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THE SENTINEL.

Milwaukee, Monday, February 23.

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THE CANDIDACY OF GEN. GRANT.

The greatest difficulty which is experienced in giving just consideration to the subject of Presidential candidates is the laying aside of purely personal preferences for, or prejudices against, particular individuals, and calmly deciding from the circumstances within our knowledge, what will be best for the country, or, what is virtually the same, what will be most likely to insure the success of the Republican party.

This involves a careful examination of Republican sentiment, and a willingness to defer to it. The main question to be decided is whether or not General Grant shall be nominated. If this is decided in the negative then comes the time to discuss the suitability of others.

The subject of a third term is one which need not enter into the merits of the question, save so far as it involves the extent to which the so-called "unwritten law" may affect those who have not given the matter proper thought, and have a prejudice against it. If there is any considerable number of Republicans who entertain this prejudice perhaps it would be unwise to attempt to combat it; but in our opinion the ineligibility to a third term has no foundation either in the law or the well-founded traditions of the people. The subject was thoroughly discussed by ex-Senator Howe in a late number of the North American Review, and his position seems to us unanswerable. When there is an intermission between the second and third term all doubts in the matter ought to vanish.

Of General Grant's merits as a man no exception will be taken. He is the first citizen of the Republic, and so will justly remain as long as he lives. The services he has rendered can never be forgotten, or sufficiently rewarded. His reputation for ability, firmness and integrity, is assured beyond peradventure. We are proud of him, and have just cause to be. But no man, however exalted, is assured from the liability to make mistakes. Neither is he assured from being carried along by a current almost irresistible, to situations which he would have avoided had he made proper reckonings, and seen whither he was tending.

It is a matter of history that President Grant drifted into the hands of a coterie, that he became gradually and unwittingly the head of a great and exclusive clique. This clique was composed of men some of whom deserved well of the country for the services they had rendered. They were stalwart in its best cause. But with them were allied others, who used patriotism as a cloak, and abused the confidence they had cultivated. All entered together into the "machine" partnership, and success made them arrogant and reckless. Their power over the country and party, for a time, seemed unlimited and impregnable. Misgovernment, to a certain extent, followed. Gradually the President became surrounded by men no party could long sustain and tolerate. There is no need of mentioning names, but there was unmistakably a bad atmosphere about the White House. It became a common remark that the President was surrounded by bad advisers and there was too much truth in it. The machine was run almost altogether by these men; and before very long the better element of the Republican party rose against it. The voice of the people soon, too, became unmistakably heard in reduced Republican majorities and Democratic victories. Then the clique which held sway, with Grant as their figurehead, began at last to feel the natural effects. They became affected with a sudden modesty, and stood in the background, when the better element nominated Mr. Hayes for the Presidency. Had they persisted in their forced leadership there would have been no necessity for the electoral commission. It was the earnest cry and promise of reform alone, which made Republican success possible in the last general election. We will not stop here to consider how well this promise has been fulfilled. Whether our expectations, in this respect, have been met or not, the fact remains that the reform element still has its existence in the Republican ranks, and it is no less a fact, that those ranks will be likely to be depleted again if there is any prospect of a return to the old regime.

We hear little of these matters in connection with Gen. Grant now, for the reason that he is clothed with the nation's gratitude. So long as he remains a private citizen no one will care to revive unpleasant memories, but as a candidate for the Presidency the situation will be entirely changed. The Republican party can not go back to the state in which it was before its regeneration with safety. There are exceptions to almost every statement, and there are, doubtless, some to the proposition, that it is not the acknowledged statesmen of the Republican party who are prominent in urging the candidacy of Gen. Grant, but we invite attention to it. The most effective worker in this direction, so far, is Senator Don Cameron. What evidence of statesmanship has he ever exhibited? As a manipulator of caucuses and conventions it is claimed that he has no peer. He certainly is not the kind of man we want to dictate choice of candidates. Allied with Cameron is that supremely able man Conkling, who has, unfortunately, become the open and acknowledged champion of all that is objectionable to those desiring civil service reform. Had Conkling's abilities been directed wholly to matters of real statesmanship, instead of mostly to wire-pulling, we should have had another man of the century to be proud of. There is a large element of the Republican party who do not wish the arch-exponent of the spoils system to dictate the Republican nomination. It is true there are better men than these, over whom the glamor of the old regime still casts its charm, and who would have the old order of things restored.

