punishment of idolatry and infanticide .-

against the Constitution of his country .-

To promote the interests of the Associa

Hampshire, and she was glad to welcome as

American to her home. He waited on Ton

laying the scene of his "Gertrude of Wy

though written in his Surrey hermitage.

The friend of whom we write was a dil

gent praacher. He was willing to officiate

in a market house, or barn, or boat, and hi

favorite text was, "for he that dwelleth in

long as the sun and moon may endure.

To say that we love the Church-the whole

Church-and yet manifest no special inter-

est in our branch of it, is as absurd as to say

-go and board at a hotel, leaving wife and

children to starve at home. The good citi-

zen will first show his patriotism at his own

sailing on the ocean. It is not the ship be-

water getting into the ship." So the world,

with its love of pleasure getting into the

hearts of Christians, has ruined its millions.

Julius Hare.

sympathy and unity:

FOR THE CENTRAL PRESETTERIAN.

PSALM lv: 22. "Cast thy burden upon the Lord, and he shall sustain thee."

BY H. C. A. Far above the shrouded sky, Azure-veiled, their cycles run, Worlds whose glory cannot vie With the unbeclouded sun: For the darkness of the mind Oracles of peace afford Light, and healing of the blind; "Cast thy burden on the Lord."

Tossed with doubt and wrapped in gloom, Deluged-thou hast craved the land: Yet in mercy, not in doom, See the ruddy morn expand! Stayed by promises of love That with righteousness accord Welcome the returning dove; " Cast thy burden on the Lord,"

Art thou ignorant? His love Knows no parallax or change: Ask the wisdom from above; Let His providence arrange. Art perplexed? The Only Wise, He will loose the tangled cord; Guide, whose guidance must suffice: "Cast thy burden on the Lord."

Is it weakness needs His aid? Him the earth and stars obey! If on Him thy care be laid, Strength, sufficient for thy day, *Nourishment He will bestow! Be the triune might adored! Though thy bended head be low, "Cast thy burden on the Lord."

He who turns the ordered spheres, And presides o'er winds and seas, Faints not; and though wrath appears Which no bullocks could appease; If thou art weighed down by sin, If against thy king hast warred: "Kiss the Son;" His plaudits win; "Cast thy burden on the Lord."

† "What he gives thee" is His own Discipline of faith. Be sure He hath treasured every groan; Thou art blest-if thou endure. The temptation may be strong; What is shunned be most abhorred; Thy dear Saviour suffered wrong, "Cast thy burden on the Lord."

Art thou bowed with care and woe? Jesu's heart was rent with pain! Through the darkness streams a glow Showing where thy Lord hath lain! When the giant billows rise Christian! He will not despise: "Cast thy burden on the Lord."

When thy flesh and heart shall fail, May thy strength and portion be God, who, infinite though pale, Bore our burdens on the tree When the bright angelic shield Bears thee through chill Jordan's ford, - As the powers of nature yield,

"Cast thy burden on the Lord." *The word in the original means to sustain by

EMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 36.

R. R. GURLEY. We write these reminiscences just as the subjects of them occur to the memory. We mingle them together, North, South, East or West, because in the times we recall the Presbyterian was one Church. It was pleasant then to see delegates from the palm trees of the South, the forests of the West, the blue mountains of Virginia, the quays of Knickerbocker city, and the larches of New Hampshire. The delegates from Londonderry remined us of a siege unparalelled in history. But in our late civil strife the General Assembly turned politicians, and the Southern Presbyterian Church was or-

