

CENTRAL PRESBYTERIAN

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"MORE."

"Ask, and it shall be given you"—Matt. vii: 7. We humbly, O Lord, kneel in prayer at Thy footstool, And thirst for a shower of refreshing from Thee; Our hearts are so hard, they are cold and unfruitful, Four down a rich blessing, life-giving and free! More grace we implore—Blessed Jesus, O grant them! More strength for those duties that have to be done, More faith to rely on the help Thy host promised, More hope to look forward to victory won.

More love for the souls of the people around us, More patience to bear any cold-hearted frown, More wisdom to say the right word in its season, More power to look upward, if made to "lie down."

More smiles for the children enjoying life's sunshine, More sympathy too with our friends in its shade, More thought for them all, whether aged or youthful, More likeness to Thee, in the world Thou hast made.

More peace amid the turmoil of voices around us, More eager desire for Thine advent, O Lord! More light to discover the signs of Thy coming, More pleasure in reading the truths of Thy Word.

These are not one-half of our wants, blessed Jesus, We each have some special desire to implore, We know, Holy Saviour, how much Thou hast given, And therefore we venture to ask Thee for more!

CHARLOTTE MORRAT.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.
No. 14.
A GROUP OF STUDENTS.

The reader must not forget that at the time of which we write the Seminary was not built. We all boarded. The lodgings of some were in the country at a distance of several miles. They came to recitation, but went back so soon as the lesson was finished. This fact was a bar to an intimate acquaintance. Had we all been under the same roof it would have been different. As it is we can only point at them by a few snatches of memory. In this paper we can only glance at them as if they were a clump or cluster of green olive trees in the garden of our Lord.

1. *Cruikshanks, an Alumnus of Yale.* He lived in town, but so modest that we could not make his acquaintance. We tried to get into his good graces, but could not succeed. Excellent man. He preached on St. John's Island, but died about 1800, in the morning of his ministry.

2. *Huntington died in 1820.* Sociable and occasionally humorous. A short pastor at New Brunswick, on the Raritan. We preached for him, and as he read his discourses, he asked me to use my manuscript. His request was granted. He took the whole course of the Seminary. Since 1770 the Brunswick people have had a College, and at a later period a Theological Seminary.

3. *Hooper, from North Carolina.* Episcopalian; but he became convinced that baptism derived its validity from a great quantity of water, and roused the ire of Bishop Ravenscroft, his Diocesan. He didn't mind the Bishop, but went to the Immersionists.

4. *Weed.* Several important pastors, but died pastor of the First church of Wheeling, on the Ohio, at the advanced age of eighty-three, greatly beloved in a town whose one street runs parallel with the river.

5. *Green, from Rutgers College.* A quiet man, and sound divine. He died in 1851, when Chaplain of Sing-Sing prison. We reckon the culprit were not turbulent during the chaplaincy of such an amiable man. We saw him in Fredericksburg in 1840, where we had a long talk.

We find it impossible to make out this number unless a few more of our fellow students be mentioned. This must be done in very brief terms, being anxious to meet a goodly number of Doctors for whom we cherish the greatest reverence; and delight was the emotion with which we heard their discourses.

6. *Stanton.* We are glad that he found his way into the Old Dominion. He preached a while at least in Amherst county, near Lynchburg, and afterwards at College church. We were glad to find him at Richmond in the winter of 1838. He was an animated, fearless preacher, and no one ever suspected the soundness of his creed.

7. *Searle, from Massachusetts.* A graduate of Dartmouth. Preached a short time on Mary Island. Became pastor in Madison, Indiana. We have never known a man of more refined feelings or acute sensibility. He was thought by some to be a half-Hopkintonian; but we heard him once giving a lucid explanation of the passage in which Paul wishes himself accursed. The Presbytery were more than satisfied. He died in 1821.

8. *Wilbur.* He went the whole curriculum of the Seminary. Settled in Dayton, Ohio, but died very soon after settlement. He was one of our delegates to the Convention in New York that organized the American Bible Society in 1816. This fact will lend fragrance to his memory.

9. *Reuben Smith.* Pastor at Ballston and several other places. This was not far from Lake George. As his idiosyncrasy inclined to the poetical, we presume he enjoyed its scenery, but in 1861 he died at Beaver Dam, in Wisconsin.

