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International Sunday School Lesson SECOND QUARTER, 1880.

LESSON VIII -- MAY 23 RD. BY REV. J. B. TAYLOR, Wilmington, N. C. THE JUDGMENT. Matthew xxv: 31-46.

Commit to memory verses 34 -40. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he ait upon the throne of his glory;
32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye 37 Then shall the righteons answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came anto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done if unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and 42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or

athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not

ing punishment; but the righteous into life

GOLDEN TEXT. "And these shall go away into ever, lasting punishment; but the righteous into life eternal."-Matthew xxv: 46

Daily Readings .- Monday, Matt. 25: 31-46; Tuesday, Dan. ch. 12; Wednesday, Matt. 24: 20-33; Thursday, 2 Thes. ch. 1; Friday, 2 Thes. ch. 2; Saturday, Rev. ch. 20; Sunday, Rev. ch. 22.

Preliminary Note. This leason is peculiar to Matthew. Our member that these soloun words were nites. ed by our Lord only some three days becore His sufferings. Matthew Henry eferring to this portion of Scripture, says: "We have here a description of the process of the last judgment. There are so e passages in it that are parabolical, as the separating between the sheep and the goes, and the dialogues be-tween the judy and the persons judged; but there is thread of similitude carried through de discourse, and therefore it is rather be called a draught or delineation of th final judgment than a parable. It is, as were, the explanation of the former arables." This is the last public discourse of

Comments.

has been mentioned in a former lesson, that though the evangelists never call Christ the "Son of man," yet Christ often colled himself so. It reminds us of his humanity, and the mysterious union of His divine and human natures. It is used here in connection with expressions which indicate His divinity. His glory. Not in humiliation and obscurity, as at first He came. Holy angels. "To call the court (1 Thes. 4: 16); to gather the elect (chap. 24: 31); to bundle fhe tares (chap. 13: 40); to be witnesses of the saints' glory (Luke 12: 8), and of sinners' misery (Rev. 14: 10).)" -Henry. Then shall he sit. The attitude of regal and judicial dignity and repose. Throne of his glory, "The expression "his glory," is used twice with emphasis; the one indicating his personal glory, the other the glory of His judicial and kingly office. The literal rendering of the expression is, 'his throne of glory,' or 'his glorious throne.'

V. 32 All nations. The people of all nations; all mankind. John 5; 28, 29; 3 Cor. 5: 10. Shall separate them. The two classes having been mingled while in the world. He divides them now because they are of different characters. As a shepherd. As easily as a shepherd divides the sheep and goats in different flocks. Skeep. These represent His people. John 10: 14. Goats. The wicked. V. 83. Right hand. The side of honor (see

Ps. 110: 1). On the left. The side of dishonor (see Ecc. 10: 2). Abbott says : "Observe, grades, which merge into one another; it is into two well defined classes. This description annot be reconciled with the conception that the other world will be one simply of development, into which all men will enter at the stage of progress reached here, to pass by a process of education into the next higher class. There are but two classes, though there may be grades of character and condition in both. Observe, too, that there is a the wicked on earth; but it is not made spparent till the judgment day. Then the gulf between them is fixed forever." Matt. 12: 37;

Luke 16: 25: 1 see 3 add - 1 male ... V. 84. The Ling: Christ here for the first and only time applied to himself this title. Elessed of my Father. He is the author and bestower of the saints' happiness. Inherit of high mountains, encircling two the kingdom: That is, take possession of it. They are paid (Rom. 8:17) to be "heirs of God and joint heirs with Christ." Prepared. Intended and appointed. He said, John 14: two natural caves or tunnels, in one 2, "I go to prepare a place for you." From of which there was one and in the the foundation of the world. In the councils other two draw bridges over of eternity; "from evenlasting" the plan exlated to give glory and honor to the rightsons by honor to the rightsons due of the sides of these mounby bestowing on them a kingdom.

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture and General Intel

VOLUME 44.

RALEIGH, N. C., WEDNESDAY, MAY 12, 1880. The last lead to a last l

proved the means and talents entrusted to them. Pavors shown to His people He re that there was a large population in gards, and will reward as favors shown to V. 38. Naked. Poorly clothed. Came un-

to me. Looked after me. V. 37. Answer him. In surprise. When, &c. They did not understand his words, and were unwilling to have credit for what they did not deserve; they could not realize that their ministrations to men have been ministrations to Christ.

