### BEAUTIFUL THINGS.

" Beautiful faces are those that wear-It matters but little if dark or fair-Whole-souled honesty printed there.

Beautiful eves are those that show-Like crystal panes where hearth-fires glow, Beautiful thoughts that burn below. Beautiful lips are those whose words

Leap from the heart like songs of birds, Yet whose utterance prudence girds. Beautiful hands are those that do

Work that is earnest, brave and true, Moment by moment, the long day through. Beautiful feet are those that go

On kindly ministries to and fro-Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear Ceaseless burdens of homely care, With patient grace and daily prayer. Beautiful lives are those that bless.

Silent rivers of happiness Whose hidden fountains but few may guess. FOR THE CENTRAL PRESENTERIAN.

SMINISCENCES OF PRESBYTERIAN

MINISTERS. BY AN OCTOGENARIAN.

### No. 37. EZRA STILES ELY.

back to the year 1814. The year is impressed on my memory from the fact that in his prayer before sermon he alluded to our neval victories. About such things it ha been my rule never to pray, being a Queker about war, but in nothing else a follower of George Fox or William Penn. His text was from the one hundred and nineteenth Pealm-"I have taken thy testimonies as an heritage forever, and they are the rejoiding of my heart." This was a superexcellent discourse. It pleased the Georgetown people. We heard him afterwards in the church of Dr. Nevins, on Monday morning. The Synod had adjourned, and as he was to start for home in a steamer, he kept pulling out his watch. Under such a fixture he ought to have declined the invitation of Dr. Nevins. Steamers are slaughterhouses, but he reached the boat in time, and was safely landed in Philadelphia.

The Georgetown pastor had invited the Doctor to efficiate in his stead on a succeeding Sabbath to the one which has been mentioned. But when the Sabbath was nigh at hand, he sent a gentleman to apologize for his inability to fulfill the engagement. He was a candidate for the pulpit of the Pine Street church in Philadelphia. There were difficulties in the way, that is, the people were divided in their opinions. He had received a letter which had rendered his pres ence necessary. It was an important congregation, which had enjoyed the labors of Duffield, Milledoller, and Alexander. It is unpleasant, however, to bring church diffi culties into view, Some Papists allege that they are never troubled with such things. A mistake, for they have had fights innumerable. Hume gives an account of a pugelistic contest between the Archbishops of York and begin at the time of Christ's second coming

is easily understood.

land Hopkinsianism had reached its culmi- sins may be blotted out, when the times of nation. The writer has never read the refreshing shall come from the presence of works of Hopkins, and he is illy qualified to the Lord; and He shall send Jesus Christ, abideth in me and I in him, the same bringeth give an opinion on the merits of the contro- which before was preached unto you; whom 1819, that the door of Sprace Street church restitution of all things, which God hath gather them, and cast forth as as branch, and will not take place until the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and lay a foundation for breedin the hearts of our opponents. When the comfortable, and we can be comfortable, and we can be comfortable, and we can be comfortable, and can be cleaned, and we can be comfortable, and can be cleaned, and we can be comfortable, and can be cleaned, and we can be comfortable, and can be cleaned, and we can be comfortable, and can be cleaned, and we can be comfortable, and can be cleaned, and we can be cleaned, and comfortable, and can be cleaned, and comfortable, and comfort was placarded with advertisements of publi- spoken by the mouth of all His holy procations on the subject. Among them was a phets, since the world began." pamphlet by Dr. Janeway, of the Arch On this passage, Bloomfield says, "What ye shall ask what ye will, and it shall be done unto Street church, denying all distinction be- particular period is here designated, exposi- you. twe an natural and moral inability. We tors are not agreed. It must, of course, be This precious passage of God's word is suppose that this was intended as a rejoinder at the coming of the Messiah; but some re- extremely simple and clear as to its form, to some one who had advocated this distinction. Dr. Janeway was one of the soundest to Bis coming at the destruction of the soundest to Bis coming at the soundest to some on, who had advocated this distinc- fer that to His coming at the destruction of but as to its depth of meaning much of it is ony. Now this is done, let us reason no more about it, but diligently improve the Presbyterians; but sinners of the deepest of the world; and others again, to His comdye are still possessed of powerful minds.— ing in the Millennial reign." I am surprised sition in the hope of benefit to some of the sin for us though He knew no sin, that we not see death, and was not found for God present opportunity for their instruction.— They can navigate ships, build rail-cars and that any one should have a doubt as to what children of God. They can navigate ships, build rail-cars and steamboats, excel in mechanical inventions, excel in mechanical inventions, rear superb cities or secluded villages, study rear superb cities or secluded villages, stud finance or embellish grounds. The squad of the heaven had received, and would continue of Israel, which is called God's vine. In believeth in Jesus. mance of embedding gold and selected in the stances in Georgis before long! By mixing pool; and you may see the diver moving you deny the total depravity of all our race? unto the end of the world." a fallen heart, a rebellious will, and a mise- Jesus Christ," would seem to indicate that not done in it? Wherefore, when I looked body be preserved blameless unto the coming point therefore there is no dispute. ask. In the fall universal, they fell away from the love and adoration of the Triune God. But are they responsible for a deed responsible rable, wrecked conscience. These men were God the Father would send his Son in person. that it should bring forth grapes, brought it of our Lord Jesus Christ. God. But are they responsible for a deed personal coming. Suppose it is a spiritual vine, wholly a right seed; how then art thou

