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MY WORK.

I come to thee—O, Lord—for strength and patience
To do thy will,
Help me, O, Father, in this world of duty
My place to fill.

I may not go and labor in Thy vineyard,
Where, through long hours,
Brave men and patient women toil, and from the
presses
The red wine pours.

My work at home lies with the olive branches
Thou'st planted there,
To train them meekly for the heavenly garden
Needs all my care.

I may not in the woods and on the mountains
Seek Thy lost sheep;
At home a little flock of tender lambs
'Tis mine to keep.

Thou givest to Thy servants each our life work;
No trumpet tone
Will tell the nations, in triumphant pealing,
How mine was doing.

But 'twill be much if when the task is ended,
Through grace from Thee,
I give Thee back undimmed the radiant jewels
Thou gavest me.

Mrs. M. P. Handy.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 11.

WILLIAM NEVINS.

William Nevins was a native of Norwich, Not Norwich City in old England, but a town in Connecticut. It is the namesake of the English city, and stands on the river Thames. Its scenery is romantic, but we do not suppose that its Bean Hill presents such a fine prospect as Mount Holyoke.—Nevins was not devoid of a taste for the picturesque. We believe that Miss Hurt resided in Norwich before her marriage to Sigmund, who did not fancy her writing for the press. We never heard of her till Cornelius read her poem on our Aborigines in Alexandria. The subject was old, but some parts of the poem were very striking.

Nevins entered the Seminary at Princeton in 1816, and took the full course of three years. He was a graduate of Yale College, and a great admirer of Dr. Dwight, who was indeed a distinguished divine, but certainly not a felicitous poet. His system of theology has become a text-book in foreign colleges, and he long presided over the Yale Institution in the Elmwood city of New Haven. It was the native place of Hillhouse, the poet. The town has a cemetery, and we went, when there, to the grave of Dwight, who died in 1817. Nevins came to my lodgings in Princeton to announce his decease.

Nevins and McIlvaine had formed a great intimacy in the Seminary. After they had received authority from their respective Churches to preach, they formed a plan of a mission we believe to some part of Mexico. We cannot tell how a Presbyterian and Episcopalian could have wrought together in the same field, for Presbyterians can never believe in three orders of the clergy, any more than in the seven sacraments that were suggested by the seven stars of the Pleiades.—One of the seven has absented itself from the Constellation, and we hope that the sacraments may at least be reduced to six. But this mission was never fulfilled. The appointment was withdrawn because the Board or Boards thought the mission inexpedient at that special time, and judging from late events the two young men might have been martyrs. McIlvaine was from Burlington on the Delaware. Strange that men will build an ugly town, where God has made the environs so pleasing. He died in Florence on the Arno, from which the Ghibelline Dante was expelled, who sung of things beyond the visible and invisible horizon. It was great singing if he had only left out the maelstrom of his Purgatory.

Nevins settled in the First Presbyterian church of Baltimore, among a polished people who duly appreciated his talents and fidelity to his sacred office. He was a diligent student, an active pastor, a good disciplinarian, an extensive reader, and a courteous gentleman. His taste was refined. We recollect hearing Dr. Alexander say, after one of his performances, that the composition was exquisite. We thought at one time that he would have given too much scope to his imagination. But I was mistaken. He grew in piety, until the germ which had been planted in his heart expanded itself into a tree, and so piercing into the upper Paradise, that angels might have culled from its fruits and reposed in its shade. In a word he became a solemn, practical, searching and awakening preacher. Without reluctance he bade adieu to the flowers of rhetoric, and dealt rather in the pointed questions of Paul. One of his discourses was from the text, "Would to God that not only thou, but all who hear me this day were not only almost, but altogether such as I am, save these bonds." A powerful discourse, but not more so than the one from the text, "Behold therefore the goodness and severity of God." It pleased the Holy Spirit to honor him with a revival among the people of his charge which gave many souls to his ministry.

