

# CENTRAL PRESBYTERIAN

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## IN HIS BEAUTY.

I shall see Him in His beauty,  
For myself shall see the King!  
In the far off land of sin;  
Have that beautiful vision;  
In His beauty I shall see Him  
When the waiting nations see Him.

I shall see Him in His beauty,  
Who for me was crucified,  
By those cruel foes surrounded,  
Scourged and buffeted and wounded;  
From man's judgment who was taken,  
And of God Himself forsaken.

I shall see Him in His beauty!  
See Him on the great white throne;  
With these eyes shall I behold Him,  
See the prophets who foretold Him,  
Saints and martyrs of Time's story,  
And the angels in their glory.

I shall see Him in His beauty,  
On His palm His worthless name;  
Mid convulsions and dire wenders,  
'Mid earth's voices and heaven's thunders;  
I shall see Him, He will own me,  
And beside Himself enthroned me.

J. E. Rankin, D. D.

## REMINISCENCES OF PRESBYTERIAN MINISTERS.

### BY AN OCTOGENARIAN.

No. 28.

#### REV. WILLIAM WILLIAMSON.

The subject of this paper was a native of Lanarkshire in Scotland. The country is pastoral. It is pervaded by a remarkable vein of coal, which for a long time has warmed not only the country, but other parts of Scotland. It has three Royal Burghs, and Drumelzier where the Covenanters fought for the victory which they obtained—and Bothwell, where we regret to say, they were defeated. It is called Clydesdale because the Clyde passes through the shire, creating in its course that Corra Linn which has excited the admiration of tourists, and about which the scenery is romantic as that of Clifton in England. From this lovely Dale some at least were migrated to the West Indies, and among them William Williamson to Virginia.

He was born in 1765. There are four Universities in Scotland, but to neither of them was he ever sent. The one at Glasgow could have been reached in fifteen or twenty miles, but perhaps he could not get a sufficient quantity of gold dust for the purpose. He was content with a grammar school of his own neighborhood, which was taught by a preacher who had married a sister of Thomson the poet. He found his best teacher in his own mind, which was vigorous by nature, and his attainments in the Mathematics and Languages were highly respectable. He was reticent about his juvenile life, but we doubt not that it was strictly moral. We remember but one incident before leaving Scotland, and that was his walking to Biggar to hear a son of Brown of Haddington. "And what," I asked, "was his text?" "I will turn aside and see this great sight, why the bush is not burnt." "An appropriate text," I remarked, "for a shire in which persecution prevailed; but its heat could not consume the bush. That flourished on, bearing its unscathed leaves and purple berries. The death of Patrick Hamilton and George Wishart has planted germs from which trees of righteousness have been multiplied." "Even so," he rejoined.

In 1785 he embarked either at Leith or Greenock for Norfolk, a city of Virginia. His object in crossing the sea was to become a private tutor in a family living in Lancaster, one of the Northern Neck counties of Virginia. After the fulfillment of this engagement he expected to become a lawyer, and he was well suited to the profession from the logical character of his mind. But an incident took place on the voyage worthy of mention. A storm arose; the ship was rocked, the sails were rent, and the hull of a vessel divided between him and eternity. Then he cried to the Lord in his trouble, and vowed that if the storm were made a calm that he would consecrate himself to the service of Him who had kept the tempest on the Lake of Galilee. This vow he fulfilled. When he reached his destination in Lancaster, the family gave him a cordial welcome, and to family kindness were added the attentions of the Rev. James Waddell, who was preaching in the neighborhood, and to whom Wirt has given so great celebrity.

He was licensed at the Cove Church near Charlottesville, and ordained by the Presbytery of Winchester. He seems to have been much more of an evangelist than pastor. This probably resulted from the fact that he taught nearly all his life. Several were his pupils who became distinguished men. They honored the bar, the pulpit and the bench. He preached at Front Royal, Middleburgh, Salem, Warrenton, and sundry other places. He was the founder of the Greenwich church, where two or three ladies were his first members. Many were awakened, for he was an awakening preacher. His sermons were always logical, but pervaded by the thunders of Sinai. They were delivered with an animation truly forcible. His creed was Calvinistic, and we never heard him allude to any distinction between natural and moral inability. In this he was more orthodox than President Edwards, who wrote the profoundest work on the will ever published. Since the time of Luther and Erasmus there have been great disputes about the freedom of the human will. All Calvinists hold to its freedom. They define it to be a power in man to act in consistency with his nature; but then his nature is totally fallen, corrupt, deceitful and guilty. Who ever tried to chain the will of Napoleon I? Of what advantage would any attempt have been to fetter a will always acting in an atmosphere of total depravity and boundless ambition, without talents to bring his affairs to any happy con-

