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CORRESPONDENCE.

For the Central Presbyterian.

Saratoga Letter.

SARATOGA SPRINGS, N. Y.,
August 21st, 1891.

Mr. Editor: It is a little remarkable that though we have taken the trip between Richmond or Norfolk and New York by the Old Dominion steamers about sixteen times, we have never had anything but a pleasant passage and smooth water, which should certainly be a recommendation for this reliable fleet of fine vessels, and should be an inducement to those who wish to travel under the most delightful circumstances and breathe in the purest of all airs—those which are fondled on the bosom of the sea. Our record for good weather was not broken by our fine passage en route to Saratoga by the gallant ship Roanoke from Norfolk, which landed us in the metropolis after a run of about twenty-two hours.

The next pleasant chapter of our vacation was the time spent during a brief sojourn at that palatial caravansary, the Murray-Hill Hotel, which is one of the few houses of public entertainment in America, run on the European plan, which are really satisfactory, and where one is not overreached, but gets all he pays for and that of the very best. New York makes strides yearly in adding to the number of its magnificent buildings, and is rapidly becoming one of the finest of all cities. The Plaza Hotel, the World building, the Madison-Square Garden, and many others of immense costliness strike the eye of the beholder with admiration and wonder. Brooklyn, the splendid village beyond the bridge, is engaged in the same business of making itself handsomer, and among the very finest of its recent buildings is the new First Reformed church, near Prospect Park, which is just now receiving its last touches. This structure, costing upward of a quarter of a million of dollars, is a model of architectural massiveness and grace.

We found Saratoga, the Queen of American Spas, more attractive than ever. This "village," as its quiet inhabitants insist upon its being called, has been growing more and more beautiful each season during its hundred years of existence as a watering-place. The second-best feature of the place is the immense oaks, maples, and elms which shade its broad streets. The best thing, however, is the perennial mineral springs which give health and vigor to the thousands who come here from every part of the nation and from many other countries to drink their sparkling waters. The Congress, Hathorn, and Vichy are, as usual, in the lead, and were never better. The Congress Spring became weak in its mineral ingredients a few years ago, but having been rebored, is now stronger than ever before. Saratoga will be the most popular Spa so long as these wonderful springs last. There are more people here now than at any time in the history of the village, and all of the four hundred places of public entertainment are filled to overflowing. One reason for the great and growing popularity of this vast Bethesda, is that there seems little disposition to take advantage of the

visitors and to squeeze out of them all the money they can be induced to spend. One can get all he pays for, and can live in great comfort at the high-priced hotels, or at private boarding-houses. The resident population of Saratoga are generally good Christian people, which furnishes, after all, the very best guarantee of fair treatment. "Dr. Strong's," in the walls of which charming place for quiet people we are now spending our fourth season, was never so good. An elevator, a sky-parlor, a roof promenade, and other improvements added during the past year, combined with the elements of comfort which it before possessed, make it, to us, the most delightful summer resting place we have found anywhere. The class of people who come here, year after year, are among the best in the land; and the cultivated gentleman and his lovely family who reside over the house, spare no pains to contribute to the comfort and entertainment of the one hundred and fifty guests who abide under their roof. Prayers in the parlor at nine o'clock every morning, is a feature which contributes much to the tone of the house, and, no doubt, operates not only to bring good people hither, but also to keep bad ones away. Among the guests of this season may be mentioned: Dr. Cuyler of Brooklyn, Bishops Granberry of Richmond, and Hurst and Foss of the Northern Methodist Church; Rev. Dr. Warren, president of Boston University, and Rev. Mr. Ball, successor of Dr. Leyburn in a large church in Baltimore. But one of the most interesting incidents of our sojourn is the coincidence of your correspondent meeting with three of his cherished classmates of student life at Union Seminary, Virginia, Rev. Drs. John F. Cannon of St. Louis, George Summey of Chester, S.C., and L. B. Turnbull of Richmond, Va. To be together again, under one roof, after eighteen years of labor in widely separated fields, has been most delightful.

A few days ago we availed ourselves of the opportunity of hearing in the Episcopal church, the Right Rev. Henry C. Potter, D. D., LL.D., Bishop of New York. It was on the feast of the Transfiguration, and his sermon was based upon that brilliant event in our Lord's life which has always been a favorite topic for the consideration of His thoughtful followers. But the Bishop's sermon was a disappointment; not as to its diction, but its doctrine. The object of the speaker was to encourage prayers for the dead, a custom not approved by any canon of the Episcopal Church. He said, "If we pray for our loved ones when they go to a distant country like China or India, why should our intercessions in their behalf cease when they leave us for another world?" The answer is obvious—because if they have gone to perdition, the Bible says between hell and heaven "there is a great gulf fixed, and those who would pass . . . cannot." And, on the other hand, many passages of God's word teach the doctrine well expressed in the Westminster Catechism. "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; their bodies being still united to Christ, do rest in their graves until the resurrection." I should like to ask the Bishop one question. If you got down on your knees to pray for a saved soul that is gone to be forever with the Lord, what could you ask for? They are already perfectly blessed and have entered upon the full enjoyment of God to all eternity. The sweetest thought about our dead in Christ, is that they have passed above the need of prayer.

