Whole No. 625.

RICHMOND, VA., WEDNESDAY, JULY 25, 1877.

Vol. 13 .--- No. 1

FOR THE CENTRAL PRESSYTERIAN. THE NIGHT BLESSING.

A gentle blessing came last night, When praying hands were motionless in sleep, Folded in dreamful ease on scarcely heaving breasts; And braving thoughts were stilled in slumbers deep. Then through the watches of the Sabbath night. When men knew not, God's hand was on the deep, Drawing the moisture from its hidden wells Over the earth He bade the night clouds weep A noiseless passing of the angel wings, JANET HAY.

### OUR DAILY RECKONING.

If you sit down at set of sun And count the acts that you have done, And counting, find One self-denying act, one word . That eased the heart of him who heard; One glance, most kind, That fell like sunshine where it went, Then you may count that day well spent. But if, through all the livelong day,

You've nothing done, that you can trace, That brought the sunshine to one face; No act, most small, That helped some soul, and nothing cost, Then count that day as worse than lost! The Young Reaper.

FOR THE CENTRAL PRESBYTERIAN. REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 4. REV. DAVID WILEY.

The Presbyterian kirk of Georgetown had increased both in numbers and wealth. had got the start of Papistry which kept itself aloof until the Jesuit College was established in 1791, probably by Prelate Carroll, who had been over to the yellow Tiber to receive the fluid. The institution was fed from St. Mary's, where a Papal colony arrived about 1638. Romanism has been strong on the Western, but always weak on the Eastern shore of Maryland, where the sun rises.

determined to relinquish the oversight of the Classical Academy which he had taught for of the moral altar which he had planted, and served for so long a period. He owned in deed "Mamre," the house which he had built -and his "Patmos Isle," on the Potomac. and "Wilberforce," a small farm, but what were they to the support of a growing family? He had sold out a row of lots which adjoined his dwelling, that he might accommodate the Scotch families from the shire of

The Rev. David Wiley succeeded him in the Academy. He had graduated at Princeton in 1788, and connected himself with the Presbytery of Baltimore. His acquaintance with Mathematics was extensive. We can-After looking up a few words in the diction-He was last from Northumberland, Pa. But in 1801 Campbell had not sung of Wyoming on Susquehannah, and there was nothing Dr. Priestly, during their joint residence in a village of six hundred people. The Birmingham Philosopher had bought lands in the vicinity of Northumberland. He was a were spontaneous, but still the chemist must have respected the mathematical attainments

dwell in a dry land," says the Psalmist. greatly lamented. We remember an even- Council as a suggestion, and not intended to that a corrupt court of priests and elders coning ride in company with him, in 1839, upon be a positive instruction. banks of the placid James.

a fixture, and kept a good many irons in the eminent Trans-Atlantic theologians, an Amer- beheld through the door opened in heaven, them in the Reformed Church in Edinburgh jovial over the comparative claims upon Edin- take the comforts of God's holiness,

rian, Teacher, Postmaster, Merchant, editor the mountains of Scotland.' At last the Government employed him to rianism as distinguished from Episcopacy or run a line from St. Mary's river to Wash- Independency, and superior to both. Dr. Carolina he was smitten by the sun and died. paper on the "Relation of Presbyterianism

man of extraordinary energy. He never which was taken up with a discussion of the inseemed to be weary. His quadrant was his teresting question of the relation of the Church constant companion, and galvanic batteries to the State, and by one from Dr. Stuart Robhis delight. The demonstrations of the black- inson on the "Churchliness of Calvinism." board were more genial to his taste than the Dr. Robinson, by his quaint and bold illustableaux of Homer, or Milton's descriptive trations, kept his audience sufficiently wide-

have read the Sanscrit as soon as he could form of the Church of God. have understood Don Quixote. We never saw him in better spirits than after his return from Pennsylvania, where he had bought three splendid horses, perhaps on a speculation. They were as fine looking as the three the Sultan of Constantinople sent to Jefferson. The poet Alfiere collected a drove of twenty English steeds, bus there were among them no such triple group. But our teacher was a good man. His piety was the rending the town on the first day of the week. Quavs alive in Summer foliage. Each of our Sab-

