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WESTERN RECORDER.

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Our Pulpit.

OUR LORD IN GETHSEMANE.

Notes of a Sermon Preached in the First Baptist Church, Bowling Green, Ky., Sunday Morning, July 6, 1879, by the Pastor, C. E. W. Deane, D. D.

And we were a little fearful, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; but not as I will, but as thou wilt.

There is a sacred shadow about those words into which the reverent heart almost trembles to enter. The fearful gloom encompassing the soul of our Lord—only faintly illustrated by the dark shade of the olive tree beneath which he lay prostrate in prayer, the awful solemnity of the whole scene, forbid a rash and presumptuous conclusion as to their meaning. That the Holy Spirit beid the scene and words as very important, is attested by the fact that three of the four evangelists record them. We are then encouraged in the spirit of loving reverence to inquire into the latent inspiration therein conveyed to our hearts.

It was the night before the cross. Jesus with the eleven left the passover chamber and went to their favorite quiet retreat of Gethsemane. Then occurs the scene so graphically portrayed by Matthew, Mark and Luke.

As we see Jesus here crested to the earth by his load of love, in his agony "sweating as it were great drops of blood," moaning out that bitter cry, "O my father, if it be possible let this cup pass from me," we are strangely impressed with a sense of the great contrast between the radiant glory and the calm, yet most ecstatic serenity witnessed but an hour before, in the wonderful discourse and prayer so happily preserved for us in the gospel by John. Then, as if on his throne, encouraging his wavering and despairing ones: "Be of good cheer, I have overcome the world;" and, "My heart is broken, neither let it be afraid," and, in joyous anticipation of his victory, praying that they may share his felicity. Now they see him "anxious and very heavy," with intense agitation, exclaiming, "My soul is exceeding sorrowful, even unto death;" and, soon passing into the deeper shadow of the great we, crying out earnestly for deliverance from the awful cup. How the contrast must have perplexed the sympathizing disciples, even though their "eyes were heavy."

2. In this scene the gospel presents us with one of the most remarkable of the occasions in which our Lord's humanity is most prominently seen—indeed in which the divinity is almost completely in eclipse. Whether this supposition be true or not, evidently the Savior here prays for deliverance from the fearful trial. The language can not be tortured as to evade this obvious sense. The Son of Man, the finite human soul, cries out for some less awful way of redemption. He would not surrender his mission, still he asks that it may be accomplished without drinking the bitter cup presented to his quivering lips. Yet there is no element of dual refusal; there is no even transient refusal of the cup; for his prayer is limited by the holy, submissive, "if it be possible, not my will, but thine, be done."

What indelible to his gentle reproof, "Why are ye not watching with me one hour?" We are not watching with me one hour, suffering only the physical pain, leaving on the morrow? To suppose would be to disparage his perfect manhood. True it is that our nature shrinks from pain and recoil from death, and we may well suppose that the pure humanity of our Lord shared this natural aversion. But we must regard that humanity as endowed with every virtue, and that in its highest quality and degree of which human nature is capable, and among these, patience and fortitude. Millions of his followers have endured as intense physical pain, suffering the crucifixion of personal hatred, with no relief of spirit; on the contrary, with heroic fortitude, rejoicing even in the midst of the fires which slowly consumed their bodies. Shall we degrade the Savior below the martyr-level, and think of him only as now shrinking from the outward agony of Calvary?

No, this awful scene of Jesus was due to the unusual position he occupied as our representative under the curse of the holy law. This was the weight which pressed him to the cold earth that fearful midnight hour. It is impossible for us to enter into and fashion this great deed. His passion was mental and spiritual rather than bodily and physical. He was even now bearing our sins, and as such, passing into that great shadow hiding his Father's face.

Thus we contemplate the agony of Gethsemane as an integral part of the sacrifice to which Jesus voluntarily committed himself in becoming the precious offering for the sins of the world.

Gethsemane and Calvary were but parts of the one "redemption through his blood." If it be asked why he should die before the cross endure such agonizing we, why the Father should lay this burden upon his soul before the final offering of his body on the tree, the answer is not difficult to find. In Gethsemane the world can see, as Calvary can not so clearly and satisfactorily show, why he should not be redeemed with the world's physical suffering of the Son of Man; and that the spiritual and mental we he endured, gave signal attestation to the saying that "the sufferings of his soul formed the soul of his sufferings." In Gethsemane we see the clearest illustration of those pregnant words of the apostle: "Though he were a son, yet learned he obedience by the things which he suffered." Heb. 5:8.