ROBERT P. KERN.

For the Central Presbyterian.

Union Theological Seminary.

The session opens September 2d, at 5 P. M. At this hour the opening address will be delivered and new students will be matriculated. It is important for various reasons that every student should be promptly in place. One of the professors lately wrote: "It is an irretrievable disadvantage to a seminary student to be even a week or two late. I have no hesitation in saying that a man never recovers from the loss he sustains in my department, at least, by a failure to be present at the very beginning." CHARLES WHITE, Secretary.

God will be with those who live in love and peace.

For the Central Presbyterian.

A Pastoral Letter.

To the Officers and Members of the Presbyterian Church in the United States.

Beloved Brethren,—The General Assembly, in session at Birmingham, Ala., May, 1891, appointed the undersigned a committee to address to you, in the name of the Assembly, a pastoral letter in regard to the observance of the Sabbath.

Such action as this is not of frequent occurrence. It is taken only on occasion of some special and imperative need. In the judgment of the highest court of our Church it is necessary, at this time, to speak, in this unusual way, in defence of the sanctity of the Sabbath.

This need arises: not from any uncertainty or obscurity in the utterances of the word of God; not because of any vagueness or lack of fullness in the expositions of our standards; nor because of any failure, on the part of the Assembly, to call attention, in the past, to this important matter.

The Scriptures are emphatic. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. xx: 8-11.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. xxxi: 13.

The teachings of our standards are clear. "The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as He hath appointed in his word, expressly one whole day in seven. The Sabbath or Lord's day, is to be sanctified by an holy resting all that day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up with works of necessity and mercy) in the public and private exercises of God's worship." See Catechism Questions, 116 and 117.

The deliverances of the Assembly have been distinct and positive. Our people have been admonished that, "the Christian religion and Christian civilization rest largely upon the proper observance of the Sabbath day;" and that, "the piety, usefulness and fruitfulness of any church must decline and perish when the claims of the Sabbath are surrendered and disregarded." See Minutes of Assembly from 1878 to 1890.

In the year 1878 the attention of the General Assembly was formally called to the fact that there was a "growing disregard for the sanctity of the Sabbath." A committee, of which the Rev. Dr. Dabney was the chairman, was appointed to investigate the matter. That committee reported the evil to be "widespread and formidable." From that day to this the Assembly has been admonishing and exhorting our people to "a better observance of the Sabbath." And still it is reported that there is "a continued and growing disregard of the sanctity of the Lord's day."

The Assembly is, therefore, forced to a recognition of the fact that, of all the dangers which, to-day, menace the spirituality of the Church and the morality of the State, there is none greater or more to be dreaded, than that one which originates in a disregard of the holy Sabbath. Therefore, the General Assembly, in the exercises of its pastoral oversight, admonishes you: 1. That Sabbath desecration entails, upon those who are guilty of it, great personal loss. There is a blessing in keeping God's day as He commands it to be kept.

"Blessed is the man that doeth this, and the son of man that layeth hold of it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil." Is. lvi: 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleas-

ure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it." Is. lviii: 13-14.

There is a curse for its desecration. Jerusalem was given into the hands of the enemy because of her profanation of the Sabbath. Lams. i: 7.

"What evil things is this that you do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. xiii: 17-18.

2. Sabbath desecration puts you in the attitude of a false witness. "Verily my Sabbath ye shall keep, for it (i. e. the keeping of the Sabbath) is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. xxxi: 13. If you do not keep the Sabbath, it is a declaration on your part that you do not know God and do not want to know him.

3. Sabbath desecration is, on your part, a surrender of the truth, at the point where you are set for its defence. The Christian religion is, to-day, sustaining an attack on the side of doctrinal truth. The inspiration and inerrancy of the Bible, in its historical statements and doctrinal revelations, are assailed.

The defence, at this point must be made by "faithful men who are able to teach" and specially equipped to meet this form of assault. The defence at this point is well made. More formidable than this is the attack upon practical godliness. The particular point upon which all the force of evil are concentrating is towards breaking down the Christian Sabbath.