By the way, we wish that Virginia had just such a sheet of water as Lake George. Its handsome mountains, cultivated shores, its green isles in contrast with its blue waters, its transparent crystals would make an object of curiosity to Virginians in the blaze of summer. But we must be satisfied with what the Creator has given us in a rich variety of mineral springs, furtive creeks, noble rivers, and the long range of a mountain, the tints of which remain unrivalled by any one

of Earth's elevations. All along its course God bestows visions of beauty on his Virginia children, but he seemed to have paused in the extension of the chain till he bade the Peaks of Otter display their lofty summits. They are figures not of rhetoric, but proofs inscribed on rocks that power belongeth unto God.

10. *Fairchild.* Pastor in several places. Sound in the faith, as any one may learn from reading his admirable sermon on the "Great Supper."

11. *Gilbert.* At Wilmington, Delaware, he fell into a sprightly controversy with the Quakers, but died as pastor of Pine Street church, Philadelphia. Was present at his ordination in May, 1818. Died in 1854, deeply lamented.

12. *Charlton Henry.* We knew that he would come South. A very learned man. In addition to other languages he acquired the Syriac. Died in 1827, at Charleston, S. C., a most triumphant death. We know of nothing with which to compare it save the demise of President Finley (a brief Memoir of him appeared in Dr. Green's *Christian Advocate*).

13. *Jeremiah Chamberlain.* President of Oakland College. A mathematician. A perfect gentleman. Harmless in all his ways, and yet assassinated at his own gate by some inebriated villain, who finished the awful deed by taking his own life. His hair was somewhat rufous, like that of King Rufus.

14. *Charles Stewart.* Missionary to the Sandwich Islands and Chaplain in the Navy. He saw many parts of the world. We hope he kept away from both the North and South Pole, or else his consort would have looked for him as long as Lady Franklin did for her husband.

15. *Symmes Henry.* Dr. Sprague wrote me that he was quite popular as a preacher. Called to Cranberry, N. J. His Manse stood on the very spot where Brainard preached to the Delaware Indians. He officiated once or twice in the tea drinking town of Alexandria. The company got to discussing the writer. "Oh," said he, "at the Seminary he gave us as many flowers as are borne on the snow-ball trees." My affianced heard the smart speech, but I told her, "don't mind it, some sense will leap into my head after a while." "Have you none at present?" she asked. "Not much," I replied. "Tis the product of much thought. The tongue is an unruly member, but he didn't dream that you were present."

16. *James Barnes.* Not the one of Market Street church, Philadelphia. James was born in England, but his parents brought him to the place of my nativity, where they lived near the Papal College, founded in 1791. The family went to Kentucky, thought at the time to rival the fertile Goshen.

I should like to notice others with my *calamo currente*. It is pleasant to remember. Our sins will introduce nettles of course, but the Holy Spirit can turn that faculty into a mental Eden. He can take down the sword of the Cherubim that glittered at its gate, and replant the tree of life in the hearts of fallen men. It gives us pleasure then to remember Patriarchs who entertained their angelic guests; Prophets who uttered all that Inspiration taught; Apostles who traversed the Roman Empire; Martyrs who smiled from their chains on their persecutors; Reformers who taught Popes with their triple crowns; and missionaries to foreign lands. Our Saviour has charged all his disciples to remember Him in the most solemn ordinance of our Holy Religion. May we often utter that solemn prayer, "Lord, remember us when thou comest into thy Kingdom."

FOR THE CENTRAL PRESBYTERIAN.

PAUL NOT A "BAPTIST."

BY REV. H. H. HAWES.

No. 5.

What was Paul's doctrine about the seed of Abraham? Not that they were the Jewish nation, as some say, but Rom. ix: 8, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for seed." And who are these "children of the promise"? Rom. ix: 7. The line of Isaac, from Abraham to Christ; and Gal. iii: 29, the line of Christ from Christ to the end of the world. Now if any one doubts this, let him open his Bible, and read there, that it is true. But lest the reader should not have a Bible at hand, our claim to be the seed of Abraham is stated in Gal. iii: 29, in these words, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And in Gal. iv: 28, "Now we, brethren, as Isaac was, are the children of the promise." Paul did not write this to Jews, but to Gentiles, who had none of Abraham's blood in them. He says that these Gentiles were the seed of Abraham as truly as Isaac was, and that they were children of the promise and heirs according to the promise.

