

# CENTRAL PRESBYTERIAN

RICHMOND, VA., WEDNESDAY, APRIL 17, 1878.

Vol. 13.—No. 39.

Whole No. 663.

## "ONLY."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv: 40.

Only a word for the Master,  
Lovingly, joyfully said,  
Only a word!  
Yet the Master heard,  
And some fainting hearts were led.

Only a look of remembrance,  
Sorrowful, gentle, and deep,  
Only a look!  
Yet the strong man shook,  
And he went alone to weep!

Only some act of devotion,  
Willingly, joyfully done,  
"Surely 'twas naught,"  
(So the proud world thought),  
But yet souls for Christ were won!

Only an hour with the children,  
Pleasantly, cheerfully given,  
Yet seed was sown  
In that hour alone,  
Which would bring forth fruit for Heaven!

Only—but Jesus is looking  
Constantly, tenderly,  
To earth, and sees  
Those who strive to please,  
And their love He loves to crown.

CHARLOTTE MURRAY.

FOR THE CENTRAL PRESBYTERIAN.

## REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 40.

WILLIAM M. ATKINSON.

My reminiscences of this gentleman are quite pleasant. We took to each other but a few days after he came to Nassau Hall, at which institution he was graduated in 1814. The writer was pleased with the kindness he manifested to his fellow students. College friendships seem to last through life, notwithstanding the distances by which the parties may be subsequently separated. There is something sacred in academic groves, where in their walks students are prone to build castles in the air by the anticipations in which they indulge of after life.

We suppose, of course, that our ministerial brother was a native of Petersburg. The place was with him a theme for conversation. He told us anecdotes about its inhabitants, and gave us an account of the many duels which had been fought in its vicinity. The one that interested the writer most of all, was that between Burk, the Historian of Virginia, and a Frenchman, in which the former, a native of Ireland, was killed. It was an affecting incident, but we hope that this Gothic practice has for the most part disappeared from the environs of the Cockade town. Having occasion to visit Petersburg in the winter of 1839, the writer was impressed by the amiable manners prevailing among its people. They surely could not have countenanced the lawless custom of duelling which is forbidden in the Decalogue.

After his graduation at Princeton, my friend returned to Petersburg and applied himself to the reading of Law and in due time became an Attorney. An honorable profession. It is true that Wat Tyler and Jack Straw, in the reign of Richard II., came out in thunder against the barristers for living on the distresses of their fellow creatures, and Home alleges that their demand on the crown and aristocracy were perfectly reasonable. There have been judges and lawyers whose names are encircled with the halo of eternal infamy. Bacon and Jeffries are examples in point; but who can withhold his admiration from Cicero when he rose in the Forum to defend Archias his precursor, or Erskine when he appeared in behalf of Lord Gordon, or Patrick Henry when he opposed the oppressions of the Virginia clergy? We venerate such a lawyer and judge as Sir William Jones. He established English jurisprudence in India, studied the Sanscrit language, translated the Hindoo and Persian poets, searched into the literature of Wales, followed Milton into his most sequestered retreats, and except for his early disease would have elevated England by a noble Epic Poem. Piety was coupled with all his scientific and literary attainments. Revelation was the sun which shed its lustre on all the lunar acquirements of his expansive mind. Acting for years as an interpreter of law, no doubt my Petersburg friend acquitted himself honorably in all branches of his profession. Kind in his feelings, good humored and affable, a gentleman in his manners, and a Christian in his deportment, he could say with Sir William Jones,

"Before thy mystic altar heavenly Truth,  
I kneed in madness, as I kneed in youth."