Our enemies are shrewd enough to perceive the importance of the position held by the Sabbath, on the one hand, a sign between God and his people, on the other a commemoration of the resurrection of Jesus Christ, the central fact of the Christian system. Therefore, they attack the fourth commandment, as they do not the other nine, not because it is weaker than they, nor because they dislike its requirements more, but because they think, and think rightly, that if they can compel Christians to yield the Sabbath they will have carried the very citadel of doctrinal and practical religion. Every one of us is set for the defence of the truth at this critical point. It behooves us to stand firm.

4. Sabbath desecration is disloyalty to the Church to which you have pledged allegiance; worse than all, and including all, it is a direct and flagrant disobedience to God. "How can you do this great wickedness, and sin against God?"

Now brethren, in the name and by the authority of the highest court of our Church, and in the language already used and approved by that court, we exhort pastors, officers and members. "Upon you as the Lord's witnesses, is laid the great obligation of showing, on all occasions, by example as well as by precept, a strict and jealous regard for the sacred character of the Lord's day and a resolute zeal for its holy observance. We admonish you that it is your positive, personal duty to keep clear of complicity in any sin of Sabbath breaking, and especially, that you refrain from travelling on the Lord's day, that you do not purloin or read secular papers on that day, and that you discourage the use of the day, or any part of it, for social visiting." In the matter of Sabbath observance, we urge a return to the "old paths" in which our fathers found so large a blessing.

"As ye have received of us how ye ought to walk and to please God, so may ye abound more and more."

By direction of the General Assembly.
D. L. WILSON,
G. L. BROWN,
R. B. FELTON,
LOUIS VOSS,
W. S. FLY,
Committee.

Wherever the sinner goes, the curse of God follows him; wherever he is, it rests upon him.

For the Central Presbyterian.

To the Members of Lexington Presbytery.

Presbytery meets at Glenville, Gilmer county, W. Va., September 2d. Permit me to call your attention to the following facts:

1. It is important that there be a full meeting. Glenville has never had a meeting of Presbytery. The State Normal School will be in session and pupils gathered from the surrounding counties will be there. We will have a good opportunity of making our Church known to these counties through these students. In some of these counties we have no Presbyterian church, and this will probably be the first opportunity some will have of seeing a Presbyterian church court or of knowing anything of our denomination. Hence we want a full meeting.

2. While, of course, it is the duty of all to attend Presbytery, you will remember that it was understood at the spring meeting that all who voted for meeting at Glenville pledged themselves thereby to go.

3. Those going by rail will take the B. & O. railroad to Harper's Ferry, thence to Clarksburg, thence to Burnsville, Braxton county, W. Va., over the W. Va. & Pittsburgh railroad, where they will be met by private conveyances. Ministers' tickets are good only to Clarksburg.

4. Those going by private conveyance would do well to write to Revs. J. B. Bittinger, Charles D. Gilkeson (Beverly, W. Va.) and F. P. Sydenstricker, stating by what road they go and at what time they may be expected by these brethren. They will take pleasure in providing "entertainment" for them by the way and in making appointments for the members of Presbytery to preach both going and returning.

Fraternally, F. J. BROOKS.

For the Central Presbyterian.

Roanoke Presbytery.

In addition to the items of business transacted at its recent meeting at Chase City, Va., published last week, are the following:

Rev. T. S. Wilson, Synodical evangelist, reported the organization of two new churches, Weal and Spring Garden, in Pittsylvania county, growing out of successful meetings at those points held by Rev. G. W. Belk and himself. These churches are, respectively, four miles west and eight miles easterly, from Chatham, where Mr. Belk had been doing mission work. Each congregation is putting up a house of worship. Mr. Wilson also reported another house of worship under way at Ringold, in Halifax county. His evangelistic work has been attended with very gratifying success.

Mr. C. C. Owen, a young ruling elder of Spring Hill church, was received as a candidate for the ministry.

Rev. Dr. Latimer, with Rev. W. W. Carson his alternate, and ruling elder Charles B. Watkins, with Dr. T. W. Evans as his alternate, were chosen commissioners to the next General Assembly.

With a view to promoting a better cooperation in the matters on the part of all our churches, standing committees were instituted on the Bible Cause and Colored Evangelization. Rev. Dr. Martin was made chairman of the former committee and Rev. W. S. Friend of the latter.

On account of increasing infirmities, Rev. F. N. Whaley obtained leave to resign the pastoral charge of Bluestone church. He also intimated his purpose, if spared until next spring, then to resign the pastoral charge of Clarksburg church, where he began his labors in April, 1883.

The church of "Meherin," in the Concord neighborhood, adjacent to Chase City, was reported to be almost extinct, with no prospect of recuperation, and it was dissolved; the two or three members being transferred to the Chase City church.

In charge of Dr. Martin, chairman of the Sabbath-school committee, an interesting "Sunday-School Conference" was held during the sessions of the Presbytery, from which it is hoped that a still greater interest will be given to this growing and important part of church work.

