

Our Young Folks.

The Cats who Went to Law.

BY HILLEN ANORELL GOODWIN.

Two felines had managed to seize So tempting a piece of old cheese That they quarreled about the division. 'Twas so solid and awkward in shape That they called in a learned old sage And agreed to accept his decision.

After consulting and scratching his pate, Said he, "We'll divide it by weight." The balances swung into a sea-saw, As he hit from the left and the right, Till, alarmed at the sight of each bite, His clients remonstrated old Egan.

"There it be nothing for us, sir!" they cried, "It that is the way you divide." He grinned like a man at a ravel, "If justice be done to each cat, This side must be equal to that, And the scales here hang perfectly level."

"I care less for justice than cheese," And they tried the remainder to seize, Cried the Apo. "That's my fee, dears."

THE MORAL:

You'll be sure to lose more than you gain, In delay, and vexation, and pain, At the law, though you win in the quarrel.

The Angry Father.

Theon was one day reading in the Holy Scriptures, when he suddenly closed the book, and looked thoughtful and gloomy. Hillel perceived this, and said to the youth: "What ails thee? Why is thy countenance troubled?"

Theon answered: "In some places the Scriptures speak of the wrath of God, and in others He is called Love. This appears to me strange and inconsistent."

The teacher calmly replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

"By no means," answered the youth, "that is figurative—but wrath—"

Hillel interrupted him, and said: "Listen to my story. There lived in Alexandria two fathers, wealthy merchants, who had two sons of the same age, and they sent them to Ephesus, on business connected with their traffic. Both these young men had been thoroughly instructed in the religion of their fathers."

"When they had sojourned for some time at Ephesus, they were dazzled by the splendor and the treasures of the city, and yielding to the allurements which beset them, they forsook the path of their fathers, and turned aside to idolatry, and worshipped in the temple of Diana."

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter, he was troubled in his heart, and he was wroth with the youths. Thereupon he went to the other father, and told him of the apostasy of their sons, and of his grief thereat."

"But the other father laughed, and said: 'If business do but prosper with my son, I shall give myself little concern about his religion.'"

"Then Cleon turned from him, and was still more wroth."

"Now which of these two fathers," said Hillel to the youth, "dost thou consider as the wiser and the better?"

"He who was wroth," again answered the youth.

"Was Cleon wroth with his son?" asked Hillel.

And Theon replied: "Not with his son, but with his backsliding and apostasy."

"And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered his disciple.

"Behold then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will no longer offend thee."—From the German.

A Suggestion.

At the first glance, all study might seem to be wasted which is not devoted to the greatest writer in each particular branch of knowledge; but consideration shows the bold attempt to be useless. The exertion of mind is too much for its strength. A scholar with the average capacity reading an author of the sublimest, is a man of the common size going up a hill with a giant; every step is a strain; the easy walk of the one is the full speed of the other. Frequent intervals of rest are needed. He must come down from the high argument into the plain. Over a dozen pages of Bloomfield he recovers from the fatigue of a morning's journey with Dante; and a sermon of Blair gives him breath for another climb with Hooker.—Will-mott.

The Bears and the Bees.

A good old English poet, grieved to see so many persons going in the ways of sin, and calling them "ways of pleasantness," wrote a poem on two young bears, who, refusing to listen to the advice of older and more experienced bears, ran from a neighboring wood one day, and seeing a large store of honey began to eat it in high glee. The bees, in great trouble at finding the result of their work disappear in such a manner, flew about the bears in rage, attacking them with their stings. The animals were soon in a terrible way. After trying in vain to fight their enemies, they ran back to the woods, howling with pain and rage over the effects of their folly. Thus says the old writer to those who break God's commands:

"When experience opens our eyes, Away the fancied pleasure flies; It flies; but, oh! too late we find It leaves a real sting behind."

CONGREGATIONALISM has attained sufficient strength in the Southern States to make necessary several Conferences. Alabama forms one. The churches in Tennessee and Georgia form the Central South Conference. The membership of these churches is gathered chiefly from among the freedmen.

Intelligence of Female Missions.

COPY OF A LETTER FROM MISS TALCOTT.

[Miss Talcott, is a missionary teacher, sent out by the American Board of Missions, and is stationed at Kobe, in Japan. She has also two Bible-women under her charge. In her letter, she first describes the house where she is staying, among the mountains, in order to promote her convalescence, after a serious fall.]

"Can you imagine the house? A ten feet high wooden ceiling, and on two sides of the house to a height of six feet absolutely nothing but five posts nine feet apart. Wooden doors slide into grooves between, but we do not put them in, day or night. A three feet covered verandah protects from the rain, and, for fifteen feet outside of that, we have an awning made of cheap, coarse straw matted tied to a frame of bamboo poles. The remaining two sides of the house are nearly as much open.

