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CORRESPONDENCE.

Letter on Italy.

Messrs. Editors,-Contiguous to the church of St. Peter is The Vatican,

supposed to be built on the site of Nero's palace, and consisting of several edifices that occupy a much greater area than the Tuilleries and the Louvre combined. The interior is divided into twenty courts, as many porticos, eight large, two hundred smaller stair cases, and twelve hundred apartments. Fabulous riches have been expended upon it, and the first artists of the world have contributed to it imbellishment. Rather a sumptuous and pretentious abode for

The Vicar of The Christ,

who, while on earth, pathetically acknowledged that he had not where to lay his head! That the luxury of modern Popes is a fitting subject of criticism, is indicated by the precipitancy with which resident Roman Catholics assure the visitor, that the present Pontiff is a plain liver, "but two francs a day being required for his sustenance!" Over against these two francs a day—place the papal palace, the mantles embroidered with rich jewels, the golden tiara, surmounted by three crowns of brilliants, the oriental luxury of the cardinals, the army or courtier priests, the bands of expensive choristers, the crowds of supernumeraries in and about the churches-the Swiss guards, costumed a la Raphael-and we can form some conception of the bottom-less treasury into which Peter's pence perpetually fall as well as the folly of this appeal to the modest manner in which the present Pope conducts his personal expenditures. We believe Leo XIII. to be venerable from his age and his perfect morality. But we say that neither he nor his followers comprehend the reasoning Spirit of this age, when they attempt, in the very presence of the Vatican and its pomps, to palm off a tale like that!

Nevertheless we accuse not the present Pontiff of palatial instincts. Rather is he be first among you be servant of all. Despicable only is he, however, as he presents to the world the spectacle of clinging frantically to a supremacy already wholly gone—affecting imprisonment, though guaranteed special liberties, and publishing an economy of personal life in the midst of the most ostentatious surroundings. Yet in some respects Leo XIII. is a most astute leader of the Roman Catholic Church. To startle the world with great audacity in the religious and political spheres was always the desire of Pius IX. He conceived grand ideas with facility, but he lacked pertinacity in their execution. He abandoned his noblest conceptions at the first obstacle. Who can forget those words of liberty uttered upon the heights of the Vatican which poured new hope into the heart of lethargic Europe, and awakened Italy. But the liberal tendency threatened not only the tyranny of kings-it was perceived also to react against that Theocracy whose tutelage communities invariably shake off in proportion as the outline of civil rights is unfolded and reason is matured. The moment this ten-dency revealed itself Pius IX. remembered he was a Pope, broke with the independent movement, showed no more dependent movement, showed no more eagerness to reconcile the gospel with liberty, and froze the blood in the veins of his nation by refusing to bless his countrymen in the most sacred of causes, pre-

gent devotion of a free people. He began his career in sympathy with that theological school which treated of the bias. But it fell to the Church to conthis new crusade for the prevention of the bias. ments, and modern aspirations of every

description. Pope Leo XIII., in a more ratient manner, has attempted to bring the Church once more into rapport with the age: Not less radical is the opposition to modern institutions which animates him, but that opposition is of an offensive rather than defensive character. Instead of fulminations against modern tendencies he would change the stream of those tendencies by forcing them into the dry channels of ancient ideas. What Julius II. did by his power, Leo X. by his artifices, Sixtus V. by his traditions and discipline, Leo XIII. would fain bring about

The Philosophy of Thomas Aquinas. True, much ridicule has been cast upon

this scheme by unthinking persons. is unwise, however, to underrate the power of any great system of philosophy systematically and persistently taught Philosophic speculation takes possession of consciences, consciences engender new institutions, and new institutions change the face of society. Both in John's evan-gel and in Paul's epistles we see the influence of philosophy on the very form of Revelation. The living Church, from the beginning until now, has always as-imilated itself to the regnant philosophy. Catholicism identified itself with pagan thinkers like Aristotle, and Mussulman thinkers like Averroes. That power of assimilation supported its progress. Before the modern philosophy, however, Catholicism has only scorned, or receded, or cursed. All this is to be changed, however. The ideas of the Angelic Doctor are to be reëstablished. The attempt might be laughed down, did we not know that it represents an actual mental want of this age. Progress and evolution, the scientific faith in the law of development have stirred up a mental revolt, and many will rejoice that the old armories arm the insurgents. Excommunications of science are in vain. Pius the IX. exhausted the courage of his followers and exposed his consistories to ridicule by banning its further advance. Leo adopts different tactics. "Cultivate natural science," he exhorts the sons of the Church, "but cultivate it in the 19th century in humble accordance with the method devised by the Augelic Doctor in the 13th." It is like the bird-snarer calling to the nightingale to come into his pat and sing henceforth in a gilded upon the nations. In reality sne is weakening it. Here as at every other point she is blindly arraying herself against liberty and the rights of man, and seeking to perpetuate the pride of aristocrats and the selfish power of despots.

