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For the Recorder CHRISTIANITY AND LINGUISTIC SCIENCE No. 11.

The bistory of every science may be divided into three tolerably distinct and well-defined stages: 1st. Fact; 2nd. Theory 3rd. Application. It is true that, in some instances, preconceived theories, or rather bypotheses, have given investigators material aid in the discovery of facts. In the discovery of "Kepler's Laws," for example, hypothesis played a very important part; and in Lever-rier's splendid discovery it performed no mean task before the stranger planet was found "hovering on the

verge of our analysis." Notwithstanding Sir Isaac Newton's celebrated boast, "Hypotheses non fingo," this very practical philo-sopher is indebted to these despised hypotheses for no small part of his mmense reputation.

These cases, however, do not conflict with the statement with which we set out; for no sane philosopher ever framed a working hypothesis without some sort of regard to established facts, or to what are believed to be such. Even Poe's Eure ka proceeds upon the supposition that somethings are settled; and Ralph Waido Emerson's wildest vagaries cannot afford, utterly to ignore the recognized results of previous investigation.

In attempting a brief sketch of the history of Linguistic Science, we shall proceed upon the plan above marked out; and this brings us first to the facts of the science. In the discussion of this department of the subject, it will appear that Christian men have been the pioneers of this new science.

The ancients had no facts. The great facts of the science were the languages of the earth; and of these the Greeks and Romans knew, and necessary for intercourse with the "barbarians," whom they conquered and governed. Even this amount on the stage of history. They were lence blending in the benign counteof knowledge was greatly reduced great at adaptation. They underpreters. So long as foreigners were own famous proverb, "Fas est ab regarded as "barbarians," and were pronounced "tongueless," merely because they could not speak Greek, we could not expect Plato to accomplish much in his crude attempts at etymology. Until some practical use could be made of linguistic knowwould be limited. A mere temporary interest might be aroused under spebetween the Nominalists and the Realists of the Middle Ages, whose "war of words" produced results which still survive; but in all such cases, the interest excited in the study of words is purely incidental. and commonly wears out before accomplishing any important linguistic

It is only when we become interested in man as man, that any real impulse can be given to linguistic studies. When we come to regard man's speech as a wonderful organism, separating him from all brutes, and hinting at his divine kinship and destiny, we are then prepared to take a profound interest in language on its own account, and to study it for the vast practical aid which it furnishes in our efforts to help man-

That language is such an organism was practically confessed by Lord Monboddo himself, in the admission that no brute had been discovered in the possession of language: and even Helvetius, who held that all mental phenomena were reducible to feeling, could not pretend that brutes talked. We are so well satisfied with Whewell's view (that all sound knowledge of one science will help to throw light upon all others.) that we feel no special uneasiness even in the presence of Darwin's theories; and none of the recent investigations in Ethnology, and in Comparative Anatomy have succeeded in frightening us with visions of oratorical monkeys, or of poetical apes, with or without tails.

Now, we shall not contend that before the introduction of Christianity, there was absolutely no material accumulated for the use of the comparative philologist; but it is certain | paramount reverence for the gods of that such material was inadequate to the purposes of a science. Even this accumulation was due to some religious motive in almost every important instance, or was somehow

connected with religion. About 258 B. C., the Hebrew Old Testament was translated into Greek by seventy learned Jews, and hence called "The Septuagint" (or version of the seventy) under which name it still exists among us. Whether it was made at the request of Ptolemaeus, Philadelphus, or for the con-venience of the Hellenistic Jews at Alexandria, (a question which the because wanted by those who were interested in the Jewish religion; so that religious motive, or at least, an interest in a religious book, led to the translation. But neither this translation nor that of the works of Roroaster, made about the same time, seems to have awakened any

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture and General Intelligence.

VOLUME 43.

RAIEIGH Nick B. JANUARY 29 18794 bigos could be store before and reacchine a feast of

Greek under him. At this period it was common for Roman children to learn Greek before Latin; and we find Quintilian complaining that with most people it was the fashion to learn nothing but Greek. Juvenal severely satirizes the same general tendency. Such a state of affairs need not surprise those who, like the present writer, have known excellent Latin scholars in the country, who could neither speak nor write tolerable English.