ganized. We are indebted to Connecticut for some of our valuable ministers. It was the native State of R. R. Gurley, a man of mark for his untiring philanthropy. When he died in Washington a few years since, my surprise was great that the press noticed his demise so slightly; but a sincere Philanthropist had fallen in our Israel. His talents were far beyond the common, his benevolence unbounded, his generosity often transcended his scanty means, and his humility surpassed that of the violet surmounted by flowers of more imposing forms and brighter tints .-He was not a theologian regularly trained but in his numerous addresses in behalf of Colonization, he was often truly eloquent .-He laid his hand on every book he could find which treated of Africa, even to Wiffen's poem entitled Mungo Park. Such volumes were the subjects of his conversations .-Give him the travels of any adventurer along the banks of the Nile, Niger, or Orange river, and his attention was immediately abcharts, maps, papers and discussions about that benighted continent, just as if its whole area had been his diocese, and yet he never received the fluid of tactual succession. His that we appreciate the family as the foundaattention was devoted to things of more im- tion of all that is pure and permanent in so-Besides his voyages to Liberia, cial life, and then neglect our own families he traveled over the United States. Naturally he was somewhat fond of his ease, but at the call of Colonization he was immediately fireside, and the true Christian will show his other reason than the wickedness of man. . ready for locomotiveness. His social feel- loyalty to Christ by doing all he can to build How vast the change to make it not only ings, love of conversation and domestic en- up the particular church and denomination dearments gave way at the mandate of duty. to which he belongs

My acquaintance with the Secretary of the American Colonization Society was begun under the following circumstances: Mrs. Curtis of Arlington, a truly Christian lady, in 1817 had prepared a place for preaching, but a very short distance from her dwelling, and among others had invited the writer to officiate. It was a delightful Sabbath beneath the firmament of June. Upon reacheye. Analostan island in a state of repose,

FOR THE CENTRAL PRESBYTERIAN. inviting swans to feed on its mosses, the Po-

tomac glittering in the sun, the heights of THE SECOND COMING OF CHRIST. Georgetown, crowned with such seats as Dumbarton, and Peter Grove, and the steepart of my subject so much better than I can ples of many kirks. Such objects claimed at express them, that I will employ the space of least a momentary glance before commencing this article in quotations from his work callthe solemn service. Alas for Arlington ed "The Spiritual Kingdom." The italics How changed! Its serenity has been disare mine. Concerning the character of the turbed, its Sabbaths violated, its trees hewed down, its saloons desecrated, its soil digged says, "That which gives to them their pecuup for the burial of invaders, divine flowers liarly universal application is the fact that refused to Confederates, and the sceptre of they present an epitome of all the phases of tyranny extended over its desecrated acres. the visible Church in her militant and suffer-We then became acquainted with the friend ing estate. . . . We desire to present these of Africa, not simply in words but in deeds. seven varieties of the Church at the clase of He had come to Arlington as a private tutor, the apostolic age in one summary view, as and to him was committed the education of representing the leading phases of the varied a child who when grown, became the devoted imperfect mixed condition of the visible consort of General Robert E. Lee. This Church during its militant career, and emfact may be interesting to Southern readers. bodying the final charges and promises of Garley was subsequently called to engage

