CHAPTEROFHORRORS

FIRST WITCHCRAFT ARREST IN SALEM, MASS.

The Most Famous Outbreak of This Ignorant Folly-A Tragic Time of Popular Madness and Supersition-The Terrible Death of Giles Corey.

Two Hundred Years Ago.

There is nothing more incompreheasible to a man nowadays than the belief in witchcraft and demoniac po-sess on which, during preceding ages, was religiously held by the maority of people. Persecutions for religion's sake one can understand; one can appreciate the process of reason which makes them possible, but that any intelligent human being could have ever believed in witchcra't and have tortured unfortunate victims as witches, is almost inconceivable. And yet the fact remains that until a very recent period no



WHERE GILES COREY WAS EXECUTED.

one doubted that old women might have commerce with the devil, and by him be empowered to work ill to whomsoever they wished, none doubted that witches should be condemued to death or should be tortured to disover whether they were really servants of the evil one. It only needed some boy who wished to stay home rom school to begin to spit pins to rive a whole community to madss; it only needed some unscrupuus person to have a dislike against other, and accuse such a one of stcheraft, to insure the victim's leath, more or less speedily. This country has seen outbreaks of this gnorant superstitions several times, but the most famous took place at Salem, Mass. It is a little over 200 years since the first arrests were made there on the charge of witchcraft, and consequently, a short account of the craze will not be uninteresting. The Bewitched Children.

Rev. Samuel Parris was minister over the church at Salem in the year 1689. In several ways he had managed to get a part of the congregation against him and his influence was fast becoming a thing of the past. It was necessary, he felt, to cause a diversion in his favor and in some way regain the ground he had lost. It happened by coein the winter of 1691-'92 that a number of children sed to come to Mr. Parris' house to with his little ones and with his dian se vant. Tituba. This maid, a play apparently, used to instruct

e children in palmistry and they copie did not understand what was sing done and rumors began to be eard of traffic with the devil. These ecame stronger when the parents of e children called in the village physician who gave it as his opinion that the children were bewitched. Feeling spread like flame and an occurrence in the village church soon fanued the blaze. This was nothing less than the interruption of sermon and prayers. "There is a yellow bird sitting on the minister's hat," cried one child. "Stand up and name your text," shouted another to the minis-"Come enough of that." broke n a third, as Mr. Parris hesitated in is prayer.

Mr. Parris took advantage of the opular uneasiness to divert feeling quietness and peace. rom himself, and summoned minsters from the neighboring towns to conference at his house. They deided that the children were unoubtedly bewitched and must be xamined as to the author of the The children accused Tituba. arah Good and Sarah Osburn. The to latter were old, bed-ridden omen, nevertheless they were ar-



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"EIGHT FIREBRANDS OF HELL." sted, and examined by the magisates March 1, 1692. Tituba conssed that she was a witch and told midnight rides on broomsticks and rious other things of the same sort. e other women denied the charge, it, as the children screamed when-er brought into their presence, eir assertions were not believed.

Death of Several Victims. A special court was now appointed the Governor of Massachusetts, r William Phipps, to try these teheraft cases and it opened in ne, 1692. A law of James I. ainst witchcraft was revived—a which had become obsolete—and der this statute these judicial

Tituba and the other two women were but the first victims, and others followed, persons of much greater importance in the community. Next came Martha Corey and Rebecca Nurse. The former had said that she did not believe the children were bewitched: the latter was one of the most devout and spotless women of Salem. They were both accused, and, with the rest, thrown into jail. The two latter, with six others, were hanged Sept. 9. Before her execution Mrs. Nurse was solemnly excommunicated and cut off from the church. As the eight bodies swung from the tree where they were left to hang, Rev. Mr. Noyes pointed to them as he passed some distance below, saying to his followers: "What a sad thing it is to see eight firebrands | City free of charge, to call an ambuof hell banging there!"

Gites Corey's Terrible Pate.

It would be too long to particularize every case, but it may be said that, during this excitement, in Satem alone nineteen persons suffered leath-six men, one a clergyman, and thirteen women. Of all these deaths probably the most horrible was that of Giles Corey. He was an old man 80 years of age, who had been affected by the popular madness, and his accusations had had influence in convicting his wife. Seeing what had been done he confessed he had been misled, upon which he was in turn accused of witcheraft. Thrice was he brought into court, but he refused to open his mouth. He was then taken to a spot on the high road, a picture of which is here given as it now appears, and pressed to leath. He was stripped of his clothes, aid upon a board and another was placed on top of him. The magistrates then put heavy weights and stones on his tody until life was extinct. He prayed them, it is said, to put on as heavy ones as possible and shorten his agony.

