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NOT FAR!

Not far, not far from the Kingdom, Yet in the shadow of sin; How many are coming and going, How few are entering in!

Not far from the golden gateway, Where voices whisper and wait; Fearing to enter in boldly, So lingering still at the gate;

Catching the strain of the music Floating so sweetly along, Knowing the song they are singing, Yet joining not in the song.

Seeing the warmth and the beauty, The infinite love and the light; Yet weary, and lonely, and waiting Out in the desolate night!

Out in the dark and the danger, Out in the night and the cold, Though He is longing to lead them Tenderly into the fold.

Not far, not far from the Kingdom,-'Tis only a little space; But it may be at last, and for ever, Out of the rest-place.

A ship came sailing and sailing Over a murmuring sea, And, just in sight of the haven, Down in the waves went she:

And the spars and the broken timbers Were cast on a storm-beat strand: And a cry went up in the darkness-"Not far, not far from the land!" Congregationalist.

FOR THE CENTRAL PRESBYTERIAN. REMINISCENCES OF PRESBYTERIAN MINISTERS.

> BY AN OCTOGENARIAN. No. 42.

REV. GIDEON BLACKBURN.

The writer left Greenville and came to Dandridge, the capital of Jefferson county. Grav perhaps, would have called this Dandridge a helter-skelter town, but this was not my estimate of the place. I was pleased with its appearance.

Lighting at the inn, we took a horizonta position on the porch; disposed to such a position by the jostling of the stage over a road the traveler with a fixed attention. We dis cerned in his countenance a propensity to something humorous. He asked a variety of questions which were briefly answered .-We took him for a Yankee. "From what point of the compass do you come, and what is your destination?" "From Georgetown, near Washington," I replied. "Ah! are

them in his Presbyterian library.

phew to the Rev. James Patterson of Bound have part in the first resurrection, are farther I have not said all that I wanted to say they were living on grass and leaves. No Resume study May 1st, and continue to June brook, and subsequently of Philadelphia .- described as "blessed and holy," and as on the subject of Christ's second coming; fuel in the yards, no food in many a house, The object of the letter was to give an ac- those on whom "the second death hath no but I have perhaps said more than ought to numbers dead already, emigration everycount of a tour performed by Dr. Blackburn power." The natural inference from this have been said in a newspaper. In conclu- where on a large scale. Not a pig seen students to omit the last two months study, in some parts of the North, and of the won- language is that those who do not have part sion, it seems to me that the views I have after crossing to the west of the (grand) and go for premature licensure, let each

delivered with great propriety, and his elo- an allegory also." evangelist than in the office of a pastor.

FOR THE CENTRAL PRESBYTERIAN.

THE SECOND COMING OF CHRIST.