My acquaintance with the Doctor runs at the grave of the bride's mother. This in- is restored, it is property which was once acts and habits of sin, have ceased to be a cident is probably true. It was the effect of possessed. When Christ healed a man's vessel meet for the Master's use. He may his impulsive and sudden notions. Dr. Ely was an affectionate pastor, and other.

delightfully situated in Philadelphia. He was in the midst of an intelligent people.+ Philadelphia was the city of Rugh, Rittenlouse, Franklin, Dennie, Wilson, Brown, Say and other celebrities. He was abundant in the means of living. But he resigned his charge and hurried to Missouri, having great schemes in view. But it is not well to be a busy-body in the affairs of other men. His in all his transactions. But the tide of what tering upon the examination of some of these capable still of bringing forth more fruit. men call fortune had turned against a man prophecies, I will make a few preliminary f great benevolence. It ebbed, and with statements which I think will aid us in the all his ability for business, its flow would not interpretation of them.

### FOR THE CENTRAL PRESBYTERIAN. THE SECOND COMING OF CHRIST.

Canterbury, in the presence of a Synod .- This proposition may be considered as proved, reign, and overlooked or misinterpreted those The quarrel was which of the two dignitaries if the preceeding one has been proved. But was the greater in the kingdom of heaven, I desire to present additional arguments .and the kingdom of heaven means the The name Millennium has not been given to the full import of those prophecies which Church. But Dr. Ely was peaceably set- any condition of the Church by any of the tled, and the dissentients built in Spruce sacred writers. The word means a thousand street. It is good for brethren to dwell to- years; and that phrase is used in but two gether in unity. It is said that the anoint places in the New Testament; viz: in Rev. ing oil ran down to the skirts of Aaron's xx, where it markes the interval of time begarments. We once heard a professor of tween two resurrections, (whatever those re-Theology ask how could this be, seeing that surrections may be,) and in II Peter iii: 8, the garments would be stained. Why the where it is said, "one day is with the Lord oil was on Aaron's head; but the perfume as a thousand years," etc. It is therefore descended, and spread itself abroad. This from other passages of the Word of God that taketh away. (hairei;) and every branch that beareth When Dr. Ely took charge of the Pine tion of the Church. Acts iii: 19-21, "Re. When Dr. Ely took charge of the Fine tion of the Caaron As the word which I have spoken unto you.

Street church, the dispute about New Eng pent ye therefore and be converted, that your the word which I have spoken unto you.

As the branch of others, but not of Methodists generally.

