

## **PREFACE.**

The reader is hereby introduced to the history of a sensible young woman, who is called Rachel Reasoner. Her history is written, as found in the following pages, in order to show young women and older ones what the Scriptures require of them, and with the hope of specially benefiting daughters, wives and mothers in the churches of Christ. To accomplish this end the writer's aim has been to set forth the character of a scriptural daughter, wife, and mother. A scriptural husband is incidentally mentioned; also a scriptural father. This story should be read by all who desire to make the most and best of this life.

THE AUTHOR.

INDIANAPOLIS, INDIANA, OCTOBER, 1900.

## A SCRIPTURAL DAUGHTER.

### CHAPTER I.

Many years ago a young lawyer was boarding with a Quaker family named Reasoner, which consisted of father, mother, and a daughter named Rachel. One day the young lawyer asked the daughter if he might give her a kiss. She answered in her Quakerish fashion, "Thee may this once, but thee must not make a practice of it." Such answer indicates that she was not a man-hater, yet she was not soft-headed. She seemed to think that the man who should be permitted to "make a practice" of kissing her ought to be something more than a boarder at her father's house. Possibly she thought that he should be something more than is commonly found among lawyers. Be this as it may, Rachel Reasoner was neither a celestial angel nor a bundle of human emotions. Having completed her twentieth year she was something more than a girl. Besides, her father's declining health forewarned her that the stern realities of life were in reserve for her. As her mother was something of a cripple she had already begun to think that as time advanced the battle for bread and clothing might be serious.

Rachel was not averse to marriage, yet she did not contemplate matrimony as an escape from life's re-

sponsibilities. She had sense enough to know that it became her to prepare for the worst. True, she might probably have been married before she was nineteen. But she believed that her father was right in saying that if his daughter could not have one of the best of men she should take none. So her motto had become—*The best or none*. Therefore she had declined to accept the offer of a young man whose father was wealthy because he chewed spices when in her company. The reader may be curious to know why a young man should be discarded for chewing spices when in company with a young lady. The answer is that the use of spices aroused a suspicion which led to an inquiry. The inquiry made was rewarded by the information that the young man who was paying attention to Rachel Reasoner was addicted to drinking wine. When this was discovered he was kindly, but firmly, requested to discontinue his visits. He seemed to think it hard, protested and promised. But he was rejected as one who was not to be trusted.

While this subject is before the mind it may be best to report another fact. Rachel was not one of those girls who think that everything said in their interviews with young men must be kept from father and mother. On the contrary she was accustomed to relate to her mother in a familiar manner what transpired in her associations with young men. This was partly owing to the fact that she had sense enough to know that her mother and father knew better what was right than she did, and partly to the fact that Rachel's father and mother never teased their daughter about the boys. They knew better than to engage in that very common practice by which multitudes of young people have been led to select all their company and conduct all their interviews with their associates without consult-

ing either father, mother, guardian or friend. But as Rachel's parents were too wise to tease their child she was too wise to ignore them and their counsel in regard to choosing company, and the conduct of the company she had chosen. As a result when she told her mother one day of a certain speech which a young man had made to her which she did not understand her mother gave her the interpretation. The result was that the one who made that speech of doubtful propriety was promptly requested by Rachel never to call on her again. The report of this was given by her father to the writer one day in conversation.

In regard to religion Rachel's mind very nearly resembled a clean sheet of white paper. She believed in God and Christ, had read the Bible somewhat and regarded it her duty to pray. Her parents were Quakers of the orthodox school. But they had united with the Quakers, or Friends as they are sometimes called, after Rachel was born, and so she had not a "birthright" in that society. True she had gone to meeting with them from her earliest recollection, and they had sometimes taken her to other meetings. But nothing had specially taken hold on her mind and heart. She could neither understand Quakerism, Methodism, nor any other ism with which she had become in any measure acquainted. What was likewise unfortunate for her in regard to both Quakers and Methodists was the very inconsistent life in many whom she knew among them. True, the Quakers were smooth in their behavior before others. But she knew that such behavior was often only assumed. For instance, she knew a Quaker and his wife who were very smooth in talking to a man who was trifling with them in regard to paying a debt he owed them. Yet after they left his presence they united in using language against him that

would not have appeared well in the public prints. She knew also that while her own father and mother were probably as good as the best among them, yet neither of them was remarkable for control of temper at home. Had she not found it necessary more than once to act as mediator between them? Yes, and one night after she had retired she heard them engaged in an unpleasant talk. On listening she learned that they had also retired, but were in a jangle over some business matter on which they could not agree. Rachel came down stairs in agony of mind. She went into the room where her parents were, and boldly exclaimed, "Now, father and mother, this will never do!" They paused in their talk, and before they could make any response to her she bowed by their bedside and commenced to pray in their behalf. When she had finished her prayer she kissed them both, told them to be good, and went upstairs. And they seemed to heed their child's admonition. From that date they seemed to show more patience toward each other, and Rachel had the great joy of beholding them united in mind and happy in each other's company.

Religious people sometimes discuss the question whether the alien sinner who has never obeyed the gospel has the right to pray. Yet the alien sinner will often pray regardless of such a discussion or the decision which may result therefrom. "There are times when I know not what else to do than to call upon God Almighty in prayer," said Abraham Lincoln in course of the Civil War which was waged while he was President of the United States. "While swimming a creek in which alligators abounded, we called on God in prayer," said a certain writer in giving account of an effort that he and a fellow-prisoner made to reach their own comrades after escaping from Andersonville.

Thus, under circumstances of great distress and danger, even the alien sinner will pray to God, regardless of the decisions of religious people on the subject. Rachel Reasoner was no exception to the rule. In agony of heart by reason of the unpleasantness between her parents she bowed by their bedside in prayer.

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## CHAPTER II.

As stated in the first chapter of this biographical sketch, Rachel Reasoner was not a member of any church. She was better acquainted with Quakerism and Methodism than with any other ism. True, she had read one or two books against the Catholics, one of which was called "Maria Monk." Such books led her to hate Catholicism. At the same time she felt that she neither understood nor admired either Methodism or Quakerism. Thus, as was stated, her mind, in regard to religion, resembled a clean sheet of paper. Certainly she had not accepted any theory of conversion, and had decided that she would not until she could find a theory which could be explained, and understood. Thus when one of her young friends at a Methodist meeting came back to Rachel, and, putting her arms around her neck, tried to get her to go to the mourners' bench she simply said, "No, I can't go with thee. I don't understand this method of becoming a Christian." Further entreaties availed nothing. She never went to a mourner's bench because she never found any one who could explain the doctrine of "getting religion" so that she could understand it to her satisfaction. Another drawback was the fact that certain ones who made loud professions there soon went back again into worldly practices. In one instance she knew a

young man who professed conversion, and within a week from that date he was at a dance. When she inquired of him why he so soon went back he jocularly answered that the church he joined believed "in falling from grace." At a later date he told her soberly that he was overpowered by persuasion when he went forward to the mourners' bench, and with excitement when he made his loud profession. Such confession and behavior made an unfavorable impression on Rachel's mind concerning religious meetings in which excitement prevailed.

But she was destined, it seems, to be annoyed one day by a young preacher of the excitable type. He met her at a neighbor's and began to address her on the subject of religion. Instead of replying at once she scanned him from head to foot. As she did so she noticed that he wore long hair and parted it in the middle. He began giving his experience. She still remained silent. He told her how happy he had been ever since he had been converted, and asked her if she did not wish to serve the Lord and be happy. Finally she spoke, and this was her first question:

"Does thy religion teach thee to wear long hair and to part thy hair in the middle?"

"Why, Miss Reasoner, what a question?" responded the preacher.

"There is nothing wrong with my question, and I would like for thee to answer it," was Rachel's reply.

"Well, now, I did not think that I should be questioned about the length of my hair, and the way that I comb it, when I began talking to you, Miss Reasoner, on so serious a question as your soul's salvation. I fear that you are not much concerned about your soul," said the preacher.

In her Quakerish way she replied to him saying.

"Still, thee has not answered my question, and I regret to find thee so evasive."

"Then I shall not be evasive any longer, but I shall say to you plainly that my religion does not say anything about how long I shall wear my hair, nor whether I shall comb it on one side or in the middle."

"Then thy religion I fear is not found in the New Testament," said Rachel rather sadly.

"Oh, yes it is, I assure you. Our holy religion is certainly taught in the New Testament. You need have no fears on that question," was the young preacher's reply in assuring tone.

"But I must have fears, for I was reading the other day that one of the apostles said that nature itself teaches that it is a shame for a man to have long hair."

"Where do you find that, Miss Reasoner?" was the preacher's prompt inquiry.

"I regret that thee don't seem to recollect reading such a statement, for it shows that thee don't read thy Bible very much. So I will not tell thee exactly, but will say that it is found in one of Paul's letters. With that much information given thee I wish thee to promise here and now that if thee finds that Paul said that nature itself teaches that it is a shame for a man to have long hair, that thee will go to a barber, and have thy hair cut to a reasonable length, and then quit parting it in the middle."

"That is asking a great deal, Miss Reasoner. I don't know. I'll think over the matter. If I do as you request will you then come to hear me preach?" "Yes, I may do so."

Just then the preacher's horse seemed to be getting into trouble with his bridle and he hurried out to relieve him. When he returned he bade Rachel Reasoner, and the friends with whom he found her, good-bye,



and rode away. As he did so he thought that if wearing long hair was contrary to scripture and was liable to defeat his efforts to impress certain people concerning religion he certainly would do as the young Quakeress had suggested or had tried to induce him to promise.

Before leaving this feature of the story it may be well to remark that the young preacher found in 1 Cor. 11:14 the scripture to which Rachel had referred, and to the surprise of many when he appeared again in the pulpit his hair had been cut and was parted on the left side. This made him look like a different person, and was the subject of much comment—some complimenting and others criticising the change. Very few had learned the secret of it, but it was not long before every one in the neighborhood became acquainted with it, and it was an "open secret." Certain of the young ladies were suspicious enough to say that he had conformed to Rachel Reasoner's notions about his hair because he "had his eye on her." Cherishing such a notion led to considerable unpleasantness in their jealous little hearts, which fortunately never reached Rachel's ear till long after it was all over. When it was revealed to her by a friend she simply remarked, "How much misery people might save themselves if they would only confine their thoughts to facts and not follow the wanderings of their imaginations."

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### CHAPTER III.

Not long after the young preacher mentioned in the previous chapter had employed a barber to cut his hair to a reasonable length, and had commenced to part it on the left side of his head, Rachel heard him preach.

He noticed her in the audience, and when he met her a week or ten days afterward he had the curiosity and vanity to ask her what she thought of his sermon. In her Quakerish manner of speech she asked him in reply, "Has thee never read in thy Bible that 'he that speaketh of himself seeketh his own glory?'"

"I have read it," said he, "but it was never impressed on my mind as applying to a question like the one that I asked you."

"Well, if thee wishes to know how it sounds to be fishing for compliments thee would do well to spend an hour or more with the most conceited specimen of humanity that thee knows, and then thee can learn."

"But it is necessary for people to have a reasonable degree of conceit in order to have self-confidence, and self-confidence you know is necessary to success," said the preacher with the air of one who thought that he had said something.

"Thee is wrong again," said the Quakeress.

"Why? Wherein? I don't understand you, Miss Reasoner. Do you mean to say that self-confidence is not necessary to success in life?"

"By no means. I believe that all who succeed must have considerable self-confidence. They must measure .and test themselves until they know what they can do. and they must likewise know what they cannot do."

"Then, why did you say that my former speech was wrong? Have you not entangled yourself just a little?"

"Not at all. Thy mistake was in speaking of self-conceit and self-confidence as if they were the same," .said Rachel with an emphasis which indicated that she was a reasoner in something more than her name.

"I shall be glad to have you discriminate between them," said the young clergyman.

"Well it is not difficult. All self-conceit is self-confi-

dence, but not all self-confidence is self-conceit. The line is drawn just at the point of true merit. Those who know that they have true merit know what they can do, and know what they cannot do, and are disposed to do their best in every effort, and then are willing to permit people to decide for themselves. This is self-confidence without conceit. But those who lack true merit, and think highly of themselves are generally anxious to know what people think of them and their efforts, and so they often fish for compliments. Does thee understand?"

"I think so, but that strikes me pretty hard," said the preacher.

"Yes, and I would be glad if some one would strike thee hard every time thee fishes for a compliment."

"Why, you would discourage a man with criticisms."

"If thee be that easily discouraged thee should never have begun to preach. Now' I will tell thee what I thought of thy preaching. That gold ring on thy finger I fear attracted more attention and will be remembered longer than thy sermon."

"Worse and worse," said the preacher, while those listening united in laughter.

"Well, thee deserves to be criticised, for thee claims to be preaching the gospel, which is a plain message, and thee should be a plain man. Thee has divested thyself of thy long hair, and thee no longer parts thy hair in the middle, and now if thee will lay aside thy gold ring and thy cylinder hat thee will look like a plain man. Then thy appearance will be in harmony with the plain gospel."

"More of the same kind!" exclaimed the clergyman.

"Thee may make as many exclamations as thee sees fit. But thee began in our former meeting at this place to talk to me about religion, and I thought, on taking a

survey of thee, that thy appearance was not in harmony with true religion, but indicated pride, and so I began to criticise." This was said a little reproachfully. The preacher felt it and responded by saying:

"I am sure, Miss Reasoner, that I am not disposed to make fun of your criticisms, for I am obliged to acknowledge that they are reasonable. Yet I think you do me injustice when you speak as if I had acted on the principle of pride."

"What else could it be except pride? Certainly thee did not wear long hair and part it in the middle for comfort. Neither is it a matter of comfort for thee to wear a gold ring on thy finger and a cylinder hat on thy head."

"Miss Reasoner, what is your definition of pride?"

"That which people do to be seen of others and admired by them," was her prompt response.

"Are you sure that such a definition of pride will stand the test of criticism?" he asked.

"That depends on the kind of criticism used. I don't suppose it will stand the test of unreasonable or foolish criticism. Does thee understand?"

"Yes, I think I understand what you mean," was the clergyman's response in doubtful tones.

Noticing his intonations of voice she said, "As thee don't seem to be sure that thee understands I shall explain a little further. Pride and conceit are both the outgrowth of conscious weakness, and the wish, in those who have them, to make on others a stronger impression than they really deserve to make. Thus the conceited specimen talks about himself because he fears that should he remain quiet people will underestimate him. On the same principle the proud specimen puts on extras of one kind and another to make himself more handsome or more odd, and so to become more

highly esteemed or more attractive than he would otherwise be."

"You reason like a philosopher, Miss Reasoner," said the preacher in a manner indicating that he would be willing to change the course of conversation.

"I don't know what the word 'philosopher' means," said Rachel. "But if it means anything less than common sense it is hardly worth investigating. Can thee tell me what it means?"

"Well, yes, it means—as my memory serves me it comes from two Greek words which together mean 'a lover of wisdom.' That is the literal meaning of the word 'philosopher' though with many people it carries the idea of *wise man*."

"I take the literal meaning," said Rachel with a glow of delight on her face. "Yes, 'a lover of wisdom'—I like that idea. And as wisdom and common sense are the same I see why I don't like either pride or conceit."

Here the clock struck eleven and Rachel said that she would need to go home and get dinner by the time her father and mother came home from their mid-week meeting. So the interview ended.

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#### CHAPTER IV.

When Rachel's father and mother returned from meeting on the day mentioned in the previously reported interview they brought company with them. That is common among the Quakers or Friends. They are a sociable people, and seem to delight in having those of their own religious persuasion to meet with them around their own tables. This is probably true in a great measure with religious people generally. But it

is specially true of Quakers. While friend Reasoner was on his farm before his health failed he often went beyond his ability in trying to entertain people whom he invited home with him. Even after leaving the farm -and moving to the county seat, four miles distant, he often insisted on some friend going home with him from meeting, especially from a week-day meeting. Just here it will be well to state that the old-time Quakers in certain localities even yet have a custom of meeting not only on the first day of the week but every "fourth day" or "fifth day," (as they call Wednesday and Thursday) they would lay aside their work and go to meeting. The older schools of Quakers have never been favorable to meetings at night.

But when Rachel's father and mother returned from meeting bringing two of their friends (James Magnes and wife) with them the dinner was nearly ready. When all was in readiness they sat down, and, as the Quaker custom is, they sat about a minute in silence for meditation and thanksgiving. Then they began eating, not waiting for the young lawyer who was boarding with them, as he was often late, especially when he had a case in court. When they were nearly through their dinner he came in, and was introduced to the visitors in Quakerish style which was thus: "William Wilson, allow me to make thee acquainted with James Magnes and with Sarah Magnes his wife."

After the lawyer was waited on at the table Rachel's mother said to him:

"William, thee looks worried to-day, and thee is eating too fast. What is the trouble?"

"Nothing, except that I have a case before the court; and the attorney on the other side is not treating me fairly. My case rests on the testimony of two witnesses, one of whom is an excellent man, while the other is

rather of bad reputation, and the attorney on the other side is trying to besmirch the good witness because of the one who is not regarded as a man of honor on all occasions."

"Why did thee call a witness of bad reputation?"

"That is where a lawyer often gets caught. Not being a discerner of spirits he depends on his client's statement of certain facts and gets deceived."

"And the attorney against thee is trying to break down thy good witness, because of thy bad witness, is he?" asked Rachel's father who had become interested in the affair.

"Yes, he said in his speech that a case which depends on the testimony of such a witness as one of those I presented is very unfortunate, and I could see that his remark had some weight with the jury. Besides, he talked considerably about the bad company in which my good witness found himself."

"And thee now has the task of breaking the force of his remarks, I suppose," friend Reasoner further inquired.

"Yes, and I don't know the best way to do that," he said as he shoved himself back from the table having bolted down about a half dinner; such was the agitation of his mind.

"Why don't thee use a little scripture before the jury?" asked David Reasoner, for that was Rachel's father's name.

"The misfortune is that I don't know much about scripture," answered the attorney.

"Well that is a misfortune, rather I would call it *thy fault*. Thee ought to know a great deal about scripture, and it would help thee out of many close places. But thee has heard the story of Cain and Abel, has thee not?"

"Oh yes, that is familiar."

"And would it not be familiar to the jury?"

"I think so. I feel sure it would be."

"Then, why not relate the story of Cain and Abel and ask the jury if Abel should be discounted or besmirched because he was related to Cain as his brother?"

"That's good!" exclaimed the lawyer. "Give me another case as good as that and I'll knock my opponent's reasoning higher than a kite."

"But thee must not get excited so soon, for I have another case stronger than that. Thee knows something of the story of Judas who betrayed his Master, and no doubt the jury has some acquaintance with it also. Now, then, after describing the treachery of Judas Iscariot who was bribed for thirty pieces of silver to betray his Master, and then when he led the band of men to the place where Jesus was he kissed his Master as a sign that he was the one whom they should take—after doing this ask if Jesus is to be discounted because Judas had been one of his apostles and had eaten with him? Will not that have weight with the jury?"

"That's capital!" exclaimed the lawyer. "I'm much obliged to you, friend Reasoner. I'm all right now."

As he arose to leave the room, Rachel who had been waiting till the remarks of her father were ended said to him:

"William, if thee thinks that the jury could not appreciate scripture thee might resort to American history, and relate the case of Benedict Arnold, and ask if George Washington should be discounted because of his intimate relationship to that traitor."

"That caps the climax. I'll use that too. I'm much obliged to you all." Thus saying he hurried away to the court-room.



After the lawyer had left their presence David Reasoner remarked that he supposed that the false reasoning in court-rooms was scarcely equalled anywhere else on earth.

In reply to this James Magnes remarked that he presumed that the fallacies of lawyers were hardly excelled by the fallacies of many preachers, especially those of the popular kind who are trying to please the people in order to get a big salary.

"Thee may be correct in thus presuming," said David Reasoner, "especially as lawyers know that their fallacies may be exposed by their opponents."

"Yes," answered James Magnes, "and the judge on the bench may sometimes correct them, if they attempt to garble the statutes which they attempt to read. But preachers in the popular pulpit generally have their own way, seldom being called to account for anything which they may say, if it only sounds well, and is in harmony with popular notions."

Thus these Quaker friends continued to talk until the time came that James Magnes and his wife Sarah left for their home. To all that was said Rachel was an attentive listener, seldom venturing to make a remark, though she occasionally asked a question. Her questions usually showed that she understood what was said and that she was applying it where it would apply justly.

When time for supper came the young lawyer was bright with conversation. He had won his case.

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## CHAPTER V.

The next day after William Wilson had won his case in court by suggestions which he received from the Quaker with whom he was boarding, and his plain-faced daughter, he seemed to have more leisure than usual

and was disposed to talk after dinner was over. The truth of the matter was, he had become convinced that it would probably pay him to do more talking with sensible people outside of his own profession. So he lingered at the table longer than usual, and continued talking with David Reasoner and his wife while Rachel cleared up the dishes. Then he went into the parlor and began reading. Rachel entered to get a worsted flow that she was making when he addressed her in these words:

"Miss Reasoner, did you ever read the Bible much?" She answered, "Not very much. But why does thee ask such a question?"

"Well, the fact is, I have been thinking."

"Of course, thee couldn't live without thinking."

"But I mean that I have been thinking since my experience in court yesterday afternoon that the Bible might be of some advantage even to a lawyer."

"I have no doubt about that, especially if lawyers deserve their reputation in regard to lack of truth, for the Bible says that 'all liars shall have their part in—' well, you know the rest."

"Ah yes, I see, Miss Reasoner, that you have heard about the twisting which certain lawyers do in their practice, and so you are disposed to class them all together as a set of liars."

"No, thee must not think that I regard them all equally untruthful, nor even that the untruthful ones never tell what is correct. But I have always heard lawyers and liars classed together."

"In my profession, Miss Reasoner, it is as in all other departments of business. There are many temptations, and for the sake of advantage there are some who yield to the force of circumstances. But there are others who are strictly honorable. Lawyers.

merchants, politicians, and even preachers are a mixed class. They are not all good nor are they all bad. But there are sufficient bad ones among lawyers to give the good ones a bad name in the estimation of many good people. This is unfortunate, for, as the story goes, you might as well kill a dog as to give him a bad name."

"Does thee know of a story on that subject? If so, I would like to hear it related."

"Oh well—I supposed you had probably heard it." Rachel said that she had not and so the lawyer proceeded.

"There was once a good old Quaker who went to his spring-house one morning and found a dog in it. Of course, the dog had done much damage to the milk and butter. So the old Quaker said to the dog, 'I will not kill thee, but I will give thee a bad name.' So he ran after the dog and called out at the top of his voice 'Bad dog! bad dog!' The neighbors heard him and thought that he said 'mad dog.' So they looked for the dog and when they saw him they began to yell 'Mad dog! mad dog!' As a result the dog was soon killed."

"I thank thee for that story, especially as it tells about the shrewdness of a Quaker. Thee knows that I have a right to think well of the Quakers."

"Yes, and I think well of them too. They are generally a plain, honest people. Yet some of them are treacherous. There is a sprinkling of dishonest ones among them."

"Hush!" said Rachel, thrusting the palm of her hand at the lawyer as though she would slap him in the mouth. "Thee mustn't say that there are dishonest *Friends*."

"What"? Did you never hear of that one who cheated his neighbor in a horse-trade?"

"No, and I don't *wish* to hear," said Rachel, shrugging her shoulders as if she could not bear the thought of hearing an unfavorable remark about a Quaker.

"But you ought to prepare yourself to believe that perfection doesn't belong to any class of persons, as such, in this world. To help you in this direction I would like to tell you about the Quaker who cheated his neighbor in a horse trade. It is not very bad and might do you good, for it would serve to put you on your guard against deception in all classes."

After some little hesitancy Rachel consented to hear the story and the lawyer began.

"There was a man who wished to buy a fine-looking horse that a Quaker was riding one day, and so he inquired whether the horse was for sale, what was the price, and all else that he thought of. Everything seemed favorable, and the man decided to buy the horse. But he thought he would ask about his pulling qualities. He did so. The Quaker smiled and said in assuring tones, 'Ah! it will do thee *good* to see him pull.' Feeling fully satisfied that the horse was all right the man bought the horse and paid for him. When he hitched him to a vehicle he found that the horse wouldn't pull the hat from a man's head. He wouldn't even stretch the traces. Neither could he be made to pull. So when he saw the Quaker again he said, in excitement, 'Didn't you tell me that the horse I bought from you would pull?' 'No,' answered the Quaker, 'I told thee *nothing* of the kind.' 'Then what

did you say?' 'I simply told thee that it would do thee *good* to see him pull, and *wouldn't* it?'"

Rachel laughed heartily for an instant, but soon recovered herself and then said in lamenting tones—"It's too bad—it's too bad, that even the good name of the Friends is spoiled by some of them acting unfairly in their dealings? Then the thought struck her that what she had heard might have only been intended for a little fun and she so expressed herself. But the lawyer told her that the Friends were not a funny people, nor were they given to playing jokes.

"Then," said Rachel, "I would like to ask if thee . thinks that there are any classes of people who have no liars nor deceivers of any kind among them."

"None. Your father told me yesterday of Judas Iscariot who was one of the chosen twelve, and he betrayed his Master for thirty pieces of silver, and I have since read of Simon Peter, another of the twelve apostles, who denied his Master three times, and did some swearing at the same time. Thus I have my doubts about finding any classes of people as such that are all correct in life and speech. Yet there are individuals. among all classes who are too noble and too honorable to tell a lie or be guilty of any kind of iniquity."

"Then thee doesn't believe the old saying that 'every man has his price,' and so all are liable to be bought.""

"By no means. That would break down my confidence in myself," said the lawyer.

"What does thee think of the doctrine that the world of mankind is growing better? I heard it preached not long since."

"Preachers may think that way, but lawyers do not. The truth is, only those people are growing better in principle and practice who are daily struggling in that direction, and all others are growing worse."

"William, I am glad to learn what thee thinks on these subjects. But I shall not now detain thee longer. My questions may beholding thee back from business."

"No, I am at leisure this afternoon, though I ought to be in my office before long as some one may be awaiting my return, and I don't like to cause people to lose time."

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## CHAPTER VI.

On the evening after the previously mentioned interview William Wilson returned to David Reasoner's at the usual time for supper. In course of the time spent at the supper table that evening Rachel ventured to inquire whether he had found any one awaiting his re turn to his office after dinner.

"Yes," was his answer. "A man was there wishing to consult me about how to get rid of a tenant who could not pay his rent, and would not leave the premises on an ordinary notice."

"And could thee tell him?"

"Yes, there is a process of law to follow that specially provides for such cases," answered the attorney.

"Is the man poor, and has he a family? I mean the man who has been notified to leave the house?" asked Rachel in tones which showed that her young heart was in sympathy with the poor. On being told that the man was poor and had a family she then inquired whether the man who owned the house was rich.

"Yes," said the lawyer, "he is rich for a place like this. He is probably worth twenty thousand."

"There it is again," she remarked with slight indignation in her voice, "the rich oppressing the poor. If I were worth that much I am sure I would never put a poor man with a family out of a house of mine."

"Thee don't know what thee would do if thee was rich," responded Rachel's mother,

"No," added the lawyer. "And here I am reminded of a story I once heard of a man trying to make a purchase of a Jew. After pricing an article the second time he said, 'That's too much. There's a man down the street who sells that very article for five per cent, less.' 'Vel, vy don't you puy from him den?' asked the Jew. 'Because he is out now—he don't happen to have it on hand just now,' answered the man. 'Oh vel, und dot ish vot I sells it for ven I hafn't got it,' the Jew said with a smile of satisfaction. So I fear it might be with you, Miss Reasoner. The close economy necessary to become rich often causes people to become lovers of money. As a lawyer I have a fair opportunity to understand what people will do for money."

"And so thee thinks that I would become penurious if I should become rich?" Rachel asked rather reproachfully.

"No, daughter," said David Reasoner. "I was not so impressed with what William said, but he simply spoke of the rule among mankind, and he intimated that thee might not be proof against learning to love money."

"But, father, I *know* I never wished for money in my life except to do good with it."

"I am glad of that, my daughter, and I trust that thus it may ever be with thee. But there is an instance in the Bible to which I refer thee. It is found in 2nd Kings, eighth chapter. The instance there recorded states that the king of Syria was sick, and he sent his servant Hazael to the prophet Elisha to know if he should recover of his sickness. When Elisha saw him he looked him out of countenance and wept. Then Hazael inquired of him why he wept. The prophet answered, saying, 'Because I know the evil that thou wilt

do unto the children of Israel,' and proceeded to tell him what he would do. Thereupon Hazael asked, 'Is thy servant a dog that he should do this great thing?' The prophet answered and explained by saying, "The Lord hath shewed me that thou shalt be king over Syria. ' This case, my daughter, shows that a change in circumstances may cause a change in behavior."

"You have explained my meaning exactly, friend Reasoner," said William Wilson eagerly.

"But are all mankind so weak that a change of circumstances will cause them to change their conduct as that servant of the king of Syria was going to do when the prophet wept over him?" asked Rachel.

"No," answered the father, "not all, but the exceptions are few in number, and for that reason the Perfect Exemplar instructed his disciples to pray, 'Lead us not into temptation, but deliver us from evil.'"

"If I thought that I could be induced to become mean by reason of a change of circumstances, I would hold myself in *contempt*" said Rachel with an emphasis that is unusual among Quakers.

"Now, daughter, thee must not be so emphatic, but be gentle as a woman should be," said Rachel's mother reprovingly.

"Let her go on, Mrs. Reasoner," said the lawyer, "I wish to hear all she has to say on that subject. I think she would grow eloquent. And if there's anything on earth that charms me it is a woman's eloquence."

"Yes, and so thee is making *fun* of me. Now I suggest that all retire from the table while I clear away the dishes," said Rachel.

In accordance with this suggestion all arose from the table, and Rachel proceeded to attend to the work before her. David Reasoner and his wife walked into the sitting room with William Wilson. As they did so



Friend Reasoner said to the lawyer, "William, while I was reading about that instance in 2 Kings a few days ago I thought of thee by reason of thy profession."

"What connection was there between that case and my line of work?"

"Be seated and I shall tell thee. Benhadad, king of Syria, was sick and sent his servant Hazael to the prophet Elisha with a present to inquire whether he should recover of that disease which then afflicted him. The prophet answered Hazael by saying that he should tell the king, 'Thou mayest certainly recover; howbeit, the Lord hath showed me that he shall surely die.' When Hazel returned to the king he told him that the prophet said that he should 'surely recover.' Then on the next day the servant Hazael took a thick cloth and dipped it in water, and spread it on the king's face so that he died. Now, this is what made me think of thee and thy profession as a lawyer: The prophet did not say that the king should 'certainly recover,' but he said, 'Thou mayest certainly recover,' and then added that the Lord had shown him that the king should 'surely die.' Then the servant changed that language and made it stronger. Instead of 'mayest' he used the word 'shouldest.' Now that is the kind of changing of words which I suppose brings on many lawsuits. Again: it is evident that the Lord foresaw what Hazael would do to his master, and thus Elisha said he should surely die."

"That is a splendid illustration, friend Reasoner, of how a slight change in words may seriously change the sense. I must acquaint myself with that case and some day I shall have need for it before the court. Besides, it will serve to illustrate how an end may be accomplished in different ways. Though the king of Syria could recover of the disease, yet he would not recover

by reason of the fact that his servant would smother him."

"That is the very idea, William, which I thought would be of interest to thee, and I see that thee has readily caught it. Now let me give thee another instance. It is said in the Bible of a certain prince, that he should be taken to a certain city and should die there, and yet he should not see that city. His history shows that he lived a considerable time in that city, and died there, and he did not see it."

"How was that? How could it be? Was he blind?" asked the lawyer.

"Thee will learn by reading in 2 Kings 25th chapter, that the prince of whom the prophet spoke was Zedekiah whose sons were slain before his eyes by the king of Babylon, and then he put out both his eyes, and bound him with fetters of brass and had him taken to Babylon. So now thee can understand how he could be taken to Babylon, and die there without seeing Babylon."

"That is all plain enough now. Of course he could not see Babylon if his eyes were both destroyed before he was taken there," was the lawyer's response.

Here the interview ended. David Reasoner said that he had some work that needed his attention, and his wife went to see what Rachel was doing. Thus the lawyer was left to his own reflections, which were that it "would pay him as a lawyer to read the Bible with care. He acknowledged to himself that his several interviews with those plain people who made no loud pretensions had taught him more concerning the value of the Bible for ordinary life than he had ever known of it before. "Why," said he, speaking to himself in audible tones, "it is not only a book on religion, but it seems to be good for every department of life."

When Rachel's mother found her she had been think-

ing. Having finished her evening work she had sat down in the kitchen with her elbow on the table and her hand on her forehead. When her mother saw her she inquired,

"What ails thee, daughter? Is thee sick?"

"No, mother, I was only thinking."

"And can thee tell me what thee has been thinking about?"

"About the talk at the supper table, mother. It makes me feel sad to think of all mankind being liable to mistakes. It makes me feel ashamed, and almost wish that I had never been born."

"Daughter, thee must not talk so. Don't thee recollect on last first day at meeting that thee heard Rebecca Longworth say that one of our chief missions in this life is to make other people happy? Now thee ought to know that thee is a great comfort to thy father and mother."

"Yes, mother, I am glad of all that I can do for thee and father. But thee should bear in mind that while Rebecca Longworth was talking about making other people happy I could not avoid thinking that she would do well to practice what she preaches, and try to make her own husband more happy than he was when I was at her house."

"But, daughter, she may be doing better now."

"That may be. There was room for improvement then. But I cannot avoid feeling sad (to say the least and best) when I see and hear outward and public smoothness while the private life does not correspond."

Rachel's mother had good reasons for making no response, and so the interview ended.

## CHAPTER VII.

Rachel was unhappy. How could it be otherwise? She had not learned what was required by the Savior of mankind in order to become a Christian, and she longed for something better than she had seen in Quakerism. She knew that the studied smoothness and self-control of the Friends in public were not in harmony with their exhibitions of temper in private. Though they claimed to be guided by the "inner light" of the "divine Spirit," yet she had seen much which led her to think that they were following the suggestions of their own spirits, even as certain false prophets had done in Old Testament times. Therefore Quakerism did not satisfy her mind nor correspond with her ideas of true religion. She longed for a religion that she could understand, and that would help her to overcome all weaknesses. She abhorred the idea of being a creature of circumstances, and thus being a victim of impulse.

I said that Rachel Reasoner was unhappy. But this was not because she was unhappily constituted. Phrenologists would have placed her among well-balanced temperaments. Therefore she was not unhappy because she was illy-balanced. There was another reason. She had witnessed exhibitions of the weaknesses of others, and had sufficient sense to understand that she was made of the same clay with other mortals. Thus she was painfully aware that she might at some period in life be tempted beyond what she could in her own strength endure, and so she felt her need of extra help. Then she had read such language as this: "There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to

be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." 1 Cor. 10:13. She had likewise read these words: "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12:9. To her mind these were precious promises, and she could not avoid thinking that they would be fulfilled to all who would in an acceptable manner call upon the Holy Father in heaven for help in time of need. But She had her doubts about the right method of approaching the Father. When she prayed she was not sure that she was in the right position or relationship to pray. Besides, she had heard so many prayers that she felt sure were never answered, as they were evidently intended to be arguments with mankind rather than as petitions to God.

While in the condition of mind just described Rachel one day approached her father with this request:

"Father, please tell me all that thee knows about the 'inner light' of which the Friends say so much in their speeches."

"Daughter, thee should read what Robert Barclay has said on the subject, and thee would be better informed than I can inform thee," was her father's response.

"But," said Rachel, "I have not known Robert Barclay, and I know thee. So I would rather learn from one whom I know than from one whom I don't know."

"Then I will tell thee as best I can. When George Fox, whom we sometimes call the father of Quakerism arose in England, there was much dead formality among the people of the Church of England. By reason of that dead formality he cherished a dislike for all forms in religion and came to the conclusion that he should have the true spirit of the religion of Christ,

and if the true spirit existed within him he would be safe without any of the formalities of religion. Therefore he gave himself much to private reflection, self-examination, and private prayer. He communed with his own thoughts, and in course of time decided that in answer to prayer the Holy Father in heaven had given him 'the inner light' to guide him aright, independent of human creeds and confessions of faith. Such was the beginning of Quakerism in the seventeenth century,, as I have learned."

"But, father," inquired the daughter, "did he not conclude that the 'inner light' would guide him aright independent of the written word of God called the Bible as well as independent of human creeds?"

"Not altogether, my daughter," was the father's reply.

"But I have certainly heard some of our speakers talk against those religious people who try to follow the written word, and then they would speak of that word as the 'mere shell' or 'mere husk' and thus they would belittle the Bible."

"I know that some of them speak that way, and that some of them have written after that manner, yet I never endorsed that kind of language, when used concerning the Bible," said the father.

"Yet father, do not the Quakers generally hold that they are guided by an 'inner light,' and that if we only heed that light we shall make no mistakes?" asked Rachel.

"Yes, I must confess, daughter, that such is the idea of many."

"Does thee believe that idea to be correct?"

"Daughter, why does thee ask such a question?"

"Because I wish to learn what is thy belief," said Rachel.

"Well, daughter, I must say that I have varied on

that question. Sometimes I have thought that it is all right, and at other times I have thought that it might be doubtful."

"I am glad to hear thee so express thyself, father, for I don't wish thee to be involved in the absurdity of supposing that the Holy Father in heaven gave of his Spirit to enlighten mankind and guide them aright in all the ordinary affairs in this life."

"Daughter, that is a big speech for one of thy years to make, and I would like to know of what thee has been thinking."

"Why, don't thee recollect that at our last yearly meeting a man was present who seemed very feeble in health, and thee, together with others, advised him to make his will, so as to keep his property out of the courts, and he told thee that the Lord would give him timely warning, but he died a few weeks afterward without a moment's notice, and without making a will?"

"Yes, daughter, I recollect very well. That was Jonathan Hollingsworth. I knew him for many years, and gave him good advice."

"Well, he thought that the inner light would inform him long enough beforehand concerning his death for him to make a will. But he did not receive the forewarning. So he made a mistake in his judgment of what the inner light would do. Now the question arises, If he made a mistake about the inner light on that subject, may not all others of the Friends make a mistake about the inner light on all other subjects?"

"Yes, daughter, that is a question, but thee should not conclude from that one instance that the entire doctrine is a falsehood."

"I don't need to stop with that instance. Don't thee recollect the case of Hezekiah Middleworth? He was at a cattle sale, and decided not to buy cattle that day."

So he turned to go home. When he was in his lane near his home he said that the inner light told him to go back and purchase those cattle. So he told one or more while on his way back. And lo! when he reached the place he found that the cattle had been bought by another man, and had been driven away an hour before."

"Yes," said David Reasoner. "I recollect that case."

"Well, father," responded the daughter, "if men of mature years made such mistakes about the inner light, how can we trust it in any one?"

"It has occurred to me, daughter, that the mistake has been made in supposing that the inner light was intended to guide us in the ordinary affairs of life, and not simply in religion."

"Then, father, the marvel is that if there be an inner light that is intended to guide aright in religion and not in ordinary affairs that it is not light enough to cause those who have it to understand its proper sphere, and thus prevent them from making a wrong application in regard to that light."

"Ah, daughter, thee has become too critical and too cold a reasoner for thy good, I fear. Thee should examine thyself more, and other people less."

"That may be, but, father, I am old enough to be responsible, and I cannot refuse to think when facts are thrust before me. Now tell me whether thee thinks that Elias Hicks, who caused such a division and so much trouble in the Friends' society, was a good man and a Christian."

"Thee knows, daughter, that I always regarded his denial of Christ's divinity, and his rejection of the atonement of Christ as heresies."

"Well, does thee suppose that any who believed his heresy were Christians, and enjoyed the direction of the inner light or not?"

"It would be very uncharitable to say that they were



not, especially to say that there were no Christians among them."

"Yes, father, it would be more than uncharitable. It would be fatal to the 'inner light' doctrine."

"How so? Can thee tell?"

"Yes, it would be fatal because if that many people could think that they had the 'inner light', but did not, then the 'inner light' certainly doesn't give much light."

"Perhaps they did not heed the admonition of the 'inner light.'"

"But, father, they thought they did. And if they thought that they were following the 'inner light' when they followed Elias Hicks, and all the others felt sure that they were following that 'light' in rejecting his preaching thee can see that the 'inner light' is not very reliable."

"I am afraid, daughter, that thee will never make a good Quakeress. Thee has been watching other people *too much*, and watching thyself *too little*."

This last sentence was spoken in a tone of voice that indicated irritation, and Rachel's feelings were wounded. So she simply said, "Perhaps I am wrong, dear father, but I cannot avoid thinking," and then retired to the kitchen to weep alone. How many clear-minded and honest-hearted ones have been filled with grief and compelled to weep by reason of the errors of religious teachers God and Christ only can tell.

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## CHAPTER VIII.

Having tested her father concerning the "inner light," by which the Quakers claim to be guided, and having learned from her interview with him that the doctrine would not bear examination in the light of

facts she decided to test Methodism on the same subject. She knew that Methodists talked much of being; baptized with the Holy Spirit, and that those who claim to have been thus baptized were disposed to think that they were guided by the Spirit. With this end in view she asked her father and mother if she might attend the experience meeting that was held every first day morning in the town where they lived.

Her father asked, "Why, daughter, does thee intend to become a Methodist?"

"No, father, but I would like to attend a few sessions of those meetings. I have heard so much about them."

"Has thee an experience to give, Rachel? If not, thee would better not go," said her mother. "They call on every one present to give an experience."

"I can easily tell them that I have no experience to give, and I don't think that they will bother me much."

With reluctance Rachel's parents consented for her to attend the class meeting once, but did not wish her to make a practice of it, as they thought it might do their daughter harm to attend the meetings of those noisy people. They had permitted her to go a few times to their protracted meetings when she was several years younger, and they learned that earnest efforts were made to get her to the mourner's bench.

Well, Rachel went to the experience meeting and here is an account of what she saw and heard.

After a song or two had been sung, and a prayer offered, the class leader gave his experience, which was in about the following language:

"My Christian friends, it has been seventeen years since I found peace for my soul in the pardon of my sins, and I have great reason to be thankful that I am not yet tired of the Lord's service. He has been very good to me. I have my dark hours, and likewise my

seasons of rejoicing. I am trying to press on to the mark for the prize, and I wish you all to pray for me that I may be faithful." Then a stanza of a favorite song was sung.

Next he proceeded to call on an old gentleman who had a loud voice and who began giving his experience by shouting "*Hallelujah!*" His shout was so loud that it startled Rachel. But she kept her seat and heard him through. His name was Stephen Norwood, and his entire experience was about as follows:

"Hallelujah! My Christian friends, I am so glad that I am here this morning. Our dear brother has told us that it has been seventeen years since he started in this good way. I am glad to say that it has been *twenty-seven* years since I started in the Lord's service, and I am not yet tired of his service. True, I have made many crooked paths, but then the Lord always brings me back again. I'm sometimes on the mountain top, and sometimes down in the valley. Sometimes I am compelled to say with the poet,

' 'Tis a point I long to know,

And oft it causes anxious thought-Do I love the Lord, or no? Am I his or am I not?'

But I am going to try to make heaven my home. Brothers and sisters, I want you all to pray for me, that I may hold out faithful to the end." Then another stanza or two of a favorite song was sung.

Then one of the older sisters was called on. She said: "Brothers and sisters, I was thinking while Bro. Norwood was speaking about being on the mountain top, that I sometimes feel like good old Moses, who went up on top of Pisgah's mount and viewed the promised land. I often think that my days here on earth are few, and I shall soon put off this dying body. But,

blessed be the name of the Lord, I am not without hope that I shall at last have a glorious body that will be free from all pain. True, I sometimes have doubts about my acceptance, yet I struggle on. Dear brethren, I wish you all to pray for me, that I may not grow tired of this good way, but may hold out faithful to the end." Then a stanza or two of what seemed to be a favorite song was sung.

Next a young woman named Agnes Moore was called on by the class leader. She began to speak, but had only spoken a few sentences when she lost control of herself, and began to shout. She threw her head backward, looked upward, and clapped her hands, and seemed very happy. Rachel looked on with intense interest. Though she had seen and heard persons shout previously in the confusion of a protracted meeting, yet that did not affect her, nor seem so strange, as this young woman shouting in the midst of a meeting that was orderly, and no special excitement going on. She knew the young woman, and decided to have an interview with her when circumstances would permit.

Then the class leader proceeded to call on others. Several of them gave experiences in which they told just when and where they got religion. One of them said that he went out in the woods to pray, and soon after he commenced a big hog jumped up and made a tremendous noise. But he said he had read that the devil was in the hogs at a certain place when Christ was on earth, and he thought that he might be there in a hog that night to scare him. Another told that he "got religion" in an "old barn loft," and another "down in the cellar," while still another found peace "behind a hay stack." Rachel noticed that each confessed dark hours and doubts, and some of them feared that they were not accepted.

After the class leader had called on each one of the

members then he came to Rachel and said, "My dear young friend, have you not a word that you can speak for the Savior this morning? We would all be glad to hear what the Lord has done for your soul."

Rachel answered as she had intended, and simply said, "I have no experience which I would care to tell thee; so thee must excuse me."

The leader then exhorted her to seek the Savior in the days of her youth, and serve him faithfully through life, and then she would not be afraid to meet him when she would come to die.

When the meeting was dismissed Rachel at once left the house. Being nearest the door she was the first to pass out. Knowing that her father and mother would soon be home from their meeting she hurried home so as to have dinner ready when they would return.

After dinner was over, but while they were still at the table Rachel's father spoke thus:

"Daughter, what did thee learn this morning at the experience meeting?"

"Father, thee wouldn't like to hear; besides, I couldn't tell thee all that I heard."

"But thee can certainly recollect something of what thee heard, and we would like to hear what was said and done."

"Father, I heard some things that I did not exactly understand, and I would like to inquire more about them before I report, or I might make a mistake, or make a wrong impression."

"Friend Reasoner," said the lawyer, "that is a good apology that your daughter is making. Let her inquire further, and then, I think, that she will report all right."

"That's it, William, I am glad that thee has come to my defense," said Rachel. "And now, father, in order

that thy mind may be easy on this subject I will tell thee that I heard a dozen or more people give their experiences. Some of them seemed very good, and some of them seemed absurd. But that concerning which I wish to inquire further is why Agnes Moore, whom we know as a good, quiet, modest girl, shouted in the class meeting this morning."

"Did *she* shout?" asked Rachel's mother anxiously.

"Yes, mother, and I didn't think it was her first shout either. She seemed to understand it."

"That reminds me," said the lawyer, "of what we sometimes say of an attorney when he makes a long, or a very good speech before court. We say that it was not his maiden effort. So you think that was not her maiden *shout*."

"Yes, that's so. Though she is a maiden, and a very good one, I think, yet it did not seem to me that what I heard this morning was her first effort," said Rachel.

"What does thee wish to say to Agnes?" asked the mother.

"I wish to know why she shouted, and I think if she knows herself she will tell me," answered the daughter.

"Isn't thee afraid that she might become offended if thee would ask her about such a matter?"

"No, mother, I know Agnes too well, and she knows me too well for her to become offended at such a question, and if father and thee will consent I would like to visit her this afternoon for that purpose."

"All right, daughter, but thee must be careful that thee don't get overbalanced and thyself get to shouting," said the father playfully.

"I'll risk that," said the lawyer. "You let her go, and I'll guarantee that she will not lose her balance."

When this speech had been made all arose from the table, and Rachel proceeded to clear up the dishes in



her usual tidy manner. While drying the dishes her mind was so occupied that she began singing, and did not notice that the dining room door was partly open. David Reasoner said to the lawyer, "William, does thee hear that? She has been to that experience meeting, and I'll venture that she is trying to sing something that she heard there. Listen!" And this is what they heard her sing:

"Oh, when I forget Him and wander away, Still He doth love me wherever I stray; Back to his dear loving arms will I flee, When I remember that Jesus loves me."

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#### CHAPTER IX.

After Rachel had finished her work in clearing up the dishes she went over to see Agnes Moore, and found her at home. Agnes was likewise a retired farmer's daughter, but her father had been more fortunate financially than had Rachel's father. He was a man of good health and had made a good success in business affairs.

Soon the two young women were engaged in conversation that was mutually interesting concerning ordinary affairs, which continued for some time. The mother of Agnes was present, and Rachel saw no opportunity of speaking on the subject concerning which she wished specially to inquire. Thus she felt disappointed at the prospect, as she did not wish to call Agnes away from, her mother in order to have an interview. But soon a change was made. Two ladies called to see Mrs. Moore, and after the conversation had been fairly commenced between herself and her maturer



friends Agnes and Rachel felt at liberty to retire. As they did so the interview began thus:

"Rachel, would you like to see my favorite place for walking in the afternoon when I am alone, or have some intimate friend with whom I can talk?"

"Certainly I would," said Rachel. "Where is it?"

"Just over here on the edge of this lot along the row of willows. Though the willows don't give the best of shade, as they are not very thick, yet they keep off the brightness of the sun and some of the heat when the weather is warm."

By the time this speech had been made the young women had reached the lot by going through a small gate and then a set of bars. As Agnes put up the bars that she had let down she said, "Papa intends to put a gate here some day, and that will be more handy."

"Oh, is this your walk!" exclaimed Rachel, looking at the row of young willows that were about ten feet high,, and were bending their slender shoots as the south wind blew against them. Then she added, "How delightful! Just enough shade without being too much."

