

of faith; that is, the same, whether they be reasonable from a human standpoint because God wrought them. Were they clear to human eyes, were in the case of being seen, they would cease to be miracles, and it were unreasonable to speak of them.

The design of miracles was to teach that there is a God, superior to nature, and the Dispenser and Director of its laws. Without them, mankind would probably be worshipping to-day in the temple of atheism, a god without a soul; with them creation assumes additional lustre as being the handiwork of God, and man himself becomes dignified, not as constituting a part of nature, but as being the morally responsible agent for whose benefit they were displayed.

For illustration, the uniform operation of the laws of nature may be represented by a vast, smooth, plain-crystal-stream and verdured-old, if you please—from the midst of which an overshadowing mountain towers interrupting indeed its uniform smoothness, but imparting at the same time to its sublimity which it would not otherwise possess. We stroll about, from childhood to age, over its even laws, and it becomes so familiar to us that it loses its inherent beauty, but that attractiveness and significance with which novelty is invested, until, wandering one day beyond the boundary of our customary walks, we unexpectedly behold the majestic mount. Wondering at its appearance where all else is so smooth, we begin to think about whence, not how it came there, until the mind taking gradually in a full view of it, is so inspired with astonishment and awe at its stupendousness as to instinctively ascribe to it a divine fabricator—God. This is the natural result of unreflected contemplation; but the very moment we begin to reason about it, we try to ascertain from the limited knowledge we possess. As it was built, and failing in that, to pronounce it nothing at all, though there it stands and can not be moved (as some have done about indisputable miracles), we assume a task which we must fail to perform, and which would extinguish reason itself, with all its boasted light, if we did not desist from it. This mountain represents a miracle, and is a pillar to God's throne—a symbol of His universal sovereignty. Denying this, we are again in the familiar plain, which assumes in the new light we possess and shed around us, a celestial charm with which it never boomed before.

Nature is a mirror in which the glory of God is reflected, but atheism, by making it self-existent, would exclude God from the universe. Christ came, and, by the presentation of miracles, established His sovereign control of nature; but atheism and infidelity combine to destroy His well-founded claims by attempting to prove the unreality of His works. And all this is done because, forsooth, man is not divinely intelligent. But scarcely less injurious than the cavils of scientists against Bible miracles is the practice of some theologians who attempt, in order to calm their adversaries, to explain the inexplicable. Their functions as Bible teachers invest them with much influence and authority, and to them many flock for instruction in divine things. However, by presuming to talk familiarly about the unattested and unknowable, they become metaphorically "mixed up" and become about in a frothy sea of "teachings" thus impugning the natural intelligence of their hearers and rendering themselves and the Bible the objects of infidels and scoffers. The majesty of God forbids such tampering with His Word, and the welfare of man requires that His person and ways be not, the one described, the other limited, to suit the whimsicalities of the ignorant teachers of a yet embryonic science.

Adhere, teachers of the Bible, to its plain meaning, and leave the result to God. Respectfully,
JAMES M. PALMER.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue?

A STRANGE MAN is one who does his work quickly and well. This is what Dr. R. V. Pierce's "Golden Medical Discovery" does as a blood-purifier and strengthener. It cures the torpid liver, purifies the blood, and is best remedy for constipation, which is a great cause of disease of the lungs.

Letter from Geneva.

