

## MISS HARVEY'S EXPERIMENT.

## AN INCIDENT FROM LIFE.

"I am afraid Mary W. is not going on well. I fear she is tempted to take more than is good for her. She is giving way to drink." The remark was made by one Christian worker to another, a lady younger than herself, and the reply was a look of dismay and utter astonishment.

Mary W. was a young dress-maker, a member and communicant in the same church, and well known to them both, as were also her family and connections.

"I am not mistaken," went on the elder lady; "her manner more than once when I have been employing her has convinced me of it, and I have heard of it from others."

"But if you are sure of it," said Miss Harvey, the younger speaker, "will you not go to her and tell her so? Surely she must be warned and stopped at once."

"Oh, I could not think of it," was the reply. "I should not like to do that; it is our minister's place to do it, not mine. Besides, she would be sure to deny it, and I could not prove it to her, you know."

Miss Harvey was startled and pained. The matter remained on her thoughts and frequently rose before her. That some one should act in it was her strong conviction, and at length she put the case before an experienced elder of the Church. His advice was clear and peremptory. "Have nothing to do with it. Leave Mary W. to her relatives. They are Christian people, and they will not thank you for your interference."

So Mary was left to go on her own course; and it soon became too evident to all that this was a downward one. She was now never seen in her place either at worship or at the communion table, and whispered reports of flagrant misconduct, for which she was evidently scarcely responsible at the time, reached the ears of her anxious friends.

Many months passed thus; but all the while Miss Harvey's heart smote her, and the voice of conscience gave her many a reminder of duty. He whose "yows" were upon her laid this wandering soul on her heart, and patiently waited till she should take up the burden.

The time came at length, a time of quickening in her own spiritual life, when the call was irresistible, and the only question was how best to obey.

On three occasions she knocked at the door of Mary's little home, each time to find her either out or busily engaged. The third time she asked, not without secret failings of heart:

"Mary, won't you come up and see me, that we may have a little talk together?" The promise, to Miss Harvey's surprise was readily given, and on the following Sunday afternoon Mary duly appeared—with a face that told its own tale, and an air of indifference which altogether failed to conceal the nervous embarrassment beneath.

Very carefully Miss Harvey tried to open her message, and to draw out by quiet questioning and genuine sympathy the girl's own confession. She was met, when her meaning dawned on her visitor, by a flush of anger. For a short space pride prevailed and bitter words of resentment followed, not so much against her questioner, whose evident desire to stand by her side the erring one did not fail to recognize, as against those who, she said, had stood at a distance, taking no account of her absence from her accustomed place, but believing and spreading the reports, not all true, against her, and then shunning her completely.

But the storm soon spent itself; and when it subsided, the whole confession of wrong, doing soon followed, and the friendly hand was grasped which had been stretched out to her in all good faith, in obedience to the Master's command, grasped for help to come back into the right way.

But not all at once. When the first sign of a better mind appeared, the Sunday interview was closed, that quiet thought might follow and repentance be deepened.

A few evenings later the two met again to confirm and pray over the resolve that had been made in secret before the Lord. Mary related to her friend how the temptation had come at first, with failure of health and press of work, to get the brief stimulus which the drink supplied, and how she had been imperceptibly drawn under the power of the craving appetite. Her doctor, all honor to him and the many like him, was the only friend who ventured to warn her

frankly of the danger he suspected, telling her not only of the risk to health, and life, but also of the end of it all—the eternal issues of the sin which she was taking into her bosom. She honored him for his candor; but he was far above her and outside of her life, so she still secretly pursued her ruinous way.

But now things were different; she had grasped a helping hand, and it had brought her to Him who receiveth sinners and restoreth the soul. That evening Mary took away a solemn written pledge to be signed in secret before God, renouncing entirely the use of that which to her had been fraught with so much peril and misery.

The date borne by this little document is not a recent one; but the pledge has been loyally kept, and for the encouragement of others, let it be added, kept without any overpowering struggle with returning temptation.

Mary W. is again a constant communicant, and, so far as time and strength permit, a quiet Christian worker.