her King as adapted to these states." in the work of Colonization, in which he con-On the phrase occurring in these epistles tinued to the close of his life. It was con-To him that overcometh," he says, "The genial to his philanthropic taste. He had necessity of this personal conflict can never closely studied both Greek and Roman Colocease until the application of redemption nization. The Saxons helped to colonize ceases, until the final consummation. England, and Gauls, both Scotland and It matters not how great the glory and power Wales. In conducting the affairs of the with which you conceive the visible Church Institution great prudence was requisite.on earth to become invested at some future According to the laws under which he acted time, provided that it be not a glory inconthe Society were restricted to sending free sistent with men still dwelling in the flesh people of color to Liberia. This principle and inheriting deprayed natures: there will he held as perfectly sacred. It was not an still be the necessity for it. . . . And so emancipation society, like the one established long as men are to be saved by the gospel, by Benjamin Franklin as soon as the Fedethe word of the gospel can never be antiquated. ral Constitution was adopted, and for which That word is clear and decisive. 'Through he had voted. So forgetful was that elecmuch tribulation we must enter the kingdom trician of its provisions. Abolitionists were of God.' 'If any man will come after Me, arranged against the Institution. They were let him deny himself, and take up his cross fanatics of narrow views and circumscribed daily and follow Me." Never, until the work talents. Among them we admit were many of redemption is completed, can such exhorpeaceful Quakers. It was not to the credit tations as the following cease to be appropriof Whittier, the poet, to have been found in ate and necessary. 'Watch and pray, that such a rabid company. We suppose he reye enter not into temptation.' 'Fight the jects the Book of Joshua because it is a regood fight of faith.' 'Put on the whole arcord of wars. But they were wars for the mour of God that ye may be able to stand against the wiles of the Devil.' . . . No Doubtless he had no scruple in waging war triumphs of the gospel, however multiplied, shall ever convert the narrow way into a Every citizen is at least under an implied and tacit obligation to accept the written law be not only confined to the mouth of their other country. Seward did not live under dens, gnashing their teeth, in their decrepithe Constitution of 1789, for he found one it tade, upon the passing pilgrims, but utterly seems beyond the clouds. Against this host destroyed, and nothing left to tell the world of men had Gurley to contend. Coming of them but their bones, still the lust of the from Connecticut, we imagine he was no flesh, and the lust of the eyes, and the pride friend to slavery; but he was too honorable of life, shall never cease to beset with new ever to have violated the trust he accepted. forms of temptation every traveler to the heavenly city, so long as the corruption of tion, its Secretary took a voyage to England nature shall continue in any child of the He employed there his days of leisure in kingdom. For so long as descendants of searching after objects of interest in our an-Adam shall be born on earth, they shall be cestral land. With such objects every intelborn in sin. This of itself involves the neligent reader is acquainted. They need not essity of a conflict on the part of all who arbe specified. He brought the writer some rive at years of responsibility. And this pebbles from the ruined grotto of Pope, and conflict implies, in addition to the inherited a collection of thorns from a bush planted depravity, the continuance of the curse, the by the hand of Mary Stuart, the Queen of agency of Satan, and a world still suffering Scots. He called on Joanna Baillie at and groaning for a promised deliverance .-Its necessity therefore can only cease, when the last saint shall have put forth the last Campbell and other celebrities. We all struggle, when the whole body of God's elect know that Tom had honored this country by shall be complete, and the King shall come the second time without sin unto salvation, to ming" on the margin of the Susquehannah. destroy the last enemy, to crown with final This is a poem of uncommon tenderness .victory His mediatorial reign, and end it, His work on Hope is rhetoric, but Gertrude and to crown with its perfected glory His is a genuine product from the Delphic steeps

love, dwelleth in God." He delivered a very In his lecture on Rev. vi: 12-17, speakstriking sermon on a fourth of July, from ng of the scene there described the Dr. says, the words, "woe to the crown of pride," in We regard it as a description of the utter which he completely exposed the boasting of overthrow of all the world's powers and or-Americans. Such a one ought to have ganizations, in order to the eternal triumph preached before the millions who went to the of this spiritual kingdom. Such a triumph Centennial. But after a life of incessant as that here described involves the completest toil, my good friend was smitten with paralossible revolution in all earthly things, the ysis. It affected his mind. His work on atter demolition of the whole frame work of earth was finished; but it was a magnificent society, certainly in all its moral aspects and work which he had achieved, and one that tendencies, from the highest pinnacles of its will be appreciated by future generations .power and splendor, to its deepest founda-Under direction from on high, around the tions, and its obscurest recesses. It involves whole coast of Africa he has inserted a silver just such a revolution in the social and moral lining to the dark clouds which for ages has world as geologists say took place at some wrapt that Continent in moral and intellecformer period in the physical." He also tual darkness. May he be remembered as speaks of that revolution as "nothing else than that which is described in this language of Paul to the Hebrews, 'The removing of THE Occident holds that what we need, those things that are shaken, as of things next to the outpouring of God's Spirit, is a greater esprit de corps, more denominational he shaken may remain." He says under A warm, active, earnest denominational- the same text, "The change required to bring Sunday!!! What wonder then that railroad this godless civilization, this polished kingism is very different from a narrow and intense sectarianism. The latter we should dom of the Devil, to be thoroughly pervaded sorbed. Nothing pleased him better than shun as a great evil; the former we should by a pure spiritual Christianity. can cultivate as essential to a true Church life.

own everlasting, His triumphant Church. . .

