

a bill that will secure these ends and present it to the next legislature, while the members of this association will pledge themselves to use their influence with the members of the legislature from their respective counties to have them support the bill when presented.

Or, probably a still better way for us to proceed, is to appoint a preliminary committee to-day, to prepare and present at this session a report expressive of the sense of this association as to the best plan for our State to secure Normal work. Let their report be acted upon by this body and the same or another committee appointed to carefully prepare a bill that will attain the end desired. Let this bill be first presented at the next meeting of this association for their action, and the final result presented to the legislature for adoption. All the members of this association should also feel under obligation to use their influence with the members of the legislature from their respective counties, to have them sustain the bill when presented.

The State Superintendent should also address the County Superintendent in those counties where he cannot be present, and have all the county institutes of the State adopt resolutions strongly urging their members of the legislative assembly to vote for a bill to establish a State Normal school. Thus by united and systematic effort, if at all, we can secure that which might otherwise be indefinitely delayed.

The school-room, the press, the pulpit and the platform, are the world's great educators. Of these stupendous agencies, the school teacher stands first. Give us efficient teachers and they will do more to elevate the people than all other agencies combined.

"With the Heart Man Believeth."

BY S. H. HEDLEY.

NUMBER I.

The Scriptures often speak of the heart, and in these modern times the term is often used by men in a distorted sense, and many expressions are in common use that are ambiguous and unmeaning. Any babe in Bible knowledge ought to know that the expression "heart-felt religion," and many other similar expressions are simply the coinage of modern speculation to patch up the ragged edge of popular theories. So much sentimentalism or blind sensations expressed in words or acts has led many good people into the grossest errors, and especially the young. They seldom think of the import of the word heart as they read of it in the Scriptures. A great majority are taught, and they involuntarily think only of the muscular organ that serves to keep up the circulation of the blood.

To keep up this idea, many speakers, in referring to the matter lay the right hand upon their left breast, indicating that the heart of which they speak is in the breast. This idea was given special emphasis in the Sunday school lesson for Feb. 8th, by representing the heart upon the black board with a roundish or oval figure.

We felt humiliated to see this, especially in the standard lesson leaf, and that it must therefore have been copied on to many of the black boards for the children to gaze upon, and thereby many of their minds are filled with a wrong idea, an error that it will in some cases be difficult to eradicate. In many cases it were better for the children to have been absent on that day, better not learn at all than to learn errors. This illustration and the ideas it conveys is so foreign from the divine teaching that it is not admissible upon any well grounded hypotheses whatever. We know of no Scripture that refers specially to the physical heart, on the contrary it is generally, if not always, used to indicate the mind, or some one

or more of its faculties. "If thou believest with all thine heart," &c., includes every faculty of the mind.

This mind is, by philosophers, divided into

I. *Intellectual faculties.* This embraces presentative, reflective and thinking faculties. Under the first we have perception, and under the second memory, and under the third or thinking faculties, we find conception, judgment and reason. Now, does the Scripture recognize these faculties under the term heart? Paul was sent to the gentiles "to open their eyes." This was to enlighten them; and the reason why people then and now are not enlightened is, "they close their eyes; see and perceive not; hear and understand not, with their heart. See Matt. xiii. 15. When the woman of Samaria heard Jesus she perceived that he was a prophet; and when Jesus healed the sick of the palsy, the Scribes "reasoned in their hearts." Jesus perceived in his spirit that they so reasoned within themselves, and said, "Why reason ye thus in your hearts?" Mark ii. 6, 8.

These will suffice. It will be seen by any one who will simply consult the concordance that every faculty of the mind is repeatedly recognized under the term heart.

II. *Sensibilities embrace*

1. *Desires*, as physical wants, power, society, wealth, knowledge and permanence.

2. *Affections*, as love, reverence, friendship, etc., or oppositely hate, envy, jealousy, revenge, etc.

3. *Emotions* are instinctive and rational, including under the first joy, courage and fear; under the second wit, taste, and conscience; and we are told by the Savior that "where our treasure is our hearts will be." Matt. vi. 21; and in Col. iii. 2, Paul says, "Set your affection on things above." Many other Scriptures show that the heart desires, loves, and in its emotions it rejoices, it fears, and is pricked, &c. 1 John iii. 21, say: "If our hearts condemn us God is greater than our hearts." Men have evil hearts of unbelief; they have evil consciences; the blood of Christ purges the conscience; those who obey the Gospel have "the answer of a good conscience." These Scriptures and their context have no more reference to the figure on these Sunday schools black boards, or to the physical heart, than it does to a man's lungs or liver.

