326
Chte fiamily cintle.
$=-$

## BE TRGE TO THE FLAAG.

 1 ant proud of the Stars and Stripes anfurled,ower the land and sen,
 Over our braves at Bunker Hill me.
That Banner of Stars unrolled; Over their graves-so cold and still -
It futtered with dopoping fold,
For they loved the Flag,








A BEAB STORX.
by eta.
Little boys and girls, while you are get-
ting ready to listen, I would tell you that this is by no means a story like Asop's fables, to be read more especially for the
sako of the moral it conveys. I shall tell saks of the moral it conveys. I shall tell
you but a few plain facts, and then leave each of you draw such a moral therefrom,
as may best suit your own peculiar disposition; for even the minds of children differ, as well as their faces.
killed near E -, a little hamlet in the easkilled near E - a a hittle hamlet in the eas-
tern part of Pennsylvania. Now it being
:uch a very uncommon thing to see a wild uch a very uncommon thing to see a wild
beast in any shape or form, in this cleared,
thickly settled and well-tilled region of counthickly settled and well-tilled region of coun-
try, the capture of this solitary, wandering try, the capture of this solitary, wandering
bear, caused no little sensation in this rural community. How bruin ever managed to come
safely all the way from his wild jungled lair, safely all the way from his wild jungled lair,
is a question which I suppose be could best have explained himself. It is said that he was once seen about forty miles farther
North; but he successfully dodged his pursu-
crs. Here his huge form was first discovered crs. Here his huge form was first discovered
moving through aig grain-field. On being folmoving through a grain-field. On being fol-
lowed, he climbed up a tree, where he was
finally dispatched. Now I suppose some of you are thinking
quietly, "Well what then! It is not so interesting to hear that the poor bear is killed, to make so much ado about it." In this you
are quite correct, my dear little friends. I are quite correct, my dear little friends. . these voracious animals at large. I trust none
of you may ever meet with one. But now in of you may ever meet with one. But now in
cose this should happen, what would you do? case this should happen, what would you do?
Would you. not try to save your lives by
fleeing from it? A grown bear of course you eoing from it A grown bear of course you that. Wanted to gripe you to death, would you niot er.deavor to kill it? I think so.
Well, I have a little fact to tell you, of Which, perhaps you baye. never thought. Each and every one of you bears a little
"wild beast" in your bosom, which you
must kill, or else it will grow to be a monsmust kill, or else it will grow to be a mons ter, and at last destroy you. Perhaps you
will better understand me, when I tell you plainly, that those of you who on this yery day have said "I won tt", to your mother
when she told you to do something for her made this beast in the heart growl with sat isfactiop ; for, disobedience to parents is the
very food that helps to make it grow. How over, it is pampered in'agreat many ways; an
the best thing Fe cant do, is to destroy ;
before it has gained power to conquer us before it has gained power to conquer us
If your parents, after having, kindly taugh you obedience, severely punish you for disc
bedience you ought to be very thankful. bu bedience you ought to be very thankful; bu heart is after all growing stronger ever
day. day.

THE AMERICAN PRESBYTERIAN THURSDAY, OCTOBER 8, 1868.
 away.
You would perhaps like to know, which I think the best way to kill the "wild bear in the heart. Well here is the way, in which
a little girl. finally succeeded. She was na-
turaliy very permitted too much to have her own way which is generally a bad one, and I hope your parents will not grant it to you. In
the impulse of the moment, she would often aet rudely and speak cross, unkind words, for which the very next minute she would
again weep bitter tears of regret. Good resolutions'were then made, but just to be
broken on the slightest provocation. She cound, alas. that in her own strength she temper, which, by the way, I do not think
that any child can, or grown person either. Yet she triumphed at last, and the frown was chased away by the cheerful smile of a sweet was kind and gentle to others and felt ready
to "give a biss for a blow." The only weapon she had was priyer to her Heaven-
ly Father, in the name of the beloved Saviour who triumphed for her. Yes, dear
children, silently and alone she knelt in her closet, and prayed for a new heart, and it was
given to her anda new song put into her mouth. Whenever she was tempted to re
peat her old ways, she would think of Jesus: how much He suffered, who was oppressed
and afflicted, yet opened not his mouth; who was brought as a lamb to the slaighter, and as a sheep before her. shearers is dumb, so
he opened not his mouth, though all around were speaking falsely against Him. I think bear everything patiently.
Ere parting from you, my beloved little
earers, I would ask you once more, not to forget, to pray for strength to overcome you can truly love and obey your parents and them, and thus grow up to be truly nobl
and good:-Reformed Church Messenger.

