CENTRAL VI SIMUE VI S

Whole No. 641.

RICHMOND, VA., WEDNESDAY, NOVEMBER 14, 1877.

THE DAY OF PENTECOST.

Wondrous the day, of ancient days the crown, When, all with one accord, Christ's own we waiting: Some, it may be, with weary hearts debating.

"When will his blessing, promised us, come down?"

Some sad, weak hearts, afraid to trust the promise Some striving, praying,-" Lord, forget us not! Though in thy trial thee we all forgot, Master, withhold not now thy presence from us!"

None, in that dread hour, looked for brighter glory Than they had known with him in Galilee; Though all had seen him from the grave set free Solving in light the old prophetic story.

But then came down the rushing, mighty wind, Filling with awe the house where they were sitting Tongues as of fire, words to all hearers fitting; Power every soul with heavenly cords to bind!

"Oh come that day once more !" I hear men pray O faithless men! did He one day foretell? Was it for that he bore the pangs of hell-To bless his own one single passing day?

What say the prophets ? " In those latter days I will pour out my Spirit upon all." Wonders in earth and heaven shall befall : Young men shall prophesy, and old men praise!

Why are our days not all one Pentecost? Heaven overflows with blessings ; O dead earth! He calls, who bade dead Lazarus come forth ; Children of God, come forth to save his lost !

Come, then, with one accord of prayer and praise Wait upon God, with faith that he is true; Ask him, "What wilt thou, Lord, that we shall do? Then may all days be Pentecostal days! Family Treasury.

FOR THE CENTRAL PRESEVTERIAN. REMINISCENCES OF PRESBYTERIAN MINISTERS. BY AN OCTOGENARIAN.

> No. 19. JAMES CARNAHAN.

after he informed me of the resignation of I was well acquainted with the subject of Dr. Green. This was done apparently with the present paper. Strange to say, that he a expectation of becoming his successor. never mentioned to me his native place .and in fact the choice fell on Dr. John H. From the frequency with which he spoke of Rice which he declined to accept. No man Father McMillan, we suppose that he came was ever more wedded to Virginia and the from the Cumberland Valley, which that Seminary which he was so anxious to found faithful minister had evangelized. There in Prince Edward. The trustees then united are several villages in Pennsylvania which on Dr. Carnahan, and in 1823 he removed bear uncouth Indian names rather difficult to to Princeton. Dr. Green had served the be pronounced. But Potomac, signifying College for a decade of years, but his sucriver of swans, is very appropriate, He essor held the place for three decades. Shenandoah, daughter of the stars, is poeti was not regarded by the students as pos cal, for Lord Byron called those twinkling essed of what we call brilliant talents. He orbs the Poetry of Heaven. Bards have was rather inclined to the useful and adminsung of them from immemorial time. It was strative. His studies were regular and sysprobably named by some Indians when on a ematic. His mind was occupied with the translators had a great leaning towards "immoonlight night, fishing from their canoes, things which he was called on to teach. If they were struck by the stellar reflection. students were reading Longinus, he was sure The writer was sitting one Sabbath among o master the Secretary of Zenobia, the the Sophs, in the gallery of the Princeton Queen of the Palm-tree city. So with all church, when a gentleman entered the pul ther branches of learning. He was any way you can fix it no devourer of books .-

cal education." Sure enough the Doctor came with bag and baggage and his school was crowded. He became independent in his circumstances. During his residence in the place its religious society became truly pleasant. He was never absent from meetings assembled for special prayer. As the church was large, he seldom officiated, but was always ready to speak where a less compass of voice was sufficient to reach the audience. In summer he preached about six miles from the town in what is called the Lewinsville neighborhood, and probably the nest church in Lewinsville was the result of his efforts aided by several other ministers. In reaching his appointments he rode through some of the most beautiful scenery in Virginia. On the Virginia side were mills situated among glossy trees, whose wheels indeed were still on the Sabbath, but glisten ing on days less sacred-triangular islets in the placid Potomac-the green tow path of the canal-the chain bridge-fields of mossy rock-the swift whirling of the falls in the midst of undulating hills. How often has the Octogenarian dropped his bridle reins to survey such enchanting objects, but now my