When she had thus spoken the two young women put their arms about each other and began their walk and talk. The row of willows was about a hundred yards in length, running east and west. It was truly a delightful place for virtuous young people. And whether the reader is aware thereof or not, yet it is probably true that on earth there are no relations nor associations more pure and chaste than when two young women meet who are correct in life, and have confidence in each other. They seldom or never say to each other, "I am going to tell you a secret which I wish you to keep." They simply unbosom themselves to each other without the slightest misgiving on the question of secrecy. What one knows, the other

knows, and neither one fears that the other will be guilty of betraying a single trust, or divulging a single secret. Though Rachel and Agnes were not that intimate, and had not previously been confidantes yet that afternoon they were in a fair way to reach that relationship to each other.

Before the two young women had reached the west end of the willow shade Rachel said to her friend:

"Agnes, I wish to tell thee why I have called on thee this afternoon."

"Well, I am certainly glad that you have called, and I shall be glad to hear your reason; that is, if—if you have no bad news to tell." (This last remark was made in view of the seriousness which she had noticed in Rachel's face and voice.)

"No, I have no bad news—indeed I have no news of any kind. But I wish to ask thee a question or two, and I trust that thee will not regard me as too inquisitive."

"You may feel easy, Rachel dear, to ask about anything that you may wish," answered Agnes in her gentlest and most affectionate manner. As she did so she turned her face toward Rachel, whose eyes were still bent downward.

"It is this of which I wished to speak. Thee knows that I was at thy class meeting this morning."

"Yes, and you heard me shout too, didn't you?"

"I did," Agnes, "and on that very subject I wish to ask thee a question."

"I shall be glad to answer if I can. What is your 'question, dear?"

"My question is simply this: *Why* did you shout?"

"Oh! that's easy to answer. Because I couldn't *help* it."

"Well, I didn't suppose," said Rachel seriously, "that

thee was in any measure putting on when thee shouted. I have heard people shout in the midst of excitement and noise, and that I could explain. But this morning in class meeting I *saw* nothing and *heard* nothing that was calculated to excite any one very much until thee began to give thy experience and then thee shouted. Now, while I feel sure that thee was not pretending to be happy without really being happy, yet I would like to know what was the cause of thy happiness being such as to cause thee to lose control of thyself."

Having thus spoken Rachel stopped and turned her face to Agnes. As she did so she saw that Agnes was already weeping. Then she put her hand on Rachel's shoulder and spoke through her tears.

"Rachel, dear, perhaps thee don't know that I have always been timid. But I am. And when I first sought religion publicly I lost control of myself. The very effort that I had to make in going before the public to pray and be prayed for greatly excited me. Then when people talked to me and prayed for me in an exciting manner, I soon lost control of myself and I suppose I was converted. At least, I was told that I was *powerfully* converted, and I have tried to think it was so, and have tried to be a Christian. When I go to class meeting I know that I shall be called on to speak, and it is a very severe cross for me. So I think of it and pray over it a great deal, and often weep over it before going to the class room, and then when I am called on to speak, I am often so excited that I lose control of myself. Of course, I feel happy in the thought of bearing my cross."

As she finished her speech Rachel drew her up closer to herself and kissed the tear-wet face. Then she said, "I thank thee, Agnes, for the explanation thee has given. It has relieved my mind on the subject. I

know that I now understand thee, and likewise the entire subject of shouting in meeting better than ever before."

"Perhaps not the entire subject, dear," said Agnes sadly.

"Why? What? Is there anything else in it than that which thee has explained?" asked Rachel in a puzzled tone of voice, and with a look of inquiry on her pale, plain face.

"Yes, perhaps I ought not to tell it, but with you it is safe. There are people at some of our meetings who shout in order to cause excitement, and not because they have lost control of their feelings. Some of our loudest shouters are not even good, truthful men and women. That's one reason why my papa has never joined church. For instance, that man who shouted Hallelujah so loud this morning and, I suppose, startled you as he did me—he isn't truthful nor honest. He owes papa to this day a sum of money about which he has told a great many stories, and papa has no confidence in him whatever. Then there were others who gave bright experiences this morning, but they don't live any better in some things than respectable worldlings—no not as good as some worldlings. I know that my papa is a more truthful man than some of them are."

The two young women still stood facing each other. Rachel was a little taller than was Agnes. Though widely different in temperament, yet they were near the same age, and that afternoon were in closer sympathy with each other than ever before. When Agnes had finished her speech her -tears had all dried from her face, and she looked troubled. Rachel asked this question:

"How can thee associate with such people religiously?"

"Only because I think that I am not responsible for what I cannot avoid."

"That is true," answered Rachel. "That is true— we are not responsible for what we cannot avoid. I thank thee for that expression. It is worth remembering. We are not responsible for what we cannot avoid."

Then the two young women turned and started again on their walk. As they did so Rachel said:

"Now, Agnes, I wish to talk about that song which I heard sung in the class room this morning. It seemed a favorite, and I was much pleased with it. But I can only think of one verse. I feel sure thee knows it all, and I wish thee to write it out for me so that I can learn it."

"Oh! you can learn it easily. I'll sing it to you as we continue to walk."

"That will be better; for I am not sure that I have the tune just right."

"Rachel, dear," said Agnes, as she paused in her walk, "it was that song also that helped me to become so happy this morning that I shouted. I'm glad that you liked the sentiment."

As the two young women continued their walk Agnes sang, and Rachel joined her where she was familiar with the words. Soon Rachel could sing the soprano of the entire song herself, and Agnes then took up the alto, and they both enjoyed much the remainder of their time together.

But all the precious interviews which may be held in this life must come to a close. Thus it was with the walk and talk of these two young women. What had passed between them had drawn them closer together than ever before. Yet as the sun lowered toward the horizon they both thought of their evening work, and so they returned to the house, and Rachel went to her home.

## CHAPTER X.

While Rachel and Agnes were having their interview on the first day, or Sunday, afternoon, mentioned in the previous chapter, two young lawyers were sitting on a bench in the court-house yard likewise having an interview, but of a very different character. One of them was William Wilson, and the other Thomas Macfarland.

"I say, Wilson, why not come over to the Central Hotel and board where I do?" inquired Macfarland.

"I don't like a hotel, never did, and presume I never shall."

"But you could get used to it."

"But, you see, Mac, I don't *wish* to get used to it. The kind of a crowd that is often found at hotels, and the noise that's there don't suit me in any way, shape, form, nor fashion. Then I don't like hotel diet nor dish-washing."

"Are you still boarding at the old Quaker's?"

"Yes, and intend to continue, if nothing happens to prevent, until I can afford a home of my own."

"I don't see what the charm is at a place like that."

"Come over some evening and take supper with me and you will find out."

"Yes, I suppose you would like to inform your landlady and have her put on extras."

"Not a bit of it. I'll risk it at any time. Come and go down with me this very evening, and I 'll have no chance to post any body connected with the family."

"All right; I'll go. What time do you have supper?"

"We'll go over about six. That will do. And now let me tell you why I object to the kind of cooking and dish-washing that is done at hotels. In the first place

it never suited my taste nor sense of propriety because not in harmony with what I used to enjoy at home. In the second place, I became acquainted some time ago with a woman who had served as a cook in a hotel, and she gave me accounts of the dish-washing and cooking at hotels which confirmed the worst suspicions I ever had about them."

""Wilson, you are fastidious."

"Call it what you please, but I beg to be excused as often as possible from eating food that some one else has probably mused over, and that has been placed on dishes washed in water that would turn your stomach to look at it, and dried with a stinking dish-cloth that you could smell the length of a ten-foot pole."

"How do you know that it is any better where you are, except in appearances?"

"Because I know the people, and have been in the kitchen. That old Quaker has a daughter who is chief cook, and I had a chance to see her wash dishes one day, and she did it right. She first washed them with the right kind of soap, and then put them in another pan, where she scalded them by pouring hot water over them. Then when she took up her drying towel I saw it was a long one which she held in both hands; that is, she held the towel with each hand near the ends, and when she put a dish down it was dried right. There's nothing rough nor sticky about the dishes at that place."

"I guess, Wilson, that you are struck with the girl."

"No, I was struck before I saw her, or I don't know what might have been the result. But come, it's about time we were starting over."

The two young lawyers arose, and walked slowly along together. "When they reached the cottage home of David Reasoner they found him reading the Book of

Job. After William Wilson had introduced his friend to the old Quaker he remarked:

"And so you have been reading your Bible again, I see."

"Yes, I was looking over the Book of Job." "Do you find anything there which would be of advantage to lawyers?"

"I would suppose that they might be benefited by reading the entire Bible, including the Book of Job," answered the Quaker."

"That is no doubt true," said William Wilson. "But I got some good points from you one day, and I thought you might have found something in Job's history that would benefit me,"

"Well," said the Quaker, "I will tell thee a story and then thee can judge for thyself. Some years ago there was a prominent lawyer pleading a case, and he wished to set forth what a man would give for his life or do to save his life. He happened to recollect that it was said somewhere in the Bible that all that a man hath will he give for his life, and so he thought he would use it. Accordingly he turned to the judge and said, 'Your honor knows that we have it upon the *highest authority* that all that a man hath will he give for his life.' Then he went on with his speech. When the attorney on the opposite side began to speak he said, 'We thank the attorney who has just closed his address for the admission he has made. We have often wondered what he regarded as the highest authority, and now we have it in his own confession.' So saying he turned to the second chapter of Job and read, 'And Satan answered the Lord and said, Skin for skin, yea, all that a man hath will he give for his life.'"

Both attorneys laughed and Thomas Macfarland said, "Wilson, wasn't that a deadener? Think of a



man being exposed before a court as having spoken of the devil as the *highest authority*. Why it would be enough to make a man feel like going through the floor."

"Mac," said William Wilson, "that mistake resulted from not understanding the connection. Because he 'mew that language was in the Bible he thought it was a statement of the Almighty, and that's where he missed it."

Here supper was announced by Rachel's mother, who had overheard from the talk that another man was in the sitting room. When she entered William Wilson introduced her to Thomas Macfarland and then said:

"Mrs. Reasoner, as you always have an extra plate set at your table for those who may call at meal time I thought that I would bring my friend around this evening. He's been boarding at a hotel so long that I think he needs a change."

"Very well, I'm glad thee brought him with thee; and am glad thee felt at liberty to bring him. We had thought several times of telling thee to invite thy friends to thy boarding place."

While this conversation was going on Rachel was standing and waiting for the company to come to the table. As William Wilson drew near the table he introduced his friend to Rachel. All then sat down, and as usual, there was silence for about a half minute before they began passing dishes and food. Commonplace remarks, such as are usual at meals, occupied most of the time. Thomas Macfarland noticed the table cloth, napkins, dishes and food. The meal was plain, but neatness, cleanliness and simplicity were everywhere apparent. When supper was over there was an after-meal table talk. Then all arose, and soon the two young lawyers took a walk.

"Well, Mac, what are you thinking about?" inquired

William Wilson, as he noticed his friend disposed to be quiet.

"I was just thinking," said he, "that I hadn't seen what is called 'snowy table linen' for so long that I had forgotten how it looked till I saw it this evening. I don't blame you for clinging to your boarding place. Do you think that your land-lady would take another boarder?"

"I judge so. Shall I inquire for you?"

"I wouldn't care if you would. But wait till I think over the matter awhile."

"Mac, it will not only be a good place to board, but that young Quakeress would suit you as a companion."

"Why don't you take her yourself?"

"I thought you knew that my arrangements are all made."

"Why, no, is that so? When is it to be? Soon?"

"Yes, as soon as I can afford it."

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## CHAPTER XI.

A day or two after the events mentioned in the previous chapter the two young attorneys again met in the court-house yard and had an interview. Court was postponed because the judge was "indisposed," which meant that he was drunk, or was recovering from a spree. As a result the lawyers had a little leisure, and so the young attorneys previously mentioned had another interview. As both were contemplating matrimony, and that subject had been touched upon in their previous interview, it again very naturally claimed their attention. We give the substance of their talk.

"I say Mac," said William Wilson, "if you are not already pledged to some one I would advise you to take

boarding over with me, and form the further acquaintance of that Quakeress."

"Wilson, I suppose that the girl is all right, but I would rather marry a woman whose father has a good, fat pocket-book. Besides, the Quakeress has a very plain face—nothing pretty about her."

"That's just where professional men make their mistake in nine cases out of ten. They must have a pretty face or a fat pocket-book. They look for wealth rather than health, and for a pretty face rather than for those elements which must exist in every woman who is a good housekeeper, and who would be a good wife and mother."

"Wilson, what's your girl's father worth?"

"I don't know exactly, but probably not over twenty thousand."

"And how many children are there?"

"Two—my girl and a younger sister."

"Ha, ha-a," laughed Thomas Macfarland.

"Well, Mac, I know what you are laughing at, but that which I am saying is true all the same."

"How old is your girl's younger sister?"

"Why, what are you after? No, she's too young for you. She's only seven."

"Only seven. Why, my good fellow, she may yet die with the croup, and then the entire twenty thousand will fall within your reach."

"Mac, you are a heartless wretch," said Wilson with some indignation.

"Well, I was just joking, and I beg your pardon," said Macfarland with apology in his tones.

"But there are some things," said Wilson, "that are too serious to joke about, and that is one of them."

"That's so. I ought not to have said it. But in view of your choice and your

chances I was amused and spoke unthinkingly."

50

RACHER REASONER, OR

"Now then, we'll let that pass, and I mention what's a fact. Whether my girl be heir to a fortune of ten or twenty thousand, I feel that I would cheerfully give it all if she should prove to be as good a housekeeper as that Quakeress."

"Say, Wilson, how much are you getting for this kind of talk?"

"Nothing whatever. Not a word on this subject has passed between her and me. Neither have her parents and I had a word on this subject. But I heard her say one day that she hated dirt and debt, and I believe that she meant what she said, for everything that I have seen at my boarding place seems that way. A woman of that sentiment will keep a man's house so that he would not be ashamed at any time to take the president of the United States home with him without notice, and she will save enough each year to clothe herself."

"Wilson, you are an economist. I believe in enterprise, and not so much economy."

"That's where you miss it again. You would separate economy from enterprise, when the truth is it requires economy to take care of what enterprise gains. And that isn't all. Any enterprise that is projected and conducted without economy will come to naught."

"That all sounds well," said Macfarland thoughtfully. "But I can't dismiss the idea of marrying a girl whose father has a fat pocket-book."

"Yes, and the fatter her father's pocket-book, very likely the less she will know how to take care of a house, and the less she will care about her husband's happiness. The rule is, my dear fellow, that rich people are selfish, and rich women are very apt to be proud, especially if they think that they are pretty."

"But what puzzles me is that with such notions you didn't go among the cottagers for a companion, but to

a man's house where you find twenty thousand."

"You don't understand. My associations with the girl I intend to marry were formed before I had such notions. That's the explanation."

"Pretty good defense, old fellow; pretty good defense. I'll think over what you have said, and if I should see things as you do I'll hunt up a cottage girl, a milkmaid, or perhaps a domestic in some family."

"You can't offend me, Mac, by making fun of that kind. But let me relate an incident that has lately recurred to my mind. Nearly twenty years ago I was working on a farm, and the manager sent me a distance of about forty-five miles in company with a negro for a new wagon. I rode a mule, and led a mule. The negro did the same. When we reached the place where the new wagon was it was unfinished, and so I had to wait several days. While I was waiting I had a glimpse behind the curtain of stylish life. A man with his wife and two children were boarding at the place where I stopped. They were of the top-lofty type. The woman had a nurse for her babe, and I noticed that the nurse had the babe in charge both day and night. It was being reared on a bottle, though its mother seemed in fine health. Each morning and evening, and perhaps a few other times the nurse would bring the babe to its mother to be fondled for a few minutes, and then given back. Such conduct on the part of a mother struck my boyish mind as a little strange; but I thought it was the style of rich people. But as it has lately recurred to mind I regard it as not only unmotherly, but inhuman. It is even worse than the brutes. The dumb brutes love their offspring too well to give them willingly into other hands for care. The instincts of nature teach them better. Yet there was a woman who regarded herself as a cultured lady, and yet her pride

was such that she had suppressed her natural emotions as a mother, and placed herself below the dumb brutes in regard to love and care for her offspring. Don't you know that a woman of that kind could not command even my ordinary respect?"

"But why do you tell me all that?" asked Macfarland.

"Because you talk about marrying a woman whose father has a fat pocket-book, and you are in danger of finding that kind of a woman among the rich."

"But suppose your girl turns out that way—then what?"

"I have told her that very incident, and for the purpose of testing her," said Wilson.

"And what did she say?"

"Why the inhuman creature!" she exclaimed, and then added, 'I pity the babe that has such a mother.'"

"Ah, she was just flattering you, Wilson. You don't seem to know that women are deceitful."

"Some of them are, even as some men are deceitful. But that is not true of all."

"How about the Quakeress?"

"She's a queen among children."

"But I meant in regard to deceit."

"I don't believe that she has a deceitful drop of blood in her veins. She is as candid as a sunbeam."

"What a pity you didn't see her sooner!"

"You need not philosophize on that subject. I was not looking for money when I settled down where I am. If my girl's father would become bankrupt tomorrow I would not seriously regret it, except for his sake, in view of his age in life."

"Wilson, what's come over you lately? You didn't use to talk this way."

"Well I claim to have more sense now than in former years. My conviction is that wealth don't bring hap-

piness, neither does that which is commonly called 'culture' bring happiness. Culture gives a keener appreciation of both good and bad, and thus causes misery to be more intense when unhappy marriages are formed."

"That may all be true, Wilson, and while I am not converted to your way of thinking, yet I confess myself somewhat modified. I admit that I may have been placing too much confidence in a fat pocket-book .and a pretty face."

"Yes, my dear fellow, I know you have; and that is the very reason why women of plain faces and sterling worth so often remain unmarried. Men are often such fools that they will sometimes be charmed by a girl who has as her highest recommendation that she handed ice-cream around gracefully at the church festival. But it is so often a fact that where nature has bestowed the gift of beauty and grace there will be found a shallow head and a proud heart. On the other hand, the most sterling qualities are often connected with a plain, and perhaps, unattractive exterior. The .ancients were right in saying, that no one possesses every excellence."

"Wilson, I think you are a philosopher, and I am glad that we have had this interview."

"Shall I inquire whether my landlady will take another boarder?"

"No, not yet. I wish to reflect awhile. You have a nice place to board, but I wish to keep away from the Quakeress until I am converted to your ideas," said Macfarland, pleasantly.

"Further acquaintance with her might help to bring about the conversion, Mac."

"That's what I'm afraid of. Good-bye. The hotel bell tells me that my supper is ready."

"Yes, and I would advise you to get to the table among the first or you may have potatoes brought to you that somebody else has mused over."

## CHAPTER XII.

"Mother, I've been thinking," said Rachel one day when her pressing work was done, and her father was from home.

"Well, daughter, of what has thee been thinking?"

"It has occurred to me that I should learn a trade. Father's health will not likely get any better, and should sickness befall any of us what little we have laid up will soon be gone. So I think that I would better learn a trade by which I can take care of thee and father."

The mother burst into tears. To hear such an unselfish speech from her daughter was more than she could bear without weeping.

Rachel seemed surprised and said, "Why, mother, to take care of thee and father is nothing more than my duty, and I am sure it will be a pleasant duty as soon as I learn how."

"But, daughter, it grieves me to think that thy young life should be filled with care because thy parents are poor. Thy father was once in a fair way to take care of himself if health did fail, but that time has passed."

"Don't worry, mother, I think that I can find something to do that will prosper. I have thought that we should secure a larger house and take more boarders."

"But," said the mother, "that would not suit thy father. His head troubles him so much, and noise makes it worse."

Just at this moment David Reasoner came in and sat down. Rachel saw that he was warm and brought him a fan.



"I have good news," he said to his wife and daughter.

"What is it?" they both inquired eagerly. "Well, our good friends have decided to set me up in the grocery business in this town on the condition that I consent to sell only for cash and never go surety for any one again."

The mother wept. But Rachel sprang from her seat and asked, "And may I be your clerk?"

"Yes, daughter, and very likely the chief manager." Rachel's face grew serious. "Then I shall need a business education," she said.

"No, not necessarily—I think that you and I together-can do business in a respectable manner," said her father.

"But I would never feel easy," said the daughter. "And this reminds me," she added, "that last week we received a catalogue of a business college in Philadelphia which gives an ordinary business course in six months."

"And would thee like to go to Philadelphia and remain six months from home," asked the mother.

"No, I wouldn't like it, mother; but I have learned that I must do what is *best* and not simply what I *like*. The question of *likes* and *dislikes* don't trouble me as it once did."

The father and mother made no answer. Their daughter's words had touched their hearts too deeply for them to answer. The thought that she had so fully grasped the situation in life and that the seriousness of maturer years had taken possession of her young mind was almost more than they could endure. Therefore they remained silent and Rachel continued.

"I think that I could find some one to help mother keep house till I could spend six months in Philadel-

phia, and then father and I shall manage that grocery all right, and I have no doubt that we shall succeed."

Just then the lawyer came in, and seeing Rachel sitting with her father and mother he asked, playfully, "Are you holding a council?"

"Yes," said Rachel, "would thee like to have a voice in it?"

"Is it a council of war or peace?" he asked.

"Of war," said Rachel. "It is in regard to a battle."

"Daughter, thee must not talk that way," said the mother reprovngly. "'We are holding no council for a battle."

"Mother, isn't this a council about how to make a living? And isn't that a battle for bread?"

"Yes, daughter, thee is right," said the father. "I recollect once seeing a paper published somewhere in New England, I think, that was called '*The Bread Battle*, ' or something to that effect, and I thought the title very appropriate."

Then the whole matter was laid before the lawyer, even to Rachel's intention to go to Philadelphia and get a business education. He approved the entire plan, but said he didn't like one probable result from the plan. On being inquired of he stated that if Rachel left he would probably need to move his boarding. He was assured that he need not leave unless he wished to do so, as there would be some one secured to take her place.

"You may get some one to *take* her place," he remarked, "but not *fill* her place." Then turning to Rachel he asked, "Do you know any one that you think could fill your place in this household, Miss Reasoner?"

"I think I know a very good young woman whom we can get," said Rachel.

"Does she know how to wash dishes, and then scald

them as you do, and then dry them as nicely as you do?"

"I don't know—but just think of a lawyer talking about dishwashing."

"Why shouldn't a lawyer wish to eat off clean dishes as well as any one else?"

"No reason, except that in view of all the dirty cases that you need to handle in court I wouldn't suppose that you would care much about the manner in which dishes are washed."

"We are just the ones to appreciate clean dishes, for you ought to know that we enjoy this life very much by contrasts. We enjoy the summer season because we have had winter, and we enjoy eating because we are hungry, and enjoy health because we have been sick."

"And enjoy being *sick*, I suppose," said Rachel, "because we have been *well*."

Having said this she sprang to her feet and said,

"It's eleven o'clock and unless I get some dinner you will not enjoy eating any to-day."

As she started for the kitchen the lawyer said, "Hold on, Miss Reasoner, I wish to explain. There are exceptions to all rules, and so there is an exception to the rule that we enjoy this life by contrasts. Sickness is not enjoyable at any time nor under any circumstances."

"All right," said Rachel, "I was only in fun. But you talk to father and mother while I make ready for dinner."

Having said this she closed the door, and proceeded to her work. William Wilson, after going to his room and washing his hands and face, returned to the parlor. There he found David Reasoner and his wife seriously talking over the proposed grocery enterprise.

"I have no doubt of your success," said William Wil-

son. "As far as I know anything about Quakers they are clannish; that is, they cling together and help each other, and there are enough of them within five miles of this town to give you a good trade. And that isn't all. Your daughter knows how to keep a house clean, and she will keep a grocery clean. Then I don't suppose that you would handle tobacco, and that will be a great help in the direction of keeping clean. Your groceries and cookies will not taste nor even smell of tobacco. Not long since I had no chance to get dinner at a place where I was, and so I bought a nickel's worth of ginger-snaps. The first one tasted a little peculiar, and the second one was worse. I decided that something was wrong with them and threw the rest of them away. Throughout the afternoon I felt half sick and couldn't think what was in the ginger-snaps until I told a man about it and he stated that it was tobacco. He said that for cookies, ginger-snaps, or anything in the grocery line to be near tobacco, or where smoking is done they will absorb the odor or fumes of the weed and thus be spoiled. This is one reason why I feel sure that you will succeed. A majority of people like to deal where everything is clean. If there be dirt in their victuals they would rather have the privilege of putting it in themselves."

"I am glad to get thy opinion of our enterprise," said Rachel's mother.

"I haven't told you all," he added. "One of the secrets of success in any business is to avoid being imposed on in purchases."

"How can that always be done?" asked David Reasoner.

"It may not always be avoided," said the lawyer. "But one way is never to purchase from any except those whom you know are reliable and responsible."

Then have it as your standing notice to them that you will tell them what you wish, and if they do not send you that very article you will send it back. This is a good principle in all departments of business.\*

While the talk was thus going on in the parlor dinner was called. After the silence of a minute or two as usual after being seated at the table all began eating. Then the following interview took place:

"Miss Reasoner," said the lawyer, "I have been thinking of how you will look behind the counter selling plug tobacco and cigars to your customers."

*"I'll never do it, sir,"* said Rachel with emphasis on every word.

"But you don't suppose that you can succeed without handling tobacco, do you?"

"Certainly. Why not?" she answered.

"Well, such an enterprise has never been known in a small town as a grocery without tobacco."

"Then, when our Quaker grocery begins we shall have the advantage of a *novelty*."

"Well there's something in that, and you have just repeated what will make a good name for your enterprise to wear—THE QUAKER GROCERY. Call it that and you will succeed. Advertise under that heading and you will have good custom from the first. But I am wondering how you will manage when you get cheated in your purchases."

"What does thee mean, William?"

"Well, when you have bought a barrel of sugar and paid for it, and then find that it is adulterated with corn-meal or something else, what would you do?"

"I wouldn't favor paying for goods until I had received them and examined them and if I find anything different from what was ordered I would favor sending them back."

"You'll do. When I go to house-keeping I'll trade at 'The Quaker Grocery' as long as I may be within reach of it."

"There, Rachel, thee has one customer already promised," said the mother.

Thus the talk continued until dinner was over, and throughout the afternoon Rachel thought of "The Quaker Grocery," so that it seemed to her as if it were already a reality. Poor girl! She did not know what was before her, and she had not yet learned to say, "the Lord willing."

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### CHAPTER XIII.

After so much thought concerning "The Quaker grocery" it was very natural that Rachel would not sleep very well that night. Solomon says, "A dream cometh through the multitude of business." Eccl. 5:3. Thus it was with Rachel Reasoner. She had commenced in the forenoon and had continued till late at night to think, plan, and arrange concerning that proposed grocery, and as a result her sleep was troubled by visions of barrels, boxes, baskets, and other things too numerous to mention. When morning came she saw but one difficulty in the way, and that was her lack of a business education. This troubled her mind, -and in course of the forenoon she found the circular from the business college and examined it from beginning to end. Having done so she said to herself, "I abhor blunders, and would likely make many even with the best preparation I can make to avoid them. So I must have a business education. Yes, and while I shall be in the city I may find some one who will give me an insight into the grocery business which it would require years, and much loss, perhaps, to get by my-

self. So I must go—I *must* go—I **MUST** go to Philadelphia and take that business course. It will require only six months, and if I should make the grocery trade my business for life that will be but a short time to spend in preparation."

When she revealed her plans to her father and mother they were approved. Her father suggested, however, that she should write to her Uncle Samuel and perhaps she could board with him, and thus have a pleasant time getting acquainted with her city cousins, some of whom she had never seen. At this statement Rachel clapped her hands.

"Daughter, has thee become a Methodist?" asked her mother. "If that is what thee has learned by going to Methodist class-meeting, thee must not go any more."

"No, mother, it was not Methodism, but—but human nature that caused me to clap just then."

"I sometimes fear that much of Methodism is the outgrowth of human nature," said her father.

"You are right, father," said Rachel. "I recollect that when I went to see Agnes Moore and inquired why she shouted in class meeting my conclusion from what she said was that it was more in human nature than anything else."

"Then, daughter, if thee understands that Methodism is largely based on human nature, then, thee will not likely become a Methodist," said David Reasoner with satisfaction in his manner of expression.

"Why—why, father, was thee afraid that I would become a Methodist?" asked Rachel in surprise.

"I did not know—I could not tell what thee might do," answered the father, thoughtfully.

"I don't mean," said Rachel, "that there are no good people among the Methodists, nor that there is nothing good in their religion, but I do believe that it succeeds

—well, it succeeds best among people who are most easily excited, have the least self-control, and thus are not the most reliable."

"All right, daughter, all right. I think that thee now understands, and I trust that should thee go to Philadelphia no other people who depend on outward ceremonies and show in religion will be able to lead thee astray."

"I shall do my best to do right, father," said Rachel, assuringly.

"Thy uncle Samuel is well off, and I have no doubt that thy cousins dress very fine so that thee will not feel very much at home with them, I am afraid," said the mother.

"And they may not feel at all comfortable to have thee going with them in thy plain clothing," said the father. Then he added, "The wonder with me is whether my daughter will become ashamed of her plainness and come back to us with the foolishness and frippery of modern fashions."

"Could there be much more foolishness in Philadelphia than there is here in this place? Have I ever shown any disposition to be delighted with the glitter and tinsel which are on exhibition here? May I not be trusted in the future by reason of what I have done in the past?"

This last question was asked in tones which indicated that Rachel's feelings had been touched, and thus neither father nor mother ventured more on the subject. After a few minutes of silence, the daughter continued to speak.

"Mother, I think that I could find some one who could be with thee and father until I could get through with my business course. She might not fill my place exactly, but you could make out. I would decide to go



at once into the grocery business, but I know that I would always feel awkward at every move unless I could take a business course."

Seeing that their daughter was unwilling to undertake what might prove her life's work without a fair preparation, and knowing that it was a good trait in her disposition, her parents urged no objections, though their hearts were almost breaking at the thought of her separation from them even for a period of six months.

But the idea that such separation might enable her to take care of them through the remainder of their lives was cheering. Yet even that was connected with sadness. The thought of depending on their child for support because they had paid other people's debts was oppressive; and the thought of having her young life burdened with care on account of their business mistakes was almost more than they could endure. Yet what cannot be avoided must be met, and thus the father and mother of Rachel Reasoner tried to feel. They had hoped that their daughter would find some man worthy of her who would admire her many excellences, love her, and make her his wife. But in view of their poverty, and the fact that she felt the importance of going into business caused them to falter in regard to that question, especially in view of her ideas concerning marriage. Those ideas were briefly summed up in these words: "The best or none." She was by no means a man-hater, yet she had decided to perform faithfully what was evidently her duty, and if no worthy man who beheld such conduct, had sense enough to be thereby attracted and led to admire and love her then she proposed to remain unmarried throughout life. It would be well for all young women to act on the same principle. By so doing the yearn-

ing of the heart for an earthly love would not become dangerous. That yearning is a blessed gift of nature, but it should not be permitted to take possession of the entire being. All the earthward inclinations of the sons and daughters of our fallen race should be held in control of the reason and moral sentiments under the directions of the word of God.

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The circular concerning the business college which proposed to give a six months' course was further examined, several letters passed between Rachel and her uncle, and due arrangements were made for her to start for Philadelphia the first of September. As the time drew near sadness settled over the household which was so oppressive that even the lawyer felt it. Agnes Moore came over to see Rachel, and tried to cheer the family with bright talk concerning the bright future. But when she beheld the settled sadness of all she wept more freely than any of them. Her heart was too tender to permit her to serve as consoler under such circumstances. Rachel wept much in secret, especially after her father had said to her one day that he was afraid that she would never again see him alive. She tried to think that this might simply have been a remark made to prevent her from going to Philadelphia. Yet it troubled her mind, and came nearer causing her to falter in her purpose to leave home than anything else that had been said or done. She feared that should her father die suddenly before she could return home she might regret having left him. But stern duty confronted her and made her stern enough to hold her purpose unchanged.

## CHAPTER XIV.

"When the first of September came, Rachel left her home, and after a ride of a few hours on the Baltimore, Wilmington, and Philadelphia Railroad, she reached her destination. She had sent a description of herself to her uncle, and he met her at the station. On their way to his residence on Sixteenth St., she inquired concerning her aunt and cousins, while he inquired with reference to the health of her father and mother. In the meantime such talk as the following was going on in Samuel Reasoner's home:

"I'm afraid she will be awkward; and that we'll all feel ashamed to walk with her on the street," said cousin Eva May.

"Just think of it—twenty-three years old, and has never been twenty miles from home in her life," said cousin Hattie Hardee. (Hardee was Samuel Reasoner's wife's maiden name.)

"If she's as awkward as some country girls that I have seen I know I shall hide," said Margie Larue, the youngest of the three sisters.

Thereupon "the bachelor brother," as they called their only brother, who was named David, after his country uncle, spoke and said:

"Girls, you may all be made ashamed of such talk within ten minutes and feel ashamed of it the rest of your lives. Perhaps you don't know that the finest specimens of manhood and womanhood now on earth have grown up in the country. And what does a little polish amount to? That can be put on at any time. As I recollect Rachel she was"—

Here the speech was interrupted by the arrival of their father and Rachel. When they saw her on the

sidewalk with their father, the girls wished that they had remained quiet about Rachel's appearance. "When their father led her into the parlor and introduced her to them, they felt ashamed of their speeches, forgot the dignity which they intended to maintain, and kissed her affectionately. The "bachelor brother" kissed her likewise and said, "Cousin Rachel, you have grown some since I saw you last."

Then the mother came into the parlor and was introduced to Rachel as her Aunt Roxanna. She likewise remarked that Rachel had grown since she saw her last, for nearly twenty years had elapsed since she had seen the "little Quakeress," as she then called her.

Just here it may be well to explain that there was no personal unpleasantness between David Reasoner and his brother Samuel that had kept them separated. But Samuel, who was the older of the two, was aggressive in his disposition and in his earlier life was ambitious for wealth. So he went to Philadelphia seeking an education, and after fitting himself for business became acquainted with a young lady from the South whose name was Hardee. She was of a wealthy family and received considerable property from her father's estate. This assisted him greatly, and by the success of his business he was enabled to live in a house worth at least fifteen thousand dollars, and take care of his family so that ease, comfort, and plenty were everywhere to be seen in his home. By reason of such circumstances, his change of religious convictions and the southern notions of his wife, he was separated from his younger brother without a single feeling of alienation. Therefore, when he received Rachel's letter he consulted his wife and children, and with some reluctance, because they "didn't know what she looked like," nor "whether they would like her," they consented

for her to make her home with them while she attended the business college. The reader can not understand why none of Rachel's cousins were at the station with their father to meet her. The "bachelor" cousin was prevented by business, and his sisters did not go because they were afraid they might feel ashamed of her if she would "appear awkward."

Rachel talked but little except to answer questions. Indeed, she had but little opportunity to talk, as the girls tried to appear interested by propounding questions. As she turned her gray eyes from one to the other, and with precision answered the questions propounded they could not but admire her presence of mind and directness of speech. Though they did not admire her grammar, yet all were impressed that she was not one of whom anyone needed to be ashamed.

While the talking and scanning just mentioned were going on the dinner bell was rung. All arose and Rachel was invited out to dinner. Thereupon she said, "If it would not delay too much I would like to bathe my hands and face before going to the table." Then the apologies began for not giving her an invitation to the bath room as soon as she came. The eldest of the girls took her to the nearest room, and all waited for their return.

When all were seated at the table Samuel Reasoner in a solemn voice expressed thanks for the food before them, and all the favorable circumstances that attended them. This reminded Rachel of what her father had attempted to tell her one day of her uncle's peculiar religion, and she made up her mind that she would some day inquire about it for herself.

As Rachel glanced over the table she saw considerable style—more than she had ever before seen at a dinner table—and it occurred to her that her uncle must be a rich man.

When dinner was over she inquired for a place where she could write a letter to her father and mother. When the letter was finished and addressed it was put in the nearest street corner box by the youngest of her cousins—the dear "Margie" who said that if her country cousin would be as awkward as "some county girls" she had seen that she would "hide."

Then Rachel wished to know who would go with her to the college. The "bachelor" cousin said that he would be glad to go, but business prevented him, and that as his father was acquainted with the principal of that institution it might be better for him to go. So the father went with Rachel.

As soon as they had gone the "bachelor" brother, David, said, "Girls, what did I tell you? Didn't I say that you would likely be ashamed of your speeches the rest of your lives? Now tell me what you think of her?"

Just then the mother came in and said, "Well, girls, your country cousin looks like a woman. Yes, I may safely say that though she has the simplicity of a country lass, yet she has the dignity of a lady of rank. And just think of it—she has, I suppose, never seen a book on decorum."

"I wish I were as tall as she is," said Eva.

"I wish I were as straight as she is," said Hattie.

"If my nose were as straight as her's I would be satisfied," said Margie who had been lamenting the aquiline shape of her own nose.

"Well girls," said David, "all I have to say is that while I am glad I have a cousin that looks so womanly, yet I am sorry that Rachel is my cousin,"

"Why? What do you mean? Oh, I understand!" said Eva May. Then she added, "Just think of it, mama, David is already admiring Rachel, and says he wishes that she were not his cousin."

Thus this good family continued to talk. Though somewhat tainted with pride by reason of circumstances, and the southern notions instilled by their mother, yet they had too much good sense to be guilty of meanness. Besides they were all members of the Christian Church meeting on — St., and thus they claimed to be Christians. Had Rachel been an underling they would probably have pitied her, had she been in any respect coarse they probably would have endured her, but as she was a womanly young woman they admired her.

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#### CHAPTER XV.

In the latter part of the first afternoon that Rachel spent in Philadelphia she secured her books, and that night she began to examine them. Commercial arithmetic, book-keeping, penmanship, and several other kindred studies were those in which she specially desired to be instructed. Her handwriting annoyed her. It was plain but not easy. She held her pen too tightly and wrote entirely with the finger movement. She saw that her cousins were easy with the pen and wished one of them to give a few suggestions. The decision of all the cousins was that Hattie would be the best instructor, though she suggested that Rachel should wait till she would receive instruction from her teacher in that department.

"I am willing to risk thee for the present," said Rachel pleasantly. "And I would be glad if I could get at least the first right idea before I begin tomorrow."

So Hattie showed her before supper, and after supper Rachel soon retired to her room—rather Margie's room where she was to lodge—and began the task of

breaking up a wrong habit in holding her pen. Having tried an hour or more with but little or no success that she could yet put into practice in writing she was willing to give up until morning. After looking over one or two of her books for awhile she went down into the parlor and heard her cousins sing and play. She enjoyed the entertainment, but wondered why they sang secular songs and played dancing music.

The next morning Rachel went to the building where she was to receive instructions and took her first lessons. It was a serious matter with her, as it was the beginning of a new department in which she might spend the energy of her days. And she was not used to study. Since her school days she had not applied herself to any department of study, and so her thoughts were not easily controlled. Reflections concerning home interfered with her progress, and visions of the "Quaker Grocery" occasionally came to view. Yet she had come to Philadelphia for a purpose, and that purpose she intended to carry out to the utmost. So she proceeded from day to day, and adjusted herself to her new work as best she could. When the first Saturday came after she had arrived she began to feel at home both with her studies and her uncle's family. Most of that day was spent reviewing what she had gone over in course of the four previous days. Having done this, and feeling satisfied that she understood herself and her books as far as she had gone her mind was easier than it had been for weeks. To this effect she expressed herself in two letters, one of which she wrote to her father and mother, and the other to Agnes Moore.

When the first day of the week came Rachel was invited to go with her cousins to Sunday-school at the — St., Christian Church house; that is, by her girl



cousins she was thus invited. But her "bachelor" cousin said to his sisters, "No, you girls go on and meet your classes, and I shall bring cousin Rachel myself." To this they yielded, and David in due time walked to the meeting house with Rachel, who was dressed in a dove-colored suit, and looked like a genuine Quakeress. That day was the beginning of her religious education. She heard a discourse that she could understand though it was all new to her. The subject was— "The Church"—"The Church of Christ"—"The Church of God." The preacher read as his text Matt. 16:13-18, and set forth the following important items:

1. The Church of Christ is built upon the only sure foundation, and that is Christ himself. "Other foundation can no man lay than that is laid which is Jesus Christ." 1 Cor. 3:11. "Jesus Christ the same yesterday, to-day and forever." Heb. 13:8.

2. Christ said, "Upon this Rock I *will*' build"—not I *have* built, nor I *did* build. This shows that the Church. at that time was not yet built nor established.

3. When a historic search is made for the Church it is not found as actually existing until after the gospel was preached on the day of Pentecost mentioned in the second chapter of Acts of Apostles.

4. The relationship of the Church of Christ to him as the great Head was shown, and various passages of scripture brought forth to show that there is but one Church authorized of Christ.

When the discourse was ended, Rachel witnessed what she had never seen before. An elderly man, stepped forward to a table and took off a linen cloth. Then was exposed to view what she did not at once understand, but when that elder began to talk about the death, burial, and resurrection of Christ she inferred! that it was "communion day," such as she had learned

the Methodists have once in three months.

She watched the entire service to the close, and after it was over, and the collection taken up, the "meeting broke" as the Quakers say. Then she was introduced to a few of David's friends, and they left the house, and within two or three minutes were on the street going toward her uncle's home. As she noticed the people crowding out of the doors she asked her cousin this question:

"Do the people always leave the meeting house at once when meeting breaks as they are now doing?"

"Yes, quite generally. That is the custom here," was her cousin's reply.

"Out where I have lived," said Rachel, "such a custom would be regarded as ill manners, and would be supposed by some to mean that a general wish existed to get away from the meeting house."

"We don't think anything of that here. The custom is so well established that we would rather think strange of the people if they did not leave at once," replied her cousin.

"Well it looks strange to me. It may be all right but I don't understand it, perhaps, because I am from the country," she said a little mischievously, as she turned her steel gray eyes on her cousin's face.

"You'll get used to all this after a while, and then it will seem all right to you, cousin Rachel," said David.

Thus they talked until they reached their home. Soon after they entered and were seated the dinner bell was rung. After all had commenced eating, David remarked to his sisters, saying, "Girls, our cousin Rachel is disposed to criticise our method of going out of the meeting house when services are over."

"A little too strong thee has that, cousin David. I

was not criticising. I only asked whether the people always leave the house as soon as meeting is over, and thee said that it is the custom here. Then I said that out among the Quakers it would not look well, or used words to that effect."

"Well, you may not have meant it as a criticism," said David, "yet you don't think it looks right."

"No, I don't wish to criticise, but it doesn't seem to me that it looks very sociable," said Rachel. "But that may all be," she added, "because I am from the country, and am of Quake \* parents."

"But we go to the church house to worship, and not to be sociable, nor to talk on outside questions," said Ella May.

"Yes, but I always thought that Christians love each other, and I am sure that when people love each other they wish at least to greet each other, and look each other in the face."

"My dear niece, you are right," said her uncle Samuel. "And when Christians love each other as they should they disregard the custom of never lifting the eyes after the benediction is pronounced, and going at once out of the house with downcast look."

"Uncle's on my side," said Rachel as she smiled, and cast a glance around the table.

"Ah, yes," said Hattie, "papa has never lost all his Quakerish notions, and he still leans a little toward Quaker customs."

"Now daughter, that may be true. At least I have never lost my love for their simplicity of behavior. Yet what I have said about Christians loving each other, and lingering to greet each other when they love as they should is true. As evidence I refer to our protracted meeting last winter. It sometimes annoyed

the sexton because the people would not leave the house."

"Thee don't think that he was annoyed this morning, does thee, uncle?" asked Rachel.

All united in a laugh.

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## CHAPTER XVI.

While Rachel and her uncle were talking about the meeting her cousins gathered about the organ in the parlor and began singing and playing. It seemed to her very strange that a musical instrument should be played on the first day of the week, as she had always associated such instruments with worldly entertainments. Yet she supposed that it was all right, as her uncle and his entire family seemed pious people. Then she reflected that she did not know much about city customs, as she had been brought up in the country. So she suppressed all disposition to criticise, or even ask questions concerning matters with which she was not directly concerned. Each one paid her due respect, regardless of her Quakerish style of clothing. Philadelphia was first laid out or founded by a Quaker, and all classes of that religious body always felt at home there. Indeed, Rachel's style of clothing was daily seen on many streets in that city.

When supper time came the bell was rung as usual, and all went out, but only to eat a cold lunch before going to meeting. While at the table Rachel's bachelor cousin told her that he would be her company that night, as his sisters would probably have company of their own.

"All right," said Margie, "but we don't intend that you shall monopolize cousin Rachel's company. Wed-

nesday night you will be busy and we girls will take her to prayer-meeting."

"She may not wish to go to prayer-meeting," said David.

"I'll go, if my time permit," answered Rachel. "This is a new kind of life to me, and I wish to see all of it that I can. Do the people leave the house as soon after prayer-meeting is over as they did to-day when they were dismissed?"

"And so you haven't forgotten that yet," said her uncle.

"No, uncle, and I don't think I ever shall," replied the niece. "Perhaps I ought not to have mentioned it again, as it may seem like criticising. But really it would be funny to me if it were not for—well, if it were not because of the time and place."

"But you must remember that some funny things occasionally occur even in a meeting-house," replied the bachelor.

"But then they ought not. I don't think that anything funny should be said or done in a meeting house," said Rachel.

Thus the talk continued until the lunch had been eaten, and then all arose. The time soon came for meeting, and soon they were on their way to the house of worship. The preacher was a young man probably not much over thirty years of age. Though educated at Bethany College, yet he was not clear in speech, but spoke in a kind of muffled manner. He announced a hymn, and the organist began playing the prelude. Feeling a little more at home Rachel turned her steel grey eyes on the performer, and critically viewed the situation.

The discourse was based on Isa. 62:1, 2, and the time was spent talking about the "new name" by which

the Lord's people should be called when the Gentiles should see the divine righteousness. Having explained the text the speaker proceeded to show that the divine righteousness is revealed in the gospel, referring to Rom. 1:16, 17. Then he went in search of the "new name." He said that it is not found in the word "disciple," because that is found in the Old Testament and referred to Isaiah 8:16. Neither is it found in the word "saint" as that is very common in the Old Testament. Nor is it found in the word "brethren," as that is likewise very common in the Old Testament records. "Where, then," asked the speaker, "do we find the 'new name' of which Isaiah wrote? The answer is found in Acts 11:26, which reads thus: 'And the disciples were called Christians first at Antioch.' Here is the 'new name' which had never before been pronounced so far as sacred history informs us."

The remainder of the discourse consisted of reading and quoting passages of scripture and commenting on them. "Almost thou persuadest me to be a Christian," (Acts 26:28,) was read; likewise the statement, "If any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf." 1 Pet. 4:16. But the argument was not entirely satisfactory to Rachel until the preacher turned and read "For this cause I bow my knees unto the Father of our Lord Jesus Christ; of whom the whole family in heaven and on earth is named." Eph. 3:14, 15, Then her eyes fell and her cousin noticed something in her breathing that resembled a sigh. She was thinking, and too deeply to be impressed with the remainder of the discourse.

When the audience arose to sing she arose, but too deeply engrossed in thought to notice the hymn which was being sung until she saw a young man go forward and give the preacher his hand. That was something

that she had never seen before, especially as the young man was directed to be seated, and did not kneel down, as at a Methodist mourner's bench.

When the audience was again seated the preacher stated that a young man had presented himself to confess his faith in Christ as the Son of God. Reference was then made to Matt. 10:32, 33; and to Rom. 10:10; and finally to Acts 8:36, 37 as bearing on the question of confession. Then the preacher took the young man by the hand and he arose. Thereupon the preacher asked, "Do you believe with all your heart that Jesus is the Christ, the Son of the living God?" He answered, "I do," and took his seat. After consulting the young man the preacher announced that the baptizing would take place on Wednesday night after prayer meeting. Then the audience was dismissed.

, As Rachel Reasoner and her cousin walked toward his home he noticed that she was unusually quiet. Very little was said until they were on the door steps. Then she asked him this question:

"Cousin David, could thee write out for me the references to scripture which the preacher made to-night?"

"Yes, I think I can do so. I know I can find them by the aid of a concordance," was the reply.

"Concordance," said Rachel, "what is that?"

"Come in," said David, having unlocked the door, "and I will show you." When Samuel Reasoner and his wife came in they found David showing Rachel what a concordance is, and having turned to all the passages of scripture which had been used in the discourse to which they had all listened David was about to put away the book they had been using when Rachel said,

"If it be not too much trouble, Cousin David, I would like also to have those which thy preacher last quoted— I mean those about the confession."

Those passages having been found, and the references written down Rachel seemed satisfied, and was about to retire when Eva May came in, having been left at the door by the young friend who came home with her. Then a conversation was introduced which continued a full half hour. It was somewhat as follows:

"Cousin Rachel, what do you think of our preacher?" asked Eva.

"Why don't thee ask what I think of his preaching? I don't like to discuss *men*. Does *thee*?"

"Well yes, sometimes. But tell me what you think of both the doctrine and the preacher."

"I am not capable of judging whether the doctrine thy preacher sets forth is right or not. I simply know that it is new to me, and that if it be correct then there is much wrong doctrine in the religious world, especially on the question of names which Christians should wear. That is all that I feel safe in saying at this time."

"That is right, my dear niece," said her uncle kindly. "But you should read for yourself, and any of us who can do so will help you all that we can to understand what the Scriptures teach."

"I thank thee, uncle, for thy kindness. I am sure that I shall be glad to learn all I can on the subject of religion while I am here in Philadelphia. I would like to know what is right."