This is in direct opposition to the notion that the Gentiles have a new church, and that this church stands apart from the old Abrahamic covenant church. Paul had no "Baptist" views about this. He says Rom. x: 12, "For there is no difference between the Jew and the Greek," or Gentile. And the words have a large application to our subject. The church in all ages is one, and only one. To deny this, is simply to contradict the Word of God. The assertion is emphatic, because it is known to be true. If it does violence to some "modern views," we may feel sorry, but we cannot help it. The Jews fell, and through their fall, salvation is come to the Gentiles. See Rom. x: 11. And now we shall see what Paul's doctrine is.

1. All of the Jews did not fall. So there was left a remnant who still constituted the people or church of God. Rom. ix: 27; x: 16; xi: 1, 4, 5. At the very time when Paul wrote this epistle, long after the crucifixion of Christ, he says, verse 5, "At this present time also there is a remnant according to the election of grace."

2. The fall of the Jews was not the destruction of the church (xi: 11); but only the opening and enlarging of the doors that the whole world might come in and partake of this hitherto exclusive privileges, xi: 12-15.

3. Paul illustrates the doctrine, xi: 16-32. (1.) The church among the Jews, was the "olive tree." The Gentiles, coming in were "branches," verse 16. (2.) Until their time came, the church among the Jews, was the "olive tree," verse 17. The members were the branches of this tree. Now then he says to the Gentile, "If some of the branches were broken off, and thou being a wild olive tree, were grafted in among (or for) them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast," as if you were a new tree, "thou bearest not the root, but the root thee." That is; you—the Gentile Christian, have been simply added to God's old Church, as a branch is simply added, when grafted upon a tree already standing and rooted. Is not this plain enough?

But, "Thou wilt say then, the branches were broken off, that I might be grafted in." Well; what of that? "Because of unbelief they were broken off, and thou standest in their place by faith. Be not high-minded, but fear." A caution to all would-be independents! The ambition to ignore the old church, and be a new one, may end in being no church at all! "For if God spared not the natural branches, take heed lest he spare not thee." Verse 21, 22.

4. Further;—verse 23. If the Jew believes, he is not going to be received into a new church, or grafted upon a new tree, but God will give him a place in the old church of his fathers. "For if thou, (the Gentile) wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these (Jews) which be the natural branches, be grafted into their own olive tree!" Look at that! "Their own olive tree!" The church of to-day, is "their own olive tree." The Gentiles have been "grafted" into it by the grace of God. And this is the only church that God ever organized or ever recognized. Let him who objects to that, open his Bible, and show the contrary! It cannot be done! To say that the old church is destroyed, and that we are members of a new church, is the same as to say that branches grafted upon a tree, make a new trunk, new root and new tree. So Paul teaches.—So we read in God's Word. No: Paul was not a "Baptist."

It matters not where we follow him, we find him always steady to these doctrines.—Take for example Eph. ii: 11-22. We see: (1.) That the Gentiles were once considered as outcasts. (2.) There was a commonwealth (verse 12) from which they were aliens; and covenants to which they were strangers. (3.) But (verse 13-18) Christ broke down all barriers of separation from the privileges and hopes of God's people, and made Jews and Gentiles one, by bringing in the Gentiles who were "far off." He united the two in Himself, verse 15; and reconciled "both unto God in one body," verse 16; and gave the same gospel to both, verse 17; and gave both "access by one Spirit unto the Father," verse 18.

(4.) "The household of God" (verse 19) already existed, and the Gentiles who had been "strangers and foreigners" were made "fellow citizens" in it. (5.) Apostles, prophets, Jews and Gentiles are all built upon one foundation (verse 20); and form one building (21); and verse 22 gives the final and distinct statement, that the Gentiles, instead of having a new church, were "built together, for an habitation of God," with those already His people.

(6.) The next chapter is yet more positive, "that the Gentiles should" not be a new church, "but fellow heirs and of the same body, and partakers of the promise in Christ (Rom. xv: 8) by the gospel." So he teaches that Jews, Corinthians, Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and all nations and people throughout the world have but "one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all,—one body, and one Spirit, even as ye are called in one hope of your calling." Paul could not so have taught, had he been a "Baptist."

"OUR BROTHERS."—A sick officer went to a mineral spring in Germany for the benefit of his health, but the hotel keepers refused to admit him lest he should die in the house.

