

under his pillow and showed them to me. He wanted to be buried in them."

"He was," said Mr. Reno, with uncovered head. "We put them on him without knowin' anything about it."

(To be continued.)

## THE HOME CIRCLE.

### COMFORT.

They fly in the desolate heaven,  
Nor know where their food may be;  
Yet God who feedeth the raven,  
He too shall care for thee.

They dwell in crevices narrow,  
In nests built perilously;  
Yet God who watcheth the sparrow,  
He too shall watch for thee.

They shake in the winds on chilly,  
Unvisited slopes by the sea;  
Yet God who hath clothed the lily,  
He too hath clothes for thee.

"Why, therefore, are ye fearful?"  
The wonderful Master saith;  
"For God doth pity the fearful,  
O ye of little faith!"

SAMUEL WILLOUGHBY DUFFIELD

### THE LOFTIER SPIRIT.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves; but the patience or anger or high thinking or bitterness which we put in them, that is the important thing, the immortal thing." A celebrated Frenchman said, "Perfection consists not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."

### NO GOD.

The Nineteenth Century Club, of New York City, composed in too large a degree of "advanced thinkers," was lately electrified by the following address from Chauncey Depew. When called upon to speak he said:

"I never felt so absolutely out of place. I am a practical man, overwhelmed by the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man. I believe in the Old Testament and the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and with Prof. Fiske, who accepts it with an interpretation entirely his own. It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophies and philosophers? They are dead, while Christianity survives. The school of Atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So Pantheism and Positivism have followed only to be destroyed, and now we have the school of Humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske. They tell us there is no more Creator, only a cosmic dust. Who made the dust? There is only protoplasm, indeed! Who made protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple gospel of the Son of God, preached by twelve fishermen, has survived the centuries, and outlives all other philosophies of 1800 years."

### COMRADES.

A correspondent writes:—The following lines were found among the late Dr. Singleton's papers after his death. They were recited to him many years since by an old soldier whom he visited on his deathbed. This man explained how, before going into the Battle of Waterloo, he promised his comrade that, should either of them be present at roll-call after the battle, he (the survivor) would go and search for his comrade, and bring him help, if alive. This man, a

careless, unbelieving, but brave man, survived, and, although wounded, he kept his word, and returned, weary and worn-out as he was, to search for his friend. He found him, after long seeking, raised his head, and gave him a drink of brandy and water from his canteen bottle. The poor fellow opened his eyes, and said, "Ah, you have come, Jack. I feel I am going home to Jesus. Take my Bible out of my coat. Read it for my sake. When you get home, give it to my dear mother, and tell her I died happy, in full trust in my Captain, Jesus. He is near me now. Take her a piece of my hair, and tell her I will meet her in heaven. And you will come, too. Promise me. God bless you." George then repeated four of these lines, and his spirit went up to answer the roll-call in heaven:—

A soldier, Lord, thou hast me made,  
Thou art my Captain, King and Head;  
And under Thee I mean to fight,  
The fight of faith, all in thy sight.

And when the general shall come,  
With sound of trumpet, not of drum,  
And all His well-dressed soldiers stand  
In full review at God's right hand—

Then, when His foes have got the rout,  
And, sent to the left, they turn about,  
We will march up the heavenly street,  
And ground our arms at Jesu's feet.

## THE BIBLE CLASS.

### PATIENCE IN SUFFERING.

(For Nov. 21st.—1 Peter ii. 18—iv. 19.)

BY PHILIP A. NORDELL, D.D.\*

Hope, the keynote of Peter's first Epistle, was singularly appropriate in view of the situation in which his readers had found themselves. When the sun of prosperity shines in a cloudless sky, when hand and heart are full of enterprizes that are being pushed to successful completion, when happiness and joy are the daily attendants of our steps, the temptation is strong to become absorbed in worldly things. Spiritual and heavenly objects of faith grow dim and distant. Adversity is then needed to dislodge the affections from earth, and to turn the eye of the soul toward abiding realities. In proportion as the Christian finds this world full of tribulation and suffering he is likely to fix his mind on that home of the soul which is the object of his hope, and which grows nearer and more real as he becomes weaned from earthly surroundings. Persecution, rather than prosperity, has strengthened the hope of the saints.

### THE FIERY TRIAL.

Persecution for the sake of their religious belief was the fate impending over those to whom Peter wrote. To some extent they were already experiencing the hatred of the surrounding world. The very purity and uprightness of their lives irritated the heathen. It caused Christians to be maligned by those who could not comprehend why people should discontinue the customary life of the heathen world. Persecution of a more dangerous character than calumny was about to break over the Church, "Nero's torches" had been kindled in the Imperial gardens at Rome, and imprisonments and martyrdoms were about to be inflicted on Christians in the provinces. This fact stands on the face of the Epistle. Other New Testament writings allude to persecutions, but the distinctive peculiarity of Peter's Epistle is this, that it presents the form in which the Apostles addressed their exhortations and consolations to those whose faith was about to be so severely tried. It sets forth the attitude of mind which believers should maintain toward the hostile and persecuting heathen world. Such sufferings for righteousness' sake should be regarded as designed to strengthen and purify the faith, and to aid in the development of the Christian life. Instead, then, of shrinking from them they should be welcomed and borne with exultation, seeing that they really constitute a pledge of future glory.

### SUFFERING FOR CONSCIENCE' SAKE.

In view of the large proportion of slaves, especially in the Græco-Roman provinces of the empire, it followed that a very considerable number of the converts to Christianity belonged to this class. Very few of these would have Christian owners. The question of the duty of Christian slaves to endure the indignities heaped upon them by heathen masters would naturally arise. This question Peter answers by exhorting those who were in bondage to such masters to endure patiently the evils to which their condition exposed them. He shows that there is no merit in enduring patiently sufferings that one's own evil doings entailed. But to endure undeserved

\*An Exposition of Lesson 47 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles"*