Rev. J. A. McMurray was appointed to preach the Presidential sermon on Family Religion at the next stated meeting.

A message was received from Rev. Dr. H. C. Alexander, now preaching at Oakland, Md., and leave was granted him to continue to labor without the bounds of the Presbytery.

Spring Hill church, Halifax county, was chosen as the place for the next stated meeting.

We had a very pleasant meeting every way, in Presbytery and out of it, in the enjoyment of the cordial hospitalities of the good people of Chase City. The congregation is without a pastor. It is an important and desirable field of labor. It is a very harmonious and working church, and the town is pretty and growing. The valuable mineral waters lately discovered in the very heart of the city, are likely to give the place a permanent and growing importance, besides its other advantages.

NEWS OF THE WEEK.

Home.

Near Rural Retreat, Va., last Wednesday evening, Capt. Edward Galloway, a Norfolk and Western conductor, was shot and seriously wounded by a tramp, the ball taking effect in his side. On the same train, near Abingdon, Capt. Edward Stanley, a former conductor, was cut and seriously wounded by Graham White, a well-known young man of Abingdon. They were on No. 2 coming from Bristol and got into a fight on the train.

Charles Lawrence, cashier of the suspended Keystone National Bank, who was indicted with the bank's fugitive president Gideon W. Marsh, for conspiracy in the misapplication of the bank's funds, was sentenced by Judge Butler in Philadelphia last week to seven years in the penitentiary. Francis W. Kennedy and his brother, Henry H. Kennedy, president and cashier, respectively, of the Spring Garden National Bank, will be sentenced September 8.

A terrific wind and rain storm passed over a portion of Nottaway county, Va., last Friday evening, and for a while the rain came down in a perfect deluge. Mr. James Wells, a prominent citizen of that county, and son were caught out in the storm and sought shelter in a barn. They had been in the barn but a short time before the building was struck by lightning and both of them were killed.

The local option election at Staunton, Va., last Saturday, resulted in victory for the advocates of license by a majority of nine-two out of a total vote of 1,350. The vote was the largest ever cast in Staunton, with the exception of the Mahone-McKinney campaign, when 1,410 votes were polled. The majority for license four years ago was ninety-seven.

The monument at Bennington, Vt., commemorative of the battle of August 10, 1777, which destroyed Burgoyne's expedition intended to cut off New England from the remainder of the colonies, was dedicated last Thursday with imposing ceremonies. President Harrison took part and made a speech. Hon. Edward J. Phelps was the orator of the day.

The Virginia Farmers' Alliance, in session in this city last week, passed a resolution in favor of the payment of the State taxes in money, and expressing an appreciation of the importance of the settlement of the debt. Major Mann Page was re-elected president of the State Alliance.

The Southern Lumber Company, a corporation stocked at \$150,000, and worth about \$300,000, with two large mills in South Georgia, and owning about 3,000 acres of timber land in that section of the State, is now in the hands of a receiver, with liabilities estimated at \$125,000.

Mr. and Mrs. George Manning, an old and wealthy couple, have been arrested at Council Bluffs, Iowa, by United States secret service officers, on an indictment returned at St. Joseph, Mo., charging them with issuing five hundred ten dollar notes.

R. S. Greenlease has been arrested at Slater, Mo., for passing counterfeit \$50 notes. He was known to the treasury as a teacher of the art of detecting counterfeit money, and traveling about the country in that vocation at the time of his arrest.

Three shocks of earthquake were felt at St. Louis Thursday night, preceded by thunder and lightning and a fall of 15° in the temperature. Houses were rocked and windows and crockery broken. Shocks were felt at Jerseyville, Ill., on Tuesday and Thursday nights, but no damage is reported.

Up to 7 o'clock Monday night thirty-five bodies had been recovered from the ruins of the five-story building Nos. 70, 72 and 74 Park Place, New York, which collapsed Saturday. Eighty-six are reported by friends to be missing.

The White Star steamship Teutonic made the trip from Queenstown to New York in five days sixteen hours and thirty-one minutes, reducing the record by one hour and thirty-seven minutes.

Owing to the protracted strike on the Lake Erie and Western Railroad, the main shops of that road at Lima, Ohio, shut down Friday. This throws 300 more men out of employment.

At Abingdon, last week, Dr. J. A. Baker, convicted of the murder of his wife, was sentenced to be hung November 27th.

The Pulaski (Va.) News says 127 buildings are in course of erection in that city, the aggregate cost of which will be about \$500,000.

E. G. Pendleton has purchased the Augusta White Sulphur Springs, in Augusta county, Va., for \$14,000.

Foreign.

