

MY TIMES ARE IN THY HAND.

My times are in Thy hand! I know not what a day Or e'en an hour may bring to me; But I am safe while trusting Thee, Though all things fade away.

FOR THE CENTRAL PRESBYTERIAN.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 23.

REV. DR. FLINN.

Possibly the reader may ask, what benefit will arise from recalling the memory of so many ministers, who are sleeping quietly in their graves. Much benefit every way, chiefly because to these men, in their day, "were committed the oracles of God."

this cheque to his unlimited admiration.—The Charleston divine preached on the succeeding Sabbath in the Prayer Hall of the College to a crowded audience, composed of Nassau Hall and Seminary students, Professors and ladies. We distinctly remember his text, "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

OUR ENEMIES, AND OUR DEPARTMENT. (CONCLUDED.) He who neglects to rectify a wrong, is not as soon, nor as fully restored again, if ever, to the esteem of the person wronged. This done, however, at once brings the flavor of sincerity, love, and regret; and heightens one's regard for the offending person in proportion to the spirit in which the reparation is offered.

But these obstructions removed, mutual good offices, and trusts may build up the former intimacy. It will be a growth however, just as the former was. And this growth will depend upon the gravity of the offense, and upon their acts of fidelity from day to day from this time on. But whether this enemy repent of his deed, or not, dwell thou in God; pity his frailty; let his soul be precious in thy sight; do him good as opportunity offers, even as to others. Be courteous and pursue the even tenor of thy way. He that walketh thus, sooner or later "maketh his enemies to be at peace with him."

him at a constant disadvantage. Here, however, all is patiently referred to God, who reigneth: before whom we seek to be accepted in Christ. And this is to be "in Him," when we enjoy the company of His Presence, and bear ourselves acceptably to His Spirit. He pronounced, as He was bidden to do, the most terrible words of war upon the Jews. Yet I know his spirit, in its lofty consciousness of communion with God, in its peace, and purity, did look out of eyes full of compassion, and did, in the very midst of his railing foes, light up his face with majestic mien and patient dignity.

FOR THE CENTRAL PRESBYTERIAN. THE BAPTISM OF JESUS. BY REV. H. H. HAWES. No. 6. 1. Now then, Christian, "follow Jesus in baptism." In one sense, this is sacred duty. But it does not mean that you are to be baptized as He was, nor for the same purpose.

2. We have nothing to do with John nor Jordan in this matter. This is true. For: (1.) John was not a Christian minister, and so could not administer Christian baptism. The Bible is worth more than all that men can say, in debating this point. What does it teach? (a.) That John was a Prophet and not a member of the new dispensation. Luke vi: 26. The words of Christ Himself are here. Did He know? "For I say unto you, among those that are born of women, there is not a greater Prophet than John the Baptist." John's own father taught the same thing. Did he know? Luke i: 76, "And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways."

given to the Church, until after the resurrection of Christ, and so not until after John's time. See John vii: 39; John xiv: John xv: Acts i: and ii. (2.) John's disciples had not so much as heard of the Holy Ghost, though baptized by him. Acts xix: 2. But if he had used the name of the Holy Ghost in the many thousands of baptisms which he administered, would they not have heard of Him? Certainly. Yet they had never heard of Him. (3.) Paul, a Christian minister re-baptized these disciples of John. Acts xix: 5. Why? Because John's baptism was not Christian baptism. It was not in the name of Jesus, even. Though baptized by John, they were not then believers in Christ (v. 2) but simply promised to believe in receiving baptism from John, (v. 4) Had John's been Christian baptism Paul would not have re-baptized these disciples. But he shows clearly (in v. 4) the difference between the two.

FOR THE CENTRAL PRESBYTERIAN. A LETTER FROM ATHENS. It is known to most of the readers of our southern religious newspapers, that there has been in existence in Athens, a school of the first class, for young Greek girls.