Milton and Jeremy Taylor have both pronounced eulogiums on wedlock, the one in poetry and the other in prose nearly allied to poetry. Such is the sermon of the prelate, called the Marriage Ring. Dr. Nevins displayed taste in the selection of his consort. She was more comely, and even beautiful than Rachel, though not accustomed to slaking the thirst of sheep. She was the daughter of Philip Barton Key, uncle to the author of the "Star Spangled Banner." She unlocked her heart to the young Divine, but alas her career in married life was short—

Her sire was one of the most distinguished men in Maryland. He was a graceful speaker, and how often in his juvenile days has the writer listened to his speeches in Congress and in courts of justice. He appeared at the bar of the Senate as one of the defenders of Judge Chase, who stood impeached in 1804. That trial excited uncommon interest.

We do not think that Dr. Nevins was naturally disposed to controversy. But he was ever ready to defend the Protestant cause against the assaults of Popistry. Archbishop Hughes was the great champion of the Romish apostasy. From the title by which he was known, people might have been certain that he was on the outside of the primitive Church, because Archbishop is not mentioned either in the Old or New Testament. But Popists claim the right to invent any office, doctrine or ceremony they please. This wily Jesuit presented nothing new. Not an original argument in all his scribbles. He holds up the same circle of argument used by Jesuits since the time of Ignatius Loyola, a crazy fanatic. Brownlee, of the Dutch Reformed Church, drove a company of priests in New York from the field. Breckenridge, McCalla, and Murray, encountered Hughes, but either one would have been sufficient for the stereotyped arguments they were called to combat. Was there ever a more foolish eulogium than the one which Macaulay has pronounced on the durability of the Papacy in his review of Rank's History of the Popes? And he a Protestant! Had he ever read De Gormenins History of that guilty line of successors? Had he, he would have seen the manipulations, devices, fights, battles, crimes, atrocities, poisonings, and reeking murders, by which its durability was prolonged. Dr. Nevins wrote admirably well on this controversy. He commenced a series of short papers in the New York Observer which excited unusual interest. He is argumentative where argument is required, but there is no reasoning with absurdities. Ridicule is the test of truth about anything innately preposterous. And in Popistry such things are as plenty as blackberries. He had as good a right to use this weapon, as Cervantes when he assailed the extravagances of chivalry. A priest in my native town gave out that he would demolish the little book. The Protestants flocked out to hear. The priest opened on the "Church of the nine commandments," and then turned to the "First Day Dinner." Whilst he was reading the latter chapter, the Protestants made themselves as merry as crickets.—"This uncharitable book," said the Priest, "is not worth answering." As the Jesuits are trying to maraud on the South, we wish the people would read these "Thoughts on Popistry."

Nevins died at the age of thirty-five. The last act of his life was a donation to missions, when he awoke in a world where no missions are needed, except in the messages sent out by the great Triune through the ministry of angels.

FOR THE CENTRAL PRESBYTERIAN.

PAUL NOT A "BAPTIST."

BY REV. H. H. HAWES.

No. 2.

"What profit is there of circumcision?" So asked the caviller of Paul's day. He knew that God's law required the infant to be circumcised. But if circumcision did not save that infant, or exalt him above the Gentile, what profit was there? To modernize the cavil;—"what good is there in baptizing an infant?" Paul's answer in Rom. iii: 2, 3, as regards circumcision of the Jews is: "Much every way! chiefly, because unto them were committed the oracles of God." Some of these profitable things were:

1. That God's covenant was sealed by circumcision.
2. It declared the child's privileges in that covenant.
3. It denoted the belief and reception of God's promises, on behalf of the believing parent for the child.
4. It was the parent's recognition of God's right to the child.
5. It was the parent's act of entering into covenant with God, for the discharge of those duties demanded, as having the child in charge, to train for God.
6. Then came the privileged condition signified, of being the subject of God's immediate teaching through His oracles.
7. When we read that "circumcision is that of the heart, in the Spirit," we see that the outward sign preached the doctrine of man's uncleanness and his need of cleansing by the Spirit of God.