clusion? So with all sinners. They cannot renew their own wills, and change their own fallen nature from darkness to light, because all their deeds are continually evil. Our Saviour says to impenitent sinners, "Ye will not come to Me, that ye may have life."—He does not mean that their wills are renewed, but he meant that they were unrenewed. This was the reason why they would not come to that salvation which he offered; but the reason with which men are endowed does incite men to ask the Holy Spirit to change their hearts, and renew their wills. They must be in earnest when they ask. The writer then disagreed with this venerable man of whom we speak. The distinction between natural and moral inability has some foundation in the Bible.—That book invites the impenitent to the use of those abundant means which the Saviour has provided for the guilty. How can a man morally dead change his own wicked heart? But he can ask the Spirit of all grace to effect that stupendous work. The subject of this notice was not a metaphysical preacher. There was no ontology in his sermons, and we always heard them with satisfaction and pleasure. He read the old Scotch divinity, and Rutherford of St. Andrews, and Boston of Etrick Forest, were among his favorite authors.

This able Theologian never read his discourses, but his mind was so ratiocinative that he always maintained variety. From all the kirks in which he preached he never received more than one thousand dollars, and yet his circumstances were always comfortable. He never forgot his native shire. On the Poreh of Glenochre of a summer evening, he would talk of its kirks, its preachers, its people, the Palace of the Duke of Hamilton and its cottages. "Has the shire any hills?" I enquired. "Yes, there are lead hills on the south. Allen Ramsay, who wrote the 'Gentle Shepherd,' lived among them in the early part of his life, but afterwards went to Edinburgh. He became an associate of the nobility. There are the Pato Hills only a few miles from the town of Lanark." "Are they climbed by the sheep?" "Certainly, even to their summits. They are not higher than the Blue Ridge." "Any other Literary associations?" "Yes: Joanna Baillie went to Hampton in England, from the manse of Bothwell. She wrote Dramas about the Passions. The town is on the Clyde nearly opposite Hamilton."

This faithful laborer in the ministry was in his eighty-fourth year when he died.—His funeral sermon was preached by Dr. Atkinson, after which the writer submitted a brief sketch of his life and character.

## FOR THE CENTRAL PRESBYTERIAN.

### LIFE.

Life, how hard it is faithfully to portray it. The alterations of bright anticipations and disappointed hopes, of brightest joy and blackest sorrow are so rapid, and the effects so blended, that to contemplate them is but to render the thoughts a chaotic mass. Yet if we avoid conclusions, and allow memory to linger in the sweet past, the long lost past, the glorious childhood of the past, it opens to us the reflected rays of the glowing light that then surrounded and brightened our innocent hearts, reminding us that as life advances the brightness of childhood recedes, that, step by step, life's dark shadows gather yet more thickly around us; but buoyed up by infinite grace, impelled by faith in an omnipotent God, we press on, sometimes to penetrate the thickest gloom; and yet how often to see these shadows dissipated by joy's noontide sun.

As we discard childhood's innocence and simplicity, how languinely we define life's course, how certainly we forecast destiny, glorious destiny! Yet each experience is but a mockery of the ideal. The goal to which all our designs and actions tend may be reached, yet through what different agencies and under what different circumstances from those that we point out.

The maiden's noble aspirations to all of those accomplishments and graces which give to her such a charm, and which enables her to exercise such a powerful influence for good over the sterner sex, and over the less fortunate of her own, are often attained by circumstances, often-times through afflictions, the wisdom of which she cannot see, and which, had she foreseen would have appalled and chilled her very soul.

The ambitious youth who aspires to fame, and to deeds noble and good, would often yield in pure dependency, could he but foresee the fiery ordeals through which, under the providence of God, he would have to pass, in order to fit him to accomplish these noble aims.

Let those who have not contemplated it, not think that life's course is smooth and unencumbered with difficulties and obstacles most formidable; neither let him think it an existence wholly of shadows and sorrows.—But rather let him know that in this state we enjoy the sunny smiles of a benign providence, and often feel the effects of his darkened brow.