### GENERAL PRESBYTERIAN COUNCIL.

We have received the Daily Review, Edinburgh, July 5th, from which we give such

The aspect of the Free Assembly Hall at the Presbyterian Council this morning was somewhat disappointing. The benches on the left of the Moderator were scarcely occuthinly attended. The Moderator's and side agreed. The speaker then adverted at length gallery was almost barren of occupants. A rapidly filled up the vacant spaces. Probaary, he could construe any sentence in Latin. bly the prompt punctuality of the Chairman of the morning, Dr. Stuart Robinson, Louisville, Ky., had not been anticipated on the opening day, and naturally the various at their office. The David formally appointed ideal in his mind. We never could ascertain tractions of the city on a fine July morning by Jehovah Himself must yet struggle on the relations which existed between him and had exercised a seductive influence on stran-

> The gradual assembling had this advanage, that it enabled onlookers the better to master and exchange notes on the composi- are appointed. Even the manner of admin-

ing of the papers and making up the roll of members was the report of the Business Com- Church could no longer be embosomed in the poset to the latter some scheme about his mittee, which was laid on the table by Dr. family, and governed by her patriarchs or lands he would have caught at it in the Calderwood, Edinburgh, and Dr. Irenæus elders, and it became needful to organize both they had so little to say of Church govern-locality, and to its extension throughout the mont and of the ordinarces of infent her. twinkling of an eye. In their theology they Prime, of New York-Dr. Calderwood being were as distant from each other as the re- speaker. The report was chiefly a body of motest planet from the sun. The one preach- Standing Orders, which stirred no divergence to the office took the place of the patriarch. ed almost exclusively about the sacrifice for of opinion in the Council, but some amuse- For before the national organization under sin, whilst the other believed in no sacrifice ment was caused by the unusual style of put- Moses, it appears there were elders in charge at all. There is not an evangelical senti- ting the vote. The Chairman's House of of the covenant people-and to the Presby ment in Priestley's published sermons. The Commons manner of asking the question tery Moses himself must needs exhibit the volume would suit Ezekiel's valley of vision. "aye or no," took the members by surprise, Abraham, and Isaac, and Jacob—to the capacity for divisions and sub-divisions as it They who rebel against revealed truth "shall and Presbyterians not being apt at responses, work of executing the provisions of the an- had elsewhere, but for all that, the grand tohe followed the rule that silence gives con- cient covenant by the deliverance of His tal of the Presbyterian force of the United The School of the new Preceptor was sent, emphatically declaring each motion people from bondage. Moses did not go to opened with prayer. Nor was that service carried, before the members had had sufficient Pharaoh; but on his own hook, he went on ever omitted on any future occasion. Pupils time to recover breath to utter a syllable .were numerous. Our hats were about one By and bye, however, the Chairman, who the ordinance of the Passover was given to butions for religious purposes to the sum of polite to preach them; they excite prejudice, hundred and ten in number. It was impos- seemed surprised by the merriment of the the Church. Before the elders, as represen- \$14,512,198, or about £3,000,000—equal to are powerless for good, potent only for evil sible for one man to train such a number, House, caught the joke, and conformed to tatives of the Church, was the rock smitten. studying as they did different branches. For the accustomed usage of a show of hands .- To the Church through her elders, after solexample, his mind would become involved in abstruct calculation with the mathematical ble, on a suggestion of the Business Commit. Unconscious of the lapse of time, tee regarding the devotional exercises at the The elders partook with Moses of the solemn opportunity of laying upon the table the pa- God intended to be cordials to the hearts of Latin and Greek scholars were often ne- opening of each session. A delegate took sacrificial feast on the mount, preparatory to per on the Presbyterian Churches throughout His children? Side by side by its doctrinal glected. But in the Fall of 1802, Gulielmus exception to the instruction that those who the reception of the ritual and ecclesiastical the world—a sketch of their history, statis-Reid arrived as an assistant teacher. He conduct these services should be expected to law. The elders, with the priests, constiwas fresh from Princeton, and in his hurry do so "shortly." He approved the aim of had forgotten his diploma, but in a few days the Committee, but disliked to see the word tacv. this form of government remained un- He had only to say in reference to this reit was brought by his classmate, Richard "shortly" coldly printed in hard and fast changed among the true people of God; for port that as far as time allowed, and other the sense that it believed in the Trinity, the We liked the Usher. His hair type. He appeared at first encouraged by "Elisha sat in his house, and his elders sat engagements, he had endeavored to present was of a sandy color, and his countenance Dr. Calderwood's admission of the awkward- with him." And after the fall of Israel as a summary view of the various Presbyterian nied the divinity of Jesus Christ; but it was the index of great personal courage. For a ness of the word to stick to the point of his nation, the elders assembled with the prophet Churches, as well as of some, like the Ger. a Broad Church in the sense of believing time he became President of Hampden Sid- objection, but was finally placated by an as- So even in the wasted and corrupt Jerusalem cluded under that designation, and yet he was ney, settled as pastor in Lynchburg, married surance that the recommendation of the Bua quantity of people, and died in 1853, siness Committee was only laid before the tery, survived the apostacy; for we learn light of what had just been said by Dr. Fab. and there must be a real unity, in spite of