Dr. and Mrs. Barry, Miss Wheeler and myself have four rooms, a sitting-room, dining-room (and pantry), and two bedrooms. Paper doors slide in grooves between these rooms, but those too are, generally ignored, except by Miss Wheeler and myself. Just back of the house, to the east of us, is a high mountain which keeps the sun from striking in until about nine o'clock. A little stream comes tumbling over the mountain side, in a little ravine, embowered with trees and vines; and it has been imprisoned in a trough for a few rods, and then falls about ten feet, giving us a nice bathing place.

This style of house gives very little quiet, but there are delightfully shady spots to retreat to, where one can be alone with God and the beautiful He has so lavishly displayed to our view. As I sit under the shadow of the beautiful maples, occasionally a passer-by stops to see the strange lady, and I have a chance to speak of a Saviour from sin. The listener always affects interest, and sometimes his interest is evidently genuine. We have had no rain of any consequence for months, and the rice crops, which grow in water turned on to the fields from the mountain streams, are suffering much. The farmers from the surrounding villages have been, for several days past, ascending a steep mountain about two miles, to pray to the god of rain. They carry small drums, and a kind of banjo, and make a great din and arouse and propitiate the god, kindling fires at the same time upon the mountain top. (When they hear our singing for the first time, they frequently ask if it is to propitiate God.)

You have heard doubtless, of my falling down stairs and my lame knee. That is why I am in Arima, having a lazy time, instead of staying at my post. Just why I did let me fall down stairs—I don't know. A good, kindhearted Christian woman, in telling her unconverted husband of my fall said, "None but a Christian and a missionary could be saved from death." "But" said her husband, "why didn't God save her from falling?" She knew not what to answer, and came to me for help. "He has kept you and me, day after day, and we failed to recognize the care. Perhaps so. He thus reminds us of it, and it may be He has other and more precious lessons for somebody in it."

I don't know how well you are posted up with regard to our work. First our school. We had fourteen pupils last term, of whom five only were paying boarders, three were assistant pupils, and the rest, in one way or another, were supposed to pay their way, except one little girl about eight years old, and even she runs on errands, and is by no means useless. We know of at least five new pupils for next term, and may have more. We had twenty-two day pupils, but expect this number will be somewhat reduced, as we raised our tuition of day-scholars from fifty cents to seventy-five cents per month, that we may give more time and strength to the boarding pupils. Of the boarders, five only are baptized Christians, but there are several others who, we hope, are Christians. Our work in the home tells more decidedly, perhaps, than in the training of Christian families at home, because it is from heathenism, but it is something like it in being slower in results, but laying deeper foundations than the same time, and strength given to work among adults. Three of our girls are quite efficient S. S. teachers, and would compare well with the average, if not with the best of infant-class teachers at home. Miss Dudley assists in the school by taking one class, has had the household care, and given her best energies to the work in Higo, over a mile from us. She and Mr. Atkinson have had special charge of that field, assisted of course, very materially, by the native Christians.

It is only a year ago, last spring, that they commenced work there, and the first Sabbath of August, a church of sixteen was organized, thirteen being baptized, and three joining by letter. Some of the Christians have experienced considerable persecution, and their faith has cost them something. One, a rag-picker—was so entirely a Christian, that the others, some of them of higher rank as compared to her, agreed to give her one day's rations of rice and tea in a week that she may keep the Sabbath, and not starve. The same Sabbath, nine joined the Kobe church. Among them was a watch and clock repairer, who, a short time ago, after hearing the truth three years, became a Christian. Convinced that he ought to keep the Sabbath, he shut up his shop, which was only the front room in his dwelling-house, and when Miss Dudley asked him, after one Sabbath's trial, how he got along, he said, "Oh, very nicely. I was gone to church most of the time, and when at home, stayed in the rear rooms and my wife told people I was not at home." The inconsistency did not appear to him until Miss Dudley pointed it out. But he said, if it were known that he was keeping his store closed, even while at home, because it was Sunday, he should be laughed at. Of course Miss Dudley asked him if he could not bear to be laughed at for the sake of Jesus, and he saw his mistake, and promised not to be ashamed