An End of the Craze.

But the end was near, and what finally turned the tide was the accu-sation of Mrs. Hale, wife of a minister at Beverly. In October charges were brought against her, but she was so unanimously regarded as a good woman and the people were so heartily sick of Rev. Mr. Parris and the bewitched children that a reaction was only natural. In January, 1693, three more persons were tried in court and condemned, but no executions took place, and they, with those in jail, 150 people in all, were



WHERE THE WITCHCRAFT CRAZE FIRST STARTED IN SALEM

freed the following May. The exsitement died a natural death; a surfeit followed the repletion of slaughter.

Rev. Mr. Parris was tried by the church in April to find out what connection he had with the craze. He could make no satisfactory defense and was dismissed from the pastorate. He wandered about, preaching wherever people would listen to him, and finally died at Sudbury in 1720. With his death the curtain falls upon this the strangest and most tragic chapter in American history and one which no man can read without a feeling of devout thankfulness that his lot is cast not in an age of violence and superstition, but in one of

Emphatically Contradicted.

Jones - Yes, parson, I have quit swearing entirely. I haven't sworn



The parrot-You're a d-Judge.

EMPLOYER-Boy, take this letter, and wait for an answer. New boy-Yes, sir. Employer-Well, what are you waiting for? New boy-The answer, sir. —Harper's Bazar.

GIRL (weeping)—I'm so sorry you have to go on the road again. It almost breaks my heart. Drummer-Don't cry, Fanny; I'll manage to pick up another girl somewhere.

TEACHER-What did Casar say when Brutus stabbed him? Bright boy-Ouch!-Hallo.

POPULAR SCIENCE.

An ordinary gas-jet consumes as much oxygen as five people.

The moon is not so small, after all. Its surface is fully as great as that of Africa and Australia combined. At the Georgia, United States Ex-

periment Station, they have recently proven that the dehorning of cattle does not check milk production. A phosphate deposit has been discovered in Bradley County, Tennessee, about twenty miles from Chattanooga,

The vein, so far as known, is sixteen feet wide and about nine miles long. Policemen in uniform and the public generally are permitted to use the telephone pay stations in New York lance or a physician in case of au

emergency. The amount of wire in the underground conduits of the city of New York is estimated at 34,000 miles, of which 32,000 miles are telephone and telegraph wires and 1300 miles of electric-light wires.

Italian grape culturists are now making illuminating oil from grape seeds, from which they get a product of from ten to fifteen per cent. It is clear, colorless and inodorous, and burns without smoke.

Almost every kind of animal seems to have what may be called a weather instinct. The approach of rain is indicated by the flight of cranes and swallows, by the cries of waterfowl, by the actions of cows and pigs.

According to the American Archiect, two chemists of Hamburg, MM. Foster and Nijiland, have published some studies on the cholera infection, from which it appears that soap is one of the best known sterilizers of water suspected of infection.

According to Holfert's process for waterproofing fabrics, the materials are first passed through a bath of gelatine, then exposed to the action of formaldehyde in a gaseous state. The gelatine is thus rendered insoluble and imparts water-resisting properties to the fabrics.

Mrs. Mutchler, a nurse in the Cincinnati (Ohio) city hospital, is said to have remarkable power over patients. She calls her power hypnotic, and the manner in which she handles obstreperous or insane patients is wonderful. No matter how violent they are, at a word and touch from her, it is said, they instantly become mild and trac-

A chemical analysis of honey shows that while nectar of flowers undergoes certain chemical changes in the stomach of the bee, no such change occurs after honey is deposited in the comb. Much water, however, remains to be evaporated by hive heat and the fanning of the bess, and experiments in evaporating by solar heat under glass promise good results.