whose parents are able to give them a classi-

eye is dim with age. Don't complain, for there is superior scenery beyond the firma nent. During his residence in Georgetown he

received an urgent invitation to preside over an Academy founded in 1788, at Sunbury in Georgia. It lay forty miles to the south of Savannah. But this he declined. His school in Georgetown was profitable, the climate pleasant, the society elegant, the churches prospering, and there was nothing to cause so distant a removal. Not long FOR THE CENTRAL PRESBYTEBIAN. THE BAPTISM OF JESUS BY REV. H. H. HAWES.

No. 2. nto the water." Matthew says He "came to panionship of the grand apostolic band, wit-

Jordan. If the preposition "in" means im- he might go to his own place." nersion in the water of Jordan, it must also nean immersion in the sands of the wilder-

ness. So it just proves nothing. "In Joraside. dan" simply means locality, as "in the willerness" does. These terms only mark the laces where John baptized. See John x : plains, fertile valleys, and meadows "Step 40-42. And as we are not told at all, that ping aside" out of such paths one may wan-Christ ever went down into the water, there der at will, pluck flowers, listen to birds, s no proof that He ever did. "I indeed have

baptized you with water," says John (Mark 8) "but He shall baptize you with the Holy Ghost." This language is steadily held by Matthew, Mark, Luke and John. Each of strength and beauty. To stand on these and all say, "with water" and cannot be forced to say "in or under water."

sus came up out of the water. How could the thrill of expanding powers of mind and He come out if He did not first go into it? body; is to exist in a higher state than can nission that He went into the water prove

writer of these articles rode into the Appomattox river, not long since, with a good broad and easy? or is there danger in the immersionist" brother; but neither of us ascent? It is toilsome labor to climb mounhad to dry our clothes afterwards. We went tains. The paths are narrow, difficult, and into the river, and clear across it, but we often fearfully dangerous even when trod undid not go under the water at all. It was der the direction of a trained and skilful not necessary. "Into" and "out of," there- guide. There can be no loitering, no unore do not mean "under." In Matthew iii : 16, the Greek preposition Few summer travelers return from the defor "out of" is "apo." But in verse 7, the lights and excitements of an ordinary Alpine same preposition is translated "from,"-"flee tour but have had personal experiences closefrom the wrath to come." In Matthew vii: | ly allied to danger and to death. And when 16, "apo" is used three times : "Ye shall the tourist, leaving familiar routes, presses

know them (apo) by their fruits: Do men higher still on foot, the difficulties and dangather grapes (apo) of thorns, or figs (apo) of gers increase; his feet must be shod with

"STEPPED ASIDE."

This is, in the original, the expressive word by which is recorded for all time the fall of Judas-that long, long fall which carried him from the presence and fellowship of 1. We are not told that Jesus "went down the Son of God, from the society and com-

Jordan." Mark says, He was "baptized of nesses for Christ, and hurled him, broken and John in Jordan." But he also says (i: 4.) shattered in body, mind, and soul-whither "John did baptize in the wilderness." Now We know not. God knows, and these words if "in Jordan" means "in the water"-why were uttered for his ear : "Thou, L rd, who does not "in the wilderness" mean "in the knowest the hearts of all men, show who shall and or earth of the wilderness?" John bap- take part in this ministry and apostleship tized in the wilderness, and he baptized in from which Judas by transgression fell, that

Literally the word "transgression," reads "stepped aside." Judas fell by stepping

There are many paths in this world that are easy to walk in; they wander on amid dally with soft breezes, and then step back

again into the old highway. But encompassing the valley are mountain heights soaring to the heavens ; majastic, serene, well nigh unattainable ; sources

summits is to gaze off into visions of immen-2. But we read, Matthew iii: 16, that Je- sity; to breathe air of crystal purity; to feel

A fair question, no doubt. Yet does any ad. be conceived of by the plodder in the valley. What wonder, then, that all who gaze upward wish and long to be there ? that He went under it. Certainly not. The

How about these upward paths? Are they guarded moments, no "stepping aside."-

gained and fettered. Then, as if in triumph. the parasite (murderer) shoots a huge flowery head above the strangled summit, and thence from the dead tree's crown scatters its seed to do again the work of death. Even thus worldliness has strangled more churches than ever persecution broke."

hundred, if need be, until the loftiest spire is

Presbyterian Banner.