The first history of Rome was written at Rome by Fabius Pictor, about 200 B. C. It was in Greek, and this may help to explain the curious cir-cumstance, that Gibbon was very near writing his famous history of the "Decline and Fall of the Roman Enpire" in French.

When the Romans wanted a code of laws, 454 B. C., they sent commissioners to Greece to look up the laws of Solon and other Greek philosophers. The plays of Plautus give abundant proof of the Roman affectation of using Greek words. Linus Andrionicus 272 B. C., settled at Rome as a Professor of Greek, and translated Homer's Odyssey into Latin verse. The Greek historian. Polybius used to meet with Lucilius, Terence and others at the boase of the Scipios, and there with Panactius, the Stoic philosopher, who lived in the house, they would discuss the great problems of the Greek philosophy. These distinguished men used to hold a sort of informal literary club, reminding us of the days of Dr. Sam. Johnson, and of Cole-

We mention these facts to show that the Roman literary civilization and laws were adaptations of Greek thought in these several directions. Max Muller says truly, that the Italians were indebted to the Greeks for the very rudiments of civilization.

Those Romans were a strange peo ple. With all their power, military and civil, they were, perhaps, the most thoroughly unoriginal people that have acted any important part | do see majesty, grace and benevoby the employment of trained inter- stood the practical value of their hosts doceri,"-it is right to learn from an enemy. They were univer sal robbers-carrying off and using not only the material wealth, but the laws, the literature and the veyr religion of their conquered enemies. They possessed a marvellous power ledge, of course such knowledge of absorbing whatever was valuable in the civilization of any people with whom they happened to come in contact. Heathen as they were, they did not take the trouble to invent

even a religion; but satisfied themselves with a mere adaptation of the Greek theology; and of all their adaptations, this was, perhaps the most bungling work. It required for its successful performance more ideality than the average Roman could appreciate, much less possess. Hercules, Saturn, Jupiter, Castor and Pollux, Minerva, &c., were all originally Greek divinities, and were sadly damaged in names and in characters by the transfer to the Roman Pan-

The Roman culture, then, was essentially and originally Greek. The Greek culture was simply the outgrowth of Greek philosophy; for, whatever may be said in this materialistic age, it is a people's thinkers who mould their civilization. The steam engine is just as truly a product of modern thought as the Olympic games were a product of ancient thought.

But the Greek Philosophy, as well as the Greek Literature, was intensey religious. The Philosopher among the Greeks was really a religious teacher, and Socrates was put to death for heresy. No one can read the discourse of Diotimus in the Banquet, and not be impressed with its profoundly religious tone. The same remark is applicable to much of what Plato has left us; and the deeply religious origin and nature of the Greek tragedy are the most striking characteristics of this department of literature. The choruses sometimes reminded us of the book of Job. Even that military martinet and literary dandy, Xenophon, in his "Anabasis" is continually reminding us of his religious faith, and of his

his country. In view of these facts, then, we think, we may safely conclude that religion had much to do with grafting of the Greek culture in the Roman stock, and thus arousing one people to some interest in the language of another. We propose to show, however, that it was reserved for a higher form of religion so to intensify this interest, as to furnish the ground-

work of a science. Thus far we have found no linguis tic science, nothing indeed that apsome isolated facts, which, some two scholars have not settled,) makes no | thousand years later, served as incidental aids to the scientific investi-

> chool here under the care of Mr. THREE SCORE TEARS AND TEN.

To Rev. Reuben Jones, D. D. MY DEAR BROTHER:—All hail! reached the camp, or not, we cannot I have read your touching letter in say. Though the range was long, time, seems to have awakened any thing like scientific inquiry into the nature of languages on its account.

A Greek grammar was produced about the time of Pompey. It was the work of Diopysius Thrax, a pupil of Aristarchus. This Dionysius went from Alexandria to Rome, and there wrote his grammar for the use of the young Romans who studied.

