

Miss Cynthia dropped another courtesy opened her lips, and spoke.

"I am Cynthia Smith," said she, gravely, "and your men have taken my cow, Free'n-equal Smith, and I have come to fetch her home, if you please."

"Your cow?" questioned Lord Cornwallis, pausing, with a wine glass in his hand.

"They carried her off by a rope," said Cynthia.

"Where do you live?" asked the British General.

"Three miles away, along with my mother."

"Have you no father?"

"One, and four brothers."

"Where is your father?"

"In General Gates's army, Mr. Lord Cornwallis."

"Oh, he's a rebel, is he?"

"Yes, sir," said Miss Cynthia, proudly erect.

"And where are your brothers?"

Cynthia paused. "John he went to heaven along with General Warren, from the top of Bunker Hill," said she, with a trembling lip.

One of the young officers smiled, but he stopped in a hurry as Lord Cornwallis's eyes flashed at him.

"And Jack went to heaven," proceeded Cynthia, softly, "out of Valley Forge, where he was helping General Washington."

"Where are the other two?"

"In the army, Mr. Lord Cornwallis." Cynthia's head was erect again.

"Rank rebels?"

"Yes, they are."

Hum! And you're a bit of a rebel too, I'm thinking if the truth were told."

Miss Cynthia nodded with emphasis.

"And yet you come here for your cow," said Lord Cornwallis. "I'll be bound she's rebel beef herself."

Cynthia meditated. "I think she would be if she had two less legs, and not quite so much horn. That, is, she'd be rebel, but maybe they wouldn't call her beef then."

Lord Cornwallis threw back his head and laughed a good-natured, hearty laugh that made the room ring. All his officers laughed too, including the miserable red-coat who had smiled over John's fate.

Miss Cynthia wondered what the fun might be; but in no wise abashed, she stood firm on her two little feet, and waited until the merriment over, they might see fit to return to the cow in hand, which was certainly worth any two in the camp.

At last her face began to flush a little. What if these fine gentlemen were making game of her, after all.

Lord Cornwallis saw the red blood mount to her cheeks, and just because he was a real gentleman, he became sober instantly. "Come here my little maid," said he. "I myself will see to it that your cow."

"Free'n-equal," suggested Cynthia.

"That Free'n-equal," repeated Lord Cornwallis, courteously, "is safe in your barn to-morrow morning. And perhaps," he added, unfastening a pair of silver knee-buckles which he wore, "you will accept these as a gift from one who certainly wishes no harm to these rebels. And that his majesty himself knows."

Then he rose and held his wine-glass above his head; so did every officer in the room.

"Here's to the health of as fair a little rebel as we shall meet, and God bless her!" said he.

She dropped her final courtesy, clasped the shining buckles, and out of the room she vanished, sure in her mind that Free'n-equal was all her own once more.

As for those buckles, children dear, they are this very day in the hands of one of Cynthia's descendants. For there was a real cow and a real Miss Cynthia, as well as a real Lord Cornwallis.—*Mary Densel in Harper's Young People.*

A Brooklyn liquor dealer who was converted and made profession of religion, showed the genuine character of his profession by emptying into the gutter his whole stock of beverages, which is said to have been large. This method of "watering stock" met the hearty approval of his new associates and brethren. The house in which he formerly sold strong drink is now occupied by a man who used to be a burnt-cork minstreel, but who now holds temperance meetings there.

The Baptist Churches in Chicago.

Rev. Dr. Lorimer, formerly of Tremont Temple, Boston, is known to many of our readers. His recent action at Chicago is somewhat unusual and, as well as that of his people, worthy of the highest commendation. The Chicago Standard gives documents in detail. The Michigan Avenue Baptist Church in that city built some years since, a handsome House of Worship. There was a heavy debt on the building. A few months since, this house was burned down, leaving the Church with the debt, but without any house of worship. On Sunday, a week or two ago, the Rev. Dr. G. Anderson, President of Chicago University, appeared in the pulpit of the First Church, of which Dr. Lorimer had been pastor, since leaving Boston, for about two years, and read the following letter:—

DR. LORIMER'S LETTER.