And in all this, baptism with water agrees. Nor will it do to say, as some do, that baptism is for those only who have received the Holy Ghost. In Acts ii: 38, Peter placed baptism before the reception of the Holy Ghost. In Acts viii: 12-24, the Samaritans who received the doctrine preached by Philip, were baptized; and afterwards Peter and John, "prayed for them that they might receive the gift of the Holy Ghost." (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Here also, we read of Simon, that he was baptized and being conscious that he had not certain spiritual power which he wanted, desired to purchase it. And Peter said to this baptized man, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this, thy wickedness," etc.

In other cases, as that of the Gentiles in the house of Cornelius (Acts x) "the Holy Ghost fell" on them before baptism with wa-

ter was administered. But in Acts xix, we find Paul acting as Philip and others did, baptizing with water, before (vs. 5, 6,) the Holy Ghost came upon those baptized. Now if any of these could be consistently baptized before receiving the Holy Ghost, and in view of their afterwards receiving Him, why may not baptism, as the changed sign of the covenant, be applied to infants as circumcision was? And why may we not truly say that it is profitable to them "Much every way," as Paul said of circumcision, which the Jew had received in his infancy? And what if some do not seem to receive the thing signified in after life? Paul's doctrine is:—"What if some did not believe? Shall their unbelief make the faith (or faithfulness) of God of none effect?" That is:—"The fact that some are unfaithful to their covenant duties, and prove unbelieving, does not set aside the truth that they had occupied a position of great favor before God: nor does it make God's promises of non effect, for those who are faithful.

Thus far, Paul shows his belief in that covenant, and holds it through evil as well as through good report. Both he and Peter give testimony which shows that the intent and significance of circumcision and baptism are the same. When Paul says: Rom. ii: 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 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"—Peter responds in I Peter iii: 21. Baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

From the very beginning in each case, after starting the church, by faith, God gave the sign to take precedence of the thing signified, so that the believing parent, having received the sign, transmitted it to his infants. And the privilege is enlarged to both sexes in the gospel dispensation, Christ standing now in the Church, where the Patriarch once stood in his family. Gal. iii: 28, 29.

THE SHANGHAI CONFERENCE OF MISSIONS.

The series of articles by Rev. H. C. DuBose, commenced in our paper, were received so irregularly that we find it impossible to publish all, and in the order numbered. We will give our readers such portions as we think will most interest them, and also be calculated to incite them to greater efforts in behalf of missions, and especially Presbyterian missions in China. The "Appeal in Behalf of China" was published week before last, and we trust was carefully and prayerfully read. The Herald and Presbyter says:—"The number of names together were about an hundred and twenty.

No better thing has gone forth from the recent Shanghai Conference than the "Appeal," adopted with intense earnestness by the entire body:—"Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in general conference at Shanghai, and representing the whole body of Protestant missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do, with one voice, plead most earnestly, calling upon the whole Church of God for more laborers."

We know not where, in all the recent history of the Church, we can point to a more sublime and impressive spectacle than that of this hundred and twenty missionaries, of all denominations, uniting in such an appeal to "the whole Church of God." And will the whole Church of God hear them? But the whole Church is made up of individuals.—Will the individuals hear the cry? *All one!* They have their differences and peculiarities, and yet behold such unity of the spirit; such fervor; such singleness of aim! The Evangelical Alliance, when assembled in common council, does not represent more tremendous possibilities than these hundred and twenty missionaries.

One of Mr. DuBose's articles is on PRESBYTERIANISM IN CHINA.

This is not a part of the proceedings of the Conference, but the assembly at Shanghai was the occasion of the gathering together of a number of Presbyterian missionaries, who met in private council as to matters pertaining to our own branch of the Church.

