

Growing Better.

When Dr. Dwight assumed the presidency of Yale College, there was but one professing Christian among the students. In Harvard College it was no better. Skepticism and Atheism were everywhere rampant, and infidel clubs in the colleges and among the people were a feature of the day. All that was how many years ago? Fifty, sixty, seventy years only. And what is the aspect of affairs now? The hall erected to the memory of Tom Paine, in Boston, has been sold under foreclosure of mortgage. Of the 300 institutions in America, called colleges and universities, 270 are supported by Christian churches, and of their 45,000 students, the church teaches all but 6,000. These are instructed at the expense of the State. A majority of the students of old Harvard are from the Evangelical churches. Then there was but one member of the church for every fifteen of our population, and but one minister to every 2,000 of the people. To-day there is one church member to every five inhabitants, and one minister to every 750 persons. It is the testimony of Prof. Seelye, of Amherst College, that, notwithstanding our great foreign immigration, and our acquisition of Texas and California and New Mexico, the membership of our Protestant Evangelical churches has increased, since 1800, two and a half times faster than the population increases.

The figures of Prof. Diman, of Brown University, as to the relative increase of church buildings are to this effect. In 1777, when the population of the country was 3,000,000, the number of organized churches was less than 2,000. In 1872 the population being 38,000,000, or 13 times larger than in 1777, the churches numbered 72,000 or 36 times as many as in 1777. That is to say, one hundred years ago there was but one church to every 1500 people. To-day there is one to every 528. Boston has long been the home of every ism. Its religion has always been more of the head than the heart. It is good news we have from there. The Rev. G. C. Lorimer made this statement the other day, in Tremont Temple: "In 1860 there was one orthodox church (in this city) to every four thousand people, and now there is one to every two thousand." When orthodoxy can double itself in Boston in less than twenty years, I don't think the cause is lost.—Rev. J. S. Reed, Indianapolis.

"STOP THE TAP."—"Let me conclude by relating what occurred at a meeting in one of our northern counties. It was a species of temperance meeting. Three excellent clergymen spoke. They harped on the elastic and indefinite word 'moderation,' condemning intemperance, but setting up Timothy as their model man, morally and constitutionally; lauding and magnifying sobriety, but commending the temperate consumption of alcohol. When they had concluded, an elderly farmer rose and said: "I've heard that kind o' talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water, with a small pipe continually running into it and supplying it. They are given a ladle, and told to empty it. They who have not regained their senses keep lading away, while the water flows in as fast as they ladle it out; but them as isn't idiots stop the tap."—SIR WILFRED LAWSON in Nineteenth Century.

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Why I Give.

I give because it does me good to do so. I am conscious of the worldliness of my nature; but giving helps to soften and break down that worldliness, and quickens somewhat the latent sympathies and emotions of my being.

I give, because giving is the very genius and spirit of the world, the sun gives, the cloud gives, the night gives—all nature gives, indeed, is a ministry ever serving; ever giving—and shall I withhold?

I give, because I am always receiving. God is giving to me every hour of every day, in a thousand different ways and forms, and surely it is a small matter, indeed, that I should give back a little to Him.

I give, because in so doing I set a useful example to others. I feel that every Christian is bound to be a pattern to others around him.—Liberalty for Christ is a grace sadly lacking in the religious community. If by example I can help to enlarge it, I am bound to do so; therefore I give.

I give, because giving brings a blessing. Even in this life it does so. The liberal soul shall be made fat. And in the life to come, who can tell the splendor of its reward?

I give, because it is the injunction of the Bible. God enjoins it; Christ taught it, the apostles commended it. Let two sentences suffice: "It is more blessed to give than to receive;" "The Lord loveth a cheerful giver."—Ex.

Etiquette.

A young lady should never intimate to a young gentleman that she would like to attend any place of amusement, so as to compel him to ask for her company. He may have made other arrangements, and it would place him in an awkward position.

When a young lady is invited to a party her father or brother should see her there, and call for her when it is time for her to go home. If she has an escort they should meet her at the door of the house where the party is to be held and receive her from the hands of her chaperone. It is proper for her mother to go with her and remain. This obviates the necessity of any young lady becoming a wall flower as she will always have one companion who will sit with her when she is unoccupied with the amusements.

It is exceedingly proper for a young gentleman to take leave of a lady in the parlor when his visit is ended, and exceedingly improper for her to follow him to the door, and especially to the gate.—Ex.