When Rachel had made this speech she said that she wished to retire as she had some reading to do, and when Margie, in whose room Rachel slept, came in an hour later she found Rachel sitting with the Bible open before her on the table.



## CHAPTER XVII.

When Rachel awoke the next morning she amused Margie by saying, "I have spent one first-day in Philadelphia, and this is second-day morning."

"How funny that sounds," said Margie. "Do all the Quakers talk that way?"

Rachel said that they did as far as she knew, and then asked, "Isn't that right?"

"Yes, I suppose it is right, but it sounds so funny to hear people say 'first-day,' 'second-day,' and so on."

Rachel replied, "I have been taught that the names of the days of the week as commonly used come from the heathen. Is that true?"

"I don't know, but I'll ask papa or David," said her talkative cousin.

At the breakfast table this subject came up again, and after Samuel Reasoner had said that the common names of the days of the week came from the heathen the young folks began to give the details.

"The first day of the week is called Sunday because that day was by certain heathen devoted to the worship of the sun, and the second day is called Monday because by certain heathen it was devoted to the worship of the moon," said the bachelor cousin. Then he added, "Now you girls tell why the other days were given the names that are now so common. I have explained two of them."

"Yes, and you selected the easiest," said one of his sisters.

"I think so too," said another.

"Now children," said the father, "you make a mistake. Everything that pertains to learning is easy when you are entirely familiar with it."

"I know that," said Ella May, "but David selected

the most familiar as his share, and that isn't fair."

"Well, I'll give you another," said David. "There was an ancient mythical deity named Saturn, and astronomy now tells us of a star called Saturn, and the name Saturday is given to the seventh day of the week because that day was formerly devoted to the worship of Saturn. Now that is just as easy as to explain about Sunday and Monday."

At this juncture the memory of the entire company failed, and Margie, who was too deeply interested to permit the occasion to pass without satisfying her curiosity, quit eating and brought the dictionary. Then she read to the company that Tuesday was from the old English Tiseday, derived from the German Ziewes, a god corresponding to Mars, who was the Grecian god of war. "Wednesday was by the dictionary given as coming from the name of the highest heathen god of the ancient Germans and Scandinavians. Thursday was given as coming from Thor, the mythical god of thunder among certain of the ancient heathen, while Friday was traced to Fria, a mythical god of marriage.

When Rachel heard all this she said, "I don't understand why Christians should call the days that God made after the names of the heathen gods, and so honor the heathen and their superstitions. It sounds to me like idolatry."

This speech caused silence to reign at Samuel Reasoner's breakfast table for a full minute. It was so long that it became painful, and Rachel's cousins turned to their father for relief. When he perceived this he ceased eating and spoke as follows:

"My dear niece, you are right, and I urge upon you not to permit yourself to change from your present method of referring to the days of the week. And I say to all others present that in clinging to God's way

of speaking concerning' the days of the week the Quakers are right. By reason of circumstances I have allowed myself to speak of the days of the week as the people generally do, but that was a mistake. And that isn't all. It occurs to me that I shall go back to that method of speaking concerning the days of the week, not because I was taught it in early life, nor because the Quakers cling to it, but because it is according to the Bible, Old Testament and New. The first chapter of Genesis gives us authority for saying 'first day,' 'second' and so on, and the New Testament is in perfect accord with that method of speech. The only exception of which I can now think in either the Old or New Testament is where the seventh day is called 'Sabbath,' and when the first day is called 'Lord's day.' Yet these, names are additional, and do not ignore the names given in Genesis first chapter. In Acts twentieth chapter we read that the disciples came together on the first day of the week to break bread."

"I had never before thought of it so seriously," said David, as he shoved himself back from the table. Then he added, "While father was talking I was listening, and at the same time I was thinking of another view of this matter, which makes it very serious indeed. Some of you recollect that in 1 Corinthians 10th chapter Paul said of the heathen who worshiped idols, that the Gentiles sacrificed to devils and not to God. This shows that the devil is behind all idolatry. Now, when we call God's days after names which come to us from a worship which has the devil at the bottom of it, are we not making an offering to the devil, and are we not justly classed with idolaters? To me this is a serious question, and I think should be to us all."

Having thus spoken David arose from the table, and all followed his example. As they did so Rachel said

with a smile and yet with firmness, "Cousin Margie, I shall still *say first day*, and *second day*, and so on, even if you *do laugh* at me and say it sounds *funny*."

"Maybe I'll not laugh at you any more," said Margie. "It now looks as if we shall all need to change and adopt your method of speaking of the days of the week. If papa changes I know I shall."

Nothing more was said that morning concerning the names of the days of the week, as all had something to do which claimed attention as soon as breakfast was over. Not least among them was Rachel, who had before her mind the beginning of her second week at school. Yet Samuel Reasoner, and all his family, felt seriously the importance of no longer calling God's days by heathen names, suggested by the devil. As a result it came to pass, before the week was ended, that several members of the family began to speak of the "first day" or "second day" and so on, as time and circumstances suggested. In each instance of its use a glance would be cast at Rachel. She occasionally met such glances with a smile, and soon in Samuel Reasoner's family a scriptural change was made in speaking of the days of the week. It is needless to say that Rachel enjoyed the change.

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## CHAPTER XVIII.

When fourth day evening came all the members of Samuel Reasoner's household arranged for prayer-meeting. Rachel had been exceedingly busy with her studies, yet she had not forgotten the prospect of seeing that young man immersed whom she had heard confess his faith in Christ the previous first day evening. She had seen infants sprinkled upon, and always

wondered why the little innocent ones should be subjected to such treatment. She had likewise seen adults submit to sprinkling, and even pouring, but had always been taught by her Quaker parents, and their friends of that faith and order, that water baptism had been fulfilled by the Savior, and thus was not required of any one else. With such instruction instilled into her mind the prospect of witnessing an immersion was in Rachel's mind mingled with curiosity.

The prayer-meeting was larger than usual, and in answer to a remark concerning the size of the audience Rachel was told that it was always larger when there was a prospect of an immersion. This caused her to think that probably she was not the only one in Philadelphia at that time moved by curiosity. But after the singing, reading, praying, quoting, and explaining of scripture had continued about one hour the preacher spoke, and after exhorting saints to faithfulness he gave an invitation for sinners to confess their faith in Christ. When the audience arose to sing a young woman went forward and gave the preacher her hand. This touched Rachel's heart, and the question arose in her mind whether she would be immersed that night. When the song was ended the preacher explained that another had yielded to Christ's blessed invitation, and had come forward to obey him. After a few words, explaining the scriptures requiring a public confession of faith in Christ, he requested the young woman to arise, took her by the hand and asked, "Do you believe with your whole heart that Jesus is the Christ the Son of the living God?" "I *do*" was her solemn answer. Then the preacher stated that the young lady who had just confessed her faith in Christ was a sister of the young man who had confessed the previous Lord's day evening, and she was ready to be immersed that even-

ing. Then, while a hymn was being sung, the baptistery was uncovered and all other preparations were made, after which the young man was immersed, followed by his sister. The solemnity was impressive, almost oppressive. Rachel could not avoid wondering whether she would ever feel it to be her duty to go down into that baptistery and be immersed.

In course of the meeting just described Rachel's bachelor cousin, who was sitting by her side, cast an occasional glance at her to see if he could discern what impression was being made on her mind. But he noticed nothing except that her face seemed to become more white, her mouth seemed more firmly set, and, if possible, her eyes appeared a deeper gray. After the audience was dismissed and they were on their way homeward he ventured to ask this question:

"Cousin Rachel, how does all this which you have seen to-night impress you?"

"I am in confusion," was her prompt reply.

"What confuses you?" was the next inquiry.

"The differences between what I have seen to-night, and what I have heretofore been taught," was Rachel's, answer.

"Which do you think is right—that which you have been taught, or that which you have this night witnessed?"

"I would like to think that my former teachings and that which I have seen to-night are both right."

"But they conflict and in some features even contradict. Therefore they cannot both be right. That which is true never contradicts what is true."

"I don't know about that. It seems to me that different parts of a great system may seem to contradict each other and yet be in harmony."

"Where did you get that idea, cousin Rachel?"

"I have gathered it from what I know of life. For instance, the man is so different from the child that he seems to be a contradiction. The child cries when he is hurt, and the man scorns to cry. And didn't Paul say something about thinking and acting as a child when he was a child, but when he became a man he put away childish things?"

"Yes, that is in 1 Corinthians 13th chapter. But why do you apply that to the subject of religion?"

By this time the two cousins had reached their home. But as all was dark within, David proposed that they should walk on and talk. They did so and continued their interview.

"My dear cousin," said David Reasoner, solemnly, "there are several views which may be taken of the Bible, but there is only one that is correct. There are many systems of theology, each of which has some truth in it, and each of which is somewhat erroneous."

"How are we to know what is certainly true, and what is certainly not true? Is each one to take his favorite preacher, or his favorite creed, and be governed by what that preacher or creed may say?"

"No, that has done the greatest damage. Adopting favorite creeds or following favorite men has been, perhaps, the greatest drawback to Protestantism. If I had no safer standard to which I could refer you than our preacher, I would hesitate to talk to you on the subject of religion. That is what the denominations say to people. They talk about what they call 'our preacher,' 'our church,' 'our doctrines.' But I suppose you have noticed that in all our meetings there is a great deal of use made of the Bible."

"Yes, I have noticed a difference. Others try to lead people to join them chiefly by means of exhortation while thy people endeavor to gain converts chiefly

by teaching them. I have heard more scripture read and quoted in the meetings which I have thus far attended here than in all the Quaker meetings which I have attended during the past of my life. But the Quakers depend on certain 'inner light,' as they call it, and don't read the Bible very much."

"Do you believe their theory of being guided by the 'inner light,' as they call it?" asked David.

"No, I am not satisfied that it is correct. I have found too many inconsistencies resulting from that idea to accept it as strictly correct."

"What objection do you urge to what you have seen and heard at our meetings?"

"None, except that if what I have seen and heard in thy meetings is the only right way, then all the religious people whom I have ever known are certainly wrong, I am measuring thy position by its results."

"I see your difficulty," said David.

"Yes, and it is not only *my* difficulty. But I am sure that it is one of the chief objections to the position of thy people. However plain thy preacher may be, and however clearly all that he says may be presented, still the question in so many minds continues to be, 'If these be the only people that are right, what will become of all the others?'"

"The best answer to that is a severe one, yet it must sometimes be given. It is found in Romans 3rd chapter and in such language as this: "'What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid. Yea, let God be true, but every man a liar.' That is to say, my dear cousin, the word of God must be maintained as correct, even if all mankind are thereby condemned as liars."

By this time the two cousins had taken their extra walk and had again reached the doorsteps of their



home. As they did so David Reasoner stood on the steps long enough before entering the house to make this kind of a speech:

"The question for you to consider is, whether the Bible is the standard by which to measure mankind generally, or whether the religious portion of mankind constitute a standard by which to measure the Bible?' Or to be more definite, you should consider whether the gospel as recorded in the New Testament is a standard by which to measure the doctrines which originated with man, or whether such doctrines are the standard by which to measure the gospel?"

Rachel thanked her cousin for his suggestion, and they entered the house together.

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#### CHAPTER XIX.

When the seventh day of the week again came, and Rachel was out of school, she decided that she would learn all she could about religion. So she asked her uncle at the breakfast table if he would be busy that day. On receiving a negative answer she said,

"Then I should like to engage thee, that is, if Aunt Roxana don't object."

"No, I shall not object if you don't take him so far off that he can't get back to-day."

"I don't wish to go away, and if thee can spare the time, Aunt, I would be pleased to have thee with us. I wish to ask questions about the Bible. Cousin David suggested on fourth day evening after meeting that I should consider whether the Bible or human doctrines should be taken as a standard of measuring. I am sure that the Bible is the safe standard, and I would like for uncle to show me how to use it."

"Perhaps I would better have our preacher to come over, or we can go and see him," suggested the uncle.

"No, uncle," said Rachel, I would rather talk to thee about this matter. Whenever I have a talk with a hireling preacher I am disposed to criticise him. So if thee can spare the time I wish to have thee answer questions which are troubling me."

"May I be present?" asked Margie.

"Yes, thee and all others of the family may be present, if .time permit."

"Cannot the time be arranged to suit us all except David, who must be at work to-day, and let us all hear what may be said?" asked Ella May.

"Yes, and what hour will suit all?" was Rachel's inquiry looking around the table.

"I suggest nine o'clock. Will that suit all?" inquired Aunt Roxana.

All agreed on the hour suggested, and at nine 'O'clock they all met in the parlor to hear Rachel's questions concerning the Bible, and the answers that might be given. When all were seated and ready for what they supposed would be an interesting series of questions and answers, Samuel Reasoner spoke to Rachel thus i

"My dear niece, you may ask me questions which I cannot readily answer, and which I may never be able to answer satisfactorily, yet I shall do my best."

As he spoke these words he showed signs of emotion, for he felt the responsibility of the occasion. His (brother's daughter was before him, inquiring about the way of life. She was uninformed concerning the gospel, yet was honest. He would not for any earthly consideration impose upon her a wrong idea, and in view of her clearness of mind, and matter-of-fact disposition, he did not suppose that he could impose a

wrong idea upon her even if he were so disposed. It is not a matter of marvel then that Samuel Reasoner's voice indicated that he deeply felt his responsibility when he opened the way for such questions as his niece might be disposed to ask. When the way was open for her inquiries Rachel spoke thus:

"Uncle, I understand that there is but one God, and but one Christ, and but one Holy Spirit, and one Church mentioned in the Bible. Am I right thus far?"

"You are right," he answered, "with this explanation, that there is but one true God, but one true Christ, but one true church, or but one church divinely ordained or set in order. The word 'church' means 'called out or separated.' In this sense the Jews were a church, but not the Church of Christ."

"Now, I would like for thee to tell me what thee knows about the reason for the existence of so many churches that are not mentioned in the Bible, and which are so widely different from each other."

"Before I tell you what I have learned on the subject I wish to have you say what you already know on the subject," said the uncle.

"It doesn't seem to me that I know anything about it, uncle, as I have never read church history. At first there was the Bible and one Church, and now we have the Bible and many churches or denominations."

"I am glad that you say 'denominations,' when you talk about different churches that now exist. There are 'churches' spoken of in the New Testament, but they were not different in faith and practice, but were only different congregations at different places. Thus the fact that the New Testament uses the word 'church' in the plural form in the last chapter of Romans and elsewhere, doesn't show that there were different denominations then in existence. The con-

gregations established by the apostles were all of the same faith. They consisted of people who had obeyed the same gospel, and kept the same ordinances, and evidently wore the same name. Thus you can see that there were not different churches in the sense of different denominations then in existence."

"I have understood that much," said Rachel, "but I am glad to hear thy statement of it. Christ authorized but one doctrine to be preached which is called 'the gospel,' and but one church which is called 'the Church of Christ' or 'Church of God', and thee claims to be a member of that Church. Now please tell me about the different doctrines and the churches now claiming to be Christian."

"It would be a long story if I should try to bring before you all that I have read on the subject, even if I were capable of doing so. But I am not, and fortunately it is not necessary. We have a book here in the house somewhere which gives an account of the origin of nearly all the different denominations, and you can read it for yourself when you may have time. Besides, you already know more about the origin of the different denominations than you suppose that you know."

"I don't understand you, uncle. It seems to me that I know practically nothing about them. I don't think I ever read *one chapter* on church history in *all my life*," said Rachel with an earnestness that provoked the first smile since the interview had been begun.

"You at least know that the different denominations didn't begin with Christ and his apostles, don't you?"

"Well, yes, I suppose I do, or they would be mentioned in the New Testament," answered the Quakeress, hesitating, as though she were trying words as they were uttered.

"Then you know," added her uncle, "that they must have been started by uninspired men this side of the apostles."

"Please state that again, Uncle Samuel. I did not catch all that thee said just then."

"You had just admitted that the different denominations did not begin with Christ or his apostles, as they are not mentioned in the New Testament, and then I said to you that those denominations must have originated with uninspired men who lived this side of the apostles."

"Yes, now I understand. Of course, as they now exist, and did not begin with Christ or his apostles, they must have begun somewhere between the days of the apostles and our day. That is plain enough in regard to the *time* of their beginning. But does thee mean to say that there have been no men specially inspired since the days of the apostles? I was reading the other day where a man of some note said that he believed that men are now inspired to do special work, make discoveries, and so on. "What does thee think of such an idea?"

"It is all right in this sense: Great men are inspired by thoughts and ideas which fill them with enthusiasm to work on a certain line. Sometimes they succeed and do well, and sometimes they fail. For instance, there are many men who are now inspired with the idea of becoming millionaires, some of whom will succeed, and many of whom will fail. But that is an inspiration from below rather than from above. In the light of the Bible it is evident that when God inspired men, or breathed into them the ability to do anything, they did not need to experiment, to flounder, and blunder in order to learn the best. To give you an illustration I mention that Christ distinctly said that when his

apostles should be arraigned before their enemies they should take no thought how or what they should speak, for said Christ, 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' You will find this in Matthew's record of the gospel. That language sets forth what is meant by divine inspiration. Men thus inspired did not need to study and were forbidden to study."

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## CHAPTER XX.

The last chapter previously given closed with Samuel Reasoner's statement that divine inspiration made study unnecessary. That is to say, those who were divinely inspired to preach and defend the gospel did not need to study in order to know what they should say, but when defending themselves before their enemies they were even forbidden to study about what they should say. When this was submitted to Rachel she simply said,

"I suppose then that it must be as thee has said—the different denominations all were started with uninspired men, or men not inspired of God."

"Yes, my dear niece," said Rachel's uncle, kindly, "and their explanation, or the secret of their origin, is often found in the peculiar disposition or circumstances of the man with whom each of them originated. Take, for instance, the origin of the Hicksite Quakers. You know something of them, I suppose."

"Yes, uncle, I have heard father and mother speak of them often."

"Well, if you will examine the history of Elias Hicks you will find in the natural disposition of the man

a great deal to explain why he took the position that he did in denying the divinity of Christ.

"Then the origin of the Quakers as a people with George Fox is another illustration. He was a man naturally disposed against formality, and when he studied the empty formality of the Church of England he, seemingly, concluded that all formality of every kind in religion was a mistake. As a result he even rejected the divine form of doctrine found in the gospel.

"Next we may go to John Wesley with whom originated the Methodists, who are now divided into so many branches. He was a man of extra will-power, and developed extraordinary enthusiasm, and these are the two leading features in Methodism, as seen in the power of the clergy, and the enthusiasm of the members. Everything else that is peculiar to Methodism may be traced to these two features.

"John Calvin, with whom originated the predestinarian Presbyterian Church, is a good illustration of this principle. He was a cold and unhappy specimen of humanity, full of self-esteem and self-will, just the kind of a man who could be a receptacle for the fatalistic notions of certain ancient philosophers. Thus he tried to find in the Bible some evidence of his theory, though that theory was an outgrowth of his own natural disposition. Perhaps he learned it in heathen literature, but his own natural cast of mind caused him to accept and advocate it. The idea that certain men and angels were fore-ordained to be saved, and others fore-ordained to be lost was a doctrine that was suggested or accepted by his own natural disposition. Instead of surrendering himself wholly to the Bible he seemed disposed to use the Bible so as to subserve his notions."

"I thank thee, uncle," said Rachel, kindly. Then she added, "What thee has just said gives me some light. I have heard father and mother say enough about Elias Hicks to know that what thee has said about him is correct, and that prepares me to believe what thee has said about those other men. It seems to me that human nature, or personal peculiarities of certain human beings will explain a great many of the differences between the different denominations."

"Yes, and you may add," said Rachel's uncle, "that human nature, with different personal peculiarities, and surrounding circumstances will explain the origin of all the denominations in what is called Christendom, as well as their many differences."

"Then there is no God, nor Christ, nor Holy Spirit in them," said Rachel as if talking in a dream.

"I would not say that the different denominations have no good people among them, nor would I say that they have no truth in their creeds. They have much truth that they have borrowed from the Bible, and they have many good people among them. Yet they all wear names not mentioned in the Bible, and they have various items of doctrine and practice which are not found in the Bible, but which originated in their own heads and hearts. Of those items which originated with themselves it may be safely said that there is no God, nor Christ, nor Holy Spirit among them."

"That is what I meant," said Rachel. "All the good that they have, of course comes from God, but that which comes from God did not make the different denominations with their different peculiarities. Isn't that thine idea?"

"Yes, that is correct, except that God, of course, is the author of human nature or of man's earthward disposition. Yet God's word has been given to enable



man to control his human nature, and when man permits that nature to control him and to have its out-workings in the framing of religious creeds, and the establishing of denominations with names unmentioned in the Bible, then man does wrong, and will doubtless be held accountable in the last great day."

"From what thee says I judge that thee don't think that the human nature given was intended to control us, but that we should control our human nature."

"That is just what Paul said of himself when he stated that he kept his body under and held it in subjection. The body was intended to serve and not to rule."

"I thank thee, Uncle, for that idea so plainly stated. I had been reaching for it, but never before had it clearly in my mind, that the body was intended to serve, and not to rule. The mind, I suppose was intended to rule the body."

"Yes, the mind was intended to rule the body, and the mind should be ruled by the Bible."

"That is another thought, uncle, for which I thank thee. And now, if thee has anything to do I shall not detain thee any longer. But I am so glad to have light on this difficult subject."

"No, I have nothing special, and it has occurred to me that I might help you a little further by a parable which I worked out several years ago to illustrate the origin of the different denominations."

"Yes, papa, let us have the parable," exclaimed Margie, who was always delighted with a good story.

"Well," said her father, "the parable runs thus:

"There was a certain rich man who had a very large field of which he wished to make a vineyard, and in which only one kind of fruit should be produced. The kind that he wished was the Concord grape, and in

order to that end he selected twelve men, and instructed them until they knew perfectly how to plant the Concord vines, and then how to take care thereof. They did their work well, and excepting where the soil was loose and shifting a good fruitage was produced. The owner of the vineyard rejoiced in beholding the good results of his enterprise. But in course of time he employed other laborers who professed themselves to be willing to work under his instructions, and according to the examples set by the first company of laborers. But those other laborers did not fulfill their promise. They seemed to think that the instructions given were too strict, and the example of the first, laborers was behind the times. Besides, they concluded that there was no use having just one kind of grape—the Concord—which was a plain variety. So they began to bring strange slips from their own private vines at home and grafted them into the Concord vines. The result was that several varieties of grapes. were produced, and instead of concord or harmony there was discord in that vineyard; for in consequence of engrafting the strange slips there was not only a variety of grapes, but there was controversy, contention, and strife among the laborers, also between the laborers who introduced the strange slips, and the owner of the vineyard, who told them that he only agreed to reward them for producing the Concord grape, and he would not receive any other kind. Yet those laborers went on and continued their work of engrafting until Concord grapes became scarce and were scarcely known when they were seen. Now I give you all the privilege of explaining the parable."

"The rich man represents Christ," said Margie.

"And does the field mean the world of mankind?" asked Rachel.

"Yes, the field, represents the world," answered, her uncle.

"Then the Concord, vine must represent the gospel," said Ella May.

"Yes, that is right," answered her father.

"And the Concord grape produced by the vine represents Christians I suppose," said Rachel.

"Right again," was her uncle's reply.

"But what do the 'strange slips' from the vines which those men had at home represent?" asked Margie.

"That's for you to answer," said her father.

"They represent man's notions and opinions which have been mixed up with the gospel, I would suppose, girls," said Aunt Roxana.

"How nice it fits!" exclaimed Margie.

"Yes," said her father, "the strange slips selected from private vineyards or vines grafted into the Concord vine, and bringing forth different varieties of fruit, fitly represent the engrafting of human notions into the gospel so as to produce different kinds of religious people. But as the owner of the vineyard did not promise to reward those laborers for producing any other kind of grape than the Concord, so Christ has not promised to reward us for becoming, or leading others to become, anything else than Christians."

## CHAPTER XXI.

When Rachel went to meeting with her bachelor cousin the next day, she was better prepared to understand the gospel than she had ever been before. Therefore she listened and watched more intelligently than at any previous meeting. The interview which she had with her uncle the day before settled in her mind the question that had been troubling her about the origin of the different denominations. Then she had since that interview read considerable in the book of which her uncle had made mention, and in which she found an account of the origin of the denominations generally. Therefore when the young preacher read Ephesians 4th chapter as his introductory lesson she was much impressed with the harmony between that chapter and the conclusions she had reached in her interviews at her uncle's home.

When the introductory services were ended, and the time had come for the discourse, the preacher extended a canvas behind him, on which the first part of the chapter he had read was outlined. The "one body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father of all" were written as found in the chapter on the left hand half of the canvas. Then on the right hand half of the canvas he had written "one God," "one Lord Jesus Christ," "one [Holy] Spirit," "one body" or church, "one faith" or gospel, "one baptism," "one hope."

Having read over these items, first as given in the Sacred Text, and then as written on the canvas in view of their importance, the preacher spent his time talking of them as seven reasons why Christians should maintain oneness. He showed that as there is but one true God, therefore Christians should all be united con-

cerning him. He next showed that as there is but one Lord Jesus Christ, therefore all Christians should be united in him. It was next set forth that as there is but one Holy Spirit of course all Christians should be united by it. Then the one body was considered, and by referring to Ephesians 1:22, 23, it was made clear that the word "body" in such a connection means church. The one faith or gospel was then mentioned, and it was shown that the word "faith" in such connection means the divine revelation concerning Christ. Romans 1:5; Jude 3rd verse, and other utterances of the New Testament were read as bearing on the subject. Finally the one baptism and one hope were considered. Speaking of the one baptism the preacher addressed the audience thus:

"If we consider "the entire New Testament we shall find no less than four baptisms mentioned. 1. There is water baptism which John the Baptist began to practice, which Christ practiced by the hands of his disciples while he was here on earth, and when about to leave the earth he gave commandment that it should be continued. 2. There is "the baptism of suffering mentioned in Matthew 20:22; Mark 10:38; Luke 12:50. 3. There is the baptism of the Holy Spirit mentioned in Matthew 3:11; Mark 1:8; Acts 1:5. 4. Then there is the baptism of fire mentioned in Matthew 3:11; Revelation 22:15."

The preacher then proceeded to show that John the Baptist's mission was short, and that it was intended to help prepare a people for the Lord. It was all right for that period, but was evidently practiced with divine authority only while John lived, or at the utmost, while Christ's personal ministry continued. Then he showed that the baptism of suffering was fulfilled when Christ was overwhelmed by his suffering on the cross. Having

set this forth he proceeded to remark that Christ was not sprinkled with his sufferings, neither did he have them slightly poured upon him. But he was overwhelmed by his sufferings, and this the preacher said, "clearly shows that baptism is not a small something." "On the contrary," he said, "it is a big something—an overwhelming something. In other words, it is an *immersion*."

Next the preacher showed that Holy Spirit baptism. was intended for a special class of persons who were to work miracles. The evidence of this he found in Acts 2nd and 10th and 11th chapters. Rachel watched him with special interest on this question, as she had always been taught that Holy Spirit baptism is something that is now received by many people.

Finally the preacher took up the baptism of fire mentioned in Matthew 3:11, and dwelt thereon, showing that fire was generally, if not always, an element of destruction in God's revelation to man. Exodus 9:23, 24 was referred to; likewise Leviticus 10th chapter. Then the preacher showed that such was its meaning in Matthew 3:10, where the evil tree is spoken of as destined to be cast into the fire. Then in Matt. 3:12 the speaker showed that chaff is destined to be burned with unquenchable fire. Having presented the "fire" of the 10th verse, and the "fire" of the 12th verse, and having shown that in each instance it meant destruction, he then insisted that the word "fire" in the 11th verse must likewise mean destruction. From this the preacher turned to the last verse of Revelation 20th chapter and there found that the baptism of fire will be fulfilled when the wicked shall be cast into the lake of fire and brimstone.

Having explained those four baptisms, the preacher proceeded to show that the "one baptism" of his text

was the water baptism in which Christ commanded all penitent believers to obey him. Then he turned to Acts of Apostles and showed how often water baptism is mentioned in that book, and how plainly it is mentioned. He showed that two men "came to a certain water" and "went down into the water before baptism, and "came up out of the water" after baptism. He then showed that while Holy Spirit baptism was a promise to be received by those for whom it was intended, yet water baptism was a command to be obeyed by every penitent sinner who wished to become a Christian.

Rachel was deeply impressed with the discourse, especially as an elderly man and his wife went forward when the invitation was given and made confession of their faith in Christ. Their baptism was announced to take place that night.

When the meeting was over Rachel went back to her uncle's home in company with her bachelor cousin almost speechless. That is to say, she was too deeply engrossed in thought to talk much. It was evident at the dinner table that she was annoyed by something. After dinner was over, she talked but little, went to her room and there remained several hours. The singing in the parlor did not attract her. A struggle was going on in her mind, and it was reaching her emotions. She began to see her duty to God and Christ. She looked over her past life, she thought of her parents and their religion, and wished that she could do something to change them. But she feared that they were settled in Quakerism, and that they would die as they had lived. But she decided that it was due them that before going any farther she should write them. Yes, she would write that very afternoon, and present to their minds something of what she had

learned. Thus deciding she began her letter, and when Margie came to her room, an hour afterward she found Rachel in the midst of a long letter—the longest that she had ever written in her life.

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## CHAPTER XXII.

Rachel was anxious about the kind of reply she would receive from her father and mother. It was not long coming. Within a week she received a letter signed by them both which was worded thus:

*"Our Dear Daughter:*

*We have read with care what thee has written us about what thee has learned of thine uncle's views in regard to religion. Our reply is chiefly found in a pamphlet which we send thee accompanying this letter. Please read the pamphlet carefully before thee goes any farther. But thee must think and act for thyself. We are not to be thy judge in the final day, and so thee must do what thee believes to be right. While we would be glad to have our child to be of the same mind with her parents in religion, yet we wish thee to feel at liberty to do what thee believes to be right after careful research.*

*We are both well as usual. Agnes is looking for a letter from thee. Thine Own Dear Parents."*

When the pamphlet was examined it proved to be on "Water Baptism and The Supper, Viewed in Relation to Ritualism," by Joseph Cooper, and was printed by the "Friends' Tract Association" in London, England. Rachel read it with interest and care. Then she gave it to her uncle with the request, "Please examine this, and tell me what thee thinks of it."

In due time the pamphlet was examined by Samuel



Reasoner, and read by nearly every member of the family with more or less care. After a few days it became the chief topic of conversation in the Reasoner family. Having been brought up under their father's care the children of Samuel Reasoner were not acquainted with the peculiar objections that had been urged by different classes of people against their religious position. Therefore a pamphlet objecting to baptism in water and the Lord's supper as being necessary to salvation was a curious document to them. Some of the objections seemed to them absurd at first sight, while others were a little puzzling. Thus the contents of that pamphlet were freely discussed day after day, and finally it was proposed that all the family should meet at some convenient time and consider its strength and its weakness. Seventh day morning was the time selected as the most suitable for all except David. But he wished to be present, and so it was deferred till First day afternoon. Then the entire family of Samuel Reasoner, including Rachel, assembled in the parlor, and the examination of the Quaker pamphlet printed in London, began. The father had the pamphlet in hand, and all looked to him for an exposition of it. But he intended to speak only when it was necessary. In other words, he intended to give the young people an opportunity to show their critical ability, and only to comment on the pamphlet when others had failed to expose its errors. Therefore, holding the pamphlet before the company he said, "This document is titled "'Water Baptism, and the Last Supper Viewed in Relation to Ritualism, and to the great Question, What is the Scriptural Foundation on which these Rites are Supposed to Rest!' Now, then, what shall we say of this title? Do we all understand it?"

"I would like to know," said Rachel, "what the word

*ritualism* means. I have an idea but I am not sure that it is right."

"Girls, where is your dictionary?" asked the father.

"Webster's Counting House Dictionary is in the dining-room," said Margie. "I had it there last evening, I'll get it."

So saying she brought the dictionary and found the word "ritualism" and read the definition. 1. Prescribed forms of religious worship, or the observance of such forms. 2. Confidence in mere rites."

"Now," said Samuel Reasoner, "this definition gives us to understand that ritualism consists both in outward forms or ceremonies in religion and the observing of such forms. The question then arises, What forms or ceremonies in religion is this pamphlet which I hold in my hand chiefly devoted to exposing?"

"Those of the Church of England, and of the Roman Catholic Church," said David Reasoner, and two of his sisters, who had read the pamphlet said the same.

"How I do wish father and mother were here," said Rachel, as the answer just given enabled her to understand more fully what her uncle had previously told her about Quakerism having been begun as the other extreme from the dead formality of the English Church.

"Did any of you read anything in this pamphlet that you recollect about infant baptism?"

"I did;" "I recollect;" "Yes, the pamphlet speaks on that subject;" exclaimed several.

"Then is it not true that this pamphlet shows that its author considered water baptism and the Lord's Supper as he beheld those institutions in the Church of Rome and the Church of England, which is represented by the Episcopal Church in this country? Therefore he quoted a half dozen or more authors

against infant baptism. This is in principle just what the infidel does who denounces the Bible because of the mistakes made by the denominations in regard to the Bible, and the hypocrites in the churches. But such a procedure is denouncing Christ because of Judas Iscariot, and that is as if one would denounce George Washington because of Benedict Arnold."

"That is just what I heard father tell a lawyer one day," said Rachel. "It was the young lawyer who has been boarding at our home. He could not eat one day at noon—he was so much annoyed because his opponent in a case was trying to besmirch a good witness because of one who was not good, and father suggested to him that he should ask whether Christ should be reproached because of his association with Judas Iscariot, and as memory serves, I was the one who made mention of Benedict Arnold and George "Washington."

"What you have just said, Rachel, embraces the principle, not only of this book, but of many others. In this book or pamphlet it is evident that New Testament baptism and the Lord's Supper, as ordained by the Savior, are both spoken against because of the errors in the Romish and Episcopalian churches."

"Father," said David, "please read the first paragraph on the seventeenth page of that pamphlet. I marked it."

In complying with this request Samuel Reasoner read thus:

*"John Bradford, of Wadham College, Oxford, in a sermon entitled 'One Baptism' makes use of these words: 'That God did send John to baptize with water is admitted; but I deny that Christ ever did send any one to baptize with water. This is coming to the point; here I stand, and challenge any man to show me when and where Christ ever commanded any one to baptize with water.'"*

"Now, what shall we say to this?" asked Samuel Reasoner, looking at David.

"I would say that it is wrong in every particular, and from every point of view," was David's answer.

"Mention one or two particulars," the father requested.

"I would rather say that it is not only wrong, but just the reverse of right. Instead of denying that Christ ever sent any one to baptize with water that writer should have denied that Christ ever sent any one to baptize with *anything else than water*. In Matthew 3rd chapter and Mark 1st chapter John the Baptist distinctly says of Christ, 'He shall baptize you with the Holy Ghost.' Then in Acts 2nd chapter Peter said of Christ, when referring to the baptism of the Holy Spirit, 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.' This shows that Christ was the one who baptized with the Holy Spirit, and thus Spirit baptism was a promise to be received by those for whom it was intended, and no one was ever *commanded* to be baptized with the Holy Spirit. On the other hand, water baptism was a *command* to be *obeyed* by all who wish to become Christians. Thus wherever baptism was *commanded* it must have been water baptism, since Holy Spirit baptism was not a command, but was a promise."

"You have covered the entire controversy in a general way," said David's father, "and now I wish these girls to tell what they would say if called on. to settle this."

"I would say just what David said," was Margie's prompt reply. "That's new to me, and it settles the question, and it is so easy to say that Spirit baptism

was a *promise* to be *received*, while water baptism was a *command* to be *obeyed*."

"Yes, that's all right," said the father, "but who can give an instance in which water was certainly used in baptizing after Christ ascended?"

"I can," said Ella May—"the case of the eunuch in Acts 8th chapter. "We are told that they *came to* a certain water, *went down into the water*, and *came up out of the water*."

The other sister then mentioned the last part of Acts 10th chapter where, after the miraculous baptism of the Holy Spirit had taken place to show that Gentiles were gospel subjects, it is stated, "Then Peter asked, Who can forbid water that these should not be baptized who have received the Holy Ghost as well as we?" Then she said that \* 'he 'commanded them to be baptized in the name of the Lord.' If that was not water baptism commanded by Christ then Peter was not inspired, and what he said and did was not of divine authority."

"Then what?" asked the father.

"Then no other writer of the Bible is reliable, if Peter was not, and we should all turn to be infidels," said David.

"Uncle," said Rachel, "I am satisfied that the author of that pamphlet was blinded by prejudice, and thee needs not to examine it any farther for my benefit."

## CHAPTER XXIII.

In course of the week which followed the investigation of the London tract, mentioned in the previous chapter, Rachel wrote her parents a letter like this:

*"My Dear Father and Mother:*

"First of all I will report to you that I am well, and assure you that it would be a joy to me if I could see you both, and talk to you about that which now concerns me most—my own personal salvation from sin. But as my work here, and what it would cost, forbids visiting you I must content myself with writing a letter.

"You both know that I have from my childhood had great reverence for the Bible. I could never bear to see it mistreated. Perhaps I shall never forget how I once felt when we were away from home visiting, and I saw the Bible used to make a little child high enough to eat at the table. It has often annoyed me to see any other book lying on the Bible. Other people as good as I am, and perhaps better, may not feel that way, but I do, and as I grow older the feeling increases. Though I have never read the Bible through, yet I think of reading it as I think of the delight it would be to travel over the world. New beauties and glories will open each day before the explorer of earth, and the same is -true I think with each chapter in the Bible to those who read it with care. Why should it not be thus? Surely this world and the Bible both came from the same divine hand, and surely this world is beautiful, bright and glorious in its arrangement, and surely the Bible, intended as it is for the spiritual and eternal welfare of our race, is not inferior to this world. There is, indeed, reason for believing that it is as

far greater and better than this world, as man's spiritual "worth is better and greater than his temporal worth.

"I never talked to you much about religion, and what I did say to you was chiefly in the direction of criticising what I had seen in religious people. It always seemed to me that there must be something better than I had witnessed in the doctrines and lives that I had seen. There is so much in the Bible that ought to make people better than they are that I have wondered why church members are often so careless. Though I have never been a member of any church, yet in course of my childhood days I learned a few things that have been to me a safeguard. The first with which I was ever impressed was the language of Hagar in the wilderness when she said, 'Thou God seest me.' You will find the account of Hagar in Genesis 16th chapter. Then I recollect reading that David said, 'If I regard iniquity in my heart the Lord will not hear me.' You will find this in the 66th Psalm and 18th verse. I have it marked. But perhaps nothing ever had as much effect on me in trying to cultivate purity of thought and feeling as the Savior's language, 'Whosoever looketh on a woman to lust after her committeth adultery with her already in his heart.' This is in Matthew 5:28. I have this also marked, and have always thought when reading it, or reflecting upon it, that certainly the Lord does not require a man to be more pure in thought and feeling than he requires a woman to be. One more scripture I will mention. It reads thus: 'Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' This is in Philippians

4th chapter, and has for years been to me a beautiful and beautifying utterance. Nothing that I have ever read seems to contain more that will purify the thoughts and feelings, and thus purify the words and actions, of people wherever they may be found.

"Now, my dear parents, I have laid before you those principles which made me different from most girls in my girlhood days, and which make me different from most young women since I have come to the years of womanhood. It is no delight for me to think of being different from other folks, unless other folks are wrong. It is not pleasant for me to be regarded as 'odd,' unless it is necessary in order to be right. At the same time I am glad that I have no discomfort in the thought of being like other-folks when I am sure that they are right. Thus far I have made no change in my manner of dress since I came here, except that I have arranged some white edging to "wear around my neck, which I always thought gives a woman or girl a tidy appearance, to which she should not object, provided the cleanliness of her face, her body, and her clothing be in harmony with the tidy edging. I mention all this in order that you may know that I yet cling to all that I have learned aright, and that I am not disposed to make changes except as the right requires. Though you do not believe in all things as I have been led to believe, yet I feel sure, my dear parents, that you will regard me as sincere, and will give me credit for being cautious in every onward step that I take.

"Now I wish to tell you that I read the tract that you sent me, and then gave it to Uncle Samuel for examination. He examined it in the presence of the entire family last first day afternoon, and plainly showed that the author of that tract opposed water baptism and the



Lord's supper because of the abuse of them that he had seen in the Roman Catholic Church and the Church of England. Having been impressed unfavorably concerning those ordinances because of the abuse he had seen of them, he then tried to show that Christ does not require them of us. This was shown to be a mistake when we examined Acts of Apostles. I return to you the tract that you may see for yourselves that what I say about references to the Catholic and Episcopal churches is true, and I kindly entreat you both to read the book called Acts of Apostles, for you will thereby learn that Christ does require us to observe both water baptism and the Lord's Supper.

"You know I have for years been looking for something better in doctrine and practice than I had seen in my early life. Don't think hard of me when I tell you that I feel sure that I have found it here in Uncle Samuel and his family. They are a Bible people. They love the Bible, and know better how to explain it than any people that I have ever known. Not that I think they have more natural sense than any others that I have ever met, but they are more devoted to the Bible than any others whom I have ever seen. I have not yet been baptized, but I regard it as my duty, and I ought not to delay. Though I hope to live many years and care for you both while you may live, yet I must not delay doing what my Savior requires. I long to be a Christian, and do believe that the true Christian is the happiest being on earth.

"Trusting that this may find you both as well as your age will permit, and hoping to receive a letter from you soon, I am your own dear daughter, RACHEL."

## CHAPTER XXIV.

After Rachel had written the letter, given in the previous chapter of her history, she showed it to her uncle, in whose wisdom and goodness she had learned to trust. He was so much impressed with it that he asked the privilege of showing it to her cousins in order that they might all "understand," as he said, "that what they have seen of you is in harmony with all your past life." Rachel consented, and as a result her letter was read and admired by the entire family before it was put into the mail box.

Having consulted her parents concerning what she intended to do in regard to religion, Rachel felt that she had treated them with due respect. At the same time she regarded her obligations to the Savior as supreme, and was persuaded to become a Christian, regardless of what they might say. Yet she justly regarded it as her duty to lay the matter before her parents, in order that they might know what she intended to do. This was right, for she was still in a measure under their control, or within reach of their counsel. But aside from this her sense of propriety suggested that she should not treat her parents with indifference on this or any other question.

On the Lord's day after the letter just mentioned had been written and sent Rachel went to meeting with her bachelor cousin, as usual. The discourse was addressed almost entirely to Christians, and nothing was said by the preacher concerning sinners obeying the Savior except a few words that were spoken as the invitation was given. Yet as soon as the audience arose to sing Rachel went forward to confess her faith in Christ, and stood while the remainder of the hymn was sung. "When the song was ended, and the

audience had been seated, the preacher quoted these scriptures: "Whosoever shall confess me before men him will I confess before my Father who is in heaven." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Then he explained that people sometimes wonder why disciples of Christ ask only one question of those who wish to be baptized. He said, "The answer to that question is, that there is only one confession to make, and that confession embraces all others that are right. In other words, when we believe in our hearts that Christ is the Son of God, and with the mouth make confession of faith to that effect, then every prophecy concerning Christ, and every fact of the life of Christ, together with all commands and promises are acknowledged, and so a simple confession of faith in Christ as God's Son embraces all that is written concerning him, and thus in a certain sense embraces a belief in the entire Bible." Having thus spoken he asked Rachel to arise. As she did so he took her by her right hand. Her eyes were cast downward. He asked, "Do you believe with your whole heart that Jesus Christ is the Son of God?" She answered in solemn measured tones, "I believe that Jesus Christ is the Son of God," and then sat down. The preacher wept, the bachelor cousin wept, the entire Reasoner family wept, and many of the audience wept. When the preacher spoke he said, "I am glad that I have been once more permitted to hear the good confession made in the exact language of the New Testament. In heaven's sight it may be just as acceptable to make it by the word 'yes' or by the common answer 'I do.' Still it is always a delight to hear the word of God fully exemplified." In thus speaking that preacher showed far more devotion to the Word of God than is now

found in city pastors generally, even among disciples. Yes, and such devotion was more than that preacher was willing to show on certain other subjects, as will be evident in later chapters of Rachel's history.

When all the exercises of that memorable forenoon were ended, the audience separated to meet again that evening, at which time Rachel intended to be buried with her Lord in baptism. Announcement was made to that effect before the meeting was dismissed, and, as usual, all the members and friends of the church who were present, decided, if possible, to return. Those trained in the Quaker doctrine and customs, especially while wearing their peculiar dress, were not often seen in that church house, and not many of the members had ever before seen a Quakeress go forward to confess faith in Christ. This fact alone made Rachel's confession and the announcement of her baptism of peculiar interest.

As Rachel walked to her uncle's home she was disposed to be quiet. To her cousin's occasional remarks she made only brief replies. At the dinner table she was quiet, and the afternoon she spent in her room reading her Bible and praying. She had read that Saul of Tarsus prayed three days between his confession of Christ and his baptism, and she believed it at least her privilege to pray in connection with her reading and meditation that afternoon. Who will say that she did wrong? Though the Lord has nowhere promised remission of sins upon repentance and prayer without baptism, yet the case of Cornelius and that of Paul clearly show that both before and after confession it is right for those who desire to do the divine will to pray to God. The language in John 9:31, which says that "God heareth not sinners" is often misapplied, because the remainder of that language is not consid-

ered. It is doubtless true that God hears not sinners who continue in their sins and are rebellious in spirit, yet when sinners repent and become worshipers of God then he hears them when they pray. This must be the meaning of the statement which says, "If any man be a worshiper of God, and doeth his will, him he heareth."

In the light of such teaching of scripture let no one suppose that Rachel did wrong in spending the afternoon which elapsed between her confession and baptism in reading, reflecting and praying. Several times in course of the afternoon she was heard singing. Margie listened at the bottom of the stairway and reported to others of the family, saying, "Cousin Rachel has a contralto voice, and she sings well."

When the evening came Rachel was called down to lunch before going to meeting. She was still disposed to be quiet, and the entire family judged her condition of mind so that but little was said, and then only in such tones as they decided would be in harmony with her feelings.

When lunch was over Rachel turned to her uncle and asked, "Uncle Samuel, did thee ever baptize any one?"

"Yes, I have baptized several scores of persons. But why do you ask?" was his answer to her question.

"I suppose," said Rachel, "that the young preacher could baptize me as well as any one else, and if necessary I shall permit him to do so. But I would rather for thee to baptize me. I have some preference in this matter myself, as the young preacher is a hireling, and then I would be glad to report to father and mother that thee baptized me."

"My dear niece," said her uncle with emotion, "this could all be arranged just as you wish, only I fear that I might not be able to control my own feelings in view of your relationship to me."

When Samuel Reasoner finished the foregoing remarks the tears were streaming down his face.

Rachel did not seem to notice his tears, but said, "I would rather be baptized by some one who feels the importance of what is being done, and for that reason also I wish thee to baptize me. I don't wish to cast any reflections on the young preacher, and if necessary can permit him to baptize me. But I would rather for thee to do that important act."

Aunt Roxanna interposed, and said to her husband, "I suggest that you yield to Rachel's wish, in order that she may be fully satisfied with her baptism in every respect."

The young people all assented to this, and Samuel Reasoner said, "All right, I shall do my best. Let us all bow down and pray."

"When prayer was ended the entire family wept. But as the time had come for preparing to start for the house of worship, the members of the family separated to make the preparations needed. Samuel Reasoner at the suggestion of his wife went in advance of the others in order to confer with the preacher. It was satisfactory with him, and he decided to announce at the proper time that "Bro. Reasoner" would do the baptizing.

The discourse was on "The Good Confession," but none came forward to confess, and thus after the invitation song was ended announcement of the baptism about to be administered was made, and preparations for it began while the audience sang the old song, "Oh happy day that fixed my choice." When two stanzas had been sung everything was ready. Samuel Reasoner then stepped to the edge of the baptistery, and Rachel, accompanied by her aunt, came out of the dressing room. Then Elder Reasoner said, "Let us pray."

"When the prayer was ended he descended into the baptistery, and reaching up took his niece by the right hand while her aunt held her by the other hand.

With due solemnity the formula was pronounced and Rachel Reasoner was buried with her Lord in baptism, and was raised to walk in newness of life. The young preacher had made arrangements for the brothers and sisters to sing the third stanza of "Happy Day" as soon as the baptism was complete. But for some reason unknown to the preacher the chorister did not begin to sing. Neither did any one else sing, and to this day neither the preacher nor any others of the audience have been able to explain why so many people wept when Samuel Reasoner buried his niece in baptism.

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#### CHAPTER XXV.

The week following Rachel's baptism she was heard singing more than ever before, and it was noticed by the family that she nearly always sang the same song. She generally sang when alone, yet occasionally would break forth in the presence of others. Her voice was uncultured, yet of such depth, compass, and solemnity that it arrested the attention of her cousins, and even of her uncle and aunt. Finally, one evening after supper was over, and all were sitting in the parlor, Margie said,

"Cousin Rachel, I wish you to sing for us your favorite song. I wish to learn it."

"And so do I," said Eva May, and then the expression became general.

"Oh no, don't ask me to sing in the presence of those who have studied music. I never took a lesson in singing in my life."

"Still we wish you to sing that song for us. We shall not criticise you, cousin Rachel," said David, the bachelor cousin.

This gave the assurance that was needed to overcome in some measure her lack of confidence, and with the words, "Well, I'll try," Rachel began with a diffidence that caused a tremor in her voice from the first line to the last. This was what she sang:

"I am so glad that my Father in heaven  
Tells of his love in the Book he has given;  
Wonderful things in the Bible I see,  
But this is the dearest, that Jesus loves me.