Let those who have marked out what seems to them a course for usefulness and for good, if they encounter obstacles seemingly insurmountable, not despond. Or, if defeated entirely, remember that all things are ordered by God's unerring will. Let them remember that that life is only preparatory for one brighter and more glorious; and if not in this life, in the one to come we will reap the reward of an honest, earnest, protracted effort for good.

I WILL continually look forward to the pure, perfect, and lasting enjoyments of Heaven.

## FOR THE CENTRAL PRESBYTERIAN.

### LIQUOR-SELLING CHURCH-MEMBERS.

In the Coroner's inquest held in connection with the recent terrible tragedy at Farmville, one of the witnesses "deposed as to the melancholy condition of Kennedy, and as to the fact that he had taken several drinks on the morning of the tragedy." He also says: "Kennedy was not drunk on the morning of the shooting." Be it so. This poor man was not a "sot." And for that very reason the "several drinks"—(some say three, some four) were enough to make him wild. They were sufficient to drive him to the deed of madness, when their influence was added to the burden of his already "melancholy condition." It is a question which can be reasonably answered in the negative: "Would he have been insane enough to do the dreadful deed, without those several drinks?" We know the effect of liquor upon men. We know that some are made most dangerous when only highly excited by it, and not drunk. The world is full of proofs. Now then, there is Kennedy with his "several drinks;" and there is his deed, committed immediately after taking them. What is the conclusion, just and unavoidable? Liquor was the cause of Berkeley's death. His destroyer shot him under the investigation of, or by the help of the "Devil of the rum cask." And this is but one of many thousand deeds of like character, from like causes. "Such sorrow; such abounding and excruciating woe; such brawls and contentions; such babblings of senseless and polluting words; such senseless and wretchedness; a scourged, racked and tottering system; tortured, unhappy and outraged conscience; poisoning of life and all peace; blighting of intellect and crushing of love; man ruined morally and spiritually, for time and for eternity! Look at this list of troubles caused every day by liquor!—Open the Bible and read the awful words: "No drunkard shall inherit the kingdom of heaven!" Can a man think of all this and yet not feel the deadly sting of his fellow-man? Alas! yes. Not only can men do it, but even church members are doing it in many places this very hour! They deal out the liquor, drink after drink,—which is fitting their fellows for ruin here, and perdition hereafter, and then go on Sabbath to the Lord's table as blandly and composedly as if the blood of souls were not all over their skirts and money too! "The love of money is the root of all evil." It has become much the fashion now for those who fare badly in business, to become sellers of liquor. It is profitable—an easy and rapid way of replenishing the empty purse. The bar-room stands in some corner of many an otherwise decent store. It attracts trade. It tempts customers. Yes, inflame them with liquor, and then they will spend their money with you. And many church members are doing it!—Would God it were not true! But it is true. Church-members, in many parts of our country are seeking worldly profit in this way! Yes, church members—of all other people! O, consistency, where is thy jewel! O, shame, where is thy blush! Let no one say "I am not responsible for a man's drinking too much." You are, if you sell it to him! You are, if you are the man from whom he buys it! And for that man's unlawful deeds—the deeds of the man whom you have crazed with your liquor, God will hold you responsible! Deny it now, you can. But refuse to answer when God calls, you cannot! You know the man ought not to have that liquor; but for love of his money, you give it to him. There is as much and as real guilt as if you were to put the pistol in his hand, with which you know he will certainly kill himself. Yes, more. The curse on his life, family, soul and salvation broadens and deepens with every drink of your liquor which he takes. Would Jesus Christ stand in your place and deal out drinks?—Ask that? Think of that! If you are going to serve Christ, do it. If you are determined to serve the devil, do that. Choose one way or the other! But don't wear the lividity of Jesus Christ, yet continue to do the work which damn souls, and makes hell glad and full! If "no drunkard shall inherit the kingdom of heaven"—are you not helping to keep your fellow-men out of heaven? Surely. For you are helping men to be or become drunkards. The very liquor that you sell, makes men drunkards. Stop selling it, or leave the Church! But before choosing the latter course, consider that you will thus choose to lose your own soul, and destroy as many more as your trade can destroy, for the sake of liquor-money!