MY DEAR BROTHER:—All hail! I have read your touching letter in the Birlical Recorder of the 15th inst., giving an outline of your sermon preached on the Lord's day following the Seventieth anniversary of your birth. Thank you, dear brother, for the cheerful letter, and especially for the cheerful letter, and the young Romans who studied

plaintive lamentation of the "Juniper' shade, but the cheerful heartsong of one who reposes neath the "umbrage bread" of the "Tree of Life." This is wise, grateful and hopeful. Age is prone, sometimes, to feel forsaken, friendless and forgotten. "Three score years and ten" too often imagines itself a burdenhelpless and miserable—and like Young, talls upon the rack and calls on the world to witness its agony.
Not so the genial Nestor of the
Portsmouth Association. That's
right. Be not like the willow that stands and weeps beside the stream but rather like the almond tree that blossoms in January, and breathes its life and fragrance into the cold and gloom of mid-winter. Never put on blue spectacles. "Yellow" is a better color. Your own words are : "Ever since I saw a certain vellow trimmed bonnet at Winrow's campmeeting, in 1834, yellow has been a favorite color with me." When I read this my heart said, Amen! He is thinking of "orange blossoms" [4] Think on, my brother. May "orange blossoms," coronating the brow of some helpful Aquila or Priscilla, bloom once more in the home of "three score years and ten.". At Hymen's shrine "orange blossoms" bloom all winter-all seasons; and the color of our native orange is very like the color of the trimmed bonnet mentioned above. It is all the same in the heart. Forgive this pleasantry. Your cheerful note makes me forget the minor key in writing to you. You have struck a cord, in your letter, whose vibrations-sweeter than an Æolian harp-will regale the ear and gladden the heart of " retired age" and stir to life and action many a man who has gone into winter quarters while it is yet budding Spring or refulgent Summer.

I do not see the "grey hairs" of you; but I do see the blossoms of have no unfit representation of a nance and indicating the integrity, purity and lively cheer of a noble character. The "faded vision" is but the returning "second sight" to behold the "King in His beauty" and the enrapturing scenery of glory. land. The "stiffened limbs" are but the temporary suspension of human machinery for the spiritual repairs that will never wear out; for reinvigoration that will last through

No, you are not old; nor are you growing old. "There is no old age in religion." Contact with Jesus is freshness and life-perpetual youth and beauty. Old Simeon never looked so young as when he held the Babe of the manger in his arms. Our fathers and mothers in Israel are not growing old, but they are growing young-just entering into life-eter-

nal life. Mythology tells us of one who got aged, and they tried to make him not itself." geited if theer of his for young again. And so they took herbs, and they took fragments of Tyndall, who seem to worship noth of owls and wolves and put them in thing more than the bioplast, which a cauldron and stirred them up, and gave some to the man, and instantly his hair was blackened, his eyes brightened, his forehead smoothed and his feet bounded like the roes This is a fable; but religion—the gospel-that Wondrous Restorative -the blood of Jesus-when it tells us that we shall never grow old is no fable, but a soul-saving, eternal verity-the Catholicon of immortal

youth and vigor. I close by asking permission to add my "Tribute to an Aged Conple," (my wife's parents). The sentiment is in harmony with what I have written and is in harmony with the closing words of your letter in the RECORDER. The verses are as applicable to you as to them and the closing compliments of the season, though late, is none the less sincere:

New Year's Tribute to an Aged Couple. When multiply our days and years— They say 'old age" is creeping on ; The eventide of life appears,

The "sands of Time" are nearly run,

But feeble age is not life's close To those who walk in paths of truth ; Infirmities from weight of years (1).
Are foretastes of immortal pouts.

So when the boary frost of Time Shall chill and snap life's feeble string. The change called death shall prove to the The portal of eternal Spring n

To young and old this season brings Love's compliment of kindred—dear We blend with their's our fondest wish ngs crown thee through th

Grace, Mercy and Peaceto 11 Ja

VISUALIS OSCAR FI FLIPPON Suffolk, Va., Jan. 16th, 1879,1111

SCIENCE AND RELIGION NO. 1 We have read and re-read with some interest Joseph Cook's "Bi with the intention of throwing a bomb shell across the Atlantic rate the camp of modern Infidelity. It's report has been heard all over these United States. Whether the bomb the powder was goodpandent has doubtless done mischief. or hatesque In this series of articles we propose to give a few eshoes. Not a review of the book, but for the most part, thoughts suggested by it.