But what of the Father's prayer? What was its import, and why could it not be answered? 1. Do we not see here evidence that Satan is making a final assault on the holy One? From the temptation in the wilderness, failed, he had "let him for a season." Now he returns the effort, seeking to induce the Lord to surrender his blessed mission. For, be it remembered, that though very subtle in his wisdom and terrible in his power, Satan is not omniscient and omnipotent. It is our duty to have eyes to see, and sell the spiritual humanity of Jesus, hoping to frustrate the plan of his divine Conqueror by tempting the Son to an impatient and sinful refusal of the awful cup.

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2. Why was it not possible for the Father to answer the prayer? 1. Why was it not possible for the Father to answer the prayer? 2. Why was it not possible for the Father to answer the prayer?

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Only thus could redemption be accomplished. Infinite wisdom or other feasible plan of saving does not consistently with the divine plan. The holiness of the divine character, the integrity and majesty of the divine law, the stability and propriety of God's great spiritual empire, urged in demanding the sacrifice of a dear Son, as the vicarious offering for all for sin. In the light of this agonizing cry, "O my Father, if it be possible, let this cup pass from me," how sadly false appears the Calvinian error which denies the need and the necessity of an atonement, and contends that as the king, independent of the unmerciful servant, pardoned his servant merely on his petition, and not on the score of any satisfaction made, or any mediator interposed, we may conclude that in the same way, and without requiring definite or intercessor, God will pardon sinners simply on the ground of their prayers. It was necessary that Gethsemane and Calvary be placed in the Father's pathway; that, passing through their we, he might redeem us to God, and enable him to be just and the justifier of him who believeth in Jesus. Rom. 3:25, 26.

Finally, let us learn lessons of practical application. 1. Let us learn lessons of practical application. 2. Let us learn lessons of practical application.

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The Unstable can not Excel.

Having shown in a former article that Christians should strive to excel in growth, in grace and in usefulness, I now attempt to show that the unstable cannot excel. Why is it that?

1. They are unstable. "Unstable as water they shall not excel." Dr. Comber's translation is, "Boiling over like water." Water is unstable—does not stand. It moves, rolls, boils and breaks over barriers. So men think the reference is to water boiling over a fire in a vessel—thrown into commotion by the intense heat. Whatever view may be taken, water as changing its place is referred to. Unstable water is the symbol of unstable persons. They have no fixed character and therefore no fixed purpose. What elements of character they possess are separate and feeble. They are not solidified, and this prevents established character. Here we see the meaning of James 1:8: "A double-minded man is unstable in all his ways, because he is himself unstable. He is drawn one way, and then another, and still another, as if to show what instability means. What is such a man worth? What is he good for? What can he do in the pursuit of secular business? What can he do for the advancement of his realm of scholarship? Such a person can never excel in spiritual attainments. Paul said to the Corinthians, "Be steadfast, immovable, and like the Theossalonians." We live, if ye stand fast in the Lord." Peter warned his brethren of the danger of falling from their "steadfastness." These inspired men felt the importance of Christian stability and know full well that the unstable can not excel because they are unstable.

2. The unstable can not make earnest, continuous effort to excel. This of course results from their instability of character. Earnest effort is essential to the attainment of excellence. Who has excelled in any branch of physical science or art without intense application? Who without laborious study has reached any of the heights of intellectual glory? Such achievements are not the result of chance or of miracle. They follow well-directed effort. It is so in spiritual matters. No one excels in Christian attainment by accident, nor is there anything miraculous in the case. He who excels in spiritual advancement must "strive mightily." The use of means is as fully established in the spiritual as in the natural world. But the unstable can not make earnest effort to grow in grace and in usefulness, and if they could it would be only spasmodic, intermittent and not continuous exertion. Perseverance in effort, however, is indispensable, and must continue from day to day, from year to year, to accomplish any thing worth doing. The two epithets earnest and continuous must be applicable to effort. Because they are not applicable many do not excel. They are unstable and the unstable can not excel.

