

CORRESPONDENCE.

WASHINGTON LETTER.

(FROM OUR REGULAR CORRESPONDENT.)

WASHINGTON, D. C., April 4, 1877.

Festina lente, as the classical mule said to his impatient and progressively disposed rider, *festina lente* seems to be the motto of the present administration. It is evident that the astute correspondents had not got the hang of the new order of things, when they wrote, two weeks ago, that the troops would be removed from South Carolina and Louisiana immediately. Still the troops will be removed sooner or later, or at least latest. The same absence of hurry is observable in civil service changes. It is evident that the President, and his new cabinet, are not young fire-eyed enthusiasts but mature men, who look before they leap, which is, perhaps, as well in politics as in love. At any rate, it is published and proclaimed that we are to have reforms, and the word is sweet to every man, except a government employee and his wife. And by government employee, I would include members of congress, senators, and other servants of the people, as they are sarcastically called. When a member of congress is shorn of much of his glory, and, if the truth must be told, no little of his profit, and many are asking wildly: How am I to be re-elected if I cannot give my friends offices? If it were not for the establishment of the rule: "No removals without cause, no promotions without merit," there would doubtless be many cruel changes under the rules of the old spoils system. A large number, perhaps a majority, of the civil service employees are without influence; the members and senators who appointed them have departed, *volens nolens*, but usually *nolens*, from political life, and, if the present clerical force were not shielded by the new policy, it would have to yield to the friends of the recently elected senators and members.

Now that the southern question appears to be settled for a time, at least, the subject of the speakership of the forty-fifth congress has again been revived. It is easy to see, from conversation with southern Democrats and Republicans here that the prospect of the election of a liberal of the Charles Foster stamp is not as good as it was two weeks ago. Many Republicans think that their prospects have been injured by the delay of the President in meeting the southern question. On the other hand, the Democrats are by no means sanguine, and, while they pretend to laugh at the rumored disruption of the old party, the more candid admit that there are divisions and subdivisions that must be healed before they can enter the contest with assurance of success. Southern Democrats favor the candidacy of Saylor or Cox, Mr. Randall is not as popular with them as when he led the remarkable fight against the force bill in the last days of the forty-fourth congress. Mr. Saylor has a wide popularity with his own party, and he is very generally esteemed by Republicans. After the death of Mr. Kerr, he was elected speaker *pro tem*, he is consequently not without experience as a presiding officer, and, in my opinion, superior in that capacity to any member on the Democratic side.

The settlement of the gubernatorial contest in South Carolina, and the departure of the visiting committee to Louisiana will enable the President and his cabinet to pigeon hole, for a while, the vexatious southern question, and the cabinet officers will be able to give more time to the business of their respective departments. For the last three weeks there has been a cabinet meeting every day, and these meetings have frequently continued for five hours, or there have been

two separate meetings on the same day. To-day, almost for the first time since the cabinet was organized, no meeting will be held. Several days will be required by the heads of departments to dispatch accumulated current business which has been unavoidably neglected for the last three weeks.

Our Cincinnati, Iowa, Meeting.

The excessive rains of March 30th closed our meetings, which resulted in 13 additions by confession and baptism. We preached 11 discourses, and had very fine hearing all the time. As the Moodyist had begun a meeting only two miles away, we had just enough opposition to make the truth stand out. Our baptism speech was heard by every one who could find entrance to the church, and fully enough went away to have filled the room, that could not so much as see into the house. For all this, the order and attention was good throughout, and we heard of many saying they would never be satisfied till they were immersed. We shall soon return and again talk of Jesus and his kingdom.

The preachers, save one, all have showed their dishonesty both before and after our meeting by misrepresentation, and cowardly doing so privately and publicly, lauding their great love for all, talking union, and for two months doing everything in their power to get not only the five who had made the start, in their meeting, but all the younger members of the Christian church have been begged and prayed to go into these sectarian institutions, "at least for a home." Although the public were assured that the candidates should have the choice of any "mode of baptism," yet every effort was made for two months to get them to submit to the more convenient mode and a home in no less than three institutions, neither of which is mentioned in the Word of God, was offered, before the candidates were offered immersion, even at some convenient time. The teachers showed faith and courage seldom found for more than two months, and even at the last hour the appeals were made long and loud.

