

# The Belvidere Freeman.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD.

VOL. XXVI.—No. 51.

SAINT JOHN, N. B., FRIDAY, DECEMBER 19, 1879.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1351.

## TAILORING Department.

### NEW CLOTHS.

FIRST SHIPMENT OF  
ENGLISH,  
SCOTCH,  
AND CANADIAN  
JUST RECEIVED.

West of England Superfine Black Broad;  
West of England Superfine Black Cassimeres;  
West of England Superfine Black Cassimeres.

### WORSTED AND DIAGONAL

### COATINGS,

SCOTCH AND CANADIAN.

### SUITINGS.

### CASHMERE

### VESTINGS.

### Overcoatings

Meltons, Beavers, Pilots, Napps, and  
Elyseians.

### DRY GOODS

### P. McPEAKE,

QUEEN STREET.

### CHRISTMAS

1879.

### NEW GOODS

### LOGAN'S,

Queen Street, Fredericton.

### DRESS GOODS,

Mantle Cloths,  
Cloth Jackets,  
SHAWLS,  
LADIES' FUR CAPS,  
MUFFS AND TIES,  
FUR TRIMMING,  
Childrens' Fur Jackets,  
PLAIN AND FANCY RIBBONS,  
Velvets and Velveteens,

2 TO 4 BUTTON  
FRENCH  
KIDGLOVES

### Wool Shawls,

Promenade Scarfs, Clouds, Squares, &c.,  
PEACOCK AND SCOTCH

### YARNS

SINGLE, DOUBLE AND SHADED BERLIN  
WOOLS.

### DRY GOODS.

Any description of Plain and Fancy  
Stock kept up by fresh arrivals every week.

### THOMAS LOGAN,

OPPOSITE NORMAL SCHOOL.

Fredericton, December 12, 1879.

## The Intelligencer.

### HOW TO MEET CHURCH EXPENSES.

This troublesome question can only find its solution in more systematic methods and such as will reach the entire membership. And these will only be reached by the right appreciation of the obligation. We cannot do better than lay before our readers the following well digested paper, read before the Centennial Convention of Baptist Social Unions, Philadelphia, May 21st, by Dr. Henry G. Weston, and published in the *National Baptist*, with the prominence of editorial matter:

1. The Lord has ordained that wherever a church exists in full life and activity, there are expenses to be met by members of that church. This divine provision, sometimes considered a disgraceful necessity, to be deprecated, apologized for, and, if possible, evaded, grows out of the nature of piety, and is indispensable to the development and perfection of Christian character. All true plans for meeting church expenses must rest on the recognition of the fact that the support of the gospel by pecuniary contributions is as religious as prayer, or praise, or Christian communion.

2. Such expenses should be, in the true sense of the word, church expenses, incurred from Christian motives and on Christian principles. I say on Christian principles for I would distinctly recognize the fact that the ventures of faith and love are frequently those which ordinary worldly prudence would condemn; churches and ministers, under the leadings of Providence and the Spirit, must enter on enterprises which cannot be defended on simply commercial principles. But no church should incur obligations which it is not prepared to meet in a fair, Christian, honorable way. Associations of Christian people sometimes seek oblivion of the ordinary rules of integrity and prudence, taking risks inconsistent with honesty; building houses, promising salaries, hiring preachers, on a scale beyond their own ability, trusting to an income yet to be secured, or to financing which would be scorned, in all the honorable parts of Wall Street. Let us begin our church life as we do our private, by contracting no debts which we cannot reasonably expect to liquidate.

3. It there be any time a deficiency in the income, do not suffer it to run on for months or years. That deficiency must sometime be met and provided for, and it is easier to deal with it openly, avowedly, regularly, and put it away, than to allow it to increase until it becomes a load which the staggering church can hardly bear; a hindrance to every good work. Every three months, every six months, never at greater intervals than a year, balance the books, and sweep off all obligations. I do not condemn church debts absolutely; the incurring of a debt with a church as with a man, is oftentimes merely a question of the best manner of incurring a current income or of defraying certain inevitable expenses. What I deprecate is, allowing the ordinary expenses to exceed the ordinary income, without either increasing the income or diminishing the expenses.