3. God does not bless inconstant effort. He complained of his ancient people, saying, "O Judah, what shall I do unto thee? O Judah, what shall I do unto thee for your good, residing in a thorn-bush, and as the early dew it goeth away." Those who make hick, spasmodic exertion as a such a spiritual state that God can not consistently bless them. Without his blessing it is impossible to excel. Help comes from God, and there is no other help. David well said, "My help cometh from the Lord who made heaven and earth." He who made heaven and earth is able to help. While means are necessary, God does not say that if they are not accompanied by his blessing of God must render the means effectual. But as God is not accustomed to bless inconstant effort, and as the unstable put forth no other kind of effort, it follows that they can not excel. They may do many things, may talk much, may be demonstrative, attract to themselves much attention, but they can not

excel. Will any one say that instability is a great misfortune? I say, even so; but it is a sin as well. No one can be unstable without sinning against God. If stability is a duty, instability is a sin. J. M. F.

The Negro Colonists.

A quasi-encouragement is given by *Harper's Weekly* to the Negro Exodus. Yet one who reads carefully the statements of that puritan journal can not but see that the facts are discouraging in the extreme. "The flourishing negro settlement" north-west of Kinsey was located by a committee of their own number "far out upon the great plains which lately were supposed to be uninhabitable." The houses are chiefly of sods and dug-outs. The colonists found it difficult to earn their own living while making their "household improvements." They had to go to the railroad towns, in some instances fifty miles, for work. "Work has been scarce, so much time having been spent waiting for employment as was given to labor when obtained." If such was the condition of a flourishing settlement, what the state of other colonies must be difficult to imagine. Another colony, called Nicodemus, have shovels of sods and dug-outs, rooked with poles and brush. They have been regarded as an unnecessary luxury, all the lumber required was for a door and its frame and for one window." This colony which was started in August, 1877, has until recently been supported by charity. Philanthropy might employ them more wisely than in luring the negro from the cotton fields and consigning them to poverty and wretchedness.—*Alabama Baptist.*

The *Congregationalist* has the following editorial note: "A friend calls attention to the case of a Congregational church in one of the Western States, where a number of candidates were to be admitted by immersion, such being their choice, and it being the custom of the church to respect the wishes of applicants, with whom they were otherwise satisfied, in regard to the mode of baptism." It also allowed these candidates to communicate with the Lord at the Sabbath before their baptism. To be immersed could not conveniently be effected until a few days after the regular communion season. We are asked if this be in accordance with a Congregational usage? It certainly is not. It also allowed these candidates to communicate with the Lord at the Sabbath before their baptism. To be immersed could not conveniently be effected until a few days after the regular communion season. We are asked if this be in accordance with a Congregational usage? It certainly is not. It also allowed these candidates to communicate with the Lord at the Sabbath before their baptism. To be immersed could not conveniently be effected until a few days after the regular communion season. We are asked if this be in accordance with a Congregational usage? It certainly is not.

SPIRIT OF THE PRESS.

There is a growing sentiment in the community in favor of clean newspapers. This is as it should be. The newspaper is the public educator. It is the daily visitor and friend companion of every intelligent household. Why should we not expect of it as chaste a tone and as good manners as we would of a personal visitor? What would be done with a person who should enter a refined family circle and, in the presence of women and children, commence detailing the particulars of a low scandal, or recounting the details of some disgusting crime, or repeating any matter of doubtful propriety? Such a person would naturally be shown the door. That is exactly in kind what should be done with the newspaper. It should be dignified and refined in its tone and in its content. It should be dignified and refined in its tone and in its content. It should be dignified and refined in its tone and in its content.

Some one writes to the *Biblical Recorder* as follows: "I am glad to hear you say that your mind has been undergoing a change—that you are beginning to believe agents are a blessing. I did not know you ever thought otherwise. I never did, I am sure." We are glad to hear that. Without his blessing it is impossible to excel. Help comes from God, and there is no other help. David well said, "My help cometh from the Lord who made heaven and earth." He who made heaven and earth is able to help. While means are necessary, God does not say that if they are not accompanied by his blessing of God must render the means effectual. But as God is not accustomed to bless inconstant effort, and as the unstable put forth no other kind of effort, it follows that they can not excel. They may do many things, may talk much, may be demonstrative, attract to themselves much attention, but they can not

In the *Biblical Recorder*, April, 1874, is an article on the baptism of infants and their church-membership. It was written by Rev. G. F. Wright, pastor of one of the Congregational churches in Andover. On page 272 is the following: "This appears in their [Baptists] position with regard to the 'Bible' denomination. The intelligent and consistent disciples of close communion do not proceed on the supposition that immersed persons are the only regenerate believers. But they base their refusal to invite unimmersed persons to the Lord's table on the same grounds of order and expediency on which other denominations refuse to invite unimmersed persons to commune with them. The ground of exclusion, in both cases, is, that it is necessary for the general interests of the truth, that certain modes of expressing the truth be preserved and emphasized." Special mention is made of the fact that certain modes of expressing the truth be preserved and emphasized. Special mention is made of the fact that certain modes of expressing the truth be preserved and emphasized.