V. 10. The least of these my brethren. The humblest of Christ's disciples are His breth-

ren, He being the "elder brother." Ye have done it unto me. What matchless condessension is here! He identifies himself with His people, and with the most insignificant and. despised of them. See Eph. 5: 30; Heb. 6: 10. "The commendations poured upon the righteous seems to proceed upon the ground of the good works they had done. Did our Lord, then, teach or imply a doctrine of salvation by works; or of merit? The very statement contradicts that supposition; for they who do such works have no thought of merit in them; they are astonished and overwhelmed at the enumeration : 'Lord, when saw we thee?" What they did was not in the endeavor to merit heaven, but was the acting out of a true love to Christ in dependence upon him." Neander says, "It is everywhere taught by him that brotherly love is a peculiar fruit of faith, the very test of its genuineness : we cannot wonder, therefore, to find it made so prominent in this passage. Believers are represented in it as following the impulses of a true brotherly love, founded upon love to Christ, and as manifesting this love in kind acts to their brethren without respect to persons. Yet they attach no merit to their works, and are amazed to find the Lord value them so highly as to consider them done unto himself."

driven away from Christ, and shat out from | said a vast multitude of rebels were the heavenly home. Cursed. Condemned. moving north upon Nanking, and Everlasting fire. Whatever the nature of the punishment, it is unending suffering. Pre- and imperial officials all went down pared, not for them, but the devil and his angels. Jude 6. Dr. John Hall says : "If the devil were but an idea of evil, an imperson ation of badness, a figure of speech, there would be no meaning in this. "Ideas" cannot be punished in any form."

Vs. 42, 43. Gave me no meat no drink etc. Let it be noted that here no positive sins are alleged-only sins of omission are mentioned here. This indicates that a life of inactivity in the Master's service, the absence of love and good works excludes from blessedness. We are not to gather from this that our morality or our good deeds will save us and justify us. "We are fastified by faith without the deeds of the law." But the reality of our faith will be avidenced by our lives James says (2: 11), "faith which hath not works is dead, being alone."

V. 46. These, that is "them on the left hand." The "cursed," to whom the King had said, "depart." Shall go. So says Christ, the Savlour, the Redeemer, the Son of man, the King. Everlasting, eternal. The same Greek word in both clauses. Concerning these words here used, "everlasting and eternal," Professor Schaff remarks: "Both mean never ending, the Greek word being the same. In the New Testament it is used fifty-nine times of the happiness of the righcons, of God's existence, or of the church and the Messiah's kingdom; in seven, of the future punishment of the wicked. If the V 31. The Son of man; i. e., Jesus. It former end, then the latter may. The word "punishment" expresses positive misery, not "annihilation;" especially "life," the contrasted expression, means here far more than mere continued existence. Endless and boundless life is contrasted with enless and boundless

The time referred to in this solema and interesting lesson "will surely come," "The Lord grant, that" we "may find mercy of the Lord in that day," (2 Tim. 1: 18,) and that we may be on the right hand. Let us see about this great matter now, and then we shall be ready for the coming of the Lord.

COMMUNICATIONS.

Reminiscences of a Long Missionary Life NUMBER 19.

BY REV. M. T. YATES, D. D.

SHANGHAI, CHINA. In 1850 or 1851 I met, in my itin erant work, an interesting man (a tea merchant) from an interior proviince, on his way to Shanghai with several "chops" of tea. I invited him to call at my house, and come to my church-the bell tower within the city. He promised to do so. Soon after I returned home he, having disposed of his chops of tea, called at my house. I had frequent interviews with him, when we talked much, and not a little about the arrested, as was evinced by his frequent attendance at church. When he was ready to return to his home. he called to thank me for all my attention, &c. I presented him with a copy of the New Testament in Chinese, and such tracts as I had to dis-

that man. The next year when he in bondage, seeking rest and finding came to market with his new tea, he none. He returned to his home at called, and, in an excited state of mind, gave me a history of that New Some years afterwards, when the Testament. He said that his home rebellion was over, I visited his place sted to give glory and honor to the righteons large quantity of tea that was pro-by bestowing on them a kingdom.

