The McArthur Enquirer.

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The McArthur Enquirer.

J. W. BOWEN, Edito and Proprietor.

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Office at his residence.

Feb. 26, 1873.

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Will attend promptly to all legal business entrusted to his care in Vinton and adjoining counties. OFFICE—In the Recorder's office.

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Will attend promptly to any business given to his care and management in any Court in Vinton and adjoining counties. OFFICE—In the Court House, up stairs.

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Will practice in Ross, Vinton and adjoining counties. All legal business entrusted to his care promptly attended to.

HOTELS.

BOWEN HOUSE,

(Formerly Sands House.)

ZALESKI, OHIO.

—o—

EGBERT BOWEN, PROPRIETOR.

—o—

This House, which is convenient to the R. R. depot, since changing proprietors, has been thoroughly renovated and refurnished, and the present proprietor offers to travelers and boarders the best accommodations.

Good Stable on the premises.

TERMS MOST REASONABLE

[w26]

MERCHANTS' HOTEL.

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J. W. VARNER - - - - - - Proprietor.

This Hotel is in the most convenient part of the city—on Front St., between Market and Jefferson.

AMERICAN HOTEL.

Corner High and State Sts., nearly opposite State House,

COLUMBUS, OHIO.

E. J. BLOUNT - - - - - - Proprietor.

This Hotel is furnished throughout with all the modern improvements. Guests can rely on the best treatment and very low bills.

Street Cars pass this Hotel to and from all Rail road Depots.

ISHAM HOUSE.

JACKSON, OHIO.

DR. I. T. MONAHAN - - - - Proprietor.

This house, formerly the Isham House, has been thoroughly renovated and beautifully furnished. Having superior facilities, everything will be done to make the guests comfortable. Table always supplied with the best the market affords. Nicely furnished rooms and cleanest beds. Good Stables. Every effort made for the comfort of patrons. All charges moderate.

DEPOT HOTEL.

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M. MERKLE - - - - - - - Proprietor.

This Hotel, a few feet from the Railroad Depot, and where all travelers on all trains can take meals, has just been greatly enlarged and thoroughly repaired, painted, &c., and is now in complete order for the reception of guests. Trains stop ten minutes for meals. Terms moderate.

CRAWFORD HOUSE,

Corner Sixth and Walnut Streets,

CINCINNATI, OHIO.

F. Y. OAKES & J. T. FISHER, Proprietors.

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This house has been entirely Refitted, Refurnished and Remodeled, and is in all respects a

FIRST-CLASS HOTEL.

ALL THE LUXURIES OF THE SEASON. Table surpassed by none in the West. Ample and pleasant accommodations for travelers. Give us a call. OAKES & CO., Proprietors.

DRY GOODS.

J. GREENLEAF & CO.,

WHOLESALE DEALERS IN

Dry Goods, Notions, Hosiery, &c.

224 and 226 South High Street,

COLUMBUS, OHIO.

C. M. SAGE, of McArthur, is the traveling agent for the above house, and all orders entrusted to him will receive prompt attention.

January 15, 1873.—1y.

ESTABLISHED 18 YEARS.

J. F. TOWELL,

WHOLESALE DEALER IN

DRY GOODS. AND NOTIONS!

Front St., PORTSMOUTH, OHIO.

J. F. Towell is agent for several Mills, and his house is headquarters for many leading makes of Eastern Goods. All goods will be sold at the lowest possible price.

Close cash buyers, first-class time, trade. Wholesale peddlers and furnacemen are particularly invited to an examination of his stock.

Selected Poetry.

"While the Day Lasts."

While the daylight lingers,
Mortal, work and pray;
List not pleasure's voices,
Dreaming life away.
Swiftly fly the moments,
Golden moments all;
Harvest fields, now whit'ning,
To thy spirit call.
Like the leaves of autumn,
Shaken by the winds,
Fall thy fellow mortals,
Dying in their sins.
'Tis no time to slumber—
Mighty issues turn
On each precious moment:
It is "TURN OR BURN!"
Bend thee to thy mission,
Thrust the sickle in;
Bravely toil and earnest,
Fearing naught but sin.
Fruitless hands are waiting
For the precious seed;
Scatter, scatter freely,
Live in word and deed.
What if burns thy forehead
With the heat of toil,
And thy feet be pressing
Every kind of soil?
Now through thorns and thistles,
Now up stony steeps—
Sweet reward shall gladden
Him who sows and reaps.

