

CENTRAL PRESBYTERIAN

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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.

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

FOR THE CENTRAL PRESBYTERIAN.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

REV. GIDEON BLACKBURN.

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

Lighting at the inn, we took a horizontal position on the porch; disposed to such a position by the jostling of the stage over a road not remarkably smooth. We were not inclined to talk, but a venerable looking man was seated on a chair in the porch, who eyed the traveler with a fixed attention.

Nashville was a handsome town of five or six thousand inhabitants. It has since become a flourishing city. The Presbyterian church was a capacious building, but in ruins. It was situated on an elevation, but not inviting in its appearance.

To some extent we lost sight of the Cherokee Missionary. But in March, 1814, we received a letter dated at Chambersburg, Pennsylvania, from Nicholas Patterson, nephew to the Rev. James Patterson of Bound brook, and subsequently of Philadelphia.

derful success which everywhere followed his ministerial labors. The communication was replete with piety, but touched off by a glowing enthusiasm. From his description we supposed the days of Whitfield and the Tennents had been revived.

The Doctor was true to his appointment, and no time was lost in making his acquaintance. His garb was plain and not so clerical as we could have wished. But he was a man of the West, who saw no great difference between hemespun and the purple and fineline of Dives.

THE SECOND COMING OF CHRIST. I fully adopt the following sentiments of David Brown, a decided Post-millennialist, found in his book on the second advent.

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in the first resurrection, and who are spoken of as "the rest of the dead," will be brought under the power of the second death. But suppose that this vision means simply that the people of God living during a Millennium before the coming of Christ will have the martyr spirit, what then will become of the millions of God's people who will have lived and died before the Millennium, and hence, have no part in this first resurrection?

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presented are more consistent with each other, and with other doctrines of the Bible, and are compassed with fewer difficulties than any others. P. T. P.

THE TERRIBLE FAMINE NOW RAGING IN CHINA.

BY REV. JOHN W. DAVIS, SOOCHOW.

If you will glance at any good map of China which gives the boundaries of the eighteen provinces of this vast empire, you will see in the west a large province called Sze-chuen.

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canal: hardly a dog or a fowl. Land, furniture, as cheap as dirt: no buyers. In my humble opinion the Indian famine with all its horrors, is nothing to that which is turning North China into a desert.

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 response to that request, the following report was submitted at the late annual meeting, (10th April, 1878.)

REPORT.

The Faculty would report to the Trustees touching the matter of the length and date of the beginning and ending of sessions.

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course of study begin May 1st; and let the beginning of recess, April 15th be the real end of the Seminary course, for each senior class.

The advantages sought and hoped from this plan would be: 1st. To break the annual course of labor, by a fortnight's recess, just when the season craves a respite and relaxation.

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A More Excellent Way.

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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.

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