To the First Baptist Church—MY DEAR PEOPLE: Soon after my settlement as your pastor, and while struggling with the dangers which imperiled your progress, I became deeply interested in the condition of our neighboring church on Michigan Avenue. Diminished in numbers, disheartened by failures and burdened with debts, not a few of its members felt that the property must be surrendered to satisfy the creditors. As this involved the abandonment of an important centre of religious influence, and the extinction of a Baptist organization at a time when the population of the city was so rapidly increasing, I determined to do everything in my power to avert such a calamity. The Michigan Avenue Church being pastorless, I ventured to aid them in a series of meetings, which greatly added to my labors, already severe enough in dealing with problems connected with the well-being of my own congregation, but to which I think the revival of interest in the now fire-desolated site may be traced. The financial difficulties of the situation being great and money having to be provided to meet the interest on the mortgage, several brethren of various Baptist churches were called together for counsel, and decided, almost unanimously, to prevent foreclosure. They, with the Michigan Avenue brethren, contributed the money needed to honorably meet all immediate liabilities and save the property. This generous line of action was repeated more than once, and the impression was thus deepened on my mind that the people of my own charge were fully convinced of the soundness of my views.

If at that time some \$20,000 could have been raised to restore the auditorium of the imperiled church, remodeling the house so as to overcome various apparent defects, and if a pastor could have been settled, the revival of business and the quickened vitality of our denomination on the South side would have guaranteed success. But no one was ready to furnish the money, and the church though appreciating the gifts of Mr. Tupper who served as a supply, did not see her way clear to call him or indeed any other to her pulpit. You, my people, while practically co-operating and leading in what had been done, were in no condition to assume the financial responsibility of such an enterprise, as your own debt still remained at \$30,000. With the beginning of the year we however realized that a change had taken place in our condition for the better. Very easily our debt was reduced, and it was revealed that our growth had not been alone in numbers, though that amounts to an addition of 441 in two years, but in available wealth, and in generosity. An outstanding obligation to the former pastor has been paid, by a few brethren, and in every other respect our financial as our spiritual status is sound and satisfactory.

A few weeks later the Michigan Avenue meeting-house perished by fire. This disaster came with a crushing weight on all who had been hoping for the resuscitation of the church that formerly worshipped within its walls. Even my faith which, though blind, had been strong from the first, wavered. To repair the building, as I have said already, would only have cost some \$20,000; but to restore it after the conflagration would involve an expenditure of more than \$50,000. Where was such a sum to come from? The most sanguine looked incredulous, and the most ardent were despirited. As you are aware, the

Michigan Avenue church, as though weary of the struggle to resist the inevitable, immediately provided for its own dissolution, and expressed its willingness to deed the property to any Baptist organization that might be formed. This action was referred to our Associational Committee, and by them was in turn referred to you as the church of all others most directly concerned in what it contemplated. To your honor it must be said that you were not slow to meet the responsibility. Promptly you expressed your conviction that a church ought to be established near the heart of the city, and appointed a committee to see whether the money necessary to such a work could be obtained. You have already heard their report—a report about as remarkable as anything which has come before us in the past two years. Nearly four fifths of the entire amount has been secured in cash subscriptions, and the one grave obstacle to an onward movement has been removed.

The condition, however, on which this money has been subscribed is one of grave moment to me, and places on me a serious responsibility. For reasons, which I could not repeat without transgressing, in appearance at least, the bounds of modesty, the contributors have conditioned their giving on my leading the enterprise, and becoming pastor of the new organization; and for reasons which I am prepared to assign, I have determined to accept the trust. I do this because many who have contributed to the new church are not members of any, and their wishes in the matter deserve some consideration; I do so because it would be difficult, if not impossible, for a stranger to grasp the present state of things and follow it up with advantage, while there are many who can take my place in your pulpit and succeed as well, and most likely better than myself; and I do so, finally, because I never can consent to lose one inch or stone of Baptist property, or forbear any sacrifice on my part to preserve such a location as that on Michigan Avenue to our denomination. In God's providence I came to Chicago, hoping to aid you in saving our cause from the disasters which befell it from the fire, and commercial panic, and which more or less paralyzed all religious bodies in the city, and through your faithfulness, co-operation and generosity, my coming has not been in vain; and now that one interest is safe and another appeals for help, it would not be in harmony with my views of duty as a minister of Christ to hesitate. A large congregation can be built up on Michigan Avenue, one that will be accessible not only to the affluent but to the needy, and one especially accessible to hundreds of young men and women who are now practically without a church home, and, therefore, I am constrained to sever my relations with you, and go forth to this great undertaking.