Religious Reading.

That they all may be One.

[From the Christian Weekly.]

We have given from our correspondent in Yokohama, the facts respecting the organization of the first native Christian Church in Japan, which was formed March 10, 1872. It was organized as a Union church, unconnected with any denomination, requiring as a condition of membership a belief in the great essential doctrines of salvation by Christ accepted by the followers of every name. The church is growing in interest and usefulness, and those who have watched its progress are convinced that it will be regarded as the "mother church of Japan," and that churches that shall hereafter be established in that country must be upon the same broad foundation.

We learn that Rev. Mr. Ballagh the missionary under whose training and care the members of the church were brought to the knowledge and profession of Christ, resolutely declines to use any influence to bring it into denominational limits. It is his decided opinion that it would weaken the power of Christianity in Japan, and confuse and disturb its weak disciples to teach them the differences in the various branches of the church. They call themselves "The Church of Christ," and they take the Word of God as their sole and infallible rule for all things. On such a basis, he believes that the churches in Japan, as from time to time they must be established in various places, both forign and native, will become one body, concentrated there.

Mr. Ballagh is sustained in his views by all the missionaries in Yokohama, of the different Boards. Mr. Loomis gives the assurance that the missionaries at Hioga will do the same, so that the representatives of the Presbyterian, Congregational, and Reformed Boards have given their approval to the Union policy adopted by this pioneer church.

Our correspondent, who furnishes us these facts, adds: "This seems to be the critical time in the religious history of this land, and the shape and direction now given, will, in all probability govern the future status of the church. Will it not be an exhibition of the overruling wisdom and goodness of God, if the organization of this little church, so small and weak in its beginings, shall be the means of demonstrating the practical oneness of the church of Christ. Already our articles of faith and form of government have been sought by others. A church on the same basis is to be organized in Yedo, and the church edifice—in the possession of which they are more blessed than we are—is to be dedicated next week. Another has been or soon is to be organized in Hioga. Thus you see what cause we have to praise God for the honor he has given us in leading us to the formation of this Union Church in Yokohaman."

The Golden Key.

Hatred and injury are like black gates, locked, bolted, and barred; and forgiveness is the key which opens the gates. And, God has taught us how to use the key; and if he has used it for us, how much more we ought to be disposed to use it for each other.

It is sweet to forgive. An old proverb says, "Forgiveness is sweet revenge." That vile, bad, wretched man, Titus Oates, of whom you have read in English history, used to say that revenge was God's sweet morsel. It was a dreadful saying, and revealed a black, bad heart. But forgiveness is God's sweet morsel, and he partakes most of the Divine nature who is able most largely to forgive. Whether your enemy will love you or not, you must free your soul from the dungeon in which he is, by trying the effect of the golden key.

Try the golden key. Ah! if we cannot forgive men their trespasses, we are in the dungeon with them. If we, I say, cannot get them out, at any rate let us go out ourselves. Did you ever notice how you pray, "Forgive us, as we forgive?" What a terrible prayer that is for some to put up; why it is invoking red-hot lamnation on their own heads—speaking evil of their fellow-men—engaged in fighting against their fellow-men—cursing, unforgiving, they will yet say, "Forgive us, as we forgive." Do not put up the prayer thoughtlessly, but when you say it, think, Do I forgive? Can I forgive? Pray for the forgiving spirit, and seek its gracious and constant exercise.

Try the golden key; but you have to be careful how you try to put it into the lock. You must not say anything about the forgiveness you bestow, or that will not do. Poor human nature does not like to be forgiven—does not even submit to be forgiven by God; how should it then submit to be forgiven by man. I recollect this once quite upset a reconciliation I was attempting to bring about. A fellow-ambassador of peace unwarily happened to say, "I believe Mr.——truly forgives you." "Mr.——had better stop," was the reply, "with his forgiveness, till he's asked; forgiveness indeed! I think other people have to forgive as well as he." I saw it was of no use, and so I came away. Now, one good sign of the golden key is, that it goes into the lock and makes no noise. A forgiving spirit is "Pure, gentle, easy to be entreated, without partiality, and without hypocrisy." Of all the angels that stand near the throne, forgiveness is God's most gentle and loving one. All the ways of forgiveness are pleasantness, and all her paths are paths of peace. While grievous words stir up anger, the words of forgiveness are, like oil, softening—and, like gentle rain, refreshing.

