

The Only Cement.

Perhaps we are not altogether wrong when, after reading some ancient author we come to the conclusion that all that is worth saying was said long ago, and that all modern books are but a feeble repetition of truths which were expressed long before the Goths swept down upon the Roman empire. Certainly Plato and Plutarch would not gain much knowledge except in the applications of physical science, if they should come back now.

Even with regard to physical science, Plutarch quotes Plato and Pythagoras as holding that the earth kept "a circular motion about the seat of fire," long before the time of Copernicus or even of Galileo. And when we pass out of the realm of the physical sciences, we find ourselves making the constant discovery that what we thought were new paths, have already been trodden smooth by centuries' feet. The discovery ought not to be a discouraging one. That these few great thoughts have been thought before, ought not to diminish our respect either for the thoughts or for the men who utter them now.

As a people, we are too impatient for results. We want continually to test our educational power by examinations. We cannot realize that we are thus trying to test the knowledge instead of wisdom, aptness of memory instead of growing strength of thought. We pride ourselves on our hundred years of existence as a people. The first hundred years of the Egyptian monarchy, of the Hindoo rule were a success also. We forget how short a time one hundred years is in the history of a nation. But "the mills of the gods grind slowly," and it is but a narrow view that demands results within the lifetime of any one man.

Plutarch was thinking of this when in comparing the lives of Lycurgus and Numa Pompilius. He finally tests the two great law-givers by the progress of the two states of Sparta and Rome long after the death of the founders. Whether a man is great or not depends not upon what he is in his life, but upon the amount of the influence that he leaves after him, and which forces men to be his followers and imitators whether they will or no.

Judged by this standard, Plutarch finds Lycurgus a greater man than Numa, because, as he says, "the main points and fundamentals of his legislation continued far above five hundred years like some deep and thoroughly ingrained tincture, retaining their hold upon the nation; while no sooner did Numa expire, than the gates of Janus' temple flew wide open, the war rushed forth to fill all Italy with blood and slaughter."

The truly great man is he who can afford to die because his work will go on without him. The falsely great man is he whose living hand is necessary to carry out his plans.

Lycurgus could afford to die; Numa could not. But why did the government which Numa had so carefully founded and fostered have no long continuance? Because, Plutarch says, "it wanted that cement which should have kept all together—education." And why, does he say, did Lycurgus' government remain? Because he "by discipline and education infused his laws into the characters of the children and imbued their whole early life with a love of his government."

In the education of the children he tells us consists the only cement which can hold States together, and without this cement, let us build never so carefully, our structure will not stand.

The object of civilization is not the improvement of the individual; it is the lifting of the State. In comparison with the safety of a nation—the embodiment of the ideas of a people, in the life of one man, the lives of ten thousand men are of no value. We

recognize this truth in the time of war, though in seasons of peace we are not always ready to utter it.

To preserve the State, however, we must cement our stones together, or the whole fabric which appeared so imposing, will crumble to fragments like the laws and institutions of Numa, and this cement—it is education, the education of the whole people. The spirit of our laws, the power of rational deliberate reflection must be made a part of the very constitution of the children. And this can be done only by the school. It cannot be done at home.

Is our government, our country, worth preserving? Then we must make firm its walls with the only cement over which time and the elements have no power, and that cement is education.—A. C. BRACKETT, in *American Journal of Education*.

Procrastination.

Mrs. Whitney says, in one of her books that "the things which are crowded out of a life are the test of that life," and we believe that the saying is true in its widest sense. Examine our lives closely, and we shall find that we constantly delude ourselves with the idea that we would accomplish certain things if we had time, when, in truth, we have no real desire for those things. One person will say that *reading* is out of the question, another will bewail the impossibility of maintaining social relations, a third will avow that charitable or benevolent enterprises would delight her if she might only engage in them; and all the time these good people are comforting themselves with a fallacy. The things for which they do find time are the things which they prefer. The things which are crowded out are the things they would not choose if life lay unemployed before them.

Scores of wives and mothers are busied constantly with their family cares, but not one in every score loves music enough to steal time for practice. Hundreds of young men are forced by stress of circumstances to work hard for daily subsistence, but only one in a thousand, perhaps, conquers the difficulties of his position, and makes a name for himself. This one might not have found his way easier or its upward steps less toilsome, but he wanted to succeed, and so wanting, he let nothing needful be crowded out.

And what is true of things mental or moral, is true of things spiritual. If we neglect the duties that bring peace to our souls—prayer and reading of God's holy word—we need not excuse ourselves by saying or thinking that we have "so little time." We must find time. Hours and opportunities must yield their fruit to us. Conscience must not be soothed by evasions too flimsy to bear the test of serious thought.—*Christian Intelligencer*.

An Anecdote of Garibaldi.

One evening in 1861, as Gen. Garibaldi was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his staff and announced his intention of scouring the mountain in search of the lamb. A grand expedition was organized. Lanterns were brought, and old officers of many a campaign started off full of zeal to hunt the fugitive. But no lamb was found, and the soldiers were ordered to their beds. The next morning Garibaldi's attendants found him in bed fast asleep. He was surprised at this, for the general was always up before anybody else. The attendants went off softly and returned in half an hour. Garibaldi still slept. After another delay the attendant waked him. The general rubbed his eyes and so did his attendant, when he saw the old warrior take from under the covering the lost lamb, and bid

him convey it to the shepherd. The general had kept up the search through the night until he had found it. Even so doth the Good Shepherd go in search of his lost sheep until he finds them.—*Sel.*

Prediction About 1880 and 1887.

SELECTED BY T. G. SNYDER.

In a pamphlet recently published, the author Prof. Grimmer, asserts: "From 1880, to 1887 will be one universal carnival of death." Asia will be depopulated; Europe nearly so. America will lose fifteen million people. Besides plagues, we are to have storms and tidal waves; mountains are to "toss their heads through the choicest valleys." Navigation will be lost by the thousands, owing to the "capricious differences of the magnetic needle," and islands will appear in mid ocean. All the beasts, birds and fishes will be diseased; famine and civil strife will destroy most of the human beings left alive by the plague, and finally, "two years of fire" from 1885 to 1887, will rage with fury in every part of the globe. In 1887 the 1887 the Star of Bethlehem will reappear in Cassio's Chair.

The immediate result being universal war and protentious floods and shipwrecks. North America is again to be involved in civil war, unless a "Napoleon arises to quell it. But during these terrible days, the Pacific States will be a paradise of peace to the hellish strife that will be raging throughout the world." The few people that managed to survive till 1887 will have reason to be thankful.—*S. S. Times*.

Why are You not a Christian?

1. Is it because you are afraid of ridicule?
"Whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."
2. Is it because of the inconsistencies of professing Christians?
"Every man shall give an account of himself to God."
3. Are you not willing to give up all to Christ?
"What shall it profit a man if he shall gain the whole world, and lose his own soul?"
4. Are you afraid that you will not be accepted?
"Him that cometh unto me will in nowise cast out."
5. Is it for fear you are too great a sinner?
"The blood of Jesus Christ his Son cleanseth us from all sin."
6. Is it because you fear you will not "hold out?"
"He that hath begun a good work in you, will perform it unto the day of Christ Jesus."
7. Are you thinking that you will do as well as you can and that God ought to be satisfied with that?
"Whoever shall keep the whole law and yet offend in one point, he is guilty of all."
8. Is it because you are postponing the matter, without any definite reason?
"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Anon.*

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

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The Collegiate year is divided into two terms of twenty weeks each.

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TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE.

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a large number of students, and to inaugurate a more successful and prosperous session than the one just closed.