#### CHORUS.

"Oh, I am so glad that Jesus loves me,  
Jesus loves me, Jesus loves me,  
Oh, I am so glad that Jesus loves me,  
Yes, Jesus loves even me.

"Oh, when I forget him and wander away,  
Still he doth love me wherever I stray;  
Back to his dear loving arms would I flee,  
When I remember that Jesus loves me.

'Oh, if there's only one song I can sing,  
When in his beauty I see the Great King;  
This shall my song in eternity be,  
Oh, what a wonder that Jesus loves me."

When this song was ended the entire family was in tears. Rachel was surprised when she noticed that they were all weeping. Margie was the first to speak. She went to Rachel, and putting her arms around her neck, said, "I thank you, my darling cousin, for that song. It is new to us all. Where did you learn it?"

"I went to Methodist class meeting one morning, and there I heard it for the first time, but afterwards had it repeated to me by a Methodist girl till I learned it," answered Rachel.



"Oh, if I only had your voice!" exclaimed Margie.

"Then what would I do, if *thee* had my voice?"

"Oh, I did not *mean* that. I meant if I only had a voice *like* yours, how glad I would be," said the little cousin.

"Does thee think that a voice like *mine* would be suitable for thee?"

"Girls, that's a good question," said David. "I judge that your voices all suit you better, or are more-appropriate for you than, cousin Rachel's would be, and! her voice certainly suits her; that is, it becomes her. Then we should all remember the tenth commandment given to the Jews."

"You mean that we should not covet that which is: another's," said Margie. "I stand corrected. Cousin Rachel, I don't wish I had *your* voice, but I am glad that *you* have it. I hope to hear you sing again. Wouldn't you like to study the notes, so that you could sing anything?"

"Yes, and will thee agree to teach me?" was the inquiry.

"I could, but Hattie could do better," said Margie.

Samuel Reasoner then spoke and said, "Whenever it may suit Rachel in regard to time, one or the other of her cousins should help her to understand the note system." To this they agreed.

Rachel then left the family, and went to her room for the purpose of studying. When she had gone up stairs, Hattie asked this question:

"Who can explain why so many people besides ourselves wept when cousin Rachel was baptized, and why her singing to-night caused us all to shed tears?"

"I don't know." "I can't tell." "It has puzzled me."

Such were the responses given to Hattie's question. Then all turned to their father for an explanation.

He answered, "As I did the baptizing I could not judge of the condition of the audience, and was not where I could decide upon the cause, yet I think that I can tell you why her singing affected us to-night. It occurs to me that your cousin's depth of feeling was the chief cause. Even before her baptism she began to sing that simple and beautiful song, and she has been singing it since then, and no doubt as the true and genuine expression of her heart. This, perhaps, more than anything else, affected us, and, besides this, her voice is excellent and altogether unusual. It has a solemnity which will always affect those who hear it."

Then David spoke as follows: "When I was in the South last winter I went to a baptizing which took place among the negro Baptists in the locality where I was stopping for a time. You are aware that the Baptists generally reserve all their baptizing till the close of the meeting. Well, it was on an occasion of that kind that I witnessed what I now mention. A goodly number of old, and young, and of both sexes had been baptized. Some of them made considerable demonstration when they entered the cold water which caused some amusement to certain spectators. But finally a negro man, probably fifty years of age, walked slowly down the bank to the place where the preacher was at the edge of the water. All eyes were turned upon him. The preacher led him into the water and after repeating the formula baptized him. Strange to say, yet when that man regained the shore and walked up the bank a considerable number of the spectators were shedding tears. It affected me, and as I looked around it became evident to me that I was not alone in my emotions."

"How did you account for that?" asked several of the family.

"Only on this principle: The behavior of that negro was in harmony with what he did on that occasion. His bearing was such as to indicate that he appreciated what he was doing. This is my only explanation of the impression which he made, and this explains to me why cousin Rachel's baptism, and indeed her confession of faith, impressed us and many others so solemnly. She has undergone a great trial, and at the point of conviction has, no doubt, made a full surrender of herself to the Savior. She appreciated what she was doing in each instance, and thus her bearing has been in harmony with her important changes."

All agreed that David was right, and then Samuel Reasoner made the following speech:

"What David has said involves a great principle. There is always something dignified and impressive about truth. When rightly received into the mind and heart, it will produce dignity in the life. To have a truth simply held in memory is very different from receiving it into the heart or affections. Divinely stated truth is always dignified, and will cause those to act in a dignified manner who receive it wholeheartedly."

Thus this good family continued to talk the remainder of the evening concerning questions that may always be considered with profit. The Bible was revered in that family, and thus it should be regarded in every family. There are no jokes in the Bible. It is not a funny book, and does not tend to encourage funny people in their funniness. But it is a book of stern facts, solemn truths, glorious promises, and dreadful threatenings. Its entire influence is in the direction of uprightness and exaltation. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

## CHAPTER XXVI.

Rachel's conversion to Christ made her supremely happy. Quakerism and Methodism had failed to win her heart because she could not feel satisfied with the evidence of pardon which they taught, and because the lives of Quakers and Methodists were generally too inconsistent for her to regard them favorably. Thus she held herself separated from all churches until she understood the gospel, and then she yielded a prompt and hearty obedience. But though she had obeyed the gospel, yet that did not settle the question of her local church membership. She had obeyed the Savior in yielding obedience to his commands, and she regarded herself as one of his true disciples. With her Bible to read, and with the privilege of praying in secret she was very happy in her devotion. But toward the latter end of the week following the Lord's day of her baptism, another chapter of Rachel's life began, as the following interview will show. Rachel was passing through the dining room sixth-day afternoon when her Aunt Roxana addressed her thus:

"And so you are through with another week at school?"

"Yes, auntie," said Rachel, and as she spoke she walked to where her aunt was sitting at the sewing machine, and began smoothing her hair with her hands.

"Do you feel satisfied with the progress you are making in your studies?"

"Yes, but I sometimes feel annoyed in the room where I recite arithmetic."

"What annoys you? Or, is it a secret?"

"No, not exactly a secret, but I wouldn't tell it to every one. I wouldn't like even for the girls to know

it, as it might be fun for them at my expense."

"What is it? I shall not betray you to the girls."

"Why, auntie, my teacher looks at me too much for my comfort. It annoys me."

"Rachel," said Aunt Roxana with deep feeling indicated in her voice, "be seated while I talk to you a little. Because I didn't know you, and knew but little of your father and mother I had some misgiving about you before you came. But as soon as I saw you I was satisfied that you were honest, and true, and good. That much is indicated by your looks, and I am not surprised that your teacher looks at you. Then don't let that annoy you. Train yourself not to look at him except when necessary, and go on with your work."

"I thank thee, Aunt Roxie, for that advice. I had already commenced to adopt that plan."

"But there is another subject," said Aunt Roxana, "of which I wish to speak. It is whether you will take membership with us on Lord's day. You have obeyed the gospel, and have become a Christian. But all Christians should stand together, throw their influence together, meet, and worship, and work together. For that reason you will do well to be received into the fellowship of the church by receiving the right hand of fellowship."

"May I not delay so doing until I shall have had time to study and understand?" asked Rachel.

"Yes, there is no special hurry on the subject, only that those who are baptized by us generally unite with us at the next meeting, or as soon afterwards as may be convenient. When this is not done there is generally some inquiry made and explanation needed."

When Rachel heard this she simply said, as she glanced toward the ceiling, "Aunt Roxie, please say to those who may inquire on this subject that I am wait-

ing to become satisfied that it is my duty to do so Tell them that I was reared in the Quaker church, and that I am slow to learn my whole duty, but that I will certainly do it as soon as I learn what it is."

"That will do," said her aunt. "Of course your duty seems plain to me, and to all others of the church. But we cannot think for you, nor decide for you."

With this remark the interview closed on that subject. Later in the day Rachel's aunt told the other members of the family of the foregoing interview, so that when the supper bell rang all were sufficiently informed, and nothing was said to her by any member of the family on the subject, but other matters were discussed. The time had come for a new election of Sunday-school officers, and the question was talked over, whether any change should be made in the superintendent, assistant superintendent, secretary, treasurer, or librarian. There was a free interchange of opinions in the Reasoner family. In course of the talk one of the cousins remarked that she hoped if a change was made in any of the officers it would not cause as much trouble as it did when a new president was chosen for the "Mite society." "And you may add," said another of them, "that it will not cause as much disturbance as it did to make a change in the treasurer of our 'Dorcas society' last year."

To all this Rachel was a silent but interested listener, and it was the first that she had heard Concerning religion since her baptism that had given her trouble. Her uncle saw that she was being impressed by what his daughters had said, and endeavored to change the conversation. But they continued to talk in an unguarded manner, for which they were privately rebuked by their father later in the evening.

"I am sure that we only spoke the truth, and that

we didn't tell the worst feature of the truth in the case," said Eva May in apology.

"That is all correct," said her father. "But there are times when we need not tell the entire truth because people are not prepared to receive it. Thus it is in this instance. Christ said to his disciples on one occasion, mentioned in John 16th chapter I think, that he had many things to say to them, but they could not bear them at that time. So we should always be cautious in speech. Your cousin Rachel is in danger of learning too much concerning the church before she takes membership with us, and thus she may, indeed, after having been baptized, remain outside of the communion of the congregation."

"I stand corrected, father," said one of the girls. "And so do I," said another, and another till all had spoken.

"But how unfortunate it is," said Hattie Hardee, "to have people in the church whose littleness is such that their conduct is a reproach to the church." Yes, and she might have added, How unfortunate it is to have societies in the church which open up opportunities for the littleness or weaknesses of certain individuals to be made known.

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## CHAPTER XXVII.

Another week elapsed, and sixth-day afternoon was again upon the city of Philadelphia, and thus upon the Reasoner family. Everything was about the same with each member of that family, so far as any earthly eye could judge, except that the bachelor cousin had permission to be absent from business, and planned a

treat for Rachel, namely, to take her out to the largest park connected' with the city, and show her the works of art as well as the beauties of nature.

"What made thee think of this?" asked Rachel, as they were walking toward the street-car line on their way to the park.

"Because thou art my sister, as well as my cousin now, and thy double relationship to me claims more considerateness," was David's answer.

Rachel made no response to this, but remained quiet until they had reached the park, and then her bachelor cousin broke the silence by explaining some of the statuary there found.

She listened in silence, or spoke in brief terms until they reached a pavilion and were comfortably seated. Then she asked,

"Why did thee speak a while ago in the Quaker language?"

"You didn't watch me very closely or you would have discovered that I did not speak in what you call the Quaker language, for I spoke in Bible style of language," said the bachelor, closely scanning his cousin's face.

"Don't the Quakers talk in Bible style of speech? I always thought they did," said the converted Quakeress.

"No, not altogether," David answered.

"Please tell me the difference."

"The difference, sister, is in grammar. Did you never study English grammar?"

"Yes, when I was a girl, at school. I studied it until I came to the verb 'to love,' and that is as far as I went in grammar."

David laughed and playfully asked, "Did you then begin to love somebody and so gave up grammar?"



"Hush! Thee must not take advantage of my mistakes in speech, and introduce a foreign subject. Tell me, please, what is the difference between the speech of the Quakers and that of the Bible?"

"I said it is a question of grammar, and I now add that if you know nothing of grammar it will be difficult to explain. But as you have studied grammar somewhat I shall hope to enable you to understand. Yet I shall not undertake it until I get where I can show you what the grammar says. Come, let us walk through the park."

So these cousins walked together and talked of the beauties of nature together with the works of art. David was well acquainted with the various items of interest, and so he pointed them out and explained them to Rachel until it was time to return home.

On their way homeward Rachel said, "Cousin David, I have had a delightful visit to this park—one that I shall never forget while I live. Now as we are going home—to thy home—please tell me why thee called me lister' a while ago. Is it because I have become a Christian?"

"That is the very reason. You are my cousin in the flesh, but my sister in spirit. The Bible gives us the privilege of calling Christians brothers and sisters. The blessed Savior when on earth spoke of those as his brothers and sisters who would do the will of his Father in heaven."

"I enjoy that idea. It is very precious to me," said Rachel as if speaking to herself. "I never had either brother or sister, and thus no one ever called me sister until to-day." Then turning to David, she asked, "Would it be right for thee to call me sister all the time?"

"Yes, altogether right."

"But thy sisters might not like it, as it would be putting me on an equality with them," she said hesitatingly.

"Have no fears on that subject. My sisters are good enough to appreciate you, and I doubt not that when it is mentioned to them they will be delighted with the idea of calling you sister," said her cousin in assuring tones.

Rachel was again silent for a time. She seemed to be thinking about the blessedness of her trip to Philadelphia. Thus far she had been most kindly received, had become a Christian, and now was made to rejoice by being called "sister." Her cousin judged her condition of feeling, and thus permitted her to remain silent till they had stepped from the street-car. Then she asked her cousin if he could take the time that evening to teach her the difference between the "Quaker language" and "Bible language," as she expressed it. He told her that he would do so, and accordingly the two cousins spent the remainder of the evening in comparing English grammar and the Bible, in regard to style of speech with the "Quaker language." When Rachel was fully satisfied as to the fact that Quakers violate common rules of English, and in so doing deviate from the Bible style of speech about as much as they deviate from the Bible doctrine in their religion she turned to her cousin with these words:

"My cousin and my brother, thou wilt never know how much I appreciate thy kindness. My trip to this city has been so much more profitable than I calculated that it could be. I have learned what the gospel is, and have become a Christian, and besides the relationship which the gospel gives I am made to rejoice in correcting my speech. But with all that thou hast

done for me I have one request to make, and that *is* for thee to adopt the Bible style of speech when talking to me, in order that I may learn it thoroughly."

"I can do so," said David, "but you have already-learned it, I think. Do you intend to use that style of speech all your life?"

"Yes, I like it. I think it is dignified. Besides, I can use it without doing injury to any one, and at the same time I know that my father and mother would feel sorely hurt should I return home without the 'plain language,' as they call their method of speech."

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#### CHAPTER XXVIII.

After Rachel's attention had been called to the fact that her Quakerish speech was not altogether according to the Bible she read the Sacred Text with a double interest. Her first wish was to learn what it required of her, and her next wish was to learn the style of speech in which the Bible is written. After about one week of diligent reading with this two-fold purpose the young preacher called at Samuel Reasoner's and remained for supper. After supper was over, and the family was seated in the parlor, he thought that it became him to address Rachel on the subject of taking membership with the church, and thereupon the following interview took place:

"Sister Reasoner, I have wondered why you have not yet taken membership with the church."

"I would rather for thee to call me Rachel, or 'Sister' Rachel if that be deemed proper."

"All right, I shall be glad to call you Sister Rachel, especially as I speak thus to your cousins, calling them by their first name. With this understood I shall ask

you if you will take membership with us next Lord's day. You have obeyed the gospel, and in so doing have become a Christian. Still you have not identified yourself with us yet, and thus I don't think that you have done your whole duty."

"Perhaps I have not, but thou wilt admit that I cannot do my duty before I learn what it is."

"That is true," said the preacher, "but it seems to me that your duty in identifying yourself with the church that has taught you how to become a Christian ought to be at once clear."

"That is in substance what Aunt Roxana told me, probably two weeks ago. But I said to her that I needed time to consider, before taking membership with the church."

"May I enquire what special points you feel the need of considering? Possibly I may assist you in reaching a conclusion."

"Yes, thou mayest assist me especially in the question which pertains to thyself."

(The preacher looked puzzled, and several of Rachel's cousins glanced knowingly at each other, for they understood what was coming.)

"Ah!" said he, "am I in the way of your membership with the church?"

"Not altogether. I have with profit heard thee preach, and I think that thou canst preach the gospel. But I have been reared under Quaker influence, and the Quakers have much to say against a hireling ministry. Art thou not a hireling?"

"Well—the fact is—I suppose you are convinced that the Quakers don't understand the gospel very well."

"Yes, I am convinced that they make some serious mistakes, but I am not disposed on that account to reject all that they say and do as being mistakes until

so convinced. They have some right notions as well as some wrong notions, and I don't wish to give up notions that are right on account of those that are wrong."

"That is a good plan, Sister Rachel, and now what have you to say about what you call the hireling preacher?"

"I am not convinced that it is right for a man to make a special contract to do a certain amount of preaching for a certain amount of money, which, in many instances, is more money than he could make at anything else. Now, from what I have heard of thy preaching I judge that thou dost claim to go by the Bible, especially by that part of the Bible which sets forth the gospel. Now, tell me, Is this special contract plan which makes thee a hireling taught in the gospel?"

"I—I think it is. At any rate I have never doubted it. The Savior said to his disciples that the laborer is worthy of his hire, and Paul said that he took wages of certain churches while he preached for others. This certainly implies contract."

"It may be that thou art right, and that I am wrong. It may be that my idea on this question is only a Quakerish notion. Yet I cannot give it up and accept the hireling idea until convinced by Scripture. Please show me the passages to which thou hast just referred."

The preacher reached for a Bible and turned to Luke 10th chapter and read the seventh verse which speaks thus:"And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire." Then with an air of triumph he turned the Bible to Rachel for her to read. As she took the Bible all the eyes of the family, together with

the preacher's, were turned on her. Her face was almost like marble for whiteness, and her steel grey eyes glanced around as if she was reaching for relief from distress. She seemed unconscious to her surroundings. She turned toward the beginning of the New Testament, and then turned back to Luke 10th chapter. The color began to return to her lips, she smiled and turned to the young preacher, saying, ""Why, man, this scripture refers to eating and drinking, and there is no money in the case to say nothing of contract. Notice. The Savior said, 'And in the same house remain, eating and drinking such things as they give,' and then explains this by saying, 'for the laborer is worthy of his hire.' Now let me read to thee what I found in Matt. 10:10. Speaking to the same class of men Christ said, 'For the workman is worthy of his meat.' I don't see any money in this case."

"Well, but," said the preacher, "there is the word 'hire.'"What are you going to do with that! How are you going to get around that?"

Rachel's face again whitened till it seemed bloodless. But soon she spoke and said, "Brother, it is unfortunate for thy cause that thou didst bring forth this scripture. I notice in Matt. 10th chapter that Jesus was here on earth and was sending out his twelve disciples, and he plainly told them to provide neither gold, silver, nor brass in their purses. This shows that what is said about 'hire' could not have referred to money, as they were plainly told not to provide gold, silver, nor brass, and then said, 'for the workman is worthy of his meat.' In other words, he proposed to care for them."

"But," said the preacher, "Paul said that he took wages of certain other churches while he served the church at Corinth."

Rachel held the Bible open at Matt. 10th chapter and Luke 10th chapter, and asked, in tones indicating that she appreciated her victory, "Art thou willing to leave these scriptures, and are we done with them?"

"Well, yes, their bearing is not as close on the question as one might suppose," said the preacher.

"As thou didst suppose, it would be better for thee to say, and so thou art willing to leave these passages. Very well; now thee may find the next scripture in favor of thy position—or rather, thou mayest find it," said she, correcting her grammar.

Taking the Bible he turned to 2 Cor. 11:8; and read thus: "I robbed other churches, taking wages of them to do you service.' Now here is a clear case."

"Is it clear to thy mind that Paul was a hireling, and is this thy best proof?"

"Well, no, I wouldn't like to say that Paul was a hireling exactly, yet it is clear that he received wages," said he with confidence.

"Please let me have that Bible," she requested, and again her uncle, and perhaps all the company noticed that her face had returned to its marble-like whiteness. She took the Bible and began to look at the language which the preacher had read. She then looked at the next verse. Then she turned over a few pages and the color returned to her lips, and even to her cheeks and ears. They thought she had found relief and were not disappointed. She handed the Bible back to the preacher with the request to read Phil. 4:15. He did so. Here it is: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only." When he had read this Rachel said, "What Paul is represented as calling 'wages' consisted of

what brethren had *given* him. The language is '*giving and receiving*.' This then is Paul's own explanation of what he meant, and thy *hireling ministry* is yet without *scriptural proof*."

The preacher arose and said laughingly, "I don't know what to do with this case. Sister Rachel is going to take my salary away and starve me out."

"Oh no, thou art wrong. I wish thee well fed and clothed, and some money besides. But thou must not be a *hireling minister*," was her answer.

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#### CHAPTER XXIX.

A few days after Rachel's interview with the young preacher her uncle was one afternoon seated in the parlor, and his young people, one by one, came in and commenced conversing on different subjects. Soon they were all interrupted by their father who asked, "What did you all think about the interview between your cousin and our young preacher?"

"I enjoyed it," said Margie.

"I was ashamed of the preacher's defense," said Eva May.

"What did you think?" asked Hattie.

"I was chiefly engaged in watching your cousin," said the father. "She has, perhaps, scarcely an idea of her capabilities. Did you notice how the color left her face, when she was puzzled—and that she did not blush nor look confused, as many do, when puzzled, but she turned deathly white, looked distressed, and remained silent until she had examined the connection."

"What does that indicate?" asked Hattie.

"Natural courage—presence of mind in danger. I



think your cousin has it in an extra degree. It is the disposition which gives agony when in the midst of emergencies or danger, but which does not surrender. The agony is caused by the unconscious determination to meet the case."

"I think she met it well in her controversy with our preacher," said Eva. "She realized her victory too and I think that our preacher realized his defeat."

"Yes, that is all true," said the father. "But if she had not been so clear, refusing to admit more than was actually stated in the text, she would have been defeated."

"At first I felt sorry for her, but soon I began to feel sorry for the preacher," said Eva. Then she asked, "But, father, do you think that our preacher said all that can be said in favor of hiring a preacher at a set salary for a certain amount of work?"

"No, not all that can be said on that side, but he used the chief arguments that are supposed to have a scripture foundation."

"Do you mean that the custom of hiring a preacher at a set salary for a year, requiring him to preach two sermons every Lord's day is not authorized by the Bible?"

"I find no authority for it in the Bible. The reasoning in favor of it is very much like the effort to prove infant baptism by an appeal to Jewish circumcision, and the household baptisms. The modern pastorate, especially when the pastor is a young man, is an arrangement that Protestants have borrowed from Rome, and which we, as disciples of Christ, have unfortunately borrowed from Protestants."

"Then, father, why do we have such an arrangement, if it isn't scriptural?" was the next question.

"Simply because of the force of circumstances."

Romanism and Protestantism have together so educated the people that they think more about preaching than they do about anything else in religion."

"Then cousin Rachel is right, and the Quakers are right in opposing what they call 'the hireling ministry, ' are they not?"

"Altogether right," said the father. "I could wish -ourselves as correct as they are on this subject. While every one who preaches the gospel should be supported, and the scripture plainly says that 'they that preach the gospel shall live of the gospel,' yet our special contract business and having a preacher, especially a young preacher, for pastor of the church is a mistake copied after the Romish and Protestant churches, and not after the New Testament order."

"That fills me with distress," said Eva. "I have been telling people that we are scriptural in everything, but that's a mistake, and I can't do so any more. I even feel as if I should go to those to whom I have thus spoken, as far as I can think of them, and say that I made a mistake."

"You can tell them that we are with the Bible on everything except where we are not," said Margie, laughing.

"But that is only what our religious neighbors can say for themselves, and any admission that we are not strictly with scripture brings us down to the level of the denominations."

"Not altogether," said Hattie. "It simply brings us down to this: We are not altogether right, but we are nearer right than our religious neighbors are."

"That gives me but slender comfort," said Eva. "My chief joy as a Christian has been, ever since my baptism, in the thought that I am right—not nearer right than somebody else, but *altogether right*. Thus

to be compelled to admit that in some things I am not [Here the door bell rang] is to me a matter of distress."

Margie answered the bell and found the young preacher at the door. He came in, spoke in his usual way, and then asked, "Where is Sister Rachel?"

"Why? Would you like to have another debate?" asked Eva.

"Well, no, not exactly. Yet I wish we could overcome her scruples and have her unite with us. I think she would make a good worker," said he.

"That depends on the kind of work you would have her do," said Samuel Reasoner. "From what I have seen and heard of her I think that she has become a disciple of Christ in the strictest sense of the term, and she will never vary."

"I don't like to criticise her in any way, for I certainly regard her as an excellent young woman. But it occurred to me that she may be a little like the story of the Indian's straight tree, which was so straight that it leaned *a little the other way*," said the preacher.

"That may be, but I have seen no indication that she is over critical. You may judge of that after further talk. Here she comes now," said Samuel Reasoner, looking out of the window.

Rachel went around to a side entrance to the house, and as the door opened they heard her singing in the low, solemn tones of her contralto voice,

"I am so glad that my Father in heaven Tells of his love in the Book he has given."

Just as she was about to go up the stairway her eye caught sight of one of her cousins in the parlor, and looking in she saw the company, and while her eyes seemed to be looking at them all at once she asked, "Counsel of war?"

"No, but it's a counsel of peace," said the preacher

Then Rachel greeted each one of the company with that kind of a grasp of the hand which says, "I'm glad to see you," whether any words be spoken or not.

"You still look like a Quakeress, Sister Rachel," the preacher remarked, as he noticed her bonnet.

"Yes, and wherever the Quakers are right it is right to look like them, is it not?"

"Yes, wherein they are right in their customs there is nothing to be gained by differing from them," was . his answer.

"For instance," said she, "we learned a few days ago that they are right in opposing the hireling ministry; did we not?"

"Oh, that's a stale subject. We had enough of that the other day, didn't we?"

"We no doubt had enough for *thee*; and too much for *thy comfort*; especially when the hire was to consist of something to eat—perhaps cold victuals. Dost thou recollect? Now let me read to thee what I have learned since our talk the other day." Here Rachel reached for a Bible and turned to John 10th chapter and began with the 11th verse: "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

"Oh, that language was used by the Savior concerning the difference between a man who owns a flock of sheep and the man who is simply hired to take care of them."

"But why did the Savior speak of such a case?" Rachel inquired.

"To show—well—to show the difference between

himself, as the true shepherd, and a mere hireling, who had no interest in the flock, except the money he could get for looking after the sheep."

At this juncture of the discussion Rachel drew from her pocket a clipping from a secular newspaper and read as follows:

"The Rev. David Blank, formerly of this city, has recently resigned his pastorate in Memphis, Tenn., on account of the yellow fever and has returned to his home in this city, to await the abatement of the scourge before continuing his labors in Memphis." Then she added, "This is what I think the Savior meant when he spoke of the hireling fleeing. That 'Rev. David Blank,' whoever he may be, is no doubt a hireling, and when the wolf of yellow fever had come, or was even likely to come upon his flock he felt at liberty to flee." Then she added, "That is just what I fear thou wouldst do under similar circumstances, because thou art a hireling."

The preacher sprang to his feet and exclaimed, "My patience! but how personal you are." The entire company laughed—that is, all except the preacher. When the laughter subsided he turned to Rachel and asked in tones which indicated mingled emotions, "If you find that a man has a sore place do you think it kind to keep hitting him on it?"

Imitating his tone of voice she said, "No, not when he acknowledges that he has a sore place; for when convinced that he has a sore place I can hope that he will try to have it healed." [More laughter.]

## CHAPTER XXX.

Early in the afternoon of the seventh day following the previously mentioned interview, Rachel and her cousin Eva were sitting together in the park which had been visited on a former occasion by Rachel and her bachelor cousin. As they looked up toward a pavilion near them they saw the young preacher walking alone toward them swinging a cane.

"If that preacher were as old as thy father is, cousin Eva, I would regard him as worthy of a cane," remarked Rachel.

"To walk with a cane is fashionable for gentlemen of all ages," replied her cousin.

"That may be true, but it does not occur to me that a preacher should try to be fashionable, but simply sensible. Thou knowest that much of what is called *fashion* is certainly the outgrowth of whims and fancies rather than good sense."

"Yes, much that is fashion is not sensible. But it requires a great deal of individuality to set one's self against fashion altogether," said Eva, thoughtfully.

By this time the young preacher had walked within a few steps of the place where these cousins were sitting and he addressed them courteously as "young ladies," expressing himself as "agreeably surprised" to see them. Then Eva said, "Bro. L., cousin Rachel wonders why you walk with a cane, as you are a young man?"

"I'm afraid that your cousin Rachel is disposed to trim me too closely. She would take my salary from me, and likewise my cane."

This was said in a half serious and half jocular manner.

"No, thy speech is wrong. I would not trim thee,

but I would like to see thee trim thyself of what the Bible calls 'superfluity of naughtiness.' When we shall have done our best to be plain, simple and sensible we shall still have a degree of naughtiness left. But I think that for a young man to carry a cane as if he were old, and for a young preacher, especially a preacher of the gospel, to swing a cane like a dandy is a superfluity of naughtiness."

"I think that you ought to preach," said the young preacher.

"Why? Would'st thou like to be one of my hearers?"

"I wouldn't mind being *one* of them, but I certainly would object to being the *only one*, for then I couldn't shift a part of your discourse off on some one else."

This was fun for Eva, as the young preacher was not married, and it looked to Eva like something by which she could twit Rachel in the future. But Rachel did not seem to notice the bearing of his remark and simply said to the preacher, "Be seated, please, for I would like to talk to thee plainly."

"It occurs to me that your talk has already been oppressive with plainness," said he.

"Yes, but I have something more to tell thee. Thou art a preacher of the gospel, and I have learned much truth from thee. Thou hast seemed interested in my welfare, and I am certainly interested in thine. I wish to tell thee what I think should be a preacher's behavior. In the first place he should not be selfish, and so should not try to please himself. There is scripture for this idea. Christ pleased not himself, neither did the apostles, but both the Master and his disciples whom he chose, endeavored to serve the best interests of others. Then the preacher should not be partial. 'Doing nothing by partiality' is a charge that Paul gave Timothy, if my memory serve me correctly. In-

deed, unselfishness is the foundation of being impartial. Thou mayest be partial in the bestowment of things that are temporal, but in spiritual things it is different. The soul of one person is just as precious in the sight of heaven as is the soul of any other person. Therefore the preacher should labor just as diligently to bring one person into the church as to bring in another. Some people are of more advantage to the church when brought in than others. But the chief question with the preacher should be, not whether such and such a person will benefit the church, but whether the church can benefit the person.

"Now in regard to personal behavior I wish to say, that as the preacher of Christ has a plain message to deliver he should act the part of a plain, sensible man. There should be nothing about him to attract attention so as to turn the thoughts of his hearers away from the message he wishes to impress. Of course, if he be handsome or homely he cannot avoid that. But he should certainly be a *clean* man. I have seen preachers who attracted attention because they were dirty looking, and by reason of their dirty appearance they damaged the message they wished others to accept. The Apostle Paul exhorted the Corinthian brethren to cleanse themselves from all filthiness of the flesh and spirit, and I doubt not that this meant that they should keep their bodies and clothing as clean as circumstances would permit. But just here an opposite danger arises with some. They avoid being dirty, but they become fastidious. They dress in the extreme of fashion, or very near that extreme, they wear a ring on their finger, and a flashy charm on their watch-guard, and swing a cane like a dandy. [Here the young preacher shrugged his shoulders, while Eva nearly laughed outright.] They wear what are called



"loud" neckties, and kid gloves. I even knew one preacher who parted his hair in the middle and tried to see how long the nail on his left hand little finger would grow, and how much time he could take in caring for it. [The preacher again shrugged his shoulders.] Now all this seems to me nothing less than fastidiousness, and that is only another word for littleness. It is not becoming to a gospel preacher. He has a plain and sincere message to deliver, and he should be a plain and sincere man. This means that he should not be frivolous in dress nor in speech, but he should in the fullest sense be a *model man*."

When Rachel had finished this speech silence and quiet reigned in that company of three young people, for, probably, a half minute. Then it was broken by the young preacher taking his cane and throwing it across the grass plot and saying, "*Good-bye, cane.*" As he did so Eva laughed, while Rachel remained silent.

Then the young preacher took out his pocket-knife and cut off the long nail on his left hand little finger. As he did so he said jocularly, "*Good-bye, little fingernail.*" Eva laughed again, and Rachel could not avoid smiling.

Next he unhooked the charm from his watch chain, and holding it between his fingers he said, "Little charm, you shall not annoy my hearers any longer." So saying he put it in his pocket.

Finally he took off the ring he had long worn on his right hand little finger. Turning to Rachel he said, "Permit me to make you a present of this."

"No, no, I thank thee, brother, I couldn't accept that, as I have no use for it."

"I don't mean that you shall wear it," said he. "But just take it and keep it as a token of remembrance, not

of me, but of your sermon to-day and its effects. There is an old saying, that 'to the victor belong the spoils,' and for this reason I wish you to take this ring."

Rachel hesitated, and Eva, with intense interest, watched to see the result of such a speech on her cousin's mind. But she did not wait long, for soon she heard the following:

"If thou art really converted from the error of thy ways I would advise thee to sell that ring, and give the price of it to some poor widow, or some orphan child, or some other needy person in the church if thou canst find one. If none live in the church then give it to some one outside of the church,"

"I'll do that," said the preacher.

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#### CHAPTER XXXI.

Not long after the interview previously mentioned, which occurred in the park, the young preacher of the Twelfth St. church was at Samuel Reasoner's in the afternoon and remained for supper. The weather, and other commonplace affairs received slight attention, and then the conversation turned on religious questions. When supper was ended all retired to the parlor, and, perhaps without exception, all were looking for an interview between Rachel and the preacher. They did not look nor expect in vain. By reason of the fact that he had thrown away his cane, taken off his watch charm, and decided to do as Rachel suggested with his ring, the preacher thought that he had an argument which might induce Rachel to take formal membership with the church without further controversy. Therefore he ventured to make this speech:

"Sister Rachel, at your suggestion I have laid aside several of my peculiarities, and I wish to know if you will not lay your peculiarities aside and take membership with us next Lord's day."

She answered thus: "If thy peculiarities were not manly, as I suppose thou wilt admit, then thou hadst the right to lay them aside, even without my suggestion. But I am not declining to take membership with the church for which thou art preaching because of peculiarities on my part, but for want of conviction on my part that I should unite with a church that has so-many peculiarities in its practice."

"To what do you refer when you speak of peculiarities in the practice of the church—our singing, praying, attending to the Lord's supper, and taking up a contribution before we dismiss?" he asked in tones which indicated that he was provoked, and felt disposed to provoke her.

Rachel simply responded, "Yes, if those practices are not found in the gospel, I mean that they are peculiarities."

"Yes, but they are all found there," he said promptly.

"Then I don't mean them," was her answer.

The apostle John wrote of "silence in heaven about the space of half an hour," and the reporter of these interviews now mentions that when Rachel made the foregoing answer there was "silence" in Samuel Reasoner's parlor about the space of half a minute. The reader may judge what was the secret of that silence. By expressing himself in a provoked and provoking speech the preacher had only made his position more unfortunate. Thus he remained silent until silence became painful to the entire company, and he felt that something must be said, then he ventured to ask, "To what then do you refer by peculiarities in the church, Sister Rachel?"

"Well, brother, thou knowest what thy personal peculiarities were, and thou canst judge what I mean by peculiarities in the church. Thine own peculiarities consisted in such things as did not belong to thee naturally nor to thy necessary, and comfortable clothing, but were simply added for the sake of show or fashion. Thou wast easily convinced of thy mistake and very becomingly laid thy peculiarities aside. Now in regard to the peculiarities in the church thou canst understand that I simply mean those things which Christ did not regard as necessary when he established the church through his apostles. In other words, I mean the mite society, the ladies' aid society, the organ, and the Sunday-school, together with all else in the church that is not found in the gospel of Christ, which gospel thou hast taught me is a perfect guide."

"Well, but—you must admit that there is nothing said in the gospel *against* these things."

"But is there anything in the gospel in favor of them?"

"No, not exactly. The truth is the general tenor of the teaching is that we shall make progress. Don't you believe in progress? You surely do, or you would not believe in getting a business education."

"Brother," said Rachel as she turned her steel grey eyes on him, "haven't I heard thee say time and again that the first argument against the mourners' bench and infant baptism is the *silence of* the Scriptures with reference to those practices? And, now, wilt thou urge the *silence of* the Scriptures concerning the organ and other arrangements as an argument in favor of them? Wilt thou blow hot and cold out of the same mouth? I would advise thee to read the third chapter of the epistle of James."

Margie reached for the Bible to see what James had

written on the subject, and, as the preacher was slow to answer, Rachel requested her to read what James said, and here is what she read:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh."

When Margie had finished reading this language Rachel said to the preacher, "And yet thou wouldst by the same mouth send forth an argument, based on the *silence* of the Bible, *against the mourners' bench*, and an argument based on the *silence* of the Bible *in favor of an organ* in the worship! My brother, these things ought not so to be."

"Ah! but we don't admit that the Bible is silent on the question of instrumental music. King David expressly commands the use of different kinds of instruments, including the organ."

Rachel paused until all began to wonder what she would say. Then as if talking to herself she said, "King David, King David; I have been taught that we are now under the authority of King Jesus, and not King David. I was taught some time ago that Jesus is King, and his gospel is my supreme guide. But that must have been a mistake, for now I am referred back to the command of King David. This seems strange— I don't understand. If King David is still in authority, and King Jesus is in authority I am in confusion. David prayed *against* his enemies and Jesus prayed

*for his enemies; David commanded to offer animal sacrifices, and Jesus requires us to present our bodies as living sacrifices unto him."* Then turning to the preacher she said, "Brother, if David is yet in authority I am in confusion."

"Oh no!" exclaimed the preacher, "I didn't mean that David is really in authority. But the argument is this: David was a good man, one of God's saints, and he used instruments, and therefore it is not wrong for us to use them."

Rachel again paused until all wondered what she would say. But they did not wonder long. Again as if speaking to herself she said, "A few days ago I read about Joshua the son of Nun. He was a good man, one of the saints of God, and he used the sword and slew many of God's enemies. So I suppose that we may also use the sword and slay God's enemies. Is that thine idea, brother?"

The entire company broke forth in laughter. Even Uncle Samuel could not entirely suppress his emotions. "What the young preacher would have said we know not, for just then the door-bell was rung, and, to the surprise of all, Rachel's teacher in arithmetic came to remind her of a meeting of the pupils that evening and to accompany her to the school-room.

When Rachel and her teacher had left Margie said, laughingly, "I'll bet all I'm worth that something happens before Cousin Rachel gets back to her father's again."

"You hush this minute," said her mother. "Don't you know that it's wrong to bet?"

## CHAPTER XXXII.

A disciple preacher of considerable age and experience called on the young Twelfth St. pastor, and proposed to remain in the city several days visiting among the brethren, many of whom he knew as old time friends. After talking with him a while the young pastor said:

"Bro. S., I am glad that you have come for several reasons, one of which is that a young Quakeress who was baptized here some time ago declines to unite with the church because of certain expedients which we have here, prominent among which is the organ. Then she also objects to the mite society and such like arrangements."

"You mean, I suppose," said Bro. S., "that she declines to take formal membership with the church on Twelfth St., and not that she declines to unite with the church, for she really became a member of the church as the body of Christ when she was baptized as certainly as that her obedience was sincere."

"Yes, you are right. I thank you for the correction. I should have been more guarded in my expression. But to return to the case of which I made mention, I must say that I am exceedingly anxious for you to see the young woman. She is a niece of Bro. Samuel Reasoner, whom, I suppose, you know very well."

"*Know* him? I guess I do. Have been at his house many times. Indeed, I made it my home when I was engaged in a protracted meeting here several years ago. I baptized several of his children."

"Well, I am glad to learn that you are so well acquainted with Bro. Reasoner and his family. His niece, of whom I spoke, is making her home at his house while here in the city getting a business educa-

tion. I shall be glad for you to see her and shall likewise be glad to hear the interview. When do you think it will suit you to visit Bro. Reasoner's?"

"Any time," said Bro. S. "This afternoon will suit as well as any other. But what do you think is the secret of her scruples? Has she been reading Ben. Franklin's paper?"

"I don't suppose that she ever saw a copy of it. The truth is, I presume that she has never read much of anything on religious subjects except the Bible, and not very much of that till lately. But she was reared a Quakeress."

"Ah!" said Bro. S., dropping his head. Then he added, "Her early education has been unfortunate. Is she sensible?"

"I think so, but shall be glad for you to judge by seeing her, and hearing her talk. Can you go this afternoon?"

"Yes. I see nothing to prevent," said the elderly preacher.

Arrangements were accordingly made, and about four o'clock in the afternoon the two preachers arrived at Samuel Reasoner's residence. Rachel had not returned from her school, and thus the time was spent by the preachers and the family in talking about commonplace and likewise religious matters till half past four o'clock, when she was seen on the side-walk. Then the young preacher said that he had brought "Bro. S. over to have a talk with Sister Rachel."

"And will the talk begin soon?" asked Margie with enquiring looks and tones.

"Perhaps," said the young preacher. "But why do you ask?"

"Oh, I would like so much for brother David to hear the talk."



By this time Rachel had entered the dining room by the side door. As usual she was singing, and this was what the company in the parlor heard:

"Oh, when I forget Him and wander away,  
Still He doth love me wherever I stray,  
Back to His dear, loving arms will I flee,  
When I remember that Jesus loves me."

For some reason unknown to the rest of the family she went to her room by the back stairway. Perhaps not one of the company in the parlor suspected her purpose at the time, but they learned at least in part before the evening was ended. As she did not come down stairs for a half hour later there was plenty of time to talk over and adopt Margie's suggestion to wait for David.

The two preachers remained for supper, and after supper the entire family went toward the parlor, and all entered except David and Rachel. As they were going out he touched her arm in a significant manner,, so as to attract her attention and she tarried behind iii the sitting-room.

"My precious cousin," said David, "I think that Bro. L. has set a trap for you, in having this old brother come here this evening. The intention is to have that old brother talk you down on the questions of controversy between yourself and Bro. L. So be on your guard."

"My own dear cousin, and my brother," said Rachel, as the tears gushed from her eyes, and putting her arms about David's neck she said, "I thank thee so much for telling me. But thou knowest not how greatly I am distressed over this matter. I don't wish to be odd nor ultra, but it does seem to me that I should act as I am convinced that the truth requires. Now all I ask is, that thou wilt be near me with thy Bible so as to give me the help I shall need."

David promised her that he would, and after Rachel had wiped the tears from her face the two cousins entered the parlor. As soon as they entered the older preacher, who was talking, said,

"I saw a copy of the *Review*—Ben. Franklin's paper —yesterday, and I found out that the unfortunate man is now fighting the Louisville Plan, which you recollect, I presume, was drafted some years ago by the wisest men among us for the purpose of facilitating our missionary operations."

"Yes, I recollect very well," said Samuel Reasoner, "when the plan was drafted."

"Well, Bro. Franklin is now engaged in fighting it, and at the same time he has not relaxed his warfare on the organ, and he even opposes a mite society. But I suppose that we ought to be charitable toward him, for he never had much culture, not even to the extent of a good English education. But the great body of our brotherhood, especially the best educated, wealthiest and most influential ones are quite generally against him. True, he has a few educated men with him; Rowe among others. But I don't think that Rowe would have gone that way if he had not been disappointed in his prospects concerning the *Standard*. But at any rate he is of an unfortunately sour temperament, and I doesn't think that he will be able to do us much harm, even if he were so disposed; though he is a racy writer."

When A. Sutton, for such was the name of the elderly preacher, had finished this speech Samuel Reasoner simply remarked that he had seen Bro. Rowe a few times and was somewhat acquainted with him.

Then Elder Sutton continued thus:

"Not long since, I had a talk with a young man named Sommer, who was then of Baltimore, Md., and

"I told Mm in regard to this very matter that the great trouble with Franklin is that he doesn't seem to understand the difference between *principle* and *plan*. Indeed, Sommer and I lodged together one night and I had a long talk with him. He seemed to be an admirer of Franklin, but I think I gave him a few ideas that will do him good. You see Franklin thinks that because the *principle* of spreading the gospel is given in scripture that therefore the *plan* is given, which is not true. The *principle* is divinely authorized, but the exact *plan* of procedure is left for us to devise and arrange according to circumstances. Just so with worshiping God in song. The *principle* is given, in Scripture, but not the exact *plan*. For instance we are commanded to teach and admonish one another in psalms, hymns, and spiritual songs, and thus *the principle of* the song service is laid down in Scripture, but whether we shall sing the psalms as they are found in the Old Testament, or change them into meter, as our hymns are, we are not told. Moreover, we have no inspired hymns handed down to us, and so we have nothing of the *plan* of singing used in the days of the apostles. Therefore we are at liberty to arrange our hymn-books to suit ourselves, and use an instrument or not in connection with our singing. The same is true in regard to raising money for the support of the church and spread of the gospel. The *principle* is laid down that they that preach the gospel shall live of the gospel, but the *plan* of raising money is not laid down, and so we are at liberty to use mite societies, and in some churches they have commenced to get up festivals for raising money, but I have my doubts about the propriety -of the festival business, as it tends to mix the church too much with the world." While .this .speech was being made the young preach-

er's countenance beamed with delight. Elder Sutton's argument was new to him, and it seemed to him that it would certainly be sufficient to overcome Rachel's scruples. Therefore he turned toward her and said,

"Sister Rachel, what do you think of *that*?"

"I think," said she, "that our two preachers are in trouble."

"How so?" "In what respect?" "What makes you think so?" These were the questions with which she was at once crowded by both preachers.

"Well," said Rachel, as she glanced at them and held them both under her gaze at once, "one of them has been preaching to me about the *plan* of salvation. He has said over and over again that the *plan* of salvation, is a divine arrangement, but now I am told by the other of them that the *principle* of saving the world is *divine*, while the *plan* is human, for the *principle* is set forth in Scripture while the *plan* is something left for the church to arrange."

Here the interview was interrupted by the ringing of the door-bell, and there was a troubled look on Rachel's countenance. David went to the door and ushered in Rachel's teacher in mathematics. She had agreed to accompany him to a concert given by select singers from the High School that night, but for the time had entirely forgotten it until she heard the doorbell ring. Then she was troubled, but not long. She introduced her teacher to the company in short meter and Quakerish style. She simply said, "Friends, this is Jonathan Vale, my teacher." With this introduction ended Rachel asked him to be seated, explained the circumstances and then inquired of him whether he had ever been disappointed in his life. Having received an affirmative answer she asked, "Canst thou bear disappointments well?"

"That depends," said he, "but why do you inquire?"

"Well," said she, "the reason that I ask is that we are in the midst of a theological discussion here. I am on one side, and these two preachers are on the other, and we would like to finish without interruption."

"Go on," said her teacher. "I can bear the disappointment."

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### CHAPTER XXXIII.

When her teacher had consented so cheerfully to bear the disappointment of not going to the concert Rachel explained to him the circumstances, giving a brief account of what she had learned and had done in religion, and what these preachers were trying to lead her to accept. Then she said that the two preachers were in trouble because they were not in harmony with each other, as one had taught her that "the entire plan of salvation is a divine revelation," while the other now says that "the *principle* of saving the world is divine while the *plan* is of human arrangement."

"No, young sister," said the older preacher, "I think you have that matter somewhat mixed. I know what Bro. L. taught you. He taught that the entire plan of salvation is divine, but he had reference to the divine side of our salvation. He meant that God so loved the world that he gave Christ to die for us, and that Christ having come became the author of all the requirements of the gospel."

"I can understand all that," said Rachel, "but please tell me whether I acted according to the divine side or the human side, and whether I acted according to the *principle* or *plan* when I believed, repented, and was baptized."

"You acted—well, the fact is—to tell the truth—you acted according to both the divine and the human side, and according to both the *principle* and the *plan*," said the elder preacher.

"Please tell me when I was on the *divine* side and when on the *human*, when on the *principle* and when on the *plan*," was Rachel's prompt request, whereupon all eyes turned to the older preacher.

"The fact is—well—to be explicit I should state that the divine side consists of everything which the Lord has done for us in the great plan of salvation, and of all that he has commanded us in making that plan known to us. Then the human side consists in our obedience to what he requires us to do."

"I understand all that," said Rachel. "But thou hast just used the word *plan* twice in the little speech that thou hast just made, and thou hast used it as referring to the divine side of our salvation. Now, it seems to me that thou shouldst not call that which the Lord has done for us and said to us the *plan*, but rather the *principle*. For thou saidst a while ago that the Lord had given the *principle*, but had left the *plan* for us to arrange to suit ourselves."

"You don't understand me, young sister," said Elder Sutton with some irritation in his tone of voice. "When I used the word *plan* as referring to what we are at liberty to arrange according to times and circumstances I meant the *how* of raising money, spreading the gospel, and such like things."

"Perhaps I did not understand what thou didst *mean*," said Rachel. "For we are strangers, and I can only judge of thy meaning by what thou didst *say*; and I submit to the company that when thou didst use the word *plan* in one sentence as applying to what the Lord has done for us and commands us to do in obey-

ing, and then in another sentence thou didst use the word *plan* as applying to such things as mite societies and oyster suppers—I submit the question whether thou hast not by so doing given a cause for being misunderstood."

"I see you are inclined to be critical, and are not willing to be taught," said the Elder with an unfortunate exhibition of temper in his intonations. Thereupon Uncle Samuel said,

"No, Bro. Sutton. You make a mistake concerning this young sister. We know her too well to allow you to fix that charge on her. She is correct in her criticism. You have used the word *plan* in two different-applications, and until you explain yourself her criticism will stand as just. I suggest that you modify your tone and explain yourself with care."

This unexpected help from her uncle brought tears to Rachel's eyes, and when he had finished his address to Elder Sutton she said in an undertone, "I thank thee uncle for thy timely aid."

"Well, then, I shall try to explain myself more carefully," said Elder Sutton somewhat humiliated. "In so doing I mention that all which belongs to the divine side of man's salvation may be justly called the *plan* of salvation, because it pertains to God purpose in saving mankind. Then when we conform to that plan we conform to the divine arrangement. But when it comes to the questions of worship and work of the church the Lord has given us the *principle* and left us to work out the *plan* for ourselves according to the times and circumstances."