It is evident, in the first place that the infidelity of Tom Paine and Voltalie is no longer modern. Bobers

Hall's sermon was appropriate when it was preached; and is still useful to individuals; but as an attacking. on prevailing infidelity, it is out tof organization, will lead to endless mistake atab

The Devil seems to be an extremist. One hundred years ago be called upon men, to worship Reason. Tom Paine, while writing the "Age of Reason" was, doubtless, simply an amanuensis of his Satanic majesty. He would now have them pay nomings to matter, or that form of matter called living organism. For centuries the Devil persecuted Religion and Science; at the present day he seems

his stronghold has been the extreme publisher, who will unoitalovand redeliding Now Evolution, as I smill retand the higher from the lower forms of life. It claims that the most perfect animal is but an improvement on the Modern naturalists say that all

living objects are built up, that is grow by the agency of infinitesimal particles called by some pretoplasts. and by others bioplasts. They are so small that a microscope, magnifying two or three thousand times, is re-quired to see them. These little living atoms, they say, are the archi-tects, which build all our bodies, whether plants or animals. The very same kind of bioplasts construct muscles, nerves, bones, leaves, bark and wood.

Here is Mr. Cooke's description of their modus operandi : "If, according to enstom in some rade games of sailors, we were to put a man in a canvass bag, and throw him in the bag on this platform; and, if that bag were to begin to cast out a promonitory here and a promonitory there, and assume scores of shapes, and move to and fro, and pick up now which you speak, when I am with | this object and now that-we should Tree of Life. I do not see the naked bioplasmic mass (as seen at with commences to pick up lifeless matter, and transforms it into living matter like itself. It also throws off other little sacks, which go through the same motions."

> bioplasts are independent, and detheir own work; but the Christian philosopher believes that God works through them, and is the great Evolver of nature. He anticipates no danger to Christianity, if a theory of Evolution be established.

Infidel naturalists say that these

"What harm can come to religion." asks Mr. Kingsley, if it be demonstrated not only that God is so wise that He can make all things, but that He is so much wiser than even that, that He can make all things make

"Faith in an order, which is the basis of all Science," says Asa Gray, "cannot reasonably be separated from faith in an ordainer, which is the basis of all religion." ... "The law of development explains much, but

There are men like Huxley and they consider the foundation and builder of all things from the animalcula to the elephant. As a religion it is worse than beathenism. Is it not nobler to worship the crocodile than the particles (sailors in bags) of which it is composed ? "Alas! far more barren and odious," says Dr. Eaton, "than classic mythology, with all its absurdity, is this modern philesophy, which sees in all the powers of nature neither the skilful fingers of gods and facts, of nymphs and naiads, as did the ancient Greeks nor the loving care of a great Father, using the ministry of augels, as does the Christian, but the blind, pitiless movement of unintelligent force. Let, me beg modern scientists, for the sake of all that is graceful and lovely in man's pature, if they will persist in saying there is no God and all revelation is a farce,' at least re-store to mankind the fairles and graces, and let their loving hands mould the fruit, paint the flowers. stretch the rainbow and gild the sunset clouds." Zniwollot all ave AMZEval

SOME BEASONS WHY CHRISTIANS OUGHT NOT TO DANCE.