Dear Recorder: I propose to give in this short account of an excursion which I have recently made to Paris and back. Well, leaving Geneva at 12 o'clock a. m., we took the direction of Bavaria by the Werra and Bavarian Government R. R. All along the line could be seen images of our Saviour, at road crossings, in the fields, and on the walls of dwellings, reminding one of the days when Catholic superstition brooded over the land. These images recalled to my mind an incident of the Reformation. It was the breaking of images at Wittenberg by the follower of Carlstadt that called Luther from the Wartburg castle in which he was confined on his return from the diet at Worms, where he had remained a year translating the Bible and writing works that had been meeting on the cause of the Reformation. He feared the intemperate excesses of the church doctors and image breakers would injure his cause, and at great personal peril he abandoned his safe retreat and proceeded to Wittenberg to try and put a stop to their reckless conduct. A wonderful man Luther was! While contending against the Pope and his adherents, including the Emperor of Germany, he also had to contend against some powerful men in his own ranks, such as Zwinglius and others like him, on certain points of doctrine, and also against the lawless image breakers who proceeded. Railway travel in Germany is not pleasant. We have the abominable comfort-warm system, which would be good enough but for the fact that you are locked in with no water to drink, and no toilet rooms, and you are sometimes thrown into companionship with rather disagreeable persons. The trains generally travel very slowly, frequently making only twelve or fifteen miles an hour. The scenes at the depots growing out of the necessities of the long penny railways of both sexes are far from decent, and often in the highest degree amusing. The waiting rooms at all the stations are beer and eating saloons, and the Germans love to eat five times a day and drink beer all the while. This is the reason they drink so little water, in addition to the fact that the water here is never good. In many places in Munich, for example, and Switzerland, it is thought to be positively dangerous. Hence the love with enthusiasm on an American who asks for "fresh water." There seems to be something in the climate that makes beer desirable and water undesirable. In one of the beer saloons I read this inscription:

"Doctor Martin Luther writes: 'Whoso drinketh this water, he shall never be thirsty again.'"

And it is a fact that Luther was very fond of good Eimbeck beer. At the diet of Worms, after his master's death, on returning to his room he found a glass of beer which a friend had sent. It so pleased him that he uttered his benediction on the giver, saying, "As he hath remembered me, may the Lord Jesus Christ remember him in his last agony."

We spent the first night in Heidelberg, one of the most picturesque and beautiful places in Germany. And it is a fact that Luther was given each glowing description in his "Tramp Abroad." The city has 40,000 inhabitants, and is the seat of a great university which is largely attended by Americans. It is unfortunately the scene of many of those foolish, bloody, barbarous duels fought between students who attend the universities in Germany, and several poor fellows with their faces hacked to pieces were strolling about the streets and in the depot. At Heidelberg one can see the most interesting of castles ruins in Europe, whose decaying "ivy-mantled towers" recall all of our childish visions of these relics of antiquity. From Heidelberg we proceeded to Strasburg, passing Baden Baden on the way. Strasburg is now a German city, made so by the results of the Franco-Prussian war, has 100,000 inhabitants, and a cathedral that ranks next to that at Cologne. The entire height of the building (including the tower) is 465 feet, making it one of the highest buildings in Europe. St. Paul's in London is 404 feet, St. Peter's at Rome 435 feet, St. Martin's at Landshut 402, and St. Nicholas at Hamburg 471 feet. The history of the building extends from the twelfth to the fifteenth century. It is passed by Edwin Steinbeck in the justly more admired part of

Letter from Waukegan.

I have longed to write you a short letter, but my many duties have prevented. The Recorder is still a welcome friend from Louisville in my family. We all take great interest in the cause of Christ there. Especially do we rejoice to hear how the Baptists are moving forward and making themselves felt in Louisville and in Kentucky. Bro. Caban's letters, observations, stories, say, are special, although they may have never seen Washington, but were penned on horseback or on a fence post. I was very much surprised at Rev. Mr. Barnes' success in Louisville; especially so that it began to Bro. Weaver's church. I one time felt like making a pilgrimage per rail, not per foot; to that modern shrine, as I did once in Germany, going in a company of about fifty to Waldra, Odenwald, Baden, to see the Holy Blood of our Lord, and to witness the cure of the sick, etc. After a three days journey we reached the city. Thousands of pilgrims were there, and I tardily my lodgings to be had. Processions of men and women entered the lowly city in the mountains; some hopped on crutches, some bore heavy wooden crosses, others carried their sick babies in their arms. The large cathedral was thronged with people, the so-called Holy Blood was exhibited, the sick were touched by it at the hands of the priest, but not one healed. There was crying, singing, shouting, weeping, laughing, etc. I, a genuine Methodist camp-meeting, I was astonished, yet comforted, at the sight. I asked our pious old leader, who had pilgrimaged there thirty-eight times, whether he had ever seen one cured. "No," he replied, "but don't you see the crosses and crutches hanging there? Somebody must have been cured and left them there!" Very credulous, I said; "why, the priests may have hanged them there. That's humbug!" Now when I read of Barnes and his many thousand conversions, I thought it might prove as the Holy Blood at Waldra; so I remained here, leaving you alone in that blissful state.