GRACES AND SUFFERING.

"Now no chastening, for the present seemeth joyous, but grievous : neverthelese afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

Grievous chastening--peaceable fruitshow hard to keep them tied together-if we only would not forget so often the compen sation and the a fortioris, we would not so often be foul with the slough of despond .-For the hardest thing is to see the needs be of present sorrow, even with our longings fixed upon future attainment. Let us re buke our unfaith, by an illustration. When last in Washington I saw, passing through a crowded thoroughfare, a crate-wagon containing a large deer. The poor, trembling thing had had a sorry time of it since it was taken from its free and silent greenwood, and now its large liquid eyes were turned with a frightened, wistful look on the busy life hurrying past, and it showed signs of injury and pain from its position and motion. I could not help but think it was, in many respects. a fit symbol of man's journey through this sorrowful world. There was a beautiful park awaiting this captive, where nothing but kindness and rest would be experienced : no tessing dogs nor hunter's bullet; and yet as I saw it, it was terrified and bewildered, all unconscious of its pleasant destiny, and

by a recognition of the unavoidable discom- on which he died, from the throne on which

in these sorrows of ours that this fact does not illustrate.

Hugh Miller found that only those mus

A Real Noble-Man.

Spiritual graces are born and matured in

painted it.

A Poem and its Author. Tae short poem entitled "The Unfinished

make it unpleasant, the cup of our joy would Prayer," has of en been published, but the continually overflow. We complain of cloud authorship has been until lately unknown .-and storm, but do we rejoice in the sunshine and fair weather? We grieve at the cold-It was first brought out in the Presbyterian ness of a friend, but do we value fully the Index, of Mobile, and is the production of fidelity of those who remain true? We count Mrs. E H. Morse, recently of Prattville, the hours when sickness prostrates us, but Ala. She had written it for a friend in Chihow many days of health pass utterly uncago, without intending it should reach the public eye. Her brother, the Rev. J. K

noted and without thanks giving? We mourn passionately for the dead, while we neglect he living whom to-morrow we may weep as Hszen, now S cretary of our Presbyterian dead. It is well for us to heed the saying of Publication Committee, saw the poem among the wise man: "There is nothing better than his sister's papers and requested the privi- that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him ?"-N. Y.

Self-Denial.

Vol. 13 .--- No. 17.

if we would only magnify the little things

that make life pleasant as we do those that

We give the poem, adding a fifth verse, Tribune. which seems to have been dropped out, but which was in it as it came from its-author. THE UNFINISHED PRAYER.

"Now I lay "-" repeat it, darling "-" Lay me," lisped the tiny lips Of my daughter, kneeling, beading O'er her folded finger tips.

lege of publishing it.

"Down to sleep"—"To sleep," she murmure And the curly head bent low; "I pray the Lord," I gently added, "You can say it all, I know."

"Pray the Lord," the sound came faintly, Fainter still-" my soul to keep ; Then the tired head fairly nodded, And the child was fast asleep.

But the dewy eyes half opened When I clapsed her to my breast, And the dear voice softly whisperad— "Mamma, God knows all the rest."

O, the trusting, sweet confiding Of the child-heart! Would that I Thus might trust my Heavenly Father; Him who hears my feeblest cry.

