

# CENTRAL PRESBYTERIAN

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## SOMETIME.

Sometime, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgments here have  
Spurred,

The things of which we grieved with lashes wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how God's plans were right,  
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How, when we called, He heeded not our cry,  
Because His wisdom to the end could see,  
And e'en as prudent parents disallow,  
Too much of weeping to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this potion for your lips to drink.  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
O, do not blame the loving Father so,  
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends His friend,  
And that, sometimes, the sable pall of death  
Conceals the fairest boon His love can send.  
If we could push ajar the gates of life,  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key!

But not to-day. Then be content, poor heart!  
God's plans like lilies pure and white unfold;  
We must not tear the close-shut leaves apart;  
Time will through the calyxes of gold.  
And if, through patient toil, we reach the land  
Where tired feet, with sandals loose, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knew the best!"

Littell's Living Age.

## REMINISCENCES OF PRESBYTERIAN MINISTERS.

### BY AN OCTOGENARIAN.

#### NO. 10.

DR. EDGAR.

It was perfectly easy to make the acquaintance of John T. Edgar, who entered the Seminary the year after its establishment. Agreeable in his bearing, which was set off by occasional smiles, he certainly possessed an agreeable style in composition, and a melodious voice, and commanded attention whenever he spoke. He took correct views of the texts he undertook to handle, and there was a tendency to elegance in his performances.

In January, 1815, we met on the street of Princeton. With great glee he announced the victory which General Jackson had achieved at New Orleans, and added the victory which gave us a Tennessee President. The remark showed sagacity. My reply is withheld because the science of government shall not mar these sacred reminiscences.— We are satisfied that the "shields of the earth belong to God." Success is not always the standard of right and wrong. If it were, then the Russian Emperor, the Prussian Emperor and Maria Theresa would never have pounced down on Poland. That deed has covered the triple group in the shroud of eternal infamy. God permits wrong, but in the severity of his justice punishes the agents.

My impression is that Edgar came to the Seminary from Paris, a Kentucky town situated to the east of Lexington, at no great distance from the latter place. Its population was inconsiderable at the time, though named after the great city on the Seine.— Towns have sprung up in this land of ours, as if they had all been like the gourds of Jonah, but instead of a short life they go on to increase in wealth and population, and this has been so with the capital of Bourbon county. He remained with us two years and plus, but took a sudden departure, and shortly after was married to Miss Todd, daughter to a Judge on the bench of the Supreme Court. The Todds were connected with Mrs. Madison, the most popular Presidentess of all that have occupied the White House.

We next find him as pastor at Maysville, the capital of Mason county, situated on the Ohio to the north-east of Lexington, where he was shadowed by abrupt hills. The town was not remarkable for its population. He doubtless used his retirement for the purpose of Theological study. Ministers ought to think but little about where they labor, and yet a great deal about the fidelity with which they labor. The latter is by far the more important of the twain. Promotion cometh neither from the North or South, the East or West. The Lord pulleth down one and setteth up another in his stead. He guides all the stars of the Church to their appointed places, and equips them with intellectual light, and spiritual splendor that they may fight against the hosts of Sisera.— Biography shows us Doddridge at a homely village in Lancaster. Philip Henry at Seven Oaks in Kent, and Chalmers at Kilmany in Fife, preparing themselves for fields of more extensive usefulness, and Edgar became a highly popular preacher.

My friend was called to Frankfort, a town in Franklin county, Kentucky, and capital of the State. This is not so large as Frankfort on the Maine, or the one on the Oder. It stands on alluvial soil, with a table land in the rear. Opposite is South Frankfort, with a bridge which crosses the narrow river which bears the same name with the State.— The remains of Daniel Boone, the great Pioneer of the State, sleep in an adjacent cemetery. For the sake of room for his elbows he went to Missouri where he died. The Kentuckians sent after his ashes. The Pioneer died poor as a church mouse, but this might be partly owing to the recklessness of Daniel. The most of men pant to be rich, but trappers care little about lands or money.

They prefer the chasing of deer, the driving of buffaloes, or the wrestling bears, to seeking after created opulence. Byron undertook to celebrate the Kentucky trapper, but we regard it as a mediocre poem. A wider field was thus opened to Edgar in which he was a diligent reaper. The State Legislature always met at the place, barbers were numerous, and society elegant. The same pulpit has been filled by Dr. Robertson, of Louisville, and Dr. Bullock, the latter belonging to present to the Presbytery of Chesapeake. He was from Centre College, Kentucky. May his bow long abide. We write only of the deceased.