4. Give to the church the element of worship, and hence should be regular, stated, formal, and participated in, by all the members of the church. Worship is far more than vocal prayer or praise; it is the recognition and expression of the character of God, and of our relations to him. The most perfect worship ever performed was that offered by Christ on the cross. It was the offering of offerings, devotion in its fullest sense; and as the apostle turns from the contemplation of this great work, his first cry is, I beseech you, therefore, brethren, by the [redeeming] mercies of God, that ye present your bodies a living sacrifice, which is your spiritual worship. Rom. xii. 1. The record of the first accepted act of worship is in these words: And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offerings. Gen. iv. 4. Under the Mosaic dispensation, men brought offerings when they came into God's courts. One of the last rites of the Old Testament is: Bring ye all the tithes into the storehouse. Malachi iii. 10. The New Testament begins its worship of the Saviour with the offerings of gold and frankincense and myrrh by the Magi. Matt. ii. 11. And the same expression of adoration was lovingly commended by Christ just before the close of his life, when Mary brought the costly box of precious perfume with which to testify her love and faith. Nor must we forget that the last act in the temple on which Christ's eyes rested with approval, was the gift of two mites into the treasury by the poor widow. Some of us misread the New Testament in this respect. We love the language of words in public worship; the more expressive language of deeds jars on our sensibilities.

There are many excellent Christian people, who shrink from the idea of bringing into the worship of the sanctuary any scheme for the defrayment of church expenses. But is it wise to make all our public religious gifts expressions of benevolence, and have none of piety? It is wise to make all our gifts expressions of piety, and have none of benevolence? The hearts of men in the kindness of their hearts to the poorest of men, and in the public formal participation in this part of devotion? Were not the constant offerings of the Jewish ritual intended largely for the support of their own temple services? If it is a legitimate part of public worship to pray for the prosperity of a church, why should it not be a legitimate part of public worship to give for the support of the church? Is it not as religious as prayer to contribute money for the support of worship in our own sanctuary as in one in Colorado or China? While it is cheerfully admitted that there are churches in which it is inexpedient to call on all the members for the support of the church, we plead for it in ordinary cases the more earnestly because we would take away from the house of God all commercial associations, everything which savors of making it a place for pecuniary investments and satisfactory returns.

And this leads to the question of pew rents. Should our church expenses be met in whole or in part by the rent of pews? Yes and no;—as if the money thus paid can be made a method of worship, the means of honoring God, giving expression to reverence, adoration and consecration; no, if it is dissociated piety, and we transport bodily into the sphere of divine things the characteristic feature of the world. With the new system rightly regarded, in proper circumstances, no fault can be found, but it may be made a prolific source of trouble. As a subaltern and accessory it is useful; if it is so exalted that everything else is only a makeshift, it is pernicious.

These then are our principles:—the giving of money for church expenses a part of our religious duty as truly as prayer and praise; church expenses incurred only within the compass of our ability and willingness; a reassurance provided for as they arise; a system of contributions, the product of ad expression of piety, regular, systematic, and involving every member of the church.

What plan on these principles shall be adopted? There is no possible plan fitted for all places and all times. A true plan grows and is made. One that will work admirably in one community, will fail in another. It must be remembered also, that no plan will work for

all time in the same place. When it fails, whether the reason for failure can be assigned or not, discard it and adopt another. It is of the first importance to a church worker, in the pulpit or in the class-meeting, to stir up and increase the zeal of the prayer circle, and to lead the church to the use of rules and plans, never without them, and yet never wedded to them or enslaved by them. In many places a system has been very successful which has received the unthought name of "averaging." In a homogeneous community, where there is a somewhat general equality of property and income, the church by common consent and agreement, apportion among the members the amount required to defray all the expenses of the church. In other places, every person, young and old, rich and poor, agrees to give a stated sum, the amount of which is left to his own sense of duty. Names and sums are enrolled in a book, contributions regularly collected. In connection with either of these plans, pews may be rented and the rent include in the offerings.

One thing more needs to be stated.—No Christian plan will take care of itself. Success can be secured only by care and pains and continual and loving oversight. If this seems an old-fashioned, remember that in God's service, it is not the gift but the giving that is of value. God has no more need of our money than he had of the widow's two mites. He wants givers, and you will do more for him in training ten men to give, than by giving ten men. Especially it is to be desired that this part of spiritual discipline be woven into all the habits of the young, and if by any pains you can put the working of these financial schemes into the hands of the younger members of the church, you have done a good which cannot be too strongly stated.

