

"Many Waters Cannot Quench Love."

A LITTLE grave in a desolate spot,
Where the sun scarce shines and flowers
grow not,
Where the prayers of the church are never
heard,
And the funeral bell swings not in air,
And the brooding silence is only stirred
By the cries of wild birds nesting there;
A low headstone, and a legend, green
With moss, "Leonora. Just seventeen."

Here she was laid long years ago,
A child in years, but a woman in woe.
Her sorrowful story is half forgot,
Her playmates are old and bent and gray,
And no one comes to visit the spot
Where, watched by the law, was hurried
away
The youth cut short, and the hapless
bloom
Which fled from sorrow into the tomb.

Her mournful kindred pleaded in vain
The broken hearted and the frenzied brain;
The church had no pardon for such as
died

Unblessed by the church, and sternly barred
All holy ground to the suicide;
So death as life to the girl was hard,
And the potter's field with its deep disgrace
Was her only permitted resting-place.

The friends who loved her laid her there
With no word of comfort, no word of prayer,
And years went by; but, as one by one,
They dropped from their daily tasks and
died,

And turned their faces from the sun,
They were carried and buried by her side,
Each gave command that such should be,
"For love to keep her company."

So the little grave, with the letters green,
Of "Leonora, just seventeen,"
Is ringed about with kindred dust,
Not lonely like the other graves
In that sad place, wherein are thrust
Outcasts and nameless folk and slaves,
But gently held and folded fast
In the arms that loved her first and last.

O potter's field, did I call you bare?
No garden on earth can be more fair!
For deathless love has a deathless bloom,
And the lily of faithfulness a flower,
And they grow beside each lowly tomb,
And balm it with fragrance every hour,
And with God, who forgiveth till seven
times seven,
A potter's field may be gate of heaven.
—SUSAN COOLIDGE, in *Congregationalist*.

Our Young People.

THE problem our Church has to solve is how to interest and save our young people. This done we can see hope for the coming Church—undone we must fail. The fault often lies with the pastor who fails to interest them. His resting hours are given to the "official" and older members of the Church, and the young people are left to conclude that their souls are of a secondary consideration, and that they are not worthy of ministerial attention. In many places the young studiously avoid the presence of their pastor. This ought not to be, for there are many ways of winning them into the kingdom. A young man said to me: "We scarcely knew Bro. _____, though he was here three years."

Young people often have a dread of becoming Christians because they consider that to be religious is to be moping, with bowed head, as though the Christian ranks were a funeral procession and the world a vast burying ground, and that to become a Christian is to forfeit every enjoyment and earthly pleasure. Now we must remove this olog from the whosis of our gospel chariot. If there is a bright, beautiful thing on earth it is the religion of Christ. Happiness breathes in every promise, sparkles in every sacred poem, resounds in its songs, glows in its type and burns in the whole gospel scheme from Genesis to

Revelation; happiness offered, happiness attainable. When we ask our young people to forsake the midnight dance and the intoxicating whirl of kindred gaiety for religion's ways, let us offer them in exchange the rapturous joys of a conscience void of offence, the sparkling jewels of true enjoyment that language cannot express. Young Christians should not be expected to act like old people. There are many innocent enjoyments and amusements that they may safely indulge in, affording them opportunities of mingling with each other in social life, and are excellent substitutes for the dance and other sinful indulgences. They must be made to feel at home in our churches, and instead of their taking a back seat in churches where seats are free, let the pastor give them due prominence with others. The writer once held a series of meetings in a large country church, where the custom was for the young people to get as far from the pulpit as possible. He saw the difficulties in the way of a revival, and insisted on every young man and woman coming forward and occupying the front seats and assisting in the singing, which they finally consented to do. The older brethren took a back seat to accommodate them. Nearly the whole were converted and joined the church.

Let our young people be enlisted in church music. Most of them can sing, and there is no better way to excite their sympathies than to have them feel they are of some importance in the church services. My custom for several years has been to have a half-hour song service before the evening preaching hour, and the result has been that my churches have been well filled and gracious revivals have followed. I usually use the "Gospel Hymns" for my song service; most young people prefer lively music with a chorus. Let us study to interest and to save our young people.

Signed with Blood.

"FATHER, won't you be a Christian? Won't you give your heart to Jesus now?"

So pleaded a handsome, gallant lad of seventeen, as with a husky break in his voice he buckled on his knapsack and prepared to bid a long farewell to his home beneath the green hills of Maryland. Often before had he uttered the same prayer, but without avail. Now it is for the last time, and the father's heart is touched; but sin's hold on him is very strong, and he answers:

"Not now, my boy; time enough for that when you come back from the war."

"When you come back from the war!" Vain hope! One short month later, on a hard pallet in a hospital tent, lies his brave lad, wounded unto death. No fear for his own soul clouds his brow. No, thank God! he knows he is going home. But his father—

Hurriedly he asks for paper and pencil, scrawls a few lines with the old request; tries to sign it; but his trembling fingers fail, and instead of his name, appears one great blot of blood.

When the father looked on that paper, his hard heart was broken, and he groaned forth:

"Oh, I can't refuse it, I can't refuse it. It is signed with his blood!"

Children, the Lord Jesus is pleading with you now to turn to Him; and—oh, solemn truth!—He has signed the request with His blood. Will you, can you, refuse it? Oh trust Him now, love Him now, and you will be His forever.

Puzzledom.

Answers to Puzzles in Last Number.

100.—1. As-pin-wall. 2. At-kin-son.
3. Can-did. 4. Cat-a-pillar.

101.—1.— O A F
A D A
F A N

2.— F I N D
I D E A
N E A R
D A R K

102.—Washington.

NEW PUZZLES.

103.—CHARADES.