6. To be baptized "with water" is the only mode that God ever ordained. He never sent any one into and under water. So then he who follows the Lord's example and practice in this matter, will never get under water. These articles have exhibited nothing but the truth as it is in the Bible. Word for word, they are built upon what the Bible teaches. The writer had very great trouble, many years since, because of Immersionist teachings. He took the Bible therefore, and resolved to abide in its teachings only. And now it is his solemn conviction, growing stronger with the flight of every year, that to be an Immersionist through any right interpretation of the Word of God, is simply an absolute impossibility! Especially is it a grievous error, ever to say that the Bible has in it even one word, commanding us "to follow the example of Jesus, by seeking the liquid grave." There is no such idea in all the Bible. And that is enough to say for it. Its production is challenged here and forever!

to this school. This fact was especially noticeable in comparison with the Greek schools here, for it is admitted by their own teachers, that in their schools there is a fearful system of lying and deceit. Frequently there were propositions of compromise made to us to evade the law, which we would blush to own had we acceded to them. Once it was suggested to Miss Kyle to pay a priest, have him come a certain number of times a month, shut him up in a room alone and then report to the government that a priest visited her school regularly. Almost any such compromise could have been made, and our school would thus stand, humbly speaking, upon a sure basis.

FOR THE CENTRAL PRESBYTERIAN. LETTER FROM REV. J. H. BRYSON. DAMASCUS, SYRIA, Nov. 4th, 1877. Dear Dr. Brown,—I will give you a few notes from Smyrna, in this old city of the East. Leaving Athens I came by steamer to the prosperous city of Smyrna, which is the great commercial port of Asia Minor.—It is beautifully located at the head of the bay. The English have built two railroads out for some seventy miles into the interior, which bring a large trade to the city. The French have built a fine harbor for shipping. The two great articles of commerce are figs and raisins; immense cargoes are shipped from here to Europe and America.

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good. Many of them do not yet know that they have not religious freedom; some are awake to the fact but are willing to let it be as their fore-fathers had it; a few, we hope, are thoroughly aroused and will fight for it earnestly. If this law would only be abolished, what a glorious opportunity we might have of instructing and training these bright, young minds. Most of our pupils still await the decision of the Minister; some of them come every day to ask when they can come back to us. It is hard to tell them "perhaps never," yet it is a sad joy to us to know how they love and cling to the school. I have written this, feeling that many of those who will read it have long known and loved the work here in Greece, and will truly sorrow with us, and for those for whom we labor, and will give us and them what we so much need, earnest prayer. I. M. L.—N.

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After a night's rest we started out early to see the principal objects of interest in the city. We visited the Mosque of St. John, the chief place of Moslem worship. It was first built for a Christian church in the days of Constantine. It is a grand old structure, and has seen a wonderful history. On this spot was the Temple of House of Rimmon, in the days of the Syrian kings. Here Naaman worshipped. The view from the top of the Minaret is very fine. We next found our way into the "street called Straight," and it is well named, for it is the only straight street in the city. It is the general opinion that the location of this street has never changed. It runs the whole length of the city from West to East. Most of the street is a bazaar, or what we would call a business street. It is about eight feet wide, covered over with the little work and trade shops on each side. There is quite a number of these bazaar streets, all called by different names. They are crowded all the time. It is a wonderful sight. Frank, Turk, Greek, Moslem, Arab, men and women in all their peculiar costumes are here. Through this narrow lane crowded with people, comes the camel and donkey with their huge burdens, and every where are seen half famished dogs, which are the scavengers of the city. Into this street Saal of Tarsus was led after his fearful arrest outside of the city. Here he spent three days of unexpressed anguish, until Ananias came and baptized him in the name of the Lord Jesus. We continued our rambles out through the Eastern Gate and round the south wall. At one of the towers, we were shown the place where Paul was let down over the wall and made his escape.—After visiting several of the bazaars and the jewelry workshops we returned to the hotel weary and tired.

