The Nittsburgh Gazette.

HOWARD AT ATLANTA. BY J. G. WHITTIEE.

BI S. G. WHITTIEF. Right in the track where Sherman Flonghed lifs red furrow, Ont from the narrow eacin, Un from the cellar's burrow, Gathered the little black people, With irectom newly dowerd. Where, beside their Northern teacher, Stood the soldier, Howard.

buou the souler, noward. He listened and heard the children Of the poor and long-ensisted Reading the words of Jesus, Eloring the source of Jesus, Behoid, the domb lips speaking, The blind eyes seeing!-Bones of the Prophet's vision Warmed into being:

warmeu into being: Transformed he saw the inpassing Their new life's hortal; Amost it segment the moital Put on the immortal. No more with the beast of burden. No more with the beast of burden. But crowned with glory and honor In the image of God!

In the image of God: There was the human chattel Its manhoot taking; There: in each dark, proze statue, A soal was waking! The man of many battles, With tears his eyellds pressing. Stretched over those dasky foreheads His one-armed blessing.

that comes to our table.

gregation.

nis one-armeu oresang. And he said: "Who hears can never Fear foor d'aubt you: What shall I tell the children Up North aboat you?" Then ran round a whisper, a murmur. Some answer devising: And a little boy Stood up: "Massa. Tell 'em we're rising!" Tell 'en we're ranng. O hack boy of Atlanta! But i alf was spoken: Tae alawe'e chalt and the master's Allka are broken. Held both in tether: They are rising, -all are rising. Luc black and white together!

A lie black and while together i O brave men and fair women! Ill comes of late and scorning: Shall the dark faces only Be thread to morine? Make Time your tole avenger, All-healing, all-redressing: Meet Fate haif, way, and make it A joy and hiessing! - Atlantic Monthly, for March.

RELIGIOUS INTELLIGENCE.

The feeling in favor of abolishing the pew-rent system, seems to be gradually growing, especially in those denominations litherto the most rigid advocates of the plan. Several instances have been noted of late by us of Episcopal and Presbyterian churches having abandoned pew-letting and adopted voluntary support of church expenses. Not long since the Second Presbyterian church, Prince ton, New Jersey, abolished the pew-rent system. Hereafter the trustees will enter in a book the names of the members and other supporters and secure from each a subscription of a regular quarterly payment of what he devotes for this purpose. A Presbyterian Church at Alcola, Illinois, has also adopted the free-seat system. One of the ruling elders of the church expresses, it "to work like a charm." Bishop Atkinson, of the Episcopal Diocese of North Carolina, is decidedly in favor of free and open churches. He we open our doors to the people! There are other things, he argues, which we ought to do, but this we cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to leave undone: we must have free and it cannot afford to it cannot afford to returned—making in all one hundred congregation represented in the Associaleave indone; we must have free and returned-making in all one hundred congregation represented in the Associa-

Pa., as successor of Rev. Matthew New-kirk, we believe the son-in-law of Rev. Dr. korr diamon beart goes out in sorrow and in anxiety toward them, and at times I seem to car-Jacobus. Mr. Rea is the son of Samuel ry all their burdens. I find that when Rea, Esq., Preside At of the People's one's heart is wrapped and twisted around National Bank of this city. We join the hearts of others, it is not difficult to pray." with the Banner in wishing our towns-Another wanted to know if it would

man much anccess in the great work to not be better for Mr. Beecher to travel which he has devoted himself. about the country, that the people of the various sections might be benefited by his Quite a number of our exchanges perpreaching. "No," said he; "what would a stove sist in circulating the report, under the lead of the New York Independent, that in the Arctic regions be good for if it, were carried from place to place? Be-

the Advance, the able Congregational paper published at Chicago, is running sides, more people come to hear me than could reach should I go after them. It behind at the rate of twenty to twentyis far better for the United States to go five thousand dollars per annum, in the through my church than for me to go through the United States."—Packard's face of the denial of the conductors of that paper, who certainly ought to know Monthly.

whereof they affirm. We would regret How Co-Operative Housekeeping will very much to see the Advance go under, Promote the Health of Women

PITTSBURGH GAZETTE: SATURDAY, FEBRUARY 27, 1869.

DENTISTRY

WITHOUT PAIN!

54.