Perhaps, if she had the opportunity, she would say to any whose eye may light on this story, which is a simple relation of facts—"Encourage by all means those who are following the right, but covet also the privilege of seeking to restore those who are being dragged down and entangled in the wrong. Try Miss Harvey's experiment.—*Night and Day.*"

## THE BRAVE CHIEFTAINESS.

## A STORY OF HAWAII.

Sixty-three years ago several Sandwich Island lads being educated in America were hopefully converted. These youths thought of their countrymen and so anxious were they that the gospel might be carried to them that, in response to their pleadings, a company of missionaries was organized for that purpose. When these young men had completed their studies, seven men and their wives embarked with them for their island home. These islanders were a well formed, muscular race with tawny complexions and open countenances, but sunk in the lowest depths of barbarism and vice. Two thirds of the children, probably, were destroyed in infancy, either strangled or buried alive. The nation practised human sacrifice. There is now in the missionary rooms in Chicago a cord with which one high priest strangled 23 human victims. They were a race of thieves; even kings and priests kept servants for the especial purpose of stealing. They were thoroughly savage and destitute of all mercy. Whoever offended priest or king, even if by accident, died. It was death for a common man to let his shadow fall upon a chief, to go upon his house, enter his enclosure, or stand when the king's bathing water was carried by or his name mentioned in song. It was death for a woman to eat with her husband or to partake of food offered to idols. Sons often buried their aged parents alive, or left them to perish. Captives were cruelly tortured before being slain. The whole system was to the last degree oppressive. They had no written language, and no conception of any means of communication, save that of thought except by speech. To such a forbidding race this little band of missionaries sailed, but God went before them. On reaching the island of Hawaii, they found that the old king was dead and the idols destroyed. After a little delay they were warmly welcomed, the new king adopting one of the missionaries, building for him a schoolhouse and chapel; and a vigorous work commenced. The most opposition they encountered was from the crews of foreign vessels, who frequently assaulted them and threatened their destruction. At one time they were frightened away by a noble, majestic woman, a chief, who, arriving upon the scene of action, armed with her umbrella, swung it around her head, exclaiming, "Be off, or I will have every one of you in irons."

The inhabitants of these islands worshipped the fire gods, who were supposed to have their dwelling-place in volcanoes. Chief of these was a dreaded goddess, Pele, whose throne was the volcano of Hilo. This woman decided to destroy that superstition of her countrymen by her own personal effort. Her friends begged of her to desist, but, finding her determination immovable, a large number of them accompanied her one hundred miles on foot, over mountain wastes and lava beds. Here again they begged of

their beloved leader to turn back. She replied, "If I am destroyed you may believe in Pele. If I am safe, then you must turn to the true God." As she drew near the crater a prophetic of the goddess came to meet her, saying that she held in her hand a message from Pele. When desired to read it, she spoke with unintelligible sounds which she said was the ancient, sacred dialect of the islands. In reply, said this brave, Christian woman, "You deliver a message from your god, which no one can understand. I, too, have a message. It is from the true God. This every one can understand." She then read from the Scriptures and the prophetess retired in dismay. On reaching the crater she led the way down its side to the black lava bed. Along the path grew large quantities of delicious berries, of which no Hawaiian dared eat until he had offered part to the goddess. She deliberately halted and ate of the berries; but those who accompanied her dared not follow her example. After this defiant act she boldly walked across the cool lava till she reached the burning, seething caldron, into which she threw broken masses of lava, as it writhed to and fro at her feet, than which, no more complete act of desecration could have been conceived. Turning to her followers, who watched with fear and trembling, she said, "The gods of Hawaii are vain. My God is Jehovah. He kindled these fires. If he saves me while I break this spell, you must fear and serve him." Then she had them kneel and join with her in an act of adoration to the Creator. So this very house of the fire-god was changed into a place of worship for the Most High.—*Morning Star.*

## HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

April 6.—Acts 18: 23-28; 19: 1-7.

## ILLUSTRATIVE.

I. A Modern Apollon. Analogous to this story of Apollon are some incidents in the experience of modern missionaries in foreign lands. Dr. Chamberlain, of the Reformed (Dutch) Mission, has narrated such an one to me. A Hindoo purchased a Bible from a native who had bought it from a mission station; the purchaser was converted, with his wife, by reading the Bible; they gathered the villagers together and read it aloud to them, organized a quasi Christian church, without, however, baptism or the Lord's supper, the necessity and nature of which they did not understand. He became known far and near as "the man with the book." His church, some seven or eight years thereafter, was found by some missionaries during a missionary journey through the country, and after being more perfectly instructed in the Christian doctrine, was received by them into the visible "communion of saints."—*Lyman Abbott.*

II. The two ways of living represented by the baptism of John and the baptism of the Holy Spirit, may be illustrated (1) by a boat rowed with great toil against wind and tide, compared with the same boat sweeping over the waves, with sails filled with a favoring wind; (2) by the efforts to remove the snow and ice of winter by shovels and dynamite, and their removal by the warm breath of spring; (3) by our experience with house plants in an unfavorable exposure. By constant care by destroying the insects, by picking off the dead leaves, something can be done; but what gives them good health and bloom, is fresh air and plenty of sunshine pouring into them new life.