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The Sunday-School.

BIBLE LESSONS, 1879.

First Sabbath for the Western Recorder.

- 1. July 7. Psalm 139: 1-6.
2. July 14. The Church of the Holy Spirit.
3. July 21. Christian Love.
4. July 28. The Ministry of Reconciliation.
5. Aug. 4. The Truth of the Spirit.
6. Aug. 11. The Christian.
7. Aug. 18. The Ministry of Reconciliation.
8. Aug. 25. The Church of the Holy Spirit.
9. Sept. 1. The Christian in the World.
10. Sept. 8. The Christian in the World.

August 10, 1879.

THE MINISTRY OF RECONCILIATION.

2 Cor. 5:1-21. A. D. 87.

For the love of Christ constraints us...
And that which died for them, and was buried for them...
Therefore if any man be in Christ, he is a new creature...

CONNECTION.

The first notice in the Scriptures...
The third missionary year...
The ground on which a ministry of reconciliation is based...

REPUTATION AND EXPLANATORY.

THE REASONS OF RECONCILIATION, 14, 21.

1. INTRODUCTORY.—We must all appear before the judgment seat of Christ...

2. KNOWING, THEREFORE, THE TERROR OF THE LORD...

3. IN DEATH PAUL had them his sinners, children of wrath...

4. Now, in the lesson, he proceeds to declare the motives, which incline or impels Christians to this...

5. THE BASIS OF RECONCILIATION AND THE BASIS OF RECONCILIATION TO US.

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what was done in June, the successful reorganization of the faculty and the inauguration of a program...

Christians do not know that it is vain, or estimate men according to their worldly success...

It has also been determined to give tuition gratis to three young men from each county...

Donations for 1878-79. R. H. Caldwell, Esq., specimens from St. Augustine, Fla., and a white crane skull...

Donations for 1879-80. Mr. J. L. Gwalt, a box of fossils from Jefferson county, Mr. N. Long, specimens of gypsum...

It should be said in regard to Mr. Norton's contribution to the college, that it is a fine one...

What is now used to bring out its full value is a proper sort of microscope. The rocks are arranged and classified with special reference...

I should also say that a number of friends have presented me personally with archaeological and geological specimens...

There have been so many other attractions before your readers that we were obliged to give up the subject...

Without having exhausted the abilities of the authors of the book, the subject was laid aside for a future time...

their instruction his known ability and accuracy as a teacher. It had been intended that while the discipline of the students would be had with an eye to their comfort and welfare...

There was an unusually full attendance, as many of the brethren were on the way to the General Association. Besides the members present, we were glad to see and hear...

Under and not of grace to be the order which the students shall achieve their graduation. We can now cheerfully appeal to the Baptists of the State and other States for patronage...

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the college building, as soon as possible. A room has just been set apart for our own use, and with the assistance of the parents and other friends of the college I hope to be able to have a museum here of which we need not be ashamed...

There have been so many other attractions before your readers that we were obliged to give up the subject of the Pastors' Conference at Lexington, May 21. It is dangerous of being overlooked. It is in danger, however, to be forgotten by any who were there.

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in authority and power, the one title act may impair the property, or the other, the one may be a hindrance to the other. Greatly to be deplored would be such an act. It would be an act which would transmit the perpetrator's name to latest posterity covered with shame and infamy. It would result in disaster, fearful in proportion, and irreparable for all time to come. To be a high governmental official then, is indeed, a gigantic undertaking.

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Correspondence.

GEORGETOWN COLLEGE.

Reorganization.