mountain chain of Norway and Swe-

den, they build their nests of straw

lined with hair under stones and tus-

socks of grass. They are very pugna-

trying to escape, they sit upright,

hissing and showing fight. Certain

cultivated districts of Sweden and

Norway, where these creatures are or-

dinarily unknown, are occasionally, at

intervals of from five to twenty-five

years, overrun by armies of them,

which steadily and slowly advance,

always in the same direction, regard-

less of all obstacles, swimming across

streams, and even lakes several miles

in breadth, and committing great

devastation. In turn they are pur-

sued and harassed by crowds of beasts and birds of prey, such as bears,

wolves, foxes, wildcats, weasels, eagles,

hawks and owls. Even domestic animals, cattle, goats and reindeer, join

in the hunt. None of these migrant

lemmings ever return by the course from which they come. The onward

march of the survivors never ceases

until they reach the sea, into which

they plunge, and, swimming onward

in the same direction as before, perish

in the waves. As a matter of fact, the

lemmings which perish in the sea are

acting under the same blind impulse

that led them previously to cross

smaller pieces of water in safety. No survivors of the migrating hordes ever

live to transmit their final and fatal

experience to subsequent generations,

and so this gigantic mistake is period-

ically repeated. Abnormal increase of

the highlands to the lowlands, wind-

ing up in the ocean. The animals only

travel at night, and pause when they

find sustenance plentiful. Exhaustion

of food supply compels them to pro-

ceed. Naturally, they would not turn

back on their tracks, the region be-

hind being eaten bare. It is a curious

fact that during these journeys they

multiply enormously and even more

rapidly than at home. Such a migra-

tion lasts from one to three years. -

An Aquatic Bicycle.

The bicycle-boat is said to be a new

invention, but has been talked of for

years by persons who are fond of boat-

ing. The new models are miniature

propellers, the screw being worked by

contrivance arranged on the princi-

ple of the bicycle. The idea is, how-

ever, merely in its infancy, but is sus

ceptible of great improvement. A twin-screw bicycle-boat, long, light, narrow and with the propellers set far

forward on either side, is the plan for a boat that is expected to distance all

smaller craft on any water. - New

Pittsburg Dispatch.

When disturbed, instead of

Be not deceived; God is not to a least are the lem way among the ... whatsoever a man shall sow that animals. They are about five inches

their own poskets?

long, with very short tails. Dwelling illustration. He said:

"You cannot sow whisky without reaping "You cannot sow whisky with drunkards. A man cannot sell whisky with out reaping drunkenness. It I sold a drink of whisky to a man, that man would sell a drink of the same to my son or one of my kinsmen, and I would surely reap what I had sown. No man who sells whisky is pure and happy. He has a skeleton in the closet somewhere. He has some relative who is a drunkard. I do not say this to denouce the saloon keeper, I simply want to remoustrate with them and plead with them to quit the business. Don't sell our. Don't sell the stuff, Knock out the bung and let it waste. Don't let any man talk to me about his Christianity while he has connection with the traffic. No man has ever been in the business but was has been cursed for it in various ways. No man should reat his property, at no matter how high a figure, for a saloon. The man who does this will reap just as surely as the man who sells the whisky. I am talking facts, not poetry. I once knew a man who rented property to a rumseller, because the temptation of the rent was too much for him to withstand, and all the sons of the renter. four of them, died drunkards. Let us see what kind of seed we are sowing

It is said that there are six thousand differ-

ent kinds of intoxicating liquors. The estimated value of the beer and spirits made in this country and Europe is stated at \$2,055,000,000.

Fifteen dollars a day represents the average amount paid into every saloon ir, the United States. Poverty and drunkenness act and react

each other; both cause ignorance and dis-ease, parents of all vice and unbappiness. The man who opened the first distillery in Missouri got 700 neres of public land in recognition of his enterprise. He died a

The ministers of the leading Protestant hurches of Muskegon, Mich., have formed a Pastors' Union," the object of which is to

A prominent English physician of long exnumber and consequent necessity for see with drunkards says that he can reall hundreds of recoveries among men, but food bring about the migration from only five among women. All the towns in Hill County, Texas, ex-

cept Whitney and most of those in Ellis County, are without saloons, having voted "dry" at the last election.

Since the suppression of the use of intoxicants at the London County Asylum, Banstead, the recoveries of patients have in-creased to 46.97 per cent. One-fourth of the productive energy of

Germany and one-fliteeath of the cultivated land are said to be devoted to making some kind of intoxicating drink. An illustration of the lengths people will go to satisfy their craving for drink was furnished in New Zealand, where a muntried to trade an admission order to the hospital

An English surgeon distinguishes between drunkenness and inebriety in this way. The drunkard is a person who drinks whenever he has an opportunity; the inebriate is a person born with an unsound mind; the one is

victous, the other diseased. A person was speaking of the many things alcohol could be used for, and said: "Way, alcohol will clean silver." "Yes," said a gentleman standing by, "nothing is more certain; it will clean the silver right out of your house and out of your pocket, too."