I have long been satisfied that as pastors we underestimate the willingness of our people to give for religious purposes. When the responsibility rests consciously on the members of the church, placed there, not in an arrogant and dictatorial way, with defiance and condemnation, but in such a manner that they take what is right belongs to them. I have seen them incur obligations and make contributions to an extent that I should never have dared to propose. Let us believe in God and in our brethren.

### CONDITIONS OF SUCCESS.

The real success of the Church is dependent on co-operation and work of the Holy Spirit. No permanent good in Christian life can be accomplished without the divine blessing. Human devices may produce temporary results, but these, unaccompanied with spiritual power, will not secure the salvation of souls. The conversion of sinners is a supernatural process, and its intervention is the necessary condition.

With the assurance of the divine resources, those who use the most effective artillery will win the battle. We read that the Lord has chosen the weak things of this world to confound the mighty; but these humble agents are not weak at all. Those who are possessed of them must be strong in faith and diligent in service, though perhaps deficient in human devices and resources. These apparently feeble instruments are selected, not simply that God's power may be shown, but that men's faith may be exercised, and that their effort may be directed in the supernatural channel. It is in fact to suppose that in the regeneration of humanity the best and most powerful methods are employed. What may be relatively inefficient for temporal undertakings may be just suited for the work of the Spirit. The strongest forces overcome, Paul was more mighty in bonds than Felix in the chair of state, or the converted prisoner.

God's people may be wanting in earthly endowments, but they must abound in that unto which they are called. Natural adaptations are not to be despised. Those who are possessed of the most human advantages, all other things being equal, will be most successful in the prosecution of religious endeavor. Strength, polish, and fitness will serve as well in the supernatural as in any other conflict. With the promise of the Father the Church must be the most powerful moral force on the globe.

For a rich spiritual harvest there must be an ample preparation. The soil, by deep plowing and assiduous culture, must be fitted for the production of a valuable fruitage. Those who are abundant in the Lord's vineyard are expected to benefit such as may seek admission to the fold, and to be a blessing to the world. The spiritual life of the disciples must be watered with dew from heaven, if they would impart to others some spiritual gift. Our proposals will not be accepted, unless they are shown to be worthy of consideration.

Much of revival effort has resulted in failure because it was prosecuted with the view of strengthening the Church from without. Sinners have learned that they were sought after for what little social, financial, or spiritual influence they might confer on the ecclesiastical body, and they have shunned the company of the officers, despising in their hearts these interested offers. God himself condemns such self-seeking, and withholds his best blessings from those who thwart the plan of his Gospel to help and bless feeble and distressed humanity. The essence of our preaching is to dispense to the world much greater blessing than any that they can offer in recompense.

Christian workers have sometimes complained of lack of appreciation and compensation when the fault was in themselves. Ministers who are abundant in labor, who are generally rewarded, not always perhaps on a financial scale; though the Lord will not allow his earnest servants to suffer, but in such a way that with ten times their present talent they would feel amply repaid in devoting it all to the Lord's work. Bishop Ames was wont to say to his brethren before announcing their fields of labor, "If you have not a good appointment this year make it good, as you undoubtedly may by diligent effort before the year ends." There is no reason for Christ's bride to pine for lack of supporters and admirers. Let her show herself worthy of love and honor, and they will be cheerfully yielded.

The energies of God's people may be misdirected, wasted in those things for which the unconverted are not caring, perhaps, but it has not always been properly applied. We may have prayed and sung often and long enough, and spent great sums in securing an eloquent minister and a fine church edifice, but the abundance and luxury that we have provided have not been relieved by the regenerate and untrained. The refusal of sinners to accept our wares is often attributed to their depravity, when the real reason was that that which was offered did not meet their present necessities. The world is not hungry for the Gospel. Many a reputable great preacher has preached to empty pews because he talks about those matters which are of little concern to the masses. The style of church building does not affect the matter of men's souls nearly so much as some imagine. The Church is what you find in the congregation, and the grace of the Spirit, and the success of our mission is assured.

"Awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city!" Let the disciples be a blessing to

themselves, and convince the gainsaying world that to Zion it must come for salvation. Stir up the spiritual fires in the class-meeting, stir up and increase the zeal of the prayer circle, and lead the church to the use of rules and plans, never without them, and yet never wedded to them or enslaved by them. In many places a system has been very successful which has received the unthought name of "averaging." In a homogeneous community, where there is a somewhat general equality of property and income, the church by common consent and agreement, apportion among the members the amount required to defray all the expenses of the church. In other places, every person, young and old, rich and poor, agrees to give a stated sum, the amount of which is left to his own sense of duty. Names and sums are enrolled in a book, contributions regularly collected. In connection with either of these plans, pews may be rented and the rent include in the offerings.

### HOW MUCH SHALL I GIVE?

BY REV. C. F. PENNEY.

It is one thing to enter early the school of benevolence and learn to give, and another important thing, to have some fixed measure of Christian beneficence. If one is seeking for a general rule by which to fix his calculation, some better can be found than the "Common Sense," the first, one-tenth part out of all their annual gains from harvests and from toils, animals, money, grain and first-fruits; these they conscientiously divided and tithed for God's service. Even so, gave a tenth, and gave early; and running over, shall men give you your tit, for that of a man penurious and giving no tit, in fact, seems ever to take a fair lead of close, tight men. And if almost the meanness in history gave ten per cent. to God's service, can any Christian man do less?

So, then, to start with, will, in many cases lead a Christian on to increase as he grows in fortune. Ten per cent. was the Jewish rule; the New Testament regulation is thus announced: "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give you your tit, for that of a man penurious and giving no tit, in fact, seems ever to take a fair lead of close, tight men. And if almost the meanness in history gave ten per cent. to God's service, can any Christian man do less?"

Now, while it is not for one man to say to another just how much, or when, or to what he should give money, there are some prominent considerations which enter into such a reckoning, which may make this important matter clearer.

One is, the thought of what God our Maker and Redeemer has done in our behalf. Our calculation would be helped by considering the simple principle of just account, the balance of debt and credit. Let each one ask this question, "What have I received from God? What has he done for me? What has he done for my family? What has he done for my country? What has he done for the world?" Let each one ask this question, "What have I received from God? What has he done for me? What has he done for my family? What has he done for my country? What has he done for the world?"

Another consideration in giving is the extent of the work which is to be accomplished. An intelligent proportion should be set apart for each branch of Christian effort. To many men a collection is a collection, no matter what its object may be. But it costs more to evangelize a nation than to stock a mission school, or to build a church, or to support a theological seminary. The more extensive the work, the more the collection should be. The more extensive the work, the more the collection should be.

The promises which reward the free giver are God's. He will reward the free giver as he will reward the free giver. The more the free giver gives, the more he will receive. The more the free giver gives, the more he will receive.

It is a positively fatal mistake to any laborer in the Gospel, for him to say he can do nothing for God. He might as well deny that he is a man of few words, that he can not spare even a sentence in prayer.

I am not suggesting that any one should ever run in debt, even for religious contribution. But any true Christian may certainly assume before God that he will help him in whatever he plans by faith.

It is said that when Whitefield was pleading for his orphan house in Bethesda, the poor were among his most generous contributors. On one occasion, a hundred dollars was given in simple love. The poor were among his most generous contributors. On one occasion, a hundred dollars was given in simple love. The poor were among his most generous contributors. On one occasion, a hundred dollars was given in simple love.

Although a man's life is of necessity greatly influenced by his avocation, it is not of itself an indication of his character. On the contrary it is very often misleading, particularly when the bent of a man's mind has not been well considered at the time of his entry upon the active pursuit of life. If we take the trouble to look a little below the surface, we shall find that in most cases a man's character is formed, and his mental and bodily health established or destroyed, during those dangerous hours which constitute his leisure.

### THOMAS PAINE.

BY THE REV. M. A. GAULT.

Seventy years ago last June 8th, Thomas Paine died at New Rochelle, near the city of New York. Recently we have been gathering testimony, from both Christian and infidel, touching the true character of this remarkable man. If any facts in his life are to be considered as settled, they are the following: Paine was an Englishman by birth, and was brought up a Quaker. All his education was received at a common school which he left at the age of thirteen. Thus he may be called a self-made man, which in his case as some one remarks, "would relieve the Lord of a wonderful responsibility." It cannot be denied, however, that as an independent thinker and writer, Paine had few equals in his day. He was an officer of the American Congress, and also a member of the National Convention of France. He was a strong advocate of Republican government in opposition to Monarchy. His first and by far his ablest work, entitled "Common Sense," was written in defence of his grand idea. To this work he was indebted for his reputation as an author. No publication of that day contributed so much to inspire in the Colonies the spirit of independence. In 1785 the American Congress recognized his services in the cause of liberty, in publishing this book, by voting him an appropriation of \$3,000. For the same reason he was treated by Washington and Jefferson with marked consideration.