There were two objects before the meeting: one, to send a letter of greeting to the Presbyterian Council, and secondly to take some further steps toward the establishment of one Presbyterian church for China. The letter to Edinburgh left just in time to reach there while the Council was in session. It is hoped that this epistle will do good. Before mailing it, special prayer was offered that God would bless this letter, which we all signed. The Edinburgh Council represents eight million Presbyterians. If they were to awake, marshal their hosts, and send forth their armies, the next generation would see China as thoroughly Presbyterian as she is now Confucian and Pagan.

We have special reasons in urging Presbyterians to awake and occupy the land.—1st. They send out trained men. 2nd. They send out orthodox men. As to this last point, I'm far from casting reflections on my brethren of other denominations. Not all missionaries in China are orthodox, but I would think that more of the English missionaries are hold lax views than of American. It ought also to be remarked that there is very little bad doctrine taught to the Chinese by their Protestant teachers, even looked at from the strictest orthodox stand-point. Men may hold peculiar views on some topics; have their crochets and notions, but this very little affects their teachings to the heathen.

It is here a battle with idolatry, and men in the thickest of the fight do not have time to teach many little doctrines of man's device, which at home with them would be a

pulpit hobby. To take the most extreme case as illustration, the Romanists here teach ten times more truth and not more than one-tenth the error they do at home. I'm sure nine-tenths of our missionary brethren preach as truly Christ and Him crucified, and that in a strict sense, as those of our own Church.

Yet now, and especially in the future development of the Church we need orthodox men, Presbyterian ministers, and we call for them and they must come.

One great fact of the unity of Presbyterianism is that eight of the different bodies of this denomination have their representatives in China. The Northern and Southern, the United Presbyterians, the Reformed (Dutch), the Canada Presbyterians, the English, Irish, and United Presbyterians of Scotland.

The Presbyterian Board Mission is the largest and its foreign missionaries occupy Peking, T'ung-chow, Chefoo, Tsi-nan-fu, Ningpo, Shanghai, Hangchow, Soochow, Nankin and Canton. Their out-stations scatter from these points. They have a Synod which is at present a rather expensive, unwieldy body from the great distances and the diverse tongues. The Ningpo Presbytery has 600 church members; the Presbytery of Shantung, 474.

The Irish Church has a mission at New-chang, a port to the north of Peking. The Canada Church mission is in the north of Formosa and very flourishing. The United Presbyterians of the U. S. A., (Seceders), have a mission in Canton. These three were unrepresented.

The Rev. Dr. Williamson, of the Scotch Church, has a flourishing church at Chefoo. The Reformed Mission is at Amoy. It is one of the oldest missions in China; commenced by the American Board with men from the Dutch Church. The Rev. Mr. Abel was the pioneer. At this place the late Rev. Dr. McBryde, of South Carolina, resided three years; also the Rev. Hugh A. Brown, now of Mossingford, Va., for a long time.

The English Presbyterian Mission was founded by the Rev. W. C. Burns. He never resided long at one place, and so did no permanent work, but his name is precious to native Christians. Mr. Burns was borrowed from the Free Church of Scotland, and they have continued to borrow to this day. All of the English Presbyterian Mission are Scotchmen. All from the Free Church. It is really the Mission of the Free Church, only the money is furnished by the English Church. They say the native English ministers are needed at home to establish Presbyterianism in England, as the English Presbyterian Church is called, by Englishmen, "The Scotch Church." The Free Church confines its work to India, and the English to China.

This Mission has three stations. At Swatow, principally in the out-stations, are 464 members. In Formosa the Mission has 1,000 members. The work there was only commenced twelve years ago. In Swatow, Mr. McKenzie told me that some time after he arrived, seventeen years ago, he saw the fourth convert baptized. From Swatow the out-stations run north until they now nearly meet the out-stations from Amoy. It is not unlikely that at no distant day they will have a Synod with three contiguous Presbyteries, Swatow, Amoy and Formosa.