At the close of the last session Dr. Manly resigned the presidency and took a place in the Theological Seminary at Louisville. The Board of Trustees at an unusually full meeting took into consideration the necessity of a reorganization of the faculty and the whole internal economy of the institution. After two or three days session they concluded that they were fully prepared to take the following action, to enable them to take due effect, and adjourned to the 9th of July. In the meantime a committee was appointed to gather information, and suggest what was probably best to be done. The result of this meeting has been, in addition to

Letter from Missouri.

I have not been in this State long enough to form a just estimate of Missouri as a whole, but I have seen enough to convince me that it is a grand undertaking to become a minister for the Judge of all the earth. Reader, are you such a minister? Then look well, look faithfully to the great work before you. May the God of all grace help both you and me to perform our work that, like Paul, when we come to the we may be able to say, 'I have fought a good fight, I have kept the faith,' and 'hereafter there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day.'

THE PRICE OF LANDS.

I have been much surprised at the price of land in this State. You can now purchase a good Bluegrass farm here for from \$15 to \$25 per acre, lands which remind one very much of a Kentucky Bluegrass farm. The indolence of some of our country is so great that it has well-nigh destroyed the value of real estate in them. Other counties are comparatively free from debt, and in such counties lands are sought.

Ministerial Responsibility.

Spurgeon once said: 'The work of the ministry is no child's play; it is a labor which might fill an angel's hands.' This is an expression which implies much, very much, indeed; and yet it implies, perhaps, none too much. There is no position in life fraught with half so much responsibility as that of a minister. The high officials of government occupy greatly responsible positions in society. A single unfortunate and misguided act may set the government to tottering. If the actor be one high in place and principle, the consequences may be of a magnitude that will be felt for generations.

life as an honest bull of brick or stone. On the approach of the stone...

Next Sabbath I go to a church four miles north of this, called Shiloh...

and fifty sheep from Charbon, arrived at period, when the train was for ten days...

planning way, in Mrs. J. C. Gloucester, who at one time lived in this city...

BAPTIST SONGS. A NEW COLLECTION OF BEST OLD HYMNS. A SMALL AND CHEAP BOOK. Get to the Music of a Familiar Tune...

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DE. BOND, OF ST. LOUIS. The religious world was somewhat surprised a few months past when Dr. Bond lectured Dr. Elliott, a Unitarian...

In this part of Illinois I think crops were never better—at least wheat and corn are splendid. The yield of wheat...

The Rich Blacks of New York. In this city the wealthy and educated colored residents form a select society of their own.

Dr. J. C. Gloucester. He is a native of Gloucester, Va., and came to this city in 1848...

From Illinois. I am sorry I failed to visit you of late as I came through Louisville on my route to this place...

The Opinions of the Great Agricultural Fair. From our regular correspondents. The exhibition of the Royal Agricultural Society of England will be opened with appropriate ceremony on the 20th of June.

There are plenty of wealthy and noble people in New York, and many are educated and cultivated enough to the standards usually thought of in connection with the white people.

Deaths. SINGLE ANNOUNCEMENT FREE. Under no circumstances will we charge for the insertion of notices in our columns.

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The bindings of the books in this price-list are cloth unless otherwise specified. Books marked with * are not, and cannot be prepaid with cash.

Spring and Home Circle.

Supplication.
I shall thank thee, O Lord, for all thy mercies...

To-morrow.
I will do it to-morrow.
It should be done to-day.

Uncle Graville.
But, Uncle Graville, Aunt Jane was so much pleased...

A Word in Season.
Kilstein, a pious German minister, once heard a laboring man...

Our Little Folks.
BABY HAS GONE TO SCHOOL.
The little one looked so sweet...

The Spider and the Butterfly.
The spider was full of business; he darted this way and that...

Remember that your pastor's wife has a woman's heart. Do not be too frank and free in criticizing her...

A poor one, of course, unless she has some talents to employ in the right way to the mark.

"Yes, be done; but no more than others. If you lose a day, you may never after it all the year, but you will never overtake it. Old To-morrow was on his way to the poor-house this morning..."

"What day was that?" asked Ruston.
"To-morrow," was the reply.
"By To-morrow does come, Uncle..."

"Never, my boy. What we talk of as 'to-morrow' will be today when it comes. We live only in the present, and a day lost is lost forever..."

"Then I take the golden rule and leave the shadow," exclaimed Ruston.
"Who? I am a man, nobody shall call me 'Old To-morrow'..."

"We are Catholics. We are Catholics!"
The good man looked tenderly at the child as he replied...