## KATY; OR, TRUST IN GOD.

Katy lived in a small cottage, a little way plat in front of the thouse, and at the back vegetabjes. Thero, too, wais Katy's bed of flowers. Katy was, very fond of her flower and took good care that no weeds an
found among them. Katy's parents wer poor, and were obliged to work very hard,
but they were happy, for they loved and trusted
One
his work qnite ill. The next day he wa worse, and in a ehprt time he grow so very
ill that the physician siad he mut die. It wasia sad day when the kind husband and
father was laid in the grave., Poor Katy mather was lath ing very, prach, but she tried
missed herther beerful because her mother was so
to be
After her father's death, Katy's mother
vas obliged to work so hard that she be was obliged to work so hard that she be-
came ill. She could walk about the bouse and 'sit in her large armechair, but she could
not sew, and her face grew so thin and White uhat. Katy began to foel afraid that
she too would die. Every day she asked God to make her dear mother well. One day Katy went ont to work a litt1e
while in her flower-bed, and as she looked at the bright blossoms, she thought perhaps
she might sell them to thie, pooplo who lived in the town, and earn something for he
mother. She ran in to gsk her mother, wb gave her leave to try, The next morning
Katy rose early, and after doing all she
could to make her mother com fortable, went to the garden, and catting the beightest, and freskest flow, ers, arringed them ini bopquet
and placed them in a basket. Then going into the house and, kneelling do inn by the
bed in her little room, she asked God to take care of ber and help hier to sell her flower
After kissing ber mother she started wit a liget heert on herserrand.
When Katy reached the town, she felt bo
timid that she found it hard to ask any one
to buy her flowers; but the thought of bur
sick mother made her brave. Just 9 s she was passing a fine her brave. Juse, the door opened she
and an old man with a cane came down the steps. Katy held up to him a bunch of her
Ginest flowers and said: "Please, sirs, buy my fowers ",
The old man turned toward be
ind voice manked her name and where ab lived. Katy answered him and said again,
"Please, sir, buy my flowers, because my Phease, sir, buy my fowers, because my
ather is deadi and my mother is sick."
The old man told her to come into the The old man told her to come into the
ouse with pim, and then he asked her a great many questions, and talked to her so
sindly that the little girl felt quite at her ase.
He told ber that he wonld take all her Howers, and Katy's eyos danced for jor
when he put a bright silver dollar in her when he put a bright silver dollar in her
hand. She was more happy still when the
kind old mah called his daughter and told kind old mah called his duaghter and
her to fill Khty
would be basket with such thing When. Katy reached, home behe had many
pleasixnt things to tell her mother. She sa pleasant thiggs to, tell her mother. She sa d
she was suye that God heard her prayer hat morning
Katy's mpther grew strong and well
again, but the old man and his daughter
did not forgt them. They were kind to did not forget them. They were kind to Katy and her mother will never suffer from
watut, becaupe they trust in God, and God
ond does not fortake those
in him:-S. S. Visitor.