they did not commit. Well, the descendants coming, either at the time of the destruction turned into the degenerate plant of a strange but for practical effect the earnest heart-inthey did not commit. Well, the descendants of Ham did not commit the deed of their of Jerusalem or at some period before His Sire, nor did Jews, scattered like chaff for Sire, nor did Jews, scattered like chaff for scattered like scattered l eighteen centuries, clamor for the crucifixion. passage would be; God the Father shall send dispensation. God's children, once "differ- duces the best result. It is a good thing to passage would be; God the Father shall send dispensation. God's children, once "differ- duces the best result. It is a good thing to passage would be; God the Father shall send dispensation. And yet they have justified the deeds, the Christ's spiritual presence, which spiritual ing nothing from servants," are now no more have trees large enough for masts that shall Page 339. If this be so, however, there these bands of iron; and it will become a Christ's spiritual presence, which spiritual ing nothing from servants," are now no more consequences of which they suffer. The presence the heaven must receive until the servants, but sons. Gal. iv: 7. New priv- bear the flags of the nations, but more tim- could be no occasion for a judgment. God lend Large shell raign the servants, but sons. Gal. iv: 7. New privconsequences of which they suffer. The presence the heaven must receive until the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants, but sons. Gal. iv: 7. New privbear the masses of the servants of the s space marked out for each of these articles times of the restriction of all things, that is, for the navies of the world. The forests that for the navies of the world. The forests that sometimes the victor and the vanquished are for the navies of the world. The forests that sometimes the victor and the vanquished are call him blessed; and blessed be His glorious sometimes the victor and the vanquished are forbids any discussion of Hopkinsian pecu-liarities; but the differences between that until the beginning of a universal revival of shine as lights in the world. Pail, ii : 15. bring us comfort for our homes are the real been foreknown. Accordingly, "He will name forever; and let the whole carth be equal sufferers in the end. And how few system and Calvinism are stated in the religion continuing a thousand years. If it But when the Lord gives us His mind about benefactors .- United Presbyterian.

"Contrast" of Dr. Ely. The contrast is be said by a Postmillenarian that the pas- the seven churches in Rev. ii, iii, we see that given in different columns of the book to sage does not mean that the present place of He makes a steady decline, beginning from which the reader is referred. One would Christ's spiritual presence is heaven exclu Ephesus, till we at last reach the nauseous suppose him to have been an inflexible Cal sively, but that at some time in the future, indifference of Laodicea, neither cold nor hot, vinist, and yet in the division of 1837, he God will send from heaven Christ's spiritual which in every respect falsifies the testimony went over to the New School, and no doubt presence, or His Holy Spirit, in greater it ought to bear to the truth. And just here he approved of the marriage that took place power; I answer, the passage does not say so. in contrast with man's unfaithfulness, the in Pittsburg, where Dr. Jacobs tied the nup- Expositors have been confused in their minds Lord calls himself "the faithful and true tial knot, assisted by Dr. Fowler, who did in reference to the meaning of this part of witness." The First Mon fails everywhere not take a good aim on that ridiculous oc- the passage under consideration, because they and in everything. The Second Man is alhave interpreted the first part of it to refer ways true. Christ in all dispensations has Dr. Ely was a man of commanding ap- to a revival of religion. The word translated been the true vine, the only one from which pearance, benevolent feelings, generous emo- "blotted out" means to mark out, erase, ob- fruit to God could be greatered. tions, and possessed of a mind habitually literate. The word translated "refreshing" Verse 2 We take "every branch in me, active. He was fond of using his pen, though means breathing again, rest; and may more to mean any real Christian. No other meanwe believe his discourses were for the most properly refer to the perfect rest which re- ing accords with the frequent use of the part extemporaneous. He was neat in his mains to the people of God, than to any im- phrase "in Christ" used through the New attire, and cheerful in his manner. His hos- perfect rest of the Church in its present im- Testament to denote living union with the pitality was worthy of all praise. During perfect militant state. In the phrase "from Lord as members of his body. But we also the meetings of the General Assemblies in the presence of the Lord," the word trans. assume that Scripture gives no ground for

Philadelphia, he entertained angels or mes- lated presence is used seventy-eight times in the doctrine of some, fast a man may be sengers to that body. Successive groups the New Testament. Fifty-six times it is once a branch in Christ, the true vine, a real dined at his manse. He had some peculiar- translated face. Seven times it is translated Christian, and then become a lost soul. ities. It was said that before baptizing one person. Seven times it is translated presence. You shall the fit of Christ's of his children his text was, and they Thiese times it is translated countenance.— or the Father's Land. Land have eternal brought the child to Ei." But this is in- And once it is translated outward appearance. life given unto them. Stere may then b credible. This would have been as bad as Once, appearance, once fashion, and twice, real Christians who cease to bear fruit, and some of the puerile puns of Lamb. More before. In every instance, unless this pas- those the Father taketh away. than half the anecdotes about John Ran- sage in Acts is excepted, it means an out. How may a believer cease to bear fruit? dolph are sporryphal. In his second mar. ward visible appearance of a person or thing. He may have reached the limit of his physiriage, which was to Miss Caroline Holmes, The word restitution means a restoring to a cal and mental powers. And when he has daughter to the gentleman after whom the previously existing condition. When a man spent and been spent for Christ, the Father church at either Drummondtown or Eastville is restored to health, he obtains that which may take him away to enjoy the reward of is named, it is said the ceremony took place he once had, and had lost. When property a good and faithful servant. Or, he may by