V. 35. I was a kungered, &c. "They had a tains within, had to be brought on teach the foreign religion. He was a

nels or caves to the nearest canals the towns and villages within who literally knew nothing of the outside world, except what they got from books, as few, besides merchants, ever came out; that among this interior population there were many literary men-men in easy circumstances-who had time to read and study books; that when I produced the book you gave me, they devoured it, and said it was a great and a good book; that Contucius must have had cess to that book; that they must have more copies of it; that they took off the binding and distributed the leaves among many writers to copy; that they afterwards came to-

to see that every character was correct. This point being settled, they stitched together the old book again for safe preservation, and then gave out the sheets of the copy to have more copies made; that this process continued till they had sixteen entire copies of the New Testament, and about forty copies of portions of Paul's epistles; that the book had been placed among their classical works, and introduced into their schools as a text book. They said, from the study of the book, they discovered that there was another and older volume, and urged the tea merchant to be sure and apply for the other volume of the sacred class-This I gave him in two volumes. He urged me to go home with him and preach to "the people of the inside world," and I was strongly inclined to do so, but the ominous roar of the thunder of civil war warned me to wait till peaceful times. The Fai-ping rebellion had broken out in V. 41. Depart from me. They will be the Southern Provinces; and rumor before them. I urged my friend to wait till we could have definite information about the rebellion. He replied he must go home; that once he was through the tunnel, and the bridge drawn, there would be no danger. He feared robbers by the way, as he had a large quantity of silver with him. I took his name the name of his place, Province, &c.

> and he left. As he has never returned, he was probably robbed by the way and mardered, or fell into the hands of the rebels. In the excitement and confusion consequent upon the near approach of the rebels, I lost my and consequently have never been able to follow up and direct the work commenced in the Ngan-H'wai Province by that New Testament, There was every appearance that the seed had fallen into good ground. The people having but little connection with the outside world, were apparently free from prejudice. We may some day find whole villages of semichristians. The Lord can preserve his word of truth.

In China, as elsewhere, we some times meet with a man or woman whose heart seems to have been prepared for the reception of the truth. We read of "the desire of all nations.2 All nations, even in their superstitions and idolatries, are seeking an unseen and unknown goodone that is beyond their own power. Hence, they seek it through such supposed supernatural powers as have become of reputation in their midst Among such people there are some who seem to be taught of God; for, having tried all the schemes of which they have any knowledge, they still feel a void that their systems cannot fill. Such cases are rare in China, where their systems of religion have had the test and sway of thousands of years.

In the year 1853 I met one, a literary man of note from the Chi kiang Province. After hearing me preach he came to me in church, and said "I have long been seeking a religion that would supply the cravings of my heart, and that could pardon sin, give ease and rest to a disturbed mind, and inspire me with cheeriu hope for the future; and the religion of Jesus seems to meet my case. Can you furnish me with a book that contains all of the religion of Jesus!" I gave him a copy of the New Testa-ment. He devoured it day and night, and in a few days he called and informed me that be had read the entire book, and that he knew its contents. I was surprised to find he could repeat whole chapters. His was one of those minds that could commit to memory by one or two readings. He had cast away every vestige of his old systems, and had embraced heartily the Christian re-gion. He now wished to be baptized. Though we were in the midst of war, managed to find a place and bap him joy and comfort. He delighted My mind and prayers followed of Christ. He had all his life been

to see how he was progressing, and with the intention of making him the nucleus of a work in his town or vilage. I found him, and soon discovered that the powers of darkness had forced him to hide his light under a bushel. He said when he returned home he began to teach his new religion, which gave such offense that his patrons threatened to withdraw their patronage if he continued to

teacher of young men who were preparing for the literary examinations, and as he had no other means of supporting his family, he yielded to their demand. He said he had no alternative—it was yield or starve. He was in great trepidation during the was in great trepidation during the ternative—it was yield or starve. He was in great trepidation during the interview he had with me on my boat, lest he should be seen with me and lose his place. He assured me that his own trust was in Jesus, and that he should die in the faith. I have since heard of his death. It is impossible for any one in a christian land to appreciate the trials of a lone christian in a Chinese heathen city twenty-five years ago. The light is dawning now. May the full light of day soon come.