proached, and the Assembly was at once not," even then, at the final apostacy of the the announcement of their authorship — and do his duty in the sphere in which God There was a growth in the Baltimore Pres- plunged into a discussion of the absorbing Church of the divinely ap- The paper upon the Southern Church of had placed him; and by-and-bye the day the providence of God, which permits such bytery, but the connection of some with that subject of the Confessions of the Reformed pointed form of ecclesiastical government is America, he had to state was contributed by would come, when their grand old Church, things. . . . . Political matters here are body was only of a short duration. Conrad Churches, whose harmony Professor Schaff, speece could not live outside of Virginia; of New York, and Professor Godet, of New-Speece could not live outside of Virginia; of New York, and Professor Godet, of Neu-Adam Freeman renounced infant baptism, chatel, had undertaken to establish. An elders constituted the ecclesiastical council sian Church was of especial interest, as showand then turned Jew. Martin was recalled amusing episode was the occasion of a rather that condemned the Son of God. Under the ing the antiquity of the Presbyterian applause.)" to his congregation at Chanceford, Pa., and elaborate introduction of Professor Schaff to dispensation of the Spirit, the elders still oc- Church, which was not merely a product of The military ring of Dr. Hoge's speech, are doing wickedly, and we shall continue to Searle went to Indiana. Ministers are often the meeting. The Moderator, sharing in counter white-caps, and yet are fond of ceived, pleasantly observed that though an change. But the Rev. Devid Wiley became American the enthusiasm with which his friend was restant to the enthusiasm with which his friend was restant to the Bohemian Church, and more particularly der the genial rollicking humor of Mr. Hen like boys gliding on the ice. They may en- the enthusiasm with which his friend was rechange. But the Rev. David Wiley became American theologian, he was, like many other again in the vision of the Seer of Patmos, he there, and the great anxiety manifested by derson, of Ballarat, the Council became first