Nothing is more certain than that the mass of the Republican party do not want this old order of things, which once so nearly proved fatal to it, restored. As a Presidential candidate the name of Gen. Grant can not be dissociated from this unpleasant remembrance. It is a weight we would allow no other candidate to carry, and it is doubtful if even the prestige of his great name could overcome it.

THE PHONOLOGICAL INSTITUTE.

A bill has been introduced into the State Senate for the incorporation of the Phonological Institute of Milwaukee. It is a credit to the city that a number of public-spirited gentlemen should have so promptly seized upon a novel, and, so far as has been attested, perfectly effective system of teaching even those born deaf and dumb to speak so intelligently as to meet all demands made upon them as members of society. The method is what is known as the articulate method, and is based upon the physiological truth that the utterance of articulate sounds is strictly mechanical and quite independent of hearing. For instance, the first step in teaching the child is designed to show him how the lungs drive the air through the throat and mouth. The hand of the child is taken, and the back of it being held near the mouth of the teacher, the latter pronounces the letter h, expelling the air from the lungs with greater or less force and causing the child to watch his mouth as the air is felt more or less strongly upon the hand. Then the finger of the child is placed over the glottis of the teacher, the protuberance in the throat commonly called Adam's apple, and the pupil is taught to observe the difference in vibrations produced as the teacher utters different sounds, as a, o, u, or one of the consonants, the child meanwhile closely watching the lips, teeth and tongue of the instructor. As in the Kindergarten method of instruction, the child's curiosity and observing powers are aroused, so that learning becomes entertainment. Those who have observed the results of this species of object teaching bear testimony to the fact that the scholars do not suggest to the public that sympathetic appellation "poor unfortunates", but they are bright, intensely earnest, and as intelligent a body of scholars as can be found. It does not seem possible that the State could assist a worthier or more practical object, where the results of a system are not productive of sadness or moroseness, as is too often the case when the means of education are too machine-like.

There are only three institutions conducted exclusively on the articulate method, one in New York, one in Massachusetts and one in Milwaukee. This last school, the Phonological institute, was opened two years ago, under Prof. Stettner, an able teacher, educated for the profession in Germany. It has been supported by contributions from benevolent citizens interested in the welfare of the children whom they seek to benefit. The institute has not yet attained an age at which it could bear much fruit showing its great practical utility. But it has been visited by philanthropic citizens and solid business men, and whatever their ways of thought they have repeatedly expressed themselves as greatly gratified even with the results of two years. Some inkling of what may be expected in the future can be gained from the record of a few of the graduates of the New York city institution who have gone forth into the world: Solomon P. Cornelius, age 23, in school seven years, wood carver; Chas. Dusinberry, age 20, in school five years, printer; Annie M. Fox, 20 years old, in school six years, waitress in restaurant; Bettie C. Goodwin, age 18, in school six years, continuing her education; Abraham Lowenfels, age 23, in school six years, salesman in furniture store; Maria M. Robinson, age 18, in school eight years, entered Young Ladies' Seminary; Sophia Wordenschlag, age 20, in school seven years, cashier; Georgia P. Curtis, age 19, in school six years, entered Young Ladies' Academy. These are conclusive instances of the practical usefulness of the method taught in the home institute.

The Wisconsin Phonological Institute will have two objects in view: 1st. The education of promising pupils in articulate speech. 2d. A normal department for the training of teachers. Hitherto it has been impossible to procure competent teachers of the articulate method, and this has prevented any great success in the use of this method in existing schools. Young men and young women can be found among the teachers in our public schools who would gladly form a normal class in the institute with the view of qualifying themselves to teach the deaf and dumb for life.

