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An Independent Journal, devoted to Local and General News, Literature, Science, Agriculture, Etc.

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Bishop Marvin and Missions.

GRANT PARISH, LA, July 27, '77.

Editor CHRONICLE:

Bishop Marvin, who was sent out last year by the M. E. Church South, to make a tour round the world, is still traveling in the oriental country. His visit to the missionary fields of the East bids fair to electrify the Christian church of the United States, on the subject of missions. Many of his letters, giving account of what he has seen and heard since he departed from us, have been published in the Nashville Christian Advocate, and copied by other papers. His letters are very interesting to all who love the novel, or delight in reading books of travel; but by every true Christian they should be considered as another Macedonian voice, crying: "Come over and help us." Christ's church has ever been of a missionary character, and every one who believes in Jesus as the Savior of the world, should not only consider giving to the cause of missions a duty, but rejoice that he has the privilege of contributing something for the salvation of the benighted world.

Every person cannot, like Bishop Marvin, travel around the world and preach the gospel to heathen nations, out all who love the cause of Christ should gladly contribute something to the support of those who offer themselves "a living sacrifice" to the promulgation of the glorious gospel in distant lands.

God has declared that His word shall not return to him void, but shall accomplish that whereunto He has sent it. He has in these last days spoken to us by His son, and says, the gospel *must* be preached in all nations, for a witness against them, before the end of the world shall come.

"God was in Christ, reconciling the world unto himself," but since the ascension of our Lord, the word of reconciliation has been committed unto a living ministry, composed of men called and set apart to the special work of proclaiming the gospel of the Son of God to the people who sit in moral darkness. While it is the duty of a minister to go abroad and preach, "The kingdom of heaven is at hand," surely the command is equally as imperative to the layman to "*send*," if he cannot go; that is, contribute to the support of those who give themselves wholly to the work of the ministry. Jesus Christ is represented in Scripture as being heir of the universe, and as possessing all power in heaven and earth; yet, for our sake, he became poor; and it is a notorious fact that, while traveling and preaching on earth, his physical wants were supplied by his disciples; and as it pleased the Father to require his people to supply the wants of His son, who is Lord of all things, we need not be surprised when we see the decree written: "They who preach the gospel shall live of the gospel." It is certainly not unreasonable, but proper and right for those who enjoy the enlightening and saving influence of the gospel, to assist in sending the same rich blessings to earth's remotest bounds.

The heart of the pious Bishop Marvin seems moved within him, since he has seen many thousands of precious souls, for whom Christ died, "wholly given to idolatry." He rejoices, however, that he has been permitted to preach "Jesus and resurrection" in Japan, China, Ceylon, India and Egypt.

While preaching in Cairo, Egypt, he exultingly proclaimed: "There is no God but God, and Jesus Christ is his Son."

His visit to the East, his letters, and the book I presume he will publish when he returns home, will, it is to be hoped, greatly arouse the Christians of the United States to the importance of being more zealous and active in sending the gospel to heathen lands. Progress may be slow, but success is sure where patient, faithful, and long-continued efforts are made. The English Baptist missionaries labored seven years in Hindostan before their efforts were blessed by a single conversion.

When the Duke of Wellington was asked by a young clergyman if it were not useless and extravagant to preach the gospel to the Hindoos, he calmly replied: "Look, sir, to your marching orders: 'preach the gospel to every creature.'" MOUNTAINEER.

Social Morals at the North.

To what a low depth the social morals of the Northern people have sunk is shown by the numerous and full reports of the various suits with which the papers are filled. The poisoning of wives by husbands, the divorce suits, the cruel beating of children; the disputes over the estates of dead men; seductions of women; the lascivious actions of Christian ministers and the rascalities of graceless youth in circumventing infirm rich relatives make up the staple of every enterprising Northern journal which reaches us. One edition of the New York papers contains such an array of those various social immoralities as, if spread through the history of the crimes of a whole year, ought to exclude the community in which they occur from recognition as a civilized and Christian one.

Here is an account of the deliberate poisoning of a wife by a popular preacher of winning manners and unctious eloquence and piety. The trial of this man created so great an interest among the women that they camped in the court room all night and brought ladders to mount through the windows in order to be present and hear the disgusting testimony.—The villain was convicted, but got only fourteen years in the penitentiary. Here he would have been swung from the gallows.