What a mission it is to make known the Bible. We sound again the harp of David or under the matchless temples of the Acrop thunder and lightnings of the mount, and one fail to honor and reverence it ? that this temporary discomfort was part of with his face yet shining with a gleam from

the plan in which its pleasure was involved. the glory of God; yea, reverently we may denying a lower self for the sake of the We are not much less ignorant and fearful; say it, we speak again with the Lord himself, so much as to the lesson of patience, taught at the well-side, at the supper, from the cross

forts, by the way that eventuates in rest and he reigns-when we send this Bible around peace; but there is positive blessing involved the world -- Dr. Storrs.

strangely painted frescoes on the ceiling and

The Central Cross. cause, the very thing that Oken did for the In the Palace of Justice, at Rome, they National Baptist. sake of science, would there be any lack ?unaccountable suffering. How could faith, take you sometimes into a chamber with

every hand there is suffering ; and yet there is ample means. If the people of God were willing to do, for the sake of Christ and His

When Agassiz visited Oken, the great German naturalist, the latter showed to the young student his laboratory, his cabinet, his magnificent library, and all his varied and costly scientific apparatus. At length the dinner hour approached. Oken said to Agassiz, "Sir, to gather and maintain what you have seen uses up my income. To accomplish this I have to economize in my style of living. Three times in the week we have meat on the table. On the other days we dine on potatoes and salt. I regret that your visit has fallen on potato day." And so the naturalist, with the students of Oken, dined on potatoes and salt. In the charming biography of Mr. Tick-

nor one meets many similar instances, in his intercourse with the scholars of Germany .-and put to our modern lips the golden trum- He found men of world-wide fame living pet of Isaiah; we speak again with Paul in with the utmost frugality, that they might the jostling streets of Ephesus or of Corinth, devote time and means to scientific research. This is self-denial; it is denying the lower olis; we speak with Moses, fresh from the self for the sake of a higher. And can any

> And what is Christian self-denial? It is highest impulse a man is capable of, love to man, love to Christ.

Do not the times call us to this? On

pit, and took his chair by Dr. Smith. H. was somewhat tall, plain but neat in hi dress, whilst his countenance indicated a thoughtful piety. "Which things the angele desired to look into," was his text. He sup posed that Peter in the passage alluded t the cherubim on the chest of the Covenant They were looking downward, absorbed in the secrets of the Mercy-seat. True ; for what was taught to Jews in shadows was to be unfolded to the world in solemn realities. for the New Testament was ambrotyped from the lustre of the Old. But the New declined to reflect priesthood, because the all atoning Priest had come whose decease rent the vei of the Temple. The preacher then entered into a numerical statement of the mysteries on which angelic minds were wont to muse The subject was then applied. The discourse was truly edifying. Eloquence may enter tain, but Theology instructs.

We are apt to ask the name of a preacher by whom we have been pleased. The preach er was the Rev. James Carnahan, who afterwards bore rule as President of Nassau Hall. He had graduated in 1800. The class was small. The College even then had not re

covered entirely from the ravages of the Revolutionary War. The classes were some times reduced to ten. Galielmus Branch Giles, of Amelia, graduated in a class of six. The Hessians carried desolation wherever

may be added from the reading or the memthey went. They were hirelings and their ory of our contributors. courage was inspired by English coin. But "An ingenious student has been investi-

they were few in number when compared ating the crests and mottoes of famous with the foreigners who joined the North in rench writers, with this result : Victor our late civil war. They too were hirelings. Jugo's device is 'Faire et refaire;' that of lichelet, the two words, 'Des alies.' La-It is true history when we say that the pilnartine adopted 'Spira, spera;' and Alexan-/ laged houses-dismantled sanctuaries-fired ire Dumas, a line not at all in accordance churches-murdered men. Talk not of Bulwith his jovial temperament, 'Tout passe, garian atrocities. These aged eyes have out lasse, tout casse.' Balzac's signet bore seen enough of war and its sad effects. In the device 'Raison m' oblige;' and that of that war human lives became as flowers of Charles Nodier the commonplace emblem of a heart transfixed, with the original explanathe field, gay in the morning, but withered in tion 'Raison le veut.' Nourrit, the dramatic the evening. Men faded like leaves, whilst author, adopted the significant words, 'Chut! the tempests of passion drove them far away hut! chut. from God; but we are writing of those who were ambassadors sent forth by the Prince