Milwaukee is a very fine city, called the Garden Athens of America. The truth is, one hears here on the street a better German spoken than in many a city in the old fatherland. Excellent English and German parlance are heard here. Over 12,000 children are learning German. But I don't care to describe the city. The Baptists have five churches, four English and one German, all of good working order. In our German church we had a quiet but genuine revival, about 45 conversions. Thirty-seven have been baptized; 17 persons added by letter or experience. On the first Sunday of April I had the pleasure of fellowship to them.

We have to build. The church numbers 160 members, but almost all are workmen—not one wealthy. We may raise \$3,000 in the church, but the new edifice will cost at least \$10,000. Now, there I have a job on hand, as an American brother remarked, "What can I do? Forward!" In the name of the Lord we will go forward. By faith and work his promises are realized. Sunday, the 23d, the little English-speaking Baptist church of 22 members in the German district, Rev. J. W. Karmott, pastor, dedicated their new house of worship, which was erected by the generosity of Hon. Charles L. Colby, who gave two-thirds, and the rest by other friends, at a cost of \$12,000—all paid for when dedicated. At the creation of the Lord we will go forward. By faith and work his promises are realized. Sunday, the 23d, the little English-speaking Baptist church of 22 members in the German district, Rev. J. W. Karmott, pastor, dedicated their new house of worship, which was erected by the generosity of Hon. Charles L. Colby, who gave two-thirds, and the rest by other friends, at a cost of \$12,000—all paid for when dedicated. At the creation of the Lord we will go forward. By faith and work his promises are realized.

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Yours in Christian love,
L. S. PIKE, Missy.
Bates College, La. April 17th.

REPAIRING & RESTORING OLD BUILDINGS AND INTERIOR DECORATIONS. We are glad to do without Dr. Pierce's "Golden Medical Discovery" which purifies the blood, restores health, preserves and restores that which depends on health.

From Newark.

I read three dollars on my subscription. I am more and more pleased with the Recorder. My work is so various I have but little time to devote to its columns, but I would greatly raise it if it did not get it. By the last number I notice Dr. G. Lewis has gone from labor to his heavenly inheritance. Dr. Crawford and Dr. Lewis have gone, two of my instructors. As I remember Dr. Parsons, Ishell and H. McDonald, and Prof. Thomas, Rucker and J. N. Bradley, I wonder who is to go next, or am I to try the grim monster next? How little I have done compared with what I ought to have done for God and humanity!

I read with great pleasure the reports of labors performed by my college mates; and their rapid development into grand men in the great field of battle was a conquest for God. In my labor, preaching and teaching, I am cramped in both. One is sufficient for my man, but both—well, no preacher ought to try them together. But until I sell out, I don't know what else to do. Some men with four or five thousand dollars would do well to come back settle here, and improve the opportunity to build a good school. Yours,
L. R. M. BRISON.
Newark City, N. J., May 1st.

From Texas.
I arrived in Texas February 1st. I counted a host and many Baptists, but few preachers. Found several churches without pastors. They seemed to be anxious to have preaching. I began to preach for them. They have gone to work in earnest. I have been preaching every Sabbath for some time. I am not able to preach for all that desire preaching. There are yet some churches without pastors. I wish some good, faithful, cross-bearing minister would come and help us. This is a good and beautiful country. Lone Star church comes next Sabbath to organize a Sabbath-school. I will preach for this church this year. The Baptists in this part of Texas are missionary in deed and in truth. They are more ready to support the gospel than any people I ever met with. I will soon introduce the Recorder into these parts of the Lord's vineyard.
B. BEXBROOK.
Fayetteville, Texas, April 20th.