you acquainted with the Presbyterian minis- found in his book on the second advent. "It yet actually to take place, is a symbol of a shells and contains bores of quadrupeds, but ter of that town?" "I ought to be," was is frequently urged, for example that be symbol of what is yet actually to take place. no remains either of marine or fresh water tor." "Then," he rejoined, "you am my mention is made of bodies, it cannot be a pretation is that it makes the vision recorded scattered by the dust forms which so often student's whole year, while a student, to nephew: I live four miles from Dandridge, bodily resurrection that is meant. But this in this (the twentieth) chapter a different one take place in North China: loess is a sub- duty, with such vacations or recesses only, on a Mossy creek farm. Some of our neight is to mistake what the apostle saw in the from that recorded in the preceeding one, acreation and health old way, and yet stand well in the church." the savage is not so willing to "burn with vision. He did not see a resurrection of (the nineteenth.) It is very evident that the loess is peculiar to Northern China, and does of students and teachers. their return reported a person of your name. souls. He saw the souls of them that were vision recorded in both chapters is the same. not spread over the Southern provinces .-I thought I would ride down and see whether slain; that is, he had a vision of the martyrs But we have proved that in the nineteenth Pe-che le, with the exception of the alluvial only advisory, seems to require the compliyou were a good looking gentleman, and you themselves in the state of the dead-after chapter John records his vision of the BRIDE plain, Shan-si, northern Shen-si, Kan-suh ance of this board and Faculty, on grounds they were slain, and just before their resur- READY FOR HER MARRIAGE WITH THE LAMB and northern Honan, are covered with it. of ecclesiastical courtesy, and also of consci- changed life. My Saviour demands that At that I rose and shook him warmly by the rection. Then he saw them rise: 'They __that is, all the elect of God made perfect * * * Where its hills fringe the plain of the hand. The stage was ready, and the driver lived'-not their souls, but themselves." I in holiness. impatient. I was sorry the interview was so ought to state however that Brown regards But it may be asked, how can the inter- hundred feet above the level of the sea. But only points in that legislation, however, bearhurried. He appeared to be a sensible man, this literal resurrection as merely a symbol pretation I have given be made consistent in climbing up to higher regions, one never ing on our present questions, are these two: and had often served in the Legislature of of the martyr spirit which will prevail during with the events which it is declared will take loses sight of the yellow soil. The southern 1st. That our course of studies shall be so Nashville was a handsome town of five or expositors hold that the phrase "they lived" Devil will be let loose? Where are the peosix thousand inhabitants. It has since be does not denote a literal resurrection either ple called Gog and Magog, who are to be river its yellow color. In Shan-si it largely A. M. courses of the two Universities in Vircome a flourishing city. The Presbyterian of the martyrs, or of persons having the mar- deceived by Satan, and go to war with the predominates over everything else, at all al- ginia. 2nd. That this Faculty shall outline, by cultivating a taste for better things, easily church was a capacious building, but in tyr spirit. But as they must find some kind saints, to come from? The earth containing, titudes up to 6,000 feet, and is met with in for such students as desire it, a course of ruins. It was situated on an elevation, but of resurrection, they suppose it to be the re- at the end of the thousand years, glorified many places of greater elevation-on the not inviting in its appearance. Its services surrection of the martyr spirit. And believ- saints only, is there to be a mighty falling Wa-tai Shan at 8,000 feet-yet its character were but sparsely attended, but the aspect of ing that the souls seen by John were the from glory, as was once the case in heaven? is always substantially the same." * * Presbyterianism has assumed new features souls of the martyrs only, they say nothing If the interpretation I have given of this since the time to which we allude, through about the spirit or disposition of those who chapter be the correct one, it is easy to see characteristics of the loess which determines the ministry of such men as Drs. Jennings did not worship the beast, and yet were not who these agents of the Devil are. The time the physical features of an area of at least and Edgar, and the commanding influence of slain. But the question must be distinctly of the letting loose of their leader, is also the 250,000 square miles; so that to describe Dr. Lindsley, who presided over the Univer- answered- Who are those of whom it is said time of their letting loose, the time of the loess is to describe that which distinsity. The autumnal climate of the place "they lived?" And why is their living called resurrection of the "rest of the dead," (the guishes Northern China from the rest of the was balmy as possible. But Dr. Blackburn the first resurrection? Is it the martyrs wicked dead.) At whatever time the events Empire, and that which influences and has stands as the caption to this paper, and to themselves that lived, and is this the first re symbolized in the visions of Ezekiel (chap- influenced, more than almost anything else, surrection? Post millennarians say not .