But the ties between ministers and their flocks are often broken. The latter are sometimes ravenous after new shepherds. Long pastorates used to be common, but now ministers seem to be furnished with the feet of hinds. The subject of this notice was appointed to die on the banks of the Cumberland. He was invited to Nashville, built on a limestone rock. The very earth of its gardens is imported earth. And there he preached the word in the great congregation. His ministry there was successful. He added largely from time to time to the number of professing members, and when those members were prosperous he rejoiced, but when sick, or dying, or in any adversity, sackcloth was his raiment. The place was the seat of a University which admitted him to the degree of Doctor in Divinity. We have not a shadow of a doubt that he died in the peace of the gospel. Blessed are the dead who die in the Lord.

## FOR THE CENTRAL PRESBYTERIAN.

### PAUL NOT A "BAPTIST."

BY REV. H. H. HAWES.

#### NO. 1.

The Apostle Paul was a good and true follower of Jesus Christ. Therefore it is safe to follow him. And further, he was inspired to teach us truth and duty. To follow him then, is to go rightly.

Now the purpose of this series of articles is to show precisely what Paul's ideas were, and what he would now teach concerning the great questions which divide Baptists and others, not only in "Church Order," but at the very "Table of the Lord."

#### CIRCUMCISION.

The first thing mentioned in his Epistles, about which special controversy has arisen, is circumcision. We hold this to have been a seal upon the people, the visible Church of God. Baptists declare it to be only a national mark, distinguishing Jews from others; and one of their writers declares that Moses gave circumcision to the Jews.

But Paul teaches, Rom. iv. 11, that Abraham "received the sign of circumcision, a seal of the righteousness of the faith." Paul is right. We turn back to Genesis xvii: and there find God giving circumcision to Abraham not only for himself, as father of the faithful, but for his household. It was given to him as a believer, "a seal of the righteousness of the faith which he had being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also." Now Abraham was not the Jewish nation, nor a member of it, for it did not exist for centuries afterwards. So Paul's idea was the true one.

Circumcision was a work of God's visible Church. This visible church was first organized in the family of Abraham. And this idea of the church in the house is fully recognized by Paul. Rom. xvi. 3, 5. "Great Priscilla and Aquila—my helpers in Christ Jesus. Likewise greet the church that is in their house." So also I Cor. xvi. 19. "So too, Col. iv. 15, "Salute the brethren which are in Laodicea, and Nymphos, and the church which is in their house." So too, Phil. mon. 2, "to the church in thy house." Such was Paul's doctrine. The church in the house is as truly a church, as the church in the community. Thus with the family of Abraham. And God told him to give the membership-token to the members of his family, even to infants. It was God's law then. For He has never repealed it, and no one can repeal it for Him. Therefore it stands. True, Jesus Christ, the great Head of the Church, did change the sign, from circumcision to baptism. But a change in the form of the sign, does not affect nor change the law.

#### CIRCUMCISION AND BAPTISM.

Their significance is precisely the same.— The value of circumcision was not found in the thing itself. No man was profited by simply receiving the sign. The inward and spiritual grace must also follow. Thus Paul says: Rom. ii. 25, "Circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." Again vs. 28, 29, "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God."— Here he recognizes the sign as preceding the inward grace. For the infant was circumcised. But the sign was nothing unless followed by the thing signified—the spiritual cleansing. So is it with baptism. Neither the old nor the new sign profits, except the person bearing it afterwards possesses the inward cleansing of the heart.

This shows that Paul did not think with those who attach so great importance to the outward sign. He looked for faith in the heart. The man who had this, was one of God's people; and Paul would not have turned him away from the Lord's table. He puts circumcision of the Old Testament, just

where we find baptism in the New Testament—not marking nationality, but connected with, and setting forth the necessity of "the righteousness of faith." The sign marks "the seed." But "the seed" are proven genuine only when the thing signified was produced. "The law" did not give circumcision nor baptism. Both are of God, "to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, before him whom he believed," whether we be Jews or Gentiles. Rom. iv. 16, 17. As we go on through Paul's Epistles, we will find more of this subject.