"Am I to understand," asked Rachel, "Am I to understand from what thou hast just said that the Lord has given no *plan* for raising money?"

"No, that would be too strong a statement," said the

elder. "But I did say a while ago that he had given no special plan for raising money to support preachers."

"But has the Lord given a plan for raising money for *any* purpose?" Rachel inquired in a manner which demanded a response.

"Yes, the truth is—I must say that there is a clearly stated plan in the New Testament for raising money for the poor saints, but none for raising money for the preacher, and therefore we are left to arrange a plan of our own."

"Is not the preacher numbered with poor saints? asked Rachel innocently, and then there was laughter in Samuel Reasoner's parlor. "And would not a plan to raise money for poor saints be good for him?" she further inquired, and then there was more laughter, in which Jonathan Vale joined heartily, and a minute or more elapsed before order was sufficiently restored for the discussion to continue.

When all was again quiet Elder Sutton said,

"A majority of preachers are no doubt poor enough to be classed with poor saints."

"Art thou as sure about their saintly character as thou art about their poverty?" Rachel further inquired, while several glanced at the young preacher.

"No, I'm not their judge. They may be all right. I know some of them are, but I am not so sure about others. Still that has nothing to do with our question."

"Yet thou didst admit that scripture gives a plan for raising money for the poor saints. Wilt thou please tell me what that plan is? We may find that it is good enough for all purposes."

"It is found in 1 Corinthians 16th chapter," said the elder, reluctantly.

"Brother, wilt thou please read that plan for us," Rachel said to David.



Thereupon her cousin David took a copy of the Bible which he had near at hand, turned to 1 Corinthians 16th chapter, and read the first and second verses as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come,"

"Why would not this work well for the preacher? Is there any reason?" asked Rachel.

"Well, no, there is no particular reason. Yet it has been found by trial not to answer well for all purposes."

"Perhaps not," said Rachel, as if talking to herself. "For instance, if a church would decide to build a meeting house larger or more costly than would be needed, or would hire a preacher at a set salary of a certain sum of money for a certain amount of work I don't suppose that the scripture plan would answer, because that would be an unscriptural something. I think that I understand. The Bible plan is all right to raise money for Bible purposes, but not to raise money for purposes not mentioned in the Bible. Yes, I understand, I understand. Therefore the mite society, the ladies' aid society, and the oyster supper are necessary."

When Rachel had finished the speech just recorded the older preacher turned to the younger and said, "She talks just like Ben Franklin."

"Excuse me," said the school teacher, "but do you mean the philosopher and statesman whose name was Benjamin Franklin?"

"No," said Elder Sutton. "Reference was made to a preacher named Benjamin Franklin who is still living. He edits a paper called *American Christian Re-*

*view*. It is a paper chiefly devoted to checking progress in religion, and as this young lady objects to the mite society in the church I simply remarked that she talks like Ben Franklin."

"All right," said Jonathan Vale. "I'm glad to get the explanation. Pardon me for interrupting you." At this juncture Uncle Samuel spoke and said: "Bro. Sutton, I think you do the *Review* injustice. There is no better scripturist among us than Bro. Franklin, and the *Review* is supported by people who love the Bible. The chief difference between them and us is that they are satisfied with what is divinely written, and are willing to bear the reproach of going no faster than the gospel permits, while we are impatient, and are trying to convert the world by ways and means of our own, instead of depending wholly on what is found in the Bible."

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#### CHAPTER XXXIV.

When Samuel Reasoner had finished the speech with which the previous chapter closed Rachel spoke thus:

"Bro. Sutton, I have been looking over this 16th chapter of 1 Corinthians, and I find another plan for supporting the preacher. Permit me to read the 17th verse. 'I am glad for the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied.' From this it is quite clear that individual gifts were bestowed, and by such gifts that was supplied to Paul which was lacking in the bestowments of the church for his support. Thus we find that while the weekly offering was first intend for the poor saints, and thus for the preacher if he was numbered with poor saints, at the same time

the preacher was at liberty to receive individual gifts."

"Well, young sister," was the reply, "we have the Lord's day collection which is a weekly offering. Besides, we have no objection to individual gifts being; made for the preacher's support. Indeed, we encourage them, and I could wish that we could stir the people to make more of them."

"Yes, but thou art not willing to stop there. Thou hast no objection to what is divinely given, and thou hast no objection to going farther, but seemest not to be satisfied with what is in scripture given," said Rachel.

"You are talking about the mite society now, I suppose, are you?" asked Elder Sutton.

"Yes, or anything else of that kind that is established on a money basis."

"Why do you speak of the mite society, and ladies' aid society as being established on a money basis?" asked the elder.

"Because they are, with few or no exceptions, entered by paying an initiation fee, and most of them, as far as I have learned, require a weekly or a monthly sum to be paid just like an Odd Fellows' Lodge."

"Does *that* prevent them from being good institutions?" the elder asked a little petulantly.

"No, but it has occurred to me that what people *pay* they don't *give*, and if the church is to be supported by *paying* rather than *giving*, then the language of Paul which says, 'The Lord loves a cheerful *giver*,' should be changed so that it will say, 'The Lord loves. a cheerful *payer*.'"

Here Rachel paused and as there seemed to be no response from Elder Sutton, who nervously looked at his watch, she continued by saying:

"Bro. Sutton, please answer me this question: Why

should the church have a society to assist in its work which would shut out Christ if he were here on earth as poor as he was when he did live here?"

"I deny that we *have* any such society," said Elder Sutton promptly.

"But could Christ enter any one of your societies that require money as a basis of membership without money—without paying the accustomed sum?"

"Certainly, if he wished to do so," answered the elder.

"But, then you would have to suspend your rule or basis of membership to let him in without money, which would be a change in your society. Furthermore, when Peter and John went up into the temple at the hour of prayer, and came in contact with the lame man Peter said to him, 'Silver and gold have I none,' and it is reasonably certain that he had not then sufficient money in brass to enter one of these societies. This being the case it seems to me that Peter and John at that time could not have entered one of these societies of which we are speaking because they were too poor, and so those apostles of Christ would be shut out of these societies unless the rule of admission would be suspended. To my mind this clearly shows that thy societies are so different from the church that the church should not have them."

"Bro. L.," said Elder S., "it is a waste of time to" continue this discussion any farther. This young sister is not to be convinced. I'm sure that she is determined to have her own way about this matter."

"Bro. Sutton," said Rachel with more pointedness than he had previously witnessed, "please tell me what thou hast said to prove that societies in the church or .connected with the church are right."

"Oh, mere's no use arguing any farther. I have

talked with people of your cast of mind before, and I have found that I might as well talk to a mill-stone."

"Come, Bro. S., don't lose your self-control. This young sister is my niece and I am sure that she has not treated you discourteously in the least. You have been teaching us that these societies are all right. I could never see that they are divinely authorized, but I supposed that they could be regarded as *expedients*, and thus as lawful. But now I begin to doubt even that much, especially when I consider the amount of trouble we have had in the church concerning them."

"Have you not had trouble about the eldership? If so, why not have doubts about that also because of the trouble?" inquired Elder S., archly.

"The difference," said Samuel Reasoner as he straightened himself in his chair, "the difference between the trouble in the eldership and that in these societies is this: In the one case we could bring the word of God to bear directly upon it, and by the authority of that word it was soon settled; but in the other case we could make no direct application of that word because those societies are not mentioned in the Bible. You might as well talk about regulating a Masonic lodge by the Bible as to regulate a ladies' aid society by the Bible. Societies that are not mentioned in the Bible, but originated on the outside of the divine arrangement cannot be brought under the authority of the Bible. They have a constitution and by-laws of their own."

Here Samuel Reasoner paused, and after waiting perhaps a half-minute Rachel said in an undertone,

"Uncle, I heard thee say a minute or two ago that thou hadst thought that these societies were *expedient* and therefore *lawful*. Is that the order in which Paul mentioned expedient things? Did he say expedient

and then 'lawful' or first 'lawful' and then 'expedient'? What is thy recollection?"

"There's a question, Bro. Sutton for you to answer," said Samuel Reasoner. "You are the very preacher who taught us here in this city that the organ and these societies are *expedient*, and therefore are *lawful*. I got that very form of expression from you. Now please tell us whether things are *expedient* because they are *lawful*, or whether they are *lawful* because they are *expedient*."

"I didn't come here to argue all night, and in view of the turn which our interview has taken I feel sure that we would better close. I don't wish to get into a wrangle with an old-time friend."

"There is no danger of a wrangle, Bro. S. Besides, now is the time to settle this matter."

"What does the *Bible* say?" asked Jonathan Vale.

"I have found the only passages in the New Testament where those words are mentioned," said David, the bachelor cousin, who had been a silent, but deeply interested listener.

"Please read them," said David's father.

Here are the passages as read by David Reasoner:

"All things are lawful unto me but all things are not expedient; all things are lawful for me but I will not be brought under the power of any." 1 Cor. 6:12.

"All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." 1 Cor. 10:23.

"Now, Bro. Sutton," said Samuel Reasoner, "from this language of Paul which we have just heard and which had its first reference to meats, it is evident that anything must be *lawful*, that is, permitted by the law of Christ, before it can be *expedient* or proper under the circumstances. Some things are *lawful* which are

not *expedient*, but according to Paul nothing can be *expedient* without first being *lawful*, or permitted by the law of Christ. But you reversed that order in your preaching, and said that the organ and our societies were *expedient* and therefore *lawful*. Please tell me, was that right?"

"I said before that I would have no wrangle with an old-time friend," said Elder S., arising to leave.

"We need have no wrangle," said Rachel's uncle. "But if you will go, of course I can't prevent you, though I would be glad to have you and Bro. L. remain all night."

"No, we can't remain. But I just thought that I would say before leaving that if you don't like the organ and these societies *just put them out.*"

"That's easily said, Bro. S., but not so easily done. You helped to prepare the way for them to be put in, and now I would like to have your help to put them, out," said Elder Reasoner

"You can't have my help until I am convinced that they are wrong," said Elder S.

As he went to the door Samuel Reasoner said

"Let me tell you something, Bro. S. I believe we have many members who would leave the church and go back to the world if we should take out the organ and put away the societies."

"Then that's a strong argument in favor of those things."

"You mean, Bro. S., that it's a strong argument to show that those people think more of those devices than they do of Christ, and his appointments."

"Well, have it to suit yourself," said Elder Sutton as he said "goodbye" to the company and left, to return no more.

After a few remarks concerning the discussion by

several members of the company Jonathan Vale left the home of Samuel Reasoner intending to return again to become better acquainted with the young woman who could confute and confound an experienced preacher in a religious discussion.

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#### CHAPTER XXXV.

The day following the evening mentioned in the previous chapter Samuel Reasoner spent considerable time with the Bible and other books. When evening came the entire family gathered at the supper table and ate of the food set before them in unusual silence. All the young people saw that something was annoying the father, and thus none of them seemed disposed to talk much. After supper was over the different members of the family went to their several occupations while David and his father went into the parlor. When seated the following interview was held:

"My son, you have no engagement for this evening, have you?"

"No, sir; what is your wish?"

"I wish you to go with me to see our preacher. I wish to have an interview with him and Bro. Sutton in your presence. You noticed the juncture of thought at which he left last night, and the satisfaction he seemed to have in saying that if I didn't like the organ I could put it out, knowing that many are so wedded to it that they would not suffer it to be moved."

"I noticed what he said, and especially his *wanner of* saying it, and I must say that it did not strike me favorably."

"Well, David," said the father, "I wish you to take your Greek New Testament and Bible, while I will



take Dr. Coleman's Church History, and if we can find our preacher and Bro. Sutton together we shall have an interview."

"All right, father, when do you wish to start? *Right away?*"

"Yes, the sooner we start the better will be our chances for finding them somewhere before the evening is over. I think we shall find them together at Bro. L.'s boarding place."

Soon Samuel Reasoner and his son David were on the pavement, walking toward the mentioned place. They found the preachers at supper and awaited them in the young preacher's room. When their supper was ended they came in and expressed themselves surprised and gratified to see "the senior and the junior Reasoner."

After a few commonplace remarks had been made Samuel Reasoner said,

"I trust that neither of you has any engagement for this evening."

"No," said Elder Sutton. "Bro. L. and I thought we would claim this evening together, yet as we had nothing special to talk about we are glad that you both have come over," was the older preacher's cheerful response.

"Well, we are glad to find you both here and favorably situated, because I wish to have an interview with you both, but especially with Bro. Sutton. There were too many young people present last night for me to say all that I wished to say on the questions that were before us, and for that reason David and I have come over to have a further talk along the same line."

"I would rather not talk with you on those subjects, Bro. Reasoner," said Elder Sutton.

"There was a time when I would rather for you not

to have preached in favor of humanisms in the worship and work of Christians, but you proceeded without asking my consent, and now I wish to talk with you concerning humanisms in religion even if it be unpleasant to you."

"Well, if I must hear you I suppose that I can do so," said Elder Sutton, betraying temper in his tones.

"You and other preachers who have labored for us in this city have been obtrusive in your preaching of things not found in the gospel, and you should not complain if I should now be somewhat obtrusive, and thus crowd on you an interview that may prove unpleasant. This matter has become very serious to me. Bro. L. and I, together with other members of my family, convinced my niece that she should obey the gospel. In so doing we proceeded step by step with the scripture, showing her a 'thus saith the Lord' for everything required. When convinced she obeyed the Savior, and I believe became a Christian in the scripture sense of the word. Then when some of the family began to talk to her about formally uniting with the congregation she began to ask questions concerning some of our practices, and we have all, including Bro. L., been unable to answer her satisfactorily. And from what occurred last night, Bro. Sutton, you seem not to have succeeded any better than some others, and not even as well because you didn't maintain the best of self-control."

"She is very shrewd in controversy, and I admit that I was somewhat provoked at her shrewdness," said the elder.

"I would not call it shrewdness, but simple, plain, common sense," said Samuel Reasoner. "The word 'shrewdness,'" he added, "may mean bluff or evasion, but there is nothing unfair in her talk. This morning

she summed up the matter sadly as the tears streamed down her cheeks in these words: "Uncle Samuel, I have been taught the truth so that I have obeyed the gospel and become a Christian, and now it seems that there is a disposition to lead me away from the truth.' When I heard those words I was cut to the heart with reproach for myself for ever permitting the worship and work in the church here to become perverted with humanisms."

"I think," said Elder Sutton, "that both you and your niece take things too seriously. There is no intention to lead any one away from the truth."

"Bro. Sutton," said Samuel Reasoner, pointedly, "permit me to ask you this question: Do we come to the truth when we leave the human arrangement called the mourners' bench with the human doctrine of getting religion and come to the divine doctrine of faith, repentance, confession and baptism?"

"Yes—oh—yes—there's no doubt about that," said the elder.

"Then I wish to ask another question," said Samuel Reasoner. "Do we not *leave* the truth when we leave the simplicity of the worship and work of the church .as we once had it, and take in the organ, mite society .and such like arrangements?"

"No, we don't leave what is in the New Testament, but we simply have these other things as *helps*," said the elder with some emphasis.

"You seem not to have noticed my question very closely. I asked you if we did not leave the truth when we left the *simplicity* of the worship and work of the church as we once had it, and take in the organ, mite society, and such like arrangements. That was my question. Please answer."

"The answer, Bro. Reasoner, depends on whether

the *simplicity* which we once had was the truth or whether we then failed to reach the truth."

"I leave you to answer that by answering this question: Have we certainly found the truth in teaching sinners to become Christians?"

"Yes, I have no doubt on that score," was the answer.

"Then is the gospel as perfect a guide for saints as it is for sinners? Please answer *yes* or *no*."

"Well, the truth is—you see—well, the education of the people is such that if we have nothing in the worship and work except what is divinely authorized by the gospel we are going to get left—there's no doubt about it," said Elder Sutton.

"I suppose that the Methodist thinks the same, and for that reason adopts the mourners' bench," answered Elder Reasoner.

"Well, we tried it in the old-fashioned way, and our progress was so slow that it was positively ridiculous."

"We were making *solid* advancement, and that was far better than a mushroom growth. Besides, the jealousies and strifes which have resulted from those so-called 'expedients' show them to be very inexpedient."

At this juncture the young preacher spoke and said, "Bro. Sutton, I don't think that we should admit that the gospel gives no authority for musical instruments in the worship since Bro. George P. Slade has shown so clearly that the Greek word *psallo* means to play on an instrument, and that is the word which we have translated by the word 'singing' in Eph. 5:19." Thus saying he took up a copy of the *American Christian Review*, which he had that day received, and read a half column or more on the subject.

When Samuel Reasoner heard all that he turned to

his son and asked him whether to play on an instrument is the New Testament meaning of the word translated *singing* in Eph. 5:19. David turned over to the last part of his Greek Testament lexicon, and after a moment said, "Bro. L. is a graduate of Bethany College, and I'll let him say." Thus speaking David offered him the Greek New Testament. He declined to take it, saying that he knew what was there found.

"If you do." said David, "then it is unfortunate that you made the speech you did a moment ago, for the testimony here is against you. I shall read what the lexicon says. Here it is: '*Psallo*—to move by a touch, to twitch; to touch, strike the strings or chords of an instrument; *absolutely*, to play on a stringed instrument; to sing to music; in New Testament, to sing praises, Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; James 5:13.' Then comes '*psalmos*—impulse, touch, of the chords of a stringed instrument; in New Testament, a sacred song, psalm. 1 Cor. 14:26; Eph. 5:19.' This shows that these words have a distinct New Testament meaning. Bro. L., and that meaning has in it no humanly made musical instrument. Thus I think it exceedingly unfortunate that you place any confidence whatever in George P. Blade's reasoning."

Bro. L. remained silent, and looked confused. He had been convicted of unfairness and felt ashamed. But had not David Reasoner been acquainted with the Greek, then the Bethany graduate would have succeeded in making his unfairness win for the time then present. But as he had met a Greekling he was confuted.

Samuel Reasoner then said, "It seems that those words *psallo* and *psalmos* have a different meaning in the New Testament from what they have in the Old, just like the word *sacrifice*. In Old Testament times

the people offered sheep and cattle, but now we offer ourselves as living sacrifices. Then they played on instruments, but now we sing psalms, hymns, and spiritual songs with the spirit and the understanding. The Jew needed an instrument to play on his sensibilities and stir his sluggish soul to praise the Lord, while we with our hearts full of love for God and Christ because of the divine love made manifest to us in the gospel have no need for playthings to fill us with worshipful feelings."

By the time Samuel Reasoner had reached the conclusion of the foregoing speech he had arisen to his feet and commenced to walk the floor. Perhaps a full minute passed before silence was broken, and then it was broken by him. Pausing in his walk he turned to his son and said, "David, please take Coleman's Church History and read what he says about the time when instrumental music was introduced into the worship of God by those claiming to be Christians."

David opened the book at page 376 and read thus:

*"This innovation on the worship of the apostolic Church, like all other innovations and corruptions, came in gradually. The same author remarks that 'em earlier period than the fifth or sixth century can hardly be assigned as the period of the introduction of instrumental music. Organs were unknown in the Church until the eighth or ninth century. Previous to that time they had their place in the theatre."*

"This," said David, "is Dr. Lyman Coleman's testimony on the subject, but it is only a fragment of what he gives. He quotes also from other eminent historians."

Then Samuel Reasoner said, "Now permit me to tell you preaching brethren, that had I known all this fifteen years ago I would have opposed the use of in-

strumental music in the worship from the first. But the confidence that I had in my preaching brethren, and the pressure of business which was then upon me, led me to trust it into their hands. As a result we have an organ in the church here in Philadelphia and other humanisms equally damaging, and I suppose that it would now scatter the church to the four winds if any attempt were made to discard them. Thus we are a compromised and betrayed people, and the preachers are responsible."

"No, I think you elders are responsible. You didn't watch over the flock closely enough," said Elder Sutton.

"Yes, you may talk thus tauntingly. But you should remember that the elders very seldom have had the advantage of scholarship, and to-night Bro. L. would have palmed off a fallacy, and thus a falsehood, on me if it had not been that my son happened to be acquainted with the Greek."

Here Samuel Reasoner paused in his walk and paused in his talk, and silence reigned until it became painful. Then he turned to his son and said, "David, let us return home."

They were not invited to remain longer, and thus father and son were soon on the pavement again. They walked to their home in silence except that the father remarked, "We are a compromised and betrayed people; we have lost what we can never regain; our glory as an apostolic people has departed."

These words were uttered by Samuel Reasoner in anguish of spirit, and his son knew not how to console him.

## CHAPTER XXXVI.

As the time for Rachel's term of school to end drew nigh, her teacher became a more frequent visitor at her uncle's home. As a result Margie was more and more disposed to say that something would happen before her cousin Rachel would get back to her father's home. One day she was sufficiently mischievous to ask Rachel whether she still intended to establish "The Quaker Grocery" on her return home, and received the prompt reply "I don't *know* anything to the contrary."

"Yes," said Margie laughingly, "you put that word 'know' in your answer, and emphasize it strongly in order to save yourself from a confession. But I have my ideas all the same."

"Don't let thine imagination play too much, my little cousin," said Rachel. "Jonathan Vale visits me, and we talk much, but it is chiefly concerning the Bible. He has been tainted with Rationalism, and I am trying to get him to abandon it. He has been teaching me arithmetic and I have been trying to teach him to believe the Bible."

"I think you will succeed," said Margie again laughing. "He has succeeded with you as his pupil, and I think that you will succeed with him as your pupil."

"What is the secret of thy confidence?" asked Rachel.

"You both like your teachers," said Margie mischievously and then ran down stairs.

And this was all true. Jonathan Vale had in course of his school life been thrown with Rationalists, and had, as Rachel said, become "tinctured" with that doctrine. But fortunately he was not confirmed therein. Therefore he was willing to hear it exposed; and after listening to Rachel in controversy with an elderly preacher he thought that he would test her clear com-



mon sense by asking questions. This he did in an incidental way until her suspicions were aroused, and then she inquired what he meant by such questions. In answer he used the word "rationalism," and of that word she requested an explanation. Then she expressed herself surprised that any one ever had occupied such a position or entertained such a notion. That the reader may understand how she viewed all phases of infidelity, including Rationalism, we here give as best we can a few extracts from speeches she made to Jonathan. One day as they were walking in the park together he ventured to ask this question: "What would be your answer if some one should say to you that there is no God?"

"I would ask, "Who made this world?" was her reply.

"Suppose the answer would be that it came by chance, what then would you say?" he further ventured to inquire.

"I would ask, Who made the chance that could bring into existence a world like this, and hold it in position for thousands of years?"

"Do you never have any doubts about the existence of a supreme Being?" he further inquired, not because he was an atheist, but he wished her reply, and he received it. She paused and asked,

"Hast thou ever seen a being greater than man?"

"I never have," answered Jonathan.

"Could man create such a sun as that now shining upon us? Could man create such a moon as that which shone last night? Could man create innumerable stars, and place them in space and hold them, together with the sun and moon, in constancy for thousands of years? Could man create an earth like this under our feet? Could man create the trees of this park, to say nothing of the entire vegetable kingdom? Could man create

birds like these flitting through the air, to say nothing of all beasts and cattle, and fish, and flying fowls which constitute the animal kingdom? Could man create even a mosquito, to say nothing of the innumerable insects which are upon the earth, or in the water, or in the atmosphere? Thou answerest, *No*? Then whence came they? Surely they came from some one who is farther above man than the imagination itself can reach, and that one is supreme. The Bible calls him 'God,' 'Jehovah,' the great 'I Am,' the 'Lord of hosts' and I am satisfied with those names."

All this was said while Rachel and her teacher were standing together in one of the walks. Having made that speech she motioned with her umbrella that they should move onward. As they did so she said, "I have never, been troubled with doubts. No flash of doubt has ever crossed my mind concerning the existence of God, the divine Sonship of Christ, or the truth of the Bible."

"What would be your answer to any one who would say that he believes in one only true God, but don't believe the Bible to be his revelation?" Jonathan Vale then asked.

"I would say—I would say that the first chapters of Genesis and the last chapters of Revelation prove to me that the Bible came from the same Being who created this world, and created man as chief of earthly beings."

"What in those chapters gives you such evidence?" inquired Jonathan.

"The simple fact that the first chapters of Genesis answer the question, Whence came this world, and whence came man? The last chapters of Revelation answer the question, What will be the end of this world and the final destiny of man? I don't pretend to un-

derstand all between the beginning and the end of the Bible, yet I know enough to say that it gives definite and satisfactory answers to these two most important questions."

Having thus spoken she turned to her teacher who had now become her pupil and asked, "Dost thou know of any other book which even pretends to answer these questions which we have been considering?"

"I know of none, and I have never even heard of any that pretend to give anything resembling a definite answer to those questions," said Jonathan. Then he added, "I have read books which were intended to break down the Bible answers to those questions, but they proposed nothing definite in their stead."

"That which thou hast just said," remarked Rachel in response, "is the cruelty of infidelity. It endeavors to break down the Christian's faith and hope, and thus banish the Christian's joy, but proposes to give nothing in its stead. That is like the meanness and cruelty of stealing a lame man's crutch while he is in the midst of his journey, and leaving him alone to the mercy of his enemies."

When the time had come for Rachel to think that she should return to her uncle's home she made mention thereof to her teacher, whereupon he inquired whether she were tired walking. Receiving a negative answer he proposed that they would walk back instead of taking the street-car, as they could talk much better alone than when in the midst of noise and passengers. To this she agreed and so they walked together. On their way Jonathan Vale gave an account of his early life, in which he stated that his home was about twenty miles west of Philadelphia, near the Baltimore and Wilmington R. R., that he had been reared on a farm, that like herself he was the only child of his parents, but unlike

herself his parents were both dead, and that while he enjoyed teaching, yet it devolved on him to take care of the old homestead, which he had found that he could not do by renting it to strangers.

By the time he had finished this history of himself Samuel Reasoner's door-steps had been reached and he paused. Rachel invited him in, but he declined. Yet he lingered long enough at the steps to say, as he took her by the hand, "Within a week I shall probably be at the old homestead and lonely, but I shall think of you and cherish a hope. Good-bye."

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#### CHAPTER XXXVII.

As Jonathan Vale walked from Samuel Reasoner's house Rachel ascended the marble steps thinking of the words: "Within a week I shall probably be at the old homestead and lonely, but I shall think of you and cherish a hope." "What can he mean?" she asked herself. Then she thought of his manner and the question was answered. As the answer came her cherished visions of "The Quaker Grocery" began to fade.

When supper was announced Rachel went to the table, but to eat less than usual. This was noticed, perhaps, by all the family, but none spoke thereof except the mischievous Margie, who, laughingly, said, "I say to you all, good people, that something's going to happen to Cousin Rachel." How far she would have gone with her fun no one knew as her mother, seeing that Rachel looked confused, checked Margie at once. Thereupon Rachel said in an undertone, "I thank thee, Aunt Roxie, for coming to my relief."

When the time came for retiring that night Rachel went to her room as usual, and to avoid questions from

her room-mate she retired, but not with the hope of sleeping. The past, the present, the future came up before her mind. Caring for her parents was the first question that deserved her attention. She thought that possibly they would move, and live with her or near her, so that she could look after them. This she knew they would not do unless a Quaker meetinghouse was near, but just then it occurred that she had heard Jonathan Vale speak of Quakers in his part of the country.

"When the question of her parents' welfare was in a measure solved she dismissed it, only to be confronted by another that was more difficult. The inquiry arose, "Is he *skeptical*?" This caused agitation. She grappled therewith long and earnestly until she reached the question, "Should I marry a skeptic, and thus be unequally yoked with an unbeliever?" With this she again grappled, but not long. She answered, "*No, NEVER.*" Unintentionally her answer was in audible tones and awoke Margie who laughed outright and said, "*Dreaming, Cousin Rachel? Is that what you told him yesterday?*" At these questions Rachel could not avoid laughing, and the two cousins had a little pleasant talk which was interrupted by the clock striking *one*. Then Rachel said, "Now, let's go to sleep." But that remark did not make her sleepy. She remained awake till she had decided to test Jonathan Vale, and learn whether he really believed the Bible or not, and that if he were really an infidel she *would not marry him*. Then she fell asleep, but her slumber was disturbed by visions of "The Quaker Grocery," which she had intended to establish, and the old homestead of which she had heard.

When morning came and all were seated at the breakfast table Margie seemed restless. When thanks had

been offered, and the food had begun to be passed around the table, Eva May inquired of Cousin Rachel what she and Margie were laughing and talking about so late in the night.

"That's a secret," said Rachel. "Isn't it?" she asked, looking at Margie.

"I'll venture that whatever Margie knows about it will soon be an open secret, and so it might as well be known *now*," said Eva.

Several of the family made remarks with reference to the matter until Margie, with Rachel's consent told how she was awakened by hearing her cousin say "*No, never*" and then told what followed. All enjoyed the account more than Rachel.

At this juncture of thought David, the bachelor cousin, spoke to his sisters and said,

"Girls, have any of you thought how you will be able to bear cousin Rachel's leaving us in course of a few days!"

"I don't know, but I am sure she will be missed more than any one else who ever left us," said Hattie.

"That reminds me," said David, "of what you girls said of your Cousin Rachel before she came."

"*Please* don't tell that!" exclaimed all the girls at once, and they all seemed mortified that David had mentioned it.

"What was it?" asked Rachel. Then she added, "You have stirred my curiosity a little and I would like to know."

"Now, David, that's *too* bad. So now you will need to tell Cousin Rachel or she will think that we said some harm of her, which you know isn't so, for all that we said was based on our idea of what country folks are sometimes like."

"That's nothing," said Rachel. "I calculated upon

being laughed at because of my country ways and Quakerish dress, and I would have been disappointed if nothing of that kind had occurred."

"Well, you now have the sum and substance, Cousin Rachel, of all that my sisters said about you. They were commenting on the possibility of finding their Cousin Rachel as awkward as some country girls whom they have seen. But I am glad to say that they were all happily disappointed as soon as they saw you."

By thus speaking David relieved his sisters of their embarrassment and at the same time his mention of their remarks he felt sure would do them good for the time to come.

Rachel had but one more day of school and then one day of examinations. As she thought of her task she wished it was over. Her disturbed condition of mind made it necessary to exercise more will power than ever before in order to bring her thought to her studies. But she succeeded in dismissing her visions both of "the Quaker Grocery," and the Vale Homestead, though the effort to do so required her to shake her head till it began to ache. This, she had learned by experience, was a good way to break a chain of thought that needed to be dismissed because of other claims on the attention.

The evening after the day of examinations Jonathan Vale called on Rachel. The time was chiefly spent in talking about his position in regard to the Bible. This was the most important question with her. Whether she would establish "the Quaker Grocery" and spend her lifetime therein, or whether she would go to the Vale Homestead to live depended on what position Jonathan Vale occupied or would occupy with reference to the Bible. Therefore she questioned him closely and found that he had really taken no definite position on

the subject, but that he was confused by reason of sectarianism, and by reason of what he had found of Rationalism among some of his fellow students in his college days. Having become acquainted with the facts in the case she asked,

"Art thou willing to learn what is true, and thus what is right concerning the Bible?"

"I am," was his prompt answer, to which he added the question, "Wilt thou consent to be my teacher?"

"I will," she responded, "upon this condition—that thou wilt be as willing to learn the Bible of me as I have been to learn arithmetic of thee."

"I consent," said Jonathan, "only you will remember that the Bible is not an exact science like mathematics."

"What does the word 'science' mean?" Rachel inquired.

"Knowledge—classified knowledge," was Jonathan's answer.

"Knowledge of what?" was the next question.

"Of anything and everything," was the answer.

"Then the Bible is greater and better than all science; for the Bible teaches concerning the origin of all things with which science deals. It is above, and beneath, and beyond, and behind all science, as certainly as that it is true," said Rachel.

"I admit all that you say is correct if the Bible be true, and that is the question on which I am willing to be taught."

A correspondence was arranged, and the beginning was to consist of a note from him to her and her reply, giving account of the safe arrival of each at home and readiness for the correspondence concerning the Bible.

When the time came for Jonathan to leave, Rachel went with him down the marble steps to the pavement.



There she exacted the promise from him that he would read the Bible daily, and chapter after chapter. Then, he paused long enough to ask, "Do you remember what I said to you at this place two evenings ago?" "I do," was the answer he received. "Well, I simply wish to say that if your letters reach me as I trust they will I shall not be so lonely. *Good-bye.*"

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### CHAPTER XXXVIII.

Having ended her term in school, and having arranged to correspond with her teacher in mathematics concerning the Bible, Rachel had nothing left to detain her in Philadelphia. Thus she wrote to her parents, stating definitely that she would be home the next day. That night she attended prayer meeting at the church house, and bade good-bye to all who knew her, and whom she thought felt interested in her welfare, including the young preacher. When the time came to take him by the hand she said, "I thank thee, brother, for all the truth I have heard from thee."

"But I regret," said he, "that I could not persuade you to lay aside your scruples and take membership with the church here."

"And I regret," she answered, "that after teaching me that the gospel is perfect thou didst try to teach me that it is not perfect. Thou didst help to lead me to the gospel, but when thou didst try to lead me away from the gospel I would not be led. That is all. Goodbye."

Thus she left him, and perhaps he never forgot those words till the day of his death. He was not rugged in health and died a few years later.

The next morning was a trying time for Rachel.

She would have borne the parting from her uncle and his family better had she not noticed his voice falter several times in the family worship. Then David's voice was unusual when he expressed thanks at the table. What the result of the suppressed emotions would have been had not Margie interrupted them was never known. But as usual she had something to say.

"I tell you all, good people, that I don't know what I shall do after Cousin Rachel leaves. The future looks cold and blank to me, unless I should decide to take a business—"

"You—*Margie*," said her mother. "You ought to be ashamed to talk that way."

But Margie added, "That's so, mamma, I'm to be the chief sufferer from Cousin Rachel's leaving. Who will hereafter awake me at night by saying '*no—never*,' and then laugh and talk with me between twelve and one o'clock?"

Whether these speeches were intended to change the current of thought and feeling at the breakfast table or not, yet they had that effect. All could talk more cheerfully till breakfast was over, and the time came for Rachel to leave for home.

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When Rachel reached her home she found many glad to see her, and she was glad to see them. Agnes Moore had talked so much to her young friends concerning Rachel that a considerable number of both young women and young men were anxious to see her. "Thus all was joyous on her return home, yet all the joy to Rachel was overshadowed with sadness by the fact that her mother was not well. True she was not bedfast, yet she had been ailing for weeks, and was growing worse rather than better. Rachel inquired why they did not send for her and the answer was that as

her time in school was so nearly out they thought that they would wait, especially as they did not know but that a change for the better might take place at any time.

Her reception at home and her mother's condition of health were soon communicated to Jonathan Vale, and in reply a letter was received giving account of his arrival at the old homestead, and the fact that he found plenty of work to do was mentioned. Letters thus began to pass freely between them, but not much for a time was said about the Bible. Several times a friend of Rachel's father inquired about the prospects for establishing "the Quaker Grocery," and received the reply that Rachel was too much occupied with taking care of her mother to undertake that enterprise at that time. Thus time passed and the changes came. The physician who attended Rachel's mother told a neighbor that she could not live long, and was liable to die at any time, as her ailment was organic heart trouble which had for years been developing. "When Rachel learned this the dreadful reality that the greatest grief of her life thus far was in early store for her fastened itself on her mind. Besides, she could not avoid thinking of her mother's spiritual welfare, but she felt that it was too late to undertake the work of teaching her the gospel in its fulness and simplicity. So she talked, and read to her mother, and prayed with her day by day, besides attending to her temporal wants with utmost care.

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One month after Rachel reached her home she wrote Jonathan Vale of her mother's death and burial, and thus of her unutterable grief in finding herself without a mother. In reply she received a long letter in which he gave an account of his own mother's death and bur-

ial and of his loneliness since that time. His father had died first, and thus his mother was left in his care. But within a year she too was called away, and thus he informed her that he knew well the loneliness which Rachel felt, and even more than she had yet experienced.

As soon as she could command her thoughts, and the necessary time, Rachel Reasoner turned in her letters to Jonathan Vale, from the question of her mother's death to the great problems of life, death, and immortality. The correspondence which passed between them was never open to public inspection, and was at a later date by mutual consent consigned to the flames. Therefore in giving the history of that correspondence nothing more than statements thereof can be justly made. But the statements given will be found substantially correct when considered in the light of all the circumstances connected with that correspondence as it progressed.

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#### CHAPTER XXXIX.

About one month after Rachel had written Jonathan Vale an account of her mother's death she received a letter from him asking for her answer to the infidel statement that "the doctrine of an innocent man dying for the sins of the guilty is an absurdity." Her answer was somewhat as follows:

The life of mankind on earth is continually sustained by death. The flesh they eat represents the death of the animals on which that flesh grew. The bread they eat represents the death of the grain of which that bread is made. The vegetables we eat represent the death of those vegetables. Moreover, the ox or sheep

that is slain for man to eat is innocent, having never sinned against his Creator. Thus with all animals, fowls, and birds which are slain for food of mankind. The same is true of all vegetables which have the life crushed out of them in order to sustain the life of mankind here on earth. In view of this it is not absurd to think of the great Creator ordaining that one innocent man should suffer for many guilty ones, nor that the great Creator would ordain that mankind may have eternal life by reason of the death of his Son. To this it was added, that if infidels would agree only to live as long as nature will permit them to live without causing death the world will then soon be free from their wicked influence because they will die of starvation. A further statement to this effect was made: In every war that has ever been waged the innocent generally suffer for the guilty. Those who are guilty of causing or occasioning a war are one class, while those who end the war are generally another class. In fact the world is full of the doctrine of the innocent suffering for the guilty, and it is not absurd to think that the divine arrangement is to offer salvation to mankind through or by virtue of the suffering of an innocent victim.

Another letter brought this question: "Was it cruel for God to command King Saul to slay the innocent women and children, as well as the guilty men, who made up the nation called Amalekites, as mentioned in 1 Samuel 15th chapter?"

To this a short answer was given by asking, "Is it cruel on the part of a surgeon to cut off an entire hand because the thumb and two fingers are incurably diseased with an ailment that will spread over the entire hand and even the entire body, unless effectually checked?"

Then it was shown that as a surgeon is justified in cutting off a hand on which there are fingers that are not diseased, but are liable to become diseased if left, so the God of heaven was justified in cutting off innocent women and children of a heathen nation because if permitted to live they would become corrupt. The answer was summed up by the statement that it would be better for all to die suddenly, if they could without committing suicide, than to suffer a lingering death. Finally, reference was made to Ex. 17:8, 14; Num. 24:20; Deut. 25:17, 18, 19; in order to show why the Lord decided to blot out the entire nation of Amalekites, and that after four hundred years or more had elapsed that nation still deserved the divine wrath.

At a later date with an apology connected therewith Rachel received in a letter the statement that infidels refer to Numbers 31:17, 18, as evidence of corruption and cruelty being divinely sanctioned. The answer to this was that an infidel will kill innocent animals and thus take life which he never gave and regard it all right, but when God ordered innocent life taken of which he was the author then that is cruelty. Then in regard to the idea of using those children that were saved for corrupt purposes it was stated that such an idea originated in a corrupt mind, and that nothing of that kind was allowed among the Jews. While a Jew was permitted to make a wife of a captive, yet the law on that subject was clearly given in Deut. 21:10-14.

In another letter the question was asked, "How should a man be answered who says that the reason why he don't accept the gospel is because it is founded on miracles, and that he regards the Bible as a good hook except its miraculous features which he can't understand and therefore will not accept?"

The answer to this was that the man who will not ac-

cept anything except what he can understand will not live long, for he will starve to death. For, who understands what the word *growth* means—either animal or vegetable growth? The word *growth* like the word *miracle* is but a name for a mystery. For God to create a man of full stature is a mystery, but not greater than for him to grow a man from his beginning. The wisdom and power to create a full-sized man are no greater than the wisdom and power necessary to arrange the laws and conditions to grow a man, The same is true of everything that has animal life. Besides, the wisdom and power necessary to create a tree bearing seed of its own kind are no greater than are necessary to produce a tree by growth from the seed.

"Then it was asked, "Who understands heat, light, or electricity?" We have learned how to use these forces and powers, but who understands their nature and can explain them? They are all as mysterious as the most stupendous miracle of the Bible. To this it was added, that those are not acting a *rational*, but rather an *irrational*, part who will live by mysteries, and are surrounded by mysteries in this life, yet refuse to accept the gospel and prepare for what lies beyond this life because the gospel is founded on mysteries. Such should be called *Irrationalists*.

The last question that Rachel received on this subject was how she explained the language which says that the sun stood still in the days of Joshua. She answered that she explained it just as she explains how the sun now rises and sets. The earth revolves, and thus that takes place which is called the rising and setting of the sun. So when Joshua commanded the sun and moon to stand still the earth was checked in her revolutions. Man arranges his machinery so that

he can check its speed, and cause it to stop, and why not admit that God knows how to do the same with his machinery? The man who makes a machine generally knows how to handle it, and does not the Creator of this world know how to handle this world? Then incidental reference was made to Job 38:14 to show that the earth turns or revolves, and to Isaiah 40:22 to show that the earth is round, and the correspondence on the question whether the Bible is true was ended between Rachel Reasoner and Jonathan Vale. In the meantime he had read the Old Testament from the beginning of Genesis to the close of Deuteronomy, and the New Testament from the beginning of Matthew to the close of Acts of Apostles. As a result when Rachel heard from him again he stated the joyous fact that he had been baptized upon a confession of his faith in Christ. This fact gave joy unutterable to the woman who had decided to live and die unmarried, if necessary, rather than marry an infidel concerning the Bible in either theory or practice. It is dangerous for a Christian to marry even a Christian, as only a few men who marry ever become scriptural husbands, and only a few women ever become scriptural wives. But it is far more dangerous to marry outside of the Church of Christ.

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XL.

The joys of this life quickly pass, or are interrupted by griefs that intervene. Such has been the experience of unnumbered millions, and such was the experience of Rachel Reasoner. A few days after she had received the good news of Jonathan Vale's conversion to Christ her father staggered into the house



overcome with heat. A physician was called, but he grew worse, soon became unconscious and about midnight died. It was a second attack of sunstroke, the first having taken place while he was on his farm.

The morning after his death she sent word to her Uncle Samuel, who, together with David and his sister Hattie, came and were present at the burial. Had it not been for their presence she would have felt lonesome beyond all utterance. She had felt responsibility for many years, but had never known grief before, and to have the double grief of seeing her mother and father both die and laid away in the cold earth within a few months of each other was crushing even to a brave heart. Some said that it had relieved her of the care of providing for them in their old age, but that did not occur to Rachel's mind till it was mentioned by another. Then she said, "Yes, but that was my duty, and I would have made it a pleasure."

The day after the burial of his brother Rachel's uncle told her that nothing was left for her but to go back to Philadelphia and make her home with him and his family. This kind offer was gladly accepted, but she said that she could not for a few days. He said that David would need to return at once, in view of business, but that he and Hattie would remain till she could leave and go with them.

As Rachel's parents had been living in a rented house, and had not much left of their country home which they once owned there was not much business to settle. Her father's Quaker friends paid the doctor bills, and there were no debts. A family that lived near offered her a room to stow away the household furniture, which she insisted upon helping to do though fresh tears flowed over recollections that were stirred by almost everything that she touched. But they

were not tears of bitter regret because she had been unkind or in any wise unfaithful to her parents. In view of their early death she regretted that she had left them even to secure for herself an education, but as she did that in view of their welfare and could not certainly know that they would so soon be taken from her she reasoned herself into relief. While her parents lived she endeavored to treat them so that she would not, after their death, regret her treatment of them. Therefore, in thinking over her conduct toward them she felt free from that reproach, and especially that anguish of spirit and even remorse, which many feel as they look into the cold faces of their dear dead, or think of thereafter they have been laid away. Blessed are those who have the good sense, and cultivate the kindness of heart which will enable them to treat their dear ones while living so that they will not be filled with regrets on that subject after they are dead. Therefore Rachel Reasoner was blessed in reflecting concerning her parents, and her relation to them, while they lived. When in former years they had permitted themselves to quarrel with each other she had proved a peacemaker, and after the memorable night that she had left her room, and had gone to them, and kneeled by their bedside and prayed for them in their hearing they had never to her knowledge indulged another spell of anger toward each other. From that date they seemed better, and she hoped had so lived according to the light they had been permitted to enjoy that they will be finally accepted. Wherein they had not obeyed the commandments she felt that her only hope for them was in the unpromised mercies of God.

It required only a few days for Rachel and her uncle to arrange all that was necessary before going to Phil-

adelphia. When everything was arranged she went with her Uncle Samuel and Cousin Hattie back to their home. As she did so she could not avoid contrasting her second trip with the first which she had made to the city. Then she went to secure an education in order to take care of her parents; but now she was leaving her parents wholly in God's care. Perhaps a few of the readers of this account understand what it means to be without father or mother., brother or sister, and thus have an idea how Rachel Reasoner felt as she went the second time to Philadelphia. But in her uncle's family she found friends as well as relatives, and thus was more fortunate than many orphans who may read this report. Besides, she had learned to obey her Heavenly Father, and trust in his promises. This gave her unutterable comfort in the midst of her bereavement. Then she had another friend, who could sympathize with her because his experience in bereavement was similar to her own. Between that friend and herself letters were freely exchanged.

With the consent of her uncle and aunt he was invited to visit her at their home. He came, and found that Rachel's experience in grief had made her, in his judgment, even more womanly than she had previously seemed. When he spoke to her of his home and how much it needed some one to preside over it she simply said, "This is my year of bereavement, and when it is ended I shall be glad to talk to thee about thy home."

## A SCRIPTURAL WIFE.

### CHAPTER I.

When Rachel Vale reached her new home in company with her husband he seemed eager to show her everything pertaining thereto. When he thought that he had done this he inquired of her whether she had found everything as he had represented.

"Yes," she answered; and then inquired, "Why dost thou ask that question? Didst thou suppose that I doubted thee?"

"No, not exactly: But I often wondered why you delayed so long to give me your answer to my question about marriage."

"My dear husband," said Rachel, "I fear thou hast not read the Bible .on this subject, and therefore thou dost not know what a surrender of self I had to make before I could safely promise to become thy wife."

"No, I confess that I never thought of reading the Bible on such a subject as this. I am aware that marriage is spoken of in the Bible, and that it is a divine institution, but it did not occur to me that I should give the Bible a special examination on the subject."

"I fear," said Rachel, "that thou wast thinking so much of marriage that thou didst not think it necessary to study what the Bible says about it."

"When I give you my experience for the last nine

months in trying to keep house you will not blame me, I think," said Jonathan pleasantly.

"That may all be, my husband, but I would like to answer thy question by reading a portion of scripture."

Having spoken thus Rachel took *up* a copy of the New Testament, and turning to Ephesians 5th chapter she read from the beginning of the 22nd verse to the close of the chapter. Having finished the reading she turned to her husband and said, "Now, thou canst understand why I was so slow answering thy question."

Jonathan Vale remained silent for a moment, and then said, "Please read those words again." Rachel complied with his request and then paused, wondering what was passing through her husband's mind. But she did not wonder long, for he soon asked, "What part of that portion of scripture caused you to delay answering my question—that which pertained to *your* side or what pertained to *my* side?"

"That which pertained to my *own* side," said Rachel promptly. "I never doubted whether thou wouldst love me as the scripture requires, but I had to think a good while before I could make the surrender necessary to submit myself to thee 'in everything,' and 'as unto the Lord,' because in accepting thee as my husband, I would accept thee as my head and thus as my ruler, to be subject unto thee in temporal things, even as the church is required to be subject unto Christ as her head in spiritual things."

"This is all new to me," said Jonathan Vale. "I had the ordinary notion that when two persons of proper age love each other dearly and devotedly they are in the proper frame of mind for marriage. But I now see that when I asked you to become my wife I did not know what I was asking."

"Thou art true, candid, and good," said Rachel, "I feel sure that I shall find it no hardship to submit to a husband who is candid, truthful and good. But thou canst now understand why I delayed answering thy question concerning marriage. Before I could safely promise to become thy wife I needed to make a surrender of myself to thee in everything except in my religious duties. Permit me to read to thee another portion of scripture."

"Is there anything more bearing on this subject?" her husband inquired.

"Yes, and I shall be glad to read it to thee." So saying Rachel opened the New Testament and read from the beginning of 1 Peter 3d chapter to the close of the 7th verse. Having thus read she again turned to her husband and said, "Now thou canst further see why I delayed so long to promise that I would become thy wife. Thou seest I could not, as a Christian, consent to become thy wife until I could gain the consent of my mind to be a *scriptural* wife."

"And I suppose that I should be a *scriptural* husband. This is a new idea to me," said Jonathan Vale.

"That belongs to *thy* side," said Rachel with a smile. "I am in subjection to thee. Christ is my spiritual head and ruler, but thou art my fleshly head and ruler. This is the Divine Father's arrangement. He knows what is best. My individuality is now in subjection to thine. I may serve as a helpmeet, may suggest, counsel, advise, but thy decision must prevail, and my place is to submit. Hitherto thou hast had only the responsibility to think and judge for thyself, but now it is different. Thy responsibility is greater. I am now under thy care, and thy decisions hereafter will affect me as well as thyself. In becoming a scriptural wife I have given up myself to thy guidance in all earthly

things. I say *earthly* things, because marriage is a contract only for time."

