

answered the minister's wife. "Take off your bonnet and shawl; and have tea with us, please."

"We're neighbors, you know, and neighbors shouldn't stand too much on ceremony," added the minister, and Prue's mother accepted the invitation, and sat down opposite her little girl.

It was a very pleasant time for all of them. Prue was sorry when the meal was over, for she knew she would have to go home.

"You must let her come over real often," the minister's wife said, as she put the "new buntin" on, and adjusted the shawl about Prue's shoulders. "I like such callers very much."

"I'll bring 'ou some more posies," said Prue. And then she kissed the minister and his wife good-by, and she and her mother went home from her first "call." —Christian Union.

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., Sept. 10, 1878.

Sec'y Sherman asserts that the large increase of gold deposits—the accumulation of coin during the month of August being \$31,000,000 according to the regular monthly statement just issued—indicates steadiness in the gold market to a considerable extent, and renders the condition of things more favorable for resumption of specie payments as the date draws near. The Secretary has been in New York lately in consultation with the bankers there, and, although he does not say as much, it is believed by prominent money men here that he does not intend waiting for the 1st of Jan'y before he begins paying out gold.

Capt. R. H. Pratt is in this city now making an arrangement which, if successfully carried out, will be productive of more beneficial results in civilizing the Indians than any hitherto attempted. He proposes bringing east from the Sioux country some 50 children belonging to that tribe, boys and girls, and placing them in the Normal and Agricultural Institute at Hampton, Virginia. They will all receive a good common school education, the males taught agriculture thoroughly, and the females instructed in housewifely arts of parallel usefulness. There are already several young Indians in this school who were sometime since released from imprisonment at St. Augustine by Sec'y McCrary, and they are wanting wives; therefore it is proposed to bring some young women of their tribes—the Kiowa and Camanche—to the Institution, allow them to marry if they choose, still remaining at school, and the effect will undoubtedly be elevating to their tribes when they shall return to them. Similar results are also anticipated from the training and educating the fifty Sioux children together. The expense of their education will be borne by the Interior Department.

So horrible are the reports that continually reach us from the plague-stricken Southern cities, that nothing else seems worth writing, talking or thinking about. The attention of every class is directed to this subject almost wholly in these days. Memphis and New Orleans are great charnel-houses, and the situation has gotten so appalling, that it is scarcely possible to properly bury the dead, and the proposition has been made to burn them. This shows desperation, indeed, but what else can be done when the deaths occur so often in a single city as to keep an undertaker and thirty or forty assistants busy and so overworked that in many instances the dead remain unburied for forty-eight hours. Washington is responding nobly to the pitiful cry for help from the fever districts. Nearly all our churches took up collections last Sunday for the benefit of the sufferers. Games of base-ball have been played this week, the proceeds going for the same object; a riding tournament occurred on Friday last; the theatres and opera-houses are giving benefits; churches are holding fairs and giving concerts; and even traveling minstrel troupes are giving benefits, one and all to aid in sending pecuniary relief to the yellow-fever sufferers. This distress is one that is sympathized in by every class, color, sect, denomination and profession. Although Washington has everything

in her favor against the yellow fever coming here, yet strictest precautions are being taken by the health officer for its suppression in case it should appear. For a large city, Washington is extremely clean and airy. Its streets are wide, its pavings good, and its sewerage abundant. Of course, neither concrete or wooden pavements are as healthful as the green sward, but for the most part we are not over-crowded nor squalid, even in the most poverty-stricken portions of the city, which are mostly populated by colored people.

MERRILL.

Letter from Paris.

No. 21.

(Correspondence of the Christian Messenger.)

A VISIT TO THE MORGUE—DESCRIPTION OF THE PUBLIC DEAD-HOUSE OF PARIS—AN INSIGHT INTO ITS SECRETS AND MYSTERIES—THE "GLASS WALL," AND THOSE ON EACH SIDE OF IT—HOW THE "UNKNOWN" ARE DISPOSED OF—SILENT LIPS AND UNTOLD ROMANCES.

HOTEL DU LOUVRE, PARIS, Sept. 5th, 1878.