## FOR THE CENTRAL PRESBYTERIAN.

### DIVISION OF SYNOD.

The Synod of Virginia is a noble body, covering a vast area of territory, five hundred by three hundred miles in extent, and consisting of two hundred and five ministers, two hundred and seventy-six churches, and over twenty-two thousand communicants. A perfectly full meeting would consist of about four hundred and forty members, which is more than three times the numerical size of the General Assembly itself. In this statement we do not forget the infirm ministers and foreign missionaries, nor the losses in lay representation caused by the grouping of churches under one pastor. The average attendance at Synod for five years past has been only one hundred and fifty-eight, or about thirty-nine per cent. of what it should have been. We bear in mind the fact that the Synod is a little larger than it was five years ago, and also make all proper deductions. Here, now, is a naked fact worth looking at—a deliberative body, meeting every year, and charged with business of great importance, from all whose sessions sixty-one per cent. of its members are habitually absent. Is a Synod a body for which there is any use? If so, can it fulfill its design when there never is even a bare majority of its members present?

Supposing, what all will surely grant, that the matter of attendance is very important, we despair of its ever being increased whilst this Synod remains undivided. The distances to be traveled by one-half the brethren are so great; the time consumed in going so far, over and above that occupied in the meetings themselves, is so considerable to men having large families and business interests to look after; and the amount of money necessary to pay the traveling expenses is so large, that we can never expect any better attendance so long as matters remain as at present. Roanoke Presbytery sent two delegates to Charleston four years ago, though having over forty that were entitled to be there. That same year Abingdon Presbytery sent only four of its more than forty members, whilst Chesapeake actually sent but one of its forty members.— Last year Greenbrier Presbytery sent only four out of its more than forty members to Norfolk. Who wants to scold those brethren for not traveling eight hundred to one thousand miles, spending seven to nine days time, and thirty to forty dollars in money, each? We do not; for it would be unjust. Concerning those who did take the long journey it is pertinent to ask, is it right to require them to make such sacrifices, except for the best reasons?

If the attendance now is so small, what would become of us should even three-fourths of the members go to any one meeting? We ought rather to ask, what would become of the unhappy community burdened with the lodging and feeding of over three hundred men for the best part of a week? Here we have the paradoxical statement that our meetings are not half as large as they ought to be, and yet are really twice as large as they should be. There are evils attendant upon the numerical size of the Synod far greater than those relating to its area above mentioned. We cannot stay to argue the question here—we only suggest the points occurring to every one who has given this subject thought. Large bodies cannot transact business requiring calmness and patient consideration in a limited time, so well as smaller ones: a large body like the present Synod can meet in but few places, whereas one of seventy-five members can meet in any town of a thousand inhabitants. In a large body, full of able theologians, fine preachers, and distinguished laymen, there is little or no opportunity afforded for calling out the capacity of many a modest man of real worth. The young men may not claim any special fitness for being on committees, but they may wish to learn the methods of preparing and conducting business. Nor is it necessary to suppose that such a remark is prompted by a self-seeking spirit. There is such a thing as a pure desire to be useful and to develop one's powers to the fullest for Christ's sake.

But is this scheme of partition feasible? We grant that division means the sundering of some tender ties, the breaking up of much delightful brotherly intercourse, and the taking away of our glorying in the grandeur of this noble old Synod. Such matters, however important, are rather related to the sentimental than to the practical aspects of things, and they dwindle to nothing in comparison of the other considerations mentioned. Without disturbing a Presbyterial line, or damaging any important interests, we can form three Synods out of the one.— Each of these new Synods would be quite large enough for all the purposes they are intended to subservise, and yet be so small as to obviate in large measure the evils complained of as attaching to the existing body. Let any one examine the map carefully, and especially the lines of travel, and he will see

why we say "three" Synods and not two.— By making only two, we fail to remedy the evils referred to. We group our ten Presbyteries into three (proposed) Synods, and for mere convenience in referring to them, give each a name. We will put the Presbyteries of Greenbrier, Lexington and Winchester together, and call them the Synod of Staunton. It would consist of seventy-six ministers, one hundred and twelve churches, and about nine thousand five hundred communicants. A perfectly full meeting of it now would consist of one hundred and seventy members, after all proper deductions. The four Presbyteries of Chesapeake, East Hanover, West Hanover, and Sao Paulo may constitute a second group by the name of the Synod of Richmond, having seventy-two ministers, seventy-seven churches, and about seven thousand two hundred communicants. In a perfectly full meeting there would be about one hundred and thirty-five members. The third group would consist of the remaining Presbyteries of Abingdon, Montgomery, and Roanoke, named the Synod of Lynchburg, and having fifty seven ministers, ninety churches, and about six thousand communicants. A full meeting of this body would consist of about one hundred and thirty-five members.