Official advices received in Paris, France, August 20th, announce that the terrible hurricane which swept the island of Martinique, one of the French West India Islands, is the most severe since the year 1817. The disaster is said to equal the famous cyclone which swept over the island of Antigua in 1871. So far as can be learned there have been nearly, if not quite, 250 deaths as a result of the hurricane's visitation.

Turkish brigands abducted an Italian railroad inspector who was at work about seventy miles from Batoum, Turkey. It is supposed they are holding him a prisoner pending the payment of a heavy ransom.

At Nordenham, Grand Duchy of Oldenburg, Germany, a scaffold with a large number of workmen upon it fell, killing ten of the men and seriously injuring forty others.

Dr. Miguel, German imperial minister of finance, has petitioned the Emperor William to suspend the corn duties for three months.

The garment known as the "Holy Coat" was exposed to public view last Thursday morning in the Cathedral at Treves, thenish Prussia, with imposing ceremonies.

The Sunday School-Lessons.

ANOTHER KING--ONE JE-SUS.

Our Lesson Notes.

BY THE REV. JAMES P. SMITH, D. D.

September 6th, 1891.

THE TRUE CHILDREN OF GOD.

John viii: 31-47.

The last lesson was the account of Christ's preaching at the Feast of Tabernacles. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." He spent that night in retirement on the Mount of Olives, possibly at Bethany, and on the next day returned to the city and to his teaching in the temple. The Pharisees, bringing to him the woman taken in adultery, sought to entrap him into some violation of the law of Moses, and so to arouse the people against him. viii: 3-11. But they were utterly defeated. Then they charged him with being a false claimant, an impostor; "Thou bearest record of thyself, thy record is not true." But to this He replied, affirming that his record was true, and that the Father was with him, bearing witness with him. "I am one that bear witness of myself, and the Father that sent me beareth witness of me." And declared most faithfully and solemnly to these wicked men who sought to slay him, "If ye believe not that I am he, ye shall die in your sins." He knew their purpose to put him to death, and the very manner in which it would be done. "When ye have lifted up the Son of Man, then shall ye know that I am he;" that he was indeed the Messiah, the Saviour of the world, and that he wrought his works and spoke his words with a divine commission. "As he spake these words, many believed on him," received him as he declared himself, and rested on him as a personal Saviour.

I. The True Children of God are Free, vs. 31-36.—While many believed on him, there were some Jews who, coming near to him, believed him, not on him. They believed that he spake the truth, and was what he claimed to be, without "believing on him," wholly casting themselves upon him. It was not a personal and saving belief, but the beginning of an intellectual conviction that he spake the truth. They were filled with political thoughts and hopes. It was of the deliverance of their nation from the odious Roman tyranny they were thinking. It was a Messiah who should give them this temporal and political freedom, that they were desiring. But Jesus came to give a far higher and more lasting deliverance. It was a spiritual freedom he came to give. He tells them wherein this freedom was to be found.

1. It was in continuing in his word. It was his word concerning himself as the Son of God, as having life to give unto the world; his word as to the personal reception of him, and his great gift of eternal life. To be his disciples, we must receive him, and his word, and continue in it, in the reliance upon it, and obedience to it. It is not merely the hearing and assenting to his words, but the continuing steadfast in the obedience of our faith.

2. They would know the truth, v. 32. The continuing in faith and obedience to his word would work knowledge in them, a clearer discernment, a personal experience, a larger comprehension, a growing accession of knowledge of his word, and its significance and its blessing. "If any man will do his will he shall know of the doctrine, whether it be of God."

3. They would be made free, v. 32. "And the truth shall make you free." Wherever there is truth there is liberty. But the truth of God, "the truth as it is in Jesus," the truth, brought into the heart by their continuing in Christ's word, should give them a freedom, a spiritual freedom. Jesus set us free from bondage of ignorance and fear and sin. And the gospel of his grace is "the perfect law of liberty."

At once the Jews took offence. What freedom could Jesus give, that was not theirs by descent from Abraham? They were a proud and self-righteous people. They claimed to be free-men as children of Abraham. "They were never in bondage to any man." "How sayest thou, Ye shall be made free?" Then Jesus declares to them that while outwardly the seed of Abraham, they were in truth not free-men, but in the spiritual bondage of sin. With most solemn emphasis he answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Whoever is found living habitually in sin is the slave of sin. Sin is a hard and cruel master, and makes his bondage bitter, and holds his slaves with

a most relentless tyranny. There is but one who can give deliverance—the Son abideth ever in the Father's house. He has a standing and authority that none other hath. "If the Son, therefore, shall make you free, ye shall be free indeed." Only through him, "the Son," could they have sonship. "As many as received him, to them gave He power to become the sons of God." That is freedom indeed.