To the Churches Composing Blackford, and Corresponding Associations.
Owing to the severe drought of the past year, Case Run church has notified the moderator, J. F. Bennett, that they can not entertain the association in August as they would wish, and requested that the time be deferred until later in the season. In compliance with the request of Case Run church, the moderator designates Wednesday before the first Sunday in October, 1882, for the meeting of Blackford Association with Case Run church, Ohio county, Ky., three miles north of Horse Branch Station, instead of the time named in the minutes of last session. All persons interested will please make a note of the change.
E. N. MORRISON,
Chief Blackford Association.
Haysville, Ky. April 23d.

TO OUR BELIEVED BRETHREN OF KENTUCKY.
We are striving hard to erect a small and modest church for English worship; but our congregation is quite small and very poor, not numbering more than thirty brethren and sisters, who have done all in their power, as far as means are concerned, to start the building, which is of brick, one story high. The church is 32x33 feet; we have commenced work, the window-frames are set, and the brick-work is not quite half done. Our lot is paid for at a cost of four hundred dollars, the title being perfectly secure. Now we appeal to you, dear Baptist brethren and sisters of Kentucky, to please assist us as best you can, and God will bless you, for the building is to worship him in. Our brethren of other denominations are generally wealthy and have good substantial churches, and they have no desire to help us. We have been kept down, and are compelled to worship in a small school-house on the outskirts of the city. Our people had been without a pastor until I was sent here as missionary, and having collected our little flock together, we have commenced work. We therefore appeal to you as our brethren, to please come to our assistance and help us complete our church, for which we will happily thank you, and I believe God will bless you. Yours in Christian love,
L. S. PIKE, Missy.
Bates College, La. April 17th.

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WESTERN RECORDER.

A. C. CAPERTON, EDITOR AND PUBLISHER. T. B. CHANDLER, MANAGER.

Additional notices for the Western Recorder to this paper, and letters about books, religious papers, job printers, etc., to A. C. Caperton, P. O.

LOUISVILLE: THURSDAY, MAY 18, 1893.

When writing to any one advertising in this paper, please state to what newspaper in the Western Recorder.

1893. We have on our mailing list several hundred names whose last payment runs back to some date in 1890. In a few days we shall send out, to all such, statements with request for payment.

The Glasgow Convention. In some respects the Convention this year is an advance on previous meetings. The attendance was large and the talent and working force of the denomination fairly represented.

The reports of the Boards showed that progress had been made during the year, no debt being left on either, but the convention felt that a new departure was indispensable in our home work.

Much interest was felt in the action of the Convention as to the Bible question, in the report of the special committee of Fifteen, and the earnest desire on the part of some to request full discussion of the question.

There is a general uprising of the brethren in all this country on the subject of Bible translation and distribution, but they are at a loss to know just what is the best thing to do.

The Northern Board were represented by three esteemed brethren, Drs. Hixon, Johnston and Douglas. They acted duly accredited and wearing fraternal greetings from their brethren at home.

Personnel expected to attend the Anniversary at Louisville, Ky., May 22nd. Prof. Hunt and wife will be seated next to the Editor. It is not yet known who will be seated next to the Editor.

From the Times.

In an article bearing upon this subject, the Christian Advocate of recent date, somewhat severely criticizes the efforts of Dr. Talmage publicly opposing the views of Mr. Ingels.

In the judgment of the Advocate, Dr. Talmage is not qualified for the work of controversy, and his attempt to reply to Ingels will be productive of harm rather than of good.

The Advocate further expresses the belief that if Mr. Talmage will give himself to the work of preaching the simple gospel, for which he is rarely adapted, that the converts that will be multiplied through his preaching, will do more to check the onflow of the tide of infidelity than all the sermons he can preach against it.

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THE BAPTIST WORLD.

London. Dr. Wadde presented Dr. Franks to the members who were with the Christian church. It would make that a strong body, which is better than having two weak churches.

Chicago. Good congregations. Four received by letter and two visitors. A new house. Pastor felt encouraged to go forward.

St. Louis. Pastor at his post. Congregation continued towards building a new house. Pastor felt encouraged to go forward.

