

## Children's Department.

### THE LITTLE HAT.

His little hat hangs on the rack  
Still in its wonted place,  
But never now is taken down,  
To frame the little face  
Which once did glorify our little home  
With beams of precious light,  
That ever seemed of Paradise  
Sweet glimpses pure and bright.

If 'neath this simple crown of straw  
I yet could see his face,  
No gems in kingly diadem  
Could win me from the place  
Where shone my prince's sparkling eyes  
And baby smiles of light,  
Whose charms might yet dispel the cloud  
That veils my soul in night.

Dear little hat, God knows I love  
Each thread and band of thine  
More deeply than rich jewels wrought,  
O'er regal brows to shine:  
And for the ribbon round thee, bright,  
He loved in life so well,  
I would not take the gorgeous gifts  
That fairy legend tells.

### KEEPING THE TONGUE.

KEEP it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the worse that unintentionally pain is caused.

Keep it free from falsehood. It is so easy to give a false colouring, so as to make a statement that it may convey a meaning different from the truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet commit themselves in such inaccurate or one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the scripture, "Go and tell him his fault between thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.

### FAITH.

Third Sunday after Epiphany.

WHAT is faith? It is the Christian's principle of life, for it is written, "The just shall live by faith." It is the fixed unswerving root of the tree of righteousness, the planting of the Lord. It is the eye of the soul, by which it sees Him who is invisible. Where Faith dwells in the heart the Bible is no mere history of the past, the heavenly world no imagination of the future, but they are ever present realities, more real and present to the soul than is the world of sense. Thus the centurion in to-day's Gospel saw in the Lord Jesus, not the carpenter's son of Nazareth, but the Divine Master of a host of servants ever ready to do His bidding.

And what are the fruits of Faith? They are deeds done for God, not man, with Heaven, not earth, in view. At the close of the Epistle to the Hebrews we read the glorious recital of deeds so performed by the champions of the Jewish Church, but time failed the inspired writer, and he spoke but little of the martyrs of her latter days, of those who were tortured, not accepting deliverance, that they might attain a better resurrection; and of others who had trial of cruel mockings and scourging, yea, moreover, of bonds and imprisonment. Yet it has ever been believed that his words do apply to these Jewish heroes who suffered in the days of Antiochus Epiphanes, the impious king of Syria; and faith being the watchword of to-day we cannot do better than give a somewhat longer account of those who, through Faith, obtained a good report. It is taken from the Second Book of Maccabees, an apocryphal book, which though we may not quote for the establishment of doctrine, yet we are to read for example of life and instruction.

The Old Testament history leaves the Jews subject to the king of Persia, the second of the five empires of the world. When Alexander the Great (the conquering leopard of Dan. vii. 6) overthrew the Persian, and set up the Grecian, or third empire, Judæa passed into his hands, and after his death it belonged by turns to the kings of Egypt and Syria. The Jews suffered a good deal at this time, for Egypt and Syria were often at war, and the Holy Land, lying between them, was their battle-field. Still their religion and laws were commonly respected till the days of Antiochus Epiphanes, king of Syria, the greatest persecutor of ancient times. From hatred to the truth he deliberately set himself to uproot the Jewish faith. He began by selling the high priesthood for money to two traitor Jews successively, and employing them to bring in heathen ways. Next, with their help, he broke into the temple and carried away all its treasures, the altar of incense, the golden table of shewbread, and candlesticks, censers, holy vessels, and every thing else of gold. Then he plundered and massacred the helpless people, threw down the city walls, and set up a statue of Jupiter on the very altar of burnt offering. Pagan statues and altars were also set up in every town of Judæa, and the Jews were ordered to sacrifice to them under pain of death. Death was also threatened to any who observed the Sabbath, or the rite of circumcision, or any part of Moses's law. Some of them fell away through fear and weakness, but there were many who witnessed a good confession. Two women, for circumcising their children, were led through the streets with the infants hung about their necks, and then thrown headlong from the city walls. An aged scribe too, named Eleazar, withstood every attempt to seduce or terrify him, and at last was scourged to death while praying aloud to God. Many others suffered in like manner, but it is of a family of seven brothers that we are going particularly to speak.