A small boy of eight or nine, in a London A small boy of eight of this, in a London hospital, being visited by a friend, inquired how his father and mother were going on. "All right," was the raply. "Insy ain't been drunk for a week." "Oh," said the poor little fellow, "wot a good thing! No one knows the trouble five ail with "e.n."

SABBATH SCHOOL

TEMPERANCE.

A POINT FOR WORKINGMEN.

That was a good point waich was made by Charles H. Liteaman, when he asked the workingmen, to whom he spoke, whether they really loved the saloon keeper's wives and daughters better than they did their

and daughters better than they did their own; and if they did not, he wanted to know how it happened that they speat their money to buy seaiskin cloaks for the wives and saughters of the saloon keepers while their

ASKING THE WAY.

"Is this the way to the poerhouse?" asked

"Is this the way to the poorneuse?" asked one man of another, as he pointed in a cartain direction. "No, but this is," answered the other, as he pointed to a worsky flask sticking out of the inquirer's pocket. The answer was surely very correct. The whisky bottle is what drives many people to the poorhouse. It makes them neglect their business; it steads their carning, it gives them bad habits; it elothes them and their children in rars, and robs them of their daily

children in rags, and robsthem of their daily bread. Yes, and at last it robs them of their

& LIVE REMBER OF REAVEN.

The following circumstance took place at a

missionary meeting at Pittsburgh, at which the beloved missionary Dean, and Ko-a-Bak

the beloved missionary Dean, and Ko-a-Bak, the converted Chinese, his travelling compan-ion, were present. At this meeting, it was suggested by the Bev. Mr. Miles, agent of the Pennsylvania Baptist State Convention, that Mr. Dean and the Chinese should be made life members of that body. When the pledges had been given for the amount necessary,

had been given for the amount necessary, and the fact had been communicated to Ko-a-Bak, he arose, and with much feeling re-marked that he had everywhere been treated with great kindness in his travels since he came to this country, he did not know why these friends should give money to make him a life member

of their society—'but," said he, as soon as his strong emotion would allow him to give ut

terance to the thought-"but, Jesus Christ

me a life member of heaven? Beautifuthought, and beautiful expression? May God grant that soon through his blessing upon the labors of our beloved missionaries hundreds, and thousands, and millions of the interesting natives of the "land of Sinim," may be made, by the application of the precious blood of atonement, life members of

DRIVE AND ACCIDENTS.

A Belgian paper publishes a curious table respecting the accidents of workingmen for which indemnity claims were made in 1893.

which indemnity claims were made in 1893. Classified according to the days of the week on which they occurred, these accidents were distributed as follows: Mondays, 840 cases; Tuesdays, 750 cases; Wednesdays, 734 cases; Thursdays, 651 cases; Fridays, 712 cases; Saturdays, 811 cases; Sundays, 316

The striking thing is the great number of

Monday victims, a consequence, that paner says, not of the resting, but of their Sunday

drinking. By Thursday the effect of Sunday

drinking has been reduced to a minimum, and even unlucky Friday has a far better lumunity than fine Monday. Saturday accidents are numerous, but this fact is said by the Beigian Labor Bureau to be due to the

unusual number of falls from stairways and windows and ladders incident to the Satur-

day cleaning up. Taking the country through the Belgian journal estimates that upward of 600 accidents happened to workingmen on Mondays and Tuesdays, due solely to the influence of Sunday drink. This is an im-

portant consideration bearing upon the question of employers' liability for such ac-

eidents, Must they indemnify the intemperate as well as the obstemious? If they are bound

to pay for accidents, should they not have the right of supervising the habits of their workingmen so as to guard their safety and

!- Washington Cor. of the Christian

paid a much greater price than that to me a life member of heaven!" Ber

own went in rags.

very souls.

Watchman.

INTERNATIONAL LESSON FOR JUNE 17.

Lesson Text: "The Woes of the Drunkard," Prov. xxiii., 29-35 -Golden Text : Prov. xxili., 30-Commentary.