of Jesus again. The other day he was up here, and in a talk with him, I asked him if keeping the Sabbath was hard for him. He said no, not at all; at first it was, but now he did not mind it at all. A woman who wanted to be baptized was the wife of a Government official who, like most of the Government officials (and probably of losing his office if he showed any sympathy with Christian) had never been at church. The young man who was to be associate pastor of the Church, went to her house to learn something about the woman's life. On enquiring of the husband, he replied,—"I believe in Christianity because of the change I have seen in my wife, since she became a Christian. She is so patient with the little ones, and me. And if she wants to be baptized and to keep the Sabbath, I don't want to hinder her." He even promised to attend church, and I think went to see his wife baptized. The women are always originally weak, but the difference between being patient for Jesus' sake, and servility from fear, is apparent even to those who know not Christ themselves. Mayeda—for whom I feel so anxious (as indeed all did) a year and a half ago, wrote recently to a friend:—"I have come to recognize the loss of my little property as the greatest blessing I ever had. But for that, I don't know where I should have been now." It is so good to know that God is leading them,—each one. Affectionately yours, B. TALCOTT.

Arima, Japan, August 1876.

Schools in Calcutta.

This is a most cheering and interesting part of our work, and one likely to grow most rapidly, had we but an increase to the number of supporters.

Dhobaparah has long been supported by friends in Canada, who have this year expressed their willingness to undertake the costs of two other schools. Bahdoor Bagan has been assigned as one, but the second has not yet been decided upon.

Shoba Bazar School is supported by friends in Edinburgh.

The additional expense of a pundit has been incurred this year, giving the children even a higher standard of education. A system of scholarships, similar to that introduced by the Suburban Municipality, and by which the Kidderpore and Sonai schools have benefited, would be of great service in our town schools. Funds might be supplied by friends at home—£1 4s. sufficing for each junior scholarship, and say £1 18s. for each senior. The examination might be conducted by independent native gentlemen, and might include Scripture.

The number of girls in the schools this year is 184, against 161 last year: Dhobaparah, 71; Bahdoor Bagan, 67; Shoba Bazar, 56. Besides the usual branches taught, about 16 are learning English—13 in Dhobaparah and 3 in Bahdoor Bagan. Our numbers are very encouraging, considering the many difficulties we have had to battle against. In the vicinity of each of our schools others have been newly opened by other Societies, who receive no fees from their pupils; so that I think it speaks well for the teachers employed by us when we find our numbers rather increasing than decreasing. At Shoba Bazar I have a class of native ladies, seven in number. It was at their request that this school was opened, and they have always given us a room free of rent. This room was originally intended for a temple-house, and it is singular to think to what a very different purpose it has been put. No English is taught in this school. Our class-books are exclusively in the vernacular—Reading Lessons in Science and Literature, Poetical Reader, Arithmetic, Grammar, Geography, and this year the Gospel of St. Matthew. A little fancy-work also gives much pleasure—woollen caps, socks, and slippers being the favourite articles worked. Friends at home could hardly find a more interesting work to put their subscriptions to, and we can always help them in this, as we constantly have applications which we are unable to respond to without the increase of funds.

CALCUTTA ZENANA WORK.

In reviewing our work during the past year, I find that the average number of houses open at the commencement of the year just shortly before Miss Pigot left for England was about sixty, excluding those at Kidderpore, with 250 pupils under direct instruction. This number, I am happy to be able to say, we have nearly maintained throughout the year. Although taking no regular visiting myself, I respond to all calls within convenient distances, and continue my visits so long as our two Zenana agents, Miss Dorkin and Miss Frost, are in full work. A break very often occurs by the absence of a young wife on a visit of two or three months to her husband or mother, or sickness at times obliges us to withdraw for a time; thus I am able to fill in the gap at once.

Five houses have closed on account of sickness—three of the families have returned to their country, and two have promised to resume their studies as soon as they find themselves better.

We have to deplore the death of one of our brightest and most promising pupils—a fine young girl of about fourteen or fifteen years. Although so young, she had made considerable progress both in Bengali and English, and could read the English Testament which we had given her with a degree of fluency. Always looking so clean and neat, with her pretty intelligent face, it was no wonder she was looked upon as the pride of the family, and that the poor mother's heart was almost broken when she was taken from them. Oholera in its worst form had but the day previous carried off her younger sister, and she was the next victim. The mother seemed to feel but little the loss of the youngest, as she had been born under unfortunate circumstances. The death of the father, which had occurred about the same time, was in some unaccountable way attributed to this poor child, who had in consequence always been treated with harshness and severity. The mother in her wild grief accused her of having "eaten" her husband, and now of taking her sister with her. Such are some of the sad scenes of superstition and error which fill

our hearts with sorrow, and show how dark the future is to those without Christ.