- ters 38-48) may take place, the Gog and its productiveness, its adaptedness for man-The Presbyterians of Nashville were an- Then, is it the souls of the martyrs that Magog there spoken of were either the ene- kind, its means of inter-communication and ticipating a visit from this highly popular "lived," and is this the first resurrection? mies of God by that name, inhabiting the its history. * * * * * * preacher. The writer was anxious to make Surely not. Their souls never were literally north quarter of Asia, or they represented his acquaintance for one or two reasons. In dead and buried; and the spiritual resurrective enemies of God. The people called by bable that loss, where it is normally and the early part of the present century he had tion of their souls, that is, their regeneration, the same name in Revelation, are the ene- largely developed cannot be exhausted .been employed by the General Assembly as was experienced before the death of their mies of God from "the four quarters of the The first relates to the organic substances a missionary to the Cherokee Indians on the bodies. Then is it the martyr spirit that earth," among whom are these people from required by vegetation. They are chiefly is its feasibility, suiting both students who faulty than others in this very particular, frontiers of Tennessee. This mission ex. "lived" and "reigned with Christ?" But the north quarter, risen from the dead, if carbonic acid and ammonia. It is probable wished to move slowly, and those who wished cited a great deal of interest with the Pres- is the martyr spirit dead? or is it to die be. Ezekiel had allusion to any particular peobyterian public. President Jefferson was far fore the Millennium? The Word of God ple. All the wicked dead are called Gog by no other kind of soil in an equal degree, from being indifferent to this mission after teaches us that in every age of the Church Magog, probably for the same reason that renders it capable of absorbing these gases the missionary was introduced to him by the militant, the martyr spirit will be needed, Isaiah once called the Jews the "people of from the air in an extraordinarily large pro-Georgetown pastor. At the same time the and must often be exercised in the Christian's Gomorrah." These amned spirits pouring portion. The second refers to the inorganic General Assembly had commenced the pub- struggles against the world, the fish and the forth out of hell with their infernal leader, lication of a monthly work called the Evan- Devil. And the professor of religion who proceed to take possession of their risen by a process due to the same property of the gelical Intelligencer, through which Dr. has not the martyr spirit when it is required, bodies rising in all parts of the earth. The loess. In absence of any planes of stratification of that body. A course extended through some thirty or forcy of the members who Blackburn communicated both his success is not a true disciple of Christ. (Luke xiv: earth is full of them. Their leader makes cation, the rain water descends far into the a provision to complete the instruction of the and discouragements. His letters were well 26, 27.) One of the insuperable difficulties one more desperate effort to defeat God's porous loss, and meets the humidity re senior students in the middle of their last written. Fac similes of what Indian boys of the Post-millennial theory is that it de- plans of mercy. Whether hopeful himself tained in its lower portions, and in obedience term, and dismiss them. The apprehended had written appeared, and the writer remem- mands the death of the martyr spirit when it of success or not, with the wonderful cunning to the well known law of the diffusion of objection to this plan is, that the dispersion bers the interest with which the pamphlets is needed (before their Millennium) and its of an arch devil, he instils this wild hope into liquids, the substances which are kept in sowere read. This periodical extended to four resurrection when it is not needed, (during the breasts of his subjects. Many persons lution below will be communicated to those students and teachers as virtually almost to or five volumes; but ceased its visits for the the Millennium.) But these "souls" seen suppose that the deception here spoken of is portions of water next to the surface, and be disband the Seminary from that date. want of patronage, although it had created by the apostle are described after their re- a deception on the subject of religion. But taken up by the vegetation so far as re- 3d. The combination of the Assembly's an easis or a spot of greenness in the Pressurrection as persons. He speaks of them the passage does not even hint at such an quired. The want of a sufficient quantity of first recommendation, above cited, (1) with byterian Church. It contained portraits of as reigning with Christ. Principles are not idea. We are told in so many words what rain will therefore be doubly injurious for the Edwards, Witherspoon, John Blair Smith, said to reign with Christ. Whatever John the point of deception is—viz: "to gather them loess regions, and as a rule very good crops mode. Having arranged studies and hours mode. Having arranged studies and hours loess regions, and as a rule very good crops mode. Having arranged studies and hours Eara Stiles, Duffield, and other distinguished saw was resurrected, and whatever was re- together to battle." He deceived them with change with very bad ones, years of plenty of recitations, so as to enable each student Divines. For many years the writer owned surrected, reigned with Christ. He did not the vain hope of conquering the army of the with years of famine which is indeed the case to take more or fewer studies at the time, these admirable volumes, but in the ups and see the martyr spirit. He did not see per- saints. It is not even said that a battle was throughout the north." (The italics are according to his own ability and preparation: downs of the world they became dispersed; sons who will live in unglorified bodies, and actually fought; but "fire came down from mine.) but we suppose that Agnew has a copy of possessed of the martyr spirit. He saw the God out of heaven, and devoured them."glorified spirits of the redeemed on their What will be the length of the "little sea- you may see the nature and extent of the or to extend it to three or more, at his own The elements may unite, nations may be To some extent we lost sight of the Cher thrones. Then he saw them in their resur- son," I do not known; nor does any body distress. okee Missionary. But in March, 1814, we rected and glorified bodies, reigning with e'se. I have as good right to suppose that it received a letter dated at Chambersburg, Christ. But these persons, whoever they will be one hour or one day, as others that In the region west of Tientsin on the Gulf cess; making 61 months study. Pennsylvania, from Nicholas Patterson, ne- are, or principles, whatever they are, that it will be "a century or so."