What assurance is there that the aggregate attendance upon the meetings of all three proposed new Synods would average greater than the attendance upon the present one Synod? As under the proposed scheme of division no member would ever need to travel half as far as he is now obliged to do one year in every three, it is fair to assume that the members generally would go to their respective Synods oftener than is now the case. There would also be an enhanced sense of responsibility aroused in the minds of the members generally, for they would know then that their absence would henceforth be noticed and felt as never before. Besides, all those members whose smaller gifts or modesty had served to keep them in the background in the old Synod, would find increased opportunities in the smaller Synods for developing whatever talents or capacity they might possess. If under the present arrangement thirty-nine per cent. of the members attend the meetings, may it not reasonably be supposed that under the proposed scheme of partition, that percentage would be increased to something like sixty per cent.? Fortunately the records of the old Synod give us a few facts that indicate to us what we might fairly expect. When the Synod met in Charleston, West Virginia, four years ago, the Presbyteries composing the proposed Synod of Richmond had just eighteen members present, whereas at Norfolk last year they had fifty-eight, and at Baltimore, five years ago, they had sixty-five. When the Synod met in Staunton year before last, the Presbyteries composing the proposed Synod of Staunton had ninety-four members present, whereas at Norfolk they had only forty-eight.— When the Synod met at Charleston, four years ago, this same proposed Synod of Staunton had sixty-six members present, whereas the proposed Synod of Lynchburg had just twenty members there. These figures point very plainly to a certain conclusion, to wit: that the less the distances come to, the more apt they are to attend. They also show that the actual attendance of each of the proposed Synods upon the meetings held within their respective bounds would be at least forty-seven per cent. of the whole number, even if matters remain as they are now. If divided, however, and the additional consideration above referred to allowed to operate, the attendance would really be about sixty per cent.—certainly less than fifty-five per cent. of the whole. Thus the Synod of Staunton would average about ninety-five members; that of Richmond and Lynchburg about seventy-five each. These bodies could be readily entertained at a dozen places in each Synod, accomplish all the ends of such bodies, and be in large measure free from the objections which lie against the overgrown Synod of Virginia.

It is now incumbent upon our good brethren who oppose division to show cause why the grand old Synod shall not part in three.

#### PARTITO.

### Love for the Bible.

A blind girl who had received a copy of the Bible in raised letters, read it so eagerly and constantly with her fingers, that they were soon so worn that every line she read was marked with blood, and ere long her fingers became so sore that she could no longer read them. Thinking that for weeks she could not use her Bible again, she raised it to her lips for a loving good-bye kiss. As the raised letters of the page touched her lips a thrill of glad surprise flushed her face, for she found she could read the page by her lips; and so, while her fingers recovered, she moved the pages across her lips, and with greater relish than for physical food, "God's words were found, and she did eat them, and they were unto her joy and rejoicing of her heart," "sweeter also than honey and the honey comb." But there are many Christians who have not this "relish" for God's Word; who read it as a duty, not as a delight; who come to it, not because they hunger for it as a delicious food, but because they think they must take it as a necessary medicine. How can such Christians secure this "relish" for Bible reading?

The most splendid women the world has ever seen, have been those who were most familiar with toil and care.

God rejoiceth over them that truly believe, to do them good; and they delight themselves in him.