The superiority of oral communication over that of talking with the fingers admits of no question. Indeed, it is practically acknowledged by the introduction of articulation into all the deaf mute schools of France, Belgium, Italy, Russia, Sweden and Denmark, where it was formerly denied admission, and into the most, if not all, of the thirty-seven institutions for deaf mutes now in operation in the United States.

In conclusion, the people of Wisconsin have now an opportunity to take a step forward in the education of their deaf and dumb, which shall put them, in that respect, on an equality with the most enlightened governments of Europe, and place them in advance of the oldest states of our Union. It is to be hoped our representatives at Madison will seize the auspicious moment, do honor to themselves and gain the favor of their constituents, by incorporating the Wisconsin Phonological institute with liberal provisions for its establishment and support.

APPROPRIATE TO THE DAY.

PROF. SWING'S SERMON ON THE RELIGION OF GEORGE WASHINGTON.

THE BELIEFS OF OUR FOREFATHERS—RELIGIOUS ETHICS OF THE MEN OF THE REVOLUTION—WASHINGTON'S PURE LIFE—REV. DE WITT TALMAGE'S DISCOURSE ON THE MIRACLE OF THE MARRIAGE OF CANA, IN GALILLEE—THE POWER OF CHRIST IN EXTREMITY'

THE RELIGION OF GEORGE WASHINGTON.

[Special Dispatch to The Sentinel.]

CHICAGO, Feb. 22.—Prof. Swing preached in Central Church this morning a sermon appropriate to the day, the subject being "The Religion of George Washington." The speaker took for his text, Ps. 22, 4, "Our fathers trusted in Thee." He said: The birth-day of Washington falls upon a Sunday and as we cannot celebrate it by music and gun on the street, let us celebrate it in the sanctuary of God. And it is a blessed thought that the greatest name in the American annals and perhaps in the wider history of all times, is of one who can be taken into the temple of religion without violence to the man and without harm to the altars. His name and character blend well with a holy day and holy place, and instead of secularizing our service may well add to its quality of piety and to its general solemnity. Thomas Paine and some other leaders in the formative years of our nation do not come in memory to blend with a chapter in the Scriptures, and with a hymn and prayer, but Washington appearing to-day in historic memory seems to confess the Sunday and the Church, and to say, "Come let us go up to the mountain of the Lord and He will teach us of His ways, and we will walk in His paths." His spirit is in harmony with the time and place, and hence it is well that this anniversary or so illustrious a birth should come at intervals on a day that compels us to turn away from the great mortal as a chieftain and as a statesman and to estimate him in his relations to religion and morals.

Washington held to a very definite religion. It was not shaped to the exact formula of any church, although he was an Episcopalian, and at times communed with that sect; but it was a most definite form of doctrine, and resembled much the teachings and actions of Him who

LAID THOSE FOUNDATIONS OF CHRISTIANITY

—foundations which are larger than the sanctuaries which were founded afterward by persons less divine. It is not the creed of a hundred dogmas that is decided and marked—the belief of a soul in three ideas, God and righteousness and immortal life, may be the most decided and inflexible of all shapes of religious confession. Christ did not Himself promulge many opinions, but His ideas made up in greatness and clearness what they lacked in number and variety. So the religion of Washington was not very voluminous nor intricate, but what formulas there were in his system were held firmly and without any shadow of turning. He was simply in a world that belonged to a great God, and this King of Kings Washington confessed in his youth and middle age and old age. The laws of God were under the State, the providence of God reached from the battle-field to the fall of a sparrow, and all the upright were under God's loving care.

In the settlement of the Atlantic coast the men of new and intense ideas landed in New England and made the coming Boston and Massachusetts; the men of royal and old ideas sailed for Virginia, carrying the English church and the English aristocratic bearing. To this home of moderate royalists came the great-grandfather of our Washington, in the middle of the 17th century, came bringing money, bringing a certain dignity of bearing and that kind of religion which attempted to make statesmen and noblemen, rather than fanatics or theologians. From such ancestors George Washington inherited not only an immense farm on the Rappahannock, but some

SIMPLE PRINCIPLES OF THE CHRISTIANITY

which Christ had taught—a double bequest of great value, for from his large plantation he drew that physical force which filled with life that great body which stood six feet two, and from the simple and proud religion he drew that beautiful honor and calmness which now shine down the generations. He surveyed the many thousands of acres of Lord Fairfax and thus passed his boyhood among the best of English people, and amid such surroundings he became a king in bearing but an American in patriotism and politics.