> The following I consider to be the plain and it is the sin of a "brother" too. meaning of the whole passage. Repent and even the time of the return of Christ to the earth from heaven where he is now retained.

return to its accustomed current. We know The passages of Scripture which foretell all the particulars, but will not state any of Christ's first coming to suffer, and those the details. He returned to Philadelphia, which foretell His second coming to reign, but his people, to whom he was tenderly at- are oftentimes so blended together in the tached, had settled another pastor. But same chapter or sentence, that it is not easy wishing to be useful, he took a congregation always to separate them, and declare posion the suburbs of the city. His brethren tively that this refors exclusively to His first everywhere sympathised in his losses. Like coming, and that to His second. There are the French king after the battle of Pavia, he some passages which evidently refer to both could say all is lost save honor. The cloud events. So also, there are passages in which was dark which impended over him, but his the description of a suffering, imperf. ct, yet faith was mighty enough to discern its silver an unconquered Church, and the description of the Church when she has gained the victory over all her foes, are so blended together in the same chapter or sentence, that it is difficult to decide that this refers to the Church in the former condition, and that, to 7. The latter-day glory of the Church will the Church in the latter condition. The Jews saw in their Scriptures a Messiah coming to which foretold His coming to suffer. We may go to the other extreme, and fail to see speak of the final triumphs of Christ and His

# FOR THE CENTRAL PRESBYTERIAN. THE VINE AND THE BRANCHES

JOHN XV: 1-7.

we must learn what will be the future condi-Now (already) ye are clean (katharoi) through

vine ; no more can ye except ye abide in me. I am the vine, ye are the branches. He that 6 If a man (tis, any one) abide not in me, he is

7. It ye abide in me and my words abide in you,

withered hand, it was restored like as the then be taken away in jorgment for his sins. "There is a sin unto death," I John v: 16,

Among the Corinthian believers there was be converted, so that your sins may be en- sin in regard to the Lord's Supper, and, not tirely obliterated from your souls, in the judging themselves, God had judged them, day of perfect rest, the time when all things and many among them were weak and sickly, will be restored to their original perfect state, and many had even died. I Cor. xi: 20a time spoken of by all the holy prophets, 34. The husbandman looking for fruit had removed them as unfruitful branches, and vet it seems they were true Christians .schemes were visionary, and yet he was sin- To the prophets then let us go to learn what Some were weak and sickly under the Fathgere in all his undertakings, and honorable is foretold of that blessed time. Before en- er's judgment, but not yet removed, because

> 'purgeth" in the second verse, and "clean" | 32.) certainly does refute them. in third verse. The truth obscured is, that referred to in the scene where Jesus washed cases will come up hereafter. sea for the priests to wash in." II Chron.

from the total depravity of their hearts, their heaven received the human soul and body of that God has placed man, man has failed.— man of God may be perfect, what motives man lifted up his eyes in hell. Surely then with your people, I trust many of them will about dry and at his case, protected by his talents were perverted. Casar was a great the Lord Jesus. "He shall send Jesus Christ The 80th Psalm tells us how God brought to Jesus; and this consideration, be brought to Jesus; and this consideration, crystal vesture, though the water all around the Lord Jesus. "He shall send Jesus Christ The 80th Psalm tells us how God brought to Jesus; and this consideration, crystal vesture, though the water all around the lord Jesus." sinner, but a first rate soldier. Themistocles, whom the heaven must receive until," etc. Israel, His vine, out of Egypt and planted study it simply, the whole of it, to study it at least was sent to hell. Epaminondas, and Miltiades performed bril- The Church on earth had already received it, and prepared room before it, and caused for personal benefit to ourselves, to let it As our enjoyments and sufferings come hant deeds. The moral character of Byron Christ's spiritual presence, and would retain it to take deep root and to fill the land, and search us through and through, and let it through our bodies as well as through our mant deeds. The moral characters at the light as God souls, that there will be an increase of hap dedication of the Presbyterian church, Pe- world. By means of it the believer can dedication of the Presbyterian church, Pe- world. By means of it the believer can dedication of the Presbyterian church, Pe- world. was periectly intamous, and yes may be asked, do His promise "Lo I am with you always, even faithfulness. Isaiah 5th tells the same is in the light, detecting all our sins, sepasome fine poetry. We may be asked, do His promise "Lo I am with you always, even faithfulness. Isaiah 5th tells the same is in the light, detecting all our sins, sepasome fine poetry. We may be asked, do His promise "Lo I am with you always, even faithfulness. Isaiah 5th tells the same is in the light, detecting all our sins, sepasome fine poetry. story, where God says, "What could have rating us from them unto God, sanctifying the wicked after the resurrection, is from grave in Hanover. A lady dying left direction, and with it descend into the you deny the total depravity of all our race? unto the end of the world."