1. Modern dancing with its usua accompaniments, come under the head of wrevellings, one of the works of the flesh, placed alongside of mur-der, drunkeness, and such like. The doers of which says Paul shall not inherit the kingdom of God. Donegan defines "Komo" The Greek word for revellings, the joyial assemb ly of friends, who met at an enter-tainment, or to celebrate a festival with music, and dancing, and singing bymus and odes;—the music, daseing, or singing at festive meetings. "Many a modern dance, with its music, feasting, and jovial entertain ments, would have been pronounced by the Greeks and Komo on revelwhich were recently fired in Boston, ling." It is of the fiesh, fieshy and those who engage in it/ere interdicts ed from the kingdom of heaven, then Bible, in which the two sexes united in the exercise, except that of the evain fellow word of shame, slind-

ed to by Michal ; and of the irreligious family dancing described by Job, which produced increased implety and ended in death, and the clegant dancing of Herodias, which terminated in the tash vow of Herodi, and the murder of John the Baptist. And wiff christians plead these instances of Bible dancing, as a divine sanction of the modern dance: The hoods tunk not which stand on record as beacon warmings, rather than examples for our varies

3. Dancing is intensely moridly, in its spirit, its associations, and jendences. It is of the world, worldly. If there is one thing which Christ and his Apostles do most emphatically condemn, in christians, it is conformity to the world. There are many passages of Scripture which can not be explained or enforced to practice, without repudiating the dance. Take for instance, such passages as these, viz:

save in the cross of our Lord Jesus Christ, by which the world is crueifed unto me, and Lunto the world. "Be not conformed to the world."
"Love not the world, peither the things that are in the world."
"If ye love the world, the love of the Father is not in you." "The friend—ship of the world is enmity with God." Can the christian heed and practice these Apostolic teachings and still dance for I think not dT.

An The great consciences of the christian world is against clanning. Men of the widest experience, and maturest wisdom have pronounced t deliterious to christianity. Whenever Episcopal Conventions, or Presbyterian Synods and Assemblies, or Methodist Conferences, or Baptist Associations, have taken action on the subject, they have discouraged the practice among the churches. The christian pulpits, and the religious press have warned christians agains. the dance, as an amusement replete with peril to their piety and their

. 5. Dancing is damaging to the piety of those christians toho engage in it. Many christians who have tried it have told me afterwards that it was damaging to them, 11t weakens the tone of piety, and creates a disrelish for prayer and other spiritual exercises. A long and varied observation has led me to the conclusion, that dancing christians are not generally numbered among the useful the consistent, the reliable members of the church. With a few exceptions, these dancing christians are destitute of the life and power of

6. Dancing christians lose their influence in the church, and in the reorta. If their example preaches, it preaches for the world, If they shine in the ball room, it is not with the light of christian work. They are not the ner goes to for religious advice about his soul; or that the dying saint sends for, to comfort him as he passes over the last river. As a class, they are comparatively worth-

less as gospel workers. 7. These dancing christians needlessly wound the feelings of their more conscientious brethren. While they are helping to swell the midnight. revel, with music, dancing and feast ing, there goes up from many a pious chamber the wail of sorrow, mingled with bitter tears, on account of their dancing brethren.
Paul said, if eating meat make my
brother to offend, I will eat no more
meat while the world stands. "Not so with these dancing christians.

They will dance regardless of the pain and anguish it gives their more italy twelve years, northerid anotheriesuob 80w Promiseuous dancina in interio ontive; and where there is intoxication, there is idenger and I can "not ell" aborate this athought and cand not even indicate the wars that have had their origin, and atheir growths. in the flesh and the fascinations of the ball room of Eternity alone will. reveal how many thousands of souls, first stepped on the inclined plane of their infamy and ruin, under the bewildering infatuation of the dance. The soul, intoxicated by the dance. never says, "It is enough." It soon tires with the dull cotillion, and longs for the higher delights of the rounds dance in Maddened by the close emebraces and whirling motions of this German degree, they are in a proper condition to plunge into the mysteries

of the Spanish fandanged two salvhs but of If such betthe dangers, and such the insatiste orayings of the dance. I think christians had better avoid the first step. There is safety on the side of abstinence. Wor all side of abstinence. Other reasons might be given; such as the waste of time, of health.

and of money. But let the above shiftes are the most needed the sold of "comment."