NOTES OF TRAVEL

G. Washington Jones Finds "A Miracle of Grace"-What the Religion of Jesus can do. It Works Glorious Changes. &c., &c.

Dear Recorder :-Here am I in this far oft land stopping, for a few days with the brethren of Mossy Bottom Church. I have found several strange brethren, but I cannot report all at once. I spent a pleasant night with brother Junius P. Gratt who has

been a member of the church for 12 or 14 years. It is a feast of fat a fruitless branch of the vine John things in the desert of life to meet | 15: 1, 8, nor a barren fig tree. Luke

as a "hard case" and he sits now and weeps as he tells of his sinful life and says that he is a "miracle of grace, He is modest and does not thrust himself forward, but delights to tell of God's goodness in sparing and his grace in saving him. He frequently otes Paul, "By the grace of God I am what I am." I Cor. 15: 10. those who know him best are ever ready to finish the verse and say of him, "And his grace which was bestowed on brother Gratt is not in

Brother Gratt told me he went to church and heard an earnest man of God preach and it was so evident that he believed and meant all that he said that he was compelled to listen to him. The preacher brought out so clearly the evil and guilt of sin as seen in the death of Christ that his heart was souched and he thought on this glorious theme day after day till it did seem that he was the worst of sinners. He felt that he had helped to nail Jesus to the cross and his heart was full of sorrow and despair. As he thought on these things he wept over his sins, the spirit of God led him to realize in heart that Jesus had borne his sins in his own body upon the tree, and that the carse that was due to his sins had fallen on Jesus and now through the death of Christ he could live. Light dawned, despair fled away, sweet joy came and his whole heart went out to Christ and he felt that Jesus was his Saviour. He was a new creature now. He saw every-

thing in a new light. He then determined to read the New Testament and follow Christ according to his word. When he learned in the Bible what Christ desires his people to be, he seeks help and grace from God that he may be just what is demanded by the Master.

He says that he learned from the Book that a disciple must confess and put on Christ in baptism and that baptism is "going down into the water" and being buried with Christ and rising up with him from the watery grave to walk in newness of life. That means that we are to be like Jesus in our lives and char-

He was baptised and seeks strength daily to walk in Christ's footsteps. He also learned that the religion of Jesus is one of self denial-we must crucify the flesh, abstain from every appearance of evil and not love and be conformed to this world which is an enemy of Christ and true holiness. Matt. 16: 24; Rom. 6: 6; Gal. 5: 24; 6; 14; I. Thes. 5: 22; Rom. 12 2; I. John 2: 15. He feels that these and kindred passages compel him to live in harmony with them if he is to be a true disciple and please Jesus. He declares that the gospel teaches that christians must have the spirit of kindness, forbearance and forgiveness. Matt. 7: 1, 5; Eph. 4: 32; II. Tim. 1: 16, 8. Brother Gratt practices the graces as well as preaches them. He is ever ready to help and he loves to render aid to those in need He says his aweetest experiences have come from obeying these and like Sciptures. The New commandment is a well-sping of joy to his soul-not in merely quoting it or preaching from it, but in joyful obedience to it. Brother Gratt is a livdience to it. Brother Gratt is a liv- And again, "Sanetify them through ing example of humility and he thy truth; thy word is truth." says that a christian mast be humble, for Christ was humble. Matt. 11: 28, 30, and he taught that his disciples must be also. Matt. 23: 11, 2; John 13: 2, 16; II. Cor. 12: 6, 8; James 4: 10; I. Peter 5: 6.

"With the Bible in hand I do not see how a christian can desire to be otherwise—the highest gospel plane is that of deep humility." All feel that the teachings of the New Testament on humility have exercised a transforming power in the heart and life of Junius Gratt. He makes no vain show of humility, does not no vain show of humility, does not white and put on a long face and sanctimonious airs and speak in holy

ing in his nature. His word is as good as his bond and his bond is qual in value to all be possesses. He thinks it no compliment for one to say these things of him, for he wonders how any one with the Scriptures as his light and guide can be anything else. He declares that the character of Jesus is so pure, so free character of Jesus is so pure, so free

Then the words of the good book demand such a character in every disciple. Ps. 101:6,7; Prov. 26:24, 5; Ps. 55:23; I. Peter 2:1, 22; Matt. 15:19; Matt. 7:15; Rev. 21: 26; I. Tim. 4:2; Rom. 12:10: Lev. 19; 11, 2. He declares that God's word is to double dealing, deceit and fraud what fire is to stubble, and it sounds very much like it when one hears him quote the above Scriptures to prove it. He quoted other Scriptures also on the subject, but I failed to

mark them. Junius P. Gratt's motto is, "They who have believed in God must be careful to maintain good works." Titus 3: 8. He does not wish to be with one so Christ-like as this good brother.