At the last hotel a gentleman came forward and said: "This officer is my near relative. He may have my bed, and I will sleep on the sofa." The landlord consented, and the half-fainting man was carried to the gentleman's room. When he had rested a little, his first question was: "May I ask your name, my kind friend? How are you related to me?" "Through our Lord Jesus Christ; for I have learned from Him that my neighbor is my brother."

FAITH opens the door of the soul, to receive Christ; faith admits him, and submits to him. By faith we are united to Christ, and have an interest in him.

Love covers sin from others, but not from the sinner himself.

FOR THE CENTRAL PRESBYTERIAN. SALARIES.

Some interesting facts about ministerial salaries and their distribution, are brought to light by the study of the Minutes of our Assembly. In round numbers our people paid our preachers last year a half million of dollars, which was divided up among eight hundred and fifty men. Of this whole amount a hundred and fifty ministers received about half. The next two hundred and fifty took a quarter, and the remaining fourth was divided up among the remaining four hundred and fifty.

We can get a better idea of the facts by imagining the parties to pass by us in procession: First come a pilgrim from St. Louis, labeled \$5,000, and then a traveler, also solitary, ticketed \$4,500. After him is a group of four, each representing \$4,000, from the cities of Louisville, Baltimore, Nashville, and Wilmington. Then follows a band who can be described by the heading of the poem "We are Seven." These are the three thousandites. Speaking mythologically, these thirteen great gods are followed by a company, twenty six in number, of inferior divinities, who can pay from two to three thousand for their nectar, and ambrosia, in the modernized form these articles have assumed of bread and butter.

Next come a band a little over a hundred, who rejoice in sums over a thousand, but less than two thousand. These may be designated as the inferior nobility. It is always to be understood that magnificences are costly, and these lofty orders, already admired, although numbering but a hundred and fifty individuals, and constituting but the sixth of our active ministry, solace themselves with the half of the money.

Our respectable, decent middle class now begin to file by. It requires more calculation to estimate these exactly than we can afford to give to any but aristocrats, but we are sure we are nearly right in putting the number at almost two hundred and fifty, who receive less than \$1,000 and over \$500.—Five hundred is the dividing line between middle class and mud-sill. The flag-ent rable, to whom we ourselves belong, who receive from this to nothing, number about four hundred and fifty. This most wretched gang—of course we are speaking plutocratically—receive altogether, we believe, a sum only thrice as large as that rejoiced in by the first thirteen. Even in the dark depths where these poor creatures move, there are grades of wretchedness. There is the decent poverty of \$400, and every degree of destitution beneath that, to the squalid misery of one hundred. Even beneath these abysses forms of famine (figuratively) stalk, reporting their fifties, yea, and their tens.

And who is it that closes the long procession? *Quantus mutatus ab illo*, who headed it, resplendent with the glitter of five thousand! Alas, my brother, is it thou? with that lone and lorn dollar given from upper Buckingham, that thou mightest be freed from worldly cares and pecuniary troubles? Was there ever one little thing that had such a large mission? It was well that was not your only church, or means of support, else you must have perished of inanition.

Although these conclusions have been obtained by the wearisome process of counting page after page of the Minutes; and although they nearly approximate to accuracy, any one who is willing to go through the still more wearisome process of transcribing all the figures, will be more exact. Among the disturbing elements one is that vacant churches constantly report pastor's salary paid, and another is that multitudes of ministers report none received. We think the Minutes accurately added up will show that rather more than two hundred and fifty receive salaries above \$500, and we feel sure, that if exact reports had in every case been given, it would be found that no fewer than four hundred of our ministers receive salaries ranging from \$1,000 to \$500.

On the whole we regard these matters as encouraging. We can congratulate ourselves that we have churches, wealthy and willing to appropriate their wealth to the adequate maintenance of the highest order of talent and cultivation. Still more it is a cause of rejoicing that we have men to fill the places; men who as soon as they are known are recognized as the peers of the highest of any land on which the sun shines. Yet more, the majority of our ministry receive a fair support. That the salaries of some are wretched is not always the fault of the people. Men who do not give themselves wholly to the work have no right to expect much. But this is clear—no man who gives to the cause his whole effort need fear that our people will let him starve. Yet more, and most of all, the history of some of those pitiful salaries is well nigh as full of glory as the dungeon and stake of the martyr.—They show that the Church has not yet quite outgrown the spirit of sacrifice. Many of them tell of men in uncongenial fields, in which, uncheered and unpraised, they have toiled for the sake of doing good. They have refused invitations to churches that were easy and rich, because they wanted to bring light to the dark places. Or in other ways, what seems a discredit is often a glory. Here is a little salary of \$50, reported after the name of one of the first scholars and most attractive preachers in the Church.—He has given his spare time, needed for rest, to gathering a little flock of twenty-six out of the waste places. There is another, exhausted by constant mental labor, whom the whole Church honors, and who reports \$10, paid for his year's work. The dry rods of figures flash light even upon that one dollar