TEETH EXTRACTED

as it is one of the best religious papers After what I have already said about the responsibilities of women in regard to the study and practice of medicine, it The movement of the Methodists to follows that I should hope to see a great reach the Chinese on the Pacific coast, at stimulus given to it by co-operative houseleast the most practical and successful keeping; for then, if any woman possessmode adopted by that denomination over | ed a peculiar gift for it, the association any other, is stirring up other bodies to could take care of the bulk of her domestic concerns until she had received a action. We notice with pleasure that the regular medical training, and was quali Howard Street, New School Presbyterian fied to be put in charge of the health de partment. Should she, out of respect to church, San Francisco, California, has orthe resident physicians, decline to prac nection with the regular school of the conganized a Chinese Sunday School in confunction in the prevention of disease and physical deterioration, and in the assist ing of physical development. She wil A correspondent of the Presbyterian, writing from Dubuque. Iowa, represents keep a strict eye on everything that goes out of the kitchen and clothing-house, to that there are two kinds of *hops* in that to see that nothing injurious to health,

region. One is beer hops and the other either in food or clothing, be ignorantly church hops. The former kind, however, has proved so unprofitable that the culti-whatever is necessary to bodily wellbeing and beauty be in constant use in vauon has about ceased, and the excite-ment diel away. But the church hop is just now in the highest state of cultiva-tion. Unbined to the the state of cultiva-tion. The bine of the state of cultiva-tion. The bine of the state of the s vation has about ceased, and the excitetion. He hints that "Broad Christianity" wrinkles instead of roundness and dimples would be a failure it it were not for the -all this melancholy physical deficiency would be a failure if it were not for the that haunts society and makes home un hops. We hope the charge is untrue that happy, exists because we do not know how the Universalist church in that city have to live physically; because we are ignorant a weekly hop for the benefit of the church, what elements should preponderate in food and drink, in order to counteract the instead of a prayer meeting, and that on effects of our dry and stimulating clione of these evenings recently, a grand mate; because we do not make our own masquerade dress ball had taken place in and our children's muscular developmen in gymnasium and in the open air a solthe parsonage for the benefit of the pastor. emn duty, or care what hours we keep, During the war the Presbyterian and what injurious customs we follow. (West Union) church in Marshall coun-The judicious head of the health depart ment will, however, gradually change all ty, West Virginia, was the scene of disthis; and when the new generation grows sension, growing out of the struggle. up she will point with pride to the bloom ing Hebes and Junos all about as the Rev. Jonathan Cross, by appointment of the Washington Presbytery, held a comjust results of her enlightened physical teaching. Even before the children are munion service recently in that church. born, she will watch over the expectant The congregation was small, but the mothers, that the formation of the new meetings were continued and a glorious human beings may go on with every fawork of revival broke out, which convorable concurrence; and I suppose that in this connection a mass of phenomena tinued for a considerable time. Mr. is waiting to be studied by acute and ex-Cross writes that he had preached sixteen times in nine days, and another brother perienced doctresses, of which the medical world little dreams. Another funchundred had professed hope in Christ be-fore I laft, and circle a contraction of the co-operative doctress would be the training of her staff of nurses. It become the Church of the people unless fore I left, and sixty since. One hun- is in sickness, indeed, that perhaps co-op-



CARPETS AND OIL CLOTHS. DRY GOODS. CARPETS 54. BOVARD, ROSE & CO., OIL CLOTHS. BOVARD, ROSE & CO., Window Shades, BOVARD, ROSE & CO., 21 FIFTH AVENUE. 51 51 Fifth Avenue, CARPETS, CARPETS, CARPETS. M'CALLUM BROTHERS, DRY GOODS, M'CALLUM BROTHERS, M'CALLUM BROTHERS, 51 Fifth Avenue, ABOVE WOOD STREET. **JANUARY**, 1869. CARPETS.

M'FARLAND & COLLINS.

Will Continue their

open churches. There must not be a man standing at the door and saying, "Pay your rent or you cannot go in." The Bishop says there was a two-fold answer to the objection that churches need not be free and open, because men ought to be willing to pay their dues. The first answer, remarks the Bishop, was "that men, even the best men, might be willing and not able. The second is, that churches are built, not for men who do what they

ought to do, but for men who will not do what they ought to do. If a man be avaricious and worldly-minded and unbelieving, that is not a reason why he should be kept from church, but rather the very reason why he should be invited and urged to go, that he may learn to repent of these sins and to forsake them." The want of space will not permit us to notice rives. other arguments adduced by the Bishop

in support of his views. The Seventh Street Methodist Episcopal church, Zanesville, Ohio, Rev. C. D. Battelle, pastor, formerly in charge of Smithfield Street Methodist Episcopal church in this city, is enjoying a won-der in the street in the stre derful work of revival. No less than

two hundred and thirty-three have professed conversion. The Executive Committee of the American Branch of the Evangelical Alliance have received intelligence from the branches of the Alliance in Europe that the

brethren are not able to make arrangements to attend the General Conference at so early period as the autumn of 1869. and suggesting its postponement for at least another year. It has been decided to acquiesce in the request, and also prosecute with vigor the formation of branches wherever practicable. It is possible that a Conference of Evangelical Christians, to consider certain questions and to prepare for the universal council, will be held in the Fall.