"This life of which our nerves are sear'd,  
More fit, and fuller, than we want."

## PRACTICAL.

1. Ver 23. The work of the minister is but begun when converts have united with the church; they need visiting and strengthening.

2. Ver 24, 25. One may be a true Christian, and yet be ignorant of many of the best truths and experiences of the Gospel. 3. Vers. 25, 26. But if he is a true Christian, he will not remain content in ignorance, but will ever be seeking the "more to follow."

4. Fervor of spirit is to be preferred above culture, but culture combined with fervor of spirit is better than either alone. 5. There are two ways of gaining more: (1) By using faithfully what we have. (2)

By the instruction and aid of more experienced Christians.

6. Ver 27. When we have been helped, let us go to work and help others.

7. Vers. 1, 3. Our work and our influence go on long after we have passed away.

8. Men often rest in a reformer's plans and truths as complete, when the reformer himself intended them only as a preparation for something higher.

9. Ver 2. There is for most of us a much higher and better life than we have attained.

10. Vers. 3-6. We learn the nature of Christian baptism. This is not a mere symbolical act by which the recipient publicly confesses his sins and his acceptance of Jesus as the Christ. It also symbolizes the mutual act of God and man, by which the latter is received into covenant with the Father, his sins washed away through the Son, and receives, as the principle and power of his future life, the gift of the Holy Ghost.

11. We learn the nature of Christian experience. This is not merely repentance and acceptance of Christ. It is consummated only by the reception of a personal, present, and continuous gift of the Holy Ghost, as the power of a new life, to be maintained in, wit-, and by God, in which we have the liberty of the sons of God, being brought into his likeness by his dwelling.—*Abbott.*

## SUGGESTIONS TO TEACHERS.

I. We may use a plan similar to that of Eugene Stock: I. Darkness at Ephesus, heathenism. Dark because (1) ignorant, (2) sinful, (3) miserable. II. Dim light in the darkness, the baptism of John, learned from Apollon. III. Sunshine at Ephesus. IV. We too are in the sunshine. II. Or we may take for our subject, growth in grace. I. In the churches, Paul strengthening the disciples. II. Apollon, an individual example. (1) His l-; (2) his character; (3) the means of: growth; (4) the fruits of his growth. III. A company of Christians coming into new light, from the law to the Gospel. The sweetness and power of the life in the Holy Spirit.

## HOW TO COOK AN OLD HEN.

Prof. W. Mattieu Williams gives us in *Knowledge* his practical experience with elder poultry, as follows:

I may mention an experiment that I have made lately. I killed a superannuated hen—more than six years old, but otherwise in very good condition. Cooked in the ordinary way she would have been unacceptably tough. Instead of being thus cooked, she was gently stewed about four hours. I cannot guarantee to the maintenance of the theoretical temperature, having suspicion of some simmering. After this she was left in the water until it cooled, and on the following day was roasted in the usual manner, i. e., in a roasting oven. The result was excellent; as tender as a full grown chicken roasted in the ordinary way, and of quite equal flavor, in spite of the very good broth obtained by the preliminary stewing. This surprised me. I anticipated the softening of the tendons and ligaments, but supposed that the extraction of the juices would have spoiled the flavor. It must have diluted it, and that so much remained was probably due to the fact that an old fowl is more fully flavored than a young chicken. The usual farm house method of cooking old hens is to stew them simply; the rule in the Midlands being one hour in the pot for every year of age. The feature of the above experiment was the supplementary roasting.

One of the great advantages of stewing is that it affords a means of obtaining a savory and very wholesome dish at a minimum of cost. A small piece of meat may be stewed with a large quantity of vegetables; the juice of the meat saturating the whole. Besides this, it costs far less fuel than roasting.

The wife of the French or Swiss landed proprietor, i. e., the peasant, cooks the family dinner with less than a tenth of the expenditure of fuel used in England for the preparation of an inferior meal. A little charcoal under her *batin-marie* does it all. The economy of time corresponds to the economy of fuel, for the mixture of viands required for the stew once put in, the pot is left to itself until dinner time, or at most an occasional stirring of fresh charcoal into the embers is all that is demanded.

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