disgrace of noto-paying pastors oraba aries would be the respected and not the rule. Business mens minds are nearly taxed to contract their being sides by their seasons of the rule of the basidess. Sanot a to two sevents efact at and basing entered it as contently entered the content and content the content to th

talent in the harness and the standard of piety with that class will be raised, the influence of the church widened, the efficiency of the ministry enlarged and God's name glo-

the stateme of ELECTIONS daw not the A PASTOR'S MODEL WIFE

11 you wish the people to whom you minis pecently drawn for their nitation of our readers, we have failed to furnish the model of a pastor's wife. She occupies a position of no little importance, and must be a help or a hindrance, a comfort or a grief, to her husband, in his re ponsible and arduous labors. We have known not a few ministers of plety and excellent gifts whose usefulness was diminished or prevented by the worldliness, indiscretion and follies of their wives, We have been acquainted with others whose indicates and success in their work wore greatly promoted by the careful arrangements jaddelone counsels, and timely assistance of their wivesulo Indeelecting a pastor, menyd prudent februrcheswill make the qualifications of his wife an imnortant consideration in the choice. It cannot then be untimely to present some remarks on the qualities of nto the pulpit sliw issals taxif a rotseque

It is hardly necessary to say that she should be a pions, intelligent. energetic lady. It is very desirable that she should have sound health and a vigorous constitution; but these endowments do not lie within human control, and are not essential to her usefulness. Ungodliness, ig-norance and indolence utterly unfit a woman to preside in a pastor's home; and her continued ill-health must greatly obstruct his labors and

She should be a first rate housewife. It is a great mistake to suppose that a pastor's wife should be chiefly devoted to church duties. Cenchrea; but she was not a pastor's wife. If a church desires to have a female servant, that is, a deaconess, they should select her, and see that she is duly rewarded for her services. Tue chief duties of a pastor's wife are in her household. To make her home pleasant, should be her aim. This will be a relief to her busband under his arduons, anxious and exhausting toils. He will go forth daily from his domestic circle refreshed and in-vigorated for his studies, his visit-ings and his public ministrations. If she has children, her highest employment will be to train them for useful-

ness. This will employ much of her time, and all ber skill. They should be made to feel that there is no place so pleasant as their home, and no teacher so kind and no companion so genial as their mother. In her presence there should be perpetual sun-shine; or, if it should be sometimes obscured by clouds of disapprobation and censure, they should be quickly tollowed by the cheering beams of reconciliation and love. A pastor's family should be a model family. This is specifically required by the Spirit of inspirationant A bishop"or paster "must be one that ruleth well his own house, having his children in subjection with all gravity. It is easy to perceive how much the

instruction and ruling of a pastor's household depend on the judgment, firmness and attention of his wife. On her, of necessity, must fall the chief-barden of domestic cars and The entertainment of company is a

pastoral duty. Abbishop must be "given to hospitality." Hisrospecta-

ulity and influence may much depend on his exercise of this virtue. Only the kindness and provident arrange ment of his wife can render its pracagreeable or even possible. What pastor could invite friends to stigre in his hospitality, if he knew, or even feared, that they would be met by the coldness and discourtesy of his wife I. The paster's model wife meets her guests with a smiling countenance, and makes the best provision she can for their entertain. ment. She may be taken by aurprise, ber larder may be ill supplied. her servants may be undisciplined, or she may have none, her rooms may be out of order, and her fare may be course and scanty; but her guests may be sure of a hearty welcome and of cordial attentions; and these, by all persons of reinoment. are greatly preferred to the most yafutuished chamberg sarod out guitti The influence of the good wife of a She, according to ber talente and opportunities, lakes, an active part in all the efforts appropriate for her sex.
in promoting the interests of her church and the cause of Christ generally. In the Sunday school, and in all societies for the improvement as Churchland Vapous edt at betriffts ers of her sex, the comfort of the poor, of her sex, the comfort of the poor, and siding to the exangelization of the non-the same bitter cup to the motorder. To the motorder is willing to bear her same bitter cup to fall share an interest of the same bitter cup to drink that you pour out for that aged. adt enlat follum ontodead in every good work a weDr. Pritchard's criticism on J. is to the point. If our churches would support the plan of putting the heart honors, are not accorded to her or honors, are not accorded to her or honors. cal business of the church in the bands of its best besiness talent the and wiser and more influential women in the sisteration than herself, and she it joices to follow their lead unit be guided by their lead unit

tulness, not eclat, is the goal at which she aims. Her indirect is greater than her direct in mence. What she cannot do nerself, she persuades others houded When her own means are insufficient for the accomplishment of her benevolent purposes, she begs the help of others, whose resources are greater than her own. She is not betentations of her charmes or her labors d'Orice the