## FOR THE CENTRAL PRESBYTERIAN.

### "ONLY BELIEVE."

Faith is the key which unlocks the door to the higher plane of the Christian life; it is that glorious gift of our Father which lifts us from the mists and darkness of our every day warfare, and opens up the beautiful visions which lie just beyond, and shows us the honors which our Lord is now preparing for His own. It creates the great difference in our daily experiences, and permits us to feel the everlasting arms around us even amid the fury of the storm. It comes like a ray of brightest sunshine to the lowly but of the poorest child of God, and whispers "all things are yours." It causes the weary pilgrim to lean upon the arm that is mighty to save; it takes the burden, whatever it may be, and places it upon the great Burden Bearer, —yes! in the stillness of the character of death it steals like gentle dew into the hearts made desolate, and revives, cheers, and strengthens it. Death becomes birth, the grave only the gate to heaven, and the parting, so bitter, is divested of its keenest anguish when through its influences the thin veil is lifted, and our loved ones are discovered at home amid the green pastures of the world of light. Faith puts us upon a Rock, and though the waves may beat, keeps us secure; it tells us that "no evil shall befall us, neither shall any plague come nigh our dwelling," and we believe it. It places us upon that high and exalted platform, "All things work together for good," and from it we have easy access to the "heavenly places" where our blessed Lord dwells. It shows us the bitter paths of sorrow through which we are called, all illumined and made enjoyable because He has gone before, and lifts the frail, feeble doubting soul, deep in the slough of Despond, above its poisonous influences, and makes him a "king and a priest unto God," with an inheritance which is "incorruptible, undefiled and which fadeth not away." Oh, should our prayer not be every moment, "Lord increase our faith?" Do we not dishonor our blessed Saviour, and bring reproach upon our calling, by our doubts? Is not one who enlists in the glorious army of the Prince of Peace called upon to show to a world of sin and skepticism that he walks by faith not by sight? Is not this the dividing line between the world and the Church militant? Is it not dishonoring to the cause that we should not even arise to the dignity of the stoic?

And finally does not a want of faith dwarf and contract the life of the Church and the individual, and create weakness where there should be strength and boldness? And can we recommend to others that which is no support to us in the night of sorrow? It has been suggested that this great blessing is the gift of God, and he who reads his Holy Word must admit it. But I argue it is given to each of those who pass from "death unto life," and is a talent for our own using—increased in proportion to its cultivation. What is it? Simply taking God at His word—simply coming out of our natural selves, and as little children putting our hands in His, and in darkness as in light, walking with Him, having Him for a companion, friend, counselor, guide, and knowing He will do all things well for us, because He says it. For though we change, and all things mortal change, His love is everlasting. Oh! that we could trust Him more! what would follow? Peace, rest, joy. All this is in reach of the humblest, weakest, poorest, most unworthy of His children, if they will only believe. "My peace I give unto you, not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." "PLUS."

### Praying Through It.

A devout and earnest missionary among the heathen, writes as follows of the way she uses a missionary periodical: "I have a way of reading it all my own which is to pray my way through it. Oh! how it rejoices my heart and increases my faith, to go thus from beginning to end, thanking God for every evidence of the onward march of his cause, for every blessing of fruit gathered by the weary laborers in the vineyard, praying fervently that God may answer every cry for help, and crown with richest blessings every brave, true-hearted missionary who waves the banner of Christ in the dark places of the earth."

If such a spirit as this, and such a mode of perusing our missionary journals and religious periodicals, prevailed among all the saints, who can doubt that the spiritual power of the facts and arguments found in them would be increased a hundred fold. Such a devout and fervent frame of mind would give a new life and impressiveness to every fact and appeal. The previous twilight and dimness of the page would be changed into the glow and brightness of the morning. The languid spiritual pulse would beat with fresh life and vigor.

By thus "praying through" we cannot fail of coming into genial sympathy with those dear servants of God who would kindle our faith and zeal by the facts and arguments scattered through their pages. Such a devout frame of mind puts us into delightful harmony with the Holy Spirit, who seeks, by these Christian journals, to lift us up into a higher spiritual atmosphere.

And we come thus into highest sympathy with that grandest of all God's works,—that of redeeming love. Next to the blessed Word of God, there cannot be a more effective agency in raising the soul up to the highest and most healthful moral state, enlarging its joys, intensifying its desires and increasing its joy in the glory and progress of the Redeemer's kingdom, than coming to each religious journal with a devout heart

and praying through all its pages. Devotion causes the assimilation of the spiritual food thus provided, and the whole system grows in beauty and strength.—New York Observer.