Story, where God says, what could have rating us from them date out says, where God says, where God

FOR THE CENTRAL PRESBYTERIAN. WHAT IS THE STATE OF SEPARATE SPIRITS?

the Bible teaches must be true. Let us then cometh with ten thousand of his saints to

ng, willing principle in man, which we call Another design of the judgment will be to the soul, is just as mortal as his body, and satisfy all intelligent beings of the justice of consequently that when a body dies the soul the divine proceedings. dies also. That there is a thinking, reasonthe immortality of the human soul would go tion. But when a righteous trial is had in to prove the same in them, if it were not for open court, fond parents even are compelled the Bible; but when it tells us of "the spirit to approve of the sentence that follows, no of man that goeth upward," and of the "spirit matter how serious. The Psalmist says acof the beast that goeth downward to the cordingly, "Our God shall come and shall 59. And hence again the exhortation of our Saviour, "Fear not them that destroy the body, but cannot kill the soul." Matt. x: 28 Notwithstanding then there are those who, in the face of revelation and of nearly all the human family, struggle hard to think themselves stupendous brutes, and that at death they will go out in fame and be forgotten, I must believe that while the spirit of the beast I do not recollect to have seen, except in his hanging idly on the pegs in the closet, their

is mortal, the spirit of man is immortal. in the sleep of death until the resurrection. United States has ceased to exist, its true all sad reminders of what you have lost .-It is then the Father's will and should be This, if I mistake not, is the view of Rev. history remains to be written, and false no- Yet they are very sacred, and you go to our desire not simply to be fruitful branches John Miller, of New Jersey, and has been tions upon the subject may work harm even them again and again, as those who visit in Christ, but to increase in fruitfulness .- the view of others also. And yet our Lord's now. Whitefield was, at least, not inferior hallowed relics. It is, you think, impossible And to this end he "Jurgeth" (kathairei, quotation of what God said to Moses on Mt. to Wesley in piety, zeal, and success in win- that you should ever part with these loved cleanseth) us. "Now ye are clean (kathairei) Horeb, viz: "I am the God of Abraham, ning souls to Christ, and certainly was much possessions, and see them worn or used by through the word which I have spoken unto and the God of Isaac, and the God of Jacob," better acquainted with slavery than Wesley other children. you." It is seen how the English version with his comment on it, "He is not the God | could possibly be. We may well be surprised | Well! It is a question for each heart to obscures the sense of the passage, by using of the dead but of the living," (Matt. xxii: at the sagacity which could anticipate more settle for itself. A stranger intermeddleth

the instrument which the Father uses to in- that Moses while on his way from Egypt to ted States. crease the fruitfulness of the branches is the | the land of Canaan, died upon Mt. Nebo, word of God. With the disciples it was at and yet he, long after that, met with Christ word of God. With the disciples it was at Jesus himself. With us it is the written word applied by the Holy Spirit. Christ "loved the church, and gave himself for it; Again, our Saviour speaking of the death of the speaking of the speaking of the death of the speaking of the death of the speaking of the death of the speaking of the speaking of the death of the speaking that he might sanctify and clease it with the of Lezarus, and of the death and burial of And who knows but their being settled in of sore afflictions we emerge larger of heart, washing of water by the Word, that he the rich man, represents the former as in a Georgia may be overruled for this great end. more generous of nature, and capable of might present it to himself a glorious church, state of happiness with Abraham, and the have no doubt, since I hear of some that