There is an old proverb which says, "Man forgives, but God forgives and forgets." But we must try, as much as in us lies, to do both. Forgetfulness is like the heavy black velvet curtain that covers all the faults; and if that is the case, why the key lies behind the curtain, it is not wanted and cannot be seen. But we may remember, that if we cannot let the curtain in all cases fall, we should never allow the activity of our memory to interfere with the activity of our graces. Keep the heart with all diligence, established in love; and if malice or unchartiableness try to close the gates of other hearts against us, try to open them with God's own Golden key.

BLIND AMOS.

Scraps and Revival News.

IN North Fairfield, Me., a revival of interest is progressing.

A REVIVAL of great interest and power is progressing in Searsport, Maine.

ELD. DR. B. F. TEFFT, of Bangor, Me., is lecturing in the State on his "Travels in Europe."

IN Biddeford, Me., religious meetings have continued since the Week of Prayer.

THE health of Eld. PITBLADO, the pastor of Congress Street Church, Portland, Me., is improving.

AT West Winsted, Conn., Eld. A. S. GRAVES, pastor, more than sixty persons have been converted.

THE Portland District Ministerial Association has just closed a meeting of great interest at Gorham. Twenty-five ministers were present.

At Garden Street Church, Lawrence, Mass., during the year, 83 persons have united with the church. Eld. L. P. CUSHMAN is pastor.

Eld. L. WALLON, of Boston, has been appointed by Bishop JANES to the German Mission House, N. Y., as successor to Eld. J. W. FLOCKEN.

ELD. L. B. BATES is witnessing a rich spiritual harvest in the Mt. Bellingham charge, Chelsea, Mass. Many have professed conversion there.

WE record revivals as follows: Frankfort, S. T. GRAW, pastor, 40 conversions; Royalton, Eld. J. HILL pastor, 50 conversions; Dayton, 50 conversions; Beckman Hill City, Eld. W. C. STEELE, pastor, 14 received; Mayfield, Eld. E. PORTER, pastor, 200 conversions.

A LETTER from the "First Union Church of Rome, Italy," asking prayers, was recently read in the Fulton street prayer meeting.

MOSES E. LARD withdraws from the editorial corps of the *Apostolic Times*, to devote himself more exclusively to the ministry.

L. B. WILKES has also, in part, been released from his labors on that paper. The remaining editors are J. W. McGARVEY, ROB'T GRAHAM, W. H. HOPSON, and R. C. CAVE, an able staff.

The Church Organ and Independent Papers.

Some brother haa made a true utterance, concerning independent church papers. He thinks these are propper, while a leading and central denominational organ is absolutely needful. Whatever is natural —according to fixed laws in spirit and mind—is right. It will never become restrained by ecclesiastical rule. Truth will never be spoken, written and published in forms fixed solely by ecclesiastical permission. Truth is a coinage that takes no priestly superscription. Every man mines and moulds the precious metal for himself. Nevertheless, every orthodox denomination have certain fixed principles in its faith. There are certain initial and fundamental tenets in its religious faith. These are the basic stones of the building, and if one of them is tampered with the whole building may tumble into the dust Now, it seems that there should be one official organ that shall specifically set forth and advocate the distinctive tenets and the different purposes of its people. It should be a mirror to reflect the perfect immage, or a picture in which is painted the prominent features of the faith it represents. The mind always wants to look at the well defined before it contemplates the collateral. The definite must precede the indfinite just as there must be a centarl sun to systems that expand into misty, remote and indefinable nebula. While the church papers points out, in the world of theological truth, the central and fixed principles of a biblical belief and a Christian life, the independent journal may deal more liberally in those general, abstract and even speculative truths which well disciplined minds shall be able to make practical in life and personally useful to humanity. From these and other considerations it always seemed to us that indepdendent journalism is a demand of the human mind, and an essential means of the widest, deepest, freest, and safest investigation of all great questions, both of church and state. The admitted fact, therefore, that every enterprising denomination must establish and maintain an official and leading religious organ, argues nothing against the propriety and sometimes the necessity of an independent publication. But whether such papers shall help or hinder a people among whom such enterprises may individually have oigin ated, must depend upon the evangelical character of their tone and their contents. That great vigilance is essential in keeping the wolf from the folds feeding at liberty in the valleys, none will deny; but that a larger pasturage is thus enjoyed by the flock, all would at once admit. Thus, if independent journals are not opened to every form and motive of theological thought, they must stand in a sphere of great usefulness, and become chief coworkers in the church in promoting the blessed results of an evangelical faith in a holy life.