of the Agricultural Museum, Miller, gradu- In the afternoon Dr. Goold, Moderator of ator of the streets, and turned Analoston Is- the Free Church of Scotland, presided. Dr. crowns, the symbols of their authority, at the note one or two statements given of the Colland into a peninsula by the erection of a Cairns delivered to the Assembly a rapid feet of Him whom they unite to acknowledge onial Churches, more particularly the Prescauseway. It was perfectly astonishing how sketch of a more elaborate paper he had prehe could manage such complicated vocations. pared, on the general principles of Presbyteington. After completing his work to North A. A. Hodge, Princeton, followed with a germinal idea of the Church is of the elect This incident took place 1813. He was a to the Wants and Tendencies of the Age," awake, and towards the close of his speech The person of whom we write, though far for the first time to-day aroused the audience from being a popular speaker, was a highly to a hearty pitch of merriment and enthusiuseful citizen. He was destitute of humor, asia, by a witty and daring exposition of a except in a few stereotyped anecdotes which proposition that Presbyterianism had conhe told with inordinate frequency. He could tinued from the beginning to be the revealed of divine knowledge current in it, and may

The following abstract of his speech is given in the Review. Dr. Robinson said: "The venerable Dr. Hodge, of Princeton, once related to him how on a certain occasion treatise on the Church, as he had some time previous promised to do, under the title, "Presbytery Tested by Scripture," that remarkable man responded in his peculiar way, "If you will write the first chapter, and tell me what the Church is, I will finish the work.' fact, in confirmation of both suggestions, that while evangelical Protestantism, or what they might call the original Protestantism, had, pology, and soteriology, and a unit also in of Rome, there has been little unity in regard indeed much toward settling the idea, nature, to various theories of theology, and then conective faith of the Church for four thousand of the popular error, the vears the same, evincing it to be one and the principle of its government is the same under every variety of dispensation. The invisible King carries on the government through visyet the people shall call to the exercise of

istration of this government in the visible Church is seen to be the same-even by triof the American conventions called to modify bunals of elders alike in every era. So soon ment, and of the ordinances of infant bapthat, both in State and Church, elders chosen

covenant between Jehovah and His people. asked by the Business Committee to take the up, and label them "Poison"—truths which the nation. Even in Israel, under the apost to this meeting in Edinburgh, 3d July, 1877. its arms the Calvinistic creed and the Ar Ezekiel in their captivity on the river Cheben. man Church, one that could hardly be indemned Jeremiah to death for speaking the of that Church towards a more distinctive are hid with Christ in God. What was warnings of Jehovah. When Messiah "came Presbyterian system. He had to regret one wanted was an infusion of the power and unto His own and His own received Him or two omissions in the titles and pages, and grace of God, that every man might go forth ders ruled in the synagogue, and priests and In the first place, the account of the Walden- God's instruments for filling His earth with cupied the same position toward the Church the Reformation far from it. In the second which left the House strung up almost to do so until the Turk is blotted out, and Mo-