ing enthusiasm. From his description we suppose that this vision means simply that any others. supposed the days of Whitfield and the Ten- the people of God living during a Millennium nents had been revived. Times of refresh- before the coming of Christ will have the ing had evidently come from the presence of martyr spirit, what then will become of the the Lord. Sinners were bowed down in deep millions of God's people who will have lived THE TERRIBLE FAMINE NOW RAGING they have done so, unless an empty, treeless, repentance, and Christians were rejoicing in and died before the Millennium, and hence, a kind of Pentecostal season. My corres- have no part in this first resurrection? If pondent had followed Dr. Blackburn to Wil- they too are "blessed and holy," and if on mington, Delaware, where many were added "such" also the second death will have no to the Church. One sound conversion is power, why are these advantages spoken of China which gives the boundaries of the Lees, Tientsin worth a duodecillion of counterfeits, but it as the peculiar privileges of those who have eighteen provinces of this wast empire, you would be a breach of charity to suppose that part in the first resurrection? Again, when will see in the west a large province called lasting effects did not attend the preaching it is said "Blessed and holy is he that hath Sze-chuen North of this are two others, of Dr. Blackburn, a man endowed with great part in the first resurrection," it would seem Kan-suh and Shen-si. East of Shen-si are spirituality of mind as well as by persuasive as if "he" was a person and not a principle Ho-nan and Shan-si. East of these are that was to be resurrected. But who are Shan-tung and Pe-che-le. In these eight The Doctor was true to his appointment, "the rest of the dead?" All the redeemed provinces famine is raging with greater or and no time was lost in making his ac- being parties to the first resurrection, the less intensity in different places. The testiquaintance. His garb was plain and not so "rest of the dead" are the wicked dead. But mony to the wide spread and awful suffering clerical as we could have wished. But he if the first resurrection is the resurrection of of the people in this northern half of China was a man of the West, who saw no great dead principles, then the rest of the dead is of the most reliable character. Mission- spongs to that request, the following report difference between homespun and the purple must be certain dead principles. By what aries who have visited these regions within and fine linen of Dives. His countenance laws for the interpretation of language, or the past few months, and have seen with (10th April, 1878.) After discussion, it was indicated amiability-his manners modest symbols, car this first resurrection be made their own eyes the things that they relate, deemed expedient to allow the further conand his colloquial powers were good, though a spiritual one, and the second, literal? To tell in unexaggerated style of the way in sideration of this subject to go over to the perhaps not preë ninent. He bore the marks make the dead raised at the first resurrec- which thousands are perishing. of age, but perhaps the rough life of the wil- tion, the martyr spirit, and the rest of the derness and the coarse fare of Indian wig- dead persons, is a perfectly arbitrary inter- in Pe che-le. Last year the cry of want as it is one of interest to professors and stuwams may have given him an appearance pretation. Both resurrections must be either came from Shan-tung. In that province dents, the paper is sent to the press. prematurely old. On Sabbath the dilapi- spiritual or literal. Bishop Newton says, there is, especially in the western end, much dated church was crowded. The services "we should be cautious and tender of making suffering this year also. The population of were interesting, and the dispensation of the the first resurrection an allegory, lest others these eight provinces may be called in round sacrament truly solemn. The discourse was should reduce the second resurrection into numbers a hundred and fifty millions. These