GO TO JESUS.

BY LENA P. BROOKTON.

Go to Jesus with thy sorrows;
He thy burdened soul will ease;
He will give thy troubled conscience
A sweet sense of pardoning peace

Go to Jesus with thy trials,
Tell him all thy cares and woes;
He has promised, if we ask him,
He will give us sweet repose.

Go to Jesus when the tempter
Seeks to lure thee from the right;
When the wicked one assails thee,
Ever keep the cross in sight.

Go to Jesus when thy burdens
Are too hard for thee to bear;
Tell him all thy cares and sorrows,
He will lend a listening ear.

Go to Jesus when death's shadows
Quickly gather round thy way;
Ask of him to guide thy footsteps
To the realms of endless day.

Then in that celestial city
Thou shalt find a lasting rest
From life's turmoil, cares, and sorrows,
Pillowed on the Saviour's breast.

From the Christian Standard.

"Christian Union."

BY S. E SHEPARD.

"Union is the act of bringing two or more things together so as to make but one."—*Webster*. This is the primary meaning of the word, it being formed from the Latin *unio*, by adding the letter *n* to that word. It has also a secondary meaning, expressive of the *state* produced by the act, *unio*, to unite or, to make one; and therefore means the state of being one, or *unity*. This is the meaning of the Greek word *henotees*, as used in the classics and New Testament. The ecclesiastics used the word in the sense of unanimity—agreement in opinion or determination. The New Testament speaks only of "the unity of the spirit" and "the unity of the faith" (Eph. iv. 3: 13). We are exhorted to "endeavor to keep the unity of the spirit," in view of the fact that, in the apostles' time there was but "one Body," "one Spirit," "one Hope," "one Lord," "one Faith," and "one Baptism."

To this one body, the Church, "was given some apostles, some prophets, some evangelists, some pastors and teachers." These were given "for the perfecting of the saints, for the work of the ministry, for building up the body of Christ till we all attain to the *unity of the faith* and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."

The unity of the Spirit must be *kept*, and the unity of the Faith must be *attained*. This was necessary to the development of the one Body" as "a perfect man" who had attained "to the measure of the stature of the fullness of Christ." It was also necessary for all the members to be thus developed into a perfect man for the reason assigned by the apostle; namely, "that we may no longer *be children* tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, by cunning craftiness after the wily matter of error, but holding the truth, may in love grow up into him in all things, who is the head, Christ; from whom all the Body, filthy framed together and compacted by the means of every joint of the supply, according to the working in the measure of each single part, effects the increase of the body to the upbuilding of itself in love."

No chance is left here for "the different denominations," the curse and shame of our common profession. The first step toward a restoration of things to the condition in which the apostles left them, is to abandon once and forever all these "denominations." Let us hear no more of the Disciple Church, the Baptist Church, the Congregational Church, the Methodist Episcopal Church, the Episcopal Church, or the Presbyterian Church. God has no such churches; neither did Christ or any of his apostles plant any such. Not one of them is yet three hundred years of age. They are all illegitimate children, and have no inheritance in the kingdom of God and of Christ. The children of the bondwoman shall not be heirs with the children of the free. Cast them out.

The agreement to retain these names, and go on and build up these parties and let each other alone, is not pledging ourselves to "Christian Union." It is the reverse. It is ignoring the church of God for the peaceable enjoyment of a stale and diversified sectarianism. Even if there could be a union of these sects, it would not be a Christian union, but a sectarian union, by which the world would gain nothing, but lose much.

Nothing short of a return to apostolic names and usages can constitute a pure Christian union. Will our brethren of "the different denomi'ations" consent to abandon their denominational names for the sake of the unity for which they pray, and for which Jesus prayed? It is idle to pretend to Christian unity while we still cling to our party names and our party organizations. The world sees through the deceptive veil by which we seek to cover the deformity which we feel, and of which we are ashamed.