fire, some of which may be enumerated. He | ican Dutchman. "Yes," pleasantly observed | the glorious Church of the future, as a great | for a more complete development of the Pres- | burgh hospitality of American and Austrawas Preacher, Mayor of the Town, Libra- Dr. Schaff, "Swiss by birth, and nursed amid congregation still organised as a Church, rep- byterian system among them. He would lian Churches, and then fervid in the interresented by its elders-four and twentytwelve from the old and twelve from the new the Church of all ages. Thus the Calvinistic theory of the Church is seen to be in perfect body contemplated in the Covenant of Relemption. By a covenant charter this body Mediator rules, to which He gives ordinances, laws, and officers, and through which He will reveal His will and execute His mission to the race at large. This organized body, in the nature of the case, is perpetual and identical through all ages. It may vary in degrees of purity down to utter apostacy. may have its seat in one nation and run the line of national descent, or it may become the Church of all nations, and treat as one blood all kindreds of men. It may now be conspicuous, or now humble and comparatively hidden. It may vary as to the degree vary as to the form of its ordinances and instrumentalities for teaching divine truth .-But withal it is essentially the same body of people, organised for the same purposes, ad ministered in by the same Ruler, and under pressing Dr. J. A. Alexander to write a brief Him ministered to by the same sort of ministering servants, and substantially under the same form of government. A reference t the Calvinistic creeds of the Reformation wil show that the theory of the Church, here developed was plainly the conception which Calvinists then had, however they may have (Laughter.) Such an answer, from so pro- failed afterward to maintain it fully. Some of the heart and not the training of the knee. found a scholar and thinker as Dr. Alexan- of them more fully, some less, brought on He was a strict observer of the Sabbath, and der, was very significant, as indicating that the conception of the Church visible, as the as chief magistrate he promoted the repose of three centuries after the Protestant Refor- manifestation of the Church ideal of the purmation the leaders of Protestantism had not pose of redemption. It may now be asked yet determined what the Church is, though why, with this clear conception of the Church, were tranquil, its northern hills glowing in they had so clearly determined three hun- so far in advance of the conception of other light; Rock creek winding on to the river; dred years ago what it is not-in overthrow- than Calvinistic Churches at the Reformathe moss of Analoston alluring swans that ing the monstrous spiritual corporation which tion, the Calvinistic Churches have also, in fed in silence, and the heights of Arlington Rome had set up, under a so called vicar of great measure, failed to actualise their ideal Christ, and declaring it to be no Church, but The answer is not difficult. In the first place the synagogue of Satan. The suggestion of such a theory of the Church naturally excited baths might have sat to the Scottish pencil the Princeton Professor went to confirm the the hostility of the secular governments of of Grahame. But times are changed. The observation of the philosophic German think. the world, because to their Erastian concep-The pastor of Bridge Street kirk in 1800 square of the town is filled with cars. But er, who before had suggested, that of the four tions it seemed to be setting up within their in writing of humbled ministers we will not great departments of revealed truth—theol- dominions an imperium in imperio, leading enter into the litigated question whether ogy, anthropology, soteriology, and ecclesi- their subjects to say, "There is another ology—the first three had been developed suc- King, one Jesus." Hence the peculiar hosmany years. It was time that he should live steam engines have been a benefit to our cessfully, the first by the labors of Athanasiof Luther and Calvin, leaving the fourth yet hence, on the other hand, the peculiar form to be developed. And it was a noteworthy of the testimony of the Scottish fathers for "Christ's crown and covenant." It is a very common blunder among even men of letters since the Reformation period, been in the the contest with the Tudors and Stuarts, with main a unit in regard to theology, anthro- the English Nonconformists, under the common title of Paritans. Whereas the Scottish Puritan, if he must be called such, had no sort of ecclesiastical affinity with the English Puritan. While the one was inherently a Radical and Republican, the other was inhefunctions, and relations of the Church of rently a Conservative and a Royalist. Their clesiology had yet been found, upon which against tyranny and prerogative. In conpied during prayers, and the right was only all Protestants may stand as substantially cluding, Dr. Robinson said: Nothing has been said in this paper of the theories of ecclesiology, which trace the visible Church of God no farther back the Apostles, nor must be a matter of minor importance. It will be seen that according to the views here were distinguished for their loyalty to the presented, the Church of God as a visible or- Presbyterian polity and doctrine, and they ganization had already become venerable in knew that their cause would be safe as long the age of the Apostles. They had no com- as it was defended by men of the lineage and mission to establish a Church constitution, but simply to modify the constitution so far

> have spoken fully had the Christian Church then had its first institution." (Applause.) The Rev. S. Irenæus Prime, New York, submitted a paper on the influence of Presbyterianism in the United States. The evidences of his call to God-the God of Church there, he said, had shown as great States showed that there were 9.028 ministers, 12,102 congregations, 1,052,339 memjust as you and I do. Through the elders | bers, making in one year-last year-contriabout £3 for each communicant in the whole

substitute the forms of worship proper to the

that they had occupied under the old dispen- place, he referred to what was stated about battle favor, had searcely ceased, when, un-

