

tages of the primary schools.

—We have received from Mr. E. G. Platt a short account of the Training School for Indian Youth opened last September at Carlisle Barracks, Pa., under the auspices of the United States Indian Bureau. The school promises to be a success. It takes Indian youth of both sexes, removes them from the savage influences of their homes, inducts them into civilized habits, instructs them in the English language, in the rudiments of learning and in religion, and watches over their morals. Among the pupils are representatives of seventeen different tribes and the spectacle of hereditary foes working together in peace is a very pleasant and encouraging one. This school is not intended to take the place of the Agency schools; but to act as a support to them. Friends of the Indians will watch its progress with interest.—*Ec.*

—The following statistics of the leading religious denominations of Great Britain, are condensed from the *Weekly Review*, London:

THE CHURCH OF ENGLAND.—Two archbishops, 28 bishops, 4 suffragan bishops, 30 deans, 74 archdeacons, 610 rural deans, 23,000 clergy of all classes. The total number of churches is about 16,000. The gross income of the Established Church from all sources is, as nearly as can be ascertained, £8,000,000 per annum. The Church population is estimated, on trustworthy data, at about 13,000,000, and 6,000,000 church sittings are available for them.

—In Ireland there are two archbishops, 10 bishops, 1238 benefices, and nearly 2000 clergy. The estimated number of church-going population is under three quarters of a million.

—In Scotland there are seven bishops, 212 churches, and 225 clergy.

—In the British colonies, and dependencies, and on mission stations, there are 63 bishops and about 2600 clergy.

—The Free Church of England has 40 churches and as many ministers.

THE ESTABLISHED CHURCH OF SCOTLAND.—19 Synods, 84 Presbyteries, 1639 ministers and licentiates, and about 1530 churches and preaching stations.

UNITED PRESBYTERIAN CHURCH.—30 Presbyteries, 544 churches, 583 ministers, and a membership in Scotland, England, and Ireland of 175,066.

THE FREE CHURCH OF SCOTLAND.—14 Synods, 73 Presbyteries, 991 congregations. 1026 ministers.

THE PRESBYTERIAN CHURCH OF ENGLAND.—10 Presbyteries, 365 ministers, 599 congregations, 79,633 families, 8600 Sabbath school teachers, and 72,280 scholars.

THE ROMAN CATHOLICS IN GREAT BRITAIN.—There 21 archbishops and bishops, 2211 priests, 1436 churches and public chapels. It is estimated that the number of Roman Catholics in Great Britain is 2,000,000. In Ireland there are 5 archbishops, 26 bishops, 3186 priests, and upwards of 4,000,000 of adherents.

THE CONGREGATIONALISTS.—Congregational ministers in England, 1983, in Wales, 490, in the Channel Islands 6. The total number connected with the body in round numbers, 1,250,000.

THE BAPTISTS.—Churches in Great Britain and Ireland, 8451; ministers 1879, many of whom are engaged in secular business. Members of churches, 276,348.

THE WESLEYAN METHODIST.—Circuits in Great Britain and Ireland 347; ministers and probationers, 1236; local preachers, 14,800; members, 403,099; chapels and other preaching places, 6757. In foreign missions, members (including those on probation), 95,914; ministers and probationers, 431.

METHODIST NEW CONNEXION.—11 districts, 674 ministers, 1098 local preachers, 25,760 members, 426 chapels, 76,126 scholars; in foreign missions, 6 missionaries, and 1203 members.

UNITED METHODIST FREE CHURCH.—368 ministers, 3236 local preachers, 65,137 church members, 1242 chapels.—*Covenant.*

A Handful of Leaves.

Our water failed the other day. We could see it running into the reservoir on the hillside, and running over; but not a drop came through the pipes at the kitchen or in the shrubbery. No water here but plenty over there. What is the matter? We took up section after section of the pipe and examined it. In the section nearest the reservoir we found a bunch of leaves. They had got in through the filter, somehow, and rolling together, formed a ball large enough to fill the pipe and stop the flow of water. Nothing but leaves that had fallen, sere and dead, from the trees; where they once shimmered in the sun and dallied with the breeze. Anyone seeing those leaves, as the wind tossed them, or as they floated on the stream, might have have said: "Well, they are worthless it is true, but they do no harm." Yet, by drifting into the water-pipe, they did do harm.