He changed his vocation by passing from the study of law to the study of divinity. This is a change which has often taken place. Many names might be given in proof of this assertion, but this is not necessary. So far as talent for popular speaking may be concerned, the vocations are akin. No person acquainted with William Mayo Atkinson would ever have doubted the sincerity of his motives in entering the sacred ministry. Sincere means without wax and it alludes to the honey separated from the materials by which it may be remembered. He left the law for a calling more congenial to his pious impressions. He loved his Divine Lord, and wished to honor him by the change. In forming his resolution he was above all pecuniary considerations, for he was passing to a profession far less lucrative than the one he had embraced. Still we cannot agree with Brockton Brown, the Novelist of Philadelphia, in his beautiful memoir of John Blair Linn. He states that when the pastor of Market Street church relinquished the law, he sacrificed the fame of Erskine. But fame is not the chief end of man. Lord Bacon acquired a reputation wide as the world, but

filled the palm of his hand with ill-gotten money. The Novelist must have been sadly unacquainted with the influence and reputation to which hundreds of ministers have attained. It is true that Ebenezer Erskine murmured at being fixed in the obscure kirk of Portmahon, but the fact is that he entered the ministry without any personal piety. A prayer offered by his consort and overheard by him, was the earthly cause of his conversion, and then he was called to Stirling and became the founder of the Associate Reformed Church.

My friend undertook a Bible agency for the South. This office was discharged with ability. He was faithful in that important trust, and then called to the pastoral office in Winchester. In 1843 he received the title of Doctor of Theology from the college of Jefferson, Pa. He was a sound divine, and embraced none of the novelties which occasionally agitate the Church. Errors of opinion are sometimes represented as merely fractional. But it is the adulteration of original sin a fraction, when it subverts the covenant of works, and leads directly to the Unitarian supposition of sin by imitation? A parcel of such fractions can never be added up so as to give an integer of sound Presbyterian doctrine. Legion of errors is the answer.

Dr. Atkinson died in 1849, deeply lamented by his ministerial brethren, and regretted by many of other denominations. Warmly attached to his own Church, he stood aloof from bigotry. His temperament was social. We met with him after his return from the South. He had met with some of our old college comrades, and gave me an interesting account of their fixtures. He did not reach a very advanced age, but we met with him in the Duke of Marlborough, in his last illness, was carried from his room to an apartment which contained a picture of one of his battles. He gazed while at the picture. "Ah," said he, "the Duke was something then, but now a dying man." So is the great conflict of life.

FOR THE CENTRAL PRESBYTERIAN.

## THE "EXAMINATION RULE."

(CONCLUDED.)

In addition to these objections there are others, which of themselves, ought to be fatal to this article. One is the disintegrating principle embodied in it. How can organic unity be claimed for the Church, when its ordained ministers cannot pass from one of its Presbyteries to another, upon their certificates of dismission in "good standing"? This fifth article and the one immediately following (6) prescribe conditions for an ordained minister passing from one Presbytery to another, identical with the terms upon which ministers are received into our Church from other denominations. If Dr. Preston should be called from Richmond to a congregation in another Presbytery he would be admitted to membership upon exactly the same terms, conditions, and examinations that would be required of Dr. Carry upon an application to be received into the Presbyterian Church. When, therefore, we incorporate in our fundamental law provisions which establish, in this respect, the same relations between our Presbyteries, that exist between our Church and other denominations, have we not made fearful progress in the process of disintegration?

Another grave objection to incorporating this rule in the fundamental law of the Church is its harshly arbitrary character. The minister seeking admission to a Presbytery, is not subjected to those new and additional tests of soundness in the faith, on account of a suggestion that his religious exercises are not evangelical, or his views "touching" Church government and theology are erroneous, but simply because induced by a sense of duty, or compelled by necessity, he has removed from one Presbytery to another. And this arbitrary character is made more striking by the fact, that whilst the rule interferes with, and hinders the exercise of the functions to which the minister was ordained with the "divine sanction," in the Presbytery, it yet leaves him free to exercise them in the higher courts of the Church. It will require a considerable amount of discriminating ingenuity to show that a minister who is sound enough on "experimental religion, Church government and theology," to sit in the Synod of Virginia, is yet too heterodox to sit in West Hanover Presbytery. This rule is not only disintegrating and arbitrary, but it casts an imputation as injurious as it is gratuitous, upon the sincerity with which every minister who from any cause has to change his Presbyterian connection, has adopted and holds our symbols of faith. "Men do not gather grapes of thorns, nor figs of thistles," it is not strange, therefore, that after forty years' experience of this "examination rule" we find one of our popular and influential "mouthpieces" "laughing to scorn" the idea that the dogmas of the Presbyterian Church are sincerely adopted and faithfully held by her ministers. See communication of E. D. J., in *Central Presbyterian*, July 18th, 1877.

