

most poorly supported pastors and a number of church debts and church expenses and different sets of church and Sunday-school officers in some moderately sized towns, while other villages are almost utterly neglected and left to demoralize and perish, how can the religious world expect the blessing of God? Oh how selfish! how unpatriotic! how inhuman! how God-dishonoring! to think so much of isms, denominational pride and prejudice and the unscriptural things that keep us separate and destroy our moral and pecuniary power when the cry for union, judicious and incessant work in winning the world to Christ is so long and loud and heart rending.

J. W. WEBB.

Leaving Home.

With many a backward look and feeling of regret I left home and journeyed in the direction of my new field of labor in Columbia county, W. T. The weather having changed from sunshine to snow, rain and sleet, I found it quite unfavorable for horseback traveling, nevertheless I successfully reached the welcome Christian home of Bro. L. D. Phillips on the Penewawa ere the sable curtains of night had cast their shadows around us. Leaving there early on the following (Friday) morning I was soon going in the direction of the Bundy school-house where the Evangelizing Board were to meet all at 2 P. M., on Saturday before the 4th Lord's day in December. Traveling all day in rain, snow, wind and mud, I reached the residence of Bro. J. Hastings at Pomeroy by twilight, where I was informed that I could not reach Bundy school-house by "to-morrow at 2 P. M." as it was at least 32 miles. I said, "I must get there." Enjoying the hospitality as well as the company of the worthy brother and family till ten o'clock we retired, and being much fatigued I enjoyed gloriously five hours of sleep; rising at three o'clock in the morning I was soon traveling by the light of the stars and moon in the direction of the place of meeting; soon the stars and moon were shut in by clouds and the beating snow added no comfort to the pleasure of the trip. Reaching the summit between the Pataha and Tucannon the wind was terrific rendering my umbrella useless. Fortunately, I succeeded in "stemming the storm," reaching Bro. Marquiss's residence soon after daylight, hav-

ing come 14 miles, where I fed my horse and ate a hearty breakfast, soon after which, in company with my worthy Bro. I was again pursuing my journey, having 18 miles yet to travel. More anon.

T. M. MORGAN.

Current Religious News.

THE THEATRE.—The daily papers said that on a Saturday afternoon Mr. Beecher went to a matinee and saw Mr. Irving perform, and that Mr. Irving next morning returned the compliment by attending the Plymouth Tabernacle. We believe that eminent actors are in the habit of exchanging courtesies in this manner with each other.

DEMAGOGUE.—A little boy in one of the city German schools, while engaged in the delightful exercise of defining words, a few weeks since, made a mistake which was not all a mistake. He said: "A demagogue is a vessel that holds beer, wine, gin, whiskey, or any other intoxicating liquor." He was probably thinking of demijohn, but he hit the truth just the same.—*Ex.*

The records show that Oakland is the most moral city on the Pacific Coast. There are less arrests for drunkenness in Oakland than there are in Stockton, a city of less than one-half the size. The church has had a great influence on the culture, morals and society of the city, and the people can well afford to support liberally everything connected with the churches.

The authorities at the Vatican have been at their wit's ends to know how to arrange for the recognition of the presence in Rome of the Crown Prince of Germany without seeming to abate their hostility to the Italian Government. The Prince took up his residence at the Quirinal, where, of course, the Cardinal Secretary of State could not call on him. It has been finally arranged however, that the Crown Prince shall be received by the Pope as a Protestant Prince, but that the Cardinal Secretary of State shall not return his visit by going to the Quirinal.

A bookbinder said to his wife at their wedding: "It seems that now we are bound together two volumes in one, with clasps." "Yes," observed one of the guests. "One side highly ornamental Turkey morocco, and the other plain calf."

"I can marry any girl that I please," he said, with a self-satisfied expression of countenance. "No doubt," she responded, sarcastically. "But what girl do you please?" "They don't speak now."

CHRISTIAN SCHOLARSHIP.—In India there are nineteen principal languages and a large number of dialects, yet such has been the activity of the Christian Church during this century that there is perhaps not a person among the two hundred millions who if he can read cannot have access to the Scriptures in his own tongue and even in his own dialect.

It is reported that there are 70,000 children in Chicago that do not attend Sunday-school. Possibly this is a worse showing than an average city, but no one will claim that even in the cities which make the best showing, are anything like all the children in Sunday-school. There is a vast field for mission work among the children not under religious influence in every city. Religious workers should give attention to these neglected youngsters.

The American Board of Foreign Missions have sent out an appeal for a new and enlarged "Morning Star," for the Micronesian Mission, in the Pacific Islands. A vessel having twice the tonnage of the present vessel will cost about \$25,000, and the annual expense of running it, including insurance and repairs, will average about \$12,000. It is desirable to have the vessel built with auxiliary steam power. To do this it will require about \$45,000, and the annual expense of running \$3,000 more than that of running a sailing vessel, but the advantage gained by having steam will more than compensate the increased cost of building and of running. Seventeen years ago the Sunday-schools built the present "Morning Star," and there is no reason to doubt that the Sunday-schools of the present day will enter with equal enthusiasm into the scheme of building a new vessel, and one adapted to the needs of the present day and work. If 2,000 schools will engage in this enterprise, \$25 from each school will build the vessel, and \$10 raised annually will pay the running expenses. The Prudential Committee will make no contract for a new vessel until the money necessary for its building is secured by donations

or reliable pledges; the pledges to be payable at any time during the year 1884. The stockholders will be provided with certificates. It is to be hoped that the schools will take hold of the matter at once.

LUTHER.—We are not disposed to acquiesce in the judgement of certain decidedly skeptical gentlemen that at last in Kostlin's work we have a life of Luther worthy of the Reformer. We had and still have an excellent life of the great Protestant in D'Aubigne's History of the Reformation, and one that will be admired for many years to come. There is very little in D'Aubigne's account that is brought by later researches. She Swiss historian was thoroughly evangelical and therefore his history does not please those who reject pretty much all the vital truths of revelation except the declaration of the existence and the benignity of God. We have no sympathy with and resent the attempt to stigmatize the work of D'Aubigne as "declamatory Protestantism." That enthusiastic Protestantism we allow, and the historian had reason to be enthusiastic. The Protestant Reformation brought in the best era of the world's history, the brightest day this world has seen, a day that is still advancing, and that will we believe reach its meridian brightness when the kingdom that is righteousness, peace and joy in the Holy Ghost shall be established in every land. D'Aubigne's History of the Reformation as a glowing and accurate description of that great and fruitful movement has no peer, and is not likely to have one during the life of this generation. Kostlin's biography of Luther is a great work and worthy of a place by the side of that of D'Aubigne; but it has not the spirituality or the fervent, sympathetic evangelical character of that of the Swiss historian. Kostlin does not touch and move the heart of a Christian as D'Aubigne does. Another difference is that the blood of the martyrs speaks in the record of the Swiss annalist as it does not in the work of the German scholar. There are chords in the hearts of the people of the Reformed church—the son of the martyrs, which respond to the touch of the martyrs, which respond to the touch of D'Aubigne as they do not under the hand of Kostlin.—*Christian Intelligencer.*

Thanks be unto God for his unspeakable gift.—*Paul.*