He was quite ungodly at one time—was profane, predisposed to drink and was once engaged in some doubtful speculations. He was regarded as a thord care, and he sits now and warn him against a terrible sin and

he must heed. And yet brother Gratt is not idle and indifferent to his earthly interests. "Not slothful business. fervent in spirit, serving the Lord," Rom. 12: 11, is inscribed on his business banner.

And Junius Gratt says that he was not naturally disposed to heed these things. He was far from self denial and was fond of pleasure and his appetites were his master and led him nto vice. All his life he had shrank from the idea of being baptised and the name of Jesus was hateful to his ears. He was by nature inclined to be unreasonable and unforgiving and rather drove people from him. He was regarded as very selfish and no one ever thought of calling on him for aid and sympathy. In proud and no one could scorn the humbling doctrines of the cross more than he. His life was one overshadowed with dark clouds-suspicions hang over him like the pall of death. His word was always uncertain when self interest was at stake and more than once his integrity suffered from his doubtful conduct in business. Some thought that his honesty had gone to dwell with the lost arts. But stingiuess was his most prominent characteristic.

But what a change-he feels it and all see it and feel it also. He says "It is grace, grace, grace-a miracle

He now declares that his delight is in Christ's service, his boast is in the cross and Christ is above all to him. Earthly honors, riches and pleasures have no charm for him when they come between him and Jesus. He told me how he became honest in an hour-he was reading Panl's address to the Elders of Ephesus and he came to these words: "I have coveted no man's silver or gold or apparel," Acts 20:33. He read again and shut the book and thought over it and then be looked at it again and he saw that Paul did not only not "covet" but he sought to make an honest living as the next

verse tells. said that is the way to be a christian-Paul's way and it shall be mine. I shall covet no man's posessions and "with mine own hand" l shall make an honest living. He bowed on his knees and he prayed for strength and God came down into his heart and filled it with joy and grace and he arose, feeling that in God he could go forth with Paul's motto as his own. This was before he united with the church. And he added: "From that day to this hour I can say with my hand on my heart that I have never received a cent from any one unless I had earned it fairly and honestly.

Bro. Gratt is what I would call a New Testament christian - made one by the power of God and the truth as it is in Christ Jesus. He loves the Bible, reads it, prays over it and seeks strength every day to enable him to live out its high principles

the word of Jesus. "If the Son makes you free you shall be free indeed." The result is Junius P. Gratt is a The result is Junius P. Gratt is a live christian, a comfort and inspiration to his paster and an example of light and power among men. All have confidence in him. All love to hear him pray and when he arises in meetings and with streaming eyes exhorts, all listen, and even the most evil-minded say, "He felt it all—he is a good man." most evil-minded a

When any one insick or in distress they send for this humble brother and his coming ever sends brightness and gladness to their hearts. His pray-ers are valued for above all riches. When the wicked meet and soul at the religion of the cross and they de-nounce church members as hypo-crites, all will say, "we except Junius

Gratt-he is a good man and sincere His life of devotion and consistency is a witness for Jesus that pute

word Sincere comes from two Latin words (sine and cera) and mean honey with out wax and brother Gratt reminded me of that meaning. He is free from those blots in his character that would answer to wax in honey. honey. Yet he says, "By the grace of God I am what I am." Precious grace that works such wonders in frail, sinful and deprayed men.

For days the influence of brother Gratt was felt on my heart and it was heavenly and sweet. Such is

the experience of all who come near him. As I tugged along on my sor-rel pony my heart would rise up and pray "O, God make more New Testa-ment christians—make me and make all who name the name of Jesus New Testament disciples that they may stand up as faithful witnesses for Jesus and his power to save."

G. Washington Jones.

P. S.—I have found here the coun-

terpart of Junius P. Gratt in th person of Deacon Snatchwell.

Origin of the Different Sects .- No. 3.

The Dutch Reformed Presbyte rians seceded from the Roman Oatho-lies in Europe in 1540. The New School Presbyterians separated from the Old School, in 1838. The Sece-ders separated from the Presbyte-rians in Scotland in 1832. The Oumberland Presbyterian separated from the Old School in 1803. They were opposed to making a collegiate course of education a test of qualification for the gospel ministry.