of Peace. We understood from those who seemed to

olem; adding the Greek, "the night cometh." not the world, neither the things that are in knowledge-who would fathom the depths even in tribulation, take comfort, though the five feet, which appears to have been left know that Dr. Carnahan was pastor of the will next consider. Calvin's motto is said to have been "I burn the world." And then we have a reason for of science, or explore all the regions of lit majority of people do not prefer to take it in there on account of a flaw in the stone. All Presbyterian church in Ucica, a town in for thee," accompanying the figure of a heart erature, and seek to know everything that these keep their original places, and the ruins that form. THE BEAUTY OF QUIET LIVES .- It is said this requisition ; "If any man love the world, western New York, situated on the Mohawk can be known. But yet you are interdicted all in flames. This he alternated with the The delights of life, like pleasant weather of the ages recorded in their inscriptions lie that when Thorwaldsen returned to his na- the love of the Father is not in him." But river, celebrated for the confluence of turnfrom the full pursuit, because you find your through the year, are scattered all along the sround them. The obelisk which we shall igure of a heart with wings outspread and ive land with those rare and wonderful Christians live in the world, are surrounded self bound down by an industrial and daily pike roads which met at the place. But way, and unless we enjoy them as they come, receive has a height of seventy-one feet, with soaring. Martin Luther pictured two hamworks of art which have made his name im- by its influences and are consequently liable occupation. It was so with me. I could the opportunity once past never returns. It a base of seven feet seven inches square .-railways have put a discount on turnpikes mers crossed and standing with their iron mortal, chiselled with patient toil and glow- to be overtaken by it, and to become more or pursue none of those things. I was bound is all very well to provide for a rainy day, Its base is the rose gray granite of Assound, and plank roads. Clinton's canal passing ing inspiration, in Italy, the servants who less subject to its power. It works quietly down to a particular work which I could not but that man is very foolish who allows him the ancient Syene. If placed where no fire heads in the air. This came from the me ing inspiration, in Italy, the servants who unpacked them scattered upon the ground the straw which was wrapped around them. I chartered them is very loois who allows him the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power. It works quietly the straw which was wrapped around them. I chartered to its power was a straw which it was through the town to Albany has killed but chaoical calling of his father, and he emfew ; but the cars seem always to demand a ployed the device as symbolic of work .--holocaust. This excellent man being taken Jaurice, son of William the Silent, at seven The next summer flowers from the gardens poses before its victims are conscious of its tion I tender to you. I knew, and I know, vided for among earnest, intense, energetic lutely know-that the eyes of Moses and with a bronchial affection, removed to Princeteen years of age, took for his seal a fallen in Rome were blooming in the streets of Co- presence. Its progress and effects are well and you know, that there is a time coming American people as it should be. We live Aaron have looked upon it, doubtless read pression is that it was not successful; but oak, with a young sapling springing from its penhagen, from the seeds thus borne and illustrated in the following paragraph, which when all will be clear; when you shall know altogether too much in the future, too little its hieroglyphic columns; that Rameses the in 1813 the Georgetown pastor, after an abeven as you are known--then an intellectual in the present. We live poor that we may Great (Sesostris) had nis kingly banner sence of thirty-nine years, paid a visit to Princeton. In those years of absence death had made arful here we af absence death planted by accident. So Christ's lowly, quiet we find in one of our exchanges : Dives will be no better informed than pious die rich. We get all ready to be happy, and carved upon it; that Darius, Cambyses, Alworkers unconsciously bless the world. They "In Brazil there grows a common plant, Lazirus. And all this I learn and believe-- when we are quite ready, infirmity or dis exander the Great, the Ptolemies, Julius come out every morning from the presence which the forest dwellers call 'murderer.'and I trust that you will learn and believe it ease or death steps in and the chance to take Castar, Cleopatra, Mark Antony, and Au-Princeton. In those years of absence death had made awful havoc as we may well sup-ter-sheet an anchor in a ring, hope in etertoo-from the promise given by our most comfort in this life is gone. If we only could gustus knew it; that it was equally known of God and go to their business or their The slender stem creeps at first along the blessed Lord-Soek ye first the kingdom of God and his righteousness, and all these that lie just outside, and often within our Strabo; that a long procession of the most pose. He went to the grave of Witherspoon, once his venerable preceptor. Being intro-stand on a clasped book, the time flies and household work. And all day long as they ground, but no sooner does it meet a vigor toil they drop gentle words from their lips, ous tree than, with clinging grasp, it cleaves things shall be added unto you." - N. York daily pathway, they would make a large sum illustrious characters of the Middle Ages has and scatter little seeds of kindness about to it, and as it climbs, at short intervals, duced to Dr. Carnahan, and hearing perhaps the record closes. Observer. total at the end of the three score and ten. passed before it, from the days of Clement them; and to-morrow flowers from the garden keeps sending out arm-like tendrils, that em-Far too many of us scorn pleasures that are and Anastasius to those of Don John of Ausgested to him the importance of a removal. "Whither?" replied the Doctor. "To George where it comes from, and what it means?" Can any one tell us where it comes from, and what it means? that his school was not prosperous, he sug-Up, up it climbs, a hundred feet, nay, two remain. are costly and remote and inaccessible. But New York Tribune. Christian Weekly. which their feet tread. town, D. C., where there are many urchins