I am exceedingly anxious that this separation shall be effected in a manner best calculated to promote the continued prosperity and efficiency of the First Church. After making allowance for the loss of those who may deem it their duty to go into the new organization, a strong body financially unembarrassed will remain; and as the trend of population is in the direction of this church only a temporary inconvenience can possibly be occasioned. But the particular steps to be taken, and the precise method to be employed in carrying out these plans, I must refer to your discretion and your preferences. May you be divinely guided. On your decision I wait, ready to unite in any plan that will prove advantageous to you, and conducive to the common good.

Thanking the church and congregation for their co-operation and sympathy during my pastorate with them, and believing that they will appreciate the motives by which I am actuated; and assuring them of my desire to serve them in every way, and aid them at this juncture, as I always shall do in the future; I remain, with sweet memories of the past, and with constant love and gratitude, their pastor.

Geo. C. LORIMER.
Chicago, April 29, 1881.

After the reading of the paper, Dr. Lorimer made remarks—thanking the church for their kindness to him, their faithfulness and energy during the past two years of his pastorate. He felt a great burden of responsibility in undertaking the new enterprise, but he was not his own master, but a servant, and after much prayer for guidance, he believed he was led to undertake the new work on Michigan Avenue. It was not for the servant to question the command, but to accept the burden laid upon him without a murmur. Where God led he was willing to follow. He hoped there would be harmony, and that the two churches would stand shoulder to shoulder in accomplishing the great work before them.

Much feeling was manifested by the speaker and the audience, and many tears were shed, at the thought of separation. Dr. Lorimer retired, leaving Dr. Anderson in the chair, and on motion the paper of the pastor was referred to the deacons to report to the church at a future time.

Correspondence.

For the Christian Messenger.
Growing Old Gracefully.

By JESSE CLEMENT.

One of the most haggard persons I ever saw, outside a mad house or penitentiary, was one who had not seen his two score years and ten. He looked old enough to be seventy-five, and there was not an amiable wrinkle on his face. All this came from having no peace of mind. He had never been known to do a generous, unselfish deed in his life. Although never guilty of any "outbreaking sin" like theft, burglary or murder, he was constantly plotting some mean trick—something that would annoy somebody, a neighbor or a member of his own family. In youth he had a fair, open face, but thirty or forty years' close application to the devil's dirty work, brought on deep-cut wrinkles, a bowed form, and a look which seemed to bid defiance to the ten commandments. Evidently nothing but cowardice had kept him from doing any deed which his master, the "old serpent" suggested. Ugliness of looks increased with ugliness of nature; hence at fifty he was a fine sample of an abused nature fully gone to seed.

Need it be said that that is not the way to grow old gracefully! To thus ripen, one must cultivate sweetness of disposition, and all the amenities of social life. Like the Cheerful Brothers in "Nicholas Nickleby," we must study to make others happy—must be getting up little "surprise parties" brimful of generosity.

Father 72—, who was in his prime thirty years ago, grew old gracefully, because he had a kind word, backed up by a genial smile, for everybody. In the language of Alexander Pope, he "proved by the end of being to have been." He had his pockets full of picture books, and neatly bound little New Testaments for children, ordered loaves of bread for the needy, old or young, and in short regarded himself as a steward of His Heavenly Father, to distribute judiciously what had been given to him. There was real beauty in his wrinkles at seventy-five.

The woman whose life is a mission of love; who is a "sister of charity" in all the breadth of that expression; who works for the destitute at her leisure by day, and prays for the fallen and out-cast at night, need resort to no artificial aid for youthful and becoming looks. It is not possible for her to grow old in heart, and hardly possible in looks. Her "fading" will be like certain autumn leaves, which are the most beautiful in their last days—burning into glory.

For the Christian Messenger.
Concerning Intercommunion.

Dear Editor,

I have read with some little interest Bro. Blake's rejoinder to Bro. Munro. I have no desire to come between them in any way and have no doubt but Bro. M. will reply for himself, but I want information.