The Lutherans were founded by

Martin Luther, who was a persecu ting Roman Catholic until 1517 when he began to oppose John Tetzel for selling indulgences in ermany. The Pope's Bull agains Luther bears date June 15, 1520; and Dec. 10, 1520, Luther burnt the bull decretals and canons at Wittenburg. and began preaching his new doc trine. Their confession of faith was composed by Luther and Melancthon.

It is worthy of note that Luther after be had begun to see the corruptions of Romanism, and to expos them, did not at once tear himsel away from the church in which he had been nurtured, but suffered much and long before he renoun the jurisdiction of the Pontiff. Hi immediate followers also retained for some time, many of their ancien superstitions, as exorcism in bap tism, the wafer in the Lord's Supper and private confession. Luther views were peculiar about the pres ence of Christ at the Lord's Supper While he renounced the Catholic view of transubstantiation, he held to the notion of consubstantiation. On the action of baptism Luther entertained correct views. He says: The name baptism is a Greek word, and may be termed a dipping; as

when we dip something in water that it may be wholly covered." His error was that of the Oatholics, that the church has a right to alter ordi-nauces. If he could have set aside this erroneous dogma of the Roman Catholic church, and received only the baptism instituted by Christ, and practiced uniformly by the primitive disciples, his reformation would have been more complete, indeed he would have been a Baptist. His reformation, therefore, though in many respects a great one was nevertheless sadly incomplete. The reformation of Oncken, and his associates, is a far greater and more scriptural one than that of Luther. The organization of Luther, was too late by 1500 years to be a church of Christ.

The next of modern sects are the Episcopalians. Christianity was planted in England about A. D. 60, and flourished till A. D. 597, when the Pope sent Austin, the Monk, with about forty others, who by fraud and threats, brought a majority of the British churches under the papal yoke and kept them there. In the year A. D. 1200, John, King of Eng. land, interfered with the papal in-fluence, and Innocent III. laid an interdict upon the kingdom. In 1211, John, and in 1212, he dethroned him, and gave Philip Augustus, King of France, authority to take the kingdom. Panduff, the Pope's legate, took John's crown and kept it five days, and when John was sufficiently humbled it was given Henry VIII. was a Roman Cathol and during the reformation he so bitterly opposed Martin Luther, that Pope Leo X declared him defender the Faith, in 1521. But after this fenry VIII. fell in love with Anne Boleyn, and petitioned Pope Clement VII. to divorce him from his wife Catharine, and, because Clement would not divorce him, he broke communion with the church of Rome, and declared himself head of the church of England, A. D. 1534
Henry died in 1547, and Edward VI. his son, reigned till 1553. Then Mary, his sister, who was a violent Roman Catholic, took the throne. nan Catholic, took the th and during her reign Protestants died in 1558, and Elizabeth, the daughter of Henry VIII. by Aune Boleyn, reigned till 1603. During her reign the Episcopal church was established. Thus England was established. Thus England was under Catholicism 960 years, and the principal change that took place when they reformed, and that exists how, is that they reject the Popu's of money and strength to draw upsuthority, and discard asme of his on, there is no reason why it might

Please give the following extract from H. Harvey (anthor of "The Pastor), a place in your paper:

"In all ages gifts have been bestowed specially adapted to the awakening and conversion of souls. These gifts may not, and sometimes do not, fit the man for the pasteral office, but as supplementing a pastor's gifts they are often of high value. The revivalist may not always possess the learning and teaching power of the settled pastor, he might perhaps fail in the qualities essential to the continuous guiding, organizing, and governing of a church; but in power to make vivid the truths and impressions already received by the people, to develop hitherto latent conviction, and to press men to a definite and avowed religious decision, he may be special ly gifted. Some pastors eminent in teaching and pastoral qualifications lack the awakening power, and thus it is often true in the spiritual work that one soweth and another reapeth. In such cases the revivalist comes as a reaper, with special gifts for ingathering, where the long and patient toil of the sower and cultivator has preceded him, and has already prepared in the souls of the people the