The American Congregational Union stands pledged for grants voted to between fifty and sixty churches, in addition to the long list to which grants have been already paid the present year. It is stated the adult department in the Sabbath School of the Fifth Baptist Church in Philadelphia, having over five hundred scholars, comprises nearly half of the gate and leading their hearers in to the school. This department added forty members to the church last year.

The National Sunday School Conven-Newark, New Jersey, on the 28th of those who are in attendance say to their tion, as heretofore stated, will be held in April, 1869. It is intended that it shall be a Mass Convention, open alike to all who come, but every State Convention Is expected to be represented by a dele- on nearly every Babbath during the wingation not to exceed twice the represen-killing me," said he, laughingly. Some one inquired if he studied his tation of the State in both Houses of

Congress. Mr. John Rea, a graduate of the last class of the Western Theological Semi-thary, has been called to the pastorate of mary, has been called to the pastorate of the Presbyterian Church at Dowington, are in danger, and that many of them are | tongue.

and ninety, and the inierest was not in the least abated, but scarcely any were left unconverted within seven miles of the church." The African Baptist Church, at Danville, Va., has a membership of over four hundred, and keeps up a day school with leties of the husband whom she loves a tax of five cents a week on each scholar. This is an example that the "white

trash" of the South would do well to imitate.

How Beecher Makes His Sermons. When he first commenced to preach he wrote out a few of his sermons, until he had enough other writing to correct his style. Since then he has never written out a discourse in full. He has an idea all the week as to what subject he will treat on Sunday... Still, there is no defi-nite plan in his mind until the time ar-

Usually he does not touch a pen to pa per before Sunday morning and Sunday afternoon. Then he sometimes gets so many sermons under way that the one

quarter of a sermon, embracing the leading points to be presented. In preparing sermon he first "blocks it out," and lays the foundation with a part of the framework. At the proper places he cuts windows, through which the audience may see the beauties of the Gospel. The windows are designated by the letters "Ill.," inclosed in a line thus (Ill.,) showing that an illustration is to come in at that particular point. None of the illustrations are ever written out beforehand or with the sermon, but they are given as they occur at the time when they are needed.

Often, when in the pulpit, he finds the windows in the wrong place. Healways has a variety of new sermons on hand, to be used on special occasions. He said that in old times the housewife kept a batch of dough in the pantry, and when bread was required, all she had to do was to go to the tray and cut off enough for baking. So it is with his sermons. He never preaches the same one twice, though he frequently uses the same text, but it is always in a different manner. In reply to the question as to whether he selected his text first, or the subject, applying such a text as would suit, he said that a text may be compared to a gate opening into the Lord's Garden; many minister's instead of unlatching pluck the fruit and flowers, content themselves by getting upon it and swinging to

He always makes it a point to preach his best sermons on stormy days, for then you missed by not being present, though it was a stormy day. He well remembered the time when,

ter, it snowed or rained, "for it came near

great domestic machine. The Sisters would be trained not only in nursing, but in family management and the care of children, so that in case no relative of a sick mother could be called upon, her little ones would still be attended to. And I really think one angelic office of the co-operative kitchen would be the preparation of food for the sick. What exquisite delicacies would be sent in to tempt the fainting appetite! What wines and cordials would be there within the reach of all! And when the patient grew better, how easy to give her the needed daily ride in the carriage that would be kept by the association especially for its invalids!—Atlantic Monthly for March.

The Sitka Fashions. Of the peculiarities in the sacraments and rites, baptism is celebrated at home to avoid exposure to cold, as the child is stripped and three times immersed. The name is then bestowed by the priest, and is supposed not to have been before re vealed even to the parents. At funerals the corpse is borne in an open coffin over evergreen boughs, strewn from the residence to the church, and thence to the cemetery, and there is carried with it, in resemblance to the old classic custom, a dish of rice cooked with raisins, which, after the interment, is returned to the home and partaken of daily by the mourning relations while it lasts. A wedding is an elaborate affair, and decidedly a trying ordeal, for the ceremony requires nearly an hour for its performance. The pair, followed by proper attendants, and all bearing lighted candles, are met at a

church door by a priest, who leads them to an altar beneath the dome, where, after many genuflections and responses, an elegant crown is placed on the head of each and they are then led slowly three times around the altar, reciting the obligations they are about assuming. It is the bride's privilege at any time before completing the third and last circuit, to withdraw from the engagement; that Ru-bicon passed, the plighting of troth is completed by exchanging rings, drinking from a goblet wine three times in alternation, and then, after repeating their vows, they kiss the Bible, the cross, and their crowns; the bride furthermore kneels, thrice crossing herself before the image of the Virgin, kisses the feet. The ceremo ny terminates with a general embracing of the couple by their respective friends. -Overland Monthly.

IMPROVED ENVELOPES .- One of those very simple improvements in the con-struction of a long known article, has recently been announced in England, in egard to the gumming of envelopes, conisting in applying the mucilage to the lower part of the envelope, instead of the flap. On moistening the edge of the flap,

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