Each man can be best seen by marking the scenery that surrounded him while his opinions were falling into shape. When Washington was a young man, the most powerful and most popular religious teachings were those of Bishop Butler—broad and rationalistic rather than sectarian or dogmatic. Unbelief, much like that which has come back in our day, prevailed in the high classes in England, and to meet this intellectual storm, such leaders as Bishop Butler threw overboard the ornamental or non-essential freight that the church ship might weather the gale. The most thoughtful minds gave to meditations over the existence of a God and second life, years which Calvin and Luther gave to the claims of the pope or the meaning of a text in the Hebrew or Greek. Dr. Samuel Clarke had preceded Butler in the attempt to lay the simplest foundations of a natural religion, and had labored hard to prove the existence of a Creator. The 17th and 18th centuries were periods of great skepticism, being the long heralds of that atheism which came to France and the advance heralds of a new Christianity delivered from excessive dogma and superstition. You will note if you look toward that group of men we are accustomed to call great, Newton, Addison, Johnson and their companions that their Christianity was

ONE OF THE MOST GENERAL DOCTRINES

and not one able to say much about the details of the prevailing church. The intellectual world was just escaping from the heavy burdens which the middle ages had imposed upon human credulity, and in this task of unloading, it had not yet found at what point to arrest the destruction. To the skepticism within the church Voltaire had added a momentum from the outside. He concentrated upon the details of Christian belief a great force of learning and wit and genius. The attack thus begun was continued by Hume, and when Hume's word had been spoken and almost put aside, then came Gibbon to publish his captivating volumes in the very year in which Washington drew his sword in the name of American nationality. Such was the skeptical turmoil which filled the air which the young Washington breathed. Following an impetuous nature, Thomas Paine and his French associates drew in extreme unbelief from that blowing gale, but Washington from the same world drank in a simple religion. Like Addison and Newton and Johnson and even Bishop Butler, Washington's faith had retreated into the holy of holies—the inner sanctuary which contains nothing but the presence of God. It seems that Bishop Butler himself had, by the form of the surrounding thought and by the shape of his own argument, been unconsciously a Deist rather than a Christian; for on his death-bed he said, "Though I have endeavored to

AVOID SIN AND TO PLEASE GOD,

yet I am so conscious of perpetual infirmities that I am still afraid to die." "My Lord," said the chaplain, "you know that Jesus Christ is a Saviour." "True, but how may I know that he is a Saviour for me?" "My Lord, it is written, Him that cometh unto me I will in no wise cast out." "True," replied the dying man, "though I have read that passage a thousand times over I never felt its virtue till this moment; I now die happy,"—a conversation which shows us that the grandest church bishop of his age or of any age had been led away by his times and by his own argument into the path of Deism rather than into the more hopeful one of Christianity. The whole tendency of thought in the era of our revolution was toward a moderate Christianity, a compromise between the superstition of the past and the prospect of atheism. In France atheism came, in New England came the Unitarianism and modified orthodoxy, to the aristocratic families of Virginia and Philadelphia, and to the public men came a deism partially Christian, which enveloped the Washingtons and Hamiltons and Franklins of that period. When the convention for framing the constitution was in session, these words occur in Franklin's speech as to whether the daily sessions should be opened with prayer.

"In the beginning of our contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, sir, were heard and they were graciously answered. All of us who were engaged in that struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our national felicity. And have we now forgotten that powerful friend? or do we imagine that we shall no longer need His assistance? I have lived, sir, a long time (81 years) and the longer I live the more convincing proofs I see of this truth that

GOD GOVERNS IN THE AFFAIRS OF MEN.