### Meditation.

This word is almost obsolete in the Christian church. Our religious life is active, outward. Few of us give such prominence to secret prayer, study of the Word, and meditation upon it, as did the saints of former ages. Yet how emphatic are our Saviour's directions on this point in Matt. vi. 6:—"Enter thy closet," "Shut the door," "Pray to thy Father which is in secret!" England's greatest engineer was said to be a man of no great natural talent, yet he performed wonders, bridged torrents, pierced mountains, &c. When he came to a difficulty that seemed insurmountable he would shut himself in his room, and neither eat nor drink, that he might concentrate all his mind on that difficulty. At the end of two or three days he came out of the room with the look and step of a conqueror, and gave orders which seemed to his men like inspiration. So it would be with Christians if they spent more time alone with God. They would come from their closets, as Moses came from the Mount, with shining faces, and having power with God, they would have power also with men.—Pacific.

## FROM THE NEW YORK OBSERVER.

### A MOTTO FOR THE NEW YEAR.

BY REV. TRAYON EDWARDS, D. D.

The Moravians have the custom, in their congregations and families, of annually adopting a "year word," or text for the duty and as a help to each one in the Christian life. Taking the idea probably from them, the late Dr. James Alexander was accustomed, at the beginning of every year, to select and preach on some brief and striking text of Scripture which he would suggest to his people as their motto for the year, asking them to keep it every day in their thoughts against temptation, a maxim for the guidance of their conduct, and a constant incentive to spirituality and duty. At one time it would be "Praying always;" at another, "Seek first the kingdom of God and his righteousness;" at another, "Sufferers and pilgrims on the earth;" now a command, now an exhortation, now a promise; but in every case some brief sentence from the Bible that might keep God and duty and eternity in view, and thus aid to fidelity and progress in the divine life.

In things of this world we see at once the value of the many brief proverbs and apothegms in which the wise and good of the past have embodied the results of their experience for the benefit and guidance of those coming after them. Such maxims as "Out of debt, out of danger;" "Idleness will clothe a man with rags;" "Take care of the pence, and the pounds will take care of themselves;" have saved many a man from poverty and distress for this world, and guided surely to prosperity and wealth.—And the benefit of such maxims is that they separate those who act on principle from those who act only from impulse, and they also lead to consistency and to promptness and decision in the execution of our purposes, in carrying out to results the plans that in their eyes seem wise and good. And their value is greater or less, according to the truth they embody, the subjects to which they relate, the ease of their application, and the extent to which they are applicable in every day life.

But if the wise maxims of man are of value for this world, much more are the maxims which God has given us of value, both for this world and another. And the Bible is full of such maxims, every one of which is a safe guide for our conduct, not only for the life that now is, but for that which is to come. And any one of such maxims may well be taken as a motto for the marked epochs of life—for the return, for example, of a birthday, or for the opening of a new year. And what better motto for every year, for the year that has opened upon us, than that brief and wonderful expression of the apostle, the aim and object, and summing up, as it were, of his entire life, "For me to live is Christ!"

Here, in a word, is the estimate of Paul's sober judgment—that this was the wisest and best life one could live; the language of his supreme affection—that his whole soul was bound up in a life like this; his earnest and prayerful desire that he might be enabled always to live it; his fixed and solemn purpose that, by the grace of God, he would so live; his daily course of enlightened and habitual action, for life to him was more than mere reverie or dreaming or planning,—his every-day inquiry was, "Lord, what wilt thou have me to do?" And, when known, he did it with his whole might, silently, earnestly, perseveringly, till at last his entire life ran in the channels of a holy, Christian habit, just as the blood does in the arteries and veins! Converted, he was a new creature in Christ; Jesus; enlightened, Christ was his wisdom; justified and accepted, Christ was his righteousness; purified and made holy, Christ was his sanctification; a subject, Christ was his ruler; a servant, Christ was his master; a disciple, he followed where Christ led, and received every lesson that Christ taught. His knowledge was the knowledge of Christ; his faith, a faith in Christ; his love, a supreme love to Christ. His time, talents, influence, labors—body, soul, spirit, all were habitually and entirely consecrated to Christ. Even to the end he lived for Christ, and so at the end he found that to die was gain, for it was to be with Christ forever!

What a blessed motto, then, for our life, is found in these words of the apostle. If now, at the opening of another year, we should seriously adopt it, and every day diligently and prayerfully act upon it, would it not revolutionize our hearts and aims and lives and conduct? Would it not deepen our humility, and quicken our faith, and animate our hopes, and kindle afresh both our love and zeal, and lead us so to live that our light would indeed shine, and all take knowledge of us that we had been with Jesus! And if all were to adopt it, would it not revolutionize the family and society and the church and the world! Would it not make all wiser and better, more faithful to every duty, more humble, watchful, prayerful, useful, more like Christ in spirit, more devoted to him in obedience, more bound to him in love, more entirely one with him as the branch is one with the vine, and so bringing forth much fruit for him!