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...that a Christian ... the first observation ... A call being made for all who were present in Augusta, Ga., where this convention was organized in 1846, about half a dozen stood up.

The convention met, the president in the chair. Rev. George B. Rogers, of Alabama, presided, and Dr. J. W. Williams, of Virginia, acted as secretary. The music led by the full and well-kept choir was very stirring.

The annual sermon was then preached by Dr. T. T. Eaton, of Kentucky. Dr. E. M. ... The subject was 'The grandeur of faith as opposed to the selfishness and misery of doubt.'

The services were closed with prayer by Dr. Kerfoot, of Baltimore, and singing by the choir and congregation.

More than 300 delegates were present at the opening of the morning session. A letter was read from the American and Foreign Bible Society, asking for the cooperation of the Baptist denomination in trying to bring about a better observance of the Lord's day throughout the country.

A committee, consisting of the pastor and deacons of the church in Greenville was appointed on religious exercises. The convention voted to meet at 9 a. m. and adjourn at 6 p. m.

The convention then adjourned. Dr. J. W. Williams, of Maryland, led in prayer. The convention met, President Hill in the chair. Dr. H. W. Marston, of Missouri, led in prayer.

Dr. W. H. Robinson, corresponding secretary of the Home Mission Board, presided at the meeting. The report shows that the amount received by the Board during the year was \$23,870.

The subject matter of the report was referred to various committees to report in order. FOREIGN MEMBERS. The annual reports of the Foreign Mission Board, located at Richmond, Va., were read by the corresponding secretary, Rev. A. H. Tupper, D.D.

He was gratified to be able to state that in each of these places he had found men who were doing grandly, and he would commend the brethren, North and South. The good work that is being done among the colored people of the South is a great thing, and is related to the cause of Christianity in a very important sense.

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Convention adjourned. Pray by Dr. J. A. Brodson.

The Family Circle.

PROPHETS.

I know that spirit is coming. For I heard the angels say. One by one they appear. A robe will be worn.

A deer did roam the forest. Came back to the very tree. Where all last year he was. The forest was so quiet.

I know that spirit is coming. And all things fresh and sweet. Of the new world will blossom. At the touch of his positive feet.

Let in the million sunshine. Gleam with a wondrous glow. At the smiling face on the tree. And the softened look of the eye.

For the martial song of the robin. Has carried our thoughts away. To the forest hills and valleys. That I shall love away.

O, robin, with blue breast. Do you know the dream you bring? Of a world in the summer. Close by the bubbling spring.

Of a world bright and golden. Of "May blossoms" pale and sweet. Of whistling leaves and grasses. That fall like snow away.

Green fields and waving forests. Bright birds and smiling flowers. With all the music of the air. That sings in summer's hours?

O, robin, sweet voiced robin. Tell me your prophecy. While I watch with eager longing. For summer's golden day.

—David Ross.

Contending with Difficulties.

"Labor conquers all things." Mastostasio, a friendless street singer, became one of the greatest authors in Italian literature. Gifford, a cabin boy, became one of the most powerful writers of his age. Epictetus, born a slave, became the head of the Stoic philosophers, and was intimate with the best Roman emperors. Ferguson, a shepherd boy, became a leading astronomer, to whose lectures royalty listened. Murray, another shepherd boy, became a prominent instructor. Brown, still another shepherd boy, became author of a Bible commentary, concordance and an dictionary. Terence, an African slave, elevated himself to the society and fellowship of Roman consuls. Franklin, bred a tradesman, became a leader in "the art preservative of all arts" (printing). Sir Humphrey Davy, an apothecary's apprentice, became the first chemist of his time. Roger Sherman, a shoemaker, became a statesman in the American Revolution. Herschel, a regular in the British army, studied the firmament while on sentry duty at night, and became a great astronomer. Samuel Lee, a carpenter, became professor of Hebrew in Cambridge University. Adam Clarke, reared in a country school, rose to be one of the best Biblical scholars of modern times. Robert Hall, a very poor boy, became a leading preacher and writer in England. Carver, a charity school boy, became a prominent modern naturalist. Franklin, who worked in the kitchen of an American College in order to obtain a classical education, became Bishop of Worcester. "Oat of difficulties grow miracles."—Ray. A. S. BRADSHAW, in Watch-Tower.