Some one has said that, as in the first book of Moses, the book of the beginnings of earth, life, man and Israel, its types are the lives of men, so in the first book of Psalms (i. to xli.) we have God's purposes and counsels in relation to man -man in general (i, to viii,), the man of the earth (9 to 15) and the man Christ Josus (xvi, to xii,). The first two psalms seem to give a summary of the whole of the first boo'c and speak of the time when Jeaus shall be King over all the earth, the man of the earth overthrown, but the bleased man prospering forever.

1. "Why do the heathen rage and the peo-

ple imagine a vain thing?" Although there is no title to this psalm, nor author's name, the Spirit tells us in Asts Iv., 25, that the Lord spoke these words through David. The words were the Lord's, but He used David's mouth, See also II Sam, xxiii., 2; John xii., 49. As in the days of Noah every imagina-tion of the thoughts of man's heart was only

orthogons of man's heart was only evil continually (Gen. vi., 5), so it was in David's day, and so it is still. 2. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying." This had a special fulfilment when Jesus was bere in humiliation to suffer and die (Acts. iv., 27). It has had a fulfillment in every persecution of Christians by rulers, but its greatest fulfillment will be at the second coming of Christ.

coming of Christ.

3. "Let us break their bands as an ber and east away their cords from us." This is the continual altitude of the carnal mind toward God ever since man fell (flom, viil, 7). Such are ever saying, "We will not have this man to reign over us" (Luke xix., 14). They make a covenant with death, and with tall. hell are they at agreement, but it shall not stand, for the ford bringetn the counsel of the heathen to naught; He maketh the devices of the people of none effect (Isa. xxviii., 15, 18; Ps. xxxiii., 19).

4. "He that sitteth in the heavens shall laugh: the Lord shall have them in decision," See the same thought in Ps. xxxvii., 13. iii., 8, and more fully in Prov. 1., 25, 26, 13; II., 8, and more fully in Prov. 1, 25, 26, "But ye have set at naught all My counsel and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh." While God is not willing that any should perish and is long suffering and slow to wrath, yet it is possible to sin away the day of grace and bring upon

us the wrath of God so long in mercy restrained (II Thess i., 7-10).

5. "Then shall He speak to them in His wrath and yex them in Hissore displeasure." Our God shall come and shall not keep si Our God shall come and shall not keep si-lence; a fire shall devour before Him, and it shall be very tempestuous round about Him (Ps. l., 3). He has spoken by the prophets, He has also spoken by His own Son, but for long centuries He has kept silence. When He speaks again, it will be at His coming to punish the inhabitants of the earth for their iniquity, to take away the rebuke of His peo-ple from off all the earth, and to cause Israel to blossom and bud and fill the face of the earth with Iruit (Isa. xxv., 8; xxvi., 21

gxvii., 6), 6. "Yet have I set My king upon My holy hill of Zion, 'or, as in the margin, up in Zion, the hill of My holiness. There is only one holy hill of Zion referred to in Scripture as being on this earth, and that is in the city Jerusalem, in Paiestine. And notwith-standing all the hatred of God's enemies, all the scotling of unbelievers and all the timochef in the church because of the false prophets who speak out of their own hearts. Jesus shall yet sit on David's throne and reign over

day have 1 teg. den Thes. — se floty net with the body—it dies not though it be unclothed—it passes into another world and shall sow that his presented from the dead (Acts xiii., 33).

This is also in perfect agreement with Rom. 1., 4, where Jesus is declared to be the Son of God, with power by the resurrection from the dead. Tals does not conflict with the testimony of the Father in Math. 161., 17. xvii., 5, for in His sight who sees the end from the beginning the resurrection was as good as accoraplished.

"Ask of Me, and I shall give thee the heathen for thine inheritance and the atter-most parts of the earth for thy possession." This is perhaps one of the most misapplied and misquoted verses in the Bible - ms applied because it is given to missionaries as an encouragement to look for the conversion of all the heathen in this age, whereas this is the age of gathering out from all nations the clost church (Asis xy., 14 Rev. v. 9 10); misquoted because the next verse is al-ways omitted, as it would spott its application to the present preaching of the gospel of peace.

9. "Thou shalt break them with a rod of

iron, thou shalf dash them in pieces, like a potter's vessel." This is not consistent with the commission of the church to suffer, and submit, and be like lumbs among wolves and endure, and be content to be killed to His sake, but it is in perfect agreement wit the stone smashing the image (Dan. it., the 45), and with the promise to the oversomer (Rev. B., 26, 27), when we shall come back with Him in His giory after the first resur-

restion, 19, "Be wise now, therefore, O ye kings; be instructed, ye jakes of the carta.