This, then, be the motto of every one for the present year, "For me to live is Christ!" Then if our lives are spared we shall honor Him on earth. Or if we are called away before the year shall be ended we shall find that to die is everlasting gain!

How happy would it be if men knew more, or practically knew how little they know!

"I will rejoice, I will divide out Shechem, and mete out the valley of Succoth."—Ps. lxix. 6, 7, 8.

This Psalm is made plain by noticing that there are three strophes; the first, a lamentation over disasters; the second a cry to God for help and an appeal to Him founded upon His promises; the third, a triumphant anticipation of history. These phrases quoted above occur in the second strophe. "God hath spoken in His holiness," pledged Himself as a Holy God (Amos iv. 2, "The Lord God has sworn by His holiness"). Then follows a summary of the ancient prophecies, especially those in the Pentateuch. As soon as the Psalmist reassured his faith by recalling God's pledges to Israel he cries out, "Let me exult, let me portion out Shechem, etc. It seems to accord with the rest of the psalm to understand Israel or Israel's representative as speaking; but many commentators believe the speaker of verses 6-8 to be Jehovah. Ewald believes this, only that he regards the words "I will rejoice" or "Let me exult" as the words of the Psalmist parenthetically injected into his recital of the words of Jehovah. But Delitzsch, Alexander, and others agree in considering the people or the people's representative, the king, as speaking. He exults in confident anticipation of victorious possession of the whole land.

He mentions two names famous in ancient times. They represented the two great divisions of the country east and west of the Jordan. Succoth means "booths." It was the first place at which Jacob pitched his tent on his way from Mesopotamia, (Comp. Gen. xxxiii. 16-18 with Judges viii. 5-17,) the place took its name from the huts which Jacob built there. Shechem, on the west, may be where Jacob found his permanent home.

In verse 7, Gilead and Manasseh represent that portion of the territory of Israel which lay east of the Jordan, and Ephraim and Judah that on the west of the river; Ephraim on the north and Judah on the south being the most important of all the tribes. The mention of these four sums up all the territorial and political division of the kingdom, and presents the idea that the whole of Canaan rightfully belongs to Israel.—"Ephraim is the strength of my head."—"Ephraim was a warlike tribe. See Deut. xxxiii. 17. The phrase might be translated "defense of my head." While the military power of Ephraim is acknowledged, the civil supremacy of Judah, in fulfillment of Gen. xlix. 8, is maintained.

In verse 8, neighboring nations are mentioned as coming under the dominion of Israel. "Moab is my wash-pot." Moab was a proud people. See Isaiah xvi. 6. It had just been reduced to utter subjugation and this makes the sarcasm the keener. It is likened to a common piece of household furniture, a vessel in which slaves were accustomed to wash the feet of their masters.—"Over Elom will I cast out my shoe." Elom, another enemy of Israel, is here likened to the slave, to whom the master flings his shoes when he uncovers his feet for the bath. Philistia was the third great enemy of Israel, so the representative of Israel calls to that people "Because of me, Philistia, cry aloud" or "shout aloud;" that is, utter the wail of a conquered people; or, shout out the acclamation of welcome which subjects give their sovereign.

Notwithstanding former disasters, Israel should now in the strength of Jehovah, and resting on His promises, subdue the whole land and conquer neighboring enemies.—This is presented in the picturesque description of this psalm.—Rev. Dr. Deems, in Frank Leslie's Sunday Magazine for February.

## The Jewish Nation When Chronicles was Written.

The people in their long and toilsome captivity, scattered among their conquerors, and ground down by task-work, had forgotten their past, had become ignorant of their sacred books, and had even lost the capacity of grasping and retaining the long and complicated account of their former history which had been familiar to their ancestors.—On their return to Palestine they were a band of emancipated slaves, ignorant, illiterate, incapable of much thought, childish, and requiring, like children, very simple elementary teaching.