28 LARRICO Sibly meet the de-

hangvy are fed, the naked streiclothed and the sick are visited and some forted by her agency, without aus-pecting their obligation to her. She us the course of attraction in the sphere of her acquaintance. She is so kind, so generous, so discreet, so wise in counsel, so faithful in friendship, and withat so modest and unobtrusive, that every body admires and loves her. The church might upply the place of her husband in the pasterate, but how could they dispense with her gental influence and ther poiseless, disinterested la bors for lighted frete do leave, every member/officthe church would feel that he or she had lost a friend, and the church itself one of its brightest Dear Stanley has caused a monatenance of the lainty bus notified to seemit all

model wife of the pastor most strik-ingly displays her excellences. These seasons must come in the pastor's life, as they come in the lives of other men. Neither piety, nor fidelity, nor prudence, nor all combined, can save him from troubles. He has them in common with other men and peculiar to himself. He is liable to have d fliculties in his church, and to be dismissed from it, without employment, without the means of support, and without friends on whose help he can rely. Disappointed, dispirited, and perhaps enfeebled in health, he is ready to sink into apathy and inertness. Then it is that his angel wife comes to his relief. Woman has more fortitude than man. Her strength rises with the increase of the burdens heaped upo her. She is ready to practice the most rigid economy; her family expenses may be curtailed; employment may be found for her well disciplined childre; ; ber mind is fruit-

ful in methods for the support of her household; and "the heart of her husband" may "safely trust in her, so that he shall have no need of be broken! So it was last year with us. So spott." Such a wife is worth her weight in diamonds. Her hur band us the next year. Our promise is worth cannot be long without a pastorate, nothing without the grace of God. Ob, how He may be deficient in gifts or activity; but the excellent qualities of fact. But, brethren and friends, this is not his wife will commend him and in. necessary. Jesus can help us to carry into sure him a field of labor and the effect my such resolve that we may make in means of support. We must close with a single remark. If a minister's usefulness depends so greatly on the qualities of his wife, how careful should he be in

selecting her. There are many young women in the churches well suited to be the wives of pastors. They are gelical Association, Cleaveland, Ohio, a speto be found, not among the gay, the worldly, the fashionable and the vo. lication designed for Superintendents and lattle; but they may be discovered Sunday School workers. among the sedate the pious, the indastrious, the diligent Sunday school teachers, the lovers of the prayer comment here. Blackboard instruction has meeting, the visitors at the abodes proved so successful, and become so popular, of poverty and suffering, and the dig- as to be almost a necessity. Its universal nified and unobtrusive followers of use has been prevented, not for want of ap-Christ. They may not be known by preciation of its benefits, but for lack of the the beauty of their features, the costiness of their attire, the brilliance of their jewelry, or the elegance of their manners; but they are distinguished by their good sense, amiable temper, board is intended to supply this want, and is sound discretion, and rational and lady like pursuits. There are, of course, degrees of excellence among the pious and deserving young women. Few are fitted to be model wives of pastors; but many of them are suited to make useful, happy companions of the ministers of Christ -to lighten their burdens, soothe their serrows, and assist them in their toils. We must arge that ministers should select their wives with care, with strict meference to their own usefulness, and with earnest prayer for Divine guidance. Religious Her-