"My friend, it is you I am waiting for. You are mistaken, replied the man; you have never seen me before..."

"Yes, I saw you yesterday," said Kilstein, whilst returning from your work, and heard you praying..."

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to counsel you to seek with the greatest earnestness the salvation of your soul..."

"A word in season, how good it is."
"Be instant in season and out of season; rebuke, reprove, exhort, with all long-suffering and patience..."

"Remember that your pastor's wife has a woman's heart. Do not be too frank and free in criticizing her in your presence, but do this, possibly without your robust health, do not lecture her because she visits so little, and does not attend all the social meetings..."

criticism the other day, and tried faintly to smile and respond like a Christian woman; but she sank under the weight of it when you left, and her husband found her utterly discouraged, exhausted by weeping and reclining upon the couch in quite a high fever..."

Beware of Catholic Servants.
The Christian published the following, which illustrates the morals and designing work of Papists, and how they undermine parents with their children...

A Presbyterian family, in Dublin, Ireland, of father, mother and three children, the parents pious and devotedly attached to their children, watched tenderly over their education and morals...

About five years ago a Roman Catholic servant was employed in the family, and soon began the arts to lead the little ones away from Protestantism. In 1874, the children aged thirteen, eleven and ten, were, without the knowledge of their parents, admitted into the Roman Catholic Church, by a father in a convent in Dublin...

The deception was discovered by the father last February, 1878. For these four years the children had been at home, attending family worship, going regularly to church and Sabbath-school, and never, by word or deed, given any indication of what had taken place...

Trained skillfully in the art of deception by those who had led astray, they lived on long protracted lies, in the sight of their parents, who had no reason to suspect anything wrong in them. When at last found out, they denied every thing. "We are Protestants, and intend to remain Protestants," said the three with one voice...

"We are Catholics. We are Catholics!"
The good man looked tenderly at the child as he replied...

Our Little Folks.
BABY HAS GONE TO SCHOOL.
The little one looked so sweet...

The Spider and the Butterfly.
The spider was full of business; he darted this way and that, fastening his thread now to this leaf, then to that flower, crossing it at regular distances with wonderful care...

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to counsel you to seek with the greatest earnestness the salvation of your soul..."

"Remember that your pastor's wife has a woman's heart. Do not be too frank and free in criticizing her in your presence, but do this, possibly without your robust health, do not lecture her because she visits so little, and does not attend all the social meetings..."

very moment his beautiful wings were entangled in the silken trap, and the spider, starting from its hiding-place, rubbed upon its victim. The butterfly struggled, but it was in vain; the treacherous threads seemed only to hold it the tighter, and its enemy, approaching cautiously, began to weave around it a close web, so that it soon hung helplessly, unable even to struggle...

All this while the little girl had been looking on with breathless interest, and now she uttered a low cry of distress, and turning to her papa, she exclaimed:
"Papa, save it, save that poor butterfly!"

The clergyman stretched out his hand, and began to disentangle the web, the frightened spider darted back to his shelter, the web was broken, and the freed butterfly once more fluttered feebly in the sunshine.
"I am so glad it is safe," cried the child, and after resting for a moment on a leaf, the pretty creature flew away again. "You look grave, papa; you are not glad, too?"

"My child," her father replied, "I was thinking of other snares, and other victims."
"Where, papa?"
"They are more dangerous where they are expected least."

"I don't understand, papa, who makes them, and why?"
"Your great enemy makes them, my child, that he may ensnare all who do not know, and so call them snares, temptations." The child looked thoughtful, and her face went on: "Just as the spider puts its web where it can least see, so Satan puts his traps where we think it best likely that we should find them; when we feel led disposed to think of hidden dangers, it is the time we should look out for them most, for they are sure not to be far from us, and when once we fall into them, no power of our own can save us."

"What would happen to us then, papa?"
The good man looked tenderly at the child as he replied:
"Those who are ever ready to help the helpless, and an ear that always hears the cry of the distressed, just as you saw the poor butterfly, though it could not help itself, saved by a strength not its own, so our Heavenly Father hears and saves those who cry to him."

"But what can we do, to keep from falling into Satan's traps?"
Her father looked up and answered:
"Watch and pray, that ye enter not into temptation." - Early Days.

A Child's Kiss.
I remember one day a business man came into our association and said: "Mr. Moody, there is a man just come out of the penitentiary whom I am very much interested in. He is a fine fellow, but he can't get anything to do. Will you take an interest in him?"