refer to the American Churches as indicating in a very wonderful way the great expandispensation; and these elders casting their siveness of this system, but he would specially as their head and source of all authority in byterian Churches of New South Wales and Queensland. The former had been so desirous to get the ear of this Council that they harmony both with the structure and the sub- had taken the trouble of printing a paper Assembly, prefaced his speech with the folstance of the Scriptures. The primary and expressly intended for the members of the Council, and had sent it in large numbers by post to this country. He now particularly asked attention to the earnest appeals that were made from these Churches of New South Wales and Queensland to this Council, and of the touching account they gave of the stating that Dr. Murray Mitchell had been kind enough to preface the statistics regarding missions, Dr. Blaikie proceeded to say he had made into the statistics of the Churches and missions only showed him how much more was yet to be done, and he belived i such an eminent statistician as Dr. Leone Levi had this matter put into his hand, he document which, for completeness and thor- ters of the gospel, the Rev. Daniel Baker .- | derstood fully. I believe that the hymns, desired, and present them with a view of the Churches the like of which they had never previously received.

> The evening meeting was under the presidency of Lord Moncreiff, and was both in speaking a gratifying success.

Lord Moncreiff opened the meeting with a

from a layman's point of view. Exceptional interest was excited by the appearance of the next speaker, Dr. Hoge, Richmond, Va. He stepped upon the platform-a tall, spare, muscular man, of a military type of physique, and features bronzed by exposure to the blazing heat of a Southern sun. His manner at starting was almost painfully deliberate, and the cool self-restraint with which he surveyed his audience, and measured his ground before he opened his lips, deepened the interest which attended the beginning of his speech. Commencing with a graceful compliment to the chairman, admirable in its spirit and perfect in its mana lively and almost gay humor, and then, mingling pathos with humor with the happiest ease, he set forth with dignity and breadth of view not inconsistent with great intensity and emotional excitement, the leading points of his many-sided subject-the simplicity and Scriptural character of Presbyterianism, its expansiveness and adaptation, and its friendly aspect to other Churches. Perhaps throughout was admirable, was that in which the speaker, tracing his descent, claimed a connection on the one side with the French Huguenots, and on the other with the Cove-

The abstract of Dr. Hoge's address as found in the Review is as follows:

addressed them. (Applause.) Dr. Hoge him was the capacity of Presbyterianism for men of every color, climate and condition .worship of Christ, as historically incarnate, for Nothing could be further from his intention the symbols needful for the worship of Christ than to draw invidious comparisons between while His incarnation was yet future. The the creeds and forms of other Churches, but he ventured to say that there were several characteristics of their Church which he the State Constitution, so as to adapt them | thought gave to them a pledge and a protism, and of other topics on which they must ble in character, but flexible in administration; Conservative in principle, aggressive Lord God hath planted in the midst of the mentality for promoting the extension of the certain quarters there was a certain distrust of the preaching of what were sometimes use even the phraseology in which Paul gave expression to some of the grandest truths in his Epistles-truths in which he gloried, truths before which these craven-hearted temporisers quailed. They said, even if Was not that taking a strange liberty with the Divine Word? to bring it to the test of human views of expediency? Was it not very Dr. Blaikie, at this stage, said he had been arrogant to take certain truths, bottle them minian clergy; it was not a Broad Church in

ests of Christian, and more especially Presbyterian union.

### GOOD MEN HONORED.

Rev. Benjamin Johnson, of the Reformed Episcopal Church, who was a delegate to our lowing hearty expressions of regard for good men, dead and living:

"I account myself happy that I have been

charged with the salutations of my Church are the personal memories called up by this to say, our understanding of it and theirs privileged occasion-memories running back are not alike. If I should come here and through my life and ministry, even to my sing a solo, as we shall have to-night some earliest childhood. Pardon me, that I intro- songs sung in that way, there is no praise in sincerely trusted that this Council would not duce myself and my message, by recalling a that; and in our prayers on this platform let this subject alone. The researches he few of these precious and fadeless associa- we often ask God's blessing upon the singtions. The first religious impression of my ing of praises, and we join together to sing life stands connected with that well-known his praise. Presbyterian evangelist, whose great work | . We scarcely ever ask a blessing on the for Christ filled the ranks of our various preaching of his word in song. The mission would be able to place before the Council a churches with faithful confessors and minis- of preaching and teaching in song is not unoughness, would be everything that could be Hundreds of sermons have I since forgotten, but that sermon stands out distinctly and Ninety and Nine," and "What shall the harvividly to-night as the earliest memory of vest be?" do not contain a word of praise. my childhood! His subject was the tremen- and yet they are sung in all the meetings all dous responsibility of hearing God's Word! over the country. I wish people would get respect of attendance and the quality of the since faith that justified came by that hear- the distinction that one class of hymns is to ing, and by that hearing of faith the Spirit teach, and the others, such as "Praise God of life was received. The thunder tones of from whom all blessings flow," and "Jesus very valuable address on Presbyterianism the great preacher yet ring in my ear, as he lover of my soul," are hymns in which the reiterated that solemn charge of Jesus, "He | whole congregation can join in praising God. that hath ears to hear, let him hear!"

college boy, on a bright Sabbath afternoon, I strayed into the gallery of the old Presbyterian church in Columbia, S. C. A servant sung alone. It is because I thought that by of God filled the pulpit. His voice was mu- these sweet gospel hymns I might reach some sic. His soul was love. His theme was heart in the great congregation. I thank heaven. Some one has described heaven as God that he has blessed his message as sung that land whose glory is the light of setting in these congregations. God has been blesssuns!' Such it seemed, as then depicted to ing the message when it has been sung alone. my imagination and my heart. A divine I get testimonies almost every day from some warmth suffused my soul! As I went forth poor soul, who has received the message of from that house of God, it seemed, indeed, God's love through these little gospel hymns, as though 'the gate of heaven had opened and therefore I want the Christians to have among us, a venerable pilgrim of faith, on the borders of that better land. I would all join more heartily in the days to come in breathe the prayer for the patriarch of your the singing. Assembly, Dr. Howe, that his remaining days be indeed 'as the days of heaven upon outcast in this city, and sing a song for Jeearth.' But the memory of my college life sus Christ! If you cannot go to preach to calls up another form and presence, one them, what a blessing would accompany the whose name is a household word in all our singing of one of these sweet gospel hymns Southern land! He, too, was a Presbyte- to those who don't come to these meetings at the most interesting part of an address, which rian, loyal to your historic faith; but also a all! May God give us hearts thus to do! scholar whose ambitious research exhausted If we cannot preach, let us go and sing for the learning of all schools:

# "A sage, on wisdom's throne supreme, Who made the world his academe!

"James H. Thornwell! The matchless reasoner, in the severe and perfect light of whose logic no sophistry could live for a mo-"At the outset of his remarks he said that ment; whose preaching exhibited the gospel in its majesty; the splendor of whose genius across the seas they were not only familiar was equalled only by the radiant simplicity of his virtues, the childlike purity of his life! Happy the Church enriched by the opulent heritage of such an intellect! Happy, in the gifts he held from heaven, for the defence and illustration of the gospel! Happy, in his equal and eloquent biographer ! As we gaze upon the portraiture which so faithfully enshrines his character and his fame, that noble sentiment of Tacitus rises to mind, with which he sums up the virtues and renown of his beloved kinsman, Agricola, ' Forma mentis eterna!'

"But a week ago a Christian lady of Philadelphia asked me, 'Do you know dear old Dr. Plumer?' I answered, 'No,' but quickly recalled my answer. 'Yes! I know Dr. Plumer; I have walked with him, how often! through that beautiful garden which the field of his Word, for the refreshment and joy of his Church in all ages-the book of Psalms! together how often have we culled the bright pansies of spiritual thought which gem that rare and wonderful garden ; together inhaled the fragrant roses of promise which cluster there in fadeless luxuriance .-God preserve him long, for these walks of grace, and increase upon his patriarchal brows the light of the Saviour's blessing."