Now as to the practical operation of this rule. Ordinarily, ministers remove from one Presbytery to another in response to calls from congregations; the Constitution authorizes congregations to call ministers from any Presbytery. The article in question gives no directions to the Presbytery as to the course it is to pursue should the examination prove unsatisfactory. The presumption, however, is that admission ought to be refused to the minister. In that event what is the Presbytery to do? It can institute no process, for it has refused jurisdiction over the new minister. And he is no intruder, he has not "climbed up some other way" into the sheep-fold, but has entered through the

"door" in obedience to the imperative mandate of the Constitution. See art. 13, sec. 5, chap. 6. Neither can the Presbytery censure, or in any way, exercise discipline over the congregation; it, so far from having violated any rule, law, or canon of the Church, has proceeded in exact and rigid conformity to the requirements of the Constitution. The minister therefore, however unsound he may be, can continue to preach to the congregation as long as it is willing to hear him. The Presbytery having refused to take jurisdiction over him, notwithstanding the fact, that he has come regularly within its bounds, can interpose no let, or hindrance whatever. This article then so far from enabling the Presbyteries to protect their congregations from unsound ministers, simply binds them hand and foot, so that they can neither defend themselves, nor the churches under their care from the entrance of heterodox teachers, nor discipline them after estrance.

W. M. T.

P. S.—In preparing this communication, I was compelled to use the former edition of the *Book of Church Order*, as I could not procure the last.

FOR THE CENTRAL PRESBYTERIAN.

## THE SECOND COMING OF CHRIST.

8. The Holy Scriptures speak of two distinct resurrections, the first, the resurrection of the righteous, at the time of the second coming of Christ, and the second, the resurrection of the wicked, at a subsequent time. There are two phrases occurring in the English New Testament which may be supposed by many readers of the English Bible to mean the same thing; viz: "the resurrection of the dead," and "the resurrection from the dead." In the Greek of which the first phrase is the translation, the word "dead" is not preceded by a preposition, and simply limits "resurrection," and the phrase means, the resurrection of dead people—whether some of the dead people, or all of them, must be determined by the context. The other phrase (resurrection from the dead) might seem to have the same meaning, as if the idea was, resurrection from a state of death. But the word translated dead is preceded by a preposition which means from, out of, and with this preposition forms an adjunct which limits the word resurrection. The word translated dead, never means death, or the state of the dead, but always dead people. The literal rendering of the phrase would be, the resurrection from among the dead people. There may be a resurrection from the dead people, and yet not a resurrection of all the dead people. There is a reason why the Holy Ghost uses one of these phrases in some places, rather than the other; and the evident reason is because of the distinction above noted. The *Apostle Paul* said, "now is Christ risen from the dead." He arose from among the dead, and left millions of dead people still in their graves.

The phrase "resurrection from the dead" is never used in reference to the resurrection of the wicked. Our Saviour said, "The children of this world marry and are given in marriage, but they that shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal to the angels, and are the children of the resurrection;" that is the resurrection from the dead of which He had just spoken. It should be noted that He speaks of some who are worthy to obtain that world—alluding to the world of glory. He also speaks of them as worthy to obtain the resurrection from the dead people; as He Himself who is the first fruits of them that sleep, obtained a resurrection from among dead people. He still further describes them as children of the resurrection. Why should they be designated as children of the resurrection, since all the dead will ultimately be raised, if He did not intend to designate a particular resurrection, even the resurrection from the dead people, of which He had just spoken?

Again, our Saviour said concerning those who made a feast and invited those who could not recompense them, they shall be "recompensed at the resurrection of the just." Why did he not say simply at the resurrection, instead of the resurrection of the just, if there is to be but one resurrection? It may be said that the distinction here marked by Christ had no reference to any interval of time between the two resurrections, but to the character of the resurrections, or to the character of the subjects of them. But there is no difference as to the character of the resurrections. In respect to both the just and the unjust, their bodies will be raised from their graves, and that only is signified by the term resurrection. And the terms just and unjust sufficiently designate the characters of the subjects of the two resurrections. What different transformations will be wrought upon the bodies of the two classes must be learned from other portions of God's Word.