There are people like those leaves. They seem to be negative in character nobodies in influence. They claim that, at any rate, they don't do any harm in the world. But we do not accede to that claim. They are always drifting in the way. By their very indifference and inertia they obstruct the progress of society. The Christian who aims to be ornamental rather than useful, whose ideal of the Gospel is foliage and not fruit, who is self-complacent if no charge of gross immorality or flagrant uncharitableness can be brought against him, would be startled if he could see, as God sees, how he hinders the work of the church and the Spirit. He ought to be one of the channels through which the wate of life reaches the perishing. But, instead of furnishing that water, he stops its flowing. With his withered leaves he fills up the pipe, and he will find himself condemned in the great day for a criminal and deadly inefficiency! It is easy to float, and drifting where the current draws is pleasanter than breasting it. But the log that drifts into the flume of the mill, and into the buckets of the water-wheel, may do a great deal of harm. And so may the driftwood in churches. The worst of all foes is an unfaithful and treacherous friend.—*DR. C. E. BABB, in Herald and Presbyterian.*

Have Patience.

John Calvin has said, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience." The Alexander is strong within us. To conquer obstacles and difficulties without and even curb passions within, is easier than to "rule the spirit" and bridle the tongue. With what pains and patience men study the art of speaking Saxon and French and German, and even classics, that they may give the most delicate light and shade to thought. But the divine art of science—holding the tongue under neglect or insult, being calm under every pressure of adversity—this surely is greater. Patience measures the character; it perfects it. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yet what do we see in the large measure of cases? Men living as if passion were strength. They groan and tug away as if there were no God at the helm. They hurry and battle, rushing hither and thither as if fire in the glow could make everything peaceful and fruitful. But who has found fussing, fuming and fretting, elements of strength? What character have they provided? What plans have they perfected? Impatience never made anything better in this world.—*Christian Weekly.*

—It requires no little learning to be correct, no little study to be simple, and a great command of language to be plain. It is your uneducated, or at best, your half-educated men who confound their audience with great puffings of vanity.—*O. Tiffany.*

What to Read.

"As many persons, so many opinions," says the Latin proverb. Can there be a Ten Commandments for reading whose obvious universal simplicity and wisdom prove them by the mere statement? Not yet at all. At present the question, "What shall we read?" is almost as universal as the question, "What did the Sirens sing?" The utmost that can well be attempted is to set down a few hints about the present state of things in the matter of reading—hints, if possible, not entirely useless to the scholar and, if possible, of some service to the average intelligent youth.

History is the backbone, natural science excepted. Unless historically, upon the basis of the utmost possible historical knowledge, there can be no thorough acquaintances with theology philosophy, political economy, social conditions and affairs—in short, with all human life and progress and activity on earth; though of course the routine drudgery of business and investigations on physics do not require it. Let the general rule, therefore, be to have all your reading and all your thinking upon the best and fullest body of historical knowledge that you can acquire. Read, to begin with, one good summary of universal history, and commit to memory a short chronology, at the rate of one or two facts and dates to a century; read one good history of your own country (Hildreth's is the best one), and one of your own State and town, if such there be; then a good history of England, then one of France, one of Germany, and so on, filling out the series as far as circumstances permit.

Read the great books, if you can (it is not every one who can do it the first time he tries), the great poets, historians, philosophers, even theologians. Any one who has well read the masterpieces (to read well a masterpiece is very nearly to deliberately study it) has the principal material for a well furnished mind. The Bible, Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Burns, Wordsworth, Hugo, Sophocles, Aristophanes, Moliere, Herodotus, Thucydides, Livy, Sallust, Caesar, Tacitus, Plutarch, Gibbon, Hallam, Plato, Aristotle, Bacon, Locke, Kant, Hamilton, Spencer—the "epoch making" names, as the Germans well call them; one who knows even moderately well the chief works of those men is already liberally educated, and boys and girls can enjoy them all, unless, perhaps, it be the final list of the philosophers. To understand such works as these is to understand human life in a broad, comprehensive way, as one understands the main slopes and great river-valleys of a country by mounting its highest peaks, and looking looking abroad from them.