nersion :" and they tried hard to make the Bible teach it. This is the simple truth.-If any one wants proof of the assertion, let him examine Acts viii. There, in verse 38, they make Philip and the Eannch both go down "into the water." The preposition He once applied to me for the Autobiogratranslated "into" in that verse is "eis."ohy of Watson, Bishop of Landaff, but he It is used in the Greek Testament eleven and probably heard that the Bishop was a imes in this chapter, and it is translated good deal devoted to Chemistry. He re-"into" only once. When the translators came urned it in a few days. He never lost his to water, they wanted to go under. So in elf-balancing by a demonstration bordering verse 38, they made "eis," "into." They on enthusiasm. A non general reader may noke "eis" say in verse 3, "to prison ;" in gain in the accuracy of his knowledge, and verse 5, "to Samaria;" verse 16, "in the the depth of his acquirements over a few name;" verse 20, "with thee;" verse 23, things, but he loses the lights of which history in the gale;" verse 25, "to Jerusalem;" urnishes to the mind-the exemplification verse 26, "unto Gaza;" verse 27, "to Je of piety which the pencil of Biography has rusalem;" verse 40, "at Azotus," and "to ketched-and those embellishments which Cesærea." But in verse 38-" into the wathe imagination has thrown over the whole ter." If this does not prove their partiality of this material world. He gets no sight for "immersion," nothing can be proved in nto the mediæval world. We do not say all the world. What fact is made evident that Dr. Carnahan was destitute of informahere? Just this: If king James' translators ion, but it was information acquired more had acted fairly, instead of trying to force the from reflection, travel, sight and conversa-Bible to prove their immersionist views, no tion, than from books. He did not trouble one would have ever thought of saying that the press. We never read any thing from the Bible teaches immersion. There would nis pen except an address before the Amerinot be an "immersionist" on the face of the can Bible Society. We wish he had pub earth. The inspired language (the Greek) lished his funeral sermon over Aaron Burr, of the Bible, never so much as once, gives n which he warned his pupils against duelany hint about "going down into the water."

But let it all stand as translated. What then? There is not one record in all the one in saying, that either Jesus or any other person ever went under the water in baptism ! Therefore he who teaches or thinks that Jesus was "immersed," is wrong. He has no scriptural warrant for so doing. Honesty and sincerity may be claimed and professed too. But we are also honest and sincere; and besides this, we study the lan-

guage of the Bible in its inspired form, in order that we may be able to teach truly what the will and doctrines of God are. The prejadices of king James' translators, therefore, be the end."-Christian Weekly. cannot make, nor rule our faith. We cannot find where God says, "Go under the water." Therefore we will neither go, nor put others under. We do find that God's will is to bap-

tize "with water." Therefore we do so .-McCaeyne's seal for his letters was the figure of a sun going down behind a hill .--Walter Scott is said to have used a like em-

iron, his waist must be bound by taut ropes thistles ?" Matthew uses the word many times. Sixty-five times it is translated to guides before and behind ; and as he slowwhich walks not by sight and meekness, "from," and only ten times is it translated ly advances he can make no independent which is the gracious product of irritating "out of." What then can be proved by the movement that might imperil other wes than contradiction and patience, which flows from his own. phrase "out of the water ?" Nothing. The submissive suffering, all be wrought in us, if

