THE AMERICAN PRESBYTERIAN THURSDAY, FEBRUARY 27, 1868.

Clye dixmily Cincle.


## Keeping the sabbath in kansas.

Amay out on the prairies of Kansss is a beautiful oval piees of land, sufficient in extent to form a considerable "town site," although-with the
exception of a few low dwellings, the town is yet
 raced fllififs, peeuliar to that portió of theie coun-
try, and the other half is bounded by the Btry, and the other half is bounded by the B-
river and one of its tributaries, fringod -as all Kansas streams are-by belts of timber.- Here a
colony frop one of the older States came, yoars ago, to retrieve shattered fortunes and make It was their avowed purpose to make all the
social, religious and educational influences around them of the highest order. A churech builaing
was erected, with the understanding that the denomination which irst succeeded in setting a
pastor there, should own it. A larie plan was
laid for a literary instivution, and the esetlers congratulated themselvesithat bodily waints were not
the only ones to which they had a mind to tend.
But, all uawittingly, they had brought with them to their new home sach charaotergas Mad-
am Bubble aid Mr. Worldy-wise-inan ; and others of the same stamp; and these restless; mis-
chievous spirits were constantly inteffering with Ureted for themselves. whowat bumturathonhad Not only did Madam Bubble diaztile their eyes
with schemes of worldy prosperity and groatness, to be acquired through the hard labor of making
the prairie. تilderness to bloon with other than
its own wild beauty, but she represented to them
 fourteen miles away
She and Mr. Worldy wise-man also set before
them the policy of getcing on with the work of them the policy of getting on with the work of
buildioid and planting ia fast as possible, even if
they did have to eneroach they did have to encroach apon the hours of sar
cred rest, or devote then altogether to. such pur-
snits
Again, they whispered that, although the new
comers were of that well-bred class सिbo do not
habitually indolge in the wis of habitually indulge in the use of whishy, yet the neighboring aetiliers liked it, and if they could
get it there, "ould, in all probability, come to trade at the iuoipient dry goods and grocery store,
established in the place, and finding the sooiety agreeable, they might oome there to find edvon-
tional advantajes for their children, and religions privilegef for themselver. Without stopping. to
consider the extreme inprobability of such resultes from the sale of in in oxicating tiquars, it was
therfore, woted that a man who had brought a
burrel of whisky into the settlement should be al. lowed to open a bar and deal it out.
So, with their faces turned tin the right direction, and the banuer of good morals held flaunt-
ingly aloft, the treacherons, sands of worldy
pleasure and worldy wisdom, were sliding them backward toward the eharacter, if not the fate of But there was one nan among them whose re-
ligious faith was based upon so broad and firm a foundation, and had been so thoroughly inyrought
into his heart and life, that he could not be induced to give ap his religion, or to hide it under
a bushe, by laying asidete those outward obser-
vances so essential to a healt thful Christian life vances so essential to a healthful Christian life.
He and hisis wife refused to visitioni the Sabbath,
 kindly invited to join itit siome religions exercise;
whieh was of as public a charater as the ciroum-

 to give up his lawful Sabbith rest, and in some
cases, they would voluntarily come to the poblio
worship again and again. He remonstrated so carnestly Fith the town company against the in
troduction of the whisky barrel, hant it wask voted out then, and from that time forever.
He had buit for his home, a small cabin of
logs and proiured planks for the floor ; bo easy logs and prooured planks for the floor ; io easy
thing to do in a conntry where timber is searce,
and sawmilla scarcer. But a neighbor, who, from sickness in his family, or some otherc canuse, seemed
to be in mote immidiate want of a floor to bis to be in more im imidiate want of a floor to his
house, bbgged for a loonion fthe panks ; promising to haul more for Mr. G.s floor, as soon as he
oculd get the une of one of the few teams in the
settiement. Indeed, I do not know that there

