

"They say the best men are molded out of faults. And, for the most, become much more the better For being a little bad."

And, perhaps, this may have been true in some sense of the Jewish nation, for their long and sad captivity effectually cured them of their idolatry. But of the other nations overthrown, their destruction was complete and perpetual.

Now, between that period of tremendous revolutions, and the little longer period embraced in the present century, the contrast is most striking and instructive. The revolutions which have taken place in this century have been almost as great, but they have been constructive and not destructive. They have been in the interest of a better civil, social and religious order, which they have helped to build. This will be made apparent by referring to only a very few of the many remarkable events and movements of the past eighty years. Consider what has been done during this period in the way of delivering man from bondage to his fellow-man. In 1834 Great Britain struck the fetters from more than 12,000,000 slaves. Sweden followed suit in 1846, France and Denmark in 1848, and Holland in 1860, by abolishing slavery in all their colonial possessions. In 1861 Russia liberated 22,500,000 serfs, and a little later the millions of slaves in our own country were set free, and everywhere, except in Africa, the slave trade has been abolished. The unification of Italy has been accomplished, after it had been dismembered and torn with strifes for a thousand years; and also the unification of the German States into one great and prosperous Empire. The temporal power of the Papacy has been destroyed. Almost every conflict of arms has been, in the last result, promotive of the truest welfare of mankind. In all the sciences and arts the progress made has been altogether unprecedented. India and Japan have made immense strides toward a Christian civilization, while China is evidently waking up from the slumber of ages. In the conflicts of opinion Christianity has won notable victories over Materialism in France, over Rationalism and Pantheism in Germany, and over worldliness and unbelief in all civilized lands, while its missionary triumphs in heathen countries constitute the very brightest chapter in the history of this century.

This brief enumeration will serve to show that the revolutions of this century, great beyond those of any other equal period in the Christian era, have brought the world on very far toward a realization of the blessed reign of Christ; while the Old World revolutions, to which I have compared those of our own century, accomplished nothing except to show the desperate need and to prepare for the coming of the predicted Messiah.

Such a comparison ought to strengthen the faith of every one that the Messiah, who has come, will ultimately "make all things new."—G. C. N., in *A. C. Review*.

**What is Needed.**

Not eloquence in the pulpit, nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says, "The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent.

Men might be poor and uneducated; their words might be broken an ungrammatical; there might be none of the polished periods of Hall or glorious Chalmers; but if the might of the Spirit attended them, the humblest

evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent that wins the day; it is extraordinary spiritual power that we need. Mental power fills a chapel, but spiritual power fills the church. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them. But we know others, simple-hearted, who speak their country dialect, and who stand up to preach in their country places, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, sinners are born again. Oh, Spirit of the living God, we want thee! Thou art the life, the soul, the source of thy people's success; without Thee they can do nothing; with Thee they can do everything.—*Brethren at Work*.

A correspondent of the *Philadelphia Press*, C. B. Lamborn, gives a graphic description of the solar eclipse as seen from Pike's Peak, which is full of interest. We quote—the time spoken of being several minutes before the total obscuration:

"Without the aid of a glass the eye could at this time distinctly note the shimmering of the bright sunlight on the mountains more than one hundred miles to the northward. Suddenly we observed them disappear, and a great wall of darkness, stretching out on either side as far as the eye could reach, concealed them from us. With inconceivable rapidity the shadows swept towards us, its front a clear black line, bordered with a fringe of yellow. It hid from sight range after range of the more distant mountains, and quickly covered with a ghastly pall the peaks and foot-hills and plains close beneath us. When the shadow reached and enveloped us, the eye could dimly outline the nearer mountains, and could single out with strange distinctness the houses and farms in the valley below. The sky overhead seemed heavy and leaden, and every visible object was pallid and ghastly. The very shadow seemed tangible and to weigh upon us, but the horizon all around us was brightly illumined by the flashing rays of red and yellow lights like those of the aurora. While we on the peak were still enveloped in the depth of the shadow, its upper line passed over the far-off range to the northward, and the clear sunlight struck the mountains, and away beyond and through the darkness they burst suddenly into view. In an instant other and nearer mountains appeared, and then the dimly shaded parks and the wooded Divide were bathed in sunlight, and the shadow rushed past us. During the period of darkness the view around us was weird and terrible; but the sudden burst of sunlight which appeared upon the distant mountains, as they seemed to spring up instantaneously from the bosom of the earth, was one of the most sublime and joyous visions that it is ever mortal eyes to witness. It brought a sense of relief and delight, and no one who saw it can forget it."—*Bazar*.

