. For, if we admit in—we accept without question—the or language, which readily presents to offerings share them afterwards in their that sacrifices were offered in consequence shadow of a doubt never presents itself the mind of another the precise ideas of own homes. It has been estimated that of an unrecorded Divine revelation, as in respect to the uttermost and unquest the author. Perspicuity is the first exthere are 1560 Confucian temples in the all theologians, save the German Neolo- tioning faith and confidence of the tenempire, and that the yearly offerings gians, are agreed, we are presented with derest infancy and childhood in human love and affection. Is the same child-000 pieces of silk. It is a noted fact For, it is wholly incredible that if God human lips,—even our own possibly,—

We know a "little one" less than with four words, meaning "Teacher and reference to this first recorded worship. haps that's Jesus come for me now," of school, after the new-year festivities, a givings and prayers, or whether any faith." What strength and fervency and words, and daily every lad, on entering account. More minute rubrical direc- we offer the petition, "Lord, I believe,

OUR LENIENT POLICY.

The policy of our Government toward the murderous destructives in the South, proceeds on the false assumption that ings in the New Testament, and find the lits inhabitants are on the same level of record of Christian converts selling their | civilization with the people of the North. This is a fallacy the most egregious, as ing fellow-men, although of another race the names of the three founders or pat asked him about death. He replied, Church for the poor, and of the necessity time, if it has not shown already, will We cannot understand life, and how of appointing an order of ministers exclu- inevitably show. Happy will it be for can we know about death." He also sively for this part of public worship. If us, if the present Congress discovers once said. "You cannot serve men, how either you or your Baptist brother should this, and promptly reverses those agendying of starvation. "Bread enough | Confucius was born B. C. 549, and then can you serve their spirits?" and ever hear of any Church feeling bound cies which seem now to be plunging us

It was a fallacy that urged leniency toward the mad traitors when they first rose against the Government, which as-This state of things cannot be of long during his long life of seventy-one years fatal to the claim that his teachings to the Greek churches for the regulation serted, that it was wrong to act against paragraph, and cannot understand its them with decision and energy, since it fering may ensue before the new regime multitudes of the young. The common avoided subjects which the soul of man ship; commanding every member of might exasperate rebels in arms breath in the author.' is fully inaugurated wherein labor shall saying is, that his disciples numbered regards of supreme importance. And these churches to deposit, every Lord's ing out threatenings and slaughter. three thousand, of whom seventy-two yet his disciples regard him as the per- day, a sum proportioned to his income, This cost us oceans of blood and millions of money. The present fallacy is, that when we come to the place, in our readwhy should freedom to the slaves be sacrificial rites, virtue, morals, good stretch of audacity, likens him to heaven from famine. I suppose, no one will determination and vigor will discourage followed with so much suffering? Vari-{breeding, and ideal perfection, by shad- | and earth in their supporting all things. | allege that the ten-penny collections of | them in their penitent disposition to ous causes may be adduced, among lowy and impracticable means. His "His fame overspreads the empire and those churches which have any weekly amend and return to their allegiance, and this threatens to cost us all that mer, when the fog came rolling down First. That the blacks are ignorant, volve heavily and monotonously about equal of heaven. Who can know him sexton's salary, or the occasional collection has thus far been gained by our arms. upon us, saying, as we progress, and for this, their late masters only are the duties pertaining to the five social but he who is of all embracing know- tions of other churches for all manner Penitence for sooth! Where has there Beautiful! 'Charming!' 'Oh, how to blame, whose policy, as they supposed, relations of sovereign and minister, ledge, possessing all heavenly virtue." of purposes, are seriously intended by appeared the faintest glimmering of such was to keep them so. Consequently father and son, husband and wife, elder How does this fulsome praise compare anybody as a fulfilment of Paul's coma virtue?

To be serious, leniency with murpolitics is a curious one. In his time of doctrine, or with the startling evi- nor does either your Baptist friend, or preted by them as an evidence of cow-

of our country, who cannot see this illustrated by the sentiments, and acts, of a truth, in spite of our author's obscure South?

Touching the civilization of this peostrike at a government, which several of them not so much as the shadow of cause for complaint; nay, against a government whose beneficent characteristics and salutary control these worthies eulogised to the skies, even at the out break; though they themselves joined

landed a day before.

Look for another evidence at the venomous outpourings of the press at Richmond and other points during the late contest, its advocacy of the most are more sacred than charity? Oh intense sectional and even personal hate, how zealous we become in defence of a its vulgar grovelling epithets and vitucheap orthodoxy! Thousands of pon- peration, heaped upon men of unim My DEAR Young FRIEND:-In my derous volumes on the theological and peachable characer and sterling worth, tives to butchery on the field, and assassination wherever convenient.

Then, as another exhibit of this civilfrom oblivion and revised the classics of of the Directory for Worship; a gross phia, and Chicago.* The nation offered ization, turn to Libby Prison, the abode Some time must elapse before these ancient sages, the poems, the book of impertinence if the Bible contained one more throng day for the support of the of so many of our sons and brothers, its poses me for treating the discussions on | and at length mined and avowedly ready, He is the patron saint or divinity of her refusal to place the Directory for the liturgies and ceremonies of public on a certain contingency, to blow its moment's notice! And then, as the climax, look at that vast, that monstrous lazzaretto and slaughter-pen, Andersonville of infernal memory, where our brothers and sons were murdered, not, as in most of their other receptacles of prisoners of war, in detail, but in masses.