| ald draw his plank the next Sabbath. <br> I don't know how long you will have to wait, ,", said the mant; "it is the only day that I <br> But Mr. G. Was firm, and as the team was in the hands of Sabbath-breaking men, who wished to overcome or break down scruples which led to conduct that was a perpetual reproach to them, they persistently arranged their business so that he could not get his lumber drawn on a week day. Weeks lengthened into-montbs, and the hot, dry sumner came and went, and still the only floor soil. It <br> It was no small trial to those accustomed to comfort and refinement, to be thus situated; nor were thie laughter and sneers, or condolencev of less scrupulous neighbors easy to be borne";'büt it was, for Christ'st seke, nd the prayers that went up from that lowly: eabin; were doubtless rendered doubly acoeptable by. the pleasant con- currence of husband and wife in choosing discomfort raiher than to be' turtided from duty: <br> Well, the flloontwaylaid at last and sneering ighbors: were taught by that, and by many other circumstanoes that whateverinconvenience pleasare he migtit forego, Mr. G. woould keep the At length, one Sábbath day,"throngh an open- ing in the blofs, siretching awy the the Northwest; there came a terrific hurricane. It swept sliöbtly built hoonses, scattering househotd woods, far and wide across the prairie, and causing the tervified inhabitants to flee for their lives. One cabin alone remained antouched, and thither they went like fridhtened shieep and if thither they went inke rightened sheep; and, ad- ter the first tertor was over, With the frankness common at such times, they said, Mr, $G$, it, is because of your Sabbath-keeping that you are the only one who has escaped in this risitation. ble was nony thus borne in time of fear and troulamp, so persistently kept trimmed a ad burulng, grow less. Other lamps, which had been suffered to burn low, in the tmultityde of cases attendant upon a removal to anew country, were trimmed, and the prayer-meetings, although frequenty, interrupted, became a stated thing. tind of a vine, planted there and cultivsted by that one cotule, when all others had well nigh forgotten it, bids fair to become a flourishing por- tion of the vineyard of our Lord. $:$ Mr.G..and his wife already: begin to reap: the remard pren to th"se who are faithful in a few things. |
| :---: |

##  his dibcourses, white conmentity on

 Jacob's father forbade him to take at wiffrom the dañghters of Canam. Why cause he knew that with the wife he would
take the religion; that had he brought. int wives he would havee brooght in the canse
of a long tuan afmine will proverb, that a manis what his wife
 nanites to get a wifo" Capan nowaday
is everywhere. It is every house where
ther has been no famity there bas been no family prayer, where
mammon is God $\%$ Wherever there is a god
隹
 A man that narries a good wie
litile more to ask of the Lord till he dies
a god wife is a blesssing from the Lard
and there are vory few blessings that h and there are very few blessing that h
gives now or hereafter that are comparabl to it. And marriage is a thing not heed
lessly to be rushed into, but slowly, dis
 ment and duty as high as any doty that litt
itself betwen you and the face of God. As for Ishmäll, he gets married ontiof spitter There
have been a good many men who have mar ried been a a good many men who have mar
rebound of passion, of whon this is a typical instâhee. It is not the first
time that evman has forswom his own good time that andgan has forsworn
out of spite to osomebody olse.
In respect to the marriage relations, they
that enter into this sacred state ought to
 Christian country derides the mangod wh for reasons of pecuniary or ambitions calca
lations; for although one may find a wife
coine to him now' and then that is a joy and a bléssing of his life, ordinarily such mas.
riages result in arid married lives, if iot in
 connection upon mere sentiment-I mean
the meire sontiment of affection. There are
-mainy persons that kindle quick and burn many persons hat kinde quik and warn
ontaquick Thereare many kinds of woo
that kindie slowly, but, once on fire, keep ill night long. Therefore, when a man
would found a household, which is the lbe ginning of his own organized hife, it ought done with the full addisement, not of con-
science only; but of religious feeling Such
a man will be apt, indeed, to make ano house
 comemidered oven thanartificial ones. A Per-
Boni may have excellent experiences in reli son may have excellent experiences in reli
gion, and yet make a very poor wife. First
choose, then, good-nature, cheerfulnesg choose, then, good-nature, cheerfulness, gen
theness As Baxter said, the grace of God
could live with persons that' he couldn'tlive
with could live with persons that he couldn't live
with. . . They that marry for interest
without regard to moral considerations without regard to moral considerations lose
usuaily even that, but they that folect for
moral considerations, giain first the moral moral considerations, gain first the moral
endsthat they sought, and then work out the other ends that they, did not seekz,
is not wise to mix religions. A man who is not wise to mix religions. A man who
marries $a$ wife of a diferent religion to his
own, thinking afterward to bend her to
views, has very little idea of timber.