cate of Lendon QUED FOLKS. To size Do the young people ever think they will be old; that they will soon feel that the grasshopper is a burden, and fear is in the way? Only a few short years ago that aged man and feeble woman were young, strong and full of life; their loving hearts were gushing with tenderness and are for the little ones who now stand in their places. Do not justle hat aged couple out of your pathway, but rather lift them with tender care over the rough declining road. ou may have forgotten how careally they kept your tender feet from stumbling, and with what care they watched your advancing stems. But they have not forgotten, and the time will come when you will be forcibly drink that you pour out for that aged, father and stricken mother? Verily, with what measure yo meet, it shall be measured to you again. Think of the anxious days and nights your nothers has watched by your sick bed, some between leving care; her patience and long suffering with your fratfall ness, and then ign the blath of shanes days general braw, that a your shand he impatient or anxious long to the latest of the la berangwithat ishe is old tolks ne anchos stricted off estate the first spine in the such a trial to your children in the capable that will surely come; are and the interpolation of the powers in the trial to you will remember, soo land. Y. Observed the surely comes by the Spirit of God, will remember, soo land. Y. Observed to the surely come of the powers in the surely comes are and the interpolation of the surely comes by the Spirit of God, with the surely comes by the Spirit of God, with the surely comes by the Spirit of God, with the surely comes by the Spirit of God, with the surely comes and the interpolation of the powers of the powers

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Sunday School Department

JOHN E. RAY.

allf any of you do er from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death and hide a

multitude of sins."—James v. 19, 20.

What a glorious provision God has a for our salvation! There are not only rewards offered to those who are sinners to be come Christians -and there are so many of these—but Jesus has made as many promises of rewards to those who are Christians, if they will labor for the salvation of others. Surely the goodness of God should lead every one of us to repentance. We are all fi able to err. James knew this. And is it not a precious truth that we are assured that even Christ can be "touched with a fe ling of our infirmities?" And even this is not all. Being touched, he has made a way of escape for Ob, how is it that any of us can ever be so forgetful of His goodness as to grieve him? And yet we do. And then see the extent of the promise: "If any of you do err." What a precious truth! So much like John's words: "Little children, these things I write unto you that ye sin not but if any man sin, we have an advocate with the Father." So kind is our beavenly Father. that he not only prepares a salvation for us but goes even further to let us know that if we lose this salvation, or rather come short

of it, there is a hope of our recovering it.

There is an Advocate to plead our cause.

Then cannot, may not will not all of us come to Jesus and be saved? Sunday School worker, your business is to tell this precious story of salvation to lost children—to point them to "the Lamb of God that taketh away the ain of the world." Is the position of the king on his throne any more exalted? Oh, The New Year Is upon us with all its pleasure and pains,

of life. Like a vast unwritten sheet, it spreads itself before us, ready to recieve any kind of impression that we may choose to place upon it. This is the time for all of us to make new resolutions, and to determine to do better in the future than in the past. Ah. how many such resolutions are made only to the year before. So it will be with some of his name. Have we asked him? Have we begged his assistance? If not, let us do so now, and enter upon the work of the "New

The AtBlackboard. The its loans and well of We have received from W. F. Schneider,

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Helping the Aburchiolis van tant stame at The young folks often feel that they have no duties towards the shurch. The older ones erect the buildings, pay the minister, musiclass sexton, carry on the prayer meetings; in short bear all the burden ... When the boys and girls are older they will have this work to do. It is well to begin, being helpful while young. The first thing you ought to do is to attend church yourselves, and next to get your friends to go. Then all who can should contribute something, even if be a very little. We do not value what costs us beiling. Young men, especially, when earning their own liv-ing, should be ashimed not to give something for church expenses,—Scholar's Companion. The Young Folks' Weekly"

of "Saving Faith": "If I only had more faith," said a young and widowed mother, as she petted and carressed the child in her What do you understand by faith?" was dition—a surety such as I hear others

"How so?" asked the mother.
"Your child trusts you, lover you, obeys "O, yes; pet clings to me; I'm all the has, you know," and a shower of kindes rained over the baby's face; income and "That's it," exclaimed the aged Christian, "find a the fath that gives assurance." This to teneting, clinging faith in Christ. He must be all to love, to trust, tooling to."
Resder, have you this clinging faith?

a to render their salvation delivis Has in it the idea of a quickening of all our power into higher activity—our enlist-ness to a service in which every reasoned energy of our being shall be corneally devoted to their will of G at Salvation is not the transstate of contients sion tolk state of justifica-