The Imprecatory Psalms. One of our friends recently received a letter from a missionary who had been forty years in the Levant, in which this passage occurs: "In regard to the Imprecatory Psalms I have not the slightest difficultynever had since I came to the East. Any one who has, would be cured by a six weeks other interior part of the country to day .-Here on the coast where things are a little better, we exclaim, O Lord, how long shall the wicked triumph! But let any man who objects to the Imprecatory Psalms be made to live here, without protection from his own government for six weeks, and he will find the language of the most violent Psalm quite too weak for him. He will want to put in a double portion of fire and brimstone, and conclude that if there is not a hell there ought to be one, and a deep one too. On this point we are in danger of quarrelling with very dark. We hope the Mohammedan power may get a pull down in the present war, and we daily pray, Destroy thou them that destroy the earth. If that is wicked, we hammedanism and the Papacy have no more

### PREACHING IN SONG.

BY IRA D. SANKEY.

I believe there are more ways of praising God than by singing hymns. There is another kind of singing which I observe here in Boston and elsewhere. It is put under the head of praise, while there is no praise in it at all. Singing to one another in psalms and hymns and spiritual songs; now this is solo-singing, or singing alone, as we have been doing here and elsewhere. I conceive that this kind of singing is not thoroughly to your venerable body. Pleasant, indeed, understood by most of the people. That is

"Jesus of Nazareth passeth by," and "The But for one man to sit here and try to praise "Years rolled on. A careless, heedless God for this whole audience, would be a strange performance.

Perhaps many here wonder why I have

O how we might go to the bed-ridden and Jesus Christ. He has given thousands of you voices-better voices than mine, or those upon the platform, so that you can go and carry this message of his love.

# The Omissions of Scriptures.

How pregnant with meaning may that be which appears at first sight only an accidental omission! Such an accidental omission it might at first sight appear, that the Prodigal, who while yet in a far country had determined, among other things which he would say to his father, to say, "Make me as one of thy hired servants," when he reaches his father's feet, when he hangs on his father's neck, says all the rest which he had determined, but says not this. We might take this, at first, for a fortuitous omission; but indeed what deep things are taught us here! This desire to be made as a hired servant, this wish to be kept at a certain distance, this refusal to reclaim the fulness of a child's privileges, was the one turpid and troubled element in his repentance. How instructive then its omission; that, saying all else which he had meditated, he yet says not this. What a lesson for every penitent -in other words, for every man. We may learn from this, wherein the true growth in faith and in humility consists-how he that is grown in these can endure to be fully and freely blest-to accept all, even when he most feels that he has forfeited all, that only pride and the surviving workings of selfrighteousness and evil stand in the way of a reclaiming of every blessing, which the sinner had lost, but which God is waiting and willing to restore .- Trench.

# The Chimney Sweep's Prayer.

I like to repeat the answer a little sweep gave me the other day in a Sunday School. Knowing that all the children of my class were constantly occupied during the week, I feared that the duty of prayer was sometimes neglected. I insisted that day on the importance of prayer. At the close I asked a ittle boy of ten years of age, who led a very uncomfortable life in the service of a master sweep: "And you, my friend, do you ever pray?" "Oh, yes, monsieur." "And when do you do it? You go out very early in the morning, do you not?" "Yes, monsieur, and we are only half awake when we leave the house. I think about God, but cannot say that I pray then." "When then?" "You see, monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit on the top of the chimney and pray." "And what do you say?" "Ah, monsieur, very little! I know no grand words with which to speak to God. Most frequently I only repeat a short verse."-"What is that?" "God be merciful to me a miserable sinner."-French Sunday School Magazine.

BEST OF ALL, perhaps, for Sunday reading are the biographies of noble men and women. No other books are so helpful to THOSE who submit to the influence, may our courage, so instructive to our moral sense, so strengthening to our faith and will.