Our Little Folks.

THE VOICE OF THE GRASS.

Here I come creeping, creeping everywhere: By the dusty roadside. To the meadow's edge. Close by the miller's track. To every sunny spot.

I am here creeping, creeping everywhere: In the sunny city street. Cheering the sick at heart. Telling his busy part— Slightly creeping, creeping everywhere.

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Miss Travers.

Always bow your head and arms inside the car window. Remember that it is not necessary to be intrusive in order to be polite.

Take your time in getting on and off the cars; nothing is gained by haste.

Avoid being boisterous, and do not try to make yourself conspicuous.

Never disclose your business to the stranger in whose company you may happen to be.

Be so in mind that the comfort of others should be taken into consideration when you travel.

Your open window may be a source of great annoyance and discomfort to your neighbors.

Do not litter the seat you occupy with boxes and bundles, to exclude other passengers from sharing with you the accommodation it affords.

Respectfully decline any and all invitations, extended by strangers with whom you are brought in contact, to indulge in social games of cards.

Do not ask the conductor foolish questions about the route, remember that he is not familiar with the running time of all the roads in the United States.

An Unanswerable Rap.

An infidel Jew in the east of London not long ago interrupted an open-air preacher with the remark that "no such man as Jesus Christ ever lived." A working-man in the audience turned to the objector and said, "You brought me a bill for some things I bought of you the other day." "Yes I did," the speaker replied. "You were at the market, 1851?" "Yes." "What did you mean by 1851?" There was silence; the Jew did not know what to say. "What does 1851 mean? You go back and back, till you come at last to the year 1." "What happened then? It is the first year of what?" The Jew had to confess, "It was the birth of him you call Christ." "Then," replied the working-man, "don't say that such a man never lived. If he never lived, you have no business to put 1851 on the bill."

It'll be longer, said another boy.

"How?" said grandma. "What does that mean? Some new expression, I have no doubt, which I never before heard; but an old lady of eighty years can't be expected to keep up with the times. It's something dreadful, of course."

But what was the old lady's surprise when the boys threw aside their blue jackets, and two of them began to throw the "stone" back and forth, one to the other, while the third boy stood between, striking at it as it flew through the air, and sometimes hitting it and sometimes not. Here they staid all the afternoon doing the same thing.

"Why," said grandma, putting on her glasses, and looking more closely. "I declare! they're only playing ball, after all. Well, I'm glad they're not so cruel as I thought them. They are such pretty little toys, and have such pretty red stockings, too!"

"But," said she, after a long pause, "there is still one thing that troubles me: Where is the 'old cat'?"—Nursery.

Everybody Surprised But Addie.

One first of April the girls and boys in Miss Moschen's primary school had been having a merry time.

Freddy Boyce had pinned a long pointed shaving to Tommy Brov's blue jacket and Tommy had walked proudly about the play-ground a good while before he found it out; Mary Lee had sent Carrie Lee to the front gate to see "somebody particular," and "somebody very particular," had proved to be Bonnie, the dog that lived next door. Kitty Clover had told Sarah Reft "to oppa her eyes and shut her mouth for something good," and then ran away, leaving Sarah standing under the grape-arbor looking silly enough.

It was just then that Addie Winwill said, "O girls, I'm going to play a trick on Margery Hall. You know her folks are so poor she never brings anything for lunch but a slice of bread and butter in a strawberry basket. She'll be out for ten minutes, 'cause she's kept in for not knowing her geography. And I'm going to take her bread and give it to Bonnie, and we'll see how funny she'll look when she can't find it."

"O, don't, Addie!" said some of the girls and boys. "She'll be so hungry, poor little thing!"

"O, do, Addie," said the others; "it'll be such fun!"

And away went Addie to the closet where the strawberry-basket hung, under Margery's bed and shawl, and in a moment or two the came back with the bread and threw it out the fence to Bonnie, who swallowed it in a moment.

"Shame!" cried those who had said "Don't!"