III. *Will.* This is the power of attention, choice and action. Does the Scripture recognize this power as the faculties of the heart? Yes, sir, all in one verse; 1 Cor. vii. 37: "Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart to keep his virgin, doeth well."

Surely then "with the heart man believeth." "Believe in thine heart," say not "in thine heart." "Love the Lord with all thine heart," "obey from the heart," sanctify the Lord God in your heart," means the mind or some one or more of its faculties, and not simply the physical heart that pumps the blood too and fro in the body.

When one "believes with all his heart," every faculty of the mind, intellect, sensibilities and will is given over to the acceptance of the truth in Christ. David praised the Lord, cried unto the Lord, sought him, observed his law, entreated his favor with his whole heart. Less than whole heart service is not acceptable with God. Jer. iii. 10.

Again, God enlightens his people to know him, he puts his law into their minds, writes it in their hearts, he will be their God and they his people when they turn to him with their whole heart. Jer. xxiv. 7; compare with xxxi. 30, 31; Heb. viii. 10, and x. 10.

Read this, think of it, speak of it, and seek to get people to believe with

all the heart. There are many whose intellects are enlightened, but their affections are upon the world; and they will not come to the Savior. "The word is nigh thee, even in thy mouth and in thy heart." Words of the facts, the Gospel.

#### An Affectionate Old Cockatoo.

According to the Philadelphia Record, the Zoological Garden in that city possesses a remarkable bird in the shape of a rose-crested cockatoo, now in the sixtieth year of its age. The average age of the cockatoo is from eighteen to twenty years, but this venerable specimen, although so long past the usual limit of her race, is still as vigorous in all her faculties as ever. Furthermore, she is endowed with mental faculties which make her a wonder. She was formerly owned by Mr. J. J. Springer, of Lancaster, in whose possession she had been for many years. From her youth she has been a precocious bird, and improved her mental faculties rapidly under the instruction of her patient master.

In 1870 Mr. Springer decided to go abroad, and as he could not take his pet along with him he concluded to place her in the Philadelphia Zoological Garden, feeling that the bird would be well cared for there. The entry read thus: "April 23, 1876, rose-crested cockatoo, presented by J. J. Springer, Lancaster, Penn., known to be fifty-six years of age." After an absence of more than three years, Mr. Springer visited the garden confident that his old pet had not forgotten and would recognize him. On entering the bird house, he took a station where the bird could not see him, and exclaimed, "Where is my Polly?" Immediately the bird recognized the voice of her former master, became excited, walked back and forth on its perch, and replied by inquiring, "Where is my pap?" Then Mr. Springer went to his pet, and the scene is described as the reunion of a parent and lost child. The affectionate creature ran her bill through her old master's mustache, as she had been taught to do, in the attempt to kiss him, rubbing her head against his cheek, then "kissed" him again and nestled close to her old friend as if she feared she might again lose him. Then Mr. Springer tested her memory regarding the tricks he had taught her, which she performed with as much readiness as she did in other days. She whistled and imitated the mewling of a kitten, and barking of a dog, the chirping of a chicken, and whistled "Sweet Home."

On Mr. Springer taking his leave of her she was almost frantic with grief, and it was only with difficulty that her keeper prevented her from following the master she loves so affectionately. One of the favorite tricks of Polly is to reach down with her beak and relieve some small boy of his cap, throw it away and then laugh at him. She shows no signs of decay, and may become a centenarian.

In a review of Edgar A. Poe, Mr. Higginson says: "I like best to think of Poe as associated with his betrothed, Sarah Helen Whitman, whom I saw sometimes in her later years. That gifted woman had outlived her early friends and loves and hopes, and perhaps her literary fame, such as it was; she had certainly outlived her recognized ties with Poe, and all but his memory. There she dwelt in her little suite of rooms, bearing youth still in her heart and in her voice, and on her hair also, and in her dress. Her dimly lighted parlor was always decked here and there with scarlet; and she sat robed in white, with her back always turned to the light, thus throwing a discreetly tinted shadow over her still thoughtful and noble face. She seemed a person embalmed while still alive; it was as if she might live forever there, prolonging into an indefinite future the tradition of a poet's love; and when we remembered that she had been Poe's betrothed, that his kisses had touched her lips, that she still believed in him and was his defender, all criticism might well, for her sake, be disarmed, and her saintly life atone for his stormy and sad career. —E.

#### MISCELLANEOUS.



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