1. Gone by; a conjunction; a liquor.
A musical term.
2. Display; an exclamation; a pronoun. Grand.

104.—CHANGED FINALS.

Precipitous; a metal; a horse; to direct.

105.—ENIGMA.

1, 9, 17, a generation; 2, 17, 13, 14, the sediment of liquor; 11, 3, 6, 8, an animal; 12, 16, 4, 13, 8, is made of brass; 5, 7, 10, 15, to cut short. The name of a famous contributor to the puzzle department of HOME AND SCHOOL.

106.—SQUARE WORDS.

Part of a ship; an eagle's nest; a name of Ireland; an animal.

107.—HIDDEN STATES.

1. Tell me I need rest.
2. He spoke about a home.
3. I wish the trio was longer.
4. Will I? No, I see your intention.

Varieties.

THE average girl with a big hat loaded with flowers and feathers seems all head till you talk to her.

EF a man is in favor ob any thing fur de good ob de naborhood da calls him a wise man, but ef he is too much in favor ob it da calls him crazy.

"It is something I can't understand," said Mrs. Wigglesworth, laying down the paper, "why every Frenchman's first name begins with an M. Here's M. Ferry, M. Wilson, and M. Grévy, and a dozen more. Must bother the postmaster terribly."

AN old colored "aunty" in Baltimore went to the church and requested to be baptized. "But you have been baptized," said the clergyman. "I know it, massa," said she; "but it didn't take." Several other cases of that sort are reported.

A NEW rival band was hired to play at the funeral of a Connecticut deacon. They were playing a slow and solemn dirge at the grave, when suddenly the trombone man shot out a blast that started the hearse-horses and broke up the whole procession. The leader, turning upon him fiercely, asked him what he was doing that for. He answered, with a smile, "Wall, I thought it was a note, and it wa'n't nothing but a home-ly; but I played it."

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

A. D. 57.] LESSON IX. [June 1.

CHRISTIAN LIBERTY.

Gal. 4. 1-16. Commit to memory vs. 4-6.

GOLDEN TEXT.

Stand fast therefore in the liberty where-with Christ hath made us free.—Gal. 5. 1.

CENTRAL TRUTH.

The glorious liberty of the sons of God.

DAILY READINGS.

M. Gal. 1. 1-24. Th. Gal. 4. 1-16.
T. Gal. 2. 1-21. F. Gal. 5. 1-26.
W. Gal. 3. 1-29. Sa. Rom. 8. 1-18.
Su. John 17. 1-26.

TIME.—The Epistle to the Galatians was written toward the close of A.D. 57, or early in 58.

PLACE.—It was probably written at Corinth, Greece.

AUTHOR.—St. Paul, aged 55 or 56, on his third missionary journey.

PLACE IN BIBLE HISTORY.—Acts 20. 2, 3. After writing 2nd Corinthians, Paul left Macedonia and went into Greece.

GALATIA.—A province in the interior of Asia Minor. It was a Roman province. It is now a part of Turkey. The people are Celtic, or Gauls.

THE GALATIAN CHURCHES were founded by Paul on his first visit to Galatia, A.D. 51. (Acts 16. 6.) He visited them again A.D. 54, at the beginning of his third missionary journey. (Acts 18. 23.)

CIRCUMSTANCES.—The Galatian Christians had been visited by the Judaizing Christians, who had persuaded them that they must conform to Jewish rites and ceremonies in order to be saved; and who undermined the influence and the doctrines of Paul. To counteract this influence he wrote this Epistle.

HELPS OVER HARD PLACES.—1. *Now I say*—illustrating the relation of Christians to the law. *The heir . . . differeth nothing from a servant*—While he is a child he is to be trained and restrained, and cannot use what is in due time to be his. So the early existence of the Jewish nation was a training period, under rites and ceremonies, for the time when they should be fitted to enjoy the freedom of children and heirs. 3. *Elements of the world*—The *a-b-c's*, the rudimentary instruction fitted for the world's childhood. 5. *The adoption of sons*—Our reception into God's family as His children; implying (1) that we are born of God, (2) that we have a likeness to God, (3) that God has forgiven us. 6. *Abba*—Aramaic (the language of the Jews in Palestine) for "father." 7. *If a son, then an heir*—Heirs (1) of God's life, (2) of His nature, (3) of His care, (4) of His training, (5) of His home, (6) of His possessions, (7) His blessedness. 9. *Weak and beggarly elements*—The rites and ceremonies of the Jews, the natural religion of the Gentiles. *Weak*, because unable to make people good; *beggarly*, because poor in contrast with the riches and blessedness of the Christian life. 12. *Be as I am*—i.e., Free in Christ, though brought up a Jew. *For I as ye*—i.e., I do not pride myself on being a Jew and a Pharisee. We are on a level. 13. *Through infirmity*—Sickness, which detained him among them. 14. *My temptation*—Better, your temptation in my flesh. They by his sickness were tempted to reject him.

SUBJECTS FOR SPECIAL REPORTS.—Galatia.—The Galatians.—Paul's visits to Galatia.—The Epistle to the Galatians.—The bondage of the law.—The training of the Jews for the kingdom of Christ.—The glorious liberty of the sons of God.—If sons, then heirs.—Weak and beggarly elements of the world.—Verse 16.

QUESTIONS.

INTRODUCTORY.—Where was Galatia? Who founded the Galatian churches? When? How many times did he visit them? From what place did he write them a letter? What troubles in the church occasioned it?

SUBJECT: THE GLORIOUS LIBERTY OF THE SONS OF GOD.

I. THE BONDAGE (vs. 1-3).—By what did Paul illustrate the difference between God's people before and after the coming of Christ? In what respects is the son and heir, while a child, like a bond-servant? In what