"The relation of the evangelists to the pastor, in special religious services, is always one of great delicacy The most frank understanding and cordial co-operation between them is of the highest moment. Much care, therefore, should be taken not to encroach on the prerogatives of the pastoral office, or to lessen the estimation in which the pastor is held by the people. There is sometimes danger of this. The sermons of the evangelist, limited as they are in number and frequently repeated, not only have the attraction of novelty to the people, but are often spiced with a fullness of anecdote and delivered with a freedom and force which the pastor's cannot possess, by reason of the different and wider range of subjects which he must dis-cuss and the far heavier and more extended draft made on his resources. The less thoughtful hearers will contrast what seems to them to be the comparative duliness of the pastor with the freshness and spice of the evangelist, and the pastor unjustly suffers. Among the converts also there is often a special attraction to him who had been the immediate agent in their conversion, while the long and patient toil of him who had probably prepared the way for that final step is overlooked or disparaged. Plainly it is the duty of the evangelist to recognize and hold in check these tendencies, and to strengthen in every possible way the pastor's posi-tion in the convictions and affections of the people. He may thus reader his work a permanent blessing in the churches by making it the means of cementing the relations of pascor

"A young pastor will naturall defer in the arrangements for the meetings to the judgment and experience of the evangelist, but is doubtful whether, under any circumstances, an evangelist should seek the control of them, or a pastor should concede it to him."

W. G. ROLLINS. Lilesville, April, 1880.

WOMAN MISSION SOCIETIES

BIBLE READERS IN HEATHEN LANDS.

The following very interesting let ter from Miss A. M. Field, of Swatow, China, will be read with interest by Women's Mission Circles, and those who are interested in the sup-

SWATOW, China, Feb. 10; 1880 A large amount of work must b women can well be began. As the Christians are scattered over a wide region, living in towns and hamlets remote from her home and from each other, she is obliged, in order to be-come fully acquainted with them, to make many difficult and wearisome ourneys. Only in this way can she learn the exact condition of her people, and get such familiarity with the field itself that she can definite. and wisely direct the Bible we when they are engaged on i fields. In this way, too, she as take what are the spiritual need the masses of heather women,

ot be well to invite all the Christhe work to which they are called Some have studied a few months and then returned to their homes, to be more joyous and intelligent Chris-tians all the rest of their lives. Some study for years, and grow in grace in a wonderful way. I do not send any one out as a Bible woman until she has learned to read the Hymnbook and the Compendium of the Gospels.

study of the Bible. Perpetual con-tact with heathenism benumbs the conscience, and they need the quick-ening influence of a new view of their

During the last five years the average number of Bible women average number of Bible women here has been twenty. Of those now employed, nearly all have been engaged in the work more than three years. They are sincere, patient and earnest women, humbly and bravely doing a work that is in heaven reckoned at an immense value. They go two by two to the country stations, at each of which there are rooms provided for them, in connec tion with the chapel. The two give companionship and protect each other, and spell each other in talking when many come to hear. They go out to the villages and hamlets, of which there are always several tens within a few mil there tell the gospel story to the pagan women in their own homes netimes they stay several days in a village, lodging with friendly

months at a time, the interval be tween communion seasons here at Swatow. If, on returning, they report many inquirers at the station where they have been, they, or two other Bible women, are sent to the same station for the ensuing three months. But if they report few or none willing to heed their message they are sent to some station where there is an audible call for their labors. It is very desirable that the Bible women, when at the country stations, should frequently have encouragement and advice from the toreign missionary lady. Their work is so unlike anything which Chinese women habitantly do; they meet with so many rebuffs and are under so many temptations to lag; they find such real obstacles in the way of their usefulness—that they must have much help and guidance on the one whose wisdom and zeal is greater than their own.

The women receive one dollar and a half per month while here learning to read. When they begin their work as Bible women, they receive two dollars per month and traveling expenses. The allowance made them while learning to read, barely covers the cost of their food; and the hal them to live away from home and give their time to Bible woman work. They dress and live as poorly as do the poor women whom they teach; and they endure much exposure to rain, cold and fatigue. In a way that is unknown to all other Chinese women, they go to pla distant from their own homes, a dwell among strangers. They one suffer extreme hardships, but n Bible woman has ever given up her the women lived through the hotte months of the year in a stable, be cause there were numerous inquirer in a certain place, and no other igings than the stable. Two the women were badly beaten, in a certain village, and yet before their wounds were healed these women The results of such work or

now be accurately computed. But when all those who have gone forth bearing precious seed some agreeth rejoicing, these women will a come bringing their sheaves, and shall be amazed at the greatness

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tness _A. J. Gordo