**THE TRUTH-TELLER.**—It is worth while now and then to have what is called the truth told about yourself. There are times when such truth-telling is of great and immediate service. But I have noticed that persons who plume themselves upon speaking the truth to their neighbors are persons who really have no special devotion to truth, but who have, on the other hand, a passion for making people uncomfortable. They do not love their neighbors; they hate them. With them so-called truth-telling is merely a form of self-indulgence. How would it do, the next time time the village truth-teller comes around for you to tell the truth to him? "Kind friend, I thank thee for telling me that my daughter's manners are rude, and that my uncle, the parson, should be spoken to about his method of public prayer, and that my Sunday best-go-to-meeting stove-pipe hat is two seasons behind the times; but let me reciprocate thy kindness by informing thee that thou art a selfish old gossip, without enough brains to perceive the whole truth about any

situation, but only a silly half-truth, or a miserable distorted truth, which, from the best of motives, I advise thee to keep to thyself.—*Scribner for July*.

**Life.**

The mere lapse of years is not life. To eat and drink and sleep; to be exposed to darkness and the light, to pace around the mill of habit and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence. The laugh of mirth which vibrates through the heart; the tears which freshen the dry wastes within; the music which brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with its mystery; the hardships that force us to struggle, the anxiety that ends in trust—these are nourishments of our natural being.

**A NEW MYSTERY.**—I was taken by a friend to see the wonderful plaster casts of living human beings which are among the curiosities of the Russian department. How the thing is done it is impossible to imagine, but there the two statues are, recumbent female figures, undoubtedly taken from living women. One lies slightly turned upon her side, her lips parted in a smile, as though she was striving to suppress a laugh. The other, who has much the finer form of the two, lies downward, her feet crossed and her head pillowed on her folded arms, as though she had thrown herself down to sleep. The minutest details of the texture of the skin, nails, etc., are very perfectly reproduced, the "goose flesh" wherewith the skin is covered, being amusingly noticeable, and showing that the preparator used for these casts, the composition whereof is a secret, must be applied cold. Then all the little indentations in the soles of the feet and the palms of the hands, and the curve of the nails and their rimming of skin and flesh are reproduced with startling accuracy. The process by which these figures are reproduced is still a secret, but it is certainly a wonderful and curious discovery.

**A COLORED SERMON.**—There is a ring about this sermon, colored though it be as to its orthography. The tinted Johnsing got hold of a bottom fact on which to bare his theory, and it wouldn't do any harm if let loose among white folks. It is this: "Bredren, my sperience is dat it ain't the perfession ob 'ligion, but de 'casional practice ob it, dat makes a man 'ceptab'e up yonder. Wen yer gets to de golden gate, and Peter looks yer right in de eye, and yer shows him yer long creed and says dat yer 'longed to de big church, de 'postle he'll shake his head and say, 'Dat ain't 'nuff to get yer through.' But if yer takes yer bills under yer arm, grocer bills and rent bills, and he looks at 'em and finds 'em all receipted, he'll say, 'Yer title is clear, and unlock de gate, and let yer pitch yer voice for the angels' song. But 'taint no use to travel long dat narrow path 'less yer can kerry, folded up in yer creed, a good re'commendation from yer creditors. Hebben ain't no place for a man who has to dodge roun' a corner fur fear ob meetin' some one who'll ask him fur dat little bill dat nebber was paid.'

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The members of the Faculty are competent, energetic, and devoted to the cause of education.

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The Session consists of two Terms of Twenty Weeks each, and an Intermediate Examination and Renewing of Classes at the end of the first term.

The Collegiate year is divided into two terms of twenty weeks each.

The first term begins on Monday, September 16, 1878, and ends January 31, 1879. The second term begins on Monday, February 3, 1879, and closes on Wednesday before the third Sunday in June, 1879. Intermediate examinations, last week of the first term, final examinations at the close of the session.

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No fees will be refunded to students leaving before the expiration of the term for which they have paid, except in cases of protracted sickness.

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**MIXED SCHOOL.**

Experience has demonstrated conclusively that mixed schools, under proper regulations and restrictions, possess decided advantages over exclusive institutions. Young gentlemen and ladies exercise a refining, restraining, yet stimulating influence over each other, when associated in the same school and in the same class, which nothing else can supply. They vie with each other for the wreath of honor, as they labor side by side in a common cause.

**THE BIBLE.**

God has given man two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

From Nature, we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation, we receive those principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education, which neglects either of these volumes is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society; for it imparts power which, without moral principle to guide, may be destructive to the peace and happiness both of the individual and society.

**TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE.**

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a larger number of students, and to inaugurate a more successful and prosperous session than the one just closed.