"Have you not, my precious woman, taken an extreme view of the subjection of the wife to the husband?" asked Jonathan Vale. Then he added, "I have read one or two books on the subject in which the wife was spoken of as having equal rights and privileges with the husband, having her own pocket-book, and as being an equal partner in the firm. Moreover, I confess that I was rather favorably impressed with the idea."

"My husband, permit me to read a few verses as found in 1 Cor. 11th chapter. The third verse says, 'But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.' Then the seventh, eighth, and ninth verses read thus: 'For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man: For the man is not of the woman, but the woman of the man: Neither was the man created for the woman, but the woman for the man.' Now permit me to ask, Does this sound like equality? Do not these verses plainly say that the man is the head, and that the woman was created for the man?"

"Yes, and one of those verses likewise says, that the woman is the *glory* of the man. Did you notice that?"

"I certainly did, and am glad that thou also didst notice it. So thou art my *head* and I am thy *glory*. I am to honor thee as my head, and am to submit to thee in all things temporal, and am to be thy glory, whilst thou art to give honor to me as unto the weaker vessel, and thou art to love me as thou lovest thine own flesh."

"My precious wife," said Jonathan Vale solemnly, "the scriptures which you have read and the remarks

you have made give me the most dignified view of the marriage relation that I ever entertained."

At this juncture in their first interview at home Jonathan and his wife were invited into the dining-room, as supper was ready.

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## CHAPTER II.

Jonathan Vale had been keeping "bachelor's hall" for a period of nine months before he married and brought his wife home. The wife of one of his neighbors decided that it would not be right to permit him to bring his newly married woman to a house where he had been living a bachelor without some changes. So she asked permission to spend a day or two fixing up his home, and prepare the first meal, so that his wife would not need to go into the kitchen the first evening. This pleased Jonathan, and the good woman who proposed such kindness interested another neighbor's wife, and the two did their best to set the home in order before his arrival with his bride, and then to prepare them a good supper before leaving. This was accordingly done, and those friends remained with them, taking supper with Jonathan and Rachel, after which they insisted on clearing away the dishes. Indeed, they remained till their husbands came for them later in the evening. Then the talk flowed freely between Jonathan's neighbors and their wives, while he and Rachel only took such part in the conversation as they thought was safe. When the time came for them to leave there was a free exchange of invitations and promises to visit in the future. Both of Jonathan's neighbors' wives offered to assist Rachel in any way that they could, and would give her any information



she wished concerning her household affairs, not supposing that they were talking to a queen of the home. Rachel thanked them for their kind offers, and they left with their husbands, perhaps to discuss whether or not their neighbor Jonathan had made a wise choice for life.

The next day with her husband's consent and help, Rachel began the work of further setting the old home in order. He soon saw that she understood well what order was, and when she would consult him concerning different things, he would playfully say, "You know better than I do in this department—I think you are the *head*."

"No," she would answer, "thou art the *head*, and I am thy *glory*."

Thus the scripture teaching concerning husband and wife was freely and pleasantly discussed as the work went on. Though it was winter, and not the time for general house-cleaning, yet considerable was done. Rachel consulted her husband's wishes with reference to the place where he desired the pictures of his parents and friends hung, and accepted his suggestions, even when her preference was different from his, feeling assured that all changes that would be best could be made in course of time.

Before a week had elapsed Jonathan Vale said to his wife one day as he looked over his house and thought of the changes recently wrought, "I can now understand what the scripture means in saying that 'the woman is the *glory* of the man.' I would be pleased to invite the governor of this State, or the president of 'the United States, to visit me and sit down at my table."

"Then thou art pleased with the changes made in thy home," Rachel remarked with joy in her face and intonations of voice.

"Altogether pleased," her husband answered. "I did not know enough to consider carefully the question of securing a good housekeeper. I knew that almost any woman could do better than I could and so I was disposed to risk you without inquiry. I knew that you were not slovenly in appearance, and it never occurred to me that you would be an untidy housekeeper. Neither did it occur to me that you might be queen of a home. Indeed, I did not intend that you should do the drudgery of kitchen work."

In answer to all this Rachel simply said: "I have often heard the word 'drudgery' applied to kitchen work, but I have never been able to understand its justness when so applied. I have worked in the kitchen ever since I can recollect, except the time I was at Uncle Samuel's, and I never saw why it should be called by that reproachful name. If a kitchen be properly taken care of it is just as pleasant a place as the parlor, and more so when we are hungry."

"That's another view of the matter," said Rachel's husband, "and I judge it's right."

"Some way, I don't like the word 'drudgery' when applied to any kind of work that is right, especially when performed by Christians," Rachel continued as though she had not heard Jonathan's last remark. "For instance, I would not like to hear my husband speak of the *drudgery* of farming. The Old Testament says that whatever our hands find to do we should do" with our might, and the New Testament tells us that whatsoever we do in word or deed we should do all in the name of the Lord Jesus, giving thanks to the Father by him. So it seems to me that when in a right manner we do things that are right, we can do them in the name of Christ and give thanks to the Father of all mercies while doing them, and thus working we can be

happy. I can understand that there is *drudgery* in doing wrong, or in doing what is right in the wrong way. I can understand how slouchy people find drudgery in the kitchen and on the farm, in the workshop or anywhere else. I can further understand that a sinner's life is *all* drudgery, because he is serving a hard master. But the Savior says that his yoke is easy and his burden is light. Paul wrote on the same subject when he said, 'Rejoice in the Lord always, and again I say rejoice.' Thus I fail to see where the drudgery is found in a Christian's life."

"Do not some of the passages of scripture to which you have referred simply apply to religious duties?" asked Jonathan Vale, supposing that his wife was pressing those passages beyond their just application.

"I think not," was her modest reply. "If whatsoever we do, whether in word or deed is required to be done in the name of the Lord Jesus giving thanks to the Father by him, it seems very evident that I may in the name of Christ and with thanksgiving to the Father—it seems that I may thus attend to all my household duties, and after the same manner thou mayest attend to all thy farm duties. Let me see," said the devoted woman, taking in hand a copy of the New Testament, "what I quoted a while ago is in Colossians 3rd chapter, and farther on in that chapter (23rd verse) servants are told that whatsoever they do in obedience to their masters they should do 'heartily, as to the Lord, and not unto men.' This shows that even the most ordinary affairs of life may be turned into religious duties over which we may sing, and pray, and give thanks and rejoice."

"Precious—*precious* woman! Thou art giving me a higher view of life than I ever before entertained," was Jonathan Vale's answer.

## CHAPTER III.

"Within ten days after Jonathan Vale and his wife began housekeeping together he asked her this question: "How is it that you are so scrupulous about all that you do and say—was it natural or has it been learned by care?"

"I was naturally disposed to slight and stretch," she answered, without looking up from, her sewing.

"What do you mean by that?" was the next question.

This answer was then promptly and candidly given: "I was disposed to *slight* my work, and *stretch* the truth."

"What caused you to change?"

"My father and mother were Quakers, and it's a part of that religion to do everything as nearly right as possible, and always to tell the truth; and that part of their religion I have learned to admire."

"I think that it would be well if all young people had Quaker parents," said Jonathan, playfully.

"That would mean for all parents to be Quakers," said Rachel, imitating her husband's manner.

"Yes, I understand the bearing of my remark; and for all parents to be Quakers would be better than it is in many instances,"

"True, enough; but it has occurred to me that even without being Quakers people should try to do everything as nearly right as possible, and should always tell the truth."

"Well, I'm glad to learn that your disposition to be careful in all you do and say is not natural; for that gives me hope for others—myself for instance. Though I have been trained in educational matters with much care, yet I find within me the disposition to say, 'That's good enough—let it go at that,' or 'That will

pass muster.' At the same time I know that it is not altogether right to do so."

"My husband," said Rachel looking at Jonathan seriously, "I have long since concluded that there are abundant risks in this life by reason of circumstances over which we have no control, and for that reason we should not take any unnecessary risks even in so much as depends on a button."

"Good idea. I ought to have had it sooner. It would have saved me from several close places, in one or two of which I was damaged." "Wilt thou practice that idea in the future?" the sensible woman pressingly inquired.

"I shall try," said her husband, and just then the noise of horses' hoofs and a vehicle on the frozen ground at the gate attracted his attention. Looking out he saw one of his neighbors, a Mr. Judson, and his wife. Jonathan went out and invited them in, judging that they had come to make a call. They came in, and Rachel recognized them as one of the couple that she had found there the evening that she arrived from Philadelphia. They seemed easy, and were full of talk. Only a few minutes had passed before the wife, Mrs. Judson, remarked,

"How nicely you are fixed, Mrs. Vale. I heard that you were house-cleaning, but I had no idea that you could do much this season of the year, especially to fix up so nicely."

"I had good help," said Rachel.

"Who helped you—some of your friends?"

"Yes, my husband. He proved to be good help in nearly everything that was done."

"Indeed! Well, I'm *real* glad you've got a husband of that kind. If you had a man like *mine* you wouldn't want him around when you've any house work to do. He's so awkward."

In reply to this speech from Mrs. Judson, Rachel said, "I suppose there is a difference in men; yet I am inclined to think that any man could learn to help his wife some about housework when he has time."

"You don't know as much as I do about that. I might have done better if I had only tried to break my man in sooner. I think I waited too long before I commenced to call on him for help. You've done well to commence early. You know, when Mr. Judson and I were first married, I hadn't much to do, and so because I could do all the housework myself at that time I was foolish enough to think that I would never need his help. So I went on and on and didn't get him broken in early; then afterwards when I called on him for help he wasn't inclined to give it, or did things so awkwardly that I couldn't trust him. Just think of it. Don't you know I can hardly trust him to build a fire in the morning. [Here Mrs. J. put her hands to her face and laughed.] It's too funny to tell; but one morning I came down stairs and found a roaring fire in the cook-stove, and the lamp full of oil sitting on the stove burning."

When Mrs. J. had finished this speech she laughed immoderately, and in a certain sense compelled Jonathan and Rachel to join with her, while Mr. Judson simply looked amused. When the laughter had subsided he said, "It always does me good to see how much my wife enjoys telling about that lamp on the stove, and I judge that I shall recollect as long as I live how she screamed when she saw the lighted lamp sitting on the stove."

"I think it was enough to make a woman scream," said Mrs. J. with more laughter, and at the same time wiping the tears from her face which the former outburst had caused.

"Now, wife, you be still while I tell these young friends how that mistake or awkwardness of mine has been overruled for good, and this may serve as a lesson for them both. Leaving that lighted lamp on the stove occurred about fifteen years ago—yes, fifteen years this winter. Well, at that time Mrs. Judson had weak lungs and I feared that she would go into consumption. But she don't look much like consumption now, does she?"

"None whatever," said Jonathan and Rachel both at once.

"Well, the change in her health I attribute more largely to the fact that I happened to leave that lighted lamp on the stove that morning than anything else. She began to improve from that very date. The amount of fun she has had in telling that story, and the amount of laughing that she has done over it broke up the tendency to weak lungs, and did more toward her health afterwards than all the medicine she ever took. So I regard that little forgetfulness on my part as one of the most fortunate circumstances of my life. I have never seen the day since then that I could not make her smile, and perhaps laugh, by mentioning that lamp on the stove. [Laughter.] Why, she hasn't had a mad spell since that occasion which I couldn't break by asking her if she remembered how that lighted lamp looked on that stove. [More laughter.] The truth is that all the fear I had that she will die before I do has been banished, unless something prevents her from telling that story. [Renewed laughter.] Indeed, I think it likely that she would smile on the day of my burial if some one should happen to mention about that lamp on the stove." [Prolonged laughter.]

Such is an account of the beginning of the first social interview which was held at Jonathan Vale's home after his wife had set it in order.

## CHAPTER IV.

The next morning after Jonathan Vale's neighbor and his wife had made the call mentioned in the previous chapter it occurred to Jonathan that he would like to know what Rachel thought of them. So he waited till the morning's work was over, and then he approached her on the subject.

"I judge that they are good people," she answered.

"But I wish to know what you think of them as man and wife, judging by what you saw and heard of them," he further said.

"I was favorably impressed with them in most respects," Rachel answered.

"Yes, but were you unfavorably impressed concerning them in any particular? Please tell me."

Rachel looked distressed and said, "My precious husband, I don't wish to offer a single criticism on any one of thy neighbors. They treated thee well in thy loneliness here before I came, and they are still thy neighbors. Besides they are now *our* neighbors. Yet I yield to thy request and say that I don't regard Mrs. Judson as a *scriptural* wife in all respects. A woman who is truly a *scriptural* wife will have too much reverence for her husband to be anxious to tell strangers, or even friends, of his awkwardness, or of any of his weaknesses."

Seeing her reluctance Jonathan said, "Pardon me, my own dear wife, for questioning thee so closely, as I notice that it has distressed thee to answer. Yet all this that thou hast said only impresses me further with thy true worth. I rejoice in the thought that my wife is not disposed to criticism, nor to talk unfavorably of our neighbors."

"My mother taught me to speak well of my neigh-



bors as far as I could truthfully, and then to pause. I think her teaching was good and thus only in obedience to thy wish, or special request, do I calculate ever to express myself unfavorably of our friends even to thee." Having thus spoken Rachel added with a smile, "Thou art my *head*, and I am thy *glory*."

"Yes, I begin to understand that, but I am indebted to thee for my first idea on the subject. I used to think that love, the proper age, and good health were the only essentials to happiness in the marriage relation. But I now understand better."

"Does my husband intend to adopt the Quakerish, style of speech—rather the *scriptural* style? If so, I shall be *so* glad," said Rachel with expressions in countenance and voice which Jonathan had never before seen nor heard.

He answered, "I think that I shall likely adopt it without any *intention* on my part. Thy speech is music to mine ears, and it is very natural for me to imitate whatever delights me."

"I was fearing that thou mightest ask me to give up my Quaker speech, and I am more than glad if thou wilt adopt it."

"And wouldst thou have given it up at my request?" asked Jonathan.

"Of course I would have done so, though it would take me a long time to avoid using some expressions which the Quakers use, as that has been my language from the earliest of my recollection."

"While I am glad to hear you say what you have just said on the subject, yet it had never occurred to me that I would request you to give up your Quakerish speech."

"I ought to have excepted the names of the days of the week when I said that at thy request I would have

tried to use no longer the speech used by the Quakers, or more correctly used in the Bible. It is a matter of conscience with me not to honor heathen gods nor heathen worship by using the common names for the days of the week. Yet in all other respects I would have yielded to thy request without complaining."

"Why wouldst thou have done so, my devoted woman?"

"Because thou art my *head*, and I am thy *glory*," was her response. Then she added, "In all that pertains simply to this life I am to be in subjection to thee, but in that which pertains to my religious duties thou hast no right to interfere. Thou hast a life-time control *of* me in temporal things, but spiritually I was married to the Lord before I married thee."

In response to all this Jonathan simply said, "Higher and higher, deeper and deeper, richer and richer are thoughts unfolded from day to day."

In answer Rachel said nothing directly, but seemingly continued her former speech, saying, "I never told thee that I would not become thy wife if thou wouldst not become a Christian. Yet such was my intention, especially after I had learned that thou wast somewhat skeptical concerning the Bible being true. So, then, hadst thou not become a Christian I would not have become thy wife."

"I am glad that you did not tell me that before I obeyed the gospel, as it might have prevented me from so doing."

"I knew better than to lay that before thee as a condition of my acceptance of thine offer, which was so modestly made by telling me of thy loneliness. I did not wish to disturb thy religious reflections by thoughts of gaining me for thy wife by obeying the Savior."

"Yet if it had not been for thee, my precious one, I feel sure that I would not have come out of the mists of rationalism so soon."

"That may be, as we had some talk on the subject, and quite a lengthy correspondence, as thou canst no doubt recollect."

"Yes, I recollect very well, and shall never forget while memory holds. My loneliness was very much relieved by thy letters, and my reading of the Scriptures. Had it not been for thee I would, very likely, have been still groping in spiritual darkness."

"It is joyous beyond all expression for me to think that I had something to do with enabling thee to see the light of divine truth," said the devoted Rachel in a manner which indicated the truth of her words.

"To us both," said her husband, "the important changes have come so rapidly that they seem more like a dream than like a reality. It has been less than a year and four months since we first met. Since that time you have spent six months in school as a pupil, and I have spent the same length of time in school as a teacher. We have both in the meantime become Christians, you have buried both your parents, and we have become husband and wife."

"Yes, these changes are all important and unutterable. Some of them have been among the saddest and others have been the most joyous of the experiences of this life. Thus far my life has been full of self-denial, and yet full of blessedness. It is an old saying that 'all is well that ends well.'"

"All that thou sayest is true. What the future has in store for us we know not, yet up to this date all has summed up well, with both thee and myself. I am supremely satisfied with my wife, and I thank the Lord for her everyday."

Rachel made no answer to this, and when Jonathan looked to see why she was silent, he saw the tears streaming down her face. He drew near her and asked for the cause of those tears. She answered that they began by reason of his remark that he was supremely satisfied with his wife, and thanked the Lord for her every day, and then that she thought of the furniture of her former home. Judging her thoughts he asked, "And wouldst thou like to have it here?" "I certainly would," she answered, "if it meet thine approval; for I cannot bear the thought of selling it, or parting with it in any way." "Thou shalt have it here, my precious woman," said her husband.

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#### CHAPTER V.

Winter passed and spring came to Jonathan Vale and his wife. The furniture of Rachel's former home was sent for and brought to the Vale Homestead. Before it arrived Rachel had seemingly arranged in her mind how she would set her house in order. But in regard to each arrangement she thought—"With my husband's consent."

As the time for house-cleaning and the spring work on the farm began near the same time the excellent woman of whom an account is here given found that she had a laborious task, yet she would not accept help, except from her husband and his farm hand when she needed a stove or some heavy article moved. At her request Jonathan secured her some linseed oil and varnish. When she would ask him how he wished certain things arranged he simply said, "Thou art my glory, and I shall be best pleased when all is arranged to suit thee." Thus she was left alone a great part of

each day, and no one ever knew how much she wept as she handled the furniture of her former home. She had two sets of old-fashioned furniture with which to fill her new home. Every article was cleaned, and not only the furniture, but the wood work of each room. According to the kind of material and finish of each article of furniture it was oiled and rubbed, or varnished, till everything suited her. The time she could spare from other duties for full three weeks were thus spent, and then the following interview occurred:

"My husband," said Rachel, "we now have a half dozen extra beds and can lodge a dozen persons besides our own family. Our extension table has several extra leaves, and when needed they can be used. So whenever thou wouldst like to have thy friends visit thee tell them to come, and we can take care of them."

"And how about *thy* friends?" he inquired.

"That depends on thy wish. I mention *thy* friends first, because thou art my earthly head, and this is *thy* home which thou hast given me."

"And I mention *thy* friends first," he answered, "because thou art my glory. My home is now such that I would be pleased to entertain any of the dignitaries of earth, and yet it is all arranged with old furniture. If thou hadst asked me to spend a hundred dollars or more for furniture I would have done so cheerfully. But you have only called on me for linseed oil and varnish."

"Yes, thou didst buy some *tacks* to fasten the carpets down," said Rachel with a laugh.

"Yes, that's true—oil, varnish and tacks—and that all cost about a dollar."

"And we both have the furniture which we ought to prize most—*that* which our dear departed parents used."

"True," said Jonathan, "but I hadn't thought of that before. Our household is in first class order by your diligence and expenditure of about a dollar, and we have the furniture left us by our parents. Now my precious help-meet, I shall regard your friends as mine and mine as yours. So you have the privilege of inviting any that you may wish. For instance I would like to see your Uncle Samuel and his entire family out here to spend a Lord's day, or any time that they may be able to come."

Rachel remained silent and toyed with the lobe of her ear while pleasure beamed in her eyes.

"What now? "What next? I would like to be a mind reader," said Jonathan.

"I have no secrets from my husband. But as thou art mine earthly head and I am thine earthly glory, it has occurred to me that thou shouldest do the inviting thyself, or because we are now one flesh we should unite in giving our friends an invitation to visit us."

"I like that last idea. To those whom I know better than you do I can take the lead in extending the invitation, and to those whom you know better than I do you can take the lead in extending an invitation. Thus you can write your uncle, inviting him, your aunt, and all their young people, and I can add a postscript endorsing your invitation and further requesting them to come."

Rachel saw the propriety of this, thanked her husband, and asked when he thought she should write to her uncle. He gave her the privilege of deciding upon the time that would suit her best. She wrote the next day, and her husband added his proposed postscript. The answer came from Samuel Reasoner by return mail, expressing joy at receiving such an invitation, but stating that he did not feel at liberty to be absent

from meeting on the Lord's day, and so he would need to select some other time, and make them a visit. This was a disappointment to both Jonathan and Rachel, especially as David, the bachelor cousin, could not well leave business in the course of the week. After some reflection over the matter, Rachel said that it occurred to her that her uncle was not willing to be absent from the Lord's supper on the Lord's day, and for that reason had probably decided not to visit them on the seventh day of the week and remain till the first day.

"Is not your uncle an elder of the church?" asked Jonathan.

"Yes, and a good one. I would rather hear him talk than many preachers I know."

"Then," said Jonathan Vale, "I have a plan which I think will work. Write your uncle and tell him that we have a good place in our home to hold a meeting. Say to him that if he will come out here some seventh day that we can have meeting here, and attend to the Lord's supper at the same time that the congregation observes it in Philadelphia. We can inform our neighbors, and some of them will no doubt come. If he and your aunt and David and his sisters will come we shall have a good company of our own. Write him, and see if such a proposition don't make a change in his answer."

Rachel wrote according to these suggestions. The answer received showed that her husband had made the right suggestion. Samuel Reasoner saw an opportunity of doing good, and after securing his son David's promise to share the exercises with him he wrote Rachel that she and her husband might make the appointment when she thought best. She replied, and with Jonathan's consent, explained to her uncle what

their accommodations were for company, and thus if he or David or Aunt Roxanna, or the girls wished to bring others with them she would be glad to have them do so. The appointment was made and on seventh day afternoon Samuel Reasoner, his wife, three daughters, and two other sisters, whom they brought with them to help in the singing, reached the station and were met by Jonathan and Rachel—each in a two-seated spring wagon. The entire company was thus brought over to the Vale homestead at one trip. David came on a night train and Jonathan with his buggy met him.

How glad these relatives were to see each other only those can judge who have had an experience in meeting those with whom they are related by the ties of nature and the bond of the gospel.

Samuel Reasoner found that two appointments had been made for the next day—the first at 10:30 A. M., and the second at 2 o'clock p. M. He decided that he would occupy the time for speaking in the forenoon, and have his son address the company in the afternoon. The arrangement which Jonathan and Rachel had made was to give the entire company a lunch at noon, and make the most of the occasion. They could not have decided on a better plan, and the reader will not be surprised when informed that the order of things adopted that day became established in that community. Twenty persons in all were present, and every one came with the intention of remaining for the afternoon meeting and did remain. While preparing for the occasion, seventh day morning, Rachel had, with the aid of her husband, extended the extension table to the utmost. Then she boiled a ham and cooked several chickens. She had baked bread enough the day before to make her feel easy on that question. Thus she was ready in the afternoon to drive a team



over to the station. But she would not have had time to do that, nor to do anything else except work, if she had- decided to make a display of her capability as a cook. But she and her husband promised their friends a lunch at noon, and that was what they gave them. All were happy, and no one was burdened.

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## CHAPTER VI.

When Samuel Reasoner and his family were all seated at their own table the evening following the morning they had returned from their visit to Rachel's home the chief subject of conversation was what they had seen and heard there. After several statements and remarks had been made David asked this question:

"Girls, what do you think of your country cousin by this time?"

"None of your insinuations, please," said Eva. "I know what you are thinking about."

"I think it closely related to cruelty for you, brother David, to remind us again of our fears concerning cousin Rachel before we had seen her," said Hattie.

"If you all think that you have sincerely repented of your fears and the remarks you made before you had seen her, then I shall refrain from, further mention of the matter."

"You know that we repented as soon as we saw her, and that we have all loved her from the first day till now, and no doubt we shall all continue to love her hereafter," was Hattie's next statement.

"But, girls, suppose that cousin Rachel had been less dignified and less graceful, less capable and less sensible because nature had not gifted her so highly,

or because her parents had not trained her so well, do you think that you would have repented of your remarks concerning her quite so soon? I mention this because your remarks were uncharitable, and about the only remarks I ever heard from you of which I ever felt ashamed."

"My daughters, David is right, and I trust that what occurred in that case will be remembered by you in the future. Train yourselves to speak slightly of no one. Remarks of that kind are unjust when made concerning those who do not deserve them, and they are ungenerous when made concerning the unfortunate and faulty."

"But father," said Eva with emotion in her voice, "we cannot avoid having anxieties, and even misgivings . under certain circumstances, and what shall we do?"

"Just this: train yourselves to think and express yourselves on the charitable and affirmative side rather than on the uncharitable and critical side. For instance: how much better it would have been for you to have said, that you trusted or hoped to find your cousin Rachel a good looking and sensible girl, than to have talked of hiding if she were as awkward as some country girls you had seen."

"All right!" "all right!" exclaimed several of the girls. "We see our mistake, and now please let us talk further about our trip to Abingdon."

"To me," said Hattie, "it was the most pleasant trip I ever made any where away from home."

"Just the same on this side of the table," said Margie, "and if nothing *happens* I intend to go back and .spend a longer time."

"That's all right, daughter," said the mother, "your cousin and her husband, both, gave us all pressing invitations, and I trust that we may all be permitted to

enjoy many visits to Abingdon, and that Rachel and her husband may enjoy many visits to our home as time passes."

"Now, girls," said David, "I trust you will not think that I underestimate my sisters -when I speak with admiration of my cousin. The blood in your veins is as good as that in her's, you are all better educated than she is, but she has a little the advantage of you in size and physical strength, which may have resulted from having grown up in the country. But let me tell you something that may do you girls good hereafter. On Lord's day morning I went out to the barn and found Jonathan and his hired hand currying horses. They both had on an oversuit and a pair of boots and a hat which I learned afterwards they never wear into the house, but always leave in the wood-house. He told me afterwards that such was Rachel's idea so as to keep their clothing free from the peculiar odor that they receive from the dust that is stirred when horses are being curried. He further told me that she gave him an account of a physician who used to visit her father's home who for want of care in that respect used to disgust many of his patients and their family connections. He would curry his horses in the same suit which he would wear into the sick-room. Now, girls, that one idea I wished to impress on you, for it may do you good hereafter."

"You mean if we should happen to marry farmers," said Margie.

"Yes, and that one idea is of value in other departments. We should dress to suit our work. And while I think of it I will mention that cousin Rachel's husband says that she has broken him of his custom to speak of the drudgery of work. She says there is no drudgery in doing what is right in the right way,

especially when done by Christians. That was a new idea to me, and I give it to you girls free of charge. It will be good for you when you need to go to the kitchen."

"We know, brother, that your admiration for Rachel is perfect, and not one of us is going to criticise you for admiring her," said Eva.

"I'm thinking of the time when strawberries get ripe—how long will it be, papa?" asked Margie.

"You will be able to learn by our markets here. I think that about the last of May or first of June. But your cousin will inform you," was the father's answer, and having thus spoken he arose from the table and all the family followed his example.

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Probably at the same time that the foregoing interview was being held in the home of Samuel Reasoner, Rachel and her husband were holding an interview at their home. But it was not concerning the delightful time they had enjoyed with their city relatives, nor about anything in the past except incidentally. They talked about the future, and the importance of following up what they had begun in making known the truth to that community. Jonathan felt sure that he had the confidence of his neighbors, and that his wife would prove a help-meet in all his right undertakings. She seemed ready to second every right move that he made or proposition that he submitted. Then he had overheard two of his neighbors talking the previous day as he was passing them unobserved, and caught these words, "I am glad he's got a sensible woman, and not a butterfly, for a wife." This made him rejoice, and at the same time made him feel oppressed with his responsibility. He felt that in view of his favorable circumstances, he would be inexcusable if he

did not establish the cause of Christ in the community where he lived. In the midst of his serious reflections, he exclaimed, "If I could *only preach!*"

Rachel was startled by his earnest manner, but inquired, "Why,, wouldst thou like to preach?"

"Yes, if I were able to preach the gospel I might do much good."

"But thou couldst *learn* to preach," said his wife.

"No, I do not belong to a family of people who can go before the public and make a success as speakers, I never heard of a Vale who was a public speaker of any kind."

"But thou couldst *learn* to be a public speaker, I know this because thou hast learned to teach."

"Yes, but teaching mathematics and preaching the gospel are very different departments of work."

"True, yet I feel *sure* that thou couldst learn to preach, if thou wouldst only try," was Rachel's confident reply.

"No, you misjudge me, or, rather, you overestimate me," said Jonathan. Then he added, "All my attempts at public speaking I have ever regarded as failures."

"How much time in all hast thou devoted to preparing thyself for public speaking?" Rachel inquired in a manner which Jonathan understood.

He answered, "Probably one week."

"And was that time enough to prove thee a failure before the public? What is it that we can learn to do well in one week? There is scarcely a rule in grammar or a principle in arithmetic which does not require more than a week to understand in all its different uses or applications. Then is it possible for a man to test his fitness for public speaking in a *week?*"

Having asked these questions, Rachel paused and Jonathan asked, "Wouldst thou like to have the con-

tract of training me for public speaking?"

"Yes," was her glad reply, "if thou wilt promise me to keep out of politics when thou art a success as a public speaker."

"Politics!" exclaimed Jonathan. "Why do you mention politics, my good woman?"

"Simply because I wouldn't wish my husband to be a politician."

"But have you seen anything in me which has led you to think that I am inclined to be a politician?"

"Nothing except thy comments on some act of Congress which thou didst say had suddenly lowered the price of land in this country from one third to one half and had flooded the country with tramps. While making those comments I thought that thou wouldst make a politician."

"Well, I am sure that I never thought of that. But I have pitied the tramps and have felt some indignation over the legislation which made them. How many do you think that you have fed in course of the four months you have been here."

"Just forty-seven. They became so numerous that I began to mark down their visits, and the other day I counted forty-seven marks. I have made one mark for each tramp whom I fed."

"Well, you see the situation. Five years ago you would probably not have seen a dozen tramps pass here in course of a year. Now they pass at the rate of a hundred and fifty a year, and the gospel forbids that we should turn them away hungry."

"Now, my husband, let us come back to the subject of preaching. The emphasis of thy speech confirms me in the conviction that thou couldst preach. But I would not like for thee to be a politician."

"My precious woman," said Jonathan, earnestly, "I

never thought of becoming a politician, and have no idea that I ever shall. Yet I wish to ask you whether God is not the author of all truth and whether Satan is not the author of all falsehood?"

"Yes, my husband; such is the teaching of our Bible."

"Then is not all truth a sacred and divine something, while all falsehood is a satanic something? If so, is not a truth in politics just as good as a truth in any other department, and is not a falsehood in politics just as bad as a falsehood in any other department?"

"I could admit all that," said Rachel, "but, then, there is something which makes me feel that I would not like for *my* husband to be a politician."

Jonathan Vale remained silent for a moment or more. In course of his silence he thought, "This is the first indication I have ever seen that my wife is not wholly controlled by calm reason, and divine revelation. But I shall test her further." Thereupon he said, "Sup. pose I should decide that it is my duty to become a politician, then what would my wife decide to do?"

"I would try to convince thee that thy duty lies in another department. But if I should fail I would still remember that the Bible says that thou art my head and I am thy glory."

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## CHAPTER VII.

Just as the first thundergust of the season was rolling over from the western horizon one afternoon in the month of May Jonathan Vale noticed a two horse buggy stop at his front gate. He went out and found two of the county commissioners wishing to stop with him till after the rain. Jonathan invited them into his

house, and introduced them to Rachel, and then took charge of their team. They were his father's friends and he was glad of the opportunity to entertain them at his home. The reader will not think strange of this, as Jonathan was always satisfied that his home was in order.

When the conversation concerning the season, the crops, the weather, and other commonplace affairs had ended, then one of the commissioners mentioned Jonathan's boyhood, playfully remarking that he was surprised to learn of his marriage as he never seemed to care anything about the girls.

"What made you think that I cared nothing about the girls?" asked Jonathan.

"Simply because you never went with any of them. Your father was rather distressed about it, and once said to me that he thought you were destined to be a bachelor."

"I confess," said Jonathan, "that I was somewhat shy of girls in my earlier life,' but not because I didn't think anything of them."

"From what he has told me," said Rachel, "I think he was shy of the girls because he thought too well of them."

"How is that?" asked both the commissioners. "He can explain if he will," said Rachel. "Let us have the explanation," said one commissioner. "Strange doctrine, and I would like to have the key to unlock the mystery," said the other.

"Well gentlemen," said Jonathan, "I would rather talk about something else. Yet I can easily explain. You see I was planning for an education, and I was afraid to go with girls lest my mind might be too much disturbed for study. That was one reason, and the other was that I was afraid to go with them lest they



might think more of me than I wished them to think-In other words, I didn't know but that some of them might be a little soft, and I certainly didn't wish to give -them any trouble."

"That was sensible," said one commissioner. "I wish my boy was that philosophic," said the other.

Jonathan added, "I had read of serious damage being done by young men trifling with the affections of girls. Even where the moral law might be strictly observed, yet I learned that there was danger of serious damage. Thus it may be said that I did not go with girls in earlier life because I thought too much of them to venture. I never sought the company of but one young lady in my life."

"And that one you married, I suppose. "Weil, that's an unusual experience, yet it is a happy experience. I know a man who has boasted that he went with just one hundred girls before he married," said the older of the two commissioners.

"What kind of a wife did he get?" asked Rachel.

"You may see her some day, and then you can judge for yourself; that is, if she don't leave him and go back home before you get a chance," was the answer received.

"The reason I inquired about the kind of wife he finally chose is because I have my doubts about a man who would boast of going with a hundred girls having sufficient seriousness to make a wise choice," said Rachel.

"Whether you call it *seriousness* or *sense* that he lacked, yet it is true that he did not make a wise choice, and neither did the woman who married him make a. wise choice. As a result there is serious trouble between them that is liable to break out into an open rupture any time."

"That's sad," "how unfortunate!" such and such like expressions were the responses to this last speech.

"Do you really think they will separate? Can nothing be done to prevent a separation?" asked Rachel with distress indicated in her countenance.

"I don't know. It may be possible. But I doubt it." This was the only comfort she received, and thereupon she retired to the kitchen.

The conversation was turned to the subject of a new poor-house which was soon to be built. The commissioners laid before Jonathan what they were contemplating, and stated that such a house would be a beautiful structure and a credit to the county. The description they gave Jonathan required about half an hour. By that time the storm had somewhat abated and they arose to leave. Just then Rachel came into the sitting-room and announced that supper was ready. The commissioners tried to excuse themselves from tarrying longer, but were prevailed upon to remain long enough at least to take supper with their young friends. Though neither of the commissioners was a member of any church, yet Jonathan Vale did not, on that account, shrink from his custom and duty in giving thanks at his table. Rachel took her usual place, waited on the table as far as was necessary, and ate supper with her husband, and his father's friends. Not a word of explanation or apology was offered. She treated them as equals but not as superiors. They ate and drank, talked and laughed, felt at home and enjoyed themselves as far as they could with people whom they began to recognize were better than themselves. When . supper was over they were ushered into the parlor. Rachel entertained them while Jonathan went out and fed their horses. Having returned he made the following speech to them:

"Gentlemen, I listened with interest to your glowing account of the extensive building you are going to erect for a poor-house. My ear caught some remarks about how it is to be finished. According to what you said it will be the most costly building in the county except the court-house. Yet so far as I have learned you will have very little for any of the inmates to do a great proportion of the year. The farm you have in connection with the building will furnish work for some of the inmates a part of the time. But that is all. Now I would like to see that poor farm and poor house turned into a kind of industrial home, with different departments of business. All the bread, meat, and vegetables eaten there should be raised there; all the shoes and other clothing worn there ought to be made by the inmates. Those who have the full use of their bodies should be made to do the outside work, and those who have only the use of their hands should be made to use their hands, and those who have the use of only one hand should be made to use that one. You should have old spinning-wheels, weaver's looms, and shoe-maker's tools there in abundance, together with knitting needles and other implements of industry. I would make the poor-house an industrial home, and make it as nearly self-supporting as possible, both for the good of the county and of the inmates. Mankind are so constituted that it is a curse to them to keep them in idleness. The reason I mention this is because the time I visited our county poor-house I was impressed with the oppressive idleness in which many of the inmates were kept who were able to work."

When Jonathan paused in his speech one of the commissioners said, "Mr. Vale, the full board is to meet next Saturday, and can't you be present and make that speech to us all? I would like to see what effect it would have."

Without answering this question Jonathan continued his speech thus:

"Then I would not put up one tremendous building at such an enormous outlay. But I would put up several—one for the men, and another for the women, and I would put the right kind of a partition between them. Then there ought to be another building to be occupied by men who have their wives with them. Everything should be substantial, but very plain. Ornaments on a poor house I regard as a mockery. Then I would have a stone pile at which to give every tramp work who might be caught in the county, and would pay him wages according to the amount of work he would do. On this principle vagrancy could be abated if not entirely abolished."

"Our contract for the building has not yet been closed," said the older of the two commissioners, "and I wish the entire board to hear what you have just said before we go any farther. Can't you come over next Saturday to the court-house and present your thoughts on this subject to us, Mr. Vale?"

"I'll not promise you now, but shall consult my wife about it, and then decide," said Jonathan.

Then the commissioners with assurances of pleasure and profit by the time spent with Jonathan and Rachel arose to leave. Jonathan brought out their team and they left. Thus ended an interview which had important results, as will become more evident hereafter.

## CHAPTER VIII.

When Jonathan Vale and his wife had their work finished the evening after the commissioners had been with them the following interview was held:

"My husband, the condition of that unfortunate couple of whom one of the commissioners made mention has been distressing me."

"I think I know to whom he referred," said Jonathan. "I think the man was a school-mate of mine; though several years older than I am. He began trifling with girls while he was yet in school, and I suppose that his wife is now trifling with him."

"That may be. It is just possible that he is reaping what he has sown, and it may be that he is reaping an abundant crop. Paul says, 'Whatsoever a man soweth that shall he also reap.' Yet if it be possible I think that an open rupture should be avoided. A formal separation is so disgraceful. Have you heard what is the special feature of their trouble?"

"Nothing, except that she has a fiery red head, and it may be that her disposition is like the color of her hair. I suppose she is impulsive, and it may be that he don't know how to deal with an impulsive temperament."

"That gives me hope that there may be a reconciliation between them," said Rachel. "Red-headed people may be quick-tempered, but as a rule they are not generally malicious. I heard my father say that he once visited a penitentiary and found only one red-headed man among the hundred and fifty convicts who were there. This spoke well for red heads. But impulsive people as a rule, are candid. They will tell the truth, even when it condemns themselves, after they cool off a little."

"I have known some notable exceptions to that rule," said Jonathan.

"Yes, and so have I known one or two, but in those cases there was another index to what nature had done for them."

"What was it? Do you believe in phrenology?"

"Yes, I believe that nature has generally given an index in form or features, or in both, to our natural temperaments. And the exceptions among the impulsive temperaments to which I referred were instances in which the corners of the mouth turned down. That is an index to the disposition to nurse wrath."

"Let me see if that holds good," said Jonathan, springing from his chair and going after a picture of a widower uncle who lived for years and finally died in his father's home. Having found the picture he laughed and brought it to Rachel, saying, "What would you say of his temperament regardless of the color of his hair?"

I would say of that man," said Rachel, looking at the picture, "I would say that he was naturally disposed to get mad quick and stay mad a good while."

"You have described him exactly," said Jonathan. "Yet he had studied himself so well, and knew his weakness so well that he was not by any means a disagreeable man. He was a Bible reader, though I don't think that he was a member of any church, and whenever anything would provoke him seriously he would resort to the Bible. I recollect asking him once what made him read the Bible so much, and he told me that it was to *settle his mind*."

"I am glad to get such an account of him," said Rachel gazing long and earnestly at his picture. "Did you know his wife. I believe you said that he was a widower?"

"No, I never knew her. I think she died when my uncle was about forty years old. I suppose she must have been a shrew, for I heard my father and mother talking one day about my uncle, and they said that the reason why he was never disposed to marry a second time was that the behavior of his wife had made him afraid of womankind."

"That gives me a new idea," said Rachel. "According to that we might say that when a widower marries again it is evidence that his former wife was not a shrew, but treated her husband at least respectfully. If this be correct I could wish with all my heart that my mother had known it while she lived."

Having said this Rachel remained silent so long that her husband inquired what ailed her.

"Nothing," she said, "except that I was thinking of my mother, and her severe criticisms on second marriages. As for third or fourth marriages she could not make any apology for them nor treat people with respect who had entered a third or fourth time into the marriage relation. But in all that, as I now see," said Rachel sadly, "she may have been wrong."

"Yes, it is just possible, I suppose, for a man who has buried his wife to remain a widower the remainder of his days because of what he has suffered from his first wife, and it is possible that a widow may insist upon remaining such because of what she suffered from, her husband while he was living. At the same time I think that some people refuse to marry a second time because they wish to cherish their first love and nourish their grief throughout the years they may be permitted to live after they have buried a companion."

"In this view of the case," said Rachel, regaining her cheerfulness of manner, "if widows and widowers marry again it may be a compliment on their former

companions, and if they don't marry it may be a compliment on themselves or a reproach on their former companions."

"You mean, I suppose, that if they refuse to marry again because they wish to cherish their buried love it is a compliment on themselves, and that if they refuse to marry again because they are afraid of the other side of the house, it is a reproach on their former companions."

"Yes," said Rachel, "that's what I mean, and yet it may often occur that a person declines to marry for other reasons, or does not marry either a first or second time because of a failure to find one who is regarded suitable for a companion."

"Then our best plan is not to criticise. If people-marry or don't marry, it is generally none of our business. And this reminds me of a story," said Jonathan, "which perhaps I never told you."

"I think I recollect all the stories you ever told me," said Rachel, "but I recollect none along the line of our present talk. What is your story?"

"It is reported that in ancient times there was a certain wise king, and one day as he sat to judge his people a woman came before him and gave vent to a tremendous tirade against her husband. "When her speech was ended the king calmly said to her, 'Madam, that's none of *my* business.' Finding that she had failed to make an impression she gave vent to another tirade of abuse against her husband by telling how he spoke against the king. At the conclusion of her speech the king calmly said, "Madam, that's none of *your* business."

"Good!" exclaimed Rachel. "That's a *good* story. What a world of mischief and misery might be avoided if all had as much discretion as that king." Then she



added, as she looked again at the picture in her hand, \* 'But I would like to know more about your uncle, for I feel that he must have known the value of the Bible as he read it to *settle* his mind."

"I suppose he did, but I was too young to understand his meaning. Yet I now judge that he understood himself and knew from experience what the Bible would do for him."

Rachel remained quiet perhaps a minute or more as if in deep thought. Then she said as she still looked at the picture, "Dear uncle, I would like to say that I knew you, for you had learned what very few really understand. You read the Bible to *settle* your mind. Yes, and the Bible *will settle* the minds of all others who read its holy pages. A slow and careful reading of the Bible every day has settled *my* mind as well as *yours*. I believe that in this one thought is found the secret of composure for the world of mankind, and a composed or settled condition of mind is a secret of happiness because it belongs to unselfishness. You read the Bible to settle your mind," she continued while still looking at the picture. "How blessed it would be if every man, woman, and child on earth would do the same."

"Don't reading the Bible sometimes disturb people's minds?" inquired Jonathan.

"Yes, when people are wrong it is necessary for them to be disturbed in order that they may be settled in the right, just as it is necessary sometimes to doubt in order that we may investigate, and then be settled in a firm belief."

"When did you study philosophy?"

"Why, is *that* philosophy! I don't know anything about philosophy," said Rachel, "but I recollect well what I have experienced. When I first went to Phila-

delphia I entertained certain notions about religion which. I was afterwards led to doubt, and I now know that it was necessary for me to doubt those notions in order to investigate so as to become a believer in the truth."

"You have expressed exactly what philosopher shave generally agreed upon. They say that while people may doubt through perverseness and not in order to investigate, yet honest doubting of positions taken is necessary in order to such investigation as leads to firm belief of the truth."

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#### CHAPTER IX.

Let no one suppose that all the interviews between Jonathan Vale and his wife were sedate and philosophic. They talked familiarly each day over their business and domestic affairs, and they helped each other in their work. Besides keeping her house in as near perfect order as is necessary in a world like this Rachel helped her husband plant potatoes in his field, and he helped her to work the garden. "When harvest came she drove the mower and horse-rake just as was necessary to help her husband and the hand he had hired to do their work. There was a degree of excitement about running the mower which would cause her to exclaim, "Who wouldn't be a farmer?" perhaps twenty times a day if she passed near where her husband was handling the hay. Thus she proved herself to be truly the "help-meet" and "glory" of her husband while always recognizing him as her "head."

Six months or more of their life of blessedness had passed when one day Jonathan approached his wife with a serious face, holding a paper in his hand, and asked, "What do you say about this?"

Rachel looked at the paper and saw that it was a note for two hundred dollars which some one wished Jonathan to sign as security. Having seen the note and knowing that a principle of life was about to be decided Rachel asked, "Who is this man who wishes you to sign this note for him?"

"He is the very man of whom we were talking the other day, who is having trouble with his wife," said Jonathan.

"Is there any hurry about this?"

"I suppose not. He said he wanted the money to buy a carriage. His wife says that they can't go any longer and take their children in a buggy."

"Couldn't we call and see them to-morrow or the day after, and let him know about signing the note?"

"Yes, I think that would do," said her husband, and according to this suggestion he went out and told his old school-mate that he had never done anything like going security for any one, and he wished a little time to think over the matter. To this he added that he and his wife had thought of calling to see them in a day or two, and that then he would let him know about the note. This seemed satisfactory, and so the interview ended.

When Jonathan, returned to the house he found his wife absorbed in thought. Neither of them spoke for a minute or two, and even then silence would not have been broken had not Rachel feared that her silence might be misunderstood. When she did speak it was after this manner,

"My husband, please don't think for a moment that I intend to object to thy name being placed on that note. But I suggested deferring to sign it that we might have a talk. For some reason I feel that thou wilt have it to pay if thy name be placed on that note.

Yet even if I were sure that what I feel is a real premonition on the subject, yet I would not object."

"Can you tell me why you feel that I will have that note to pay if I sign it?"

"No, perhaps not.' except it may be—well, probably, it is because he wishes the money for a luxury or convenience, and not for a necessity, and partly because it is not likely that he has a scriptural wife."

"Do you think that a scriptural wife would not wish her husband to borrow money to furnish her with a luxury, or mere convenience?"

"Yes, that is one of the evidences of a scriptural wife. She will not run her husband into debt for luxuries nor mere conveniences. Besides, people who are indifferent about going into debt are not very likely careful about getting out of debt. Those who will not deny themselves luxuries, and even conveniences, in order to keep out of debt will not likely practice much self-denial in order to get out of debt after they get in."

"When did you study human nature so closely?"

"I took notes when I was a girl and heard my father and mother talk about their losses. Then it was that I learned to hate debt."

"Thou art right, my precious woman," said Jonathan, admiringly. "I am sure that this would be a much better world if all mankind only hated debt as they should; and I judge that it would not please thee if I should sign that note. So I will not do it."

"No, I cannot say that I would be displeased if thou wouldst sign that note, for I was thinking that we might do that unfortunate Couple some good by helping them at this time. Indeed, I feel as if I would be willing for thee to lose two hundred dollars if we could by that means bring sufficient peace to their life to prevent the disgrace of an open rupture or separation."

"How is it that you feel so much interested in people whom you have never known?" inquired Jonathan Vale of his scriptural wife.

"I don't know, except that I regard the marriage relation as a divine arrangement. Then what I know of its blessedness leads me to dread the thought of a separation, and probably a divorce, which may result in utter ruin both for this world and that to come. I think of the family as I do of the church. Both are divine institutions. We enter both by love if we enter them aright. Husbands and wives are united chiefly by a fleshly love, while Christ and the church are united entirely by a spiritual love. "What God hath joined let no man put asunder," is first applied to the union of man and woman in the marriage relation, and it may be correctly applied to the church. Therefore, my husband, I am willing for thee to risk as much as two hundred dollars in order to save thine old school-mate and his wife from a separation with all its probable evils."

"Thou art certainly an unselfish woman," said Jonathan. "Two hundred dollars would buy us a nice carriage," he said in a musing way, "and then we could make a much better show than riding around in an old rockaway carriage."

"Yes, but thy wife is perfectly satisfied. That old carriage is paid for and it is substantial. So I feel safe, and it is not too nice for us to use it even on a mud road. Besides, my chief joy when I am riding with thee in that buggy is that thou art my husband and I am thy wife, that thou art my head and I am thy glory."

"Would you not like to have a fine carriage with fine harness and horses?"

"As certainly as that I am a truthful woman I would

not. It is no joy for me to set an extravagant example before poor people so as to make them feel ashamed of their poverty. I would rather be overshadowed by the rich, so far as outward appearance is concerned, than to overshadow the poor."

"Why so?" asked Jonathan, wishing to fathom the depth of this principle which his wife had touched. In answer he received the following:

"Simply because I am not ashamed when overshadowed in mere outward appearance, but there are many who have never learned that much."

"Do you then regard it as a bad example for rich people to make a display of their riches?"

