

ther Lee, I don't believe it will be for the glory of God to name the buildings after any man. D. L. Moody." So it was decided by the trustees to call the boys' school Mount Hermon. The buildings are erected away from the villages, and are inclosed by hills. This was done according to a theory of Mr. Moody's that it is better to keep children away from temptation until their minds were fully matured. The boys admitted must be what Mr. Pentecost calls "morally clean." Of the forty boys now at the school each has a history; one was taken from a New York elevator, not having any home; another was cast away at sea without kindred; three are sons of an English gentleman who died penniless and friendless and whose widow followed shortly after. Most of the boys are paid for by some friend—the tuition fee being \$100 a year; and certainly \$100 cannot be better invested than in taking some homeless boy from the city streets, and putting him in a home where he will receive a good practical education and be surrounded by Christian influences. It is intended that the boys should work two hours every day, study two hours, and play two hours. They have the privilege of earning pocket-money by working over-time. The farm contains five hundred acres of land, and will furnish employment for many more boys than are now there. On the day of the opening of the school a Boston gentleman agreed to erect a chapel as soon as plans were completed. The girls' school contains two hundred and fifty scholars, and will hold its first graduating exercises next year. On the farm where the girls' school is located there are about one hundred cows which are cared for by the boys; the butter is used at the two schools. It is intended that the farm at the boys' school shall contribute food to the girls' seminary, which is five miles away. Mr. Moody, who has great faith in this work, intends to get material aid from his friends in England; and there is no doubt the friends in this country who have contributed largely in the past will continue to contribute to the support of this most excellent enterprise.

Sorrow is a kind of rust of the souls, to which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.

**How The Northwest Was Saved.**

Oregon and Washington Territory have just been bound to the Union by iron bands. Forty years ago a statesman came near trading them off to Great Britain. The foresight of a home missionary, Dr. Marcus Whitman, saved them to the nation.

Dr. Whitman had crossed the plains and the mountains to Oregon, and knew, from a few years residence, the value of the country. He also knew that the Hudson Bay Company were anxious to obtain possession of the whole Northwest, and had circulated the report that it was impossible for immigrants to cross the mountains in wagons.

At a dinner given in 1842, where the doctor and several of the company's chief officers were present, news was received that a band of British immigrants had crossed the mountains. Toasts were drunk in honor of the event. "Now the Americans may whistle; the country is ours," said one of the Englishmen, boastingly.

"God helping me, the country is not yours!" said the doctor to himself, as he left the table. The next day, he started for Washington on horseback. He made the journey in winter, and with frozen limbs called on Daniel Webster, the Secretary of State. On presenting his case, he was bluffly told by Mr. Webster that the country was worthless.

"Wagons cannot cross the mountains," said the Secretary. "Sir George Simpson, who is here, affirms that. I am about trading that worthless region for some valuable concession in relation to the Newfoundland fisheries."

Finding that a treaty had already been approved by the Senate, and was awaiting formal ratification and the signature of President Tyler, Dr. Whitman sought the President. After listening to his story, Mr. Tyler said,

"Dr. Whitman, your frozen limbs and leather breeches attest your sincerity. Can you take emigrants across the mountains in wagons?"

"Give me six months and I will take one thousand emigrants across," answered the doctor.

"Well," replied the President, "if you take them across, the treaty shall not be ratified."

In 1843, a band of emigrants, under the guidance of the doctor,

started from Missouri for Oregon. A deputation from the Hudson Bay Company met them on the plains, who affirmed that it was impossible to cross the mountains with their wagons. The emigrants almost decided to leave their wagons and finish the journey on horseback.