Paul writes this striking language, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if, by any means, I might attain unto the resurrection of the dead." Here, the phrase "resurrection of the dead" should have been translated resurrection from the dead. Such is the translation of the phrase every where else in the New Testament. Paul did not use the means specified, in order to attain to the resurrection of the dead to which all will attain, but he desired to be so connected with Christ as to attain to a resurrection similar to His, the resurrection from among the dead people who will be left in their graves.

The 15th chapter of 1 Cor. treats of the resurrection only of Christ and the saints. Paul says, "If Christ be not raised, then

they which have fallen asleep in Christ are perished. . . . but now is Christ risen from the dead and become the first fruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterwards, they that are Christ's at His coming." What is meant by, "every man in his own order," (band or company)? Are there two orders or companies, or are there three? If there are but two, why did the Apostle, after mentioning Christ as belonging to the first, speak next only of those who are Christ's at His coming, instead of all who are in their graves? There is evidently a third order, whether, as some expositors suppose, the next verse alludes to it or not.—This passage in Corinthians corresponds with a passage in Thessalonians. "The Lord Himself shall descend. . . . and the dead in Christ shall rise first." There are two passages of Scripture which are supposed by some to teach that the righteous and wicked will rise together. Daniel xii: 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." I suppose none will doubt the eminent scholarship of Prof. Bush and Tregelles. Bush denied the resurrection of the body, and wrote a book against the Millennium. He translates the original of the above passage thus, "Many from out of the sleepers in the dust of the earth shall awake, those (that is, those who awake, shall be) to everlasting life, and those (who do not then awake, shall be) to everlasting contempt." Tregelles gives the same translation, except that for the first "those," he has "these." This translation enables us to understand why the inspired writer said, "Many of them that sleep, instead of they that sleep, or all of them that sleep, etc. Many ('at that time,' see v. 1) shall awake, and these shall be to everlasting life. The other passage is in John v: 28, 29. "The hour is coming in which all that are in the graves shall hear His voice, that they have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." If the reader will examine the 25th verse of this chapter, he will see that the "hour" there spoken of in which the dead in sin shall rise from the dead, that is, shall be regenerated, will last from the time Christ uttered those words until His second coming. All the dead sinners are not quickened simultaneously.—The word hour means time or season, in both passages, as it does, in many other places in sacred and profane writings. And who doubts that the time is coming when all the dead will be raised?

FOR THE CENTRAL PRESBYTERIAN.

## THE TIMES OF REFRESHING, AND OF RESTITUTION.

Acts iii: 19-22.

"Repent ye therefore, and be converted, for the blotting out of your sins, in order that (or, so that) the times of refreshing may come from the presence of the Lord, and that he may send Jesus Christ, who before was ordained (or appointed) for you. Whom heaven must receive until the times of refreshing of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

This is the central passage in Peter's second sermon to the Jews, and is in form like the similar one in his first sermon. Acts ii: 38. Both these discourses are addressed to the Jews in fulfillment of the Lord's words in Luke xxiv: 47, "beginning at Jerusalem," and they touchingly illustrate the long suffering, patience, and grace of the Lord towards His rebellious people. We have changed the expression, "that your sins may be blotted out," of the common version, to make it conform in English as it does in Greek to Acts ii: 38. For the word "when," which next follows in the common version, no defence can be made. There is no preposition on anybody's part that translates the Greek participle, *hopsan*. And not only does it fail to give the true meaning, but it utterly confuses and misleads. Dr. Addison Alexander in his commentary on the passage says that this participle always elsewhere denotes the final cause or the effect (so that, in order that) and "we are bound to reject every explanation which supposes *hopsan* an adverb of time, until some clear example of that usage can be discovered." He says the translation of this participle by "when" in this passage, though it has been copied from the Vulgate into all the English versions, must be set aside on a double ground as a "violation of a uniform and constant usage," and that in order "to obtain a sense which is not in itself a good one."

We offer a few suggestions towards the explication of the passage.