JLSUS AMONG MEN.
 lot and state of man, talken as ia fallen per saerifice:-bonw shall wepth of feompass it? -ing and the aharities of hp bardened life, and sorrow
and cross.: He so conceives the magnitude and tragic pait of souls, or persons, that h sinks all orders and distinctions of men in
one level of suffering pity. And he is ospe
cially drawn to abject and low people, bocause understadding him quite as well, the
are much lesp withdrawn by hatefal an are much less withdrawn, by batefal and
low principles. His great, loving mind
toops to its burdens, and te bears the world as we bear the weight of a sorrow. Th woman at the well is sure there must be
some great riddle in him. Little children aro gathered to him and can not look away
from kim. That be gets the blind man' heart, 'when he leads him out, hand in hand, ing healed him, he goes tenderly after him cait out for being healed; even as some
teacher of 'a Sunday-school goes after the poor, much-pursecuted pupil he has. lately
inissed ${ }^{\text {and }}$ leaditg bim" bang; opens to him Meme or the deepest matters even of his grea
Messiahsibip. Why should not the-penitent Noman, put in bope and courage by hi
friondly words wash his feet with her tears?
And would it itot be strango if the two sis And would it int be stringe if the two is is-
ters of Bethany were, at all less nearly dishe has wopt the tears of Messiahship with
theñ at their brother's grave? Notice fur ther the significance of , bis look, that so
much impressed the evangelit, when, sur
rounded by such forlorn multitudes of sick and diseased people, his feeling is described
by saying, that "he was moved with compassion on them, because they fainted and were seattered abroad as sheep having no
shepherd.? Hamble in his figure, scanda lously unconventional, he is yet respected
and felt everywhere. He toaches the quick, so to speask, of all human sentiment a ad con
viction and makes a contact so pervasiv
thit a that all incringtations of sin are pierced
Without a single air of poplanity, or any bait thrown out to catch applause, he settles
straightway into vital connection with men beeause of the divine sorrow that is in him
and tho fended in him, is the best-approved, mos
ihoroughly-felt man that ever lived. -Dr thoroughl
Bushnell.

THE SILENOE OF SCRIPTURE. In the Baptist Quarterly for July Rev. Dr
Gardier fürnished the tisiay on The Silence Garder Surpure which was reeeivedd wititi io
of
mueh favor at the Pastoral Conference in October llast, at Worcester. After tracing
the fact of this Silonce the fact of this Silence in reference to man
a carious question abont God, about the a. carious question aboat God, about the
earthy life of Jesus, about the future world,
he asks as to the uses of this Silence. Nohe asks as to the uses of this Silence. No-
ticing the claims of the mystics, like Eman-
uel Swedenborg, and those of the so-called spiritualists, he says
In contradistinction from all these and
the like humaniging rystems and beliefs, morbid curiosity or spirit of speculatio us principles, life garms of sperve. It give tal interests. It never condescends to grat
ify in idle curiosity, or to meet with its un foldings of kinowiledge a itimply human an where of immortality, fut immortality it excitement bit onan's moral wants, not excitement, but satisfaction. It deals not
in riddles for the curious, nor paradozes for the speculative, bat'in healing for the mor
ally sicl. It answereth not a fool accord ing to his folly when he apeaks, and again
it answereth a foo according to his folly
when it is silent. It enters not into the details of buildining up character; but it openis to our view the sure foundionio hock in
Chisist It Ialks not idiyd nor cateringly,



