

from the time I was twenty-one years of age I know what it is to travel weary miles and ask my fellow-men to give me leave to toil.")

The boy's heart was penetrated with a desire for education, but the daily routine of farm-work afforded but little opportunity for school or study. The one school month of the year was so divided into days as to interfere as little as possible with the tasks of the boy, and for studying and reading he had to snatch moments which ought to have been given to sleep, and by the light of the blazing logs in the farmer's kitchen, he would pore over books and papers which he had access to, in the library of a benevolent friend. The first day of school the master marked for him a lesson in English grammar, a certain portion of which was to be committed to memory. The next day three weeks from the first, when storm or scarcity of farm-work privileged him to go again, he was called upon to recite. He began to repeat the lesson word for word, but did not stop at the mark. On and on he went until the master asked in amazement how much more he had learned. "The whole book," was his reply. Do you know many boys of ten years who have accomplished a task like this, after working hard, too, from the first to the last hour of daylight, whose finger, in odd minutes of time, when wind or rain stopped out-door occupations, were busy with numberless little duties to drive away idleness, as farmer Knight said?

The first cent our hero could call his own came to him as the hard-earned wages for a day of severe labor, spent in digging up the stump of a neighbor's tree, which persistently refused to leave its mother earth. This one cent was thoroughly earned, and taught him a lesson of patient perseverance, worth more to him than thousands of dollars. During his eleven years of incessant toil, this aspiring boy read nearly a thousand volumes, and what he read he remembered, storing away in his hungry brain facts for future use, bits of history and biography and a thousand other things, all of which served him faithfully in after years. No amount of walking did he begrudge that would secure him the reading of a coveted book. When he was about fifteen years old, Marshall's Life of Washington was published, and the newspaper criticisms so aroused his curiosity that he determined at any cost to read the book. But his native village could not boast of its possession, and to obtain it from Rochester the next town, seven miles distant, would call for two long walks of fourteen miles each, after dark when the day's work was done. But he thought it was worth the trouble and he took it. You may be sure that book was not lightly skimmed over, but its solid substance was digested and added the stimulus of its strength to the ever-growing desire for knowledge which burned in the boy's breast. Among the volumes which he read was the life of one Henry Wilson whose character so deeply impressed his boyish mind that he determined to be known by the same name when he arrived at man's estate. And he carried out his resolve. At twenty-one Jeremiah Jones Colbath, the farmer's apprentice, became by act of legislature, Henry Wilson, the independent young man, with ambition boiling and surging in his blood, and intelligence and energy spurting him on to great achievements. His whole worldly estate amounted to less than one hundred and fifty dollars; but he was not afraid to work. The glow of health was on his cheek, the strength of manhood in his arm, and the unconquerable impulse toward education and usefulness and honor, which he phrased as a desire "to get ahead in the world," urged him up the hill difficulty, past the lions of disappointment and discouragement to the summit of his hopes.

We next find him in the town of Natick in Massachusetts, having accomplished every step of the journey of one hundred miles on foot. Giving his energies to the trade of shoemaking, he amassed a little sum of dollars, enough to entitle him to the privilege of a course of study preparatory to entering college, a goal which he kept ever before him. A few terms of schooling, interspersed with teaching in the winter, were all he could afford, for by the failure of a friend to whom his money was loaned, he became penniless, and was obliged to return to his bench and relinquish all hopes of a thorough collegiate course. But though baffled in this wish, he was nothing daunted in his pursuit of knowledge, but eagerly seized every opportunity to improve his mind. In Natick there were a number of young men, intelligent, studious, ambitious, and to this circle young Wilson was admitted, and with them formed the "Young Men's Debating Society," in whose meetings in the district school-house were discovered and developed those powers of argument which so marked the future Senator and Vice-President.

Business meanwhile was not neglected, the young debator often sitting up all night, disturbing the slumbers of his neighbors with the ceaseless tick-tack of his hammer, that he might make up for lost time. His course was upward and onward. Truth and honesty marked his character. He could not argue on

the wrong side, he must always have a deep conviction of the right of an object before he could be persuaded to enlist his powers in its defence. Intemperance found in him an avowed enemy; slavery quailed before the masterly blows of his tongue and pen, every good measure was sure of his active support, and the oppressed and unfortunate, of his friendly sympathy and help. His townsmen recognized his fitness for political prominence, and sent him to represent Natick in the legislative halls of the State. This was but the first step on the political ladder which landed him in the chair of the second office of our republic. The "Natick cobbler" became the successor, in the United States Senate, of Edward Everett, the polished orator and scholar, and as colleague of Charles Sumner, the fearless and eloquent upholder of human rights, he reflected honor upon himself and country. His public life is an open book before us, there are no stains of corruption to mar its purity, and as we look back upon the career which is now ended, we are filled with admiration and amazement at the amount of work accomplished by the manly energy and noble perseverance of him whom the nation mourns.