Antiochus himself was presiding at the judgment seat when they were brought before it with their mother. They were scourged and ordered to eat swine's flesh, which was contrary to God's command to the Jews. But

the eldest brother, speaking in the name of the rest, said, "We are ready to die, rather than transgress the laws of our fathers." The king, therefore had the instruments of torture made ready, and the pans and brazen caldrons heated; but the seven stood undaunted. The eldest was seized and so maimed and burned that it was a marvel he yet lived; but he bore all patiently, and his brothers comforted him saying, "The Lord God looketh upon us." When he died, the second was brought forward, and the skin having been torn from his face and head they asked him whether he would eat of the king's meat. He refused, and they tormented him to death in the sight of the king, to whom he said with his last breath, "Thou, like a fury, takest us out of this present life, but the King of the world for whose laws we suffer, shall raise us up into everlasting life."

The third brother being seized stretched forth his limbs cheerfully to those who were waiting to lop them off, saying, "These I had from Heaven, and for God's laws I despise them, and from Him I hope to receive them again." The king marvelled at his courage, and tortured him to death without delay, and his next brother immediately after him. This last sufferer said with his dying breath, "It is good when put to death by men to look for hope of resurrection from God."

The fifth and sixth brothers were butchered in like manner, their mother standing by and encouraging them with thoughts of God, and His great power and goodness. Their faith did not fail them. "Think not," they said to Antiochus, "that our nation is forgotten of God, but abide a while, and behold His great power, how He will torment thee and thy seed. We suffer these things, having sinned against God, but think not thou that takest in hand to strive against Him, to remain unpunished."

Only the seventh brother was now left; there was a pause in the cruel butchery, and the tyrant changed his course of action. Calling the boy to his side, he caressed him and made him many fair promises, if only he would yield to his will and give up his strictness; but all to no purpose. So he sent for the mother, and consoled with her on her loss, saying it rested with her to keep her last child for herself; she must advise him what to do. "I will give him good counsel," she said; and she did so, though other than Antiochus looked for. Going up to the boy, she entreated him by all the love and care she had shown him not to afflict her by cowardice or want of faith. "Fear not this tormenter," she said, "but being worthy of thy brethren, accept thy death, that I may receive thee again through mercy with thy brethren." While she was yet speaking, he turned to the tormentors and said, "Whom wait ye for? I will not obey the king's commandment, but the law which was given to our fathers by Moses. Full of wrath, the king heaped on him torments greater if possible than those of his brethren, but he died, we are told undefiled, and put his whole trust in the Lord. And last of all the mother too was slain, A.C. 164.

If such were the victories of faith ere Jesus the Author and Finisher of our faith was born into the world, if

Jewish worthies could so endure, as seeing Him who is invisible, surely we for whom Christ died, we who know in whom we have believed, should be strong in the Lord and in the power of His might, and, taking the shield of faith, should quench all the fiery darts of the wicked.


AN EDITOR IN LUCK.—St. Jacobs Oil cures rheumatism; of this I am convinced. For years I suffered with rheumatism in my left shoulder and right arm, and last fall I was incapable of attending to my duties, and lay many a night unable to sleep on account of terrible pains. A few weeks ago a severe attack of this trouble struck me, and this time I concluded to try the St. Jacobs Oil, I must acknowledge, with but little confidence in its merits. I freely confess that the result has completely cured me of this chronic evil, and that, after the most eminent physicians and their prescriptions had been of no avail. I therefore consider it a duty to publish the above for the benefit of all sufferers with rheumatism and kindred complaints. G. A. HELLMAN, Editor Republican, Pittsburg, Pa.

The kindest and the happiest pair,  
Will find occasion to forbear;  
And something, ev'ry day they live,  
To pity and, perhaps, forgive.

ALL the principles which religion teaches, and all the habits which it forms, are favourable to strength of mind. It will be found, that whatever purifies, fortifies also the heart.

In passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another. For although virtue and vice are at all times the same, manners and customs vary continually.

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