The passage occurs in a discourse, like the one in Acts ii, addressed exclusively to the Jews. They had rejected their Messiah when he came and offered Himself to them in his humiliation. He now offers himself to them again, after He is glorified. The whole discourse has pervading it this reference to the Jews as a nation, and it is the failure to keep this in mind which we believe has caused this meaning to be so obscured. It is an offer to the Jews, if they repent and are converted, that their sins shall be blotted out, and in this repentance and conversion and blotting out of their sins as a nation depend the coming of the times of refreshing, and the return of their Messiah from heaven, where He is now gone. With His return are to come the times of restitution of all things, which are so largely the theme of prophecy, two subjects mainly occupying the prophets, "the sufferings of Christ, and the glory that should follow." 1 Peter i: 11.

Now many glories belong to our Lord, many crowns will encircle His head. Among them the crown of the King of the Jews, which title God so carefully ordered should be placed over His head on the cross, in spite of man's opposition.

The "times of refreshing," then, or restoration of blessing to the Jewish nation, "we must understand," as Dr. Alexander says, "to be in some way suspended on their repentance as a previous condition," and they are connected with the return of Christ from heaven, and with the "times of restitution of all things" spoken of by all the prophets.—Surely, the themes being so grand, and so often treated of in the Word of God, it ought not to be difficult to find where God has spoken of them. In the limits of our paper we can only point to a few of the Scriptures indicated.

We turn then to Zechariah, a post-prophetic prophet, chap. xii: 10. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." There is to be a great mourning in the land of all the families that remain, verses 11-13. This answers exactly to the "Repent and be converted" of our passage. Chapter xiii: 1, gives us the blotting out of their sins to follow. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." The very names of the idols will be cut off out of the land, the false prophets will abjure their lying deceptions, God will bring the third part of his people through the fire, and they shall be as silver and gold, and they shall call on my name and I will hear them; I will say, it is my people; and they shall say, the Lord is my God.

And now where does God tell us of the sending of Jesus Christ which is conditional on this repentance and conversion of the Jewish nation? Let Zechariah xiv, answer. The refining fire spoken of in Zechariah xiii, is doubtless in the time of Jacob's trouble of Jer. xxx, out of which he shall, however, be saved. It is also spoken of in Dan. xii, as "a time of trouble, such as never was since there was a nation, even to that same time;" but Daniel is told, "at that time they people shall be delivered," not all of them; some will be cut off in judgment, but "every one that shall be found written in the book." Our Lord foretells the same in Matt. xxv: 21. Of this time of trouble Zechar. xiv, says, "Behold the day of the Lord cometh, and they shall be divided in the midst of the day. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." No one can pretend that this has ever yet been fulfilled. The third verse shows us the sending of Jesus Christ just at this critical point of the history of the city of the Great King, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." To this touch of the Lord's feet a mighty earthquake shall respond, clearing the Mount of Olives and forming a great valley. And the fifth verse adds a revelation of profoundest interest, that it is the coming of the Lord, with his saints, "and all the saints with Thee." Of this Paul tells us in 1 Thess. iii: 13; also Enoch's prophecy, Jude 14, and in fuller detail, Rev. xix.

The convulsions of nature will make the day a peculiar one. Zechar. xiv: 6, 7, and they will also cause perennial streams to flow east and west from Jerusalem, where now there are none.

The next verse, the ninth, gives us the "times of restitution" in the glorious prophecy that thrills the hearts of all God's children, "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

Isaiah abounds in passages which speak of this glorious day. Let us refresh our hearts with one. Is. lxx: 17-25. "For, behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are so the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

"Thy kingdom come; Thy will be done in earth as it is in heaven."

How many dry prayers do we offer up, and how few wet ones!

## HOW TO MANAGE A MISSIONARY SOCIETY.

From the Interior.

Lay in your materials—faith (vide Paul) and work (vide James.) But don't wait till they are all in, as they will come when needed, as the withered hand grew strong while being stretched forth.

Have plenty of both the above mentioned (faith and work), for it will take immense quantities. The plan is a great one. Lay your foundations broad and build on the Rock, so it, your house, will stand till the Millennium. Don't work while you "feel like it" and stop when you "get tired."—He didn't so measure His service. If you would like minute and practical instructions how to begin and keep on, read the infallible directions in Ex. xxxv: 21-35; xxxvi: 1-7, especially 5 verse; xxxix: 30-43; xl: 1-38, especially 34-38; I Chron. xxviii: 10, 19, 21; II Chron. i. 9 chaps.; Ezra, Nehemiah, Psalms, Isaiah, and the New Testament.