When God gave we much instruct a vision of
the carta. the world powers up to this very time of breaking to pieces and warned him of his own impording humiliation, Daniel advised him to break off his sins by righteousness and his iniquities by showing mercy to the

poor (Dan. iv., 27).

11. "Serve the Lord with feur and rejoice with trembling." We cannot serve the Lord till we are saved, for they that are in the flesh cannot please God (Bom, vill., 8). order is given in I Thess. i., 9, 10, where they turned to God from blots, to serve the living and true God, and to wait for His Son from Heaven. Then in Phil. 0., 12, those who are saved are told to work out their own salvation with fear and trembling. Not

the fear of losing it, but the fear of grieving or hindering Him who worketh in us both to will and to do of His good pleasure.

12. "Kisa the Son, lest He be angry, and ya perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him." So our lessen along with an extra six to be reconciled to closes with an entre aty to be reconciled to Him who alone can save (compare II Cor. v., 20), and with a blessing upon all who receive Him as their Saviour. Compare the blessed of Ps. L. 1, and observe how this epitome of book 1 begins and ends with bless-ing upon the righteous.—Lesson Helper.

INSTRUCTIVE INCIDENT. Say not that your powers are feeble, and

say not that your powers are been, and your opportunities small. A young woman who was an operative in a factory, became a subject of divine grace and united with the Christian church. From early morn till hight, she was through the week engaged in labor. She had never enjoyed the advantage of school, excepting barely enough to have been excepted. have learned to read and write. But he heart kindled with the fire of sacred love, intensely desired to promote the Redeemer's kingdom. To this end, she set herself diligently to the cultivation of her mind. She devoted half an hour every evening to study, and used all other available means to assect herself for available means to prepare herself for usefulness. She used often to place a leaf of the Bible upon her loom and to commit and digest its contents while her hands wrought. Within a single year, she became one of the best teachers in the Sabbath school, and was instrumental in bringing four of her pupils to a saving knowledge of Christ. Go thou and do likewise. Who is there, whose abilities and opportunities are not equal to hers.—Winslow's Lecture to 8. S. Teachers.

RELIGIOUS READING.

SPEAR TO THAT YOUNG MAN,

If a is in no special danger. At most points he is strongly fortified against the seductive influences that ruin so many of our young men. He abhors their evil courses; he shuns their pestiferous society; he keeps far remote from the places where they congregate. How much of moral principle is incorporated with the other elements of his sateguard, is known only to the Searcher of hearts; but it is very obvious that a peculiar selfshniess is in part at least his protection. The plan of life which he has marked out for himself forbids the gratification of expensive appetites. He cannot afford to be immeral

and afford to be immoral.

The simple truth is, that he is determined to be rich. How this passion occame excited we need not now inquire. It is far more important that it should be restrained and held within proper limits. He hardly knows why he wishes to accumulate, unless it is that he

may be able to say "I am rich."

If new asked to name the amount that would satisfy him, he would probably say, "a hundred thousand. This he intends to have within a given number of years, and towards this one point he is now bending all his energies. For this he thinks, contrives, eats, drinks, sleeps, wakes, reals, writes, walks, thies, converses and issilent. For this he enthe second research is stient. For this he energy into company or avoids society, for this he marries or lives single; for this he boards or keeps a house; forthis he selects his place of warship or has none. In everything he has respect to the increase of his gains. Domestic relations, friendship, literature, science, religion, must all subserve his one object. He will even give away, if you can convince him that it will promote his temporal interest.

ral interest.

Speak to him. His mind is set so strongly e direction, and has already dug for itself so deep a channel, that it may be diffi-cult either to check or divert the current. But he has not become hardened in avarious habits. He has yet some susceptibility of impression from the lessons of wisdom and experience. Give him a sketch of your own history. Tell him what an old citizen said a history. Tell him few days since. few days since. "I have been," said he, "well acquainted with business men in this city for sixty years, and I have found out that out of every hundred merchants, ninety-seven have failed once, and seventy-five a second time. Reason with him. Show him the uncertainty of riches, and how inadequate they are to satisfy the mind. Above all, show him how fearfully the effort to acquire them interferes with duty to God and man, and how the presented of them inman, and how the possession of them in-creases the difficulty of the soul's salvation. Quote to him the language of the Son of God in Matt. 6: 24; and Mark 10: 25-also the language of the Apostle Paul in 1 Tim. 6: 9, 10.—Christian Watchman.