cution was more deliberate than we had an- But Brown and others do find in this pasticipated. He made no attempt to overwhelm sage a second spiritual resurrection. Brown, Here in Soochow, the place from which I the audience by the avalanche of his utter- in his "Second Advent," in one place, calls ance. On the contrary he sought to give "the rest of the dead," "the opposing party," evangelical pleasure to the congregation by now alive, dead during the Millennium, and a calm, gentle and melodious voice. Still he living in their successors during the "little was not destitute of force in his words, or of season" after the Millennium. In another vigor in his manner. He aimed at flights of place he calls them a "dead cause." And oratory, but the flights were not original .- so there are two spiritual resurrections -- an They were of that stereotyped class which interval occurring between them of a thouare used in every pulpit, and by almost every sand years—and then a third the literal re-

FOR THE CENTRAL PRESBYTERIAN.

(CONCLUDED)

BY REV. JOHN W. DAVIS, SOOCHOW.

IN CHINA

do not all suffer from famine, but they all feel the effects of it in the high prices of food .-

The cause of the famine is a want of rain. crisis. To enable you to understand the case I will give a few extracts from a review minister. The best eulogium on the sermon surrection, described in the last verse of the of Baron Richtofen's recent grand work on tions of its supposed advantages and difficulis, that it was not prepared to awaken admi- chapter. By this reasoning, the two parties China. This review appeared in the shape ties. not remarkably smooth. We were not inration, but to awaken sinners. We took the or causes must be simultaneously in the state of a letter from a traveler, printed in The suited to a general than a special object .- the beginning of the Millennium, and the 1877. "Lness," says Baron Richtofen, "is He took more pleasure in the work of an rest of the dead, or the second party or cause, a solid but friable earth of brownish yellow at its end: or else no just meaning can be color, and when triturated with water not chiefly after the other is completed? For attached to that term-"the rest of the unlike loam, but differing from it by its all of us are agreed, that both thorough highly porous and tubular structure * Another insuperable objection to the Post- The loess spreads alike over high and low millennial interpretation of this passage is ground, smoothing off the irregularities of I fully adopt the following sentiments of that by that interpretation, the vision of the surface, and its thickness often exceeds tates the division of the year into a shorter David Brown, a decided Post-millennialist, John, instead of being a symbol of what is a thousand feet. It is full of fossil land cause 'souls' were seen in this vision, and no Another insuperable objection to this inter- shells." (Richtofen balds that this loess is lower Yellow River, they rise only a few a Millennium before Christ. Post-millennial place during that "little season," when the bank of the Yellow River consists entirely Thus much in regard to the extent and studies. We recommend that these two

There are two causes which render it pro- professors each vacation, to give a three substances. They are likely to be supplied

FLEEING FOR LIFE.

of Pe-che-le, "within a month of harvest

derful success which everywhere followed his in the first resurrection, and who are spoken presented are more consistent with each other, canal: hardly a dog or a fowl. Land, furministerial labors. The communication was of as "the rest of the dead," will be brought and with other doctrines of the Bible, and niture, as cheap as dirt: no buyers. In my beginning of recess, April 15th be the real replete with piety, but touched off by a glow- under the power of the second death. But are compassed with fewer deficulties than humble opinion the Indian famine with all P. T. P. its horrors, is nothing to that which is turning North China into a desert. The saddest this plan would be; 1st. To break the anthought to me is that not merely will myriads nual course of labor, by a fortnight's recess, perish, but the world will not know even that just when the season craves a respite and reuncultivated land tell the tale. The universal testimony is that all roads leading to Tientsin from the south, south-west and west, in our present plan. 3d. To enable the soon die. He was urged to give his heart to If you will glance at any good map of are 'black with fugitives.'" (Rev. Jonathan

(TO BE CONCLUDED.) FOR THE CENTRAL PRESBYTERIAN.

UNION THEOLOGICAL SEMINARY, VA.

CHANGE OF SESSIONS.

At the annual meeting of the Trustees in April, 1877, they referred to the Faculty the matter of proposed change in the times of beginning and ending the sessions. In rewas submitted at the late annual meeting, meeting in April, 1879. As the Synod of The greatest suffiring is in Shan si and Virginia is also considering this matter, and

F. N. WATKINS, Secretary. Farmville, Va., April 12, 1878.

REPORT.

The Faculty would report to the Trustees touching the matter of the length and date of the beginning and ending of sessions: That they find similar difficulties in the

write, food is dearer than I have ever known subject, to those which have up to this time divided the minds of our Assembly and Syn- May I go to the theatre? the opera? etc.; more wonderful stories to tell. A certain ods. Your committee would, therefore, not take the responsibility of advocating to the Drouth has followed drouth for several suc- Board any one plan, to the exclusion of all cessive seasons, and the suffering has in others. But we suppose that all can be done creased year after year for three years, till which is desirable, towards maturing the submatters have reached the present truly awful ject for the speedy action of the Board, by employ, viz : Digesting distinctly each of the feasible plans separately, with indica-

Celestial Empire, Shanghai, December 20th, questions concerning sessions and vacations, vice. "Lovers of pleasure more than lovers So far as history was concerned neither could chial and practical training of ministers be intermingled, or shall the one be attended to scholarship and practical tact are essential to the efficient pastor.