II. The Children of God Love Christ, vs. 37-42.—Our Lord continues to teach these Jews, how far from true it was that they could claim to be the children of God. They were rather the servants of sin. It was true that outwardly, by natural descent, they were the seed of Abraham. But that they were not his true spiritual children was evident in their rejection of him. "Ye seek to kill me," I come from my Father and speak in his name; and "ye do that which ye have seen with your father." Your rejection of me, and your purpose to put me to death, show your parentage. "If ye were Abraham's children ye would do the works of Abraham." Abraham was distinguished for his faith, his surrender to God, "his rejoicing in the day of Christ and in Christ in his own day." But they were doing the very opposite of this. They were rejecting him and his words and were seeking to kill him. They were neither the children of Abraham nor of God. "If God were your Father, ye would love me." The acceptance of Jesus and the love of him is a supreme and universal test of true sonship of God.

III. The True Children of God Hear His Words, vs. 43-47.—One more test of their claim to be the true children of Abraham and of God, he declares in their attitude toward his words. He had spoken plainly the things of God and eternal life. Why was it they did not understand? The sheep hear the voice of their shepherd, and they know him and follow him. The children of God would surely hear and know the voice of the Son whom the Father had sent. But they had not heard and obeyed his voice. To whom then did they belong? Whose spirit had they shown in their unbelief in his word? "Ye are of your father, the devil, and the lusts of your father ye will do." He abode not in the truth, and "was a murderer from the beginning." It was a bitter speech; an awful uncovering of their hearts; a terrible revelation of their perversity. It must surely be true, then and now, "He that is of God heareth God's words." He that is born of God, and hath his Spirit, hath an ear to hear, when his Father speaks, knows his voice, distinguishes his words, and recognizes his authority and wisdom and love. To be free with the glorious liberty of the Son of God, the freedom which Christ alone can give; to love the Lord Jesus supremely, as "the one altogether lovely," and to hear the Father's words as spoken by the eternal Son, these are the infallible marks and the unspeakable blessings of the true children of Abraham and of God.

Privileges of Christ's Friends.

No word is capable of larger or more precious truth than the word friends; never did it convey larger or more precious significance than when Christ lingered lovingly upon it in His last recorded conversation: "Ye are My friends;" "I have called you my friends;" "I have chosen you." And the proof of the largeness of His meaning is found in the privileges which He accords them—privileges which none other than the royal Christ could grant. First is the privilege of fellowship. "All things I have made known unto you." He has taken them into His council. Blessed fellowship had been theirs during the years of their discipleship. But for the future? It shall be even better. Christ is to be separated in the flesh that He may come closer in spirit. "I will come to you," he said. "Lo, I am with you always." And that privilege, hinted but not yet understood by the disciples, He realized to them after His resurrection, and especially at Pentecost. The fellowship in the flesh had been a sort of childhood fellowship, loving but limited. Now in spirit there is a maturer and deeper union. Then again, there was the privilege of immortal achievement. "That ye should bring forth fruit, and that your fruit should remain." How vain have been the efforts of men to perpetuate their memory! But allied in closest friendship with Christ their fruit, the product of their toil in Christ, shall abide. Just as the gift of the woman has made her known wherever the Gospel has been or shall yet be preached, so every work wrought in the living union with the Master shall be known forever, if not on earth, yet in the larger life above. And

still another privilege our great Friend granted His disciples, the power of His name. "Whatsoever ye shall ask of the Father in My name, He will give it you." What more could the disciples want? A merchant goes away, but gives the power of his name to his clerk. He whose name the business world neither knows nor cares for administers the affairs of his employer's business with all the authority of his master's presence. So Christ gives to His disciple friends the power of His name. The Acts of the Apostles show a few specimen results of this privilege in exercise.

But if the privileges of Christ's friends are great, the responsibility of that friendship is equally so. What stress so great as that of a lofty friendship? It compels us to our best that we may not be found unworthy. When Lincoln put his hands on the shoulders of a condemned sentinel whom he was about to pardon, he said: "Can you pay the bill?" The young man tremblingly replied: "I think I can if I live." But Lincoln meant to put him in debt for a life worthy of the friendship which he had shown for him. And the constraint of that obligation has ever impelled that forgiven culprit to his best. "The love of Christ for me, constraineth me," is Paul's declaration of the impulsive power of the divine friendship.—N. Y. Christian Advocate.

Bound Hand and Foot.

A town missionary, while one day visiting his parishioners, was asked by one of them why he never called to see Bill Blake. This Bill Blake was a notorious poacher and drunkard; a fierce, wild man. "He needs ye more than the lot of us, and ye never call. I say, aren't ye a bit afraid of him?"