As this course would have ruined Dr. Whitman's plan of saving Oregon to the United States, he labored with the leaders of the band until they consented to follow the doctor's advice and guidance. The band did cross the mountains in their wagons; the treaty was not ratified, and the fertile Northwest was saved to the nation.—*Youth's Companion.*

**Acknowledgement.**

I wish to acknowledge the receipt of the following sums for the support of our Foreign Missions:

- For General Fund: B. White, Belmont, O., \$2.50; Church, Gordonsville, Va., 4.83; Atlantic Missionary, Cuckoo, Va., 1.17; S. A. Marshall, Leavenworth, Kan., 2.60; Church, Irvington, Ind., 7.200; Fifth St. Church, Covington, 30.00; First Church, Allegheny, Pa., 25.00; Church, Okeana, O., 3.25; J. H. Smart, St. Louis, Mo., 20.00; Church, Salem, Va., 4.00; J. C. Keith, College City, Cal., 10.00; Antioch Church, Hillsboro, Ind., 4.50; Church, Bloomington, Ind., 5.00; Church New Cumberland, W. Va., 7.50; S. S., Edinburgh, Ind., 5.49; Church, Sandy Lake, Pa., 4.78; Church, Carpenter, Pa., 1.15; Church, Milledgeville, Pa., 6.11; Missionary Society, Silver Creek, Ind., 8.30; Church, Massillon, O., 8.10; Mrs. W. L. Felix, Sedalia, Mo., 1.00; Church, West Pawlet, Vt., 2.50; Church, Dutch Fork, W. Va., 4.43.

- For Heathen Missions: Church, Greenfield, Ia., 2.75; Prof. J. W. Shelburne, Gordonsville, Va., 5.00; S. S., St. Augustine, Ill., 3.28; John Tucker's S. S. Class, Hamilton, O., .50; Mrs. David Walk, Indianapolis, Ind., 10.00; Church, Salem, Va., 11.00; S. Putnam, Granville Centre, Pa., 1.00; A. Saxton, do., 2.00; S. N. Manly, do., 2.00.

- For Turkish Fund: Mrs. Sallie Logan, Lexington, Ky., 20.00; Broadway Church, do., 30.00.

- For French Mission: Mrs. David Walk, 10.00; R. Buckham, Langdon, Mo., 2.00.

Total, \$266.89.  
A. McLEAN, Cor. Sec'y.,  
Cincinnati, Ohio.

**On Reverence.**

In all grades of society some outward token of respect is shown even to equals, and still more to superiors. Nor will any but the most thoughtless affirm that this is a thing of mere conventional etiquette, "more honoured in the breach than in the observance;" it springs from a deep instinct of our nature, and is intimately connected with the well-being of society. It not only gives finish to character, but, like the enamel, it protects as well as beautifies. Indeed, so close is the relation which mankind have recognized between morals and manners, that in some languages the same word suffices to express both, as if the one could not flourish in the neglect of the other. Refined and gentle manners, then, are as important as they are pleasant. If it is considered a violation of correct taste to approach one of high earthly rank without the customary obeisance, it is a breach of propriety still more gross and unpardonable to enter the presence of the eternal God with coarse familiarity or outward disrespect. The psalmist truly expresses the spontaneous feeling of every healthful mind, when he says, "O come, let us worship and bow down, let us kneel before the Lord our Maker.—*The Homiletic Magazine.*

**Home Again.**

The vacations are over. Pastors and people meet again in the churches hallowed by many tender, solemn and precious associations. The results that may follow our renewed endeavors, our worship and our conferences rest largely with ourselves. The Divine blessing is assured. The amount achieved will depend upon the spirit and the prayers of the occupants of the pulpits and the pews. Shall the winter campaign present the characteristics of those of the past? In the past the working and giving, and alas! the earnest and importunate praying has been done by a decided minority not merely of the worshippers, but of the communicants. The majority have enjoyed the privileges and blessings of the ministrations and associations of the churches, and rolled the performance of the duties upon the minority. If experience be taken as our teacher, ought we not to make it a chief point this winter to give prominence to this defect; to insist upon the stewardship of every man; to show the need of working and praying on principle by everyone who trusts in Jesus Christ for salvation?—*Ex.*