The bright glimpses of its glory that flash

upon our waiting eyes, from these promises

to the seven churches, are seen only at the

end of an unearthly, and mysterious, and

only be brought about by an overturning Sabbath day to keep it holy ! !" such as the text sets forth." He then speaks of the "immense extent of the revolution required in all the so-called Christian govern ments of the world, to conform them to the law of the kingdom. It is said, to conduct a government on such principles is utterly impracticable. . . . It can be so for no practicable, but universal. For as certainly as the Lamb is unfolding the seven-sealed A CERTAIN writer has said: "A true ing in the water which will sink it, but the live for a time in close communion with Him after us.—S. S. Times. ... go out into the social intercourse of

found and enjoyed? 'Keeping the Sabbath holy' is a thing extremely rare. How great the revolution that shall fill the earth with Dr. Ramsay expresses my views on this the glory and purity of this spiritual kingdom, instead of with such a sadly defective and corrupt thing as this visible representation of it now is?" If these views of Dr. Ramsay are correct, the atmosphere of any Millennium before the coming of Christ, will epistles to the seven churches of Asia, he be like the "atmosphere of a charnel house." "This witness is true."

> FOR THE CENTRAL PRESBYTERIAN. THE RAILROADS AND THE SABBATH.

A recent issue of the Central Presbyterian contained a very suggestive and timely edi-

torial in reference to the desecration of the Sabbath by our soulless corporations-the railroad companies. It is hoped that the views and facts presented, were " read, pondered, and inwardly digested.

With the increase of 1 tht and knowledge as to the true nature and purpose of the Sabbath day, and of our obligations to "remember," (not forget) "it and keep it holy," with many persons, there is a healthy senti to, if not in advance of, many other cities .-And the deliverances of our ecclesiastical morals in this regard.

not without marked exceptions. The runwork by the citizen, and subjects him to of God and man, continue to use their madant disastrous consequences, we hear of no effort to put a stop to this godless outrage on

the common decencies of morality. ago, when private stockholders and the State of Virginia had a controlling vote in the management of the railroad affairs, honest and faithful efforts were made to procure a positive order, in unmistakable terms, to the Directors, to suspend the running of Sunday trains, and the efforts were neucoessful .-Not only did the State proxies-(yes, of this Christian Commonwealth,) refuse to unite in accept obscurity if necessary that thereby sustaining this movement, but professing we may live to some purpose. Let our names Christians, including church officers, refused perish if only we can leave behind us a silent to unite in making the order. The railroads influence for the right, that shall perpetuate belong to the stockholders, many of whom itself through all the changes and catastroare, to-day, members of churches, and yet phes of time. It may not be recorded of us they withhold their votes and voices in mak- as was so nobly written of William: "While ing this reform. Let no stockholder fancy he lived, he was the guiding star of a whole he is free from responsibility in this great brave nation; and when he died, the little national and State sin.

It is respectfully submitted, that in this matter the public heart and mind need edu cation, and above all pluck or moral courage, the great want of our times.

There are other evidences of an unsound and unhealty public sentiment which tole | braver and truer and more hopeful. "My rates Sunday trains. It is not the provis. friend," says Carlyle in that true, honest, ions of the Code of Virginia, which will take earnest way of his that make his words, like hold of and restrain these people. They Luther's, seem half battles; "My friend, all feel that they are restrained by public sentiment. What are some of these evidences of the lowering of the standard in Virginia, in regard to the sacredness of the Sabbath? We point to Sunday excursion trains, which, a quarter of a century ago, would not have it go pratingbeen tolerated in Virginia. Again, among the passengers on Sunday trains are, not unfrequently, professing Christians and church

Where there was one reader of the secular papers on Sunday twenty years ago there are ten now. Members of churches buy and read the secular papers on Sunday; and this bad example is a growing evil with those who are admonished "to avoid the appearance of evil." Sabbath visiting is on the increase in the country communities. Even the Congress of the United States, in 1877. was in session till 12 M. on Sunday! and that are made, that the things which cannot preachers and elders names are recorded as voting, in both the Senate and House, on presidents and superintendents, boldly, and with a high and defiant hand, try to push aside God's command to "remember the

FENELON.