Again, they were a multitude rather than a people; in their long continued oppression and isolation they had lost the sentiment of nationality, the very idea of patriotism; they had forgotten their tribal distinctions and relationships; and though they had not fallen away from the worship of Jehovah, they had come to have a very dim and faint notion of what that worship in reality was, as established by the greatest of their monarchs, David and Solomon. To restore the national life, to re-unite the present with the past, to re-awaken the slumbering spirit of patriotism, to recall the glories of old times, and set them before the nation as the standard which they should aim at reaching in the future, was the hard but grand task which the leaders of the Jewish people set themselves at this time, and which none did more to accomplish than the writer of Chronicles. Instead of throwing the people back upon their old histories, written on too large a scale for their present needs, and in language of a more or less archaic type, he composed for their use a condensed narrative, written in the idiom of the day, with frequent allusions to recent events and brought down to his own times, which was far more calculated to affect them strongly and deeply than the ancient larger compositions. At the same time, having to deal with persons in a childish and undeveloped state, he adopted a tone not elsewhere found in the

historical Scriptures—a didactic tone of extreme directness and simplicity—a plan of pointing the moral in every case, of openly ascribing all the events of the history to the Divine agency, and referring in the plainest language every great calamity or deliverance to the good or evil deeds of the monarch or the nation, to whom they were sent as rewards or judgments.—Canon Rawlinson, in The Biblical Educator.

## A Revival of Giving.

Several remarkable instances of Christian giving seem clearly to indicate a mighty moving of the Spirit upon the spirits of men in that direction; as witness the abounding of this grace at the meeting of the American Board in Providence, and in other clearances of debt from churches—the Memorial; also magnificent gifts and legacies to benevolent societies, like Mrs. Green's, &c. Is not here a revival of giving? And is there not Scriptural ground to hope for a revival through giving of other graces in living souls, and of life-giving to dead souls?

At a conference of Congregational churches of the vicinity, held with the First Church of Norwalk, Conn., recently, the appointed subject for discussion was in Malachi's famous text, "Bring ye all the tithes," &c.:—"And prove me now herewith if I will not pour you out a blessing," &c. And the great thought that pervaded the meeting was the gracious giving of the Lord's money to the Lord's cause, as a means assured for gaining the Lord's blessing on giving churches and on giving souls. It absorbed the meeting, which was one of absorbing interest. After it, one minister said: "I have been a church member forty six years, but I never before attended a meeting, not professedly a missionary or money-collecting meeting, where giving money for religious ends was so set forth and urged as a means of spiritual acquisition;" and other ministers standing by concurred in the sentiment. Is it not worth general discussion and adoption? While we "prove" the Lord by praying, and even fasting and working, shall we not test Him by giving—to many a harder test?—New York Observer.

## Two Church Goers.

(1) The Man who Came Late.—He had no time to ask a blessing on the service for himself or his neighbors. He missed the opening exercises. He disturbed others who had come in time. He disturbed the minister. He showed pretty plainly that he did not consider as much respect due to God's house as to his own place of business. He set a bad example as to others. He missed a blessing for himself.

(2) The Man who Came Early.—He had time to take his seat quietly and get comfortably warm or cool, as the case might be. He had time for a quiet and refreshing season of prayer before the service began. He disturbed nobody. He showed due respect for the time and place, and for Him who has promised always to meet those who gather in His name. He was able to join in the whole service, and to be in time for it. He set a good example to others. He won a blessing for himself.

## Faithful Unto Death.

I treasure a small drawing by Millias. It is the figure of a woman bound fast to a pillar far within tide-mark. The sea is curling its tides about her feet; a ship is passing in full sail, not heeding her or her doom; birds of prey are hovering about her, but she heeds not the birds, or the ship, or the sea; her eyes look right on, and her feet stand firm, and you see that she is looking directly into heaven, and telling her soul how the sufferings of this present time are not worthy to be compared with the glory that shall be revealed; and under the picture is this legend, copied from the stone set up to her memory in an old Scottish kirkyard:

"Murdered for owning Christ supreme, Head of His Church, and no more crime. But for not owning Freakey, And not adoring Presbytery, Within the sea, tied to a stake, She suffered for Christ Jesus' sake."

I treasure it, because when I look at it, it seems a type of a great host of women who watch and wait, tied fast to their fate, while the tide creeps up about them, but who rise as the waves rise, and on the crest of the last and loftiest are borne into the quiet haven, and hear the "Well done!"—Robert Collyer.