These proclaim in more than mere whom we have to deal. This is the vines, we ought to "have faith!" Have us the duty of being, as to them, keenly

In entirely another view, it may, with eight to ten thousand of enitable age to sions, called the Spring and Autumn to criticise, adopt, or reject. Yet, nine our Advocate—yes, more than our Ad- miserable people in their insanity, even to get his lessons."

and atonement avail for us. We shall selves" with weapons much sharper than with safety be resorted to, until the "demons" which possess them be utterly

PERSPICUITY THE FIRST EXCEL-LENCE.

I have just looked out perspicuity in the big dictionary, to see if it is exactly read the accounts of the faith, the trust, the word I want to convey my idea, I cellence of writing or speaking."

Now it is a happy coincidence for me, to find Mr. Webster asserting as Societies," and other agencies that are peculiarly their own. To do full justice ous sorts, (including, besides those above respectively, to agricultural and pastoral like faith and confidence expressed in authority, just what I was tremblingly now laboring in the North to meet the to so broad a theme, would require a mentioned, rabbits and deers), and 27,- notions, and both of Divine appointment. Jesus, of whose love they hear from suggesting, viz: That perspicuity is the first excellence. I don't know why I ous efforts to mitigate the threatened far from the writer's design, and would that in Fuh Chau, rolls of paper are had prescribed the exclusive use of how unbelief, and mistrust, and doubt suggested so self-evident a fact "tremblingly," unless it was because I had seen it apparently ignored by so many authors upon a firm and enduring basis. Greater paper. Let us rather give within the worship. Throughout the empire he is him with any transgression in the mode three years old, whose grandfather was and publishers. I have one literary efficiency must be given to these agencies, brief limits of a single article, some use- worshipped in colleges and schoolrooms, of his worship, but expressly rejects his telling him of the love of Jesus, and how periodical particularly in mind, which seems, (or did seem at one time.) to delight to enfold itself in a shroud of shadowy mystifications; and those who ought to know better mistake obscurity for "sublimity," and "elevation of thought!" Last winter, I was interested in listening to the following dialogue, respecting one of its articles.

Mrs. A. "Have you read the article on —— in the last ——.

Mrs. B. "Yes, and found it very charming."

Mrs. A. "I am free to confess that I did not. It lacked perspicuity. Indeed it was unintelligible to me, and, hence could not be instructive or 'charming.'"

Mrs. B. "Oh, I never pretend to understand half the articles in the -I take it for granted they are above me." Mrs. A. "I am not so ''umble,'

(as Dickens has it.) When I was a school-girl I was never in a mist over my geometry, or my Butler's Analogy; and now that I am older and wiser, I don't think I ought to lose myself over the articles in our monthlies. When I have given my very best attention to a meaning or purpose, I think the fault is

Mrs. B. (laughingly.) "How conceited you are, dear Mrs. A. Why, ing, when we cannot see the meaning any longer, we should struggle on, as we did up Mount Washington last sum-

prospect from the top, after all." Mrs. A. "Very true; but, with your pardon, I must turn your fine comparison quite against you. The fog is the obview, in spite of the fog, because we What shall be said of men in any part struggled up above it. So, by our own mental energy, we may get a clear view prevalent at this very hour all over the style of presenting it. That does not prove, however, that it was wise, or right for him to mystify us. An author's ple, look at it as exhibited in their late office is, like the sun, to dispel all mists, rising in a time of profound peace, to and clear, and brighten our path, step by step, as he cheers and guides us on to the perfect view."

Mrs. B. "No doubt you are right, but there are few who have the independence to say, such things, especially of popular authors."

I believe Mrs. B. was right in her last remark. There is a vast deal of crying, 'Beautiful!" "Charming!" "Oh, how lovely!" over misty prose and poetry, when the simple truth is, that there is a sad lack of perspicuity in the language and style of the author.

Permit me to close, as I began, with the ipse dixit, (that means, "he, himself said it.") of Mr. Webster. "Perspicuity is the first excellence of writing or HERBERT NEWBURY. speaking."

THE JEWISH SURGEON.

In one of the large London hospitals a poor woman lay dying. One of the young surgeons, who was a Jew, went up to her bed, and said, "My poor woman, you seem very ill; I am afraid you will not recover. Can I do anything for you?'

"Thank you, sir," said the woman. there is a New Testament behind my pillow, and I should be much obliged to you if you would read a chapter to me.'

The young man seemed surprised, but he took the Testament, and did as she desired. He continued to come and read to her for several days, and was greatly struck by the comfort and peace which the Word of Life seemed to give to the poor invalid.

With almost her dying breath, the poor woman gave the Testament to the Jewish surgeon, and urged him to read it.

He took the book home with him, and determined to keep his promise. He read words, the civilization of the people with it diligently, and soon found Him of whom Moses and the prophets wrote-Jesus, the Messiah—and was enabled to believe in Him as the "Lamb of God, who taketh away the sins of the world."

> ADVICE TO BOYS .- "You are made to be kind, generous, and magnanimous," says Horace Mann. "If there is a boy in school who has a club foot, don't let