SAID AN AGED CLERGYMAN, a few days in uniformity of Christian character. ago, half in playfulness and half in earnest, I am now close on to eighty years old, and I've been hard at work a long time; but I haven't got the world straightened out yet." book, it shall be universal. 'We shall reign when our work is done, the Lord's isn't .-Christian living in the world is like a ship on the earth' sing the white-robed elders. . . Work we never so faithfully, we shall leave Let a child of God, after being brought to something to be done by those who come those of religious lethargy, preponderates.

even church-going people and professing An unchanging state of joy is not possible Christians, and he will find, as many will on earth as it now is, because evil and error testify, that it is like breathing the atmos- are here. The soul must have its midnight ONE of the saddest things about human phere of a charnel house. Everything, every hour of sorrow, as well as its sunlight seaing the hill on which the dwelling stands the nature is that a man may guide others in the conversation and pleasure, and labor, stinks sons of joy and gladness. Still the mercy prospect was fine. The city which had been path of life, without walking in it himself; of the earth; there is not a single odor of of the Lord shone as much in the night as in laid out as a paralellogram was before the that he may be a pilot and yet a castaway. Heaven. . . . Where is the Christian Sab- the day. It is only in the night that we can low state of religion. Thinks strange that bath, in the fulness of its privileges, to be see the stars.

FOR THE CENTRAL PRESBYTERIAN. READINGS IN THE GREEK.

> Acts xiii: 1. MANAEN AND HEROD.

Apart from such specifications in history as were presented last week, we possess this one item of real fact : Manaen the preacher of Antioch and Herod Antipas the tetrarch of Galilee, were reared side by side, possessing the same opportunities, enjoying the same advantages. Is there not suggested a most striking and solemn lesson in this simple reord Luke makes of the fact? Manaen and Herod! The humble, faithful, pious preacher of a little church! The courted, powerful, princely ruler of Galilee! What a contrast! On the side of Manaen, obscurity, reproach, loss, almost certainly poverty; on the side of Herod, pomp and power and magnificent luxury and imperial honors. The one a lowly embassador of Christ, finding his happiness in service to others, seeking in his narrow sphere to be a pattern of morals and devotion, laboring to elevate men's thoughts and it is believed, that in many communities and purify their lives even with the loss of all things to himself, leaving behind him no his ment and practice in the observance of the tory but the simple mention of his name or day. It was a just tribute, made by an em- the list of the Church's teachers. The other inent evangelist, that the observance of the renowned, unscrupulous, selfish, despotic Sabbath in Richmond, was marked and equal corrupt; with all his power weak enough to fear the opinions of his nobles, and to trample on his sense of right to please a dissolute bodies, and the teachings of the press and woman and a reckless girl-a man whose pulpit have had a salutary effect on public glories have been recorded on the pages of history, only to exemplify the truth of God's But it is also true, that these indications Word that "the name of the wicked shall of an enlightened public sentiment and of rot." Yet the two began alike. Together improved observance of this holy day, are they listened to the warnings of John and his fervid exhortations to repentance and a ning of railway trains, both passenger and new life. Together in all probability the freight, is a great and growing evil. The two looked upon Christ when carried to Code of Virginia expressly prohibits secular Herod's palace. But Herod clung to his lust and his honors and his oppression and his punishment; and yet our railway officials, ambition. While Manaen sunk his own name without rebuke and in defiance of the laws and fame in the higher and nobler ambition "For me to live is Christ." Is there not chinery and their employees, in crushing out then a word of most impressive warning in God's Sabbaths; and save an occasional the quiet touch of the evangelist, "Manaen broad and easy one. Though all persecution faithful attempt of the press to prevent the which had been brought up with Herod the should cease, and old Pope and Pagan should continuance of this bold sin, with its attentite tetrarch?" "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Fame like Herod's is but the curse which age after age pro-In looking for a reason for this remarka- nounces upon the men whose greatness was ble state of facts, the people themselves are made the instrument of untruth and injustice not free from responsibility. A few years and vice. A name like Manaen's may well nigh slip from human memory. But not one deed of truth or nobleness that he wrought but earned its reward by being perpetuated in the characters of others. Let us be con-