And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?" Thus in Benjamin Franklin may you see the shape assumed by Christianity in that epoch. Franklin is said to have addressed to Thomas Paine this note over his proposition to publish his manuscript on the "Age of Reason:" "I would advise you not to attempt unchaining the tiger, but to burn this piece before it has been seen by others; for if men are so wicked with religion, what will they be without it?"

Born into a religion that held firmly to the presence and power of God and to the obligations of a righteous life, Washington's early life and natural disposition made him add to his simple faith more spirituality and piety than are seen in Hamilton or Franklin. The home of Washington was colored by the character of his mother, who combined religion and mental force and all the lessons of politeness and integrity. The encompassment of Washington was all good. His remote ancestors were well reared, his own childhood home was full of both love and wisdom, his education was practical, his library small but pure and sweet, his property neither too small nor too large, all was well balanced, and the tree in the field showed that the sunlight and wind had played upon all sides of it and that the summers had not been too hot nor the winters too cold. The natural disposition of each man must be estimated when we attempt to examine his religious practices and teachings, and the natural longing of this man was to tread in paths that had been long tried and found true and good. He had none of that dashing restlessness which made Paine seek to create turmoil in England, or that made Arnold pass over to the enemy, allured by ambition and stung by personal slight, or which made Aaron Burr project his scheme for an empire in our Southwest, but he had a wonderful calmness amid principles long known, and this quality

MADE HIM STAND GRANDLY AND FIRMLY

amid the ideals of religion and the ideals of liberty. If extreme men and even fanatical men are valuable to move a sluggish age, so a more careful and unchanging form of mind is demanded to guide the passions which ultraism arouses, and to gather carefully into a national peace the men whom others had inflamed for war. In religion, Washington revealed the same prudence and reflection which he displayed in the affairs of war and the State, for he came along behind the partisans in unbelief, and followed neither, but selected a religion of a Providence and human responsibility and benevolence and a future life. In his system personal character seemed the chief end of man. In this particular he has had no equals. Socrates and Cato and Aurelius would have resembled him had they known so well all the shadings of right and wrong. They faithfully attempted to attain to great moral excellence, but they had no perfect pattern after which to fashion their conduct, and they moved sometimes as though walking in the dark along some unknown way. Washington enjoyed the advantage of living many centuries later, in all which centuries the question of character had been constantly discussed in the world at large and in the high court of Jesus Christ. By help of this advantage of time and perhaps by personal superiority also,

THE GREAT AMERICAN SURPASSED ALL THE GREAT ANCIENTS

in the symmetry of his moral growth. Compared with this modern one, all those ancient sages were narrow and unbalanced. And, indeed, he has surpassed all of his own times, and stands as a proof that that is the best Christianity which induces those who profess it to make personal intelligence and uprightness the end of the daily and life long worship. The power of a man to believe, the power of a heart to accept all that is told it is not a great power, for some of the monks who have had no usefulness whatever in the world have surpassed all we could dream of in their powers of belief. Indeed simplicity or weakness is often great in its faith, great in credulity, but, on the opposite, the ability to turn religion into personal light and virtue has been always the highest test of its value. Christiany has drawn more help from its wise and virtuous men than from its theologians or its simple believers. Around such personages as Washington the old church praise of "*mere morality*," loses all its import and leaves us free to declare that personal uprightness is the best destiny to which Christ can lead man on this shore. To this end the religion of Washington largely tended.

He had not many books. But it so happened that he was one of those minds that do not need many. There are two shapes of mind visible upon our earth. There is one shape that becomes great by acquisition, there is another form which becomes great by meditation. One imports riches, the other produces them. In the field of morals and poetry and art, and perhaps in the domain of political wisdom, the man who meditates will surpass the man who simply reads, for what truths the contemplative man reaches will become the deep color of his soul—colors that will never fade. To these contemplative men, the fields and the banks of a stream, hours out in the silent woods are equal to a Bodleian library. While the ax of Mr. Lincoln was slowly rising and falling there came thoughts, and

WHILE WASHINGTON WAS SURVEYING

or was flinging stones across the Rappahannock, thoughts worthy of the books came into his productive heart.