"The line which separates the difficult we could understand just at the time. from the dangerous," says one of the most daring and successful Alpine climbers, "is cles were pearl-bearing that were in the censometimes a very shadowy, but it is not an imaginary one. It is a real line, without breadth. It is often easy to pass and very hard to see. It is sometimes passed unconthe contusion producing secretions that cryssciously, and the consciousness that it is tallized into pearls, and that the largest passed is felt too late."

pearls were found to have in their centre, He thus describes one such critical mowhen broken, some foreign substance, which ment: "Oar two guides were far apart and the muscle, to relieve itself of its painful ir invisible to each other from the mist, spec ritation, had covered over with its smooth tral even to us who were tied at intervals of and beautiful nacre, converting thus into a a few feet between them. But the strong jewel that which it could not eject. Can we man who lead could be heard by all, hewing not, by God's grace, transmute these irrita out each step, while every now and then a ting chastisements of ours into something voice from behind pierced the cloud: 'Slip which will soften their harshness, and make not, dear sirs ! place well your feet ; stir not their jewels meet to lay before our dear until you are sure !' While stepping from Lord's feet ?-- Presbyterian. one foothold to another, I staggered for a moment. I had not really lost my footing,

but the agonizing cry in which the guide be hind, on seeing me waver, exclaimed, 'Slip my position."

aside" is to return no more for ever.

and by one false step have fallen. It may meetings, or who acquits himself more hon- slain to receive might, and majesty, and seem hard to have such interests involved orably in his public addresses, which are fre- riches, and power, and honor, and glory."with every act of one's life; but they who would aspire to climb must be prepared for Bible which proves or says, or warrants any risks and peril; and they who would stand Association of Glasgow, which, in addition to above their fellows, and carve their names the sound advice it contained, was filled with high on the summits of moral Alps, must happy allusions to practical life, and to sciwatch and guard each step. The advice given to ambitious mountaineers applies so lowing personal statement : well to every aspirant for honor, that it may well be pondered : "Climb if you will, but remember that courage and strength are naught without prudence, and that a moment's negligence may destroy the happiness of a lifetime. Do nothing in haste, look well to each step, and from the beginning think what may were before me, and other things passed

Worldliness.

From the beginning until now, "All that is in the world, the lust of the flesh, and the But suppose we grant that Jesus was im- lust of the eyes, and the pride of life, is not mersed. What then? That has nothing of the Father, but is of the world." Therewhatever to do with our duty. And this we fore the Divine command is given : "Love are many of you full of earnest desires after

James Brown of New York.

around the walls and upon the floor, in all The death of this eminent banker, after a kinds of grotesque forms. You cannot relong and useful life of eighty-seven years. duce them to harmony, you can not make out has been previously noticed. Of his liberalthe perspective, it is all a bewildering maze of ity the N. Y. Observer says : confusion. But there is one spot upon the

tre of the Scottish streams, where they were floor of that room, and only one, standing "While it would be difficult to designate bruised or pierced by the rolling sticks and upon which every line falls into harmony; any well-conducted charity or public enterprise in this community with which the name stones that the current drove against them, the perspective is perfect, the picture flashes of James Brown was not associated, those who out upon you, instinct with meaning in every have been most intimate with his habits tesline of panel. You can see at that point, tify that the largest amounts has been disand that only, the design of the artist that tributed in julicious help to numerous pensioners, through a series of years, in syste-

matic appropriations never announced to the I believe that this world is just as bewilpublic, "He hath dispersed, he hath given dering a maze, looked at from every point to the poor." His charity was equalled only except one. I look back upon the records of by his modesty, and his dislike of all ostenhistory; I look upon the speculations of tation. At the time of his death he was the senior elder of University Place Presbytescience; I endeavor to gaze into the future rian church, formerly under the pastoral care of this world's career : wherever I turn I am of the late Rev. Dr. Potts, and now since the opposed by the mysteries that hem me in and union with it of the Mercer Street church, of crush me down, until I take my stand at the Rev. Dr. Booth.