when it is silent, is silent with authority, is
no other than the voice of God.
The eilence of Scripture on things of les
moment gives moment gives emphasis to its utterances on the
great central doctrines of faith and ife Look at a great painting; for instance, is only in the immediate foreground that an any anpt is made to paint the grass, the
alower, the moss on the rock. As the vista flower, the moss on the rock. As the vista
stretches away up the valley all these little
detaile details are lost in the generalization of the scene. The great arches recede in the over
hanging clifts; the bald domes tower up on hanging clitits; the bald domes tower ap on
eititier side in theirí unique majesty; and
awer and on eitier side in their unique majesty; and
away up and on in the distance the sky and
the cloud and the mountain ull seem melting together in one billowy, blue ocean of
air. There is no attempt to represent th valleys that lie between those distant domes There are ravines, and gorges, and perhaps
broad plateaus hid away among the moun. broad plateaus hid away among the moun.
tains. You know, as you gaze, that they tains. You know, as you gaze, that they
are there, but the pencil and brusb have
rather concealed than tried to depict them ratber concealed than tried to depict them
They do not now distract your admiration of the great groupings of anature, revealed
only in their massive majesty, not in th details of minor beauty.
It is just so with these Divine revelations.
They bhow us the siritusl world They show us the spiritual world only in
the grandear of its outline facts, not in the details of minor incident. Take, for in
stance the record stance, the recorded life of Jesura Cbirist and
the progressive development of Cluristian
do the progressive development of Cliristian
doctrine in the writings of the aposlles.
Only in the foreground of His infancy do
 star, the shepherds, the mati, ia little
group of facts thatitlond colonand vividnes
to the whole picture to the whole picture. Twelve years a way
there stands out, isolated from all ils surroundings, one siggestive scene. Here
revealing ray, as a rift in the overbanging clond, lights the piefure a little. Then, eigh teen years away in the distance, rise up in
all thair majesty and glory, but erveloped
in clond all about their basis, the mighty in cloud all about their basis, the mighty
facts of His life and death. And still on partly in the mist and partly in the sunlight,
the monntain domes of Christian doctrine raise their sun-lit creats high up toward
God. Thus mingled, the light of revela lation and the shade of concealment make up a picture more vivid, and grand, and
real tban could bave been secured by a flood.
of of light that should, in the attempt to re-
veal all, bave obseured all by its dazzle.
God's 'revelations are adjusted to human Godes.
This
ol
this silence of the Bible is not a defect this Book on the great problems that af fect human life and well-being; no silenge
on the importunate quastions of human
duty: "repeutt," "believe," " go, work". Here are reproofs and warnings; promises comes; words of confort, hope, joy. It is
nough. What if curiosity be fot catered o? What if the spirit of daring speculaion meet a stern rebuke in the silence
God's oraces? The chart has all the sare
ant. for the voysue of life. The reckon data" for the voyage of life The reckonmay, be readily found. Every rock, and are laid down; what if all the rest of the
wide ocean be un marked? The mariner
does not need, in order to puide his conrise sky thickly sprinkled with undistinguish able star dust, and a coizit line of fire; bst here and there a brillian
and a beacon on the shore
This silence is also prohibitive. " Wh skect thou thus after my name, ieeing
sanoah. "said the Angel of the Liord to Manoah. "Enter"not bither", seems to be
written over every gateway of doubt and written over every gateway of doapt
speculation. To bbe entaresome here is to
be presumptuous. As to such points, be presumptuous. "As to such points,
says. Whately, we should not only seek for
no explanation in Scripture but should no explanation in fromipture, but should
careffly abstain from the presmptiono
all'inquiry whatever." No man or body ol men council or clurrch, may presume to fill
up the gaps of Scripture All positive do up the gaps of Scripture. All positive do
trine,-wil immutable ordinances,-all d rect and definite duties must rest, not on
the silence, but the utterances of Scriptare We must hold no merely specalative dog
mas as essential We must base no relig iaus rite or cerem Ny yon the bimple silence
of God's Word. "Where has Christ en joined the lifting. up of sthe Host $p_{\text {" }}^{\text {asked }}$
one of Liather. Whare has He for bidden it?", was this non sequitur reply. As though we bad a warrant to fill ip the roid of God'
revelations with human' conceits and dev ces not positively forbidden!. Let no ma
build his faith on the silence of Scripture Let no echurch shape her ordinances by th ule of the unforbidden, or the inferential
but by the immutable "thus saith the
Lord."

WE'LL ALL MEET AgAiN IV THE MORNING."
Such was the exclamation of a dying
child, as the red rays of the summer stream ed tbrough the casement: "Good-by, papa, Don't cry, papal we'll all meet again in th morning! " It was as if an angel had spok-
on to that father, and his heart grew lighthin that his little one had gone to Him who said. SSufter litile children to come nnto, me, for of such is the kingdom of heaven.
There, is something cherfal to all who
are in trouble in this :We'llall moet agai in the morning." It roises tip the fainting
soul like a trumpet-blast, and frightens way forever the aar life. Clouds may gath or upon our path, disappointments gathe arotind uis like an army with bannors; bu if we cave this motroy upon our tips : "All
will" beg'tight in the morning? will bejtright in the morning?
If you were to die to night, would it bo
well with you in the morning?

