

The Royal Hand

The following little anecdote of our dear Queen I have not seen mentioned in any of the books written about her. It is undoubtedly true, as being contained in the Memoir of Patterson, the Martyr-Bishop.

About fifty years ago there was great excitement at Eton, that famous school where so many sons of wealthy parents have been educated to become statesmen, warriors and noblemen. The Eton boys on this day, long ago, are half wild with pleasure, and run about shouting and waving their caps, as is the ways with English lads when any great event fills their heart with delight. And a grand event is happening at Eton, the famous school is receiving a visit from a fair young blue-eyed maiden, Victoria, the Queen of the realm! Rush along, boys, beside that low carriage in which is seated the youthful Lady whom you are to serve and obey! Shout, for this lovely Lady is your own rightful Queen! A proud boy is he who shall win a smile from her lips! One excited young Etonian goes too fast in his eagerness to run beside the carriage; his foot slips, he is down! will not the poor fellow be crushed under the wheel! No! the Queen sees his danger; there is no time to stop the carriage, but the young sovereign bends over from her seat, and her quick, firm grasp is upon the boy; the Queen herself has caught him up, but the boy has no time to thank her. Little knows the Royal Lady that her small white hand has rescued a future missionary saint and martyr!

For the boy was Patterson, the son of a learned judge. As one of good family the youth might have passed his life in luxury and ease, staying with those who loved him in his dear native land. But Patterson, when a young man, had the love of Christ in his heart; he had promised to obey his heavenly King, and he meant to keep that promise. Patterson felt that the Lord was calling him across the wide sea, to preach the Gospel to the heathen.

Judge Patterson dearly loved his son. Would he consent to what might be a lifelong parting from one made to be the staff of his age? To him his son left the decision, for the young clergyman would not go without his parent's blessing. It was a hard struggle for the poor father, the sacrifice of such a son seemed almost too painful to be made; the Judge could not decide at once. But faith in God, and obedience to His will, triumphed at last. Judge Patterson gave his full consent to his son's going as a missionary to savages in the Pacific. The father and son parted to meet no more upon earth. One sank to rest in his peaceful English home, the other was murdered by those whom he went to bless. We doubt not that Judge Patterson and his martyred son are now united in bliss.—Churchman.

Christ has a cause in the world, and He could carry it on by miracle if He chose to do so; but this is not His pleasure. He could make the rolling thunders proclaim the Gospel, and write words of salvation in the firmament. He could employ angelic agency in circulating the messages of His grace. But these are not His methods of operation. He employs His disciples. He makes those saved by Him the means of saving others. He calls His servants "the salt of the earth" and "the light of the world." These figures denote both the power and the extent of their influence. This influence is to be felt at every point in the circle, the circumference of which is the circumference of the world. They are to abound in the work of the Lord. It is work for the Lord, and with the Lord—active co-operation, etc.

Thomas Paine's Recantation.

The following communication is taken from the Standard of Chicago. It would be well for our readers to preserve it as a matter of history:

"As I have received a number of letters from strangers in various sections, asking for more information about this noted person, and feeling there may be others to whom a few additional facts may be profitable, let me further say that Thos. Paine in early life was a friend and an intimate associate of Elias Hicks, with whom my Aunt resided for years. Hence they were all well acquainted, and had worshipped in the same congregation till Hicks became the leader of the Hicksite Quakers, Paine, the standard-bearer of deism, and Mary, still in faith abiding.

"Thus the parties stood when Thomas was taken with his last illness, which lasted for some time. Weeks before his death he was forewarned of all his friends, whose character one fact will amply prove. Often they would pause in front of his house and shout, 'Hello, there, Tom. How are you?' When with a groan he would turn to aunt, saying, 'Ah, Mary, they seem what company I've kept.' The great burden of his being was his guilt in inflicting on the world his 'Age of Reason.'

"On one occasion he asked Mary, 'Hast thou read my 'Age of Reason?' On her answering, 'Yes, Thomas, I have,' he said: 'And what didst thou think of it?' she replied: 'I thought it so bad I burned it up.'