foot of the cross. Then darkness and dis. Many who live to extreme age are subject to despondency through fear that they have cord become light and harmony; the mys outlived their usefulness. The old age of a tery is solved ; the night that shut me in begood man is a blessing to the whole commucomes radiant with the divine light and glory. nity. Many have been and will be benefited

We know of no man in England who can At the foot of the cross art, science, literaby the example of Mr. Brown, who have not, sir !' gave me an idea of the danger of show a clearer title to true nobility than the ture and history become at once to me a dinever known him intimately. His spotless Earl of Shaftesbury. Besides filling his vine, glorious and a blessed thing. And so integrity, so unquestioned that his name could Such are the paths from which to "step place in the House of Lords with distinguish- I claim for my Lord his rightful dominion be trusted throughout the world, was not ed ability, he devotes his time, his talents, over all the works of His hand ! We will merely the means of his own financial suc-As we heard and read descriptions of these his in fluence and his wealth to the promotion gather all the beauties of art, and all the light of immense value to this commercial cess, but has been and will be a lesson and a scenes in nature, we better understand such of the cause of Christian and philanthropic treasures of music, all that is brightest and community, in days of notorious frauds and a fall as that of Judas, and of many others, benevolence. There is no one who is more best in this world, and will lay them down at dishonesties and distrusts. The highest euwho since his day have stood in high places, frequently called upon to preside at public his feet : for "Worthy is the Lamb that was logy on such a man, is that his example was a public benefit and his death a public bereavement."

> quently elaborate. He recently delivered an His is the scepter, his is the right, his this address before the Young Men's Christian universal world .- Dr. Manning.

TAKING COMFORT.

ence and literature. He closed with the folwhen cares shall cease to infest, anxieties to olis (the On of the Bible) in the sixteenth oppress, every wish be gratified, and they century, before Christ ; then, in the first cen-"In early life I was passionately devoted shall "take solid comfort." to science, so much so that I was almost disposed to pursue science to the exclusion of everything else. It passed away, and I betook myself to literature, hoping that I should and fen and morass, eluding them to the ly vanished from the earth, and the obelisks not only equal, but that I should rival many last. A few thoughtfal souls arrive season- are as completely sundered from their assoin mental accomplishments. Other things ably at the wise conclusion that not in this ciations as that in Paris. And Egypt is still away, because, do what I would, I was called to another career. And now I find myself at the end of a long life not a philosopher. nor an author, but simply an old man who along.

has endeavored to do his duty in that state Contentment is not an outward growth .-of life to which it has pleased God to call him. But then I had, and ever had, and have now, one consolation-and that consolation I tender to you, young men. There

New York's Obelisk.

We have noticed expressions of regret that the "Needles" should be taken away from Alexandria. But we must remember The dream of mortals is of a time coming that they were originally erected in Heliop-

tury of our era, transported 130 miles from Many waste all their lives in the vain pur- that city and set up in front of the Cæsasuit of this dream, which, like the will-o'-the | rium, the temple which Alexandria erected wisp, leads them a sad chase over the bog to Augustus Ciesar. This temple has utterworld will the time ever come when, without | rich in obelisks. Among the ruins of Sanany dregs of bitterness, the chalice pressed the Zoan of the old Hebrews-in the Delta to our lips will be of full comfort only. We lie no less than ten, all overthrown and some must take the bitter with the sweet as we go shattered. At Heliopolis an obelisk sixtyeight feet high, which was four centuries old

when Moses was born, still stands erect. In Its roots spring from the very depths of the the temple of Lixor there is one of seventysoul, and are nourished as well by rain as by five feet in height, the mate of that in Paris. sunshine, by sorrow as by joy. When once Karnak possesses four, two of which are nineone has resolved within himself to take life cy-two feet high; and in the granite quarries as it is and make the best of it, then he may, at Assouan hes a supreme monolith of ninety-