In this trip we have seen much to confirm the conviction long ago formed in our mind that sectarianism is more the work of Satan than of God, and no compromise can be made, and the Gospel preached in its purity. Here we again give notice that when the straight jacket is put on us, there will be destruction to material, for like Paul in Corinth, "We have renounced the bidden things of dishonesty, not walking in craftiness, nor handling the words of God deceitfully," but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. On this account, there are no longer any sectarian preachers who will stand the fire, about nine-tenths will not. Doubtless they have good reasons, as the contest always shows their weakness. But still they are in many ways an enemy to the truth, and have gone like a broken army, in a secret way from house to house, they endeavor to turn men and women away from the truth, and every old argument that their poor, narrow minds can retain is used; then when they meet you before an audience, they are sanctimonious, and with an affected charity, "cry let us alone," and are as deceptive as Mark Anthony was at Caesar's funeral. We have been a sufficiently close observer to utter this sentiment deliberately, as being the rule. The exceptions are remarkable few, and none with these New Evangelists, so called; at least, such has not come under our observation.

Again, many of our successful preachers, now in the field, write us, and but one report comes from all quarters, our preaching is denounced in the most bitter terms by the sects,

but in a private way. We have only two exceptions in Missouri and Iowa. These were that every body was pleased but none obeyed the Gospel. These reports are from Charles city, Iowa, where the speaker pleased everybody, but never mentioned baptism, and the one in Missouri was about ditto, save perhaps the speaker may have said baptized. Well, sectarianisms may not be extinguished by my preaching, but if they would testify, it would be that they never received much comfort from it. Those persons who are out with flying colors, telling of their religion, are generally the lightest trash. The few exceptions of honest, sincere ones, love to hear the truth, as was the case at Cincinnati with the pastor of the M. E. church and his wife and many of his brethren, also the latter part of the Congregational church. They heard us often, treated as with due courtesy, and received the same, and we trust they will continue to learn the way of God more perfectly.

The people generally aided the brethren to pay expenses of meeting. This we took as the best evidence that they love to hear the truth unalloyed with tradition.

S. H. HEDRICK.

Fairfield, Iowa, April 3, 1877.

Selection Applied to Man.

The population of our globe is now about fifteen hundred millions, or about an average of thirty to the square mile of land surface. With proper cultivation of both land and water, and the largest possible reclamation of waste and desert land by irrigation and otherwise, the earth is capable of supporting perhaps ten times as many people; probably not more, as that would require every inch of dry land to be as densely populated as China now is, and a very considerable portion of the earth's land surface is and must ever remain practically uninhabitable.

Assuming such an increase of the world's population to be possible, the question naturally arises: When is the limit likely to be reached—and what then? The contingency may seem at first sight to be very remote, but in reality it is not, provided human progress continues at the present rate. The dominant race of to-day is that which is fairly represented by the people of England. The influences of modern civilization has been felt on that island as manifestly as anywhere; and we shall not go far wrong if we estimate the progress of the immediate future by the ratio of the immediate past. The population of England at the beginning of the present century was, in round numbers, a little under 9,000,000. It is now not far from 24,000,000. With the same rate of increase for seven generations more, the English people will equal in number the present population of the entire globe! At the end of the fifteenth generation the descendants of the English people if they continue to increase at the present rate, will number (if statistics and mathematics tell no lie) fifteen times as many as the now supports, and fifty per cent more than we have set as the limit of the earth's population. Inasmuch as the English are not the only people that are rapidly increasing in number, it is clear that the struggle for existence among the tribes of humanity is likely to be rapidly and seriously intensified.—*Scientific American*.

Geese Full of Fun.

A goose has perhaps the keenest appreciation of humor of any animal, unless it be his own arch enemy, the fox. The writer once saw in a little grassy paddock some eight or ten fat and healthy pigs and a half score of geese. From this paddock a narrow, open gate gave entrance into the farm-yard, and, as evening drew on, the geese ranged themselves in a

row near this Thermopylae. Obviously, supper time was approaching, and the pigs wished to return home to their troughs.—Equally clearly the geese had given each other the word not to let them pass through the gate which they guarded, without paying toll. First there came up a jolly, good humored little pig, who trotted cheerfully along with a confidence which ought to have disarmed criticism, till he came among the geese. Then, with a cackle and a scream, every neck was stretched to get a bite at him, and squalling and yelling, the poor little porker ran the gauntlet. The same fate befell six or seven more of his brethren in succession, each betraying increasing trepidation as he approached the fatal pass, and made a bolt through the *corps de garde* of geese, whose chattering and screeches of delight were almost undistinguishable from human laughter. At last the "biggest pig of the party" brought up the rear. He was a pink-fleshed, clean young fellow, with fat limbs and sides, and his ears were cocked, and his tail sharply twisted in the intelligent wide awake manner which so completely distinguishes the intellectual pig from the mere swine multitude. With a loud grunt of defiance this brave beast charged through the flock of geese, and had actually almost gained the gate, when a large gray goose made one grab at his fat ham, caught up the skin in a bunch and gave it a tremendous pinch with her red beak. Needless to say the air was rent with the squeals of agony of the injured pig and the ecstatic peeps of the flock of geese in chorus. From the order in which the transaction took place we derived the impression that a similar game of prisoner's base probably formed the entertainment of the geese every evening.—*Frances Power Cobb*.