The work around Amoy is considered the best established in China. The out-stations have gradually widened out from the centre and strong and flourishing churches established. In the Amoy Presbytery, which is composed of the English and Reformed Missions, they have 1,000 members. These have been united ecclesiastically from the beginning, though as Missions they carry on their work separately. The Rev. Mr. Burns preached constantly in the chapels of the other mission, and about this time two or three churches were planted. The question then came, should they dis-unite ecclesiastically those whom the Lord had united in faith and love? It was not hard to answer.

The constitution of the Presbytery is thus. The missionaries hold their connection with their Presbytery and Classis in London and New York, and any trial for heresy, etc., would be before the home body. They also *ex officio* belong to the Amoy Presbytery.—This might seem irregular thus for one man to belong to two Presbyteries, but it is not contrary to the spirit of our standards; merely cases extraordinary. The native pastors could at any time refuse to allow them seats with their body. Out-stations and native helpers are supported by the respective missions independently, but the organization of churches, licenses and ordinations are committed to Presbytery. The plan has worked beautifully.

Our Church is committed to the non-organic plan of foreign and native churches, and it is wise, as it leaves us free to let the native church be united as is proper and desirable. Who would wish eight different Presbyterian Churches in China?

Resolutions were passed at this meeting advising organic union wherever practicable, and it will be done. We are working side by side with our Northern brethren, and will unite the native churches whenever they are of sufficient numbers, and it is practicable and expedient.

Many of the missionaries in connection with the independent Boards are Presbyterian, and many others would be willing to adopt our form of government as it suits the genius of Chinese institutions, which are patriarchal. God has blessed Presbyterian Missions.—There are now over four thousand Presbyterians in China! We could not give exact estimates for those not present, but the num-

ber of converts is about 4,200. Larger than many of our Southern Synods. Though the converts in our own mission are few, we are but a few years old; let our Church be patient; in his own good time the Lord will bless us as He has our elder brethren.

H. C. D.

SOMETHING ABOUT WEEDS.

We have had a great battle with the weeds on our lawn. The ground had been prepared with the greatest care. The seed was the very best imported English clover, costing two or three prices, as compared with common seed. In due time the ground began to show a slight tinge of green. We watched the gentle growth day by day, welcoming the showers with eager gratitude.—At length we ventured to run the mower over the lawn, when we felt that our grass was really an established fact. But this stage of the business was but the beginning of the struggle, for no sooner did the delicate grass get fairly growing, than we saw thistles and dock, and various execrable weeds showing themselves.

The question was, whence came these weeds? The grass seed was above suspicion, so we concluded that the weeds sprang from the soil which held their seed, or that they sprang up spontaneously. It was a back-breaking business to pull them up. Cutting them off with the lawn-mower was of no avail, for the loss of one head was but the signal for three heads more which shortly appeared, running out sideways along the ground, as if conscious that the mower was coming. These ugly weeds threatened to destroy our lawn. The whole family joined in the warfare, and sometimes half a dozen pairs of hands were at work tearing out the intruders.

The notable facts in this business were, first, that where the grass seed had taken well, there were no weeds. The ground once occupied, the trouble was over. The germs of mischief seemed powerless against the positive growth of the good seed. It was a sermon to anybody to see the exquisite greenness and smoothness of the places which were occupied by the seed. It is precisely so in human life. Only let good thoughts, good purposes, and holy motives get possession of the heart, and they will hold their ground. Occupancy is a measureless advantage.

Then again it appeared that wherever the seed failed to take, then the ground was full of noxious weeds. It was marvellous to see how sure was their seeding, and how vigorous their growth. The soil had to be literally stripped, and good seed scattered again. Every one of those weeds, as we tore it out by the roots, seemed to utter a warning to neutrals and non-committals in religion. The parent who thinks to leave his child's mind free and open, without positive principles, does virtually make sure the growth of evil. The enemy will not fail to sow the tares, whether we sow the good seed or not. The soil of the natural heart is self-sown. The germs of mischief are there.