From time immemorial the terrible has possessed peculiar attractions for mankind; hence, the Coliseum of ancient Rome, where martyrs and gladiators were slaughtered to gratify a people that were thoroughly satiated with every pleasure that life could offer, and to the same strange impulse we can trace in more recent days the buffalo fights of the Spaniards, and the hazardous performances on the trapeze and tight-rope of the modern hippodrome. Were it not for this universal yearning for something strange and terrible to behold—something which, to use a vulgar but very signifying expression, can "make the flesh creep,"—one would be at a loss to account for the number of visitors to La Morgue; a place which, assuredly, possesses no attractions in an architectural point of view, and which is about one of the very last places on earth which one in search of the beautiful would think of visiting.

Yet no one can visit La Morgue between the hours of eight in the morning and nine in the evening without finding before its low portal an array of carriages, from the humble fiacre to the proud landau, the inmates which throng the entrance and elbow the surrounding multitude, and get elbowed by it in turn, in their efforts to obtain admission to the ghastly spectacle within. Not that they, or the majority of them, at least, have by any possibility the remotest interest in, or knowledge of the "subjects" which they will presently behold; but simply because they are about to undergo a new and strange sensation which they have never experienced before; they are to be made to shudder and to close their eyes; to view blue lips and clenched fists closed in death, and then to think and dream of the secrets which those lips could have uttered, and the deeds which those hands have committed!

When I visited the place yesterday, I found the vestibule crowded with ladies and gentlemen of fashion, mostly foreigners, of course; and it looked odd, strangely odd, among this glittering crowd to perceive the wan face and blue blouse of an ouvrier, a father in search of a missing son, perhaps, or a husband, who, for aught he knew, might be a widower. The Morgue is a low one-story building, situated at the extreme east end of the island La Cite, in the middle of the Seine and in the very heart of old Paris, and not a hundred yards from the choir of the church of Notre Dame. The building is of the yellow Parisian limestone, and consists of a square central part, and two wings, one of which (the left) contains the Greffe, or Bureau, where the records and registers are kept, and the other contains the offices of the inspector and his assistants. Facing the entrance door is a large wooden screen, which divides the hall from the vestibule, and has three hooks, upon each of which is hung a wooden frame with a glass door. The middle frame contains a plainly written list of "subjects" that are unknown, and have been buried, at public expense, as such, inasmuch as they have never been identified; this ghastly list is divided in four columns, the first of which contains the gender or sex of the subject, the next, the assumed age; the third, the place where found; and the fourth, remarks of a general nature, which may assist in identification, such

a brief description of rings or jewels found upon the body, marks upon the person, etc., etc. I counted thirty-nine entries on this list of the unknown yesterday, twenty-seven of which were men, and twelve women. The ages ranged from eighteen to sixty, and about three-fourths of them had been fished up drowned from the Seine.

The tablets to the right and left of this frame contain the photographs of these unknown dead, taken before interment, and a ghastly gallery it is. Those who have not strong nerves should not enter behind the screen, but return, satisfied with what they have already seen. Yet, strange to say, the crowd pushed on; with blanched faces, the ladies seemed to take the lead; a strange fascination compels them to enter the inner apartment of the Morgue,—to be carried out fainting a minute afterwards, for that is an everyday occurrence, and the sergeants de ville on duty are prepared, with ambulances and salts, for just such incidents, to which they have, by long experience, grown quite accustomed, and which they treat with a marvellous sang froid that is peculiarly Parisian.

A large glass wall divides the antechamber from the "hall of the dead," as it is called, and to which no admittance is had, except by special permission by the officers in charge. Few, however, desire to go farther than to this glass wall. Behind it are twelve tables, covered with sheet lead, and placed in a slanting position, so that the bodies exposed upon them may be readily seen by those on the other side of the screen. From a tube which terminates in a rose or sprinkler, and is disposed centrally over each of the tables, is a stream of cold water sprinkled over the body below, to prevent putrefaction as long as possible, and the clothing, and other articles found upon the bodies, are exposed to view upon iron racks placed over each of these benches. I found four of the twelve slabs occupied; two of the occupants were the bodies of women, the other two those of men. One, upon the extreme table to the right, was a handsome woman of nineteen; the long blonde hair, all disordered and dishevelled, almost covered the upper half of her naked body; her dress and jewels, suspended upon the hooks above, showed her to have been a woman of elegance—perhaps of pleasure; she had been found in the Seine on the day before, and had been dead, when found, only a few hours, as the body was still warm.

