

Our Story.

HIS MONTH AT POKE ISLAND.
IN TWO CHAPTERS.
CHAPTER II.

FRIDAY evening there was the usual company of men and boys at the grocery when the mail arrived; and Brierly took advantage of the opportunity to read aloud the *Ensign's* news concerning the Barnbury scandal and also the editorial blast about ministers with damaged reputations and without proper credentials, forcing themselves on the people of the shore-towns. Loud and varied were the comments made on the affair by the by-standers. Brierly expressed no opinion publicly, but the chairman of the standing committee, who had listened intently to the reading, went home with his blood tingling at the insinuation the shrewd reporter quietly dropped as to where that minister might be now. In the *Ensign* there was no favourable notice of the presence and work of the Rev. Phineas Dustin, an omission which helped to confirm the suspicion which now with rapid wings flew from house to house.

Late Saturday afternoon the Rev. Phineas Dustin had finished his preparation for the next day. He was resolved to do his utmost best for his Master, and strive not only to please, but to help the people who should assemble at the house of God. His meditations were interrupted by the entrance of the chairman, who bluntly announced his errand. There was a divinity student stopping at a hotel on Brant's shore, and the committee would like to have him occupy the pulpit to-morrow. It gave the parson quite a strong nervous shock, but he readily consented to stand aside and let the young man take his place.

Sunday saw a greatly diminished congregation in the church, and a certain restlessness in the people, which the young man, with all his eloquence, could not overcome. The older man sat in the pulpit, and at the request of the young man offered the long prayer at the morning service; with that exception he had nothing to do during the entire Sabbath. At the close of the service only two or three came forward to shake his hand, and they did so in a constrained, unwilling manner that puzzled and hurt him. The squire was not out for the day. What it could all mean, the parson could not imagine. He went to rest that night crushed, so great was the revulsion of feeling from that of last Sunday and all the week. But he laid the burden on the Lord, and laid himself down in sleep, hoping things would be explained on the morrow, if, indeed, it were not all a matter of his imagination, aroused by the fact that another man had been put in his place. He chided himself for such an unchristian spirit.

The morning did not bring relief, nor did the days that followed. He found that wherever he went the women were shy of him and the men did not welcome him. So sharp was the contrast to last week that he was overwhelmed with agony. He asked himself many times: Shall I leave and go home? What reason can I give for doing so? Yet how can I stay?

By the middle of the week he found himself isolated practically by all except Deacon Purkis and wife. With them there was no change at all. Wednesday afternoon he returned from a lonely walk on the shore and sat down to supper with a heavy heart, though he tried hard to conceal it.

During the meal a neighbour's boy brought in the mail, which had just arrived. There were two letters for the parson. One was from his dear little wife; he knew the writing and put the missive in his pocket to enjoy when alone. The other letter he opened and read at once. He frowned, he smiled, and a tear started to flow down his cheek, but was quickly whisked away. He passed the letter without comment to the deacon, who read it aloud, as follows:

"Rev. Sir: Your game is up. You are known. Poke Island is small, but not small enough for you to hide in. If you remain in town forty-eight hours longer you will be publicly exposed and denounced. A word to the wise, etc."

There was no signature. Deacon Purkis and his wife were very indignant that such a letter should be sent their guest; but they begged him to excuse them from making such little explanation as they might make, for at least another day, at the same time assuring him of their sympathy and esteem in words and manner unmistakably sincere.

Soon after the parson went to his room and did not return for the evening. He was indignant—eager to go and challenge his unknown correspondent to tell his tale and let him meet it—then would come moments of bitter grief. What was this terrible thing the people believed him guilty of—he so innocent. He decided that he must wait with patience the forty-eight hours' time set in the letter, and then perhaps he could sift the matter. With prayers and tears, and hot with sleep he passed the night.

In all this time the chairman had not been idle. He thought that there must be some foundation for the rumour that the Rev. Phineas Dustin was a fallen and disgraced minister, yet he did not see how it could be true. He refrained from talking about the matter,

but, a cautious measure, had employed the divinity student to preach the previous Sunday. Then he had written to several well-informed clergymen in the denomination, and had interviewed the editor of the *Jackson Ensign*. The editor could give him little satisfaction; but under the spur of certain remarks of the chairman volunteered to go to Barnbury and investigate.