It was impressive, too, as a lesson from the lawn, that it does not matter how good the seed of instruction is, unless it takes. Good preaching, good teaching, good example—all may fail. Orthodoxy will not save any man. A godly mother will be no man's salvation when he goes away from her counsels. It is the great problem of religious culture to have the good seed take, and take early, so as to hold the ground against coming evil. For this blessed result we can only look to that Divine Power which turns the heart of man.

I must say a word about my neighbor's weeds. I had caused my borders along the fields to be cleared of weeds, and was about to rest there. But it soon appeared that my careless neighbor was fringing the fences with the growth of his neglected weeds. So I was obliged to reach over and cut away his weeds. This seemed a thankless job. But as I was about it I had many reflections upon our dependences in life. None of us liveth to himself. It is but a part of godliness to strive to clear our own lives from that which is wrong. What is my safety, though my fields be clear, when the next wind will bring a million of seeds over the fence to sow the mischief again? My neighbor's fields lie against mine, just as his family lies beside mine. No fences are high enough to shut out the danger of evil communication.

It seems only a charity to be trying to improve the character of our neighbors. But it is more. It is really protecting ourselves. In our grain fields we must thrust the sickle between the boards of the fence, and cut down the weeds which our neighbor will not destroy. In our social living we must do the same thing, or we shall some day find the ungodliness of our neighbors filling our homes with evil seed. Evangelism is not merely a work of love. It is the sheer law of self-preservation. The heathenism which is creeping along the fences of society is scattering its seeds on both sides. As we love our neighbor, we must try to do him good; but if we only love ourselves and our homes, we must be at work to make the world better.

There is no discharge in this war, and no quarter will be given. If Christians do not make the world better, the world will surely make the Church worse.—Presbyterian.

TRUE.—Dr. Guthrie says: "In our large towns there are but few ministers whose position in the church and society is such that they must keep an open door, and whose houses were well described by a domestic servant who had once served in a public house, saying, after being a few weeks in mine: 'Eh, mon, this is just like a public, only there's nae siller comes in!'"

An English Prayer Meeting in Athens.

[The following extract from a letter written by Mrs. Kalyopoulakes to Dr. K.—in London, will be read with pleasure. It is cheering to know that there are such whole-souled Christian men among the sailors, and to be assured that their labors and prayers among their fellows will be owned of God in bringing many others to himself.—Missionary.]

ATHENS, June 17th, 1877.

I must tell you about our prayer-meeting to-night—an English meeting. Wednesday night an English sailor came in to enquire about the services, and asked if we had any of Moody and Sankey's hymns for sale. I told him we had none for sale, but I had a few copies and I would give him one. I asked him to sit down a few moments. He said he had four comrades outside. "Well, let them come in, too." They seemed very glad. I found they were all wide-awake Christians. One of them asked if the young lady (Minnie) would play and let them sing a hymn or two. She assented cheerfully.—we called Nellie and Miss Belle, who chanced to be here for tea, and we sang one hymn after another, as if they would sing the book through. They seemed to regret that they could not attend the Sunday evening service, because they were obliged to be on board at 9 in the evening. Then we thought we might have a special service, and made an appointment for Saturday evening. Mr. Leyburn and his mother came in before they left, and assented very heartily. I asked Mr. L. to have prayers before they left.

So to-night we met, but no sailors appeared for some time. There had been a notice in the morning papers that this vessel, the *Raleigh*, had received orders to leave the Piræus. That accounted for their absence; but before the meeting was over three of them came in. The orders had been received for them to be ready to sail, so they had been kept occupied getting ready, and could not leave the ship till near 7, and could not get permission for any number to be absent. We had a good meeting.