## THE DYING INFIDEL

 One morning, Dr. Fletcher, of Stepney,received a request to visit a man who was professed akeptic and apparently riear hi
end. On entering the chamber where he lay, he beheld the attenuated form of on undor the ravages of \& disease at onge th
most painful and incurable most painful and incurable. The doctor a
dressed him by sundry leind expressions of sympathy, reminding hith o
the sufferings of Christ who gave Himself ransom for sinners, that through His ato ing sacrifice they might obtain the forgiv
ness of sin and be restored to the favor
God.
Hearing this, the dying man said, "Sir, dear wif there does; sho believers all you say. "Well," said Dr. F. " but you say yon
wish yan conld, and tat is a greatpoint to.
Wards attining it, if you gre dincere.
Now, what do you believe eoncerning Jesus Christ?", he replied, or blieve soch a man
"Why


 "You believe Jesus Christ was a, good main
-a ainoerp,man. Now do ou think that
good man would wish to deceive others or a sincere man use, language that mus
mislead ${ }^{\text {m }}$ "Can "Ceirtanty not", he replied.
"Then how do you regontile your admis ing to the Jews, 1 and my Father are one
When they took, op , topes to kill Him H did not undeceive them, bat still maintained
the fact of His Godiead; adding' My sheep
hear my voice and they followe Me, and hear my voice, and they followe Me, and,
know them, and I give anto them enteral
life. Now conidany mere man say; I give life. Now onila ary mere man say, I give
noto them ethernal. fe? Coald ary angel,
however exalted? "Stop", cried the ding man, with an ox-
cited voice. "Stop -rir In never saw -this be-
fore; anew light breaks in upon me St fore; a new light breaks in upon me : Stop, Holding ap his emaciated hand, as if fear light breaking in on his benighted soul, and
with a countenance lighted up with a sort




## LEAMING ON JESUS

brought low lay near death. Sbe had bee
pot and painful disease. nd her heart as joo ous and gay as any o
her companionsi, but now her body was racked with pain, the ioy hand of death had
touched her; and sbo was.about to go into «Ternity
"Does my little one feil, sad at the
thought of death?", sked"her papa, as he
watohed the look of
 and he will not lot it go." hand or Jesus, minister, at, another time.
"Na, I annot fear while Jesna
me; supports
 And so this one of Christ's la mbs went to the fold above, leaning "ou the good Shep-
herd who "gathers the lamb in his arms."
We too mits ull leaning gi Jesusus bothat we thal be found
pain or fear death ? mind

| not a word oanc get out of you. What you thinking' about ?" So spoke Mr. mes to his friend Clark as théy walked $m$ the store for they Were fellowelerks a large establishment m, the city: <br> Excuse te, Holmes, butumy consifence s been speaking so loudhyt that $x$ could "talk or listen "to any one eloex. <br> "And what"is it saying pray, if Inam not oned it?" " "No, to do mind tellinot is time i her rooms had some dealings' with ne. said I had made a mistalise in reckoning, $t$ I told him itwat iot so He was vésed quietly told him ho was mistaken, and uld find it so, but that I was not:willing have such langaage addressed to me. Ir myself I do not care so mueh; I said, gma on me is a reproob to my Master's: me. For His sake you mast take it back." looked surprised, but without another ord left the room. <br> "After a while Smith, who stands near e, said, 'Well, Clark, I rever mistrusted u was one of the piós ones till I heard u pwn it. I always thought you a good ough fellow, but never took you:for a urch member!' Oh, ffolmes, you don't "Whow those fow words condemned me." "Why, man, I don't see. He never asked |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |




| mind within has learned to interpret theas signs of the position, forms, sizes distances of the outlying objects of visible creation. It is bat slowly tha infant learns this language of the eye. requires the pating forth of innumeacts of memofy; and the acquiring by m practice a faeility of rapid interpreta That the man born blind should be ab once to use his eyes as we all do, itneeded that this factilty should be besto on him at, once, Without any teachin trainiag aed wo fally understand (as somewhat difficult to do) what the po were which weris thow instantly conve the mental whappear no dess wondthan the matoritupart of the miracl than the materap port it too of which utterly imposeible to, give any explana but the one that ethere was in it a d powor. The bktiful thand of the cou may opten the eye that has been from birth, but po htuman bkill or toe eje as whemow do, acquired b in. the forgatten days of our infancy may be left tol dine Rahaticism of unbeli inagine that it wat the elay and theing whith restored the sight to the horn bitiof, but io ingenity of conce |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## aneodoresiom idai wayland.

[Ftomithe tife publithod vy stieldon and Co.]



his stadies with edthe fit puroted bimself to
college with an and left
profession and in literature, and has ever
ascriked hisi iatelleetual sallation to the
timely and parental counsets of Dr. Way-
liand.



floor engatiot in a frofic nith hit upon the and
abundantly enjoping the wild delight when
conquared thoir fathori Dften, as. they met
timpor the colloge green returning from bis
'sim'on the oolloge green returning from his

atection. He made, thibition of parental
in his walks, in his exercise thanions
in his walk, in his exercise int the garden
or the wood-shed yand took them with him
during his brief jpurneys whemever his en
gagemente did not confict with the care
andements, did not oonffict With the care
Thiol artof becomintifantiar with a prac.