THE SOUL IN ETERNITY.

When we think of the happiness that one immortal soul necessarily reserves, when converted, we think of something that outweighin value all the happiness merely temporal of the myriads that have ever inhabited the world, even down to the present moment; for it will exist forever. The joys of all that have dwelt upon the earth, and who are now laid dweit upon the earth, and who are now half in the dust, have passed away as if they had never been; but the soul of righteous Abel has been always in heaven, and al-ways delighting—ever since our Lord died upon the cross. The single pen-itent malefactor has received within his own individual existence, happiness more real and happiness more lasting than the happi-ness merely temporal of all the millions that have been upon our globe during the contin-uance of the Christian era. And when days nance of the Christian era. And when days, and nights, and years shall have passed away with the lasts of the flesh, the lasts of the eye and the pride of life, when the pleasures of sin shall all have departed, the joys of the penitent shall still remain, and the triumphs of angels over them shall still be considered as affording them subtable loy, even though connected with the history of but one immortal soul brought out of a state of

mutability. It fears or it hopes, if grievos or it rejoices, it loves or it hates, it swells with ceaseless transport, or it shrinks with cease-less horror at the constant opening of eternity. Soon my body shall have the clods of the valley to cover it, and my memory shall perish from the earth, but shall memory it-self die—shall the soul that now lives, and moves, and sees, and hears, and speaks with-in me, die? No. When the years which I have fived have passed away like the years before the fived, my soul will still be in the eterniai world. And Oh! how sedemn the question, shall it have gone up to heaven, or shall it have gone down to held? Shall it be trembling with devile, or shall it be re-joining with saints and angels? Shall it be weeping and waiting, or shall it be hely, starting the song of Moses, the servant of God, and the Lambz Shall it be fifthy still, or shall it be holy still? Damnation—men speak the word. Do they know the meaning of it: Could you breath it to your fleresst enemy? O'how could you endure the everlasting burning. -{Rev. John Goddes.

"COME TE BLESSED OF MY PATHER."

There is one word in the invitation, which gives new sweetness to all the rest. It is this word that begins it, "Come," Were our blessed Master, when he calls us to beaven, about to take his own departure to some other world, who would not say. O let me follow him! I will lovfully give up that splendid inheritance, and all my brethren and companions there, at that I may go and be with him. Happy to some of us are the moments we spend now in ais presence. The wandering Jacob could talk at Bether of "the house of tool and the rate of beaven," and cannot wed the same, brethren, wherever we are, when we lest the curist is pear us? If we really leve him, our heart surst lesire is to see and be with him. And this be snows. The first word we shall hear from him on his throne, will tell us that he knowsit. He will say to us, "Come." And it will be from the fullness of his own heart, that he will say E. No one in that multitude will so long to fraw near to Christ, as Christ will long to save him near. He will lead His redeemed. to their glory with a greater joy than they will follow Him there. He go to one world and send them to another? No; He would har His own happiness as well as theirs, if He did. He will go with them to the kingion prepared for them, and there as He sits alown on His throne. He will say, "I will never leave you again. I told that I would some again and receive you unto myself; and some again and residuance and separation now farewell to all distance and separation setween us. Where I am, there ye shall be also. We suffered together in that world which is perished; we will be glorified in this. You know how that world treated Me. I still bear in My body the marks of that treatment, and I rejoice to bear them, for they will serve to remind you forever how I they will serve to remind you forever how I loved you. And I know how it treated you. It was not worthy of you, but it east you asile as the off-scouring of all things. Here at last we are where we are known. Here we shall shine forth as the sun in the kingdom of our Father. We will inherit together this splendid world."

AROUT PROPRECY.

At the synagogue in Nazareth Jesus applied to Himself this sure word of prophecy: "The spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor." Whatever else that declaration may carry, we believe it is the true mark or evidence, or both, of the minister's mission and work. He is to be known especially as seek-ing to preach the gospei to the poor. The ministry of Jesus was to the poor. The common people heard Him gladiv. All great re-vival movements have begun at the bottom of society. The denomination that seeks to reform the world from the top downward, is surely not in the line of apostolic practice.

----GUATEMALA has concluded to take the pawnbroking business into the hands of the state, and has organized a "Pawnbroking Association and National Savings Bank."