A higher power than his indomitable will bore the boy and man onward in his course of honor, inspired the hunger and thirst for knowledge which could not be satisfied, and watched and guided the upward steps, from obscurity and ignorance, to usefulness and distinction. God was training the boy in the school of poverty and toil for his great life work, and in later years the man recognized the guiding power, and avowed himself to be on the side of Christ, the great Captain whose love and care had been with him during all his life.—*Christian Mirror.*

THE LESSON AT HOME.

BY MARY P. HALE.

"It is lesson-night—don't go till after tea," said a little friend, with whose parents I had recently become acquainted, and on whose mother I was making a call.

"Lesson-night! And what do you do, Dora?" I asked.

"Oh, we have little stories and Bible texts, and pa explains things; and it's so nice. But we all bring something, and Ida—that's my older sister—calls it a lesson-picnic. Even Dot, the darling, says a little verse. Do stay," urged Dora.

And being cordially solicited by Mrs. W—, my young friend's mother, I remained. Indeed, a Sunday-school lesson, studied at home by parents and children, is so rare a thing in these busy days that I felt very desirous to see how it was conducted in this family. For in all my visits, I had observed a remarkably kind demeanor between the various members, and was disposed to think the Bible-lessons were studied with some good results.

The evening meal being over, all who could read took a Bible, while Ida, seating herself at the melodeon, commenced a hymn, in the singing of which all joined. It was about the child Samuel, and that was the subject of the lesson. The father read the passage from the Bible, slowly and in an impressive manner. He then said, "Now let each one give something which they have learned in regard to the lesson or repeat a text."

Dot then said her verse, in baby accents, "The child did minister unto the Lord."

"What is minister, my little one?" asked her father.

"Doin' thin's for mamma, and papa, too, I dees." Then climbing into her mother's lap and nestling her curly head in her bosom she added, "And for the dood Papa in heaven."

"The child has caught the spirit of the text," said Mr. W—. "Now, Archie."

Archie, the five-year old boy, said, "There was another little boy who went into the temple, who never was naughty too. But he did not live there like Samuel. And he was always good, just as good as can be. It was Jesus."

"Oh, please, papa, that was mine," said little Dora. "But never mind, Archie dear, you did say that so nice. I'll say two verses."

And Samuel grew and the Lord was with him, and did let none of his words fall to the ground. "And Jesus increased in wisdom and stature and in favor with God and man."

"Very well said, little daughter," remarked Mr. W—. To which Dora replied, "Oh! but, papa, I did not find them myself. Mamma found them, but when we talked over the lesson with her, I wanted to tell that which Archie just said."

After some remarks by Mr. W—, an older boy alluded to the fact that Samuel rose immediately upon being called, each time, showing his readiness to obey. He added, "I should think the sons of Eli would have felt reproved by Samuel's attention to their father."

Mr. W—made some reply, and then Ida gave a brief statement of the duties of the high priest, and in what manner Samuel probably added him. And as a further help, Mrs. W—showed a picture of the sacred furniture in the holy

place, calling to mind some things which had been learned in previous lessons.

It was an unconstrained, familiar exercise, the father taking notice of each child's part by some fitting response or question. And when each one had spoken, all continued to talk or ask questions upon the subjects of the lesson. A brief appropriate story was usually told for the benefit of the younger ones.

"Nothing helps better to familiarize our minds with Scripture truth in my opinion," and Mr. W—, "than thus studying the lesson together. And we think it has a good influence upon the daily life of both parents and children."—*S. S. Times.*

PREACHING ON THE LESSON

Some of our ministers, we are happy to say, have been adopting the practice of preaching upon the Sunday-school lesson. The effect of this, so far as we have had the opportunity of learning, has been admirable. Not only do the children, even very young children, take an intelligent interest in the sermon,—something that is frequently very hard to awaken—but the adults take a greater interest in the Sunday-school. The lessons for the year—the story of Saul, David, and Solomon, a selection from the books of Proverbs and Ecclesiastes—and the account of the planting of the early Christian Church, are full of interest and instruction. The consecutive exposition from the pulpit of connected portions of Scripture will tend to cultivate a more intelligent and accurate home-study of the Bible by all the family, old and young. Thus will be more fully realized than is often the case, the ideal of "the Church in the house," and the inspired command concerning the divine oracles will be more strictly obeyed. "And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Another beneficial effect that preaching on the lesson, either at one of the regular Sunday services,—the morning service would be the better one, or on the week evening would be that the whole Church would become as it were a large Bible class, that thought and industry would be stimulated to the study of the Book of books, that a more intelligent type of piety would prevail in the pews, and that both congregation and Sunday-school would be greatly benefited and blessed thereby. The children, who too generally are seldom seen at the public services, would form a large and deeply interested portion of the congregation, and many adult members of the congregation would find their way into the higher classes of the Sunday-school. Instead of our grown up boys and girls feeling that they were too big for the school, and so drifting off to worldly amusements and Sabbath desecration, they would find the sacred study present such attractions for even the most mature minds that they would be unwilling to tear themselves away. Instances are not wanting even now of men and women who have grown gray in the Sunday-school, and they would become still more common.—*S. S. Banner.*