tent to wear away our lives in hard, unremembered service to the world. Let us, like Manaon, turn away from the derusive lights that lured the tetrarch to his ruin. Let us children cried in the streets." But in the book of God's remembrance shall be written some little line like this concerning Manaen, suggesting that we did our allotted work in the fear of God and that through those humble labors some human hearts were made speech and rumor is short lived, foolish, untrue. Genuine work alone, what thou workest faithfully, that is eternal as the almighty founder and world-builder Himself. Stand thou by that; and let 'fame' and the rest of

Heard are the voices, Heard are the Sages, The worlds and the Ages; Choose well: your choice is

ARQUA.

Love for the Regular Means of Grace.

It is a matter of fact of which you may ever have thought particularly, that you can tell very much about the type of individual Christian character, from a knowledge of the estimate which individuals attach to the ordinary worship of God in His sanctuary. That Christian who so loves the house of God and its holy services that he can exclaim, expressive of his own feelings, "How amiable are thy tabernacles, O Lord of hosts," &c., is almost sure to be uniformly consistent in his Christian walk, you will be almost sure to find him a great help to his pastor, and a strong arm in the activities of the Church. Nor is it strange that a love for the regular means of grace should result

The religion of such a person is a life

principle, developing a life habit. Then take the church member who at times manifests great zeal in waiting upon That good old man will die before God's God in His sanctuary; but between these work in this world is all done; but he may times are intervals of indifference and nonhave served his own generation faithfully and attendance. The character of the person's done all the work God had for him to do .- Christian life and influence cannot be uni-It is a good thing for us to understand that form; and it is sometimes no easy matter to determine whether the good done in the seasons of religious zeal, or the evil done in As to active efficiency, such persons cannot be depended upon. Finally, take the "big meeting" Christian. This is a very distinctive character, you cannot well mistake it.

according to his own ideas, an unusual their sins. amount of piety. He greatly deplores the others do not feel as he does. He longs for much more.

a "big revival." He wishes for something outside the usual order of things to arouse cold hearted Christians, wishes for an admitted "revival man" not particular as to what doctrines he preaches, so that he can "get up a revival." This good brother, or sister, as the case may be, complains, and growls, always dissatisfied, always wanting something new. His seat in the sanctuary is often vacant. His seat is seldom occupied on prayer meeting occasions; but let a "protracted meeting" commence, and a strange minister be on the ground and he is promptly on hand, a very leader. The character described is not to be admired, and the influence of those possessing such a character is ordinarily more hurtful than beneficial. The church is strongest that has the fewest members of this description .- Kentucky Presbyterian.

THE ALL-INCLUDING MUSIC.

Not long ago, at a Pailharmonic Concert, he fortunate New Yorkers who were present istened to the tones of a superb violincello. master-piece of the famous maker Antonio next morning has been haunting me. After lwelling upon the exquisitely faultless outines, harmony of proportion, and elegance of aspect, in the rare old Cremona, the writer said: "If it were possible to set a market value on a rarity which is never in the market, its value, we suppose, would be set somewhere in the thousands. Its pure, round, even and luscious tone was distinguished above all of the rest of the instruments in the orchestra, although it was not unduly loud, and was not forced in the playing .-There were passages in the Volkmann 'Serenade' where nine 'cellos were struck together, and yet this marvellous instrument, absorbing the other eight, was the only one