Next to her, an old man, who had been found dead in the Bois de Boulogne three days ago; evidently an ouvrier or laborer of the poorest class, to judge from the style of his dress. A sickening spectacle was that which was presented to view on the leaden couch next to him; the body of a man, half eaten up by fishes, the hair all gone and bowels protruding; he had been found in the river two days before, but must have been in the water for weeks. He had been found naked, and there were no articles of dress to assist in his identification. The fourth slab was occupied by the body of a woman who had committed suicide by cutting her throat; she had been found in one of the streets of the Faubourg St. Antoine, with a paper in her hand stating that she had committed this deed of her own free will, and that no one was responsible; she appeared to have been a woman of about fifty, of the lower bourgeoisie class, to judge from her apparel suspended above.

At times, all of the twelve tables are occupied; but this is, fortunately, a rare occurrence. Equally rare an event is it, unfortunately, to find all of them empty. In that horrible chamber, divided from the outer world of life by an impenetrable wall of glass, there is no sound save that of the dripping water; life moves without, death, only, is here, and in its most sombre and terrible aspects. Most of the bodies remain forever unclaimed and unknown; they are buried and forgotten, and others take their place; and so, from day to day, the world wags and time takes its course, little thinking of the terrible secrets and mysteries of La Morgue of Paris.

LOUIS.

Douglas Jerrold's advice to a youth eager to see himself in print is excellent. "Be advised by me, young man—don't take down the shutters till there is something in the window."

For the Christian Messenger. "Faith vs. Works."

Dear Editor,—

It seems that your correspondent "James" has, by "a very cursory analysis of figures," had a revelation of "the depth of spiritual life in each church." Now it is readily admitted that our churches are not doing what they should for God's cause, but it is a question whether such an invidious comparison of churches is likely to cure the evil. In giving the data he has, he might as well have named the churches which, according to the standard of his superior judgment, are so sadly deficient in the grace of giving.

Now, as a member of the Upper Wilnot Church, which has been thus assailed, I feel called upon to stand in her defence. As for the other churches referred to, I have nothing to say, as I know but little of their peculiar circumstances; and yet, perhaps, I know as much as "James." But I do not wish to "judge another man's servant."

He speaks of this church as "the largest, and its abode is the home of plenty 'if not of wealth.'" I would like to ask how he knows, or is he in the habit of asserting what he does not know. Now, the facts are these; a small portion of this church has its "abode" in the valley. Twenty-six male members, who are heads of families, live in Melvern Square—a happy, quiet little farming community with hardly a foot of natural hay land, and hence, as anybody might know, not wealthy. The rest of the church has its "abode" on the North Mountain. No kinder, better-hearted men ever lived, for, as a rule, "Mountains make men." But to say that the people on the North Mountain are wealthy is a farce.

Then "James" judges the "depth of our spiritual life" and the "tone of our conference meetings" from his suggestive figures. Does he know that is all this church has done for God's cause. Let me give a few facts:—As for Foreign Missions, this church has not done a great amount, having had what we believed good reasons for so doing at the present time. We, on the other hand, had become heavily involved in building a parsonage, which to us was a necessity, and we have been struggling for the past year to remove that debt so as to be in a better position to respond to the calls of the denomination when they ask in need.

During the year Acadia asked, in trouble, for help, and this church, though pressed by debt, subscribed nearly \$500 to the College Building Fund; many of our members signing more than they were really able.

As for Home Missions, "James" either gives no credit to the church for what he does know or else forms his opinion of the "depth of our piety" without knowing that this church has during the year sent her pastor six weeks on mission work without any expense to the Home Mission Board.

Three Sabbaths were spent in "Dalhousie, Springfield, &c." and all the money collected by those churches during these visits was paid over to the Home Mission Board.

"James" seems very anxious to know "What kind of sermons have this people listened to." Perhaps it might be well for the different pastors to look up their sketches so as to be ready to report in case James the Confessor calls to see. I would suggest that "James" prepare a sermon on Rom. xiv. 4 and another from Cant. i. 6.

In the meantime we will try to work in a quiet way and await his coming.

Yours, &c.,

WILLIAM.