### Easy Ways of Making Missionary Money.

Our church at E— is a small one; there is not a single really rich man or woman in it, and most of its members are entirely dependent on small salaries, or the weekly wages of hard labor. When it was proposed to organize a Woman's Foreign Missionary Society, many said, "It's scarcely worth while; we are too poor to give more than the sums now regularly contributed to the Boards." As is usually the case, however, when woman's heart is warmly interested in any cause, it was finally decided to try what we could do. But the money! Money was what our Lord needed, and how could we make it for him? Where should we get it for him? Each one engaged to make a small offering regularly, once a month, but then we wanted besides to find some method of adding to these amounts, and thus helping our Lord's work, so easy, that every woman and child could have a part in the grand whole.

One proposed this, another that. One said: "Carpet everybody wants, carpet everybody tries to get, but very few can or do make it for themselves. Now, let us make a rag carpet, and see what it will do for us!" Sensible suggestion! Carpet is always salable, the materials cost but little, everybody has some old clothes or useless pieces, every woman and child can help—all can have a share in it.

And so the women and children were all invited to make—one "ball"—two "balls"—as many "balls" as they could, and lo, we had, when all were gathered in and weighed, seventy pounds! How our honest old weaver surprised and delighted us when he sent them back, transformed into a huge roll of fifty two yards of good and beautiful carpet! With what interest we surveyed that roll of clean, new carpet, and wondered how much money would roll out of it into our humble treasury for the dear Lord's sake! What it had cost each helper, in time or trouble, was very little, and when sold, as very soon it was, we had SEVENTEEN DOLLARS clear gain! And now that first roll of carpet is the mother of at least four others—two for ourselves, and one in each of two other societies, smaller and poorer than ours, one of which made by their carpet TWENTY-FIVE DOLLARS.

Perhaps, however, for the information and encouragement of all who would do something, if they only knew what to do, it may be added, that we have not confined our efforts to making rag carpets, but have been very successful in the sale of various small but useful articles of women's and children's clothing, made and contributed as the means and time of one and another permitted.— Thus the money in our treasury has been kept constantly increasing, by little sums gathered into it from the labor of loving hearts and willing hands.

Now, surely, the lessons of our rag carpet are these:

1. No church, however small or poor, but can do something for Christ's cause, if there be first the willing mind.
2. The work that enlists all, young and old, rich and poor, and gives every one a share, however small, in the privilege of labor for Jesus, is the work to be preferred.
3. No work, however lowly in kind, no self-denial, however humble in form, is to be declined or rejected with contempt, if only "begun, continued and ended" with the sincere desire to honor our Saviour and have a part in hastening the coming of His kingdom.

### Woman's Work for Woman.

Some time ago a clergyman from New Haven was on a visit to Boston during the winter. He was stopping at the Marlborough Hotel, and was sitting in his room writing a lecture that he was going to deliver. A very severe gale was blowing that day. He stopped in his writing, being at a loss for a word. He clasped his hands over his head, and tilted his chair back, while hesitating about the word he wished to make use of. Just while he was doing this the storm blew down a chimney, and a great mass of bricks and mortar came tearing through the roof and the ceiling, and crushed the table on which he had been writing. If he had not leaned back on his chair at that very moment he would have been killed instantly. The hole made in the roof was from ten to fourteen feet in width. What was it which led this minister to lean back at that very moment, and so to save his life? It was not an accident or chance that happened to him. In a world where God is always present everywhere, there can be no such thing as accident or chance. Nothing merely happens. Everything is known and ordered or allowed. Jesus, whose "kingdom ruleth over all," was in the room with that minister. It was one of His angels who led him to tip back his chair and thus to save his life.

And when we think of Jesus as ruling all the greatest things, and all the smallest things, in all places, and at all times, then it may well be said that we are "seeing the king" in the beauty of His kingdom.—Rev. Dr. Newton.

YOU CAN TRAIN THE EYE to see all the bright places in your life, and so slip over the hard ones with surprising ease. You can also train the eye to rest on the gloomy spots, in utter forgetfulness of all that is bright and beautiful. The former is the better education. Life is too short to nurse one's misery. Hurry across the lowlands that you may linger longer on the mountain-tops.

