The Mourning Widow.

BY JOHN G. SAXE.

I saw her last night, at a party,
(The elegant party at Mead's,)
And looking remarkably hearty
For a widow who was in her weeds;
Yet I know she was suffering sorrow
Too deep for the tongue to express,
Or why had she chosen to borrow
So much from the language of dress!

Her shawl was as sable as night,
And her gloves were as dark as her shawl,
And her jewels that flashed in the light,
Were as black as a funeral pall.
Her robe had the hue of the pall,
(How nicely it fitted her shape!)
And the grief that was heaving her breast,
Rolled over in billows of crape.

What tears of vicarious woe,
That else might have sullied her face,
Were kindly permitted to flow
In ribbons of ebony lace;
While even her fan in its play
Had quite a lugubrious scope,
And seemed to be waving away
The ghost of the Angel of Hope.

Yet as rich as the robe of a queen
Was the sombre apparel she wore.
I'm certain I never had seen
Such a sumptuous sorrow before;
And I couldn't help thinking the beauty,
In mourning the loved and the lost,
Was doing her conjugal duty,
Entirely regardless of cost.

One would say such devotion
Performed at so vast an expense,
Betrayed an excess of emotion
That really was something immense;
And yet as I viewed, at my leisure,
Those tokens of tender regard,
I thought, it was scarce without measure,—
The sorrow that goes by the yard.

Ah, grief is a curious passion;
And yours,—I am sorely afraid,
The very next phase of the fashion,
Will find it beginning to fade;
Though dark are the shadows of grief,
The morning will follow the night,
Half tints will betoken relief,
Till joy shall be symboled in white!

Ah, well!—it were idle to quarrel
With fashion, or aught it may do;
And so I conclude with a moral
And a metaphor—warranted new:
When measles come handsomely out,
The patient is safest they say,
And the sorrow is mildest, no doubt,
That works in a similar way.

RELIGIOUS MATTERS.

Success is the world's criterion of merit; fidelity is God's.

Forgiveness is the way by which every saved soul enters heaven.

He is wise who mixes reflective and meditative piety with efforts to do good and to communicate.

All ideas of heaven in which forgiveness has not a place, are castles in the air and vain fancies.

Blessed are they who see the day of glory; but more blessed are they who contribute to its approach.

Severe discipline, if the heart be right, tends to develop ripeness, richness, and symmetry of Christian character.

Rev. Dr. Lyman, rector of Trinity church in San Francisco, has accepted the assistant Bishopric of the Diocese of North Carolina, to which he was elected last June. The departure of Dr. Lyman from this Diocese will be a severe loss.

This is the way the Congregational ministers are paid in Vermont. Only about one third of the churches pay their ministers promptly; sixty-five pay from $400 to $650; thirty-eight pay $1,000 or more; thirteen not more than $500; twenty-five $600 or less; forty-three less than $800.

But there is really so little reason why bodies having the same faith and the same form or church order and discipline should continue to be separate and even rivals, that we cannot doubt that union will triumph over all the obstacles that now postpone it. The grounds of attraction are so much more weighty than anything that can be urged in opposition, but one result is possible.—*Examiner and Chronicle.*

A San Francisco correspondent of the *Christian Intelligencer* writes: "I frequently visit the Chinese chapel under the care of the faithful missionaries, Rev. Messrs. Loomis and Condit, and this evening I witnessed the baptism of eleven Chinese young men. Both sacraments were administered, the house was crowded, and the meeting was one of thrilling interest. It is remarkable that after a trial of more than twenty years an accession like this should have blessed the little mission, coming as if the work of a few weeks."

The Foreign Committee of the Protestant Episcopal Church in the United States announce that since the day of prayer for an increased supply of missionaries, in December last, a missionary physician has been raised up and appointed for Japan, five young men in the Theological Seminary in Wisconsin have expressed an earnest desire to be sent to the foreign field; two presbyters and four deacons in Hayti, colored men, also, in seminaries and elsewhere, the response comes, "Here am I, send me."

In regard to the Baptist missions in Europe, the chapel in Paris, France, it is hoped will be completed this year. The present number of members in Paris is 81; baptized during the year, 7. Total number of members in France, so far as reported, 413. In Germany the work has gone forward, as in former years. In Sweden there are 221 churches; baptized last year 677; members 9,412. Only 49 churches have meeting houses. The work in Spain and Greece has been hindered by various obstacles, and makes little progress. The total of baptisms in all the missions of the Union last year was 4,319. Total of members, allowing 1,200 for Africa, not less than 57,512.

On the first Sunday after Trinity the experiment was tried of making a collection in all the churches of London for the hospitals of that city. It developed a unity of action by different religious bodies upon a specifically religious matter, which was quite remarkable. All sorts and conditions of men,—Christians, Jews, and possibly heathens emulated each other in their contributions to the hospital fund. The Queen sent two princes to represent her at St. Paul's, in London; the Roman Catholic Archbishop of Westminister issued a commendatory circular letter upon the subject, which was read before all the Roman Catholic congregations; and the Jews pledged large contributions on the day before, at their services.

Making all due allowance for the anxiety of affection to pay its most delicate offerings to the memory of the beloved dead, and remembering, too, that from large circles of relatives and friends there may naturally be a very great aggregate of these memorials, common-sense dictates that there is a point at which reverence involuntarily pauses; where *grief tenderly protests against* the very appearance of pompous parade, and religion shrinks from ostentatious fashion. We do not object to appropriate and modest floral emblems, but this excessive display in public religious services, and especially over the dead, is against good taste and refined religious principle. In this, as in many other matters of Christian Liberty, the word of God furnishes the simple rule, "Let your moderation be known unto all men."—*Christian Intelligencer.*

The *Church* says that the expelled Jesuits of Germany are rapidly arriving in this country. The Havre steamer the other day brought a party of ten, and the Bremen packet is said to have brought twenty-five or thirty. The writer of the article says that "but few of them are to be permanently located here; their ultimate destination being the Far West, along the line of the Pacific Railroads. With her customary worldly foresight, Rome has discovered there a new empire, worth an effort to conquer, if only to counterbalance the terrible falling away which confronts her *power*, in the Eastern hemisphere. These expelled Jesuits, who are now wandering through the streets of New York, with all the familiarity of people who are to the manor born, are but the pioneers, or the sappers and miners, of the cohorts who are to follow from time to time."

The following sensible bit of writing we take from the Baptist *Examiner and Chronicle*, apropos of a late occurrence in Chicago: "Is it bigotry? Rev. Arthur Brooks had a visitation from his Bishop. At the Communion service, instead of following the Rubric, and inviting to the table all such as be religiously and devoutly disposed, he gave a general invitation to all Christians. The Bishop shook his head, mildly rebuked the rector for his departure from the ordinary rule, and received from the rector the assurance that he would not sin again in that direction when the Bishop was present. The Bishop has received from the Union Press the usual measure of condemnation for enforcing the rules of the Church. Especially, it is said, as the invitation given by Mr. Brooks was in substance the same as that in the Rubric. If nothing was to be gained by a departure from the rules of the Church, why not keep them? When Mr. Brooks was ordained he held at the chancel rails and received in the most solemn form the Bible, the Prayer Book, the Rubrics, and the Canons of the Church. If he had changed his opinion on discipline, doctrine, or service, the honest way would have been to give back his adhesion and pledge, instead of violating the laws of his church."