But those who had said "Do!" began to laugh, and they laughed loudly when they saw Margery coming out with her basket. And as she lifted the napkin they shouted, "April fool!" But much to their surprise, the brightest smile shone on the child's pale face. And no wonder. The slice of bread was gone, to be sure; but in its place was a nice bit of sandwich, a thick piece of raisin cake, a large orange, and a paper of chocolate caramels.

This came the turn of the "Don't" girls and boys, as she took these things one, after the other, to laugh and shout "April fool!" while the "Do" party said never a word, but looked at Addie Winwill as though they'd all like to slap her.

She, however, indeed! Here was the only really pleasant first of April joke I ever heard of.—Wald-Acar.

Love for Love.

Ragged, dirty, ugly. He had fallen in the maddy gutter; his hands and face were black, his mouth wide open, and sending forth sounds not the most musical. A rough hand lifted him up and placed him against the wall.

There he stood, his torn mackin, little gutters down his boogered cheeks. Men, as they passed, laughed at him, not caring for a moment to stop and inquire if he were really hurt. Boys played a minute to jeer and load him with their insults. Poor boy! he hadn't a friend in the world that he knew of. Certainly he did not deserve one; but if none would be friendless!

A lady was passing. Her kindness of heart prompted her to stay and say a kind word to the boys who are joking their companion and laughing at

They are more friendly.

in the city, coughing and against the wall. "Why, John, is it you?" He removed one black fit from his eye and looked up. He recognized her, she has taught him at the ragged school.

"O, ma'am, I'm so bad!" She has him examined, then taken to the hospital. Afterward she visits him kindly and frequently.

A year passes by. There is a fire one night. A dwelling house is in flames. The engine has not yet arrived. The inmates cannot be rescued. A boy has looked on. Suddenly he shouts— "O, she lives here!"

Then he climbs up the beaten, falling stairs. He fights against the suffocating smoke. He hunches about till finding her he is caught. She has fainted in a dying paroxysm. No! he will save her. Five minutes of agonizing suspense, and she is safe in the cool air.

The bystanders are struck with the intrepidity of the boy. He only walks away muttering— "She didn't turn away from me when I was hurt."

"O, friends, the stone looks very rough, but it may be a diamond."

True Bravery.

A little boy was going from Chicago to Buffalo on a lake steamer. In his play on deck one morning, he ran too near the edge of the vessel and fell overboard into the water. The cry, "A boy overboard!" was made. Every one rushed on deck, but no one knew what to do.

There was on board a young sailor, a very slender, timid young man, who, because he wouldn't fight nor drink, nor gamble like the other sailors, went by the name of the "coward." At that moment he came on deck, saying "I'll save him if I can!"

He threw himself overboard to fight with the waves and save a life. It was a desperate feat; but at last he arose near the side of the vessel, bearing in his arms the tender young man, who had risked his own to save. A shout of joy arose from every lip as both were brought on board.

That was an example of true bravery—risking our lives for others. We may never have a chance to risk our lives as this young man did, but every day we may show true bravery by doing right, by helping others when we can. Jesus gave us that kind of an example when He came down to earth and died upon the cross that He might save us.—Missionary Visitor.

The Decay of Babylon.

In the early Christian times, the site of Babylon was nothing better than a marsh. This condition of the soil was owing to the entire neglect of the system of irrigation which the Babylonians depended for its fertility. The canals in connection with the Euphrates had long been filled up, the deposits of sand with the neglected canals, and the water, spreading idly over the surface of the ground, produced malarious fens fatal to every species of healthy vegetation. The largest of these canals, which connected the two great rivers of Mesopotamia, was opened again by the Roman Emperor Trajan and Severus, and Julian's feet passed through it from the Euphrates into the Tigris; but the decay of Babylonian could not be arrested. Scorpions and serpents infested the remains of Nebuchadnezzar's palace when Benjamin of Tudela visited the country in the twelfth Christian century, and in still later ages the very site of the proud city was a matter of doubtful speculation, of which the natives of the Mesopotamian plain knew as little as the visitors from distant lands.

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