On the list of our new houses we have some influential families, which help considerably to keep our fees from falling as as they otherwise might. We have one Mohammedan family, and another of the up-country Sikh caste, a cousin or aunt to Dulip Singh, who is now in England. Her husband is one of those forbidding-looking men who pride himself upon the many innocent lives he took during the ranting of 1857. Had he not been so old and infirm, and his wife of such winning friendly ways, I think I would most certainly have had back from entering the family. She is learning English in prospect of going to England some day.

One pupil, the wife of a large landholder, to whom the Bengali Theatre belongs, was very anxious that we should visit her, but begged that she might not be made to read the Bible. The poor woman seemed to think her sin lay in reading or handling the Book. I made her understand that I certainly should not give it as a class-book, but should read and explain portions myself, so that she might the better understand it. She remarked that there could be no harm in listening, and so she continues to have a regular Bible-lesson, and each time she appears much interested.

Families are usually visited twice a week, leaving Wednesday free to go over the work of our native teachers. The education given by them is exclusively in the vernacular, so that the few exceptions where English or some little fancy-work is taught are left for us on those days. According to Miss Pigot's suggestion, I have started a Bible-class once a week at the Orphanage, where Bible-instruction is given to these teachers, and also for the benefit of our pupil teachers. Sristee Dhar Ghose, catechist of our church, has very kindly undertaken this for us.

Our staff of pupil teachers in the Orphanage, numbering only ten, was found insufficient to carry out the several branches of our work. Outside native teachers were engaged, who are at present working under great disadvantages, having to walk long distances daily to their work. It was for this purpose Miss Pigot had so wished for an omnibus, as also to save us the great inconvenience of going so completely out of our way to drop the teachers at their respective schools. Bessie and Carolina have to walk their distance to the Bahdoor Bagan School.—M. MACNAMARA.

British and Foreign Notes.

"SANCTIFICATION" is Dr. Tyng Jr.'s new word for "sanctified common sense."

REV. MR. SPURGEON has recovered from his illness, and is now in good health.

THE friends in the Christian churches in the East.

TWENTY-FOUR prominent men of Jerusalem propose buying a farm near Jericho on which to establish a Jewish colony.

REV. DR. MORLEY PUNSON, of England, has been obliged to give up preaching, for the present, on account of illness.

GOSPEL meetings in the State of Maine, led by the Y. M. O. A. workers, are very successful.

IN the Yale School of Fine Arts, women are admitted to equal privileges with the male students.

MR. LAYARD, the British ambassador to Spain, is using his best exertions to prevent restrictions upon the sale of Bibles in that country.

A LARGE number of Jesuits expelled from Germany have gone to India. They have opened a college in Bombay, and have six hundred pupils.

WHEN there is so much talk of the extravagance of women it may be well to remind the talkers that the first savings-bank was founded by a woman, Elizabeth Wakefield, and she left descendants.

THE Canterbury Hall, a public place of amusement in London, has its roof so constructed that it can be easily rolled off, so that the audience can enjoy the performances as if they were in the open air.

WEEKLY social meeting at private houses are being held by the Y. M. O. A. of Philadelphia. The object is to bring young men who have no homes into the home life of the city. The meetings are largely attended.

CARDINAL ANTONELLI, with an income of £800 a year, left a fortune of £800,000, besides untold wealth in precious stones. Times have changed since the Head of the Church sent out the original college of apostles.

THE Lutherans, 'tis said, have far outstripped any other denomination the past year in growth, their addition of communicants amounting to nearly 70,000. They claim a membership in the United States of 640,415.

THE Free or Open Communion Baptists have but one church in New York. It is situated on twenty-ninth street, and seems to be also free of hand, for it is free of debt and has \$80,000 in hand. Rev. N. L. Rowell is the pastor of this flourishing flock.

FOUR Presbyterian, four Methodist, two Baptist, one Congregational, one Lutheran, and one Episcopal church are uniting in the religious services held by Rev. E. P. Hammond in the Hall of the Reformed Episcopal Church, Philadelphia.

THE aggregate of Sunday-school scholars of dissenting denominations in England and Wales reaches 2,557,000. Of this number the Wesleyans have 735,000, and the Congregationalists 580,000. The Non-conformist scholars have doubled in number in eighteen years.

MR. MOODY'S good sense is always apparent. At a late meeting in Chicago, Ill., Mr. Burnell thought that evangelists should even go to houses of prostitution, and seek out the inmates and bring them to Christ. Mr. Moody said he did not like to differ from Mr. Burnell, but he was obliged to protest solemnly against men's visiting these places for any purpose. There are fully women who will do this kind of evangelistic work.

Rev Dr Taylor on "Old Homesteads."