Bro. B. turns off the point of Bro. M's questions by saying: "No questions, however ingeniously propounded can fill the place of a 'Thus saith the Lord.' The expression 'Thus saith the Lord' he uses more than once, and yet though he quotes largely from "Baptist Bible Scholars," he does not give one "Thus saith the Lord."

How is this Bro. B.? He does refer to Acts 20: 7, but says he does not claim it in favor of Church Communion. He hints that there is no reference there to the Lord's Supper, and says: "the phrase 'Klasia Arbou' (I presume he means 'Artoz,' as I do not recollect the word 'Arbou' is no where used to designate the Lord's Supper." I supposed a man who makes such a broad statement had read his Greek Testament with care. If so, Bro. B. could not have read to profit. Even if he should question that Acts 2: 46 refers to the Supper, he has no "Thus saith the Lord" to make him question, but he can surely have no doubt that Matt. 26: 26 refers to the Supper. And yet those same words "Klasia Artoz" are used in both those passages.

*CORRECTION.—In "Intercommunion No. 2" page 133, Col. 5, paragraph 7, line 6 read, intercommunion is consequently, etc. Page 134, col. 2, par. 2, line 7, for "Arbou" read "Artoz."

About that word "Dialoging" I can say say but little, as I am not sure to what language it belongs. I remember once hearing a good Baptist brother complain of our translators, because in regard to another ordinance they had given an English ending to a Greek word. Be careful Bro. B. that in condemning another you do not the same thing yourself.

I know nothing about Syriac, but I see Dr. A. Barnes, on Acts 20: 7, says that translation has it "to break the Eucharist."

Well, Bro. B. please give me a little information on a point or two.

Suppose a minister should come to this province, say from N. B., take the pastoral care of one of our churches and yet not transfer his membership to the church of which he became pastor, would it be right for him to break bread at the Lord's Supper with that Church? Were it your case would you do it? Or perhaps more to the point: Did you ever partake of the Lord's Supper with a church of which you were not a member? If so, did you do so in violation of a conscientious principle, or have you changed your views since then?

Perhaps you will reply that you have given your view of a minister's position in such a case in last Messenger, viz. "Administer the Supper to the Church at their request, but participate only with your own." I see that is your theory, but I want to know your practice.

Again on your ground, why should a pastorless church require a minister to be present just to break the bread and then sit back as a spectator?

Have you any "Thus saith the Lord" that it must be an ordained minister who breaks the bread for the church. If so, please tell us where, and oblige,

Yours, etc.,
INQUIRER.

For the Christian Messenger.
Exegetical.

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." Matt. xi. ii.

In Luke vii. 28, we read a greater prophet, etc., and in verse 26 Jesus says, John was much more than a prophet; and in verse 27 John's greatness is indicated, or rather, why he was greater than any prophet that had preceded him, viz. John was God's Messenger sent before the face of Jesus to prepare his way. John's special business was to announce to the people a Saviour already come, and to point him out to them, and to call the people to repentance and to faith in Jesus, and thus prepare them to receive their long looked for Messiah. This special Mission of John made him greater, etc. "He that is least in the kingdom of heaven is greater than he." Here Jesus seems to place John and himself both in the kingdom of heaven, and compares himself with John, first, as to their standing as mere men in the eyes of their countrymen. John was born of distinguished parents; his father was a chief priest; his mother too, was a descendant of Aaron, and both of them were known to be eminently pious. It is probable that John was born in, at least, a comfortable dwelling house, and was reared among the nobility. John was by birth a priest, (see Exodus xiv. 15) and as such, was regarded by the people as an authorized teacher. He baptized Jesus; and up to the time when Jesus commenced his public ministry John had in all respects been esteemed much greater than Jesus. Jesus was born of poor and somewhat obscure parents; His birth place was a stable; He was persecuted from His very infancy, was brought up in a very wicked city, (see John i. 46), was despised by His own kindred (John i. 2), and was so poor that "He had no place where to lay His head," Matt. viii. 20. Indeed "He made Himself of no reputation," (see Phil. ii. 7). We see then, that in respect to the parentage, birth, education and general reputation of the two, Jesus really was the least, "In the kingdom of heaven." By the kingdom of heaven is meant the Gospel Dispensation, or the Messiah's Spiritual reign on earth. But was John the Baptist really in the Gospel dispensation? Let us see. In Luke xvi. 16, we read, "The law and prophets were until John, since that time the kingdom of God is