"With deep emotion he exclaimed: 'Would to God everybody had done the same! For if the devil ever had an agent on earth, I am that one.'

"This 'Age of Reason' was the thought that made him such a coward; he would not be left alone day or night, and if the candle went out or was removed, he was in mortal horror. It was well known to Aunt that for weeks before he died, Paine was extremely anxious to give to the world his recantation of his 'Age of Reason,' as they often conferred together about it, and she served him as his amanuensis when his strength would fail him, as it often did for hours. The sheets as they were filled up were placed on a shelf over his writing table, and were there when he died. But after the funeral they were nowhere to be found, though Aunt made diligent search for them.

"She always told me that she had no doubt 'the company I've kept' took and burned them, as they know full well that Paine had done that righteous act." J. H. Rasco. Bloomington, Mich.

From this it appears that Thomas Paine did recant on his death bed. A few years since Paine's recantation was published in the Courier Journal, of Louisville, Ky. The recantation was found in an old book by Bro Zach Smith, of Eminence, Ky. At the time Bro. Smith gave abundant evidence of its genuineness. In face of all this, sly, insidious infidels will tell us that Paine died firm in his infidelity. This they cannot prove by well authenticated documents. But what do infidels care for authenticated documents?—Sel.

Let us break the sod in spring-time, And sow our scanty seed; Though we weep o'er vacant caskets, And wait in patient need; Though we wait in dark, sad places, And plead one drop of rain, God is God of seed and harvest, And labor is not in vain. Selected.

Our Lord has a keen eye for all that is good. When He searches our hearts He never passes by the faintest longing, or desire, or faith, or love of any of His people. He says to each and all: "I know thy works."

Results of Sowing Wild Oats

Few young men seem to realize the power of sinful habits, youthful vices and the many evils that are hid behind the phrase, "having a good time." Nine tenths of the young men who thus give themselves up to what is called "sowing wild oats," have these habits grown on them—becoming a fixed second nature and sooner or later work their utter ruin. Enjoyment comes through the intellect, and is of the mind, and of course is all right, but yielding to the pleasures of the flesh and pursuing and encouraging lustful desire in youth, to simply gratify the animal nature is sowing the seed of a poisonous blight that robs the youth of his promised manhood, and clothes him with a diseased instead of a healthy body, to reflect the image of God. The following lines, from the pen of T. T. Munger, are to the point, and should be carefully read:

"In the first place, sowing wild oats is dangerous business. When we hold wild seed in our hand, we may do what we see fit with it, crush it, burn it, or cast it to waste; but if we sow it, it passes from our control and calls into action forces that we cannot master. The seed is ours, but the crop is beyond us. It is safe to say that half the moral wrecks we see about us came from this habit of sowing wild oats. It commonly means a little drinking, and the harvest is an insidious habit firmly entrenched in the nervous system. It often means a little gambling; and, before one knows it, that strange and fatal passion is kindled. It sometimes means a few steps in the path that leads down to hell, and endless shame and remorse are the consequences. Wild oats nearly always mean wasted time, lowered vitality, interrupted studies, the grief and anxiety of parents, the distrust of employers, the blasting of good prospects, and closing up of opportunities all of which are subtractions from life. Let me speak of the latter point. A young man's prospects in life are usually determined in that period when wild oats are sown. Then parents and friends and employers look him over to see what he is fit for, and what he will amount to; they can judge by nothing so well as by his habits. Matthew Arnold said that 'conduct is three-fourths of character,' but habits are nine-tenths of character. Friends may discern energy, intelligence, aptitude; but these do not enter into their estimate if the habits do not point in the right direction, for the simple reason that the serviceableness of a life depends far more upon the habits than upon talent. They also form their opinion upon the basis that habits become fixed and that early directions are kept up. Hence the young men that are busily engaged in sowing wild oats are generally passed by when places of trust and responsibility are to be filled, and are left to take up a lower grade of employments than their talent deserves."

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