What books he had were good; and upon one alone he might have made an ample feast. It is said that his volume most read and marked was the Meditations of Sir Matthew Hale. Those thoughts written down by such a jurist were just what would delight and mould such a youth, for he loved the examination and correction of character. And that Washington found that volume to his taste, we may know from the fact that he drew up rules to regulate all his own private and public conduct, thus pointing us again to the fact that his Christianity was one of morals rather then one of sectarianism or of abstract dogma. It was massive like that of Isaac Newton or Franklin or Bishop Butler, rather than local and special like that of a cloistered nun or of the boys that shake out incense or ring bells around the altar. It did not drip like the caves of a cottage in April, but it flowed like a river. At one end of this religion stood a righteous man, at the other end God—all between was indefinite and immense.

So calm and moderate were the religious opinions of this illustrious leader that he never feared to weave them into a state paper or military letter or report. To such profound expressions of piety not a Catholic nor a Calvinist nor a Hebrew nor unbeliever could object. In his letters from the French and Indian war, before the Revolution, the lofty form of Providence is introduced; and after the independence of the colonies was secured, he resigned his sword with a letter full of the broad trust in the Almighty; and when at last he made up the outline of his farewell address, back came the God he trusted to become a mighty figure in that imperishable piece of political literature. What a religion was that to which not even an atheist might object—a religion of personal conduct! And with such success did he pursue this religion of maxims and conduct that Charles James Fox said of him: "A character of virtues so happily tempered by one another and so wholly unalloyed by vices is hardly to be found in the pages of history", and Guizot said: "Of all great men he was

THE MOST VIRTUOUS AND THE MOST FORTUNATE.

In this world God has no higher favors to bestow." Prescott, the historian, said in The North American Review, "The character of Washington in war, in peace and in private life is the most sublime on historical record." Lord Brougham wrote in The Edinburgh Review, "It will be the duty of the historian and the sage in all ages to omit no occasion of commemorating this illustrious man and until time shall be no more, the progress of our race in wisdom and virtue may be tested by the veneration paid to this immortal name." High eulogies are these, coming as they do from men of wonderful greatness, but we cannot, although many long years have passed since they were uttered, feel that they transcend the merit of their subject.

So calm and symmetrical was this chieftain that the report that he once became on the battle-field so enraged that he cursed one of the officers, depends upon rumor rather than upon evidence. General Lafayette had found General Lee quite wanting in daring and had been compelled to entreat of him permission to proceed in a certain line of attack. Coming upon the battle-field at Monmouth in an important instant Washington found that this Gen. Lee had ordered a retreat. The rumor is that Washington called him "a damned poltroon", but in the evidence given at the court-martial this language is not mentioned and General Lee himself testified that Washington in an excited and strange manner said, "I desire, sir, to know what is the reason of this disorder and confusion?" The rumor that Washington cursed Lee seems never to have become public until Lafayette revisited this country forty years afterward. He is then reported to have said, that only once did he hear Washington swear. It is of no great moment whether the rumor be true or false, for even if true, it would still remain evident that

WASHINGTON'S RELIGION WAS THE MOST SUCCESSFUL

religion of ethics which any mortal in war or in peace has lived in our sight. Following its ethical form, this piety easily took the shape of devotion to the interests of humanity. The ethical religion has always borne better fruit than a theological religion. In Penn and Wilberforce and Franklin and that school, the founder and leader of which was Christ, we perceive a piety of conduct as contra-distinguished from a religion of analysis and learning. What is the Sermon upon the Mount but rules of conduct? Developing such a piety, Washington's heart and mind moved out toward the happiness of Americans, and his faithfulness in a long and disheartening war came not from his love of the military camp so much as from his attachment to the welfare of mankind. Thomas Erskine said in a letter to this hero, "I sincerely pray God to grant a long and serene evening to a life so gloriously devoted to the universal happiness of the world." Successful in its efforts to bless the white race, this heart became full of the emancipation of our slaves. In 1786 he wrote to Robert Morris, expressing his anxiety that a law providing for the gradual emancipation of slaves should be at once passed; he lamented to Lafayette that his new Republic was so slow to perceive the importance of providing for the emancipation of its negroes. Unable to control the nation, he at least governed himself, and in his will gave liberty to the men in bondage upon his extensive lands. He had long refused to buy or sell a slave. At his death more than a hundred bondsmen went free. Out of his grave still grew the flowers of liberty that had grown around his living feet.

