

### The Stranger in his Desk.

The Christian Secretary tells the following characteristic anecdote of Dr. Lyman Beecher, and the nearly equally famous Dr. Strong, of East Hartford:

A plain country minister called one day, just at evening, upon Dr. Strong. The doctor was very busy preparing for his evening service, and he said to his wife, "You must entertain him for a little while." He soon came out of his study, and invited the stranger to accompany him to meeting. On the way he turned and said to his country brother, "I will depend upon you to offer the opening prayer."

At the close of the prayer he whispered, "You must preach."

"I haven't any notes."

"Don't you ever preach without notes?"

"I have done such a thing."

"Well, you must preach."

Dr. Strong listened with the most absorbed attention, till at the close he spoke out so loud as to be heard all over the house:

"Who are you? Ain't you that Beecher who has lately come to Litchfield?"

"My name is Lyman Beecher."

### True Manliness.

Every young man considers it high praise to be called a "manly fellow," and yet, how many of his ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectual men who ever lived were not manly. Lord Francis Bacon was a prodigy of intellect,—the Sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill a prisoner for swindling!

Fast living is not manliness. Some men think that to strut, and puff, and swear is to be manly. To some, the essentials of manliness are to "toss off their glass like a man," "spend money freely like a man," "smoke like a man," "drive a fast horse like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude, and benevolence are the characteristics and essentials of manliness.

There is no manliness in sin of any kind. Vice is essentially unmanly. Just so far as evil habits are connected with the so-called manly sports, degradation follows.

There may be manliness in a rowing match, a foot race, game of cricket or ball, or skating, if disconnected with gambling, but prize fighting and dog-fighting are not manly sports. I express my own opinion in saying that I do not consider horse-racing a manly amusement. Of the two, I think prize-fighting the more honorable. If two men choose to train themselves to endurance, patience and skill, and then meet of their own free will to batter themselves to pieces, I consider it is more manly than to drive a horse, with whip and spur, till his reeking sides are covered with foam, and dripping with blood and sweat, his nostrils distended and bleeding, his whole frame quivering with pain and exhaustion, for the sake of sport, and transferring cash from the pocket of one man to that of another without an equivalent.

To be manly is to be honest, generous, brave, noble, and pure in speech and life. The highest form of manliness is its godliness. Some one has said, "An honest man is the noblest work of God." If we mean honesty in the common acceptance of the word, it is not true, a merely honest man is not the noblest work of God, but the man who is honest toward God and toward his fellow-man,—in short, a Christian man is the noblest work of God.—J. N. COVEN, in *Sunlight and Shadow*.

### Livingstone, the Explorer.

To the last, David Livingstone was proud of the class from which he sprung. When the highest in the land were showering compliments on him he was writing to his old friends of

"my own order, the honest poor," and trying by schemes of colonization and otherwise to promote their benefit. He never had the least hankering for any title or distinction that would have seemed to lift him out of his own class; and it was with perfect sincerity that, on the tombstone which he placed over the resting place of his parents in the cemetery at Hamilton, he expressed his feelings in these words:

To show the resting-place of  
Neil Livingstone  
and Agnes Hunter, his wife,  
and to express the thankfulness to God  
of their children,  
John, David, Janet, Charles and Agnes,  
for poor and pious parents!

### LITTLE FANNY SMITH'S MITE.

HOW A DYING CHILD'S GIFT HAS BUILT A CHURCH IN PHILADELPHIA FOR "POOR PEOPLE LIKE US."

About nine years ago a little girl came with her mother, asking to be received as a member of the Cohoesink Church, Philadelphia. She was but 7 years old, and the Session was not disposed to receive her on account of her age, though she had answered the questions asked better than many adults. They asked, "Don't you think you had better wait awhile?" But she said, "You said last Sabbath the Lord's Supper was for those who love and obey Him, and I am sure I love Him, and I am trying to obey." The pastor asked if she had been coming to church, to which she replied, "Mamma and I come at night. We are poor, and our clothes are not good enough to come in the daytime." The pastor then said "Brethren, if you feel that you cannot receive this child, I think I will have to take her on my own responsibility." She was accordingly received. She was a frail child, and not often afterward able to be at church, and during the following summer her father and mother took her to Vermont to see if the change and mountain air would improve her health. On the first Sabbath in September of that year the pastor was sent for to be with her in her dying hour. He talked and prayed with her as already an heir almost of heaven, and when he came to part with her she told her mother to get her money, all she had received in her life, consisting of a one dollar bill and three and five cent pieces, amounting to \$4.21. This she placed with her own feeble hands in the box in which was the last powder of her medicine, saying as she put in the money, "I shall not want any more medicine," and then, turning to her pastor with an inexpressible look of loving confidence, thinking, in her childish simplicity, that this money was enough, and taking his hand, said, "I want you to take this money and build with it a church for poor people like us. Now," said she, "promise me, so I shall know, when I am in heaven, that it is done." She died that evening.

The pastor who thus received her mite was the Rev. Dr. Samuel A. Mutchmore. He accepted the trust, and soon began sending out a circular under the title of "A Child's Legacy," asking for additions to the fund. The result has at length been the building of a sixty-thousand dollar church to the memory of the little girl. The property at Montgomery avenue and Bouvier street, Philadelphia, was first purchased and mortgaged for \$7,000, the instrument being held by the late Alexander Stuart of New York, and his brother Robert Stuart, who agreed to cancel the mortgage provided the church should be finished by Jan. 1, 1882. Alexander Stuart died, but his brother Robert signed an agreement to carry out the terms of the original contract. Having the ground, Pastor Mutchmore cast around to get a congregation and place of worship. The church must necessarily be built by private and voluntary subscriptions. On the night of May 26, 1876, the congregation was organized in a little frame shanty, and numbered 42 persons, and a Sabbath-school was founded. Both have been growing ever since. The church was built over and around the old shanty, which was taken out after the first floor of the new edifice was ready to be laid. The new building is to be literally a church for poor people, being free in all its privileges. It has now a membership of 284 persons, and an average attendance of 600. The Sunday-school comprises 45 teachers and 355 scholars in the main classes, and 5 teachers and 284 scholars in the infant class, and it is situated in one of the most rapidly developing sections of Philadelphia.