Do Not Neglect Family Prayer.

If family prayer is neglected how dreadful must be the influence upon the minds of your children. This neglect is to them a constant and powerful declaration, that you deem religion emptiness, and a life of prayer unnecessary. The exhortation of their minister or Sunday school teacher, has, perhaps, arrested their attention and softened their feelings. They go to their prayerless homes and meet their prayerless father. The evening comes, and there is no prayer to fix and deepen the impression received; your child goes to bed, saying to himself, "Father does not pray, why should I?" He awakes in the morning, but no morning prayer greets him. His worldly father hastens to the business of the day, and leaves his poor child in weakness and temptation, unsupported by parental precept and example. Nay, more, he is lured by a father's example to banish serious thoughts, and to plunge more recklessly into all the sins of a thoughtless and irreligious life. Oh, when that great day comes, in which the secrets of all hearts shall be revealed, how many parents will be found to be the spiritual murderers of their children? Professing Christians! how can you bear the thought of the reproaches of your lost child at the bar of God? Shall he be permitted to say "It was your neglect of duty which induced me to neglect religion and ruin my soul. And now, in consequence, I must take up my abode in the eternal dungeon with eternal despair!"

If there be a prayerless father among our readers, let him look forward to the judgment, and think of the scene he must then witness.—*Methodist Companion*.

Faith and Works.

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose, one saying that good works arose, one saying that good works were of small importance, and that faith was

every thing; the other asserting the contrary: Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said: "I hold in my hands two oars. That in my right-hand I call 'faith'; the other, in my left, 'works.' Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See, the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing place." So in my humble opinion, he added, "faith without works, or works without faith, will not suffice. Let there be both, and the heaven of eternal rest is sure to be reached."

As the flower is before the fruit, so is faith before good works.

Faith is the parent of works, and the children will bear a resemblance to the parent.

It is not enough that the inward works of a clock are well constructed, and also the dial-plate and hands; the one must set on the other; the works must regulate the movements of the hands.—*Bishop Whately*.

Goodness of Heart.

There was a great master among the Jews who bade his scholars consider and tell him what was the best way wherein a man should always keep. One came and said that there was nothing better than a good eye, which means in their language a liberal and contented mind; another said a good conscience was the best thing in the world; a third said a good neighbor was the best thing he could desire; and a fourth preferred a man that could foresee things to come, that is a wise person. But at last came in one Eliazor, and he said a good heart was better than them all. True said the master; thou hast comprehended in two words all that the rest have said; for he that hath a good heart will be both contented, and a good companion, and a good neighbor, and will easily see what is fit to be done by him. Let every man then seriously labor to find in himself sincerity and uprightness of heart at all times, and that will save him abundance of other labor.—*Bishop Patrick*.

A Sad Picture.

It is no easy matter to explain why we should feel so that of late we have somehow come to think and to believe that this people is becoming as profligate, licentious, and altogether as wicked as people were during the latter stages of the old Roman Empire. Extravagance, which is only a mild definition of profligacy, is breaking down honor and virtue in home and business circles, while the church is but little better than an emporium of fashion, where piety flashes from the gilt-edged prayers and preaching of men who ask more for a year's work than Paul ever received during his entire ministry, or the more eminent divines and reformers of early ages ever dreamed of receiving in a life time. This church extravagance, both architectural and pastoral, is something more than seed sown by the wayside. It is planting a subtle poison in our homes, grafting piety upon the vestments instead of the hearts of the people, and putting into costly temples the bounties of providence that ought to go where Christ told the rich man to put his money. Such extravagance is a prime cause of our profligacy, licentiousness, and intemperance, the great germs of all sin, vice and crime. It makes the rich wasteful and loose, the poor dissolute, lax, and immoral, and all wicked, and given over to iniquity. Yet there is no spot nor place in the whole frame work of society where extravagance is more carefully fertilized than in the church. From this fountain it radiates, permeating all circles, till at last we find its fruits, day after day, harvested as so much vice and crime in our criminal courts.—*Boston Herald*.