Now that was the truth. Deep down in the missionary's heart he heard a voice saying, "Coward." He went straight off home, got on his knees before the Lord and said, "Lord, I am a coward; give me courage to go and see Bill Blake, and I'll go."

Jesus Christ answers honest prayers, and he did in this instance. Strong in the Lord, his servant went to see Bill. Bill Blake was astonished. "I suppose you're come to try to convert me," he said. "I suppose you're about right," said the missionary. "Joey," said his father, "go up stairs and bring me that coil of new rope that's lying there." Bill's boy soon returned with the rope. "Sit in that chair, Joey," was the next command.

The missionary stood by wondering what Bill Blake was up to, as Joey seated himself in a great wooden chair that stood by the fire-side. In silence Bill tied his boy's body to the back of the chair, and knotted him, arms and legs hard and fast, all over. When he had done, he turned to his visitor and said, "Is he fast?" "That he is," said the missionary. "Can he get away?" "No, indeed, he cannot," was the reply.

"Well, see here, missionary, that's just what I am; I'm fast bound hand and foot by my sins and have been so for years, and I can't get away." Then pulling a knife from his pocket, he cut the rope all round his boy, and again turning to the missionary, said, "Is he free?" "Oh, yes," "Did he free himself?" "No, that he did not," said the now delighted missionary who saw his chance to tell poor Bill of Jesus. "Well," said Bill Blake, "when you can do that for me, I'll be glad to see you, but since you cannot, there's the door."

"Stop a bit, Bill," said the missionary, "stop a bit; although I cannot, I've a friend who can."

Very soon Jesus who was manifested to break every yoke broke Bill Blake's and set him free.

Reaper.

Spiritual religion does not consist simply in forming a new society, working up an organization, and large numbers making public addresses, going to conventions, giving a report of our large numbers, passing resolutions and going home, having had a good time generally. We must not forget that spiritual life is an individual matter, and we cannot do without the home culture, the daily hour apart, "the still hour." It is personal meditation on the truth and communion with God. The spiritual life is a secret, interior, hidden life. It is something more than conventional life. And then the hand to hand work with individuals is the most direct, effective and successful work we do. It is the earnest word of faith in the ear of a friend when alone.

The Mid-Continent.

If truth be once deserted, unity and peace will not last long.

RECENT PUBLICATIONS.

Our prompt acknowledgment every week of the books sent to us as considered as ordinarily a sufficient compensation for the same. We reserve to ourselves the privilege of giving a more or less extended notice of the same, which is for the benefit of our readers. It would be impossible for us to examine all the books sent to us, and especially the innumerable little volumes written for children.

HISTORICAL EVIDENCES OF THE NEW TESTAMENT. American Tract Society, 150 Nassau street, New York. Pages 323.

This volume, just published by the American Tract Society, is a very valuable publication. It contains six treatises, all relating to the same general subject, viz:

1. Historical Illustrations of the New Testament Scriptures, by Rev. G. F. Maclear, D. D.
2. The Christ of the Gospels: A Religious Study, by Rev. Henri Meyer, D. D.
3. Ferdinand Christian Baur and his Theory of the Origin of Christianity and of the New Testament Writings, by Rev. A. B. Bruce, D. D.
4. The Religious Value of the Doctrines of Christianity, by Prof. C. M. Des Isles, Ph.D.
5. Unity of Faith: A Proof of the Divine Origin and Preservation of Christianity, by Rev. John Stoughton, D. D.
6. The Evidential Value of the Observance of the Lord's Day, by Rev. G. F. Maclear, D. D.

HISTORICAL EVIDENCES OF THE OLD TESTAMENT. American Tract Society, 150 Nassau street, New York.

This volume is a companion to the one noticed above. It contains the following six treatises:

1. The Witness of Ancient Monuments to the Old Testament Scriptures, by A. H. Sayce, M. A.
2. The Vitality of the Bible, by Rev. W. G. Blaikie, D. D., LL.D.
3. Present State of the Christian Argument from Prophecy, by Principal Cairns, D. D., LL.D.
4. The Origin of the Hebrew Religion. An Inquiry and an Argument, by Rev. E. Conder, D. D.
5. The Bible Tested; or, Is it the Book for To-day and for the World? by Jacob Chamberlain, M. D., D. D.
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It would be difficult to find elsewhere so much valuable testimony for the Bible in so short a compass.

SONGS OF JOY AND GLADNESS. No. 2. By W. McDonald, Joshua Gill, J. R. Sweney, W. J. Kirkpatrick. Published by McDonald, Gill & Co., 36 Bromfield street, Boston, and 57 Washington street, Chicago. Price 40 cents.

In the Preface, the publishers say: "The success of Songs of Joy and Gladness has been quite unprecedented, having reached a circulation of nearly half a million. Notwithstanding its continued popularity, there is a growing demand for a new book."