had most charming views looking down over the sea. After reaching the top, the road has a tortuous way round huge rocks and narrow gorges for many miles, and then makes a very steep descent into the valley between Lebanon and Anti Lebanon, called "Celo-Syria." When about half way down, we could see Mount Hermon off to the right, about fifty miles southward. His majestic head seemed to rest upon the bosom of the heavens, while a soft fleecy cloud hung around the lower peaks like a white mantle of peace. Here was the Hermon of old, which will live forever in the beautiful imagery of the Prophets. On this grand old mountain are anchored the revelations God has made to our ruined race. For hours we watched this goodly mountain as the Diligence came down our winding way, and went dashing across the top. This valley which lies between the two Lebanons is the richest country of all Syria. It is eleven miles wide, and ninety long. In the northern part of this valley are the ruins of Baalbec. Near by the road I saw one of the many large mounds which are found at different places in this valley; they are evidently artificial, but I believe no one has yet attempted to open them. On both mountains are seen at several places the remains of the old Roman road, constructed when Syria was a province of the Roman Empire. The scenery in crossing Anti-Lebanon is wild and rugged. At one point the road passes through a narrow gorge with the rocky cliffs towering up on either side 1,500 feet. At one point on the mountain where there was some scrubby and grass, we saw immense flocks of goats, which darkened the very sides of the mountain by their numbers. The goats were all what we call "black and tan," not a white one among them. Some of these nimble footed creatures had climbed up to the top of the highest peak, and stood out on a sharp crag looking down on us passers by with the utmost indifference. Late in the evening as the Diligence dashed around one of the sharp curves, we came suddenly upon the river Abana, with its gurgling waters, and the green trees and foliage on its banks. It was a refreshing sight after the dreary barrenness we had seen all day. The road follows the river, which finds its way out of the mountains through a deep narrow defile. About dark the Diligence, which was going at a rapid rate with six white horses, dashed out of the mouth of the gorge, and there was Damascus, the "eye of the desert," the city of forty centuries, still enjoying her ancient birthright on the banks of her beautiful rivers. In a few moments we were at our quarters in the hotel, but the question kept repeating itself, is this Damascus of old, which we had longed to see? After a night's rest we started out early to see the principal objects of interest in the city. We visited the Mosque of St. John, the chief place of Moslem worship. It was first built for a Christian church in the days of Constantine. It is a grand old structure, and has seen a wonderful history. On this spot was the Temple of House of Rimmon, in the days of the Syrian kings. Here Naaman worshipped. The view from the top of the Minaret is very fine. We next found our way into the "street called Straight," and it is well named, for it is the only straight street in the city. It is the general opinion that the location of this street has never changed. It runs the whole length of the city from West to East. Most of the street is a bazaar, or what we would call a business street. It is about eight feet wide, covered over with the little work and trade shops on each side. There is quite a number of these bazaar streets, all called by different names. They are crowded all the time. It is a wonderful sight. Frank, Turk, Greek, Moslem, Arab, men and women in all their peculiar costumes are here. 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Here still runs the clear waters of the Abana, making Damascus and the country around it the garden of the desert. To the west are the bold rugged cliffs of Lebanon; to the south is the broad valley leading away toward the Jordan; to the east, as far as the eye can reach, is the parched, barren desert. With this panorama before us we read the history of Naaman and the little Jewish maiden, also the visit of the Prophet Elisha to the city, when Hazael murdered the king and seized the crown. Then selecting what we thought most likely the spot where Saul was arrested by the sudden light from the heavens, we read slowly and thoughtfully the account given in the Acts of the Apostles. In these very hours over us, Jesus once appeared in his glory, and spoke in his majesty to Saul, the bold persecutor. Here the apostle Paul was called, amid circumstances even more striking than the call of Abraham in the country farther east. For hours we gazed upon the scene before us, loath to leave