On Thursday—it was a dark Thursday to the Rev. Phineas Dustin—the chairman received several replies to his letters of inquiry, all speaking of the Rev. Phineas Dustin as a man above reproach, standing high in the opinion of his brethren and never having been settled at Barnbury; that Hucksins was his home and had been for years, and not a temporary asylum from Barnbury.

Then did the chairman's wrath rise high, and he hurried out to find Brierly. After searching for him in both the stores, in all the fish houses, and along the wharves, he finally went to his home and, unexpectedly, found him there. It was owing to a sprained ankle which forbade him the pleasure of going out on search for gossip. The chairman read the reporter's letters he had received. He listened with amused interest, and then coolly remarked: "Then our parson isn't the Barnbury parson, after all!" The chairman towered, he threatened, he showed the reporter how great was the injury done an innocent man, and also the Church. Brierly only shrugged his shoulders, laughed a little and blew a cloud of tobacco smoke toward the aroused church officer.

While this was going on the editor of the *Ensign* came in, having driven down from Jackson Junction to tell Brierly what a mistake had been made, and to forestall the indignation which he felt sure would be aroused when the whole truth came out. He did not go to Barnbury, but had telegraphed a friend there, and learned that the Poke Island minister was not the man he had supposed, so he had hurried at once to Brierly.

The editor viewed the matter from a different standpoint than did Brierly. He had more at stake in his paper, and he was more of a man. So, when he had read the letters the chairman had received he readily consented to go to Parson Dustin and explain and apologize. Brierly sneered at his weakness, but was a little disconcerted when his chief quietly informed him that he need send no further communications to the *Ensign*, as none from him would be received. He kept his word to the joy of all Poke Island.

The Rev. Phineas Dustin received his callers in the sitting-room of Deacon Purkis, the deacon and his wife remaining by request. The editor told his story as we have here told it, and the chairman showed what had been his share in the affair and produced the letters. Both of them, like true men, sought to make amends. The parson was amazed. With tears flowing he took these men by the hand and begged them to forget it all, that he bore them only love. Then he prayed such a prayer of thanksgiving for deliverance from evil that he unconsciously showed the four how much he had suffered.

Now the clouds were cleared away and he was again to preach. Carefully did he prepare for the Sabbath services.

By Sunday the news had spread among the people and that day they seemed to feel that as a matter of penance or apology they should attend church. The result was that when the Rev. Phineas Dustin stepped upon the platform he faced a crowded house—and the faces were full of sympathy.

How sweetly did he beam upon them from over his spectacles. He was never so full of love—never so clear and logical and impressive in his sermon. He did not refer to the cruel matter of the past week publicly, and was quite displeased when several of the crowd who came up after the sermon to shake hands, spoke of the affair shamefacedly.

The next night there was a parish meeting. "So sweet a spirit," "so eloquent," "learned," "gentlemanly"; such were the expressions heard at the meeting, which voted unanimously to extend a call to the Rev. Phineas Dustin to become their pastor.

The call was accepted, and his labours began at once. He left town only long enough to get his wife and their household effects in Hucksins and transport them to the Poke Island parsonage.

Last evening the people gave their pastor and wife a reception in the vestry of the church. All the town was there except Tom Brierly. He has gone out of the newspaper line. The chairman, the deacon and the squire each made a neat little speech; but by request of the Rev. Phineas Dustin no reference was made to the late unpleasant mistake in identity, and only once or twice was it mentioned at the supper-table, and then in a low tone by some of the young people who were glad that for once the male gossip of the place had fired a homerang.—*N. Y. Independent*.

You do not need to devise in the morning how to create your own light—it is prepared and ready for you. The sun was made before you were, and it keeps it course; and so constantly will God's own light shine to you without your contrivance or care for anything but to seek, receive and be guided by it.—*Ex*.

Sabbath School Work.

LESSON HELPS.

LESSON II, October 13, 1889.

THE ARK BROUGHT TO ZION.
2 Sam. vi. 1-12.

COMMIT VERSES II-12.

GOLDEN TEXT—The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Ps. lxxvii. 2.

CENTRAL TRUTH.

The institutions of religion a blessing to the heart, the home, and the nation.

DAILY READINGS.

M. 2 Sam. v. 17-25.
Th. 2 Sam. vi. 1-19.
W. 1 Chron. xiii. 1-14.
Th. 1 Chron. xv. 1-28.
F. 1 Chron. xv. 1-43.
Sa. Ps. lxxvii. 1-18.
Su. Ps. xxiv. 1-10.

TIME.—About B.C. 1012, six or seven years after David became king over all Israel.