Dr. Thompson, from C, was here, and was the first to speak after Mr. L. opened the meeting, and after a few very appropriate remarks, he also led in prayer. Then Mr. Sampson spoke and prayed, then Prof. Oris, all with great earnestness. Then one of the sailors got up and stepped toward the front (they had come in so late that they set down near the door), saying that when he talked of Jesus he wanted to look into people's faces. It was so sweet a theme. And he went on in his simple way to talk of the love of Christ in his own soul, and of the joy of conscious assurance of acceptance with him. Then he spoke of their marching orders; how they were ready now, only waiting for the signal from the Admiral. So, too, as a soldier of Christ, he was waiting.—He blessed God that he was ready. His remarks were very touching, and after singing two verses of a hymn, which he suggested, he knelt and poured out his soul in prayer. I have no doubt the others would have done so, too, but the hour was passed, and Mr. D. closed the meeting.

We have arranged to have service earlier, when they return, a week from to-morrow, so that they can attend. I wished for you. There was so much of life and spirit in the meeting. Prof. Oris' prayer was very affecting—such pleadings for us who are at work here. It seemed like a little taste of a revival meeting. Oh, that God would visit us with his mighty convicting power.

Sobriety of Life.

There is no trait of Christian character which the world so persistently misinterprets, as sobriety. Yet it is a most radical element of power in the Christian life. Christian sobriety must be chiefly evident in the independence and principle which lead us to absent ourselves from all those amusements and companies of the world, where the restraints and proprieties of Christianity are trampled upon. We may meet men anywhere in the prosecution of purely secular interests, and in any society or guild where the exercises are purely literary, or social, and where religion is neither recognized nor denied. But if amusement only is sought, and if those methods are employed which rouse the passions, and especially which introduce us into a descending scale of associations, both as respects ideas and companions, the Christian man should not afford the countenance of his presence, or if unwarily enticed there, should at once withdraw. And in conversation the Christian man must frequently stop short, feeling that his character is compromised if he propeles, or even tolerates, the current of spirit and expression which prevails. And yet no one is more habitually cheerful, no one is more fond of brilliancy in social discourse, more apt in repartee, or more keen to perceive the ludicrous aspects of men and things. He lives not for amusement, but for labor. He is searching for truth, and he perceives and reverts it; he discerns folly, and shuns it, and his soul is always in that attitude in which he regards the intrinsic truth of falsity, right or wrong, of men and things, which he encounters, and regulates his conduct accordingly. This is in the highest and best sense sobriety of character, and it is one of the greatest elements of power in the Christian.—Michigan Christian Advocate.

WE MUST sometimes deny ourselves the satisfaction even of spiritual benefits and comforts, to gain an opportunity of being serviceable to the souls of others.

GRACE is the chief thing to be wished and begged for, with respect to ourselves or others; it is summarily all good.

PERSISTENCE in well doing is our wisdom and interest, as well as duty, for to this only is the reward promised.

Lord Balfour of Bureleigh.

Your brief notice of the Scottish lord who gave a welcome to the Presbyterian Council at Edinburgh recalls my visit to that city three years ago, when I had the honor of representing our Church in the General Assembly of the Kirk of Scotland. Among other pleasant and memorable meetings which I attended was the missionary breakfast, at which I spoke in respect to the work of our own Board. There I met Lord Balfour, who presided on the occasion, and with whom I was most favorably impressed. He had but recently been made an elder of the Kirk, and this, I believe, was his first public appearance where he was to be specially prominent in the work of the Church. It was to me a most pleasant sight to see a young man occupying a position of eminence and honor, and just coming into full possession of his ancestral distinctions, thus identifying himself with the Church and its work. To me there was a special interest in the mention which has been made of him also, from the fact that I had the pleasure of meeting in London, at her mother's table, (the Countess of Aberdeen), the young lady who has since become his wife. Her father was the lamented and distinguished Lord Haddo, Earl of Aberdeen, whose life was largely devoted to the interests of the Church, and her mother, among whose noble ancestors were those who labored and suffered for the truth during the early history of the Church of Scotland, is herself devoting her time, and wealth, and influence to the promotion of the cause of Christ. The brother-in-law (by his marriage,) of Lord Balfour is Lord Polwarth, another elder of the Kirk of Scotland, whom I had the pleasure of meeting at Edinburgh. He also devotes all his time and energies to the spread of the truth amid his people.