Read periodicals. Not idly and wastefully, but so as to keep up with the truth of the present as well as to learn the truth of the past. More and more, wise and good thoughts are published in these temporary forms. Any one who has access to a good number of them, and can acquire some faculty of selection, may choose any one article each out of six—or twenty—magazines and papers, that will keep him abreast of the progress of the age. A splendid feeling it is; like the swimmer's delight of riding forward on great waves in the sea. You see all the kingdoms of the world; and General Butler—who hates the newspapers—would say, shown them by the devil too. But it is not so. Much of the kindest and wisest thought of the day brightens newspapers columns and magazine pages. The important thing is to avoid being limited to one journal; to see as many as possible, and to learn to choose what is valuable and to skip the rest.—*Christian Union.*

A FAVORABLE NOTORIETY.—The good reputation of "Brown's Bronchial Troches," for the relief of Coughs, Colds and Throat Diseases has given them a favorable notoriety.

"Sober by Act of Parliament."

Cannon Farrar, D. D., in his recent address entitled; "Temperance and Legislation," just published by the National Temperance Society, referring to the cry so often made, that "You cannot make people sober by act of Parliament," says:

"Gentlemen is it not true that you cannot to an immense extent, make people sober by act of Parliament. You can; it has been done over vast tracts of America. It is being done in wide areas of our colonies. It is done in hundreds of our English parishes where the land-owner has the wisdom to shelter his people from crime and pauperism by the simple rule which he, on his single authority, can make, and make unquestioned, but which hundreds of poor men and women and poor children on his estate can not make, however passionately they desire it, and however deeply it affects their social, moral and religious welfare—namely, that there shall not be a single liquor shop on his estate. Not make people sober by act of Parliament! Why, at this very moment, to their own immense benefit, you are making 30,000 people, among whom are the very worst drunkards in England, not only sober by act of Parliament, but absolute teetotalers by act of Parliament. Who are those? Why they are poor prisoners now in our prisons, not one of which from the day he enters prison is allowed to touch a drop of alcohol, and who in consequence of this restriction are a class, in spite of all other advantages, so completely the healthiest people in England that there is a lower rate of mortality among prisoners than there is among professional men, and that as the death-rate stands highest of all among publicans who sell alcohol, so it stands lowest of all among prisoners, who are absolutely deprived of every drop of it.—*Ec.*

"I Never Take Medicine."

During the short administration of President Taylor, a young man visited Washington to sell cholera medicine. Thinking it would aid him in his business, he called at the White House while a public reception was being held, to present the President with a bottle of medicine.

He had rehearsed a little speech with which to preface the presentation. But when he found himself face to face for the first time with a live President, his nerves were too much disturbed for him to speak it. He, therefore, mumbled a few words, more amusing than elegant, about the medicine being "a dead shot," and pulled out the bottle—only to hear the President say, in a tone loud enough to be heard through the room,—

"I thank you; but I never take medicine, cholera or no cholera."

The young man almost fainted from mortification. But in less than ten days Gen. Taylor died of cholera, caused by his own indiscretion in eating.

On a warm Fourth of July the corner-stone of the Washington monument was laid. President Taylor participated in the ceremony, and drank freely of ice-water.

On his return to the White House he complained of feeling hungry, and ate freely of cherries, washing them down with iced milk.

At dinner, against the remonstrance of a physician, who was present, he again partook heartily of cherries. In an hour's time he was attacked by cholera-morbus and died within four days.—*Ec.*

THE APOSTOLIC TIMES.

THE APOSTOLIC TIMES (J. B. Briney, Editor,) will be sent to NEW subscribers from now till January 1, 1881, for ONE DOLLAR. Any one sending a club of ten will be entitled to a copy free! Specimen copies sent free. Address E. H. Cozine, Lexington, Kentucky.

—Forty-five counties in Kentucky have no local newspaper.

Literary Notices.