Old and much worn is our theme to-day. But

THERE IS A RISING GENERATION,

a band of young men millions strong, who have not studied too much nor enough the greatness nor the way to greatness of this great figure of the past. For it became unfashionable twenty-five years ago to repeat the virtues of Washington in speech or sermon or song. Meanwhile a new generation has come along which has not been pointed to such a model of patriotism and manhood and integrity. New idols have sprung up to claim the mind's attention and the heart's invitation. And these idols are not always of the highest quality. Some of them are simply men that carry immense bags of gold, some of them are indeed noble inventors astounding mankind with wonders, some of them are men of genius delighting with speeches or poems or romances, but not one of these new objects of regard can compare with the General whose camp was pitched amid the deepest philosophy, and whose heart went out toward humanity and whose Christianity was one of manhood rather than of creed. It may be there are great and good men all around us. But yet, if so, they cannot seem so, and cannot for many years to come possess the moral power that accompanies the name of him who rests at Mt. Vernon, for the revolution and the early sorrows and perils of our nation's early years have all combined to render

WASHINGTON'S VIRTUES IMPRESSIVE VIRTUES.

To absolute merit Washington's name adds the enchantment of tremendous associations, and to mould the young heart for good no such example can come again until something shall remand our States back to despotism and anarchy, and some new soul shall appear to lead them out into freedom and light.

What a lesson to cheer the American heart that after Greece had crowded volumes with the names and deeds of great men, that after the Latin world had written out its long roll of the wise and good; more than this, that after the modern gigantic nations, England and France, had been rearing men of wonderful virtues in all the paths of human triumph, behold our Western Republic came forward and raised up a character that could surpass all cast in the human form, that should make Grattan say, "In modern times Washington was, I believe, the greatest man," that should make the English Thackery declare him "a character to revere, a life without a stain, a fame without a flaw," and made another call him "The greatest of good men and the best of great men!" That our land thus grew from its soil such an immortal chieftan, reveals its possibilities and reminds us what a manhood *might* still come to all who will write down, not the intricate tenets of metaphysics, nor like Thomas Paine, the language of doubt, but

THE LAWS OF A HIGH LIFE,

in which to live and die, might still come to all who will make the Christian religion one not of credulity, not of sadness and poverty, not of a form and tenet, but of a symmetrical manhood. But Washington's character came not in a moment nor by chance. It was born out of early and late resolution. It was an achievement of will and judgment, an education which reached from the banks of the river where he toiled and played, to the banks of that river where he sleeps. Called suddenly to meet with death he said, "I die hard, but I am not afraid to go. I feel myself going. I thank you all for kind attentions. Attempt nothing more. Let me pass away quickly. I cannot last long."

There is one name that stands above all these earthly names of blessed renown. As in presence of Washington common defective mortals fade, so beside the man of Nazareth this American hero kneels in humility and prayer. There is One who acted as never man acted, and who spake as never man spake. He marked out the paths along which the mortal heroes have moved in such dignity. He taught the lessons which man now calls the laws of life. He wore the virtues which man attempts to imitate. He unveiled the Father whom Washington called Providence. He implanted that hope which made the great patriot of our land say in his last hour, "I am not afraid to go."

"THE WEDDING."

[Special Dispatch to The Sentinel.]