Here is the unity required by the apostle: I beseech you, brethren, in the name of our Lord Jesus Christ, that you all *speak the same thing*, and that there *be no divisions among you* but that you *be made complete in the same mind and in the same judgment.*' There is no room for denominationalisn here. The unity here enjoined is that for which Jesus prayed. It exists in perfection between the Father and the Son. Brethren, by which I mean all who acknowledge our Lord Jesus Christ, let us give heed to this inspired exhortation. Let us forget our parties and party-feelings.

UNITY NOT UNIFORMITY.

[From Church and State.]

And then we shall do well to remember that there is a unity without uniformity, and also, a uniformity without a unity. We cannot but feel that that striving for uniformity for which the Church has made such sacrifices, and with such poor results, has been labor lost.

We ought to penetrate beneath the surface and comprehend that, so long as christians are one in the substance of their faith, and in the spirit of their strivings, the rest is of minor consequence. In the Old Catholic Conference, Professor Reinkens, of Breslau, declared that "unity did not mean uniformity nor could it be brought about by the believers in one confession coming over to another; its real meaning was, that every attempt to make apostates of those adhering to any confession ought to cease"—a sentiment which was loudly applauded by the delegates What is wanted in the Church is room; room for the fullest developement of all its members, and for the richest variety and expression of the christian life and experience. This variety and fullness is the end to be sought for in the State, according to William Von Humbolt; and, to use his language, "even the most free and self-reliant of men, is thwarted and hindered in his developement by uniformity of position." Now, if this uniformity is not desirable in the State, how can it be shown to any more desirable in the Church? et is certainly not desirable Inough to undertake to bring it about by authority and force, and all that christians can make use of to advantage, will, in time, come along of its own accord.

On the other side, there is a uniformity without unity; one form of Church government, one creed, one mode of worship, but no sympathy, and love, and Christian fellowship. It is the sad sight of soldiers wearing the same uniform, and used to the same drill, but hostile in their own hearts. Let the church never boast of such unity. If there is not unity in Christ there is nothing; and if there is that, uniformity will look out for itself.

THE Radical Credit Mobilier robbers of the Government and people of the United States furnish, in their denial on the stump and in the Radical news papers of last year, a remarkable verication of the old proverb that he who will *steal* will *lie*.

AN ingenious individual with a turn for mathematics has found that there is one pig for every one and four-tenths men in the United States.

Miscellaneous Reading.

THE RIVER PO.

Character of the Stream—Danger from Floods.

It is hard to get at the historical records of the river more than two thousand years ago, though we may form a good guess as to its earlier geological history. Within the historical period extensive lakes and marshes (some of them probebly old sea lagoons) lay within its plains, since gradually filled with sediment by periodical floods. Great lines of dikes, partly of unknown antiquity, border the winding river for a length of about two hundred miles from Piacenza to its mouth, and throughout this course its breadth varies from four to six hundred yards. Through all its many windings, from Chivasso downward, alluvial islands diversify its course, and deserted channels here and there mark the ancient aberations of the river. The guard against the devastating effect of floods, and to check such aberations, the dikes were raised; and in this contest of man with nature, the result has been that the alluvial flats on either side of the river outside the dikes have for long received but little addition of surface sediment, and their level is nearly stationary. It thus happens that the most of the sediment that in old times would have been spread by overflows across the land, is now hurried along towards the Adriatic, there, with the help of the Adige steadily to advance the far-spreading alluvial flats that form the delta of the two rivers. As the embanking of the river went on from age to age, so just in proportion has the annual amount of the formation of the delta been accelerated. The town of Adria, a seaport of the Adriatic in the reign of Augustus, is now fourteen miles from the shore, and the ancient lagoon of Ravenna has long since been filled up, chiefly by the mud brought down by an ancient arm of the Po. But the confined river, unable on annual floods to dispose of part of its sediment, just as the dikes were increased in height, gradually raised its bottom by the deposition there of a portion of the transported material, so that to prevent its overflow it is said that the embankments have been raised so high that at Ravenna the full flooded river often runs higher than the tops of the houses, and the safety of the neighboring country is in constant state of anxiety to the inhabitants. All these dangers have been much increased by the wanton destruction of the forests of the Alps and Appennines, for when the shelter of the wood is gone, the heavy rains of summer easily washed the soil from the slopes down into the river, and many an upland pasture has by this process been turned into bare rock. In this way it happens that during the historical period the quantity of detritus borne onward by the Po has much increased; the level of its bottom, is, therefore, more rapidly raised, and whereas between the years 1200 and 1600 the delta advanced on an average only about twent-five yards a year, from the year 1600 to the year 1800 the increase has been more than seventy yards