brother to whom we have alluded. While he himself did not get enough to keep his horse, his church reports congregational payments of a sum above \$2,000. In other words his small salary is simply a proof that rather than his own advantage he preferred that of the place where God's honor dwelleth. Alike in the large salaries and small ones, we see reason to rejoice. The first show that our Church is great and wise and right, as the world considers it. While the others show in many cases, that she is wiser, greater and richer, than this world can understand. W. S.

FOR THE CENTRAL PRESBYTERIAN. Minutes of the General Assembly.

PASTORS AND STATED SUPPLIES.

In the following table the ministry of our Church, and the churches are presented by Presbyteries with reference specially to the pastoral relation. The first three columns give the number of ministers in each Presbytery, showing, 1st, how many are Pastors, Evangelists, or Domestic and Foreign Missionaries; 2d, how many are Stated Supplies; and 3d, how many are Without Church, Intrants, or engaged in work not strictly ministerial. The 2d group of three columns gives the number of churches in each Presbytery, and shows, 1st, how many have Pastors; 2d, how many have Stated Supplies; and 3d, how many are Vacant.

PRESBYTERIES.	MINISTERS.			CHURCHES.		
	Pastors.	Stated Supplies.	Without Church.	Pastors.	Stated Supplies.	Vacant.
SYNOD OF ALABAMA.						
East Alabama,	9 7			9 20	8	
South Alabama,	8 6	1		8 21	19	
Tuscaloosa,	3 2			11 9	8	
SYNOD OF ARKANSAS.						
Arkansas,	6 4	3		5 15	16	
Indian,	10	Foreign		12 7	18	
Quachita,	2 8	6		2 13	10	
SYNOD OF GEORGIA.						
Atlanta,	8 8	5		7 25	4	
Augusta,	7 7	2		8 20	12	
Cherokee,	8 4	4		13 5	14	
Florida,	7 4	4		7 7	16	
Macon,	8 4	1		2 13	8	
Savannah,	12 3	1		10 8	1	
SYNOD OF KENTUCKY.						
Central Ohio,	1 1	2		1 4	2	
Geneseo,	9 3	1		9 14	5	
Louisville,	13 3	13		13 6	16	
Madison,	3 1	1		2 7	2	
Paducah,	3 2	4		4 4	5	
Transylvania,	6 5	4		5 6	12	
West Lexington,	12 3			10 9	9	
SYNOD OF MEMPHIS.						
Chickasaw,	5 5	4		4 18	9	
Memphis,	14 4	6		13 14	6	
North Alabama,	6 4	2		1 6	2	
North Mississippi,	2 10			2 26	8	
Western District,	9 2	1		10 13	7	
SYNOD OF MISSISSIPPI.						
Central Mississippi,	10 6	2		10 24	13	
Louisiana,	3 4	2		3 9	3	
Mississippi,	6 6	1		3 11	14	
New Orleans,	8 3	6		8 7	7	
Palmyra,	6 3	2		6 8	5	
Red River,	6 3			6 12	6	
Tombeckbee,	6 10	1		6 24	13	
SYNOD OF MISSOURI.						
Lafayette,	4 6	6		6 12	14	
Missouri,	8 9	1		8 14	6	
St. Louis,	3 6	1		3 11	15	
Potosi,	6 6	2		6 8	8	
St. Louis,	7 6	6		7 12	8	
Upper Missouri,	1 3	4		1 8	5	
SYNOD OF NASHVILLE.						
Columbia,	7 4	5		6 14	4	
Ediston,	1 11	5		1 29	6	
Knoxville,	6 4	2		6 5	14	
Nashville,	14 6	4		14 12	5	
SYNOD OF N. CAROLINA.						
Concord,	14 5	8		17 18	20	
Fayetteville,	11 2	4		15 14	5	
Mecklenburg,	14 6	5		19 19	8	
Orange,	18 6	7		20 26	8	
Wilmington,	8 4	3		12 15	6	
SYNOD OF S. CAROLINA.						
Beheh,	12 5	4		17 12	7	
Charleston,	8 4	4		11 2	9	
Harmony,	20 3	3		27 9	7	
South Carolina,	17 6	6		27 15	14	
SYNOD OF TEXAS.						
Brazos,	5 5	6		4 20	2	
Central Texas,	6 10	7		5 22	9	
Western Texas,	2 3	2		2 17	10	
Eastern Texas,	9 6	6		7 19	16	
SYNOD OF VIRGINIA.						
Abingdon,	6 6	8		9 11	9	
Chesapeake,	12 1	13		13 2	6	
East Hanover,	18 1	6		17 6	4	
Greenbrier,	9 5	1		14 13	8	
Lexington,	20 2	8		23 8	8	
Montgomery,	17 1	3		18 4	8	
Roanoke,	10 2	4		16 11	4	
West Hanover,	9 1	3		11 13	8	
Winchester,	16 3	2		21 6	6	
Sao Paulo,	3	Foreign		3	Missionaries.	