NEW YORK, Feb. 22.—Rev. De Witt Talmage preached in Brooklyn Tabernacle this evening, on "The Wedding," taking his text from John 2, 10, "Thou hast kept the good wine until now." If, said Mr. Talmage, the hard brow ever relaxes it is at the wedding. The nature cold unsympathetic thaws out under the glow, and tears start as we hear the bride's dress rustling down the stairs, and the company stands back, and we hear, in the timid "I will" of the twain the sound of a lifetime's hopes and joys and sorrows. We look steadily at them, but thrice at her to once at him, and say "God bless her, how well she looks!" We cry at weddings, but not bitter tears; for when the heart is stirred, and smiles are insipid, and laughter is tame, the heart writes out its joy on the cheek in letters of crystal. Put on the ring! Let it ever be bright, and the round finger it incloses never be shrunken by sorrow. May they get old together, helping each other on in the path of life; and coming up to the marble pillar of the grave and parting, one going this side and the other going that, may they meet again just beyond it, to find that the marble pillar was only the door-post of heaven. When the wedding is done, and the carriage rolls to the door, and the trunks are heaved to their places, and the door goes shut with a bang, and the driver gathers up the reins, we all come out on the steps and give them three times three for a good starting.

We come this evening to a wedding. It is in common life. No carriages roll to the door, no costly dress rustles on the carpet, no diamond head-gear, but a marriage in common life—two plain people having pledged each other, hand and heart, and their friends having come in for congratulations. The joy is not the less because there is no pretension. In each other they find all the future they want. The daisy in the cup on the table may mean as much as a score of artistic garlands fresh from the hot-house. When a daughter goes off from home with nothing but a plain father's blessing and a plain mother's love, she is missed as much as though she were a princess. It seems hard, after the parents have sheltered her for eighteen years, that in a few short months her affections should have been carried off by another; but

MOTHER REMEMBERS HOW IT WAS IN HER OWN CASE

when she was young, and so she braces up until the wedding has passed, and the banqueters are gone, and she has a good cry all alone.

Well, we are this evening at the wedding in Cana of Galilee. Jesus and his mother have been invited. It is evident that there are more people there than were expected. Either some people have come who were not invited, or more invitations have been sent out than it was supposed would be accepted. Of course there is not enough supply of wine. You know that there is nothing more embarrassing to a housekeeper than a scant supply. Jesus sees the embarrassment, and he comes up immediately to relieve it. He sees standing six water-pots. He orders the servants to fill them with water, then waves his hand over the water, and immediately it is wine—real wine. Taste of it, and see for yourselves; no logwood in it, no strychnine in it, but first-rate wine. When God makes wine, he makes the very best wine; and 130 gallons of it, standing around in these water-pots; wine so good that the ruler of the feast tastes it and says, "Why, this is really better than anything we have had! Thou hast kept the good wine until now." Beautiful miracle! A prize was offered to the person who should write the best essay about the miracle in Cana. Long manuscripts were presented in the competition, but a poet won the prize by just this one line, descriptive of the miracle:

"The unconsious water saw its God and blushed."

We learn from this miracle in the first place that Christ has sympathy with housekeepers. You might have thought that Jesus would have said, "I cannot be bothered with this household deficiency of wine. It is not for me, Lord of Heaven and earth, to become caterer to this feast. I have vaster things than this to attend to." Not so said Jesus. The wine gave out, and Jesus, by miraculous power came to the rescue. Does there ever come a scant supply in your household? Have you to make a very close calculation? Is it hard for you to carry on things decently and respectably? If so, don't sit down and cry. Don't go out and fret, but

GO TO HIM WHO STOOD IN THE HOUSE IN CANA

of Galilee. Pray in the parlor! Pray in the hall! Pray in the nursery! Pray in the kitchen! Let there be no room in all your house unconsecrated by the voice of prayer. If you have a microscope, put under it one drop of water, and see the insects floating about; and when you see that God makes them, and cares for them, and feeds them, come to the conclusion that he will take care of you and feed you, O ye of little faith.

A boy asked if he might sweep the snow from the steps of a house. The lady of the household said, "Yes; you seem very poor." He says, "I am very poor." She says, "Don't you sometimes get discouraged, and feel that God is going to let you starve?" The lad looked up in the woman's face and said, "Do you think God will let me starve when I trust him, and then do the best I can?" Enough theology for older people! Trust in God and do the best you can. Amidst all the worriments of housekeeping, go to Him; He will help you control your temper, and supervise your domestics, and entertain your guests, and