"I do. Display of riches is keeping myriads from living a religious life. It is a double damage—a damage to those who make the display, and a damage to those who behold the display. While in Philadelphia I had a long talk with Uncle Samuel on this question. He said to me that multitudes of the rich withhold themselves from nothing which they can enjoy, and their example is a snare to the poor. He told me that the rustling of silk is seldom found in the same meeting-house with a calico dress. Many churches even in plain Philadelphia are so stylish that poor people are not welcome in them, and they prefer no church to one in which they don't feel welcome."

"How would you meet the argument which says that the extravagance of the rich furnishes work for the poor?" asked Jonathan.

"I would answer it," said Rachel, "by saying that it was a favorite adage with my father that the temples of fashion represented the poverty of the poor in all nations."

"Do you know what he meant by that saying?"

"I suppose he meant that men and nations become rich enough to build temples of fashion by grinding the faces of the poor."

## CHAPTER X.

When the time came for Rachel and her husband to start to see his schoolmate and his wife both were filled with unusual thoughts and emotions. They felt that they were about to enter upon a new chapter in their history, and both were wondering concerning results. Would they be able to effect a reconciliation and save William Whaland and his wife from the disgrace of a separation which might result in a divorce? was the question in their minds. Both were willing to risk and even lose two hundred dollars if that end could be accomplished. Jonathan Vale had something over that sum in bank, and he decided to keep it there if he signed the note which his old school-mate had requested him to sign.

As they rolled along in the rockaway carriage which Jonathan had inherited from his father's estate, and which had been in use twelve or fifteen years, he ventured to ask, "Rachel, wouldst thou not like to have a new buggy and harness?"

"Why, is there any danger of this old carriage breaking down, or are these harness liable to give out, and leave us in the road?"

"No, I think that they are perfectly secure."

"Would a new buggy and new harness make thee more comfortable or more happy than in using the carriage and harness which were so long used by thy father and mother? I don't think that I ever rode in a new buggy, and I am entirely ignorant about the peculiar advantage or joy there might be in taking a ride in a new buggy or having new harness on a horse that might be hitched to a new buggy."

All this was said in a half musing manner of speech as Rachel watched the sand roll off the wheel on her

side of the old rockaway carriage. After a silence of a minute or more Jonathan said, "I can't tell thee about any peculiar joy resulting from a new buggy and harness, for I have had no experience in that line since I became a man. When we were married last .winter I would gladly have made a purchase of a new vehicle of some sort had I seen any disposition on your part for new things; but, my precious woman, when you set our home in order without the outlay of a dollar for new furniture I clearly saw that new furniture, at least, was not necessary to make you happy nor our home comfortable."

In answer to this Rachel said, "My husband, I can think of no purchase which could have been made for our household which would have made our happiness or our comfort more complete. It seems to me that we have been experiencing what Paul meant when he wrote that 'godliness with contentment is great gain.' We have tried to live a godly life and we have found no difficulty in being contented with what has been placed within our easy reach."

"If what thou hast just said, my good woman, were only impressed on the wife of my friend Whaland I feel sure that she would not consent for him to borrow money in order to purchase a new carriage, but she would wait till her husband had been able to make that much money above his other demands."

"That is strictly and severely true," said Rachel. "And justice does not require that thou shouldst involve thyself to the amount of two hundred dollars to gratify her. But friendship, compassion, and mercy will often require that we should go farther than justice demands. If our friend only had a scriptural wife he would no doubt be a happy man."

"And his wife would be a happy woman, wouldn't she?"



"Yes, especially if he would act the part of a scriptural husband," said Rachel.

"Then happiness in the family depends on both husband and wife doing their duty."

"Yes, Paul had that in view when he commanded the wife to be obedient to her husband in all things, and then commanded the husband to love his wife, even as his own body."

"But we are nearly at our journey's end," said Jonathan, "and soon we may be able to see the secret of the trouble here. It has occurred to me that I shall take my friend Whaland and have a private talk with him, and leave you with his wife, after we have been together a while."

"All right, husband, that will likely be the best plan; and it may be that we shall be able to gather from one or the other of them what is the secret of the trouble here. I shall be glad if we can do them good."

"You are willing for me to sign the note without further consultation, are you?"

"Yes, or loan him the money, if you see fit."

"I had thought of that, but it seems that I would better sign the note, and if I have to pay it his wife may feel it more keenly than if I let him have the money and he fails to take up the note when due."

By this time Jonathan Vale and his plain and happy wife had reached William Whaland's gate. He was evidently looking for them as he at once came out of the house and approached them.

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Two hours later Jonathan and his wife were in their rockaway carriage with their faces turned homeward.

"Well, what have you learned?" asked Jonathan, as they rolled away from the gate where they had parted from William Whaland, his wife and three children, one of them a babe in his mother's arms.

"She is not a scriptural wife, and I think that thou wilt have that note to pay, my husband, as certainly as thou hast signed it."

"But is he a scriptural husband?" asked Jonathan.

"I don't know, but, poor man, I pity him."

"Isn't she bright?"

"Yes, she is even brilliant, and I can well understand how he passed by ninety-nine girls and accepted her. Yet any one of the ninety-nine might have made him a better wife than she will, unless there be a change. She sings and plays well. She has a voice much like that which we would suppose belongs to an angel. This, with her fine conversational powers, perhaps more than anything else, captivated thy friend."

"Do you think that she is a good house-keeper?"

"Yes, very good. All that I saw indicates that if she only hated debt as she hates dirt she would be a better-woman. Her hands are hard with work."

"What are the chief defects in her make up?" asked Jonathan, with as much confidence as if he were consulting an oracle.

"Pride, and the extravagance resulting from pride,, and then she is irreverent. She is not only red-headed, but she is flat-headed. Nature has cheated her at the point of reverence. Her voice is smooth until her temper is stirred, and then it is like a double-edged dagger. I heard her speak to her oldest child in a tone of voice which was as cold and cutting as the sound of our mower knives when doing their best work in heavy grass."

"Is there any hope of reforming such a character?" inquired Jonathan, as his wife seemed bent on watching the front wheel on one side of the carriage.

"Yes, when her pride is humbled, and her extravagance is checked she will be a much better woman,

But she will never be a scriptural wife till she learns to reverence her husband."

"Don't you think that she *loves* her husband?" "Yes, as a secondary matter. When her pride is gratified then she loves him, and when some one passes a compliment on him then she loves him. I think she is one of those women whose love of approbation is such that she naturally loves or hates, admires or disapproves very much according to popular opinion. From a remark she made while showing me a picture of her husband, which was taken before their marriage, I infer that the compliments passed on his appearance by certain ladies whom she knew had much to do with her choice of him as a husband."

"What is the remedy for such a disposition?" "Grief, misfortune, disaster. Perhaps nothing else will be effective in the case of Mollie Whaland. And I think I see something which bears in that direction. Did you notice the head of that youngest child?" "Yes, somewhat. It's a deformity is it not?" "Yes, it is too large, and it's growing larger every month; so his mother says. The child seems bright, but I fear that his head is having an abnormal growth, which will be a deformity if it does not result in idiocy." "That will be a severe oppression to any mother, but especially to a proud mother."

"Yes," said Rachel, sadly, "but it can all be overruled for good. It is already a burden on her proud heart, and it may yet become heavier. Poor woman! She may yet become a scriptural wife, but it will only be when her heart is broken. She and her husband both need all the help we can give them, and if we can do them good we shall be richly rewarded even in this life."

Thus these two considerate and unselfish persons talked as they drove back to their plain, old-fashioned and comfortable home in their old rockaway carriage.

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## CHAPTER XI.

William Whaland secured the money he desired, and purchased the new carriage with a new set of double harness. His wife seemed pleased, and she seemed to enjoy riding around whenever her husband could leave his work. But as time passed her enjoyment was more and more disturbed, as she daily watched the undue growth of her babe's head. She consulted physicians, but received no comfort. Her pride began to be humbled, and she began to wonder whether the Lord had not 'brought this great grief upon her. She thought that she ought to be religious, and so began to read a volume of sermons. They were from the pen of John Calvin, and were strongly fatalistic. This made her more miserable, as those sermons set forth the doctrine of foreordination even concerning the details of life. From this she concluded that perhaps the Almighty "for the praise of his glorious grace" had foreordained that her precious babe should have an enlarged head. This confused her and made her feel rebellious. She felt that she ought to see Rachel Vale and talk to her, but she felt ashamed as her husband had borrowed money, with Rachel's husband as security, in order to buy a new carriage while Jonathan Vale and his wife were riding around in an old-fashioned rockaway carriage which had been in use many years.

Nearly a year had elapsed from the time that Jonathan Vale and his scriptural wife had visited his old school-mate and family, when one Monday morning a

man in passing called to Jonathan and asked, "Did you hear of the accident yesterday afternoon?"

"No, what accident?" said Jonathan.

"Why, William Whaland and his family were coming from camp-meeting over at the Ford, and his team ran off, killed his baby, broke one of his legs, and tore up his carriage."

"Horrible!" exclaimed Jonathan Vale, and by this time Rachel came out. They further inquired and learned that on his way home from camp-meeting William Whaland had driven around several vehicles. One man whom he passed saw that his horses were excited and told him that they would run away with him. He answered that he could "hold any horse that had a head on him."

"That was foolish," said Jonathan. "He must have been excited as well as his horses. Was any one else hurt?"

"No," said the man who was giving account of the accident, "his wife and the two older children escaped with only a few bruises."

"We must go down and see them at once," said Rachel.

To this Jonathan assented, and soon he and his plain wife were on their way to William Whaland's.

As they were rolling along in their old rockaway Rachel said,

"What has befallen that family I regard as a merciful disaster."

"Why so?" inquired her husband.

"Because the babe that was destined to be a deformity, and perhaps an imbecile, if he had lived, is dead; that is, his life is cut short in this world, and his spirit is safe. Then William Whaland has his leg broken, and that will cause him considerable suffering and confinement,

as well as loss, which will give his wife an opportunity to wait on him and be drawn closer to him. Then, least of all, the carriage which was bought with borrowed money has been torn to pieces."

"You seem to think that there is something providential in all this."

"I do," said Rachel. "I have been praying that our friend and his wife might be reconciled, and now I have hope in that direction. Their misfortunes will humble her pride, and stir her sympathies. Of course, in view of all these misfortunes you will likely have that note to pay. But that can be endured by us very cheerfully for their sakes, even if you should never get paid back."

"Yes, and if we can secure a hold on their hearts we may do them good religiously," said Jonathan.

"I have had that before me," was Rachel's response. "The first end in view was to have them reconciled so as to understand each other and live happily as husband and wife, and then lead them to be Christians. I think both ends may be accomplished."

Thus these two good people talked as they drove along at a brisk gate to the home of their distressed neighbors. When they reached the gate they found several other vehicles there. They went in and found that the account they had received of the runaway was correct. William Whaland's babe had been killed, his left leg had been broken, and the carriage had been torn to pieces, though the running gear was not damaged beyond repair. Preparations were being made for the burial of the babe the next day. Jonathan and Rachel remained till night, doing all they could for their afflicted friends who were in deep distress. Then they went home promising to return the next day, which they did. Then after the funeral was over they

made a daily drive over to William Whaland's, neglecting some of their own affairs in order to relieve those in distress. By this method they accomplished the end they had in view so far as their own influence was concerned. When William Whaland was again able to walk he and his wife knew that they had abiding friends in Jonathan and Rachel Vale.

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## CHAPTER XII.

In their visits to William Whaland's home while he was bedfast with his broken leg Jonathan and Rachel tried to make themselves useful. They did not visit their afflicted friends "just to sit a while" and "be entertained." Though not much experienced in taking care of the sick, yet they had the good sense to avoid being a burden to those who needed help. Therefore Jonathan each day after doing all he could for his old schoolmate's physical comfort went out and looked after his farm work, making inquiries concerning what he wished done, and then seeing that it was done. Each afternoon before leaving his friend Jonathan gave him an account of the condition of his affairs. This kept his mind easy in the midst of his sufferings.

Rachel did her part in the house. Each day she insisted that Mrs. Whaland, who had the beautiful name of Ruth Anna, should take a rest. "You have the entire care of these children now," she would say, "and you must take rest whenever you can get it, or you will probably break down and add another distress to your suffering husband." By such reasoning Rachel prevailed on her to take a rest of several hours each afternoon, so that when the time came for her to leave she left Ruth Anna refreshed, and as cheerful as her mis-

fortunes would permit. Indeed the kindness of Jonathan Vale and his wife to their unfortunate friends made them forget, in a great measure, what they had suffered and to look with hope upon the future. One day as Rachel was about to leave Ruth Anna said, as the tears streamed down her face, "Had it not been for our misfortunes we would perhaps never have known some of our best friends." This gave Rachel hope that the end she had in view might be accomplished. She and her husband were willing to discommode themselves to the utmost that they could in order to save? "William Whaland and his wife from the misery to which they were tending. How much better this world would be if there were many among mankind possessed of a/ disposition equally unselfish. With some people such a disposition is natural, while in others it is largely the result of cultivation. Whether it was chiefly natural or chiefly the result of cultivation in Jonathan Vale and his wife it matters not to the reader. They desired to benefit mankind and glorify the name of God.

After William Whaland had been down about one month with his broken leg he told Jonathan Vale that he had a task before him which gave him more agony than all else he had suffered. When Jonathan asked him what that could be he answered, "To tell you that our note is due and I am unable to meet it."

"Let not that distress you," said Jonathan kindly. To this he added, "I thought that you borrowed that money reluctantly in the first place. My wife and I thought that we understood your circumstances, and decided that we would help you, even if it should cost us the entire sum."

William Whaland then felt that he had a friend to whom he could unbosom himself, and he did so. He told Jonathan of what he had suffered by reason of his



wife's impulsive disposition, and the demands of her pride. He said that he had five hundred dollars when he was married, but it was not sufficient to set up housekeeping, as she wished to excel her associates in style. He then told that she had time and again fretted herself into a frenzy and made most alarming threats. "But," said he, "the details of what I have suffered must remain with me, especially as I now have hope of a change. The influence of your wife on mine is most wholesome. After you had left the other day Ruth Anna came to me and said, 'How plain and yet how dignified is Mrs. Vale.' This has caused me to think that she is capable of learning, and that she already is beginning to understand that dignity does not consist of style."

"That is an important lesson," said Jonathan. "True dignity and simplicity belong together, while assumed dignity and complicity belong together. Good sense is the foundation of one, while pride is the foundation of the other."

"You have made an important observation," said William. Whaland, "and the fact that my wife admires the dignity and simplicity of your wife gives me hope concerning the future. If I can soon get on my feet again, and look after business affairs, I may be able to meet all demands except that note."

"In regard to that note," said Jonathan, "I have decided to go to town tomorrow and bring you the money to meet it. Send your neighbor word to bring the note over to-morrow afternoon and you will lift it, as he says that he must have the money." "Wouldn't you rather lift it yourself?" asked William.

"No, I don't wish to lift the note that way. I shall get the money, and leave it with you, and then you can

have the pleasure of lifting it yourself. It will be more to your credit in your neighbor's eyes to work it that way, and it will be all the same to me."

Jonathan arose from his seat and walked the floor while his old school-mate wept. Such considerateness was a tender touch of feeling for which he was not prepared, and thus he could not restrain the tears.

After a minute or two Jonathan went to where his friend was lying and extending his hand said, "Goodbye, William. I must now go. Let this business affair be settled as I have suggested, and I think all will be right. I am glad that you have hope concerning your future, and all that my wife and I can do to help you shall be done."

"You have already placed us under lasting obligations to you," was all that he could command his voice to say.

Jonathan then bade Ruth Anna good-bye, and Rachel bade good-bye to both Ruth Anna and William. Then came the parting from the little ones, who had learned to love Rachel almost as they did their mother.

On their way home Jonathan and Rachel had a full talk. While he was receiving William's statements concerning his wife, Rachel was receiving his wife's confessions concerning herself. Their joy was intense, not because they had learned the sad secrets of another family, but because they now had reason to hope for the happiness of that family. Rachel could scarcely control her own emotions as she told of Ruth Anna's penitence and humility, and that she had decided to confess to her husband all her wrongs and ask his forgiveness for all the unhappiness she had given him by her pride and folly.

"Then they will be reconciled," said Jonathan. "That's worth to me more than all the money I have in bank."

"And to me, likewise," said Rachel. "It is blessed to know that we have done good to others by our own. personal efforts and self-denials."

But Jonathan Vale did not need to get that money from bank to lift his schoolmate's note. When William. Whaland sent his neighbor word to come over and bring his note and get his money, he sent word back that he wanted nothing but the interest, and that by paying the interest he could have the money a year longer. This word did not reach William Whaland till after supper was over and his wife had done all her evening's work, even to putting her little ones to bed. Then while sitting by her husband's couch of suffering the word came which stated that the principal of the note was not needed, but only the interest. This made William feel more cheerful than he had felt before since his misfortunes. But as his afflictions had not come singly so his joys did not come singly. When Ruth Anna had heard his expressions of satisfaction because his friend Jonathan would not need to furnish the money to lift that note, she thought that the time was favorable for her confession. So she kneeled beside his bed, took his right hand between her own hands, then pressed it to her lips, and to her cheeks, and to her forehead. Then as the tears streamed from her eyes she began her confession.

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Reader, the confession which Ruth Anna Whaland made was complete. She kept back nothing, but confessed with the candor which her complexion indicated, and which all other wrong doers should imitate. There was nothing reluctant nor meager in the acknowledgment of her faults which she had made. Neither did she try to justify herself, but fully confessed, and asked her husband's forgiveness. Then.

he asked her forgiveness for every exhibition of temper which he had made toward her. Thereupon she arose from her knees, and as she leaned over the bed she said "I forgive," and was folded to her husband's heart as he said, "And I forgive."

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### CHAPTER XIII.

On earth there is no higher joy than that which results from forgiveness of sins. "When sins have been committed against God and Christ, and assurance of pardon has been received, because the conditions of pardon have been obeyed, then the highest joy is experienced. The joy that is most closely related to what is felt when divine forgiveness is assured is that experienced when husbands and wives are fully reconciled to each other after a period of alienation. Such joy filled the heart of William Whaland and his wife when their mutual confessions had been made and their mutual forgiveness had been granted.

But repentance and forgiveness have reference to the past, and give no guarantee that offenses will not be again committed. Repentance is a single step in the direction of right, and needs to be repeated as often as offenses are committed. Natural temperaments and evil habits are not overcome entirely by repentance. They will again assert themselves, and in many cases will lay the foundation for after occasions of repentance. This was better understood by Ruth Anna Whaland at a later date than when she was first reconciled to her husband. She learned that her temperament was unfavorable for unbroken peace, and thus that her only hope of happiness was in constant willingness to confess wherein she had said or done

what was wrong. Neither she nor her husband had, at the time of their reconciliation, learned to live according to the religion which is pure and undefiled before God.

But as time passed their attention was called to that religion, for when Jonathan and Rachel again visited William Whaland and his wife they found them entertaining a Methodist preacher who had called to see them. Whatever the subject of conversation was before Jonathan and Rachel came it was then interrupted and consisted only of commonplace remarks until he left. But after he had gone Rachel inferred that the preacher had been talking on the subject of religion. He was the same one who had discoursed at the burial of the babe of William and Ruth Anna, and probably thought that he might induce them to join his church. Be this as it may Rachel found Ruth Anna, whom she occasionally called Mollie by associating her appearance with that of a friend of earlier years, interested in religion. She introduced the subject herself as soon as she was alone with Rachel, and the following interview occurred.

"Don't you think that everybody ought to join some church?"

"Everybody who is old enough and has learned what the gospel of Christ is should obey the gospel and become a Christian," answered Rachel.

"Well, but don't you think that everyone should get religion and then join some church?" asked Ruth Anna.

"Everyone should become a Christian, and then live the religion taught in the New Testament," was the answer.

"Don't you believe in *getting* religion?"

"No. The religion taught in the New Testament—the religion that is pure and undefiled before God—is

not something, dear Ruth Anna, to *get* and *lose again* as often as people may see fit, but it is a *life*"

"Then I am in utter confusion. My parents are Methodists. My grandfather on my mother's side was a Methodist preacher. I tried to get religion once, but failed. My grandfather told me that I failed because I did not hold on to the Lord long enough, but let him get away from me. I remember that when he told me that I laughed and said that if the Lord wanted to get away from me I would let him go. But I ought not to have said that. Please tell me what you think about the subject of religion. I'm sure you know more about it than I do."

"Wouldst thou really like to become a Christian?" asked Rachel earnestly and solemnly.

"Indeed I would if I only could, and I know that William would also if he only knew how. But we never read the Bible much, and we don't know what we should do. And now let me tell you that William and I have been reconciled." Here her voice began to falter, and a few moments elapsed before she could proceed. Then she said, "As I told you William and I have been reconciled; or, rather, I have been reconciled to him, for I told him that I was to blame. Oh, you have no idea how much I have suffered. And if it had not been for that runaway that caused us so much loss and trouble, I might have suffered on till the dear Lord only knows what might have been the result. I suppose that I would have gone to the insane asylum. But our afflictions have humbled my pride and on Tuesday evening after you and your husband had left I made to William a full confession of all my wrong speeches and actions toward him, and when I heard him say, 'I forgive,' it made me happier than I have been at any time since we were first married."

By the time Ruth Anna Whaland had told this much of her story the tears were streaming down her face, and Rachel went to the settee, where she was sitting and said, "I have prayed for this."

"Then you knew that "William and I had not been getting along well together."

"Yes, at least I had heard of it."

"Then it must have been neighborhood talk. How dreadful! Yet no wonder people got hold of it, for in my frenzy of temper I have quarreled with him loud enough to be heard by people passing along the road."

"I don't think it was neighborhood talk, Ruth Anna, for I only heard of it once, and then it was not mentioned as though it was generally understood."

"I am afraid it was, and if so we shall always have that reputation in the estimation of some people. Oh, if I could only undo the unpleasant things of the past few years of my life."

"My dear friend," said Rachel, "don't let the question of what people will say distress thee so much. There is another question of more importance."

"What is that? Ah! I know myself. You mean that it is more important to ask, 'What will the Lord say?' Isn't that your idea?"

"Yes," said Rachel, "that is my idea. And now as thou and thy husband are reconciled and you are again rejoicing in each other's love thou shouldst try to be a scriptural wife, and no doubt he will be a scriptural husband."

"Oh, I am sure he is already. I don't know just what you mean by a *scriptural* husband, but it must mean a good husband, and I'm sure William has always been a good husband. But it was my fault. I know it was. I have cut him to the heart with my words many times. But he has forgiven me all, and now if I only knew how to secure the Lord's forgiveness."

"The way is plain," said Rachel, and just then Jonathan opened the door and said, "Mrs. Whaland, your husband wishes to see you a minute."

Ruth responded at once to her husband's call, He requested her to go up stairs and look among some pamphlets, and bring him the one titled "Christian Experience, or Sincerity Seeking the Way to Heaven." While she was gone in search of the pamphlet Jonathan repeated to Rachel the substance of his interview with William, which was to the effect that the Methodist preacher who had visited them was trying to get them to join that particular denomination, but that William was not favorable. When Ruth Anna returned with the tract William handed it to Jonathan and said, "I wish you and your wife to take this tract home, examine it and tell me what you think of it when you come again."

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#### CHAPTER XIV.

Jonathan and Rachel took the tract titled "Christian Experience, or Sincerity Seeking the Way to Heaven" home with them. Curious to learn its contents Rachel read to her husband the first and second chapters while on their way home. She would have read more had not her husband suggested that it would damage her eyes to read while riding, as the motion of the body made it necessary to strain the eyes in order to see. He concluded his remarks on this subject by saying, "What is gained in time by reading while in motion is lost in power." That evening when Rachel began to read the third chapter of the tract on the porch after sunset he suggested that she should wait till it was darker, and then light a lamp, saying, "What



is gained in time by reading in the twilight is lost in power." To both of these suggestions Rachel yielded without argument. Though she was a woman of strong mind and strong eyes, yet she was not disposed to contend that her husband was wrong or unduly anxious about her eyes. The truth is she never forgot the admonition, "Wives, obey your husbands." Therefore, when she lighted the lamp that evening she remembered her husband's previously given charge, not to permit the light to glare into the eye, and thus she put a shade on the lamp before she began to read the third chapter of "Sincerity."

Possibly some women under whose eyes this report of Rachel Vale's behavior may come will be disposed to smile with contempt at the idea of obeying their husbands, or following their suggestions. "I don't intend to be domineered over by *any* man" is the sentiment of many women. In answer to this we would kindly state that the woman who has been so unfortunate as to marry a domineering, dictatorial specimen of humanity is certainly in a sad predicament, but she should always bear in mind that rebellion is not a divinely authorized remedy. While a husband dictates only in regard to things of this life a woman can afford to submit better than she can afford to rebel. But when a husband presumes to dictate in regard to religion then the language of Peter, "We ought to obey God rather than men" (Acts 5:29), is applicable. In other words, if a husband presumes to dictate to his wife on the subject of religion contrary to the word of God it is at her eternal peril that she obeys him rather than God. If a husband simply wishes his wife to obey the word of God he will bring that to bear on her mind, but will never dictate nor command that she shall obey it. Neither will he act so hatefully if she declines to

obey, or is not convinced of her duty, that she will do what he wishes just to please him. That is to say, in things pertaining to this life the husband is the head of the family, but Christ is not only head of the church (Eph. 5:23), but he is head over all things to the church. (Eph. 1:22.) Moreover, he must reign till he shall have put all things under him, and then he will deliver up the kingdom to the Father. (1 Cor. 15:24, 25.)

Possibly some one is now ready to ask if the apostle Paul does not command wives to be subject to their husbands in every thing, and if this does not mean the subject of religion. Yes, in Eph. 5:24 Paul thus wrote, and in answer to this it may be said that Paul wrote to the brethren in another place saying that "all things" were lawful to him. (1 Cor. 6:12.) But in neither case did Paul speak in an unlimited or unmodified manner. He did not mean that it was lawful for him to tell a lie but it was lawful for him to eat any kind of meat. Neither did Paul mean that a woman should commit blasphemy or get drunk, or do any other sin if her husband so commanded, but that she should submit to her husband in everything pertaining simply to this life. This may not be a pleasant doctrine to those who have made the mistake of marrying a tyrannical man, yet it is the divine doctrine, and obedience thereto is the only plan by which to avoid an open rupture and consequent disgrace. But there is for the wife the consolation that as she is not the head she is therefore not responsible for the mistakes which her husband makes in decisions he renders without consulting her. The fact that the man is the divinely intended head of the woman makes him that much more responsible, and should make him that much more careful. All his decisions affect his wife as well as himself. Upon him falls the responsibility of providing for her.,

and for the children she may have borne him. If she be wiser and better than her husband it does not become her to tell him that he is a fool, and then try to make Mm think so, but she should instil into him all the wisdom that she can, and assist him in developing all the manhood of which he is capable. Thus if a woman has a husband that is not the kind of head she could wish, yet it becomes her to stand by him and make of him the best head that he can be. The husband is divinely intended to be the home-winner, while the wife is the divinely intended home-keeper. He is the head and she is the help-meet. Man is the image and glory of God, and woman is the glory of the man. (1 Cor. 11:7.)

Returning from the foregoing remarks concerning the relationship between husband and wife it is in order to make further mention concerning Jonathan Vale and his scriptural wife. Perhaps no woman of her age was more capable of taking care of herself than was Rachel Vale. She was a well-balanced temperament. This means that she was brilliant in nothing, but capable of learning everything that a woman ought to know. Therefore she was always willing to learn, and always regarded her husband as her first and best earthly teacher. She was not one of those women who will "pooh" at a suggestion from their husbands, and will readily adopt the same suggestion when given by some other man. She knew that her husband had enjoyed opportunities for learning beyond herself, and thus when he suggested to her not to read more while traveling home from Whalands, and not to read in the twilight, and not to let the lamp-light glare into her eyes when it could be avoided she did not ask Mm for his reasons, nor taunt him by calling him \* 'Doctor Vale,' nor was she guilty of any other out-

break of human nature. But she complied with his suggestions with cheerfulness. Thus she did on all other subjects. Her husband acknowledged her superiority in regard to her household affairs, and in that department seldom thought that he was capable of giving her even a suggestion. Thus in the management of her home she had perfect liberty, and did her work so well that her husband really was under temptation to invite all his friends and acquaintances to visit his home. Indeed, in course of the first year of his married life he came very near having all who knew him to eat at his table, and as they did so he realized what Paul meant when he wrote "the woman is the glory of the man."

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#### CHAPTER XV.

Those who have read the tract titled "Christian Experience, or Sincerity Seeking the Way to Heaven" need not be told that Jonathan Vale and his wife approved its contents. Rachel recognized the author's name as being the same that she had heard from Elder Sutton in Philadelphia. In an interview with her he had spoken disrespectfully of Benjamin Franklin, and was at once rebuked for it by her uncle. Moreover, the title page of the tract indicated where they could secure other copies, and at the same time put them in correspondence with its author. Such information proved of value to them in their after work.

When Jonathan and Rachel had read and talked over the mentioned tract they were both anxious to see William Whaland and his wife to let them know that the tract met their hearty approval. They wished to see William and Ruth Anna before that Methodist

preacher would have time to return and talk to them further about joining his particular denomination. Accordingly they arranged to visit them again the same week, and left the tract in their hands, assuring them that its contents met their approval, and that they could recommend it to all persons wishing to learn what to do in order to become a Christian.

That evening William Whaland and his wife engaged in reading the tract and talking over its contents. Before they retired for rest that night they decided that they would ask the Methodist preacher a few questions in course of his next visit, and test the value of the course indicated in the tract. Neither of them professed to know anything about the Bible and they were curious to know if by asking a few plain questions they could puzzle a preacher. Their anxiety on this question was soon gratified, as the preacher called on them the next day. He was zealous for his cause, and soon introduced the subject of religion. Thereupon the following interview occurred as nearly as can now be reported.

"My wife and I have been talking on this subject, and while we profess to believe the Bible to be true, yet we know little or nothing about religion," said William Whaland, in response to the preacher's first speech.

"I am sure," was the preacher's reply, "that it will not be difficult for you both to learn how to get religion, and then you will be happy—far happier than you have ever been, before in your lives. I recollect the night I was converted. It was at a camp-meeting over at Aberdeen in Maryland, and I was so inexpressibly happy that I felt that I was in another world."

"Ruth Anna, please hand me that Bible in the bookcase," said William to his wife. Having received the

book he held it in his hand and said to the preacher, "This copy of the Bible was given me by my father when I was twenty-one years old, and it has been sadly neglected. But I have made up my mind to read it carefully. Now it will be an advantage to me and Mrs. Whaland if you will take this copy of the Bible and mark the place where people are told to get religion."

"The best reference I can give you on that subject is that given by Daniel Wise in his excellent book called 'Young Man's Counsellor.' It is in Proverbs 4th chapter. Yes, and I find the exact language in the early part of that chapter. I shall read the 5th, 6th, and 7th verses. 'Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not and she shall preserve thee; love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.' Now, it is very evident that the *wisdom* and *understanding* here referred to mean *religion*, and so the teaching that people are required to get religion is very clear."

"Please mark that passage and turn down a leaf so that I can find it again," said William Whaland. This being done he continued by saying, "Now please tell us if the New Testament speaks on the subject of getting religion, and if so I would like to have you mark the chapter and verse."

"Yes—no—not exactly. It does not speak of getting religion in so many words, but that makes no difference. We have it in the Old Testament, and that should be sufficient."

"In view of our ignorance of the Bible, what portions of the Bible would you recommend for us to read in order to learn for ourselves what to do in order to be come Christians," asked William.

"If you wish to begin a pious and godly life I would advise you to read the Psalms of David and to pray many times each day. Pray for the forgiveness of all your sins, and the Lord will bless you. That's the way to get religion. Some of our preachers seem to think that people need to wait for a protracted meeting, but I believe that people can get religion at any time. And I know of no better time to begin than now. So if you wish I shall be glad to pray with you now. The Bible says, 'Now is the accepted time.'"

William assured him that he would have no objection to having him pray with them, if that was the Lord's way for them to proceed, and having said this he glanced at Ruth Anna who was becoming amused as she recalled the story of Sincerity's interviews with a Methodist presiding elder called "Honesty" as given in the tract called "Christian Experience."

The preacher then said, "Let us pray," and so saying he kneeled down and offered what seemed to be a very earnest prayer for "William and Ruth Anna, beseeching the Lord to bless them with the forgiveness of sins, and with the baptism of the Holy Ghost and fire. When he had finished his prayer Ruth Anna felt that she might say a few words on the subject, and so she related her experience in trying to get religion and in failing to secure any special blessing. Having done this she asked him why she had failed, for she was sure that she was in earnest. In response to this the preacher told the experience of a young man who was the son of a preacher, and who had tried many times to get religion, but had failed, until finally he had tried at a mourner's bench and succeeded so quickly that it astonished all who knew him. "For," said the preacher, "he was *powerfully converted* within ten minutes after he bowed at the altar and began to

pray. Then when he was asked how it came to pass that he succeeded so well that time he answered, '*7 just give up,*' And," continued the preacher, "this is necessary, and as soon as you 'give up' I'm sure you will receive the blessing." He then exhorted both William and Ruth Anna to give up their wills entirely to the will of Christ, read the Psalms of David and pray much, and when he would see them again he would no doubt find them rejoicing in the Lord. Having made this speech he told them about their babe, which he said was in heaven, and then left, assuring them that he would remember them in his prayers.

After the preacher had gone William asked Ruth Anna what she thought of all that.

"If I had never been at the mourners' bench or had never been told that I failed to get religion there because I didn't hold to the Lord, but let him get away from me, or if I had not read that tract, I might now be misled by this preacher's earnestness. But I think that his prayers will all be in vain so far as I am concerned."

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## CHAPTER XVI.

Jonathan Vale and his wife felt that they had done their duty toward William and Ruth Whaland so far as temporal affairs were concerned. William's broken leg had done well, and had become sufficiently strong for him to move around by the aid of a crutch. Therefore Jonathan and Rachel would not have thought of visiting them soon again had it not been for their deep interest in their spiritual welfare. But that was deemed important, and so within two weeks they were again on their way to William Whaland's rented home.



When they had reached that home, and the questions of health and other temporal affairs had received due inquiry and comment, Ruth Anna said, "We read the tract and talked over it, but none too soon, for our preacher called on us again."

"We thought he would," said Rachel.

"But we were ready for him," said Ruth Anna, showing a cheerfulness which neither Rachel nor her husband had ever before seen in her manner.

"Thou hadst read that tract, I suppose," remarked Rachel, "and couldst ask questions, I suppose."

"Yes, William did the questioning, and I listened most of the time."

"Did he refer thee to the Psalms of David?"

"He certainly did, but first referred to the Book of Proverbs, and pointed out something which we shall wish you or your husband to explain."

"What is it that thou wouldst like to have explained?" asked Rachel.

"Why, he said that wisdom and religion are the same thing, and as Solomon said, 'Get wisdom,' therefore the doctrine of getting religion is in the Bible."

"Poor, unfortunate man," said Rachel as though she were talking about a beggar. "But he is a hireling minister, and what more could we expect of him."

"I judge, then, that you don't think that the wisdom of which Solomon wrote and the religion of which that preacher spoke are the same."

"No, how could I after reading what Solomon wrote about wisdom! He said, 'The Lord by wisdom hath founded' the earth, and by understanding hath he established the heavens.' Let me see where that language is found."

Here Rachel reached for the Bible and soon announced that the quotation she had made is found in Prov.

3:19. Then she read several other proverbs to confirm what she had said about wisdom and religion not being the same, after which she asked, "Did the Lord found the earth by *religion*? The word religion refers to a system of worship, and the religion of the New Testament is the system of worship taught by the Savior of men."

"But the preacher said to us that the fear of the Lord is the beginning of wisdom, and as religion requires the fear of the Lord, therefore he said it is plain that wisdom and religion are the same. How would you meet that?" asked Ruth Anna.

Rachel turned over the pages of the Bible in her hand till she came to the 111th Psalm and read the last verse. "'The fear of the Lord is the beginning of wisdom ; a good understanding have all they that do his commandments: his praise endureth forever.' Now, here is a verse which explains itself. The reason why the fear of the Lord is the beginning of wisdom is because all those have a good understanding that do the divine commandments. In other words, there is no wisdom in a life of disobedience to God and Christ. All who are disobedient to the divine will act foolishly because they are not making preparation for death and the judgment. That is to say, it is wise to fear the Lord, and it is foolish not to fear him. Thus it is that people show wisdom by fearing the Lord, and they show folly by not fearing the Lord."

"I see, I see," said Ruth Anna. "I see that the command to *get wisdom* is only another way of commanding people to *act wisely*, and when people act wisely they do what is right."

"That is the very idea," said Rachel. "But doing right in religion is only one way in which wisdom will show itself. According to Solomon that which he calls

*wisdom* will enable people to understand what is right in many other departments, as well as in religion. What he calls *wisdom* is good for business life, social life, the family life, and it really means good judgment or common sense. People are wise in proportion as they say and do what is right."

"All right, I'm satisfied that religion and wisdom are not the same, though people who are wise will *try* to be religious," said Ruth Anna, and then added, "and that's where William and I have failed."

"Yes, and people who are wise will try to be religious according to the New Testament—according to the gospel," said Rachel.

"Just as Sincerity did, I suppose you mean," was Ruth Anna's quick response, showing that she was not dull, even if she was uninformed on the subject of religion.

Jonathan then requested Rachel to read an account of several cases of conversion as recorded in Acts of Apostles. She answered, "At thy request I can do so, but I think it would be better for *thee* to do that."

Jonathan did not repeat his request, but took the Bible in hand and proceeded to do what he had requested his wife to do. He understood by her words, and by the look that she gave him that as she regarded him as her head, and regarded herself as his helpmeet, therefore he should take the lead in teaching their friends the way of life. Thus without another word Jonathan took the Bible in hand and began turning its pages. He was not numbered with those men who shirk every duty which they can impose on their wives. He and his wife had considered that class and neither of them had any sympathy therewith. They regarded the disposition actuating those constituting that class as strictly unmanly, just as they regarded

the disposition of those wives who would shirk their duties as thoroughly unwomanly.

In his reading of scripture Jonathan first read the third chapter of Matthew, and then eleven verses of Mark 1st chapter. Having read these he explained by saying that the work of John the Baptist was to prepare a people for Christ, also that he was called "the Baptist" because he was a baptizer, as the word baptist means a baptizer. Next he explained that the baptism which John preached was a part of the repentance, or at least belonged to the repentance which his preaching required, and was therefore called "the baptism of repentance." Finally he explained that though Christ had no sins of which to repent, yet he was baptized to fulfill all righteousness, and thus he became our exemplar whose footsteps we should follow.

Having concluded his remarks on Matt. 3rd and Mark 1st chapters, Jonathan read Matt. 28:18-20; Mark 16:14-16; Luke 24:44-48; John 20:21-23. When through with this reading he stated that he had read four different accounts of the commission or charge which Christ gave to his apostles to go into all the world, and preach the gospel to every creature. He then explained that all these accounts must be taken together in order to have before the mind all that they teach, and then showed that by taking them together it was evident that Christ intended that people should believe in him, repent of their sins, and be baptized in the name of the Father, Son, and Holy Spirit, in order to have the promise of remission or forgiveness of sins, and thus be saved from their past sins.

To the book called Acts of Apostles Jonathan next turned to read. As he did so he remarked that the Book of Acts shows how the apostles carried out the great charge they had received to preach the gospel to

every creature. Having explained this much he read Acts 2:36-41; 8:35-39; 9:17-19; 10:34-48; 16:25-34; 18:6-8; 22:12-16; 26:27, 28. Having read all these passages Jonathan Vale said to "William Whaland and his wife, "Now I would rather for you to read all these portions of scripture for yourselves, and, indeed, by reading the entire book of Acts, you will be better able to understand them, than if you read the passages without understanding their connection."

They both promised to read Acts of Apostles from beginning to end, but Ruth Anna requested Jonathan to mark all those passages which he had read, "For," said she, "we may need them before long to defend ourselves against that Methodist preacher." Then she said, "Please tell me, whether the mourners' bench is spoken of anywhere in the Bible." She was told that the Bible makes no mention of a mourners' bench, nor of the mourners' bench system of religion. "When Jonathan had marked the scriptures as requested he and Rachel took their leave of "William Whaland and his wife.

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## CHAPTER XVII.

Not long after the visit to William Whaland's mentioned in the previous chapter, Jonathan Vale found it important to make a short business trip to collect a note which had fallen due to his father's estate. As usual he endeavored to arrange the time of going so that his wife could accompany him. He kept her informed of his business affairs for two reasons: first, he believed that a wife was divinely intended to be a man's help-meet, and, second, it was a pleasure to him to talk to his wife. Then he knew that in order for his wife

to be a help-meet in the fullest sense she needed to understand his business affairs. Blessed is the man whose wife has sense enough to take a scriptural interest in his business affairs, and blessed is the woman whose husband has sense enough to tell his wife about his business affairs.

When Jonathan was ready to start on the mentioned business trip his wife was ready. As she did not follow the fashions she was not burdened with the styles of fashion. Though not clinging strictly to Quakerish customs, yet she adhered to Quakerish plainness. Thus she spent no time binding her body, curling her hair, nor powdering her face. With a clean body, clean clothing, and good sense she was the delight of her husband, and was good enough for any company.

When Jonathan Vale and his wife reached farmer Simpkinson's they were not a surprise. As Jonathan and Rachel walked up on the porch he came out to meet them, saying, "I have been looking for you the last day or two; and I intended to go over and lift that note if you hadn't come this week. But as you have come it's all right."

After Mrs. Simpkinson had come in and been introduced to Jonathan and Rachel, and the two women had entered into conversation farmer S. said, "Well, 'business first and pleasure afterwards,' is an old saying and a good one. So if you will mark that note paid I'll hand you over the money, and then it won't bother me any longer." This was not much sooner said than done, and in course of a minute or two all business between the two men was satisfactorily settled. Thereupon farmer Simpkinson said, "When I borrowed that money from your father I had no idea that he would so soon be called away. But such is the shortness of life."

After talking a while to Jonathan about his father's excellencies as a man and neighbor, Mr. Simpkinson said, "I borrowed that money from your father to invest in some fine stock, and it was a good investment. "While our wives get acquainted come out and let me show you the results of my investment."

The two farmers left their wives to talk, but before Jonathan left he went to Rachel and explained to her what he was going to do, and that he would return as soon as they had looked at the fine stock.

As the two farmers neared the barnyard farmer S. remarked, "I became convinced about five years ago that I was making a mistake in raising long, dry-legged cattle and swine, and so I determined to make a change for the better. I had already made a change in horses and found that it was a success."

Time passed rapidly as the two farmers inspected the stock, talked about crops, the season for crops, and prices of farm products. When they returned to the house Jonathan found Rachel acting as nurse for the baby while Mrs. Simpkinson was preparing dinner. The clock struck eleven and Jonathan was disposed to leave. But he and Rachel were urgently requested to remain for dinner. At Rachel's suggestion they did remain. Jonathan saw that she had some reason for being willing to remain, and so he readily consented. She kept the baby quiet, and at intervals of time talked to Mrs. Simpkinson. It was corn-husking time and five hands came in for dinner. Rachel learned that four children, a first wife's children, were at school, while three children, which Mrs. S. claimed as her own, constituted the family of young folks. When dinner was over Rachel insisted on helping to clean up and put away the dishes. This being done an hour or more was spent in pleasant conversation.

"When the time came for Jonathan and Rachel to leave they shook hands with Mrs. S. in the parlor, as she said that she would not take the baby out doors. When they reached the porch farmer S. stopped them and pointed to a team in the road, saying, "What a shame! Look at that man and see what a load he has on that poor team. See how them poor horses are straining. That man ain't fit to have a team."

A few minutes later Jonathan and Rachel were on their way home. Silence reigned for a time and then was broken by Jonathan Vale as follows:

"Mr. Simpkinson seems to be a wide-awake farmer. I would call him thrifty. He has good ideas about stock and how to raise them. He is making a success."

Rachel remained silent, and Jonathan continued his compliments on farmer Simpkinson's business ideas, and about what he had seen of his stock, and how he took care of his stock so as to keep everything in good order.

"Did he tell thee how he takes care of his *wife* so as to keep *her* in good order?" asked Rachel with a voice so full of indignation that it did not sound like her own.

"Why? What's the matter? Did you learn anything?" asked Jonathan as though he were confused.

"Yes, I've learned more of one phase of human nature to-day than I ever knew before. If I had married a man of farmer Simpkinson's type I would regard myself as doomed to martyrdom unless he would change."

"You think that he doesn't treat his wife right?"

"I *know* he doesn't," said Rachel. "And from what thee tells me I am sure that he takes more care of his brood mares than he does of his wife. She is the most shamefully overworked woman I have ever seen. When she married this man she weighed a hundred



and forty pounds, she told me, and now she weighs a. hundred and ten. Think of the family she is required to look after, together with five farm hands, and at the same time has a nursing babe. Did thee notice how he commented on the brutal conduct of that man who drove poor horses and had them straining at their load? Well, that's just what he is doing with his wife. I think she is worse overloaded than those poor horses were. I would freely give ail the money thee received from him to-day just for the permission to talk to him one hour. No wonder that there are so many graves of young mothers in the cemeteries."

"You may have that permission before long, my precious wife, and it will not cost a cent," said Jonathan, "as Mr. Simpkinson is coming over to look at one of my horses which he thinks of buying to match one that he owns."

"All right," said Rachel.

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## CHAPTER XVIII.

Jonathan Vale's remark recorded in the close of the previous chapter was soon fulfilled. His friend Simpkinson was too much of a business man to delay looking after a horse that he thought would match one owned by himself. So he came over in course of a few days to look at Jonathan's horse. The price did not seem to suit him and there was a delay in the purchase. He was invited into the house to warm himself after the horse business had been discussed for a time. Then Jonathan said to him, 'While you are warming and getting further acquainted with my wife I wish to look after a few things out doors.'

"All right, sir, all right," said farmer Simpkinson in his usual hearty style of speech.

"Now is my time," thought Rachel, and with a prayer for divine guidance she awaited her opportunity.

"I was much interested in what I saw of thy family," she said.

"Yes," answered farmer S., "I have a very interesting family, and I would have been glad if you could have seen my four boys who were at school. They are bright fellows."

"I understand that thou hast buried their mother."

"Yes—a good woman she was too. But she took cold, and her lungs gave way. That was the hardest stroke of my life. But I was fortunate in getting another one equally good. She is the greatest worker I ever saw."

"Dost thou not think she works too hard and does too much for a woman who has a nursing babe?" asked Rachel.

"Mebbe she does; I can't say. But she's willing," said he, as if talking to himself.

"Friend Simpkinson, if one of thy brood mares that has a colt by her side was as thin in flesh as thy wife is, wouldst thou work her harder than any other horse on thy farm?" asked Rachel, with a pointedness that demanded response.

"No, madam, and to be candid, I wouldn't work her at all unless I couldn't help it," was the response she received.

"Well, dost thou not know that thy wife, besides the draft made on her time and strength both day and night by a nursing babe, is the hardest worked person about thy place?" Rachel further inquired with her former pointedness.

"Mebbe she is—mebbe she is. I hadn't thought of that. She's so willing. We had a girl some time ago, but she wasn't much good and was in my wife's way a good part of the time. So we took her home."

"Perhaps thou hadst the misfortune of getting a girl that was in thy wife's way, and was to her a positive annoyance. But that is not the kind thy wife needs. Thou mayst think this is not my business, and from a business point of view it is not, yet from a human point of view it is my business. Thou art sufficiently kind-hearted to sympathize with dumb brutes when poor and overloaded, even if they be willing, yet like many other men thou hast forgotten the danger of over-loading and over-working a willing wife. This is the reason why the bodies of so many young mothers lie in the graveyards."

Here farmer Simpkinson's head went down between his hands while his elbows rested on his knees and Rachel noticed something like a shrugging of his shoulders. But he said nothing and she continued her speech.

"Then thou hast heard it said that women *break* so much sooner than men, and for that reason it is supposed that men should be from five to fifteen years older than their wives. But that is all based on the idea that women need but little rest, and no relief from the routine of their household duties. As a result there is a *breaking* or *breaking down* of the system. In some the lungs give way, in others the digestive organs, in others it is the heart because of a lack of blood in the system, and in some the brain gives way and they go to an asylum for the insane. I once heard my father say that he had occasion to visit an asylum of that kind, and while there he heard the remark made that a great many women were there because for want of rest and relief from the treadmill of their daily duties, their nervous systems utterly broke down and thus their reason could no longer operate aright."

Farmer Simpkinson remained motionless and Rachel continued:

"An elderly woman once came to visit our home while I was a girl, and she told my mother that she was the third wife of a thrifty farmer. In speaking of her husband she said that she had tried to check him in his mad rush for wealth, and this was his response: 'I had two wives before I got you, and they both helped me to make money, and now I suppose you are going to stop me.' Then I recollect hearing my father say that the man who made that speech to his third wife once told him about how he had proceeded in business. He said that when he had bought his first farm he felt alarmed at the debt he had hanging over him. So he began to pray to the Lord to let him live, and have health, and pay for that farm, and then he would serve him faithfully all his days. He said that he did live and paid for that farm and soon had some money over. Then he said that he saw another farm that he thought he would like to have, and so he bought that one also. Then he prayed again as he had formerly done. But when out of debt again he bought still another farm, and again he prayed as before. Thus he trifled with the Almighty, buried two wives, and secured three farms. Now I will admit that this is an extreme case, and I wish thee to understand that I have no apology to make for lazy or slovenly or proud women, who do not help their husbands in every way that is right in order to meet demands. But I do believe that many women die from over-work, or are broken down in spirit because they have no relief from the pressure and sameness of their work. When people are so poor as to make this necessary it is a *serious misfortune*, but when they are not so poor as to demand that they risk killing themselves by work or confinement then to do so is a *serious fault*.