"Yes, bring him in."
He brought him in as the fine-looking man as there is in this assembly. I shook hands with him, and told him I was glad to see him. He said he had come with me and said dinner with me."

"The tears started in his eyes. He did not think I would invite him to my house, as he had been in the penitentiary. I introduced him to my little child, only three years old, and said: "Emma, this is papa's friend. I wish you would kiss him." She put her arms around his neck and kissed him. Then the little girl went out."

"The man looked at me with tears streaming down his face, and said: "My heart is broke; that is the first kiss I have had since my mother died."
I broke his heart to think that a three-year old child had kissed him. Well, we helped him, and he went out into the world, and the last I heard of him he was being blessed in publishing the glad tidings of salvation." - D. L. Moody.

"For Jesus' Sake, Amen!"
In the Helping Hand Miss E. E. Johnson tells the following story:
"I know of a little girl who promotes the Lord all the paper page she could find; and her mother told me she was not a scrapper so usual before, but was a scrapper of raveling escapad that rag-bag. Every month the rag-bag, and the proceeds went to the Sabbath-school mission fund."

"Another little girl had the great dislike for sewing. She had commenced a bed-quilt, but was not likely to finish it. One day she came from Sabbath-school burning with indignation, and asking for work. 'Well, Lizzie, I'll pay you if you will piece a block every other day.' 'Poor Lizzie! her missionary spirit threatened to depart. But finally she said, solemnly, 'Yes, grandma, I'll piece blocks, or anything else, for Jesus' sake, amen!'"

"The bed-quilt is finished now, and there is an earnest little worker for the mission in that home.
"Would that some older children who shrink from laborious and disagreeable work would get a little more of this spirit, and say, 'I'll do anything for Jesus' sake, amen!'"

Florence's Comment.
Little Florence's father is a physician. Florence is an earnest little girl with large blue eyes, that do not match poor under their range without a pretty clear idea about it in her little mind. And the other day, her father began to think Florence used her care almost as well as her eyes.

She was sitting near him a little while after morning worship, when she suddenly looked up, and much to his surprise, said:
"Father, I wouldn't be a doctor any longer, if I were you."
"Why not, my child?" replied her father.

"Because," said Florence, "the Bible tells us that the doctors disagree with the Savior, and I would not like to be joined to such folks."
"Outdone by a Boy."
A lad in Boston, rather small for his years, works an errand-boy for four gentlemen who do business there. One day the gentlemen were chatting him about being so small, and said to him: "You never will amount to much; you never can do much business, you are too small."

The little fellow looked at them. "Well," said he, "as small as I am I can do something which none of you large men can do."
"Ah! what is that?" said they.
"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell. "I can keep from sneezing," said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point. - Exchange.

The Logic of a Holy Life.
Some years ago a young man, who gave clear evidence that he was truly a subject of the regenerating grace of God, was asked what had led to the change in him, as he had been wild and thoughtless. Was it any sermon or book that had impressed him? He proudly answered, "No!"

"What was it, then, that made you seek anything to do. Will you take an interest in him?"
"Very, bring him in."
He brought him in as the fine-looking man as there is in this assembly. I shook hands with him, and told him I was glad to see him. He said he had come with me and said dinner with me."

"The tears started in his eyes. He did not think I would invite him to my house, as he had been in the penitentiary. I introduced him to my little child, only three years old, and said: "Emma, this is papa's friend. I wish you would kiss him." She put her arms around his neck and kissed him. Then the little girl went out."

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News-papers.
We would call the special attention of postmasters and subscribers to the following paragraph of the newspaper laws:
1. A postmaster is required to give notice by mail returning a paper that does not observe the law when a subscriber does not take paper out of the office, and state the reasons for not being taken. Any receipt taken so makes the postmaster responsible to the publisher.

2. Any person who takes a paper from the postoffice, whether directed to his name or not, and whether he has subscribed for it, is responsible for the paper.
3. If a person orders his paper discontinued, he must pay for it until payment is made, or he must take the whole amount of the paper if he orders it discontinued until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it, if he orders it out of the postoffice, or if he receives upon the ground that a man must pay for what he uses.
5. The courts have decided that refusing to take a newspaper and periodicals from the postoffice, or removing and leaving them uncollected, is a crime for which the subscriber is liable.

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