At a New England dinner in New York, on Friday evening, the 22nd ult., Rev. Wm. M. Taylor, D.D., was called upon to respond to the toast, "The Old Homesteads." In the course of his remarks he drew a parallel between Scotland and New England:

"I have no title to be here as a Pilgrim, or as the son of a Pilgrim, though perhaps, sir, I may claim some little degree of affinity between New England and Scotland, for I have heard the Scotch, of whom I am proud to be one—I would not be a Scotchman also—described as the Yankee of Europe. Once when the question was put in my hearing, 'What is the cause of man in creation?' the answer came plausibly from the tongue of one standing by—a Yorkshire Scotchman of Jewish extraction, with a Yankee adoptor.' (Laughter.) If I might intrude upon that definition, I would throw in a dash of the Greek. I noticed to-night, also, that when you gave the toast of the evening, which was so frequently responded to by one who is distinguished as a patriot and an orator, the band played a Scotch air. (Laughter.) And if we have not a Plymouth Rock to boast of in Scotland, we have a good Bass Rock with patriotic memories hovering over it and around it, with the self-same struggle out of which the heroism of your Pilgrims was born, and from which the nation has sprung. For after all, if I have not the blood of Pilgrims in my veins, I have the blood of the Covenanters. There flows in these veins the blood of one who was executed at the Grass Market in Edinburgh for adhering to the principles of civil and religious liberty in search of which the Pilgrims came over here in the Mayflower. (Applause.)

"Our homesteads—what were they but the homesteads of the Old World transplanted to the New, where they might develop themselves free from the trammels by which in the mother land they were restrained? And that which was pre-eminently the glory of the homesteads of the old country was the glory of the homesteads of the Pilgrim fathers. In the corridors of the British House of Parliament there is a painting by which I delight to think the mother nation has shown her pride in this her noblest daughter of the Pilgrim fathers. In the Capitol at Washington is a painting upon the same subject. In both pictures, though portraying different scenes, there is the open Bible as a prominent feature. (Applause.) The oldest thing in the homesteads of this land is the Bible—which is not so much a book as it is a library—a very microcosm of literature, history, poetry, biography and letters. It has given root to that intelligence which is the ground and the glory of New England. The Bible is the pride of New England and Scotland, is it not, sir? Out of it God has made us what we have become. It enlightens the conscience, strengthens the will, clarifies the perceptions, and makes courage almost divine. They did not get so much out of it as we have since got, but they are not to be blamed if they had only learned the alphabet of religious liberty. They had got so far as this, and they had so much of it to do, that they may be excused from going further. They had gone as far as their consciences permitted for the liberty of their own consciences. By-and-by the sons rose higher and began to contend for the consciences of others. (Applause.) But still patriotism came out of it; they had read in the Old Book, 'Seek for the peace of the Lamb for which the Lord thy God shall send thee.'"

"The government, with them, was no mere goal at which the parties seemed to be striving only to outwit each other, and the stake for which they played was a nation's good. No; it was the good of all. None were for party, but all were for the State; and if the crisis at which, in these times, we have arrived shall, by the blessing of God, lift us to the same noble attitude, and enable us all to look at the questions in the light of patriotism rather than of party, then, serious as it is, it shall not have come upon us wholly in vain. (Applause.) Shall we go back to the fathers' times, and the homesteads of the past? Were the former days better than these days? No; but if the former days had not been such as we see them now. (Cheers.) We, in these days, have seen the advantage of all that the fathers had acquired before us, as we benefit in the progress of ages of the deposits made by one generation after another as it comes and goes. We see, in all that is beautiful in our own literature, what a heritage we who speak the English language have to-day, compared with that which those possessed who lived in Chaucer's time. We see, in our civil and religious privileges; and standing, as we do to-day, upon a higher platform than that occupied by any of those who have gone before us, it ought to be our duty to see to it that we shall leave it better than we found it, for the good of those who shall come after us. (Applause.) So shall the work of the fathers be the glory of their children. The tiny coral insect builds its nest and dies, and then there comes out another, and builds upon it, and dies; and then another still, and so up and up it rises, till it is first a reef, and then a whole archipelago of islands. So it is that generation after generation rises in the noblest progress, in intelligence, in the freedom of family and national life. But mark me, gentlemen, the coral insect dies to make the reef; and if we would have our country better than we found it, there must be a self-sacrifice that shall say perish party, perish personal ambition, perish all individual ends, that God may be served, and the country elevated, and the world benefited. Only through this self-sacrifice shall we leave to those who come after us a heritage worthy of those who have secured such a portion from the fathers who have gone before us." (Cheers.)

THE American and Foreign Christian Union announce their purpose to extend their work of Protestant evangelization beyond the city of Paris, and ask the American Churches for the needed means. The times and situation appear peculiarly favorable for the enterprise.