Indeed, it is difficult to except any part of the Bible.

Ask your minister to appoint a meeting of all the women in the church, and when all are together with an accord in one place, the Holy Ghost will surely descend, and you, even the handmaidens, will speak with tongues the wonderful works of God. Be sure and speak, and speak that. If you cannot begin your lesson with the glorious arithmetic of Acts ii: 41, try that of Matt. xxviii: 19, 20. I would solemnly warn every individual against Judges v: 23.

Let some elect lady take the chair, call the meeting to order, and open with singing, reading the Scripture, and prayer, a missionary prayer, Matt. vi: 9-13. Then vote to have a society, a constitution and officers, and get them chosen as quickly as possible, and let no one decline. *Vox populi vox Dei*. Get subscribers for *Foreign Missionary, Woman's Work, and Children's Work*, and let everybody that can buy some good missionary book to read and lead.

Meet an hour every month at church or private houses. Have a subject. (The subjects of our Assembly's Board cannot be improved upon.) Let the President assign parts, a month in advance, to six or eight persons each time, one to bring in an original essay on some kindred theme, perhaps of her own choosing, and all, without fail, feel responsible to say a word, however short, about the field considered. Let these "parts" take up the mission thoroughly; the country, its geography, government, social life and people, religion, history; the mission, its beginning, development, difficulties, present needs, signs of good and future promise; its stations, machinery (i. e., schools, press, native agency, etc., etc.); the missionaries, take them up individually and personally; their names, their families, their special departments. Biographies of the sainted dead.—Be sure and have maps and illustrations, object lessons, pictures—anything to bring the country near and make it vivid. Make everything pointed and sprightly. Study directness, and condensation will do this; and never be tardy or exceed your hour. Have your Secretary bring in a report, always, of your last meeting. Have your annual meeting public, and make it interesting. Let somebody write a letter to a missionary every month, and have these read at your meetings before they are sent. Let these letters be natural and chatty, loving and sisterly, cheerful and encouraging, written plainly on this paper, and pay the postage, and always request the missionary never to write back!—Tell her you would be sorry to add to her burden or tax her time—already so full—but your letter is a free-will offering of love and sympathy, and you will charge it (if you are mercenary still) to the Master Himself. Matt. x: 42. He will answer it, and you will be so glad!

Don't be too anxious to have a special field or object of support.—Matt. xxiii: 18-20. Give your money, by an act of the most spiritual worship, directly to the Lord and drop it quietly and unquestionably, laden with prayer, into the treasury, having confidence (you must have that) in those who disburse it for you, and then send it wherever needed most. Dedicate it wholly, not only to the glorious King, but also to the Man of Sorrows; and if the Master wants wine, strings, wrapping paper and pine boxes, so practical and so unromantic, let your funds go for these to carry the Bibles in, albeit wrapped outside! As our hearts grow and our faith strengthens, we shall unselfishly diminish the crushing and perplexing cares of our good officers and secretaries and missionaries who keep track (if they can keep track) of all these multiplied specialties.—Never send a donation to a missionary and ask her to account to you for the expenditure of it! I trust she has something else to do. Regular acknowledgment is made, of course, to the proper person, and no money (I conscientiously believe) is so carefully and economically expended as what passes through missionary hands.

Little do you know the demand upon the time and strength of those dear foreign missionaries, and how the burdens press, where fields are so white and laborers so few. Hold up their hands, ye Aarons and Hurs! Let us not talk often so plainly on this point. Ignorance has been winked at, and many weak in the faith have been received, and specialties allowed to all who asked, for this kind goeth out not but by prayer and fasting.

Let the money be promised and given systematically, in monthly envelopes, with the name and amount on each. Let the sum never fall below the vow, though sometimes you will love to add a thank offering for special mercies as the Lord shall prosper you

and fill your cup with salvation. He gives good measure, and lets us hide most precious secrets with Him.

Remember our hour of prayer—part or all of the time Sabbath evening from five to six o'clock.