## BUSINESS FOR OHBIST.

Many years ago, happening to be in Sonth genteman. He was then a landed pro-
renter, living in bis own mansion. He rietor, living in his own mans ex. Nsive asiness in a large town. By the doath o
relative, he had unexpectedly come into possession of this property. After consid-
ering whether he should retire from busihe should stil ontinue to carry it on, though not for Christ. I could not help being truck with the gleesomeness of a holy mind which lighted up his countenawe
when he said: "I never knew before what eal happiness was. Formerly 1 wrought dit now am carrying on the same wor diligenty as in for myself, and even ion
0 ; but it is now for Cirist, and every hal penny of profits is handed over to the simil
sury of the Lord, and I feel that the I
of my Saviour rests upon me." an example worthy of being imilated. is an ex
Dr. Duff.


It is a pity that our tears on account of
our troubles, should so blind our eyes that e should not see our mercies:

## ectientiai.

## OO-OPERATIVE OOLLERT.

 The London Daily News has the following:"Two years ago Messrs." Briggs, of the witwood and Methley collieries, worn out
with a long series of disputes with, their workmen, and reduced to 4 point when the question lay only between closing their pits
altogether, or introducing some totally new systein, made the propossl for an arragege-
mient for co-operative working. They fefered to the men thit, after paying all other
expenses, and after securing a rate of ten oxpenses, and after securngy a rate or ten
per cont. interest on the capital suik, the perplas profity should be annaally ascer-
tained and divided equally between mastained, and divided equally between massuch of the men as thought fit might'put
their own amall sarings into the concern, and become shareholders. The proposal
was discusted and socepted; and it has.naw "The second general meeting of the new farm-Henry Briggs, Son \& Co. (limited) was held recently, and the balanee shoet
for the year was submitted. It was highl'y satisfactory. After paying. the ten per cent.
on capital, there was a surplus of seven per on capital, there was a surplas of seven por
cent. to be divided between capital and la-
bor: Eyery workman shared in this bonus in proportion to the amount of wages he about twelve hung red hands employed, and tributed; therefore there would have been an ayerage of £q 10s. per head, supposing
all had equal qualifications and all had worked regularly. As it is, we may pre-
sume that the superior skilled workmen receised considerapely larger sums, and that
lads or now hands. may have made lads or new hands may have made only a
few shillings. But in every case it was pare gain. Those who were shareholders raeped
ghirteen and a half per cent interest besides. Those who were not alieady share-
holders were offered a ne waportanity of Lolkers were offered a new. ppportanity of
taking sarare, and so particiating still
more largely in fature profits. has naturally beene 'satisfied, and strikes have disappeared.
sult, The experiment ty encouraging re- tried under the
gravest dificulties. Not merely bed the been long-standing disputes merely had there ap a permanent bad feeling between men
and mast not worse, even when they did work, and destroyed more coal than proper working
would have required. The masters wer upon the point of withdrawing the capital
from so losing a concern. Yet in two years not only is harmony restored, but the yaars while the men are paid several pounds a year beyond tbeir wages. This result shows
of itself how it was brought to pass. Not of itsell how it was brought to pass. Not
only did the men work harder, and so bet-
ter er cearn their wages, but they worked more
carefully, and so saved their master's property and their own??

[^0]
[^0]:    A NOVEL STYLE OF BATH.
    The Germans, who are Mo metaphysically diring, insteple, of wave ingygnted air baths. established on the top of some of the Rhine
    mountaing, and provided with doctors, hotels, ottages, and all othor necessairies'for a sum Mer sojourn. The mode of taking these air baths is nut described in the journal from ric old Frenchman who once of an eccen
    in Phil adelphia. This quaer old gentleman used
    to wait till every other member of the hoaseold was sate in bed, and then, stripping ap and down the ite staifs, from attic to basement, sezeral times, for the purtose, as he
    said, of faklig an sair bath. Persons of a
    