It must be remembered, however, that Paine wrote this work when he had his strongest faith in the truth of the Bible and Christianity. His master argument is based upon the two great facts in Old Testament history, of how God reformed Israel in the time of Gideon and Samuel, for desiring to change their Republic into a monarchy. (Paine, 26, Common Sense.) Further along in the same work, on page 40, he finds Paine using this language, "But where, say some, is the king of America? I tell you, friends, he reigns above and does not make havoc of mankind like the royal brute of Britain. He may not appear wanting in earthly honors, but he is as truly a king as the monarch of France. He is clothed with authority for proclaiming the charter; let it be brought forth and placed upon the divine law, the Word of God; let a crown be placed thereon, by which the world may know that in America the Law is King."

Now have we found a clearer and more pointed definition of the platform of the Religious Amendment movement, than in these words of Thomas Paine.

But no facts is better authenticated in history than that Paine during the last part of his life, sunk to the lowest depths in intemperance, and degradation. And it is a significant fact that, at the same time, he lost touch with his faith in the Bible and became a worshiper in moral principle. It was during this period that he published his "Age of Reason," whose aim was to overthrow the Bible and Christianity. He was a man of great talents, but he was a man of great weaknesses. He was a man of great talents, but he was a man of great weaknesses.

Mary Roscoe, a young Quakeress, and the Rev. Stephen Grellet, an eminent Quaker minister, were with him much of the time during his last days. Paine spoke to them of his infidel friends, and said they were "miserable comforters." He was heard to say that, "The devil could only have prompted me to write the 'Age of Reason.'" Again he exclaimed, "I would give worlds, if I had them, that the 'Age of Reason' had never been published." He could bear no mention of the "Age of Reason," but requested that the only inscription on his tombstone should be, "Thomas Paine, author of 'Common Sense.'" For some time before his death, he would not allow his curtain to be closed night or day, and if left alone for an instant, he would scream and halloo until some person came to him. He said he was weary of the world, and that he was weary of the world.

Neither his partner, wife nor children knew where he went. He continued to occupy the foremost position of trust in his native town; but at last, when he was an old gray-headed man, his wife was telegraphed from an obscure neighboring village, where she found him dying of cancer pains. He had been in the habit of hiding his face from his wife because of his maddening, and when there he drank like a brute.

When he was long past middle age financial trouble brought him into a low nervous condition, for which wine was prescribed. He drank but one bottle. Shortly after his affairs were righted, and his health and spirits returned. But after this time it was observed that once or twice a year he mysteriously disappeared for a number of weeks.

Neither his partner, wife nor children knew where he went. He continued to occupy the foremost position of trust in his native town; but at last, when he was an old gray-headed man, his wife was telegraphed from an obscure neighboring village, where she found him dying of cancer pains. He had been in the habit of hiding his face from his wife because of his maddening, and when there he drank like a brute.

It is a recognized fact that children of "moderate drinkers" almost invariably receive from their fathers this heritage of ruin. For their total abstinence is the only safety.—*Faith's Companion*.

### TRUSTING GOD.

How often do we hear good men bemoaning the fate of the country, as they contemplate the evil days on which we have fallen! How sad to see us so frequently the patriarchs of the Church shaking their heads over the degeneracy of the times! Now, we would not constitute ourselves an apologetic for whatever may be blame-worthy, whether in Church or State. All we have to say just here, is this. Groaning over it, and weeping about it, will be of no benefit to the subject of our despondency, and, least of all, to us.

When Whitehead, in 1083, was about embarking for Sweden, it is said he was greatly distressed, as he rested at Harwich at night, while reflecting on the distracted state of affairs in England; so much so that he could not sleep. As he walked the floor in his excitement, his Christian servant said to him, "What is the matter?" "Pray, sir, may I ask you a question?" "Certainly," was the reply of the ambassador.

"Pray, sir, don't you think God governed the world very well, all the time before you came into it?"