Large Libraries

By far the largest library in the world is the National Library at Paris, which in 1874 contained 2,000,000 printed books and 150,000 manuscripts. Which the next largest it is difficult to say, for the British Museum and the Imperial Library at St. Petersburg both had in 1874 1,100,000 volumes. The Vatican Library at Rome is sometimes erroneously supposed to be among the largest, while in point of fact it is surpassed, so far as the number of volumes goes, by more than sixty European collections. It contains 105,900 printed books 25,000 manuscripts. The National Library at Paris is one of the very oldest in Europe, having been founded in 1350 while the British Museum dates from 1753, or a time more than 400 years later. In the United States the largest is the Library of Congress at Washington, which in 1874 contained 261,000 volumes. The Astor and Mercantile, of New York, are next each having 148,000. Among the colleges at Harvard's Library comes Yale's with 100,000. Dartmouth's is next with 60,000, and then come in order Cornell with 40,000, the University of Virginia with 36,000, Bowdoin 34,000; the University of South Carolina 30,000; Ann Arbor 30,000; Amherst, 29,000; Princeton, 28,000; Wesleyan, 26,600; and Columbia, 24,000.—Scientific American.

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MISCELLANEOUS.



Dr. R. V. PIERCE, having acquired a world-wide reputation in the treatment of Chronic Diseases, resulting in a professional business far exceeding his individual ability to conduct, some years ago induced several medical gentlemen to associate themselves with him, as the Faculty of the World's Dispensary, the consulting Dispensary, and the Invalids' Hotel. The organization has been completed and incorporated under the name and style of World's Dispensary Medical Association, with the following officers: Hon. R. V. PIERCE, Pres. F. D. PIERCE, V. Pres. JNO. E. PIERCE, Sec. LESTER B. SMITH, Treas. NINE PHYSICIANS and SERGEONS of eminence and skill have been chosen as the Faculty. CHRONIC DISEASES of all forms come within the province of our several specialties. LUNG DISEASES.—This division of practice is very ably managed by a gentleman of mature judgment and skill. Bronchitis, Throat, and Lung Diseases treated with the most successful results. DISEASES OF WOMEN.—Especially are our facilities of a superior order for the cure of all those chronic diseases peculiar to females. NEURALGIC AFFECTIONS.—Paralysis, Nervous Debility, Epilepsy (Fits), Chorea (St. Vitus's Dance), Neuralgia, and other nervous affections, receive the attention of an expert in this specialty. NOT NECESSARY TO SEE PATIENTS.—By our original system of diagnosis, we can treat many chronic diseases as successfully without us, as with a personal consultation. For particulars see "People's Common Sense Medical Adviser," 120 pages, sent post-paid for \$1.00 or "Invalids' and Tourists' Guide Book," 100 pages, 10 cents post-paid. SURGICAL CASES.—Among the operations which we are called upon most frequently to perform, are those for Nasal Polypus, Hereditary Deafness, Piles in Anus, Piles, Hernia (Rupture), Hydrocele (Dropsy of the Scrotum), Strabismus (Wandering Eye), Catarrh of the Bladder, Gonorrhoea, Ovarian and Uterine Tumors, Colic (Stones in the Bladder, Stricture, etc., etc.). We also treat successfully, by a new method without surgical operation, the Curvature, Club-foot, Spinal Curvature, and other deformities. (See pamphlet entitled "The Curvature of the Spine," sent on receipt of 10 cents.) Address, World's Dispensary Medical Association, BUFFALO, N. Y.

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DISCIPLINE. The discipline is mild and firm, administered on the principle that virtue brings its own reward and vice its own shame. The highest incentives to virtuous actions are impressed by precept and example, while vice and immorality are restrained by all proper means. Students are taught rather to govern themselves than to be governed. Moral power is the principle, an appeal to the head and heart, self-government from Christian motive. Hence no student can be permitted to remain who indulges in card-playing, intemperance, profanity, neglect of studies, or any other vice or impropriety. Daily moral instruction based on the Bible, leaves but little else to be done in government.

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THE BIBLE. God has given man two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding. From Nature, we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation, we receive those principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education, which neglects either of these volumes is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society; for it imparts power which, without moral principles to guide, may be destructive to the peace and happiness both of the individual and society.

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