PLACE.—The ark was at Kirjath-jearim, ten miles north-west of Jerusalem on the road to Joppa.

PARALLEL ACCOUNTS.—A fuller account is given in 1 Chron. chaps. xiii, xv, xvi.

INTRODUCTION.—David was now firmly established on his throne. His capital was fortified, his palace built. He had conquered several enemies. His next duty was to re-establish religion, and thus bind the nation together.

HELPS OVER HARD PLACES.—The ark had been at Kirjath-jearim for about seventy years. It had been brought there from the Philistines, who had captured it in the battle with Eli's sons had brought it. (1 Sam. iv. 1-8. See Less. II. Third Quarter.) All this time there had been great neglect of religion. David prepared a place for the ark on Mount Zion, in Jerusalem (1 Chron. xv. 1). 1. The chosen men of Israel: delegates or representatives from all parts of the kingdom. 2. From: describing the return to Jerusalem; the assembly gathered here. *Beale of Judah*, the same as Kirjath-jearim (*forest city*) (1 Chron. xiii. 6). See *Place*. That dwelleth between the cherubim: on the mercy-seat over the ark. Here God had been accustomed to manifest himself. 3. Set the ark upon a new cart: in the same way in which it was brought by the Philistines (1 Sam. vi. 7). But the Philistines had no means of knowing the law. The Israelites should have known that this was contrary to the law (Num. iv. 15; vii. 9). 4. Abinadab: the man in whose care the ark was placed. He was probably dead, and his descendants took charge of the ark. *Gibeath*: not a proper name; it means a hill. 5. Played: danced to instrumental and vocal music. *Psalteries*: lutes or lyres. *Timbrels*: tambourines. 6. Took hold of the ark: contrary to express command. (Num. iv. 15; 1 Sam. vi. 19). The oxen *shook it*: the roads are very rough in Palestine, unfit for carriages, and the oxen stumbled (1 Chron. xiii. 9). 7. The anger of the Lord: not passion, but indignation against sin. And God smote him: as by a lightning stroke. The punishment was severe, but (1) Uzzah should have known better. (2) Neglect of the law at the beginning of a new era like this would bring neglect and error into the whole religious ceremonial. 8. David was displeased: the death of Uzzah broke up all David's plans and was a great disappointment to the people. This was their part of the punishment. 10. House of Obed-edom: probably near the city. He was a Levite, probably born in Gath Rimmion of Mahaness, and hence called a Gittite; that is Gathite. 12. So David brought up the ark: for a fuller description, see 1 Chron. chaps. xv. and xvi. Ps. xxiv, lxxvii, cxxxii, and the hymns given in 1 Chron. xvi. (the same as Ps. cv. 15; xcvi; and cvii. 47, 48) belong to this occasion.

SUBJECTS FOR SPECIAL REPORTS.—How the ark came to be at Kirjath-jearim.—The reasons why David wished the ark to be in Jerusalem.—How the ark should have been removed.—The danger from ignorance of the Bible.—Uzzah's sin.—Why it was so severely punished.—How the rest suffered too.—The ark in the house of Obed-edom.—Why he was blessed.—The ark in the house and in the nation.—Description in Chronicles of bringing the ark to Zion.

QUESTIONS.

REVIEW.—Describe David's coronation. What are some of the things he did for his nation?

INTRODUCTION.—How long after his coronation was the event of to-day's lesson? Where else is it recorded?

SUBJECT: THE ARK OF GOD IN THE HEART, THE HOME, AND THE NATION.

I. THE ARK AT KIRJATH JEARIM.—RELIGION NEGLECTED.—How did the ark come to be at Kirjath-jearim? (1 Sam. iv. 1-11, chaps v. and vi.) In whose care was it placed? How long had it been there at the time of this lesson? Was it away from the tabernacle? (1 Sam. xxi. 1-3) What does this show about the state of religion?

Is it said that Abinadab's family was blessed by it? Can the best things be near us—God, the Bible, the Church—and we not be blessed by them?

II. THE ARK ON ITS WAY TO ZION.—RELIGION MISUSED (vs. 1-9)—What description can you give of the ark? Where did David wish to bring it? Whom did he assemble for this purpose? What instruments of music were used? In what way did they carry the ark? What led them to this? (1 Sam. vi. 7.) How should the ark have been carried? (Num. iv. 15; 1 Chron. xv. 2.) Who drove the oxen? What accident occurred on the way? What did Uzzah do? What befell him? What was his sin? Should he have known that what he did was wrong? (1 Sam. vi. 19.) Why was he punished so severely? What lessons can you learn from this? Were David and the people also to blame? How were they punished? Did all this grow out of neglect to God's Word? Is there danger from the same cause now? Is it a great evil to do good in a wrong way?