For the Christian Messenger.

Ordination at Central Onslow.

A council convened in the meeting-house at Central Onslow on Wednesday, the 11th of Sept., at 11 o'clock, A. M., to consider the propriety of setting apart Bro. C. H. Martell to the work of the gospel ministry and the pastorate of the Onslow West Baptist Church.

The following churches were invited to send delegates to sit in Council, viz: Truro, Brookfield, Maitland, New Glasgow, Onslow East, Upper Londonderry, Great Village, Portauipique, Parrsboro', Acadia Mines, Amherst and Onslow West.

Each of the above was represented by

delegates except Parrsboro' and Amherst.

The church also invited the following brethren:

Revs. D. W. C. Dimock, Stephen March, Jas. Meadows, T. B. Layton and Bro. H. B. Shalmer (Lic.), deacons from N. River; G. E. Good (Lic.,) Sackville; Dea. John Cotter, Upper Londonderry, and John King, Truro, were invited by Council to a seat with them.

The Council organized with Rev. G. F. Miles, Moderator, and the undersigned Clerk.

The Moderator then called upon Bro. Martell, who gave a very satisfactory and deeply interesting account of his conversion to God and his call to the ministry. Every one who listened must have been convinced that Bro. Martell was thoroughly sound and evangelical in the leading doctrines of grace. He also gave in lucid manner his views of Christian doctrine, answering such questions as were propounded upon the foregoing and also upon church polity with perfect satisfaction.

These services being conducted in open house, the Council retired, when it was unanimously resolved to proceed with the ordination.

The following arrangement was made and carried into effect in the afternoon: Rev. Jas. Meadows preached the sermon from 1 Cor. ii. 2.

Ordaining prayer by Rev. T. B. Layton.

Charge to Candidate by Rev. M. P. Freeman.

Right Hand of Fellowship by Rev. A. E. Ingram.

Charge to the Church, by Rev. G. F. Miles.

Closing Prayer by Rev. P. S. McGregor.

Benediction by the Candidate.

G. N. BALLENTINE, Sec'y. (Christian Visitor please copy.)

Installation at Onslow East.

In the evening at 7 o'clock several of the ministering and lay brethren assembled in the meeting-house at East Onslow when the following installation services were held.

Sermon by the undersigned from Matt. xvi. 18.

Charge to the Pastor, Rev. C. H. Martell, by Rev. G. F. Miles.

Charge to the Church, by Rev. M. P. Freeman.

Revs. P. S. McGregor, T. B. Layton, A. E. Ingram, D. W. Crandall, and brethren G. E. Good and Deacons—participated in the services, the latter making an urgent appeal to the unconverted of the assembly.

These services, together with those held in connexion with the ordination were profoundly interesting and gratefully enjoyed by the people.

Bro. Martell is engaged in a good work among a people by whom he is beloved, and we wish for him a successful ministry.

G. N. B., Sec'y.

The space around St. Paul's Cathedral in London is to be made into a flower garden. The Baptist says:—

"Such a garden as the spare acres around the cathedral will allow of being laid out must prove of more worth to the city than a museum or the rarest picture gallery. The historical interest attached to the site can perhaps hardly be paralleled by any other spot in England. It used to be a common belief, that in times prior to the introduction of Christianity, a temple dedicated to Diana occupied this very site, although Sir Christopher Wren was not a believer in this legend. What is certain, and to us far more interesting, is the knowledge that on this same ground the ancient British Church owned a sanctuary before the Papal hierarchy became hopelessly corrupt.

The history of the old cathedral which has passed away is not altogether free from what is romantic or even ludicrous. With what grim satisfaction, for instance, must the Puritan builder have carted away the stone of one of the cloisters in 1649! Then what would have befallen England if Cromwell, who, according to tradition, thought of selling the church to the Jews for a synagogue, had actually carried out his purpose? The time of iconoclasm and of revolution has passed, however, and St. Paul's, with its present ugly churchyard metamorphosed into a garden, will be equivalent to a charming addition to the sights of a not too beautiful city.

The "restoration" of St. Paul's is to cost £50,000, of which about £5,000 are to go to Mr. Leighton for the great circles under the dome, and £12,000 to Mr. Poynter for the intermediate spaces.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.