THE CHILDREN AT CHURCH.

The question as to the best method of securing to children the fullest advantages of sanctuary services is still an open one. Some advocate separate services for the children—a kind of primary-class sanctuary service, carried on for the little ones at the same time their parents are being provided for, but in another room, and with exercises suited to their tastes and comprehension. These services are more common in England than in America. Others insist that children should be made to attend the ordinary public services of worship and preaching whether they like them, and understand anything that they hear there, or not. Yet others would have the children's presence expected and recognized by the minister, he remembering them in his prayers, in the hymns, and in his Bible reading, and saying something specially to them in the course of his sermon. And so the discussion and comparison of ways of working for the children in the sanctuary goes on. And it is a great deal better to try to learn and to do what is best in the line of wise provision for the children at the sanctuary than to merely complain of their lack of attendance there. A correspondent from Washington, D. C., has these timely suggestions on the point in question: "In order to make it desirable to have young children at the church service, two things, at least, are necessary: First, Patience on the part of older attendants on divine worship, in not allowing themselves to be disturbed by a restless child, or in refraining from any frowning look at the parents of one, when they are disturbed. Secondly, A sermon that in the course of its reasoning will take up the children into its widely extended arms, put some thoughts within the grasp of their young minds, and plant some seed in their loving hearts to take root and grow. Have you not watched a child with eyes glistening,

and outstretched, mouth open, trying to take in the sermon, finally giving up in despair, dropping the little head and going to sleep? Perhaps if you have not seen this in a young child, you may have in an older one, even one grown to manhood."—*S. S. Times.*

STUMBLING BLOCKS REMOVED.

I have made up my mind to be a Christian but am not quite ready.

Best not thyself of to-morrow, for thou knowest not what a day may bring forth (Prov. 27:1).

The more ye are ready, for in such an hour as ye think not, the Son of man cometh (Matt. 24:11).

Quench not the Spirit (1 Thes. 5:19)

Behold, now is the accepted time, behold, now is the day of salvation (2 Cor. 6:2).

I will be a Christian if—(any reservation is fatal)

So likewise, whosoever he be of you that forsaketh not as that he hath, he cannot be my disciple (Luke 14:33).

Whosoever therefore will be a friend of the world is the enemy of God (James 4:4).

I don't know where I am. Almost distracted. Don't know whether I believe anything. What shall I do?

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John 7:17).

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent (John 6:28, 29).

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe (Mark 5:36).

I do not see how to come.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13:39).

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved (Rom. 10:9).

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him (John 3:36). Prodigal son (Luke 15).

How can I know whether I am saved?

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (1 John 3:14).

And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us (1 John 3:24).

How is it that Christ's death can avail for my sins?

He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him (2 Cor. 5:21).

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree (Gal. 3:13).

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed (1 Peter 2:24).—*Ralph Walls.*

THE FURNACE OF AFFLICTION.

—One of the Covenanters asked a poor widow in Clydesdale how she did in this evil time? "I do very well," says she. "I get more good of one verse of the Bible now than I did of it all lang yre. He hath cast me the keys of the pantry door now, and bidden me take my fill."

—The officers of the Harvard University have lately kept a record of the parentage of the students, from which some interesting facts are to be ascertained. Merchants and shopkeepers send to the college about half her students. Lawyers send liberally and clergymen hardly so well. Among the classes of parents that do not send at all are sea-captains, railroad men, hotel-keepers, artists, and literary men. Artists and architects have only contributed three students in six years, and editors, authors, and publishers have done little better.

—Some persons wish to live the Christian life in a secret way. They fear conspicuity and prominence. But we doubt whether they will fear these things when the saints come into sweet remembrance before God. The world may not recognize their piety, but God may not recognize it either. It may be so carefully hidden as even to escape His omniscience.

—Great talent for conversation should be accompanied with great politeness. He who eclipses others owes them great civilities. And whatever mistaken vanity may tell us, it is better to please in conversation than to shine in it.