Besides holding religious services wherever opportunity offers, and so seeking to reach the humbler and more neglected classes of society in the large cities of Scotland, he frequently publishes small tracts, designed to set forth in a simple and familiar way some great and important truths of the gospel.—Last New Year his subject was the "Sure mercies of David," and the little volume is full of rich and precious instruction. I have since received a bound volume, containing similar tracts published on successive New Years, which I think might, if published here, be of essential service in the spread of evangelical truth. Amid such associations and relations Lord Balfour is placed, and the Church of Scotland may well expect to find in him a noble and faithful co-worker. He has entered upon his public life with the most pronounced and earnest profession of the faith of his fathers, and with the fairest promise of a life devoted to the Church and its great work. I may add to what you have said respecting his ancestral honors, that he is a lineal descendant of King Robert the Bruce, and that he bears among his people an unblemished name, and a reputation every way honorable as a young man of high Christian principle. It was fitting and proper that such a nobleman should be selected to give Scotland's welcome to the gathering of the representatives of the faith and order for which his fathers suffered and died.—Cor. of Presbyterian.

The Sabbath of a King.

At the Geneva Congress, a good saying of a deceased Prussian monarch was brought to notice, which the *American Botschafter*, thus presents to its readers.

As one of the special delegates of the German Emperor to this Congress took part, as well known, the German Ambassador to the Confederation, Lieut. Gen. Von Roder of Bern. He emphatically declared, in its first session, that he should not only personally in his own name as a friend of Geneva and of the work lying before the Congress, participate therein, but that this would also be in the name of his illustrious Emperor, as a living testimony of the interest which he takes in the same work. "I hope," said the speaker as he proceeded, "that the example of a great monarch may exert a wholesome influence, even beyond the bounds of his own kingdom. When I was young, I had the honor of serving under Frederick William III., and I remember how he used to say in four words, 'Sunday makes the week.' This is a good and true saying. The Sunday does make the week. An English proverb is: 'A Sabbath well-spent brings a week of content.'"

And an old German couplet, sounds like it: (thus translated), "Walk on the Sabbath, God's ways keeping. Then rests on the week, God's blessing the seeking."

Tracts for Teachers.

HARDENED. "Who is sufficient for these things?" Paul cries, as he remembers that we are "a savour of death unto death" to some. Our hearts bleed that our best efforts may even harden obstinate hearts. Have we Paul's consolation—*are we, always and in all places, "unto God a sweet savour of Christ?"* A scholar seems hardening his heart, week by week, in there no cause for it in unfaithfulness in study, prayer, love, gentleness, patience or example? Perhaps a change in those respects would touch that hard heart. Can you not, by strong effort, turning more to Jesus, gain somewhat here? The process is long and difficult; you do try; and bitterly lament the seeming failure.—Then there is one other thing for you to do—a manly, womanly, Christ-like act it is; you can say to that boy, "John, I am sorry I do so. I know it is not Christ-like. I am trying hard to do better, but it is a hard fight. I want you to pray for me." Not easy words to say; but they may save a soul.

THE question whether the ancient Syriac language still exists as a vernacular seems at last to have a solution in the affirmative.—In one village, at least, called Midiat, near Mardin, the real ancient Syriac, of the same form as our Bible versions and of the current ancient Syriac, appears still to be spoken. The modern Syriac of the Nestorians is quite a different dialect. There are two Moslem villages near Damascus, and one Christian village near by, where a still different dialect of Syriac is spoken; but what this dialect is, is not well ascertained. The names of the Moslem villages are Baclia and Jeb Adim; that of the Christian village, Ma'loia. Still another village where a sort of Syriac is spoken is Kala'sat Loma, near Aleppo.—The Syriac of Midiat has come down through the Jacobite branch of Christians. It is said that the inhabitants still possess a number of very ancient biblical and other Syriac manuscripts.