Next we have a report of an able-bodied man beating a little girl of nine years so that her body streamed with blood and was so torn and bruised as to render clothes unendurable. This ruffian justified the act by the plea that the girl had some beer charged to him which she had got for some other person.

Then comes the report of a sweet youth who decoyed a rich uncle into a disreputable place and dosed him with drugged whiskey until he became delirious, and then sought to have him placed in an insane asylum in order to get possession of his property.

And even the heirs of Old Commodore Vanderbilt have had to go into court to meet the claim of a vagabond son that his father was of unsound mind, because he had not been recognized as entitled to a full share of his estate.

And these are only a few of the incidents described in one single copy of a New York paper as occurring in a day's proceedings of the courts of that city, which illustrates the condition of the social morals in the Northern metropolis of the Union.—*Exchange.*

The Railway Strike.

ITS LESSON.

The peaceful communities of the North, so much inclined to boast of their superior morality and civilization, are just now experiencing one of those unaccountable upheavals by which social and industrial conditions are disorganized and the most deadly of antagonisms are provoked. While flippant scribes throw all the blame upon the strikers, and call down the vengeance of authority upon them, the thoughtful statist will pass from effects to causes, and while seeking the underlying principles of action, will discover that the fault is by no means confined to a single class or calling.

Even to the superficial observer, it must be evident that, with all the disastrous consequences of strikes before them, the railway employees would never have combined in so desperate an attempt to right their wrongs, if the harness of oppressive monopolies had not been wringing into the very raw. It must be remembered that—

"The blood will follow where the knife is driven;
The flesh will quiver where the pincers tear."

The true cause of the present uprising among the railway employees may be found in a determined sectional and monopolistic attempt to divert the grain trade of the West from its natural channels—the water-ways of the Mississippi and its tributaries—by means of railways. While the war lasted the effort on the part of the monopolists was easy. They had the power in their own hands; could commank their own terms, and made the most of the situation. But as soon as the Mississippi began again to flow unvexed to the sea, pretentions on its behalf were set up. The Northern grain rings, and the Northern railway monopolists, however, laughed at the very thought of rivalry. Most of the boats and barges on the Mississippi had been destroyed, and before they could be rebuilt and enabled to operate economically, the grain trade of the country would become a perpetual tributary to Northern railways and Northern interests.

But experience has proved this sectional and selfish theory unsound. The cost of railway transportation cannot be reduced beyond a fixed minimum, and this minimum is ten times as great as that involved in the water transportation of heavy articles for considerable distances. As soon as the free water-ways of the country were prepared to compete in the movement of freights, the railways were compelled to reduce their prices. The competition increased; the cheaper water-ways of the St. Lawrence, combined with those of the Mississippi, began to attract grain, not only from the Northern railways, but from the Erie canal, and the transportation charges had to be still further reduced on both canal and rails.

The railway magnates were, nevertheless, determined that no opposition, however serious, should drive them from the field. By following this determination, they reduced through-freight charges considerably below cost, and to save themselves from losses, transferred the burden to passengers and employees. In such a matter the passengers were comparatively helpless; and the employees consented to reduction after reduction, till the verge of starvation at length was reached. They expostulated, but in vain. With only their common sense, and their needs to guide them, they declared it suicidal to carry freight at losing rates. But the magnates were deaf to all expostulation. The balance sheet was still unsatisfactory. Another turn of the screw was needed, and the employees had again to suffer.

This was the feather that broke the camel's back. The vengeance which, Nemesis-like, dogs the heels of selfishness and oppression, uprose in the wrath of wronged and desperate men. Destruction has for days been abroad in the great centres of railway monopolies and values; thousands of tons in freights, and millions in products, are in peril, and—more than all—a blood-cemented seal on the book of sectional selfishness which will cast a red glare for years on those who have been parties to the strife.

All this is deplorable, and we deplore it; but in the stubborn blindness of the policy pursued, it was inevitable. Men cannot, with impunity, undertake to subvert alike the laws of nature and of trade, nor can a car be as cheaply pulled up hill on costly rails as a barge can be moved down stream.