

Union is Strength.

A stalk of corn, standing alone in the field, is not able to keep its erect position for a single day—it falls before the gentlest breeze—it is altogether without strength; but when the reaper binds a hundred or a thousand of them together, in bundles, and sets them up, so that they lean one against the other, they defy the strong wind. Individually, they have no strength—none to keep themselves from falling; and, of course, none to spare to their neighbors; but when they are associated—bound together by one of their own number, they become strong. Where does the strength come from? It is not in the individual stalks which compose the shock; where, then? We can't tell, unless it comes from the bond which holds them together. The fact, then, seems to be that affiliated weakness produces strength. It is not that the modicum of individual force is thrown into the aggregate, and there is really no more strength in the whole, than the sum of all its parts; but that the power is greatly increased—additional strength is created. "Out of weakness we're made strong." The wise man had some such result as this in his eye, when he said, *two are better than one, because they have a good reward for their labor—and a three-fold cord is not quickly broken*. And, we guess, that this might be the meaning of Samson's riddle—*out of the eater (the carcass of the dead lion) came forth meat* (food enough to sustain many.) The dead lion is the individual, standing alone; the swarm of bees, the emblem of associated strength. Should any one think it worth their while to attack our disposition, we shall not feel bound to go into any defence, as we do not profess to be so well skilled in that matter, as we ought to be.

There are plenty of dead lions in our cities and towns, who, standing alone, do but very little good. They would do much, if they were banded together; but as it is, the associated Bees bring about important results. "The staff of accomplishment" is in their hands. True, they go out, each from the hive, individually, but they all return, laden with honey to cast into the common stock.—And it may turn out that when the lions lack, there will still be a plenty of honey in the hive.

This thought is most happily illustrated by the Christian church. As an association of individuals, of one heart and one mind, it has stood the shock of two worlds, for eighteen centuries; and she is sure, remaining true to herself and her Lord, to gain a complete and a glorious triumph over all her enemies, at last. Her members have been bound together by a mysterious band—in that, her great strength lieth, and unless she turns traitress to her Leader, and breaks the band herself, she must be invincible.

What could the One Hundred and Twenty, or the Three Thousand, early Christians have done, single handed, each on his own hook, without affiliation or mutual sympathy, against Judaism and Heathenism? or rather, how could they have sustained themselves at all, in the midst of that ridicule and contumely of Greeks and Jews? They would have been scattered to the four winds, as they were; but, we think, they would have done but very little preaching, if they had not pledged themselves, as brethren of the same family, that

they would, under all circumstances, adhere to the new faith, pray for one another, keep indissoluble the bond of their union, and prove true to their great Leader. Man was not made with one hand, or one eye—he was not made to stand alone, an isolation—for, like the isolated stalk, he would bear, but here and there, a blighted kernel of grain, and fall to the ground before his fruit was ripened. No! Man was made with two hands and two eyes—he was made for union—made to be fastened to somebody else, by a bond which will make them both stronger and happier. "Out of the strong came forth sweetness."

If another illustration of the principle, that "Union is strength," were needed, we would adduce the Temperance Society. What could have been accomplished without association and the pledge? What could John Tappan, and Lyman Beecher, and Hewett, and Goodell, and Edwards, and other men like minded, have done, without a common bond of brotherhood? Why, just what they had been doing, before the temperance society was formed—little, or nothing. Intemperance would have continued to pour out its lava upon every green thing. The "Six Sermons" might never have been preached, and the Maine Law would have been buried where the rumsellers of Boston would like to have it buried—some fifty years deep, in the future. Why, without concert, without that strength of purpose which is created by union, those fathers of the Temperance reform could not have taken the first step—they could not have screwed up their courage even to the pledge of "moderate use." That was an important step—honor to the men who took it. Important, because it led to another, more important still. We have seen the benefits of the pledge—the benefits of union in the cause of temperance, and we are destined to see more of them. Outsiders may wonder at unexpected results which have been reached—unexpected to them, but not to others.—wonder, in another connection; but rather that they would understand the "manifest destiny" of the temperance cause, and become its friends.—*Mass. Life Boat*.

Character.

BY REV. HENRY WARD BEECHER.

I will draw a distinction between character and reputation, which are not synonymous. A man's character is the reality of himself; his reputation, the opinion others have formed about him; character resides in him, reputation in other people; that is the substance, this is the shadow; they are sometimes alike, sometimes greater or less. If a man be able to achieve things beyond his time, his reputation will be different from his character. He who seeks reputation must not be beyond the times he lives in. It is important to men beginning life to know which they want—character or reputation.

To build a character is a work of time; as ships are built on one element, and used on another, so character is built in youth and home for after life. Reputation is easily got; it is generally charlatanism, empiricism, taking many forms—as that of a patriot, a tribe numerous as mosquitoes, who, like them, lean and hungry, suck all the blood they can, but make none—who live on suction. In a man, as in a ship, the material must exist originally; a man naturally mean may be improved, but never will be a noble man. Reputation may be