## Kingsley on Manners.

I used just now that word, manners. Let me beg your serious attention to it. I use it, remember, in its true, its ancient—that is, in its moral and spiritual—sense. I use it as the old Greeks, the old Romans used their corresponding words; as our wise forefathers used it, when they said well, "Manners maketh man;" that manners are at once the efficient cause of a man's success, and a proof of his deserving to succeed; the outward and visible sign of whatsoever inward and spiritual grace, or disgrace, there may be in him. I mean by it what our Lord meant when he reproved the pushing and vulgar arrogance of the Scribes and Pharisees, and laid down the golden rule of all good manners. "He that is the greatest among you, let him be the servant of all." Next I beg you to remember that all, or almost all, the good manners which we have among us—courtesies, refinements, self-restraint and mutual respect—all of which raise us socially and morally above our forefathers of 1,500 years ago—deep-hearted men, valiant and noble, but coarse and arrogant and quarrelsome—all that, or almost all, we owe to Christ, to the influence of His example, and to that Bible which testifies of Him. Yes, the Bible has been for Christendom, in the

cottage as much as in the palace, the school of manners; and the saying that he who becomes a true Christian becomes a true gentleman is no rhetorical boast, but a solid historic fact.

## Work and Worship.

At the Midland Railway Works in England about 2,500 men are employed. They go to their work at 6 A. M., and on entering the shops enter to skillful cooks provided by the company bits of food to be prepared for their breakfast. At 8 o'clock the whistle calls them to the breakfast. A singular feature has distinguished these breakfasts for the last twenty years. Twenty-one years ago a man of apparent insignificance, George Wilkins, whose occupation was the care of a stationary engine, dedicated, as he said, his engine room to God, by having morning prayer therein at every breakfast hour. A few of the men joined him at once, and very soon the number was so great that the service was transferred to the "lagging shop." Bishops, deans, canons and other of the clergy of the Established Church, as well as Non-Conformist ministers on invitation, conduct the services and preach. The attendance of the men is entirely voluntary, but every day hundreds of them unite, at their breakfast, in prayer and praise. It is not to be wondered at, that the relations of the company and its men are exceedingly harmonious.

## The Lutheran Diet.

The discovered Lutheran bodies of this country met together by their representative men in Philadelphia recently. The Assembly was called a "Diet," recalling to memory those famous old convocations in Germany in which the affairs of the Reformation were discussed, and decisions of grave import rendered. In the Diet no decisions were rendered—indeed, one distinct decision on any of the topics brought before it would probably have instantly dissolved the meeting, but the topics discussed were generally of importance, and the papers submitted were of a high grade, and have evidently been prepared with care. After the reading of the various papers a free discussion was opened on each topic, and the various opinions which divide the Lutheran Church came out very distinctly, without, however, disturbing the harmony of feeling which marked the Diet.

The two days conferences of brethren, separated for many years from each, was so pleasant, and was thought to be so profitable that arrangements were made to hold another Diet at some future time. Perhaps the most remarkable feature of the gathering was that it could be held, and that representatives of churches which have been for years in an antagonistic attitude could sit quietly side by side, and discuss topics of interest to all in the churches represented. It is a sign of change, and of change tending to reconciliation, when Dr. Krauth and Dr. Conrad are found members of the same assembly, and that assembly, bearing the name "Lutheran."

## How to Cure Gossip.

Adopt this rule: Let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum-book and ask the party to allow you to copy the words, so that you can make no mistake.

You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath.

But, you ask, "Will it not be mean to go off and detail conversations?" Not at all when your interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person, and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy, and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than the man who is present? If you can thus help to kill gossip it will matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them.

Try your rule. We know it to be good. We use it. It is known in the church of which we are pastor, that if any one speaks to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately and report the conversation and the names; or, still better, to make the party disparaging, face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives amongst his fellow-men.

Try our rule, try it faithfully, with meekness and charity, and if it does not work well let us know.—Dr. Deems in Sunday Magazine.

DANIEL WEBSTER was once asked, "What is the most important thought that ever entered your mind?" After a moment's reflection, he seriously replied, "The most important thought I ever had, was that of my personal responsibility to God." And to every one it is equally important, in its bearings on character and conduct here, and destiny hereafter!

THE latest accession to the supply of Scriptures which the American Bible Society is furnishing to the Japanese nation is the Acts of the Apostles, translated from the original by Dr. Hepburn, Dr. Brown, and Rev. D. C. Green, and printed from blocks in Japanese style, in an 8vo volume, of about two hundred pages.