III. THE ARK WITH OBEDEDOM.—RELIGION A BLESSING (vs. 10, 11).—Where was the ark left, when the great procession was broken up? What effect did its presence have upon Obed-edom? Of what is the ark a symbol? How does religion in the heart bless us? How does religion in the home bless the home? What are some of the best ways of cherishing religion in the home? How do religious institutions bless the nation? Would this blessing from the ark remove David's fear, mentioned in v. 9?

IV. THE ARK ON MOUNT ZION (v. 12).—How long was the ark at the house of Obed-edom? Describe the way it was brought to Jerusalem. (1 Chron. chaps. xv. and xvi.) Where was it put? (1 Chron. xv. 1.) How did David treat the people? (v. 19.) How would the ark in Jerusalem benefit the nation? What were some of the Psalms sung on this occasion? (See Helps.)

V. NEW TESTAMENT LIGHT.—What example in the New Testament, similar to this of Uzzah? (Acts v. 1-10) What are some of the blessings religion-brings? (Matt. vi. 33; xix. 29, Mark. x. 29, 30; 1 Tim. iv. 8; 1 Cor. ii. 9.)

PRACTICAL SUGGESTIONS.

I. The institutions of religion are of the greatest value to the nation.

II. The family altar is a blessing to the home.

III. The greatest blessings may be close by us, and we receive no good from them.

IV. Neglect of Bible study is dangerous, and leads to great evils.

V. Good intentions are no substitute for obedience to God's law.

VI. God's sudden punishment of sin recall to the whole community neglected truths and duties.

VII. The whole community suffers from the crimes of individuals, because all are in a measure guilty.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

(From Our Regular Correspondent.)

AT THE CHRISTIAN CONFERENCE.

At Mr. Moody's Christian Conference meeting in Chicago, one day, October 5th, is to be devoted to the Christian Endeavour Society. Morning, afternoon, and evening sessions will be held, and ten city ministers, representing Christian Endeavour Societies in ten denominations have been selected as speakers. Mr. Moody will also speak at both the morning and afternoon sessions.

ON THE FRONTIER AND IN INDIA.

To show how the Society of Christian Endeavour flourishes under diverse circumstances it may be cited that the Society in the little mountain town of Murphy's camp, California, which began last March with only nine active members has already done a good work in evangelising the young people in the community, showing that the Society is adapted to new and sparsely settled frontier towns. Another fact: Mr. S. V. Karmarkar, secretary of a Society in Bombay, India, who has recently come to America for the sake of studying at Hartford Seminary, reports that great good has been accomplished by the young people through their work in the Society, and that the organization seems to be no less helpful in India than in America.

IN MANY LANGUAGES.

The constitution of the Society of Christian Endeavour has been translated into German, French, Tamil, Chinese, Japanese, Zulu, Turkish and into various dialects of Southern India.

THE SOCIETY AND THE SUNDAY SCHOOL.

The Sunday School is beginning to feel the beneficial influence of the Society in more ways than one. Not only does the Sunday School Committee in many places do much to enlarge the numbers and increase the efficiency of the Sunday Schools, but the pledge for faithful service in the Society, according to the testimony of many, promotes faithfulness on the part of teachers and scholars, and the use of the Bible, insisted on by the Society, has greatly improved the work of the teachers.

God's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when nightfall comes, and His companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—*Malvern*.

SOME leather's mean. Some workmen are mean. Some bootsellers are mean. Six out of every ten pairs of boots are shams—pasted stock, shoddy, "pancakes." Bits of useless leather are pressed and made into insoles, just as bits of useless wool are carded with long cotton and made into shoddy.

There's no reason for mean boots. Some shopkeepers see a reason for them in their cheapness, but if that's so, then the meaner they're made the better. (You wouldn't tolerate the reason for a moment put in that way.) The only room for them is the room they use up. And the saving is a saving at the spigot to waste at the bung.

And the remedy? There's a store where you can't buy shoddy boots, because they don't sell them, where they have neither two prices nor two names for the same thing, where Paris kid doesn't masquerade as French and machine-sewed don't pass for hand-sewed.

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Sept., 1889.

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