With special emphasis I beg you, have the children of your homes and church, boys and girls, at work for Christ in the salvation of the world. Organize them and keep it up faithfully. We have a plan for them similar to this for the ladies. SARAH J. RHEA.

## CHRISTIAN MANLINESS.

Christian manliness will suffer sooner or later than do good, and will never shrink from a frank apology for an error of judgment or conduct. An admirable illustration is given in the autobiography of Dr. Guthrie. When the church of St. John's was building for Dr. Guthrie, in Edinburgh, as a Free church, after the old parochial plan of Scotland, Lord Medwyn, a strong Episcopalian, was much interested in the project. He persuaded the managers of a savings bank, with which he had been long connected, to subscribe about \$10,000 of a surplus fund in the bank for the new church. After it was built, he was delighted with the success of the enterprise, and with the good accomplished among the poor, and became a warm friend of Dr. Guthrie.

But when the conflict arose in the civil courts between the judges and the leaders of the Free Church party, Lord Medwyn, who was himself a judge, took a decided stand in favor of the civil courts. Dr. Guthrie, with all the enthusiasm of his nature, enlisted in defence of the church, and preached in districts from which ministers were barred out by the edicts of the judges.

As the controversy grew more bitter, Lord Medwyn wrote a pungent letter to Dr. Guthrie, charging him with deception in regard to the opinions held when the house was built, and saying if the real opinions had been known, the money from the bank would never have been given. Dr. Guthrie was reluctant to offend one who had been so kind to his parishioners, but could not rest under the charge of deception. He wrote, therefore, a manly but earnest letter, proving that his sentiments were well known at the time of his call to the church, and had then provoked opposition, and adding, "Whoever may have deceived your lordship, I was no party to the deception." No answer was returned to the letter, and the next time Dr. Guthrie lifted his hat in the street to his old friend, he received the old direct. Twice more the same treatment was experienced, and then the patient minister said to himself: "Three times is fair play. You will get no more hats from me, my lord."

Not long after, a respectable-looking woman called at the study, with an earnest request for a seat in the gallery of the church. The floor was reserved for the parish, outsiders being allowed only in the gallery. But the gallery was already crowded, and there were hundreds of applicants who could not be accommodated. Dr. Guthrie, therefore, was compelled to refuse the woman, but as she was leaving, with a mortified countenance, he asked her name. She replied, "I am the house-keeper of Lord Medwyn."—Here was a fine opportunity for a weak man to vent spite. But Dr. Guthrie at once called her back, told her what her master had done for the church, which fairly entitled her to a seat, and offered her a seat in his own pew till some seat should be vacated in the gallery.

The next morning his study door opened suddenly, and Lord Medwyn entered. Before he could recover from his astonishment, Lord Medwyn said: "Mr. Guthrie, before I ask how you are, let me say how sorry I am that I ever wrote that letter. I have heard from my housekeeper the manner in which you received her and spoke of me, and I have hastened over here to acknowledge my error, and tender this apology."

There was true Christian manliness on both sides. It was manly in Dr. Guthrie to repeat the recognition in the street a second and third time, after the open insult; and more manly to do a favor gladly to the house-keeper of the man who had insulted him. It was manly in the nobleman to honor the magnanimity of his injured friend, and to make a prompt and frank acknowledgement of his own error. Our world would be a better place to live in, and alienations would be fewer, if such specimens of manliness were more common.—*Watchman*.

PAYING IT OFF.—The Moravians are largely a people in the humble walks of life; yet from the beginning of their history they have ever been much engaged in the missionary work. During the last year the sixteen thousand of their members have raised eighty-five thousand dollars for this one purpose—nearly five dollars and a half for each member, old and young, weak and strong, poor and rich. Has the membership of any other church done any thing like it?

IF THERE IS A RAINBOW, it must be born in the storm; if there is deep and unutterable joy, it must be over him that was lost and is found, was dead and is alive again. May it not be that it will be found at last that in the wonderful plans of the infinite God, every sorrow, every we endured, will at last create deeper and more transporting joy throughout all his dominions?

IF THOU HAST WRONGED thy brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him; if a reconciliation is most kindly which is most kind.

DIFFICULTIES that lie in the way of salvation, dwindle and vanish before a lively active faith in the power and promise of God.