not baving spot, or wrinkle, or any such latter as in hell tormented. Luke xvi: 19- were bought with Abraham's money, and thing; but that it should be holy and with 24. Surely then they also were still con some that were born in his house. I also erected to the memory of any one who has out blemish." This is the cleansing per scious. Now, if these cases do not prove that cannot help thinking that some of those ser- gone to heaven, than that which consists in facted, and the instrument is the Word .- the soul of man survives the dissolution of vants mentioned by the apostle in their epis- some good thing done for his sake?-Chris-The same office of the Word seems to be his body, no one can tell what would. Other that the Gideonites were doomed to perpetthe disciples' feet. He that is washed There are still others who contend that thing to such as are born free, yet to those

(bathed, leloumenos) needeth not save to although the soul does neither die nor sleep wash (ninsasthai) his feet, but is clean every | when the body dies, it does not go directly whit. Our justification upon believing is to either hell or heaven. Their idea is that perfect, but from the daily defilements of our the souls of the pious go to some intermediour communion with the Father is broken. until the resurrection—that then being re-These defilements are cleansed for believers united with their bedies they will enter into only when by the Word we are brought to heaven where they will be forever in far see the sins and to confess them to our greater happiness; and that a state the op Father, who "is faithful and just to forgive posite of this will be the portion of the wickus our sins, and to cleanse us from all un- ed. Such were the views of Mr. Wesley, and The Rev. Dr. McTyerie goes still further.

light. And we are ready to say what mercy die in the Lord." . . . "The body rests in admonition of the Lord.

secret thing, whether it be good, or whether it be evil." Eccl. xii: 14. Why then would He try to ascertain what He already knew? John xxi: 17, Col. ii: 3. It is At the request of a distant friend I have important, however, when an individual is ecently put in writing what I believe to be about to be punished, that he should know evealed on this subject, and as it has been for what, and why is inflicted his punishather recently a matter of some interest .- | ment. When, therefore, all the sins of each To gratify expressed desire I send it for your individual shall be laid before Him, "every mouth will be stopped, and all the world will This is a subject about which there have become guilty before God." Rom. iii: 19. been different opinions, and yet as "all Scrip | The apostle Jude accordingly, referring to ture is given by inspiration of God," what that occasion, says-" Behold the Lord examine by the Bible the various views that judge all, and to convince all that are unhave been entertained about the question now godly among them of all their ungodly deeds, and of all their hard speeches which ungodly Some maintain that the thinking, reason- sinners have spoken against him." Jude 14.

If men were tried in secret only, and con og, willing principle in brutes, cannot be demned no matter how justly, it would occadenied. A powerful argument therefore for gion very great and very general dissatisfacearth." Eccles, iii; 31, and of "the beasts not keep silence; a fire shall devour before that perish," Psalm xlix: 12, we are not left him, and shall be very tempestuous round doubt. Accordingly, speaking of man about Him. He shall call to the heavens when he comes to die it says. "Then shall from above, and to the earth from beneath, the dust return to earth as it was, and the that He may judge His people, and the spirit shall return to God who gave it."- heavens shall declare His righteousness."-Eccles. xii: 7. And hence the language of Psalm 198, 6. And the apostle Paul called the martyr Stephen when near his end, the transaction referred to "a revelation of "Lord Jesus, receive my spirit." Acts xii: the righteous jadgment of God." Rom. ii: 5.

(TO BE CONCLUDED )

### FOR THE CENTRAL PRESBYTERIAN. WHITEFIELD ON SLAVERY.

sum of all villanies," has often been quoted. rooms which were theirs! Their clothing "Life," the letter of Whitefield, justifying baskets, their dolls, their tools, their fishing-Others contend that when a human being this institution. I think that it is worthy of rods, their school-books, and everything dies, his soul not only dies, but will continue circulation, since, though slavery in the which had to do with their bright youth, are than one hundred and twenty five years ago, not with the deep and tender grief of a be-Again, from Deut. xxxiv: 26, we learn the resultant benefits of slavery in the Uni- reaved mother. But-three doors off there

As to the lawfulness of keeping slaves I more loving self-abnegation ual slavery; and, though liberty is a sweet who never knew the sweets of it, slavery perhaps may not be so irksome.