If it be deemed necessary to intermingle the two trainings, this view naturally dicsession for study, and a longer vacation for

If experience has shown that this intermingling is not necessary nor feasible, then the natural conclusion will be, to devote the

sembly adopted certain action, which, while freed from them by some opposing rule of vacation study, with suitable text books, and all through life? - Congregationalist. shall examine on it, at the beginning of the ensuing sessions, with a piew of passing the student if sufficiently prepared, to advanced usages be incorporated with our plan of in-

Three suggestions lie before you for rearranging our sessions, besides the fourth plan er meeting by the quiet, but vigorous and of continuing the existing plan.

1st. The plan distinctly recommended by the able committee of this Board in 1875 and 1876, to divide the year equally between study and vacation, and to extend the regular course to four years. But to meet the need of those who felt compelled to dispatch their course sooner: to require two that these vacation courses would be hurried. ones, when the whole class would be present. and the course deliberate.

21. The Committee of Synod recommend

and thus to contract his stay in the Semin-I will give below some extracts from which ary, to the conditional minimum of two years, goodness, and justice of the Almighty King. and vacation thus: begin study October 1st. and continue until April 15th, without re

Give a recess from April 15th to May 1st. ber for vacation.

In order to remove the temptation to senior

The advantages sought and hoped from laxation. 2d, To gain for all senior students, whose attendance on their Spring Presbyteries is important to them, a final release, at about the date sought for their convenience teachers to attend the Spring Presbyteries the Saviour who had died for him, and was (which in Virginia almost always occur in the told that if he did not, he would be forever latter half of April) without missing recitations, lost. Shus-Taks replied that he did not care and to secure the same opportunity to such junior and middle students as desire it. 4th. To increase the time allotted for study by one all there. It is a question of some moment half month, while still providing more gener- what motives should be urged in approachously than by the present plan, for the recreation and real enjoyment of their rest by teachers and students, viz. thus: 5th. By giving them (a) a fortnight's needed rest of heroism centres in an outward stoicism just as the relaxation of Spring approaches:
and (b) giving them the beautiful and enjoyunder the most cruel and rolonged bodily able weather of August and Sept. ber (the inflictions season of the Autamn Presbyteries, of most pleasant evangelistic labor springs-residence,) for recreation, fistead of wh my are zue ays of the fo gathering them in to study in the middle of

the dog days. mitted without any expression of opinion.
R. L. DABNEY, B. M. SMITH, H. C. ALEXANDER,

Faculty. U. T. Seminary, Va., April 9, '78.

A More Excellent Way.

before so often asked by church members: press a savage breast; for they usually have though not a few go without asking, it is missionary who labors among the Indians of said. Similar inquiries, involving the ques- the Pacific Ocean, said when he first began as its own, and spiritual Christians have very acles of Christ, but he would be stopped by generally kept clear of, are not uncommon his hearers, who would give minute accounts of God," were foretold as among the signs of dislodge the other. He then began to ques-

strong sense and ability, afterwards Govern- conviction of sin, the way was open to tell or of one of the New England States, who of Him who was willing to save from sin .had been fond of certain amusements, partic- Conviction of sin followed by the news of a ularly the opera, in which line he was no God who seeks man, would seem then, to be mean critic. When the matter of joining the true process in the conversion of heathen. the church came up, his former associates, The pagan ideas of God have always been in a, congregation that looked leniently on that of a power which is sought by men to such amusements, rallied around him and avert their evil deeds, instead of a power urged him to remain with them, where he which seeks man for his salvation, the idea could "go on unquestioned very much in the being thus reversed. When this is underig "Ah," he replied, "you urge as arguments his people." for my staying with you the very considerations that lead me to another church. When my heart covenanted with Christ, it meant a change. I need it. And I need the watch and care of those Christian brethren to help nual meeting. We give the following sugme hold to my covenant. I shall go with

them." He went, and still "holds true." Instead of forever debating how near to Satan's kingdom one may go unharmed, is it not safer, and every way wiser, to see how near to Christ one may habitually live; and settle these questions that else may come up it does not clash with their own deductions.

How it Was Done.

In one of our staid and conservative churches, a short time ago, a sudden and great impulse was given to the weekly praywise efficiency of a member whose example many others might very profitably follow.

The prayer meeting became, and had long been, neglected by those brethren in the church to whom it especially belongs to make this of all others a live meeting. The neighboring churches were in much better trim in this particular, and the delinquents of this church were not unfrequently attracted to moment's reflection will show the working of these live meetings to the neglect of their this system in detail. Its apparent advantage own. At length one of the members, more raised the question with another brother who is an honored worker, whether it might not be well to look for a minister who could give to both teacher and pupils, than the regular more zest to the meetings, and compete more successfully with their neighbors in this line.