## A LESSON.

I recall now, says a correspondent of the Illustrated Weekly News, a lily's lesson to dear old Mother Mathews, who needs no more any earthly teacher. She had once been surrounded by the luxuries of life, but reverses came, and now her one little room was her home—her needle her dependence. With fast-failing strength there were many days when she could not sew at all. A few of her old friends visited her, and from time to time supplied her wants and added a luxury. Among these latter gifts was a lily bulb. She planted it with care, and after a time was rewarded by the first green shoots appearing. Day by day she watched its growth, and learned many a useful lesson from her lily. I will give you her story in her own words:

"I watched it, my dear, and it grew only so much every day. I could see the other leaves wrapped up underneath, but they didn't seem to push and crowd because they could not get open all at once, and so I thought my Heavenly Father wants me to 'consider the lily.' I must be patient—must be satisfied with just as much work as I am able to do to-day, and not fret because I can't finish it right off. And I did learn not to worry, for every day as the lily grew, I saw how quietly, but surely, the work went on, and I learned that the secret was in doing it in God's own way. After awhile the flower came—not quite white at first—shaded-like; but as the leaves opened to the sun and it shone right into it—O how pure and white it was! like the snow—and so I thought, and he means me to consider this too. My heart is not all white yet. Ah, there's many a shadow there, but I'll let the Sun of Righteousness shine right in every day. I'll spread my leaves all open to Him, and He will make it white and pure like the flower, and so my lily taught me another lesson. Now, my dear, you see what a minister it is to me. To-day it has been preaching to me again. I told you when you came in, that I had not been able to sew for three days. I could only lie here and let my lily talk to me, and I talk to my heavenly Father. Yesterday the meal gave out, and this morning I used my last tea, and then such a distressed, forsaken feeling came over me, and I asked, 'What am I to do?' 'Consider the lily,' I said to myself, as my eye rested on its beautiful white flower. Yes, yes, it has pushed its roots down deep into the brown earth, and every day found just the food it needed; never has the Heavenly Father failed to supply it. If he cares for the lily he will forget me. I'm not very hungry yet; if the strength comes, I'll get up and try to sew; but if not he will provide. Very sweet was the peace that came from this last lesson of my lily, and very quickly did the Heavenly Father prove it true, for you are his messenger and my wants are supplied."

### The Last Night of an Augusta Soldier.

Rev. J. W. Jones is contributing a series of papers to the Philadelphia Times, descriptive of the Confederate army. In one of them, describing the Christian character of the men, he gives the following account of the death of Colonel Will Bayler:

"The night before the last day at the second Manassas, Colonel W. S. H. Bayler was in command of the old Stonewall brigade, of which he was made brigadier general the very day he was killed. Sending for his friend Captain Hugh White, he said to him: 'I know the men are very much wearied out by the battle of to-day, and that they need all the rest they can get to fit them for the impending struggle of to-morrow. But I cannot consent that we shall seek our repose until we have had a brief season of worship to thank God for the victory of to-day, and to beseech his continued protection and blessing during this terrible conflict.' The men were quietly notified that there would be a short prayer-meeting, and nearly the whole of the brigade, and a number from other commands assembled at the appointed place. Captain Hugh White led the meeting with the intelligent zeal of the experienced Christian. Colonel Bayler joined in it with the fervor of one who had but recently felt the preciousness of a new born faith in Christ, and it was a solemn and impressive scene to all. In the great battle which followed the next day, Colonel Bayler, with the flag of the 'Stonewall' Brigade in his hands, and the shout of victory on his lips, fell, leading a splendid charge, and gave his noble life for the cause he loved so well. Near by, and about the same moment, Captain White was shot down while behaving with most conspicuous gallantry, and these two young men had exchanged the service of earth for golden harps and fadoles crowns of victory."

### The Child and Christianity.

I find a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about a child. The heathen seemed to know nothing about children in their mythology. Their Gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children, and hence they make no provision for children.

But the great elemental fact of Christianity is the Holy Child Jesus. The religion of Jesus is the only religion that dares to put its sacred book into the hands of a child. No other religion ever conceived of such a thing. No other religion dares venture its existence on such a venture as that. Sacred books of Hinduism, sacred books of Mohammedanism, put into the hands of children, would shock authors and their votaries. But the Christian religion brings its sacred books to the child. It says to the little ones: "They are able to make these wise unto salvation, through faith that is in the Lord Jesus;" and although the children cannot master their mysteries, he can believe their mysteries, he can obey their mysteries, he can elucidate their mysteries.—Dr. Armitage.

SHUTTING up the Life of Sara Coleridge, of F. W. Robertson, or Norman MacLeod, or Charles Kingsley, is like leaving a house where you have been well and cordially entertained.—S. S. Times.