stration, that hot countries cannot be culti- ter into arguments. Looking back on a life vated without negroes. What a flourishing fruitful in experience, we recall with regret sins we must be cleansed, because otherwise ate place where they remain in happiness country might Georgia have been, had the all the heartburnings and bitterness, the esuse of them been permitted years ago! How trangements and self-repreach resulting from many white people have been destroyed for almost every war of words into which we had want of them, and how many thousands of allowed ourselves to be drawn. We may pounds spent to no purpose at all! Had Mr. have been, we often were, right in our opinhave seen the lawfulness and necessity of simple, humble statement of them, doubtless having negroes there. And, though it is good would have been done, for truth must true they are brought in a wrong way from prevail; but in the heat and eagerness of their native country, and it is a trade not to controversy, how often we remember slightly be approved of, yet, as it will be carried on overstepping the bounds of strict veracity, or iv: 6. Just as the priests of the temple "No one," says he, "has yet been saved in whether we will or not, I should think my- expressing our views with such vehement deforth much fruit; for without me (severed from might come a thousand times a day, if need- heaven, no one sent to hell. These states self highly favored if I could purchase a fiance as to provoke either anger or contempt ed, to cleanse themselves, so may we come and conditions will not be awarded till the good number of them, to make their lives in the hearts of our opponents. When the

You know, my dear sir, that I had no words there wanteth not sin." and grace that our Father has made such hope while the soul is happy-happy as a hand in bringing them into Georgia. Though Perhaps you were born with a combative disembodied spirit can be." Methodist Pul- my judgment was for it, and so much money disposition, or are daily brought in contact But he puts it on different grounds. He pit, vol. I. page 384 Moses tells us, on the was yearly spent to no purpose, and I was with some such; then the task before you is is "faithful and just to forgive us and to contrary, that "Enoch walked with God 300 strongly importuned thereto, yet I would rendered doubly difficult; but as you value cleanse us." Faithful to His covenant with years, and was not, for God took him." have no negro upon my plantation, until the peace of mind, the love of friends, and likemight be made the righteousness of God in had translated him." Heb. xi: 5. Again The Trustees favor it, and we may never forms of insect life there is a little creature 23. That Laz rus was carried by the an- know we but we may have many such in. clothed, it descends into the bottom of the iences whatsoever."

Dr. McTyerie, in the discourse before us, lays down two fundamental errors, and from lays down two fundamental errors, and from

## In the Name of Christ,

An illiterate country-man sold a lot of firewood to a gentleman in the city. When the wood was delivered the gentleman gave him a check upon a certain bank. The country man looked at it for a while and then said: "This is not money." "But if you take it to the bank it will get you the money." "I have no money in the bank," remarked the country-man. "Very true," answered the gentleman; "but go with that piece of paper to the bank, hand it to the man behind the counter, and when he sees my name upon it he will instantly give you the money." When the country-man went to the bank, authorized to use the name of the gentleman, it was the same as if the gentleman himself had gone, for the name stood for the person, and the two were, for the time and the purpose to be accomplished, but one. If it had not been for the name, the country-man might have begged, and entreated, and prayed for the money, until handed over to the police but the name, the name alone, secured audience and acceptance. When we pray in the name of Jesus, we go to God conscious of the fact that we deserve nothing on our own account, that we have no personal worthiness to plead, that our applications for the sake of anything in us, or anything done by us, would be utterly unavailing; but equally conscious of the fact that through the infinite riches of grace we are one with Christ. Christian Weekly.

## A Heart Question.

To those who have been called upon to give back their dear ones to the Lord, a heart question here presents itself. Your home is, O! so desolate. How you miss the gentle girl, or the merry boy, whose play, and work, and study, and advancement in life, made a large part of your own living and Wesley's denunciation of slavery as "the thinking. How sad and vacant are the

is a bright boy, just Arthur's age, who can-"BRISTOL, March 22, 1751. | not enter the Latin class because his father \* \* \* "Thanks be to God that the time cannot afford to buy him the necessary

> And can there be a fairer monument tian at Work.

# Don't Argue.

If you believe a thing to be true, if you think the utterance of your convictions will However this be, it is plain to a demon- do good, give expression to it, but don't en-Henry been in America, I believe he would lions, and if we had been contented with the

DR. JAMES HAMILTON says: "Among the be stagnant and bitter. Prayer is such a protector; a transparent vesture-the world DR. FLEMING STEVENSON'S address at the sees it not; a real defence—it keeps out the

gathered under one roof? It may be