We have just received from Clark & Maynard, publishers, New York, a copy of "Thompson's Collegiate Algebra," one of "Thompson's Mathematical Series," now being published by that well known house. Clearness and brevity in the definitions and rules, simplicity in its illustrations, conciseness and perspicuity in its analyses and demonstrations, the leading objects of the author, have been attained to a degree which will make the book a valuable one to those desiring a thorough practical knowledge of Algebra. Many of the practically useless theories found in other text-books on this subject are here omitted, while those of more important a frequent application are carefully wrought out. The print is large and clear, and the binding very neat and attractive.

THE GARDENER'S MONTHLY, among other things for May, contains reasonable hints for flower, greenhouse and fruit gardening. Extensive editorial notes, numerous communications and scraps and queries. Send for it. Price \$2.10 per year. 814 Chestnut St., Philadelphia, Pa.

Messrs. I. K. Funk & Co. issue an admirable series of works, well printed, in quarto size, with clear leaded type, at a price almost ridiculously out of proportion to the quality of the books in the series, or the actual quantity of printed matter. The best example is the latest issue, "Knight's History of England," in eight volumes, stitched in card manila, at \$2.40 for the set. Of the work itself, which is rightly classed as a "standard," it is superfluous to speak, further than that it is essentially "popular" in itself, and aims to give an insight into the condition of the people at successive periods of English history, and to trace the rise of popular power. The high price at which this book has been issued has placed it out of the reach of thousands, who, it is safe to say, will gladly avail themselves of the present opportunity to place such a valuable work on their library shelves. "Knight's Popular History of England," for the first time bids fair to be popular indeed.—*Daily Globe, Boston, Mass.*

EIGHT HUNDRED MILES OF GOOD READING.—It is now less than ten weeks since the first number of Funk & Co.'s cheap "Standard Series" was issued. In this brief time, to supply the demand, they have printed eight hundred miles of paper. This would make a path, three feet wide, of healthful reading matter, from New York to Chicago, or a strip an inch wide around the earth, with 4,000 miles to spare. Were the pages equally distributed, every family in America would have been supplied already with three pages of the "Standard Series" books. This looks as if the "Dime Novel" was being crowded out.

No. 23 of the Standard Series: Rowland Hill, His Life, Anecdotes and Pulpit Sayings. By Rev. Vernon J. Charlesworth, with introduction by Charles H. Spurgeon. Price 15 cents. This is the first American reprint of this interesting book. The book has proved very popular in England, having run through a number of editions. I. K. Funk & Co. 10 and 12 Dey St. New York.

RUSKIN'S "LETTERS TO WORKMEN," AND TENNYSON'S "IDYLS OF THE KING."—Nos. 20, 21 and 22 of the "Standard Series," a series with which I. K. Funk & Co., seek to crowd out from the homes of the masses the "Dime Novel" class of literature. Nos. 20 and 21, price 15 cents each, (usual price \$2.00), are Ruskin's famous "Letters to Workmen—Fors Clavigera," written during the years of communistic excitement, '71 and '72.

The full purpose of the letters you will find described by the author in the first part of letter xiii. They are full of quaint Ruskinian advice to all sorts of workmen. The assault on communistic ideas is vigorous, altogether the standpoint is monarchical. The placing of these books in the hands of the masses is timely.

Of Ruskin, says Charlotte Bronte: "Mr. Ruskin seems to me one of the few genuine writers, as distinguished from bookmakers of this age. * * He writes like a consecrated priest of the Abstract and the Ideal."

Says *Fraser's Magazine*: "Unquestionably one of the most remarkable men of this—may we not say of any?—age, is Mr. Ruskin. He is, if you like, not seldom dogmatic, self-contradictory, conceited, arrogant and absurd; but he is a great and wonderful writer."

The *Westminster Review*, warmly commending Ruskin's writings for their earnestness, says: "Even error eloquently advocated with the honest conviction that it is truth, is better than truth coldly believed and languidly proclaimed."

No. 22, Standard Series, is Tennyson's "Idyls of the King." Price 20 cents. These Idyls are Tennyson's masterpieces. The only secret of the cheapness is the large size of the editions published. I. K. Funk & Co., 10 & 12 Dey St., New York.