SHANGHAI CONFERENCE.

The day that *Preaching* was appointed as the subject for discussion seems to have been regarded by all as the "Great day of the feast." Some very interesting papers were read, one by Rev. William Muirhead, on "What we ought to preach, and how we ought to do it." Another was on *Itinerancy* by Rev. J. H. Taylor. A third, on the same subject, was by Rev. B. Helm, one of the missionaries of our Southern Church to Hangchow.

"In this work we have but to look at the example of Christ. In the great scattering from Jerusalem, the disciples went everywhere preaching the gospel of the kingdom. Philip went to Samaria for the salvation of the Eunuch. Paul, in his labors, might be placed in the front ranks as an itinerant.—The rise and progress of Methodism is a living witness of the power of itinerancy. In India this method of work has been extensively employed.

As to the advantages of itinerancy; its encouragements and discouragements. It is scattering of the seed broadcast over the land, and this is the first step in the evangelization of this people. A missionary upon his first visit to a place makes a profound impression upon the people, by the strangeness of his dress and the strangeness of his doctrine. The rise and progress of Methodism is a living witness of the power of itinerancy. In India this method of work has been extensively employed.

difficulties of the dialects; there are more people in one city than in many of the islands of the Pacific, or in some large provinces of other empires.

As to the modes of itinerancy, there are diversities of gifts; some prefer the local work in chapels, some that of passing from place to place. Some think best to concentrate their efforts on a group of cities and towns. In the work of colportage, books ought always to be sold and never given away. It is an excellent plan to take a box of tracts in the pocket, and stick up sheet posters in open places; a crowd soon collects to read and affords a fine opportunity for preaching.

Tent preaching is an excellent mode. Remain several days in a place; pitch the tent in a convenient locality and let all know they can hear preaching whenever they come.—Much of the work of itinerancy must be done by sending out natives alone. The last stage of itinerancy is by planting out-stations, placing native helpers at them and visiting them regularly. Ladies can engage successfully in this branch of the work."

Rev. H. C. DuBose said a few words as to the magnitude of this work of itinerancy. "He had been accustomed to say there were 25 or 30 market towns within a radius of 30 miles of Soochow, but now knew there were 100. Some time since he visited a section north of Soochow and south of the Yang-tse, 40 miles long and 30 broad, and went to two cities and twenty-one towns; of the latter of which, two or three had each a population of 2,000 to 3,000; the rest from 5,000 to 40,000. The farm villages were about one-fourth of a mile apart; an average farm was an acre, or 3,000 souls to a square mile. Many sections of this plain, 20 or 30 miles square, had a population of a million. No one returns from a mission without a feeling of depression at the magnitude of the work. This province is equal in population to the United States, and in many of the States, in one denomination, there are 100 or 200 ministers, and they declare themselves wholly inadequate to occupy the field. What, then, can we expect from an occasional visit to these places? It is true it is our duty to go, for God has commanded us, and we know not which may prosper, this or that, but we are as *ciphers* in the midst of these multitudes."

SETTING CHRISTIANS AT WORK.

METHOD OF THE LATE DR. A. D. SMITH.

More persons in our churches generally are inactive because they do not know just what to do, than because they are unwilling to do anything. As a rule, they hear a great many calls to be zealous and