"Undoubtedly," was the answer.

"And, sir, don't you think he will govern it just as well when you are gone out of it?"

"Certainly," said Whitehead.

"Then, sir, don't you think you can trust him to take care of it over you, and that it will be safe in his care, while you can go to sleep?"

It becomes us to realize that God rules just as certainly as that he exists. Is there not enough in this to quiet our anxieties, and to banish all groundless and useless forebodings? After we have faithfully and humbly done our duty, may we not then leave ourselves, our families, our

They are people who spend upon themselves, out of an income not generous, perhaps, but competent, so much that they have nothing left with which to bear their portion of the burdens of society. They live well, they maintain what they consider a respectable position in society, they go to the theatre whenever it may seem desirable; they spend upon themselves and their luxuries their entire income, and habitually steal their preaching. Many of these people are quite regular in their attendance upon the Sunday services of the church, but they never unite with it, or assume a single responsibility connected with it. There are churches in New York, as we presume there may be in most cities, which are the favorite resorts of the bums and the churches which, by the numbers in attendance on Sundays, seem to be prosperous, but which, from the fact that they are so largely made up of bums, cannot support themselves or their pastors. These worshippers make a very well dressed congregation, but they offer a very poor field for preaching and pastoral work. They do not even introduce themselves to the pastors to whose preaching they listen. When they become a little ashamed of this Sunday bunting at one church, they go to another. The sexton knows them at last, and understands exactly what they are and what they are doing. A little self-denial would give all these people the right to a pew, and save them from the meanness of appropriating that which honest people are obliged to pay for.

Now, there is nothing in the world better calculated to bring dry rot into character than this Sunday bunting. To go week after week to church, assuming no responsibility, paying except that of a thief or sponge, can have no influence better than that of uniting a man for society. He who is not one of God's poor has no right to privileges that he does not pay for, in or out of the Church, and the man who becomes willing to avail himself of the generosity of others, in order that he may spend more upon his artificial wants, becomes a pauper at heart and a thief in fact.

The great majority of Sunday bums ought to be ashamed of themselves, for even their church-going very often grows out of their love of respectability and of the usages of respectable society. But the young, and particularly young men, should be warned against the practice. The Sunday bummer is nearly always the occupant of a boarding house, a fact which at least points out the demoralization. We do not think it often happens that the occupant of a genuine home steals his preaching. All sorts of moral obliquities and social looseness are generated in boarding houses—and Sunday bunning among the rest. A man without a home is a pretty poor member of society, as a rule. It is not apt to occur to him that he has any stake or any duty in society, so he takes what society gives him, and avails himself of the privilege of squatting upon the rest. Young men committed to the city—should be by the means avoid a habit which will always tell against them. The first thing a young man starting out into independent life should do is to take squarely upon his shoulders the social burdens that belong to him. The Christian man, manliness and self-respect, and will remove them from all liability to become the poor creature known as the Sunday bummer.—*Scrivener's Magazine* for December.

### A HERITAGE OF RUIN.

A generation ago there lived in a Western city a wealthy English gentleman who was what is called "a high liver." He drank his toddy in the morning, washed down his lunch with champagne, and finished a bottle of port for dinner, though he complained that heavy wines disagreed with him here, owing to the climate.

He died of gout at fifty, leaving four sons. One of these was an epileptic, two died from drinking. "Good fellows," generous, witty, honorable young men, but before middle age miserable souls.

The oldest of the brothers was a man of fixed ideas, occupying a leading place in the community from his keen intelligence, integrity, and irreproachable morals. His wife and two brothers, laid them in their graves, and never ceased to denounce the vice that had ruined them.

When he was long past middle age financial trouble brought him into a low nervous condition, for which wine was prescribed. He drank but one bottle. Shortly after his affairs were righted, and his health and spirits returned. But after this time it was observed that once or twice a year he mysteriously disappeared for a number of weeks.

Neither his partner, wife nor children knew where he went. He continued to occupy the foremost position of trust in his native town; but at last, when he was an old gray-headed man, his wife was telegraphed from an obscure neighboring village, where she found him dying of cancer pains. He had been in the habit of hiding his face from his wife because of his maddening, and when there he drank like a brute.

It is a recognized fact that children of "moderate drinkers" almost invariably receive from their fathers this heritage of ruin. For their total abstinence is the only safety.—*Faith's Companion*.

Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrance standing peacefully and lowly in the midst of other flowers."

Learn to outwine with your prayers the small cares, the trifling sorrows, the little cares of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a charge you cannot notice, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Discourage you may not make to man, you can make to the Lord. Man may be too little for your great matters. God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*Winslow*.

It was a remark of John Hunter, that "there ever was a man who wanted to be a great man who was ever a great man. For great men have endeavored always to do some great act that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without power." Something parallel to this was Longfellow's saying: "That the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." But the climax of the sentiment, after all, is found in the inspired precept, "Whatsoever you do, do all to the glory of God."—*Presbyterian Journal*.

friends, the country, the Church—may we not leave all these with God, feeling, while, that they are all safe in his hands? Why should we be bending double under our burdens, when it is written for our comfort and help: "Cast thy burden upon the Lord!"

### THE POWER OF SYMPATHY.

BY C. S. ROBINSON, D. D.

Once I knew a working man, a potter by business, who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of day. He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower, or a bit of ribbon, a fragment of crimson glass, indeed anything that would lie out on the white counterpane, and give a color in the room. He was a quiet, unassuming Scotchman; but never went he home at night full without some toy or trinket, showing he had remembered the wee face that lit up so when he came in. I presume he never said to a living soul that he loved that sick boy so much. Still he went on patiently loving him. And by-and-by he moved that whole shop position, real but unassuming fellowship with him. The workmen made curious little jars and teacups upon their wheels, and painted diminutive pictures down the sides before they stuck them in corners of the shelves at night. One brought on some fruit in the bulge of his apron, and another some engravings in a rule scrap-book. Not one of them all whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them, so he understood all about it. And I tell you seriously, that entire potter's fall of men of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the ungentlest ones stopped swearing, as the weary look on their patient fellow-workmen's faces told them beyond any mistake that the inevitable shadow was drawing nearer. Every day now somebody did a piece of his work for him, and put it up on the sanded plank to dry; thus he could come later and go earlier. So when the bell tolled, and the little coffin came out of the door of the lowly house, right across the corner of the street, there stood a hundred stalwart workmen from the pottery, with their clean cloths on, most of whom gave a half-day of time for the privilege of taking off their hats to the procession, filing in behind it, and following across the village green to its grave that small form of a child, which probably not one of them had ever seen with his own eyes.—*S. S. Times*.

LET YOUR LIGHT SHINE.—A correspondent of the *London Christian* writes from Canada: "A skeptical young German said, 'Plead for your Christianity as eloquently as you like, but till I see your professing Christians live different lives from other men I cannot believe in Christianity.'"

To this the Editor adds with force: "This is as absurd as the plea of the rich man in hell. If Moses and the prophets, if Christ and his apostles, if the story of the Church during these eighteen hundred years do not convince the German skeptic, it is not because he cannot believe, but because he will not believe; he is, therefore, a sneer which speaks loudly to the consciences of Christians, and our correspondent's anecdote is well worth recommending."

### RANDOM READINGS.

Do not take away from any one opinions that render him happy, if you cannot give him better ones. Study pure and holy walking, if you would have your confidence firm, and have boldness and joy in God.

The man who when he is alone and without witnesses is the same as when he is in public, is nearly always an honest man.

Engage not hastily, as a party, in a difference between others, but reserve thyself impartial and unengaged, that thou mayest moderate between them.

You can no more exercise your reason if you live in constant dread of ridicule, than you can enjoy your life if you live in constant fear of death.

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of Heaven.

Value no man for his opinion, but esteem him according as his life corresponds with the rules of piety and justice; a man's actions, not his conceits, render him valuable.

Do little helpful things and speak helpful words whenever you can. They are better than pearls or diamonds to strew along the roadside of life. They will yield a far more valuable harvest, as you will find after many days.

The history of the world teaches no lesson with more impressive solemnity than this; that the only safe guide of a great intellect is a pure heart; that evil no sooner takes possession of the heart; than folly commences the conquest of the mind.—*C. C. Bonney*.

I may faint and be weary, but my God cannot. I may alter and fluctuate, as to my frames; but my Redeemer is unchangeable as the same. I might utterly fail and come to nothing if left to myself, for the Spirit of truth hath said, "I will never leave thee nor forsake thee."