At last a season comes like the present, when long continued raines falls alike on mountains and plans, and the floods, swollen by the rapidly thawing glaciers, steadily increase the volume of the rivers, till at length they rise to the very brim of their embankments: and in spite of the long continued precautions of man, the rivers, and most of all the Po, have broken across their prescribed bounds and whelmed in sheets of water hundreds of square miles of the fertile plaines of Lombardy. When these vast lakes subside, or are absorbed py the air and the soil, who can estimate the havoc and destruction produced by the whelming waters, out of which the tree-tops and roofs of buildings are now standing? Houses and even churches have been swept away, sand and gravel bury the meadows, and many a year must pass before the 20,000 families now houseless shall, by unremittant labor, restore the ravaged fields to their old fertility. It is a hard thing to say, but such is one of the inevitable results of man's struggle with great rivers, when for ages he has striven to confine them. But by foresight and skill much may be done; and if the great old forests of the mountains were allowed to reassert themselves, the recurring danger would in time become less than now. But to be even nearly safe, dredging must if possible, be added to embanking, so as to keep the long incline of the rivers bottom, at an average level, otherwise the time in the far future must come when Nature must of necessity overcome even the best dirdcted efforts of man.

Elegance and Richness.

The most elegant and costly costume ever made in Paris, was sent to a lady for the fancy dress ball in New York. The first outside skirt is made of gold cloth; over the front of this are extended threads of pearls, so as to form squares; in the centre of each is a different flower made of imitation jewels. The second jupe is made of very white satin embroidered in silver, with a flounce of old lace placed around the edge and turning upwards. The heavy folds on each side are retained by jewels, and the long pointed corsage is covered with them in front. The court mantle of sky-blue satin is caught up on the shoulders underneath a ruff of gold lace, upheld by invisible wires; the mantle has no ornament whatever, but is faced all around with ermine. Strings of pearls and diamonds adorn the neck and arms. In the high coiffure, Duthe style, is to be placed a miniature vessel under full sail; over this, garlands of flowers are strewn, serve to retain the structure in its position. The costume cost nearly two thousand dollars, including the jewels and lace; more than two months were spent upon the drawings and subsequent preparation of the dress.

An Incident.

[From the American Messenger.]

A young man went into the office of one of the largest dry goods importing houses in New York, and asked for a situation. He was told to come in again.

Going down Broadway that same afternoon, opposite the Astor House, an old apple woman, trying to cross the street, was struck by a stage, knocked down, and her basket of apples sent scattering into the gutter.

This young man stepped out from the passing crowd, helped up the old lady, put her apples into her basket, and went on his way, forgetting the incident.

When he called again upon the importers, he was asked to name his price, which was accepted immediately, and he went to work.

Nearly a year afterwards, he was called aside one day, and asked if he remembered assisting an old apple woman in Broadway to pick up a basket of apples; and much to his surprise learned why he obtained a situation when more than a hundred others were desiring the same place.

Young man, how little you know who sees you do an act of kindness! The eyes of others see and admire what they will not take the trouble to do themselves.

M. C. SWEZEY.

—Several days ago, a citizen of Circleville, while attempting to kill a rat, was severely bitten on the the thumb of his right hand, his ratship clinging to his thumb until choked to death by the other hand. The wound has become serious, and the gentleman is now under the treatment of the physician.

—People can never be two creful about standing in the confusing net work of tracks in the neighborhood of railroad depots. A prominent citizen of Louisville, Ky., was lately standing between a side track and the main track, waiting while the train was being made up, and was knocked down and had his head cut off by a car wheel. He held an accident policy for $5,000, but the question will probably be raised whether the fatality was not due to his own carelessness.