The working brother said nothing, but did what was far better. He dropped a note to might be, urged the daty of occoperation, invited all to be present at the next meeting, quietly gathered a body of singers and at the next prayer meeting everybody was surprised and delighted. The room was full. The singing was grand. The minister was inspired. All were delighted. So much for working, instead of croaking. Every meet-

Great tribulation announces and prepares the way for great manifestations of the wisdom. trust in God, and you will be tranquil in the tranquility of God himself. —He is a path, if any be misled; He is a robe, if any naked be:

It any chance to hunger, he is bread; If any be a bondman, he is free. If any be but weak, how strong is he! To dead men life he is; to sick men health; To blind men sight; and to the needy wealth A pleasure without loss, a treasure without

From the New York Observer Wanted to Burn With His People.

Mrs. A. R. McFarland, an Alaska missionary, writing from Fort Wrangel, gives an interesting account of an attempt to convert Shus-Taks, an incorrigible chief of that region. Toy-a-att, a Christian native, preached him a long sermon. The wicked chief was told that he was an old man and must if he did go to hell-fire; that his people were

The argument

ers are good enough for us." When a Zule The above alterations are respectfully sub- missionary once undertook to induce a native to build a frame house instead of a hut with an entrance of only two feet in height, he answered, "My father and grand-father have crawled on their knees through that hole and am I better than they?" There is usually no necessity for emphasizing every antagon-Our Church journals respectfully ism between a sinner and a sinner's fore-asked to copy. fathers. For the savage resolution is instantly made, "I will go to hell with my people." Again the mere historical phases of the life Pastors in large cities say they were never of Christ, including his miracles, do not imtion of indulgences that "the world" claims his work he would narrate the wonderful mirin places of all sizes. Well, now, if one's of a being who had come over the ocean once heart is in such places, perhaps the rest of on a time with a mighty bag out of which why not avoid his church membership? Two an island was formed. He was thus forced "perilous times" that should come. Are tion the savage as to his own deeds and mode of living, and, having drawn out a confession We are reminded of a convert, a lawyer of of personal unworthiness and thus a sharp

Preaching to Doctors.

The Rev. Dr. Gatty recently preached at Sheffield, England, to the members of the British Medical Association, during the angestive extract from his discourse upon the appropriate text: "They that are whole need not a physician, but they that are sick:"

"Some of the smaller philosophers of our

wn time regard the Bible as the sacred book common to all forms of religion, and so far to be respected, but only to be trusted when That man should have come perfectly formed, by an act of creation, from the hand of his Maker, is to them less credible than that he should be the slow result of a process of evolution, no satisfactory traces of which can be shown, while all palpable experience contradicts the doctrine. I do not know where science gives a more reliable history of the generation of man than is to be found in the one hundred and thirty-ninth Psalm. So far as the records of the by-gone world extend, they exhibit man, both intellectually and physically, as quite equal to his descendants at the present day. Moses was at least as great a law-giver as the first Napoleon. The biography of Joseph and his family, written more than three thousand years ago, has literary merit, surpassing in its own style of simplicity and pathos any authorship of any other age or country .-David has shown us in his Paalms that he knew human thoughts and feelings quite as profoundly as Shakespeare himself; and if the sermon on the mount and the parables of Christ are not unique and supreme in sublimity of expression as well as doctrine, I want to know why all the religious teachers of the world have failed to produce what we can listen to with the same life-long attention? Is there, nevertheless, a fossil still deeply hidden, but not beyond the final reach of discovery, which shall preve that grapes once grew on thorns, and figs on thistles; or, in other words, that man, by some internal effort, protracted through ages, released himself from the form and nature of a lower brute, and has since advanced to the position of being able to tell the history of his own origin? There is, however, one degrading vice peculiar to man, and at the present time national disgrace, which is certainly no in heritance from any lower animal. The drunkard is only to be found in the ranks of humanity, and this terrible moral stain brings to the candid mind an assurance that what revelation tells us must be true-that God made men upright, but they sought out many inventions, by which the noblest handiwork of the Creator has become damaged and de-

THE Scriptures will make us wise to salvation, if they be mixed with faith, not other-