Turning from the paper to a favorite book, refreshed my memory concerning Stradivarius. He was born in 1644, lived ninetytwo years, and beginning as a pupil of Nicoas Amati, the first great maker of violins, improving upon his former successes, finishblocks, and ribs, and slips of wood to strength- ers of the earthly crust." en the sides are all without a scratch or

tion, and finish of many a tiny block." ter, and the one sweet, true, tender, hallowed Eye. It will be one day legible to our own tone of love straightway absorbs every other. It is the Cremona violincello in the orchestra. blends them into its own silvery harmony .- | from iniquity. And then the desolate days of sorrow are gladdened as by angel notes floating down from the sky, and through the stormy days of the battle with care and trouble there sound encouraging hymns, and life, no longer hopeless, is set to heavenly music.

That is one thought. It does not seem very fanciful or far-fetched, and it is corrobcomes its dominant passion. But there is another which it is worth our while to examine. There were other violin makers in Italy and France at the time Stradivarius o such reputation as his. Their instruments have not been hoarded by enthusiastic lovers. least things, neglecting nothing, caring for what did not show, and putting into every day's labor their very best effort, skill, and knowledge. Whatever be our work, whether the transient and apparently trivial affairs of daily duty, let it be done with filelity. God sees it, and humble though it be, it has its part in His economy. The one thing which we do, or the many, we should do as under His eye. We shall pass away, but the effect at least of our work is to last when we are dust .- Christian Intelligencer.

digest, that makes them strong. It is not memory of it poisons the whole life."

THOSE that deceive others will, in the end, prove to have deceived themselves; and no doom will be more dreadful than that of un- world? To judge men aright, we must know The "big meeting" Christian possesses, faithful ministers that flattered sinners in

THE SABBATH-STONE.

"In the recesses of the Northumberland coal-pits," says a writer, "a parti-coloured clay, consisting of grey and black layers, is found, which bears the name of the 'Sabbathstone.' The springs which coze into the pit are charged with a fine impalpable pipeclay. which they deposit in the pools of water of the deserted workings, and which is a pale grey color, approaching to white. When the miners are at work, however, a light black dust, struck by their tools from the coal, and carried by currents of air into the recesses of the mine, is deposited along with it; and, in consequence, each day's work is marked by a thin black layer in the mass; while each night, during which there is a cessation of labor, is represented by a pale layer, which exhibits the natural colour of the clay. And when a cross section of the substance thus deposited comes to be made, every week of regular employment is found to be represented by a group of six black streaks, closely lined off on a pale ground, and each Sabbath by a broad, pale streak interposed between each group; exactly such a space, in Stradivarius. A bit of criticism in the paper short, as a clerk, in keeping tally, would leave between his fagots of strokes.

> "In this curious record, a holiday takes its place among the working-days like a second Sabbath. 'How comes this week to have two Sabbaths?' inquired a gentleman, to whom a specimen was shown at one of the

"'The blank Friday,' replied the foreman, ' was the day of the races."

"' And what,' said the visitor, 'means this large empty space, a full fortnight and more in breadth!'

"'Oh! that space,' rejoined the foreman, shows the time of the strike for wages; the men stood out for three weeks, and then gave

"In fine, the 'Sabbath stone' of the Northumberland coal-mines is a sort of geological register of the work done in them-a sort of natural tally, in which the sedimentary agent keeps the chalk, and which tells when the miners labor and when they rest, and whethhe devoted his whole life, from childhood to er they keep their Sabbaths intact or enhis last year, to thought, study and toil upon croach upon them. One would scarcely exthe instrument of his love. Ever he kept pect to find, of transactions so humble, a record in the heart of a stone; but it may ing every portion of his work so carefully serve to show, however curious that narrathat to-day when opened for repairs no detail tive might be, could we but read it aright, is found to have been slighted. "The little what lies couched in the parti-coloured lay-