At this juncture Jonathan came in and the interview

was broken. Farmer Simpkinson aroused himself as if from a dream and asked in an absent-minded manner, "What about the *horse*?"

"Just what I said before," answered Jonathan. "If your horse is as good as this one of mine I would just as soon give a hundred and fifty for yours as to sell you mine for that sum."

"You're just like your father on a trade," remarked farmer S. "You will make a man think you are perfectly fair. But you'll let that offer stand for a few days, won't you?" he added.

"Certainly, I'm in no hurry," said Jonathan.

Thereupon Jacob Simpkinson left the Vale homestead, and instead of going toward his home he started in the opposite direction.

When he was gone Jonathan asked his wife, "Did your heart fail you, or did you make your speech?"

"I made my *speech*," she said, "and I made a *plain* speech."

"Do you think he received it kindly?"

"I think he did. He has too much sense to become offended at plain truth."

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## CHAPTER XIX.

Within a week after the events recorded in the previous chapter Jonathan Vale and Rachel were surprised by seeing Jacob Simpkinson and his wife at their door. Noticing Jonathan's surprise when he answered the loud rap he heard Jacob said, "Aha, I stole a march on you this time," and then laughed as if he felt better than he did the evening he left that place a few days before. And he had a right to feel better. Being convinced that he had made a fatal mistake in

regard to his first wife's health, and that he was doing the same thing again, he made up his mind while Rachel was delivering to him her "plain speech" that he would take good househelp home with him that very evening, if possible. And he made it possible. Though he did not get home till nine o'clock that cold night, yet he took with him one of the best house-keepers he could find. His wife was surprised, and when he told her what wages he had agreed to pay her she wondered what had befallen him. But he kept his own counsels, and only said that he had been convinced that she "had been working too hard." Though a candid man yet he was not gushy, and therefore was not disposed to make more confessions than were necessary. Thus he did what he was convinced was right without talking about it at the time, or saying much of it afterwards. The truth is, Jacob Simpkinson was a manly man, but for want of considerateness had made one fatal mistake, and was making another of the same kind till arrested by Rachel Vale's "plain speech."

The remainder of the forenoon rapidly passed as the two farmers and their wives were engaged in a four-handed conversation till the time came for Rachel to prepare dinner. But, as usual, she made short work of that, and in due time they were all seated, with two corn-huskers, at the dinner table. Jonathan expressed thanks, as was his custom. This caused Jacob Simpkinson to modulate his tone of voice somewhat in all that he said at the table. After dinner was over he asked Jonathan when he had become religious, and what church he had joined. The desired information was given, and then Jonathan asked him concerning his religious position.

"I am a broken-down Methodist," he promptly answered. To this he added, "And my wife is a broken-down Campbellite."

"Who are the Campbellites?" asked Jonathan.

"They are a people who began forty or fifty years ago with a man named Alexander Campbell. They claim to take the Bible as their only guide in religion, and are pretty good sort of folks, only I think they put too much stress on water baptism."

"Have you ever heard any of their preachers set forth their doctrine?" Jonathan further inquired.

"Yes, I heard them preach a few times when I was courting my first wife. She lived and died in that faith, and my present wife believes that way. Wait till she and your wife get through with the dishes, and I'll have her make her own statement. She likes to talk about her religion. By the way, I think she and your wife are going to become fast friends."

"I trust they may," said Jonathan, "and I am sure that they will do each other good."

"Where did you find that woman of yours?"

Jonathan gave him an account of their acquaintance, at the close of which Jacob Simpkinson said, "Well, sir, she gave me the worst whipping the other afternoon while I was over here that I ever had. I mean she gave me a talking to that I'll never forget. And, sir, it pretty nearly knocked me off my chair. I felt *terrible*—very much as I did when I was under conviction at a Methodist meeting when I was a young man. But it was just what I needed. It brought me to my senses, and when I left your house that evening I went after the best house-keeper I could think of, and sir, we are going to keep her or some one like her. I've made up my mind that I won't have another hole dug to put a woman in if I can help it, and if anybody's overworked about my place it shall be me rather than my wife. I think it'll be many a day before I forget what your wife said on this point. She said, when people

are so poor that they have to overwork themselves it is a *serious misfortune*, but when they ain't so poor, and yet overwork themselves it's a *serious fault*. That's sound doctrine, I tell you. When people must run the risk of killing themselves in order to keep themselves that's bad enough. But when they are not poor enough to need to do that it's a good deal worse. Of course, I'd like to give each one of my children something to start on, but my wife shan't kill herself to do it."

By the time this speech had been finished, the two women came into the sitting room where their husbands were. In course of a few minutes Jacob Simpkinson said to his wife, "Now, Agnes, I want you to tell these friends about your peculiar religion, and so let them know just what the Campbellites believe."

"Ha, ha," she laughed, "you need not ask me to do that, for they already know. They are both what you call Campbellites, though we don't acknowledge that name."

"Well, upon my soul!" exclaimed farmer Simpkinson. "That beats anything I have heard lately. It surprises me more than when Lincoln was elected. I was just telling Jonathan, as I used to call him when he was a boy, that I am a broken-down Methodist, and you are a broken-down Campbellite."

"I believe the first part of that," said Agnes, as she tossed her babe to keep him quiet, "but I'm not very much broken down in my religion, only I can't meet for worship as I once did."

"But we can have the worship in these parts," said Rachel. "We have had it in this very house and we may have it here again. And I see prospects for a church to be established here in this very community, or not very far distant. Jonathan and I make two.



William Whaland and his wife make two more, while Agnes and her husband will make two more, and there are others."

"But I haven't been dipped yet," said farmer S. "and you wouldn't have me without dipping- me, would you?"

"No, thou hast *need* of being dipped," answered Rachel.

"Yes, and dipped *pretty deep*" he said in a forced jocularly.

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## CHAPTER XX.

"When the work was ended for the day that Jonathan and Rachel had the pleasure of entertaining their friends, Jacob Simpkinson and his wife, the following interview occurred as nearly as can now be reported.

"It seems as if we shall not be permitted to live simply/or ourselves nor *to* ourselves," said Jonathan.

"Nor is it desirable that we should do so," was the ready response that he received.

"I suppose not, my precious woman. A life of selfishness must be an unhappy life."

"Yes, I heard my father say that he knew a banker who had lived a very selfish life, and when he was buried there was scarcely a tear shed, and no one was afterwards heard to express a word of regret over that banker's death and burial. This suggests the thought that selfish people seldom or never secure a place in the affections of their fellow mortals, and so are seldom lamented when they leave this world."

"True," said Jonathan, "and the reason why I mentioned this subject is that, if we be permitted to live till spring, we should begin the work of building up a church in our neighborhood."

"I propose that we begin this winter," said Rachel.

"How? Do you think that your uncle or your cousin could come out and help us in course of the winter?"

"Perhaps not, but we can do something without them."

"What now? Have you worked out some new plan?"

"Nothing more than that I think we might spend a few dollars for copies of the tract called 'Sincerity Seeking the Way to Heaven,' and distribute them among the people this winter while they have time to read. Then in the spring many of them would be ready to hear the gospel preached."

"*Good,*" exclaimed Jonathan. "It shall be done at once. I'll send to-morrow."

Reader, the foregoing was not mere talk. Fifty copies of that tract were secured and distributed with the best results.

Having settled the tract question, Jonathan Vale asked his wife whether she thought that man had more influence over woman, or woman over man.

"That is a curious, complex, varying problem, and I would like to have thine answer first," said his wife.

"But I would like to have your idea on the subject, so I can see how close we are together."

"If thou wouldst speak first and permit me to speak afterwards could we not compare just as well as for me to speak first and for thee to speak afterwards?"

"Yes, but this is a subject on which we have never talked before, and I was curious to know your independent thoughts."

"Well, my decision is that it depends on the man, and on the woman," said Rachel, "and on the love each has for the other."

"You mean, I suppose," answered Jonathan, "that a man possessing true manhood can be easily induced by

a woman possessing true womanhood to do what is right, and cannot easily be influenced to do what is known to be wrong."

"Thou hast touched the key note to all that I know about natural devotion to a man," said Rachel in tones which indicated that a deep fountain in her soul had been opened. Then she added, "From what I have seen among others I fear that *mere fancy* in some and thoughts of mere *utility* or *usefulness* in others is the secret of their love, while a few are drawn to each other by a mutual recognition of manhood and womanhood."

Here Rachel paused and would have remained silent longer than she did had not Jonathan said, "Please finish that speech, my good woman."

"My confidence in thy manhood is such that I trust thee confidently and fully, not as infallible, but as being cautious and strictly honest. This confidence is such that I believe that I would wish to die should I ever be convinced of treachery on thy part either toward myself or any one else."

"This confidence of yours is a deep and dreadful something," responded Jonathan in tones which indicated that he almost felt alarmed. Then he added, "What you have said makes me feel my responsibility more than ever. True, I don't feel in any special danger of acting treacherously toward any one, as a treacherous thought never occurred to me so far as I can recollect."

"No, but people sometimes have such thoughts and don't recognize them. Thus it is with policy-folks and time-servers generally. Solomon says, 'The fear of a man bringeth a snare,' and it is that fear which shows a lack of manhood that causes people to entangle themselves and act treacherously."

"You are right—you are right. To send anonymous letters is one illustration of that kind, and to become a victim of black-mailing is another. Some people have entangled themselves shamefully and dreadfully by writing letters which they were afraid to sign. Others have entangled themselves by being afraid of a threat to such an extent that they would give money or do something else to quiet the threat."

"I am glad of those illustrations, especially as I was never before right sure that I knew what *black-mailing* meant. But my ideas of manhood are such it seems to me that whoever has true manhood will scorn to write and send a letter to which he is ashamed to sign his own name, and will scorn every threat which may be made to secure money or any other advantage."

"And what about womanhood?" asked Jonathan.

"Just the same in every particular."

"I have heard it said that manhood means force— force of a physical kind being physical manhood, force of a mental kind being mental manhood, and force of a moral kind being moral manhood. How do you like that definition;\*"

"Show me a man who can battle with this life for years and keep himself clear of damaging entanglements of all kinds, and I will show you one who is possessed of physical, mental, and moral manhood."

"But as we are all short-sighted we are all liable to err, and so are liable to become entangled, and will a single entanglement impeach manhood?"

"No, not entirely, if, when convinced of the error and its consequent entanglements, there be prompt repentance. It requires a good degree of manhood to be susceptible of conviction of error. While all are liable to error, yet some people don't seem liable to become convinced of their errors. To be liable to be

misled by an error shows a weakness, but to be incapable *of* being convinced of error when misled is a far worse weakness," Rachel philosophized.

"I wonder whether all our philosophizing is correct."

"I don't know," said Rachel, "how it may seem to others, but I do know that it never occurred to me that thou wast handsome before we were married, but I never had a shadow of doubt whether or not I could trust thee at all times and under all circumstances. I call this a recognition of thy manhood, and aside from religion it overbalances all other considerations with me. It seems to me that only as men possess true manhood are they fit to be husbands and fathers."

"And how about *women*?"

"Just the same. Only as they possess true womanhood are they fit to be wives and mothers."

"You may be correct, my womanly woman; but we have wandered from our first thought."

"Not so very far as I look at the subject. "We began with the question of influence, and in giving my experience we passed to the subject of manhood and womanhood."

"Just then a rap on the door was heard, and on opening the door two tramps were found who wished to know if they couldn't sleep in the barn during that night."

"Oh, it's too cold to go to the barn," said Rachel. "I have a place fixed for them in the wood-house loft."

"Did you know they were coming?" asked Jonathan, laughing.

"I knew they were *liable* to come, or it was *possible* that some of their class would come to stay all night, and so I fixed for them."

And so she had. She lighted the lantern, and Jonathan went into the wood-house loft followed by the

tramps, and sure enough he found a bed with abundant covering. On his return into the house he found Rachel laughing.

"What made you think of that?" he asked.

"Because my mother and I once had a serious time cleaning up after a tramp. We found the bod lively, and tumbled it and the bed-clothing out of the window. That experience was sufficient, and yet we can't afford to turn even tramps away a cold night like this."

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## CHAPTER XXI.

After the tramp business was settled, Jonathan and Rachel resumed their talk concerning Jacob Simpkinson and his wife. After the introduction on that subject, Jonathan said, "Rachel, I think you have done some good in that case."

"Thou thinkest then that that man has been led to reflect and provide for the welfare of his wife."

"Yes, he is already a better and a happier man than he was when we first met him, and per haps better than he ever was before."

"And dost thou not think that his wife is a happier woman than when we first met her?"

"Certainly she looks more cheerful, and seems brighter in every respect. I suppose she has had time to rest since she has secured househelp," said Jonathan.

"But dost thou not think, my husband, that she has *another* reason for feeling happier?" asked Rachel, in a manner that caused Jonathan to turn to his wife inquiringly.

After a moment's hesitation, he said, "You mean, I suppose, that she is now impressed that her husband

shows his love for her by considering her welfare."

"That's just the idea, *exactly*," said Rachel. Then she added, "If I know anything about a wife's heart, I am sure that no wife can be happy who has good reason to think that her husband is indifferent or inconsiderate about her welfare. When thou hast been helping me in my work, or hast made things convenient for me, the chief advantage of thy help in that direction has been the impression it has made on my mind. Many times I have thought, 'He shows that he cares for me,' and this thought has always been precious to me."

"A woman's heart! A *woman's* heart! What a *wonderful* something is a *woman's* heart!" said Jonathan Vale, as if talking to himself, and for a few moments silence reigned between himself and his wife. Then he remarked, "I wonder if there be anything that pertains simply to this world which will pay a married man so well as to take care of his wife's heart."

"Just add to that beautiful speech which thou hast just made, that nothing of an earthly character will pay a married woman so well as to take care of her husband's heart, and then thou wilt have stated the full secret of domestic bliss."

"You mean that if all husbands and wives would take care of each other's hearts then domestic misery would be at an end."

"Yes, especially the misery which results from indifference between husbands and wives who loved each other when they were married."

"And then the divorce business would be at an end."

"Yes, so far as people are concerned whom nature fitted for husbands and wives, and thus had a natural right to marry."

"Has not every man, and every woman the right to marry;"

"I am aware that the law of our land gives them that right, and so they have what thou wouldst call a *legal* right to marry, but the civil law only refers to a formal union. But marriage in heaven's sight means such a union as makes *oneness*, so that the *two* are *one*. Isn't that what has taken place by *our* marriage? There is a fleshly union and there is a spiritual union. The former makes them one flesh, but happiness requires also a spiritual union."

"Yes, I see," said Jonathan, "and that makes havoc of many recognized marriages. They are *legal* unions of two persons who always remain two persons, and never become one, except in a fleshly union."

"That remark reminds me of a speech which I heard a woman make when I was a girl. She said that she would never submit to the will of any man except as she pleased. Before she finished her remarks she confessed that she had married without loving her husband. Her exact words were "I didn't *like* him so *awful* well before we were married, but I thought that I *would like* him better after marriage, but I found it was a mistake."

"Don't you think that her case was a rare exception?" asked Jonathan.

"Yes, but just think of John Wesley's reason for marrying. He said that his brother Charles had a wife, and so he thought he ought to have a wife also. George Whitefield once proposed marriage to a young lady, stating that he thought a wife might help him in his work, but that if he had ever been struck with what was called *love* he was not aware of it."

Jonathan Vale laughed and inquired of his wife where she got all that.

"I got it *straight*," said Rachel. "It came from my father, who had read the biographies of both those men."



"Well, no wonder then that Whiten eld never married, and that Wesley's marriage was a failure. Those men were not lovers of women."

"No, and there are women who are not lovers of men, but marry because it is fashionable. All such are unfitted for marriage by nature. They will always be unwilling to make the self-denials and compromises which marriage requires, and which must be made if there be the oneness which the Lord had in view when he ordained the marriage relation."

"Who then should marry?" inquired Jonathan.

"It seems to me that those, and *only* those, should marry who are capable of becoming one with those whom they marry, so that they two shall be *one flesh*, as Paul says in Ephesians."

"But how is this to be determined beforehand?"

"Thee can judge for thyself, and I can judge for my self," said Rachel. Then she asked, "Couldst thou have been satisfied *alone*?"

"Not a single day, especially after I saw a certain Quakeress. Time hung heavy on me alone, especially after I had learned to love you. That's *my* confession and now what is *yours*?"

"It was the day-dream of my girlhood to be *thy* wife."

"But you didn't know me then," said Jonathan Vale.

"But I had such a husband as thou art pictured in my mind in my early life," said Rachel.

"Then why was it so difficult for you to make up your mind when I proposed marriage to you?"

"Simply because I had studied the fifth chapter of Ephesians and I wished to be a *scriptural* wife."

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Here we pause in the history of Rachel Vale as a wife, believing that sufficient has been given to impress all the readers of what has been presented that she

was a *scriptural* wife even as in her earlier life she had,, as Rachel Reasoner, been a *scriptural* daughter. But we shall not yet part company with her altogether. A few chapters of her life as a scriptural mother shall yet be given to our readers. We have glanced at prominent events in the first year of her marriage. The next chapter which we shall give of her history will begin ten years later. Those years were full of successful work for the cause of Christ in building up the church, as well as in bringing peace to many households by her wise counsels. Her success made her popular among men and with sensible women. But some husbands made the mistake of speaking to their wives in high terms of "Jonathan Vale's wife." This was too much for their envious, jealous hearts, and the blessedness of Rachel's life was several times embittered by hearing what certain women had said about her.

"There is calumny so gross as to cause virtue itself to tremble." —*Napoleon*.

"Be thou chaste as ice and pure as snow thou shalt not escape calumny."—*Shakespeare*.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"—*Solomon*.

"They hated me without a cause."—*Jesus*.

All the sayings just quoted were verified in Rachel Vale's life before she had been married ten years.. Simply because her wisdom and goodness made her prominent, and caused her to be admired by all her acquaintances who wished to be wise and good, she was envied, hated, and even calumniated by certain ones of another class. But such is the experience of all who are truly wise and good, and who always try to do their duty. Rachel Vale was no exception to the rule, and her experience in that direction was the secret of the only bitter weeping of her early married life. This is mentioned as a forewarning to married men in regard to complimenting other women than their own wives.

## A SCRIPTURAL MOTHER.

### CHAPTER I.

Ten years after their marriage Jonathan Vale and his wife were rich in children. They had an even half-dozen—four sons and two daughters. Perhaps the reader would like to know their names, and thus they shall be mentioned.

When the first-born of their family of young folks saw the light of life, and it became evident that the little one had a good hold on this life, the question of "naming the baby" very naturally arose. Thereupon Rachel said to her husband, "He is thy son, name him."

"As our first-born is a boy I shall give his mother that privilege," said her husband.

"And suppose our *second* should be a boy, then what?"

With emotions that only those men who have scriptural wives are permitted to feel Jonathan said, "You may have the privilege, my own dear woman, of naming as many sons as you may add to God's myriads."

"And thou wilt name the daughters," said Rachel. "That will be a good arrangement."

"Yes, I will agree to name the daughters should any be born to us."

"Then I shall begin with the New Testament and

call this babe *Matthew*," said the young mother with delight in her eyes, and she kissed her babe with the peculiar and unutterable emotion which only young mothers know.

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Time passed and boy babies were born to Jonathan and Rachel Vale till they had Matthew, Mark, Luke, and John. In thus naming her children Rachel showed that she was still a little Quakerish. Perhaps no people are more disposed to select Bible names for their children than the Quakers. This is right, though there are many good names not mentioned in the Bible, and there are some names found in the Bible which seem too long for this short life, while others have a history which we cannot admire. But none of those were chosen by Rachel Vale, and when it came to be her husband's time to name his offspring he had two names to select at once for his twin girls. And what does the reader suppose he called them? He followed his wife's example and called them Mary and Martha.

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Many of those who have been reading the history of Rachel as a daughter and wife are doubtless anxious to learn how she, as a mother, managed her babies, and her little children after they had passed beyond their babyhood. Well, in the first place, she received considerable advice, all of which she heard with respectful attention. Then she watched the disposition of her little folks, and soon learned that Solomon was right when he said, "Even a child is known by his doings." Prov. 20:11. In other words, she soon learned that babies are not all alike, and their natural dispositions sometimes become evident in a measure before they are a month old. She therefore learned at an

early date in her motherhood that she could not safely arrange any detailed system for the treatment of her little folks. In her four boys she found four different dispositions, while her twin girls were very much alike. Thus some of the advice she had received was good for one or two of her company, and some of it good for others. In her decisions concerning each and all she had the counsel of her husband, who had the good sense and kindness of heart to feel that he should share in the burdens of rearing his family of children.

But there were a few general conclusions or rules that they decided on at an early date in their parental life, of which mention shall now be made.

1. Parents should regard themselves as the servants of their children till their children become old enough to be trained to obey, and then obedience should be required.

2. Parents should endeavor to train their children at home so that they will not be ashamed of them when they take them from home, and thus they should so train them that others, as well as themselves, can love their children.

3. Reproach is dangerous to some children and praise is dangerous to others, and thus both should be used sparingly, and according to the disposition of each child. Much reproach will discourage some children, while much praise is liable to fill others with conceit, or, at least, stir the self-esteem that is in them naturally, and thus beget conceit.

With these conclusions before their minds Rachel Vale and her husband endeavored to train up their children in the way they should go, regarding that way as summed up in obedience to rightful authority, which they began to impose on their children before they had completed their first year.

One of the first and most useful inventions for managing their children was the result of a moment's impulse. Rachel was alone with her first-born when he was about six months old, and he was specially disposed to crawl after his mother and cry. She glanced around for some way to stop his crawling, and her eye fell on a large corn-basket that had been used for bringing cobs. In this she put an old quilt and then set her baby in it, giving him something to play with. It was a success. The new situation pleased him, and he was led to forget his disposition to crawl after his mother. But soon he began to climb up and hold to the edge of the basket, which he was liable to turn over. Then a dry-goods box of a foot and a half or two feet square was used instead of the basket, and on this device she never improved, except that Jonathan made the top of the sides of the box smooth with a drawing knife, so that there would be no danger from splinters. Many other parents have tried this device with good results.

But did Rachel take her children to meeting? Yes, and generally sat in that part of the audience where they, if restless, would attract the least attention. "When one of her little ones became unmanageable in the house, which was not often, she would take that one out, and she never permitted one of her children to crawl or walk around over the floor at any time in course of the religious exercises.

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## CHAPTER II.

The reader will not be surprised when informed that the last chapter of Proverbs was a favorite portion of scripture with Jonathan Vale. Indeed, he read from the tenth verse of that chapter to the close so often

that before he was aware he had committed it to memory. What he saw each day of his wife led him to think of some portion of that chapter, and the severest of his efforts at self-control were made in trying to avoid praising her excellencies to others. He and Rachel both agreed, before they were married a year, to adopt the very sensible conclusion that they would neither praise, censure nor joke each other in the presence of others. At a later date they decided that such a conclusion was good to adopt, generally, with reference to their children. This conclusion was the result of what they had seen between husbands and wives, parents and children among their neighbors. Who will say that it was not a wise conclusion? Has not every one of experience in society known husbands and\* wives to wound each other's feelings by censures and jokes, and sometimes make themselves ridiculous by praises, of each other, in the presence of others? Then who does not know that most children are sufficiently sensitive to feel humiliated if severely reprov'd., and to feel nattered if praised, in the presence of others? If children are ill-behaved in the presence of others than their parents or guardians, they should be taken to themselves, whenever possible, and then reprov'd or punished as they may deserve.

Such were some of the conclusions, and such were some of the principles, which tended to regulate the conduct of Jonathan Vale and his wife toward each other, and toward their children. They were individually endeavoring to be a scriptural husband and wife,, and were together endeavoring to be scriptural parents. In so doing they made an extra success. As a result they and their children were a happy family.

But as Satan envied the happiness of the first husband and wife in the Garden of Eden and sought their

ruin, so there were men and women who seemed to envy Jonathan Vale and his wife their happiness, and therefore sought to do them damage. Instead of imitating their virtues, and thus learning the way of happiness for themselves, there were certain ones who endeavored to inject poison into the cup of joy which the virtuous and godly family of which we are writing a record was endeavoring to keep pure. In order that the reader may understand what is here meant, it becomes the writer of this record to mention a few facts.

Soon after little Matthew and Mark Vale had commenced going to school, they came home one evening and asked this strange question: "Mamma, are you a queer woman?" "Why do you ask such a question?" inquired their mother. "Because some of the school children call us the queer woman's boys," answered both of the little fellows at once.

For a moment Rachel Vale was astonished, and we might say *shocked*, to learn that envious and unhappy parents had been sufficiently indiscreet to talk unfavorable of her in the presence of their children, and those children were reproaching her little ones at school by what they had heard from their parents. She knew not what response to make, and simply said to her boys, "Your mamma will explain that to you some time," and then tried to interest them in other affairs.

That night after the children were all asleep Rachel Vale laid this matter before her husband, and they talked long and seriously over the hateful disposition of envious people. In course of their talk Prov. 27:4 and 2 Tim. 3:12 were quoted. They decided that they could well afford to endure patiently the results of doing right. But they were troubled about their children. The question was, what could they say to them



that would enable them to bear reproaches because their parents were trying to do right. This was a difficult question to decide, but they finally reached a conclusion which they thought would do good without doing any harm. Rachel said that she had an account in her scrap-book concerning a woman who loved her Bible, and was good in all life's relations. The account was headed "Aunt Mary's Queer Religion." This article it was decided ought to be read to Matthew and Mark, and thus the word "queer" could be explained to them as it was probably used by certain school children.

The next morning Rachel permitted her after-breakfast work to remain undone long enough to read the account she had preserved of "Aunt Mary's Queer Religion," and to explain to her little Matthew and Mark that people were sometimes called *queer* simply because they tried to be good, and that she and their papa were both *queer* in that sense, and they wished their little boys to be *queer* in that same sense. Then she told them to make no reply when any of the school children would speak of them as "the queer woman's boys," and probably they would soon cease calling them by that name.

The reader may readily judge that such care on the part of their mother had the desired effect on little Matthew and Mark. The mystery was explained, and they went to school that morning not only a day older than the previous morning, but they were wiser than ever before, and better prepared to be good.

But this was not all that those little boys were required to learn in the line of reproach. While they were yet being called "the queer woman's boys," they began to be called "Camelites." This reproachful name in the form "Campbellites" was introduced into

that community by the Methodist preacher who had failed to bring William Whaland and his wife, who were mentioned in previous chapters, into the Methodist church. When he learned that they had been baptized he began to denounce Alexander Campbell, and speak reproachfully of those who obeyed the gospel as taught by Mr. Campbell, calling them "Campbellites." The first day that Matthew and Mark Vale had heard themselves called "Camelites" there was rain in the afternoon, and their father went for them in his old rockaway carriage which was still in use. When he heard that his children were being called by a reproachful religious name he explained the matter to them as best he could and they seemed satisfied, especially when they heard their father say that Alexander Campbell was a great and good man.

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### CHAPTER III.

When Jonathan Vale reached home the rainy afternoon mentioned in the previous chapter, he found a horse and buggy in front of his house. "Rachel has company," he said to himself, but did not imagine what kind of company she had. But when his horse was put away, and the old carriage pushed under a shed, he went in and found two women who were lecturers on women's rights. They had an appointment for that night, but had stopped at what seemed to them "a good place to stay," as they said, "until the rain would cease."

"Then you will stay with us all night, and perhaps a day or two," said Jonathan, "and I shall take care of your horse and buggy."

"Do you think the rain will continue so long?" inquired one of the women.

"Yes," said he, "this is a north-east storm, and it is growing worse. It may continue two or three days."

"But we have an appointment to lecture to-night at Abingdon."

"What is your subject?" asked Jonathan.

"Woman's rights," was the answer.

"Then you may regard your appointment as cancelled," said Jonathan Vale, "for women's rights will require them to remain indoors such a night as this is going to be."

Having thus spoken, Jonathan went out and took charge of the wet, shivering steed which the woman's rights women had hitched in front of his house. He had the appearance of a livery steed that had seen hard usage. Jonathan stabled him, rubbed the water from his shivering body, and threw an old blanket over him, and then went on with his evening's work.

When his work was finished and he had returned to the house it was getting dark. He slipped off his barnyard clothing, and went into the sitting-room where Rachel was entertaining, or, rather, was *being entertained* by, the women lecturers. Soon after he came in Rachel asked to be excused as she needed to "see something about supper." Then Jonathan had an opportunity to hear women talk who had trained themselves for the public. He found them disposed to assume different attitudes, walk the floor and gesticulate after a manner that seemed to him unwomanly.

"You have a very interesting family, Mr. Vale," said one of the lecturers.

"Yes, my wife and I never get lonesome," was the modest response of Jonathan.

"Don't your wife feel burdened with her young folks? Before you came in there didn't seem to be a minute in which one or the other of them did not re-

quire her attention. She seems to have as much care as a commanding general while his army is in action."

"She is a commanding general," said Jonathan dryly. "Her children constitute her army, and they are generally in action except when asleep."

Just then a racket with childish laughter was heard out on the south porch where the four boys were romping.

"That's our boys' brigade out there," said Jonathan, "and there is our girls' brigade," he added, as he pointed to the box where his twin girls were standing up in the box surging as if they would turn it over, and laughing with infant delight.

"Well, you are certainly blessed with children," said one of the lecturers, "but I think that a half dozen children would be more than I could manage. I have often thought that it would set me crazy to have a half dozen children tagging after me."

"We are advocates of equal rights for all," said the other lecturer, "and we fail to see where the equal rights come in when a woman is bound down with such a family of children. It does not seem to us that she has much liberty."

Just then Rachel announced to her husband and "friends" that supper was ready, and Jonathan's response to the insinuating speeches which had just been made was shut off for the time. But as he walked out to supper he thought to himself, "I shall bring this up again."

The four boys were seated on one side of the table, and the lecturers were seated opposite them. The hired girl was left in the sitting-room to entertain the little girls. Soon after all had commenced eating, one of the lecturers noticed a high chair on each side of Jonathan, and inquired, "What are those chairs for?"

"Our little girls sit there; but when we have company, we generally leave them, in the other room, as they are not well trained yet in table manners," said Jonathan.

And what kind of table manners does the reader suppose little Matthew, Mark, Luke, and John Vale showed that night at supper? The answer to this is all expressed in the statement that their parents had tried to train them so that other people could love their children as well as themselves.

When supper was over it became Jonathan's duty to hear more talk from the lecturers. But they seemed modulated in their tone of voice, and said nothing about children being a burden, nor did they mention "equal rights for all." Whether the expression of thanks which Jonathan had given at his table, or whether the difference in the food they had eaten from that they generally ate at hotels, or whether the undertone of the little boys who sat opposite them at the supper-table had affected them, we know not. Perhaps all that they had seen and heard at Jonathan Vale's table had made some impression on them, and their manner was changed. Neither of them seemed disposed to walk the floor, nor strike attitudes, nor gesticulate any more that evening, nor while at Jonathan Vale's home.

When Rachel and the children entered the sitting-room after supper, they found a conversation going on concerning the condition of the poor and how to relieve them. But Jonathan soon endeavored to give a change to the course of talk by telling his wife in the presence of the lecturers what they had said to him before supper about believing in "equal rights for all" and that a woman with a half dozen children seemed not to have much "liberty." Then, as if anxious to hear his wife put the lecturers to shame he asked her what she thought of that idea.

"I believe in *divine* rights for all," said Rachel as she dandled her girl babies on her knees.

"Give me the babies while you talk," said Jonathan, feeling satisfied that his wife had struck the key note to the subject.

"Yes, so do *we*, and therefore *we* believe in equal rights for all, as God is no respecter of persons."

"But he is a respecter of characters," said Rachel. "Besides, the man is the image and glory of God, while woman is the glory of the man. Then the man was not made for the woman, but the woman for the man."

"Where did you learn all that?" asked one of the lecturers.

Rachel said not a word by way of response, but reached for her New Testament and opened it at the 11th chapter of Paul's first letter to the Corinthians. Then handing the book to one of the lecturers she said, "Please read aloud the 7th, 8th, and 9th verses of that chapter."

She did so, and then read again, and looked astonished. Again she looked over the passage as though she could scarcely believe her own eyes. Finally she said, "You have *high* authority for your remarks."

"Dost thou regard the Bible as *high* authority?" asked Rachel.

"I would be ashamed to give you anything else than an affirmative answer," she said.

"Then I would advise thee to change thy theme from 'equal rights for all' to 'divine rights for all,' or what would be better still, just consider that Christ chose twelve men to preach the gospel of his kingdom, and then chose seventy other men, and finally chose a man to go specially to the Gentiles as a preacher."

Here Rachel paused and silence reigned for a minute or more. Then one of the women said, "And you

mean that as he chose all men and no women to be preachers, so we should stop our public speaking."

"That is just what I mean," said Rachel.

"But it was a woman who first announced Christ's resurrection," said the other lecturer.

"I am aware of that," said Rachel, "but did Christ send her forth to preach his resurrection to all the world?"

Silence again reigned for a full minute. Then Rachel spoke as follows:

"Friends, I am specially interested in you because you are women. Take my advice and read the Bible through before you go any farther in lecturing on woman's rights. By such a course of reading you will learn that women should always feel humble because the first woman ventured to act without consulting her husband, and thus was the first of the human family to sin. Then woman should always be thankful that God chose one of her sex to bring the Redeemer of our race into this world in human form. Then you will further learn that while the man is the image and glory of God the woman is the glory of the man; also that the man was not created for the woman, but the woman was created for the man. By such a course of reading you will also learn that woman can attain to her highest and best by acting the part of a *help-meet* to some good and worthy man. The man she helps may be her husband, her father, her brother, or some other relative. But it is as a *help-meet*, and not as a *leader* that woman is safest and best. For her to take the lead in battling with the severe and coarse things of this life tends to despoil her of that sensitiveness and modesty which constitute her chief beauty in the estimation of all true men, and which belong to her value in the sight of God."

"But can woman do nothing to reform mankind?\*" asked one of the lecturers.

"Yes, as the mother, the sister, the aunt, and the grand-mother of mankind woman is the first and natural teacher of mankind. If she will do her duty in teaching children as they are given into her care she will soon be able to reform the race."

Just as Rachel had finished these remarks, and as if to illustrate and confirm what his mother had just said, little Matthew walked up to one of the lecturers and asked, "Wouldn't you like to hear mamma tell us a Bible story?"

This caused a little amusement, but Rachel explained that she or her husband had been accustomed to tell their little boys a Bible story each night before sending them to bed, and they were not disposed to have the custom broken even when strangers were present.

Rachel then told them the story of Hannah and Samuel, as recorded in the first book of Samuel, thinking that it might benefit the lecturers as well as her children.

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#### CHAPTER IV.

A few years previous to the events just stated when the question of the religious education of Jonathan and Rachel Vale's children began to be considered they felt that they had a difficult problem to solve. Neither of them had ever had any experience in handling little children, and they knew not to whom they could go for advice.

"If it were a question of farming I would know where to seek counsel, and if it were a question of house-keeping you would know where to go. But it is



a question of training these young mortals for a blessed immortality, and I don't know to whom we can go." Such was Jonathan's speech one day when he was sitting near his wife as she sat holding little Luke, who was just beginning to look mischievously at his mother out of the corners of his eyes while nestling on his mother's bosom.

"It seems to me," said Rachel, "that something is found in the first chapter of James which will help us. Please read it."

Jonathan opened the New Testament and soon found the place. As he did so, he asked, "Shall I read it all?"

"No, only the first part at present."

Jonathan read very much as one walks in the dark until he came to the fifth verse. Then he said, "I see what you are after. But do you think that the Lord will give us wisdom simply by asking for it?"

"No, there was a time when special wisdom was bestowed as a special gift, but I think that to us: wisdom comes just as it came to Timothy. Paul told him in his second letter and third chapter that from a child he had known the holy scriptures which were able to make him wise unto salvation. Now, it seems to me that if the holy scriptures were able to make Timothy wise unto salvation they are certainly able to make us wise in rearing our children, and they will also make our children wise unto salvation."

"I feel sure that your idea is correct. The Bible has never failed us. But what part of the Bible specially tells us what we should do and how we should proceed."

"Suppose that we read it through in order to find out," said Rachel as she tossed her babe in her hands.

"You mean to read it through from beginning to end?" asked Jonathan with some indication of surprise in his tone of voice.

"Yes, why not? I can think of several passages of scripture which bear on the subject. But there may be others equally important, and I would not like to miss any."

"How long do you suppose it will take? "Thou canst calculate," said Rachel. To this she added playfully, "When I first saw thee thou wast a teacher of commercial arithmetic." This remark brought up old recollections which were still new and still pleasant to recall. So a pause was made in the talk about the Bible, and mention made of earlier associations. Yet in due time the calculation was made and the figures revealed that by reading three chapters a day it would require about a year and two months. Then it was decided by those scriptural people to read the Bible through in order to learn how to rear their children. They did so and marked all passages which seemed to them as bearing on the subject. We could inform the reader concerning many of the passages which they marked, but we fear that by so doing we might prevent a following of the example of that scriptural husband and wife of whom an account is here given. All parents should read the Bible through for themselves in order to learn what God has revealed about rearing children. By so doing they would be impressed with their responsibilities so as to understand that children were not divinely intended simply for parents to play with and admire while they are young, and censure or flatter as they advance in years. Reading the Bible through with a view to learning how to rear children would save most parents from spoiling children while young, and thereby save them from laying the foundation for their future ruin. Asylums, prisons and infirmaries now hold thousands whose career of ruin was begun by parents

who acted unscripturally toward their children. The common sense principles which were adopted by Jonathan Vale and his wife before they began to read the Bible in order to learn how they should proceed in the religious education of their children seem never to occur to many parents. One principle, as previously stated, is that children should be so trained *that others besides their parents can love them*. This one idea, if carried out in rearing children, would save multitudes from ruin. Then the principle of humoring children only until they become old enough to learn obedience is correct, and would save multitudes who will otherwise go to ruin, if it were only adopted by all parents. But the reader is probably anxious to know something of what Jonathan and Rachel learned by reading the Bible through with the purpose of learning how to train their children religiously. Well, it is indicated by what occurred at the close of the interview between the Vale family and the women lecturers, as recorded in the previous chapter. Jonathan and Rachel were impressed while reading the Bible that it abounded in historic facts, and that they could themselves recollect those facts better than anything else found in the Bible. From this they inferred that Bible history, or the history found in the Bible, if repeated in the simplest language, would be the best that they could relate to their children while young. In regard to the time of beginning they had some hesitancy until Rachel mentioned that Christ said, "He that hath ears to hear let him hear." This caused her to say, "I think we should begin to tell them Bible stories just as soon as we can gain their attention by relating a story in the simplest language." The result was that the children of that family soon regarded a Bible story as essential to their daily enjoyment when they were at home, and even the

## RACHER REASONER, OR

presence of strangers was not sufficient to impress them that they should not hear a Bible story before retiring at night. As a further result of this course of training nursery books with fabulous stories and Santa Clause nonsense had no place in the home of Jonathan and Rachel Vale. They did not even venture on the parables recorded in the Bible till their children had passed from childhood to youth, fearing that they might mistake the parable or illustration for the reality. Thus they kept their little ones strictly in contact with the realities of this world and with the plain historic portions of the Bible while they were under their teens. In so doing they laid the foundation for understanding the precepts and parables which pertained to doctrine.

At the same time they were careful never to make their children a promise which they did not intend to fulfil, nor threaten them with punishment for wrong doing which they did not inflict. Blessed would it be for all children if they were thus treated by their parents or guardians, or whoever has the responsibility of training children for time and eternity.

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### CHAPTER V.

"Sister Vale, please tell me how you manage to control your children so well. You have six, and you don't seem to have as much bother as I do with my one. My boy is so self willed that sometimes I can't do a thing with him. He made me so ashamed at meeting this morning that I didn't know what to do, and I've sometimes thought that I wouldn't take him to meeting again until he learns how to behave himself better. But I hate to stay away from meeting, so I thought I would ask you what to do."

Such was the speech made by one of the sisters of the church, named Watson, who, with her husband and five year old boy, had come home with Jonathan Vale and his family from meeting one Lord's day. That speech was made at the dinner table, and in the presence of the boy against whom the complaint was made. In answer to her, Rachel simply said, "I shall be glad to talk to thee on this subject after a while."

An hour later Rachel began to talk on this subject by saying, "One reason why I deferred talking to thee on the subject of controlling children is that I did not wish to talk in the presence of thy little boy. He is old enough to listen and even think over what he hears."

"That's all right, Sister Vale. I suppose I made a mistake in making mention of the subject in his presence, but I did so, you know, without thinking."

"The chief misfortune was not in mentioning the subject, but in confessing that thou couldst not manage the boy. I think that parents should never come to the conclusion that they can not manage their children, and especially should not make a confession to that effect in the presence of their children. Little folks are very apt to believe their parents, and for their parents to say in the presence of their children that they can't manage them, I think tends to make children that much more difficult to manage."

"I see, I see, Sister Vale, that what you say is correct. Children, like grown folks, are disposed, you know, to have their own way, and if their parents confess themselves incapable of controlling them I can see that they are very liable to be that much more determined to have their own way. I shall never say again in my boy's hearing that I can't control him."

"My husband and I," continued Rachel, "decided quite early after children began to be born to us that

we would try and bring them up so that other people could love them as well as ourselves."

"Indeed I am sure you have succeeded well; for I hear so many people say that you have the best behaved children they ever saw," answered the sister who had the bad boy.

"And in order to do this," Rachel added, as if she had not been interrupted, "we thought that we would better begin early, and so we commenced correcting them before they were a year old, and I think that without an exception before they were two years old they were under control."

"That's where I made my mistake, I'm sure. I thought that my boy should have everything he wanted, and because he was a boy his papa, you know, was so proud of him that he indulged him in almost every way and now we are both ashamed of him. But the reason why he behaved so badly this morning was that he was so much amused at Bro. Thompson's bald head."

"But we have a great advantage over some others because of the number of our little folks. I am sure that it is more difficult to bring up one child right than it is to bring up several. Children can entertain each other better than older people can entertain them. Dost thou notice how thy little boy is delighted to be with my boys?"

"Yes, and I wish he could be with them a great deal more than he has been."

Rachel continued by saying, "Children need entertainment, and one child gets lonesome. Thus parents who, for whatever reason, have only one child are unfortunate. They are liable to dote on their only child and thus will be too tender or indulgent with that one, so as to hesitate about the correction that their only

child needs. Then the child that is alone is more liable to think of things or of conduct which may not be best than children that have good company among children. One child, like thy little boy, is left to his own resources for entertainment, and thus he is more liable to turn to his parents. If they will play with him he is entertained. If they have not time for that he is liable to ask for something or ask to do something which is not best, and yet it may be granted by his parents because he is lonesome."

Here Rachel paused, but for some reason there was no disposition on the part of her visiting sister to talk.

"Now call thy little boy and tell him that his mamma!, wants him."

She did so, and the little fellow replied by asking, "What do you want, mamma?" Thereupon his mother said, "That's the result of indulgence. I see it now."

Then Rachel called her five year old boy, Luke, and he left his play and came to her without a word.

"Why did you come when your mamma called you?" asked the visiting sister of little Luke.

"Cause mamma called me," he said.

"Don't you like to play?" she asked.

"Yes, more'n anybody," said the little fellow jumping from side to side.

"Then why did you leave your play and come in so quick?"

"Cause mamma called me," was his only answer.

"I see it all, Sister Vale," said the visiting mother, "I see the mistake I've made. But now for the remedy. What shall I do? Can you give me an idea about how to bring my boy under control?"

"I think he might be reasoned with. A few stories about good and bad boys and girls ought to do him good and a few stories about great men and women

who were good when they were little might impress his mind."

"I would like to hear you tell your children a story, Sister Vale. I've heard that you can interest them by telling them stories, and I would like to hear you."

By this time Jonathan and Bro. Watson had returned from taking a walk and he said to his wife that it was time to start home.

"Just wait a few minutes," said his wife, "Sister Vale is going to show me how to tell a story to children, and I wish you to learn also."

Then Rachel called all the boys in, and remembering what Sister Watson had said about her little boy laughing at Bro. Thompson's bald head she decided to tell the little folks about the Prophet Elisha who had a bald head, as mentioned in the last part of 2 Kings and 2nd chapter. When she commenced to talk about the old man with a bald head little Charlie Watson's eyes brightened, and he seemed very full of fun. But when Rachel told that the old prophet had in the name of the Lord, cursed the children who had mocked him, and that two bears came and killed all those children, the little fellow's countenance changed, and he was much nearer crying than he was laughing. Then she told the boys that they must never make fun of old people nor laugh at them, nor at crippled people, nor at poor people who wear ragged clothing, for that was the way that bad boys and girls do.

By this story and the application she made of it, Rachel Vale did that which all parents should do. They should be well acquainted with the incidents recorded in the Bible, and should be able to relate them to their children in simple language.



## CHAPTER VI.

Now, dear reader, we have come to the time when we must take our leave of Rachel Reasoner, who became Rachel Vale by her marriage to Jonathan Vale. She was a young woman something over twenty years of age caring for her parents when those events of her life occurred which we began to record in the first chapters which we gave of her beautiful life. We now leave her at the age of thirty-five in the midst of life's responsibilities as a wife and mother. We have thus had acquaintance with her as a scriptural daughter, wife, and mother. Certainly we are all wiser and better by reason of that acquaintance.

As a scriptural daughter we admired her plain common sense which enabled her to see the defects in both Quakerism and Methodism. Though her parents were Quakers, yet she was too honest to accept their religion, as it failed to make them what she thought they should be. Outward smoothness and self-control in the presence of others could not, in her judgment, compensate for internal jarrings. Then she was too sensible to bow at a mourner's bench, even when entreated to do so by an intimate friend. In other words, she did not permit herself to be a creature of circumstances in regard to religion.

We also took a few glances at her house-keeping, and found it excellent in every particular. Then her plan to secure a business education and start "The Quaker Grocery" was deeply interesting. Her trip to Philadelphia, reception in her uncle's family, school days, first acquaintance with her future husband, her conversion to Christ, return home, burial of her parents, subsequent return to Philadelphia, and finally her marriage have all proved highly interesting and profitable.

At every period of her life as a scriptural daughter she showed that deference to parents, and such good sense in every department, that she has appeared as a model young woman, and thus as one whose example should be imitated. Her reverence for the Bible, and common sense in all departments of her life have appeared as her controlling excellencies.

Then her marriage, the setting of her home in order, her association with her husband's friends, the helpmeet that she proved to be to her husband in all departments of his affairs, her constant religious devotion, and her value as a friend to those who were in distress—in all these respects she has appeared as a womanly woman and scriptural wife.

Finally, we have taken a few glances at her as a scriptural mother, and our admiration has been intensified. She had wisdom sufficient to know that she lacked wisdom to train her children aright, and that she could find the needed wisdom in the Bible. Had she never seen the Bible, yet her common sense would have saved her from many mistakes which many others have made. But having once seen the Bible and learned something thereof her common sense led her to confide therein rather than in herself or in any of her fellow mortals. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever." Psa. 111:10. It is the excellency of wisdom for mankind to have such confidence in the Bible that they will seek wisdom therein for all departments of life, and it is the essence of folly for mankind to think that they know so much that they don't need to search the scriptures in order to learn wisdom.

But while we have been filled with admiration for Rachel Vale as a scriptural wife and mother, we have

also admired Jonathan Vale as a scriptural husband and father. In the reports that have been given of his wife, he has been set forth as a man of sufficient common sense to appreciate his wife, and to show her all the deference which a true helpmeet deserves. Rachel taught him the divinely intended relationship between husband and wife. Having learned the Lord's will on this subject he treated her neither as his superior nor as his inferior, but as his "help-meet" and his "glory," because the Sacred Text thus speaks of the wife in relation to her husband. On the same principle every husband should act toward his wife if she be a scriptural wife. If she does not behave herself toward him after a scriptural manner he should do his best by wise counsels and kind treatment to bring her to that frame of mind which will make her a scriptural wife. The history of Rachel Vale should help in that direction. On the same principle we would advise every woman whose husband does not treat her after a scriptural manner to treat him after such a manner as to make of him, as nearly as possible, a scriptural husband. No wife should ignore her husband, nor speak to him nor of him contemptuously, because he is not as bright nor good as she thinks he ought to be. But she should by a scriptural behavior instill into him some of her brightness and goodness, and thereby make of him, to the utmost that is possible, the kind of husband she desires him to be.

By treating each other on these principles husbands and wives may avoid domestic misery, and, in most instances, may rejoice in daily domestic bliss. This will always be the result when husbands and wives both have' ordinary common sense, and are so constituted by nature as to be fitted for marriage. But those who lack common sense, and those whom nature

made cold and selfish will seldom or never be happy in the marriage relation. A fool, and especially a cold and selfish one, will never make a scriptural husband nor a scriptural wife. Whoever is united to such a specimen of humanity as husband or wife is destined to misery unutterable. To those who are so unfortunate as to be thus united we simply say—*Be Christians; live in the closest possible communion with Christ; rejoice in the thought of deliverance when death shall come.* One other admonition should be given to those who are united to unscriptural companions, and that is: *Don't seek a divorce while the unscriptural one remains chaste in life, but make the best of a bad bargain and cultivate patience.* "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing." James 1:2-4. The more severe our trials are in this life the better are our opportunities for cultivating patience, and the more grievously our spirits are afflicted in this life the more precious should be the prospect of that rest which remains for the people of God.