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THE FORUM for September, beginning volume XII, will contain five articles on Present Problems in Education—"What an American Boy's School Should Be," by the Rev. Dr. Henry A. Coit, Rector of St. Paul's School, Concord, N. H.; "Ideals of The New American University," by President David S. Jordan, of the Leland Stanford Junior University, California; "The Growth of Technological Education in the United States," by Prof. H. W. Tyler, of the Massachusetts Institute of Technology; "A Review of the Higher Education of Women—The College for Both Sexes, The College for Women, and the Annex," by Mrs. Alice Freeman Palmer, formerly President of Wellesley College; and "Physical Hindrances to Teaching Rich Girls," by Miss Charlotte W. Porter.

Other articles in September Forum will be "The Farmer's Isolation and the Remedy," an explanation of the advantages of farm villages, by John W. Bookwalter; "Authors' Complaints and Publishers' Profits," by George Haven Putnam; "The Growth and Triumph of Wagnerism," by Henry T. Finck; "The Political Issues of 1892," being a prediction that the free coinage question will be the uppermost, by Henry Cabot Lodge; "The Benefits of Industrial Capitalization," being a review of the recent incorporation of so many large American industries, by J. Selwin Tait; "The Future of the Electric Railway," by Frank J. Sprague; "A Study of Accidents and Accidental Insurance," by James R. Picher; and "The Government's Account with the Tax-Payers," being a Treasury statement that anybody can understand, by Edward Atkinson.

The Forum will be considerably enlarged beginning with Vol. XII, the enlargement keeping pace with its increase of patronage.

GEORGE KENNAN has written an article on "A Winter Journey through Siberia," for the September Century. It is a description of a part of his return journey from Irkutsk, the capital of Eastern Siberia, after his famous investigation of the convict system. As Mr. Kennan was carrying a great mass of documents, letters, and politically incendiary material on this trip, and as he believed himself to be an object of considerable suspicion to the police, the journey was by no means devoid of exciting incidents.

HARPER'S YOUNG PEOPLE is received. Published weekly. Price five cents. Harper & Bros., New York.

THE WESTMINSTER REVIEW for August, published by the Leonard Scott Publication Co., New York, opens with a remarkable article on "Federation and Free Trade," in which the author predicts that the nations of the world will be joined in several great groups or states according to their economic policies. Theodore Stanton's series on "Abraham Lincoln" is continued in the third instalment, with further chapters to follow. Joseph J. Davies writes appreciatively of "Tennyson's Lincolnshire Farmers;" C. N. Barham has a strong paper on the "Persecution of the Jews in Russia;" T. J. Macnamara's article on "Village Education under Popular Control" is an interesting study of some educational failures in England; R. S. Gundry describes the "Recent Audience at Pekin" and its bearing upon foreigners in the far East. Under the title of "Complements and Compliments" Mary Steadman Aldis discusses some educational questions. There is an instructive paper on "The Politician as Historian," and the usual full and complete reviews of "Contemporary Literature."

The September Century will contain a frontispiece portrait of Thomas Bailey Aldrich, with an article on his poems by Frank Dempster Sherman.

Mr. Aldrich, who has recently retired from the editorship of the Atlantic, and whose "Marjorie Daw" is one of the most famous of American short stories, will furnish a group of stories to the Century for the coming year, each to be complete in a single number.

THE POPULAR SCIENCE MONTHLY for September has been received, and has the following contents: The Doctrine of Evolution. New Chapters in the Warfare of Science. Glass-making. Schools for the Insane. The Limits of State Duties. Views of Running Water. Can we always count upon the Sun? A Classification of Mountain Ranges. Musical Insects. Eskimo Boats in the Northwest. Take Care of the Birds! Sketch of George Lincoln Goodale. New York: D. Appleton & Company, 1, 3, and 5 Bond Street.

THE ENGLISH ILLUSTRATED MAGAZINE for August has been received, and has the following contents: Asia, engraved by W. Biscombe Gardner. George Wilson. Days. Tewkesbury Abbey. Gentleman Jim. Lilies. Dickens and "Punch." Old Landmarks. The Witch of Prague. The Russo-Jewish Immigrant. Published by Macmillan & Co., 2 Fourth Avenue, New York.

THE CHURCH AT HOME AND ABROAD for September, published monthly by order of the General Assembly of the Presbyterian Church in the United States of America. Address, 1334 Chestnut street, Philadelphia.

LITTLE'S LIVING AGE for the week ending August 23d, has been received.

COUNTERFEITS.—It is obvious that counterfeits presuppose a real value in that which is counterfeited. In this sense it is that hypocrisy has been characterized as the homage which vice pays to virtue.—Sunday School Times.

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