So in the bosom of the earth is recorded shadow of roughness, the weight and size of the history of men. We little think of it: each are carefully adjusted to the proportion | we tread our daily path, do our daily work, of the whole, and as great poets are said to kneel in prayer to God, stretch out a hand spend days over a line, so Stradivarius may of help to the perishing; or else indulge in well have spent as long over the size, posi- violence or loathsome sin; and the light reflected from our forms photographs on the But it was not to write about violins that earth's face, and on the everlasting mountook my pen, sweet and entrancing as they tains, every attitude and gesture of our boare, voicing when played by a good artist dies, and every expression of our counteevery note in the gamut of human joy, suf- nance. The air, stirred into waves by the fering, triumph and despair, nor yet of grand words we utter, and by the sounds of our old Stradivarius toiling in his work-shop in footsteps, imprints them all on the rocks and dusty Cremona two hundred years ago. The stones around us. Yes, even if we choose musical criticism suggested to me a thought the dark night as a hiding-place for our of the all including melody which love to deeds, and keep our mouths shut in silence, Christ makes when it takes possession of a and walk with muffled tread, the undulations, soul. Our spiritual natures are many-chord- of our breathing are propagated by the air ed. We are moved by diverse motives .- around us. Nay, the very pulsations of our Often we would be puzzled to tell the exact heart are numbered, -their strength is measgenesis of some act of daily life, and we ured by the subtle ether that penetrates might have cause to blush for the mingling every part of our bodies, as well as fills of the ignoble with the good in which it began, space; and an accurate record is thus kept But once let a thorough surrender of life, somewhere of our every feeling and thought. heart, mind and powers be made to the Mas- And that record is legible to the all-seeing

'Let us, then, live as in God's sight, looking to His grace through Christ for pardon It swallows up all the lesser strains, and of our countless sins, and for preservation

Personal Purity.

Rev. Francis Tiffany, in his address at the memorial service in honor of Samuel Bowles, gave the following passage out of his personal experience:

Immediately after graduating at college, made a voyage from New York to Havre, orated by the experience of thousands, who during which I contracted a strong friendknow how the love of Christ in the soul be- ship admiration for the captain of our ship. He was precisely the type of man-bluff and hearty, with commanding executive ability and a voice like a speaking trumpet-to fascinate a dreamy student. From him I learned a lesson I would like to impress now lived and wrought. Their works attained to and here. At sea the exigencies of immediate duty necessarily absorbed his time and thought. He was there simply the captain, and every inch a captain. On landing at nor left as legacies, nor played on by famous Havre, however, and going with him to the performers, and regarded as beyond price. same hotel, the most marvellous change came Why? They were not, as he, faithful in the over him. Happy as a boy let loose for a holiday, he sat and talked the whole evening in the most winning and affectionate vein, and when, bed-time coming, he took his candle and bade me good-night, this touching scene ensued: He had mounted the staircase it seem to be some great thing or it lie among about half way, I still standing at the bottom, when he stopped and called my name. It was with a voice trembling with agitation. "What is it?" I answered. "Oh! I just wanted to say one word to you," he rejoined. in a voice that betrayed still increasing agitation. I could not tell what to make of it; but he turned and, descending the stairs, seized my hand in his powerful grasp. "You are going to Paris to morrow," he began, and it is a bad place. Keep yourself pure -keep yourself pure. I got into that sort It is not what people eat, but what they of thing when I was like you. I tell you the what they gain, but what they save, that huge frame of the man was convulsed, and makes them rich. It is not what they read, the tears streamed down his cheeks. Yearnbut what they remember, that makes them ing, redeeming love in an angel, such as learned. It is not what they profess, but Raphael or Milton pictures, could not have what they practice, that makes them right shone more beautiful than did the incarnation of the same quality in this bluff, weather-beaten seaman.

How much of this same thing there is in the common life of our great work-a-day them on duty and off duty, affoat and ashore. They show out one class of qualities on the IF we do not believe, and improve what is quarter deck, and another when under the