L. M. C. his net and sing henceforth in a gilded cage. The philosophy of the schoolmen was the philosophy of a time in which the mind was open but the world was a closed book. Reason was as subtle as now, but far more presumptuous. It were all cast into one and the same cruma is a curious piece of polished confidel." not spring into blossom and fruit without something in the predicament of the the consent of a pitiless logic first having "Engineer hoist with his own petard.

self accidental. The Church happened very interesting question whether it is to be the depository of learning and its wise to enter this new field of legislation leaving college or seminary. sole teacher. First the treasures of the to prevent crime by circumscribing human

been asked.

harmony of religion with reason, of providence with freedom, of modern democracy with the ancient Pontificate, of the racy with racy with the ancient Pontincate, of the natural law with the revealed law—in a word of Catholicism with progress. He ended his Pontificial rule with a selemn pronouncement of the impossibility of this reconciliation—at war with Demoching reconciliation—at war with Demoching reconciliation—at war with Demoching reconciliation—at war with modern govern—or the horn Catholic who had swerved and keep in concentration of the impossibility of the control of the co or the born Catholic who had swerved aside to heresy, he was to be destroyed as a discord in the harmony of nature, a deformity in its fair proportions, and a traitor to God's polity. Before Aquinas was born the blood of the Albigenses had the peace? Where are we to stop? Would it not be better, before "we tempt this sea of troubles," to honestly try been pourned out like water by the Do- other remedies-to see to it that the law minicans, his brethren and forerunners, is enforced, and that ministers and in homage to the system he was to bring church members do their duty? The to logical perfection. Dominican Inquis- same divine law that makes it a sin not tors stamped out heresy in Spain, and burnt up or exiled Moorish grace and Jewish industry from the hapless peninsula. Dominican professors offered up holocausts of Franciscan rivals to the glory and triumph of Nominalism over Realism. Whether the instrument were Or how many sermons do we hear on the a Simon De Montfort, spurred on by Nominalists, who might have been teachers of Aquinas or a Torquemada, two will be by the devil. Local option as you centuries after Aquinas died, the phil-osophy which justified those deeds was guarantee to stop at local option I shall the philosophy Aquinas made his own; not object to it. it is the philosophy Pope Leo XIII. demands to have revived in every university in the Catholic world!

In a wiser and more rational manner s the Roman Pontiff seeking to heal the breach between the Church and the governments of the continent. The hatred of Catholicism and continental monarchy s that of a pair bound to love one another. Monarchy loves monarchy, and men so conservative as the heads of the Roman church cannot but feel strongly wark to monarchs threatened by communcould not live without each other." This to its treasury. is the meaning of the addresses of Protestant Germany, and Binarck's change of front toward the Vatics of, The Papacy may be used by European monarchs to than the same work has cost other similar to the property of the pro hierarchy consents to be a political make-shift that she may strengthen her hold upon the nations. In reality she is weak-

For the Central Presbyterian.

Local Option. Noticing an article signed "W. E. B." would not condescend to collect facts, Option," suggests some thoughts on the having dissected a single specimen. Out admit it is, will it not be quite as logical of the scantiest materials or out of none to reason thus from these premises: Inat all, a doctor of the school of Aquinas temperance is a sin and not a crime—it is was ready to build up the universe. the duty of the Church to deal with sin Thinkers, profoundly ignorant of the world in which they lived, were prepared fore it is the duty of the Church and not to dogmatize on all and everything with more assurance than if they had been premise is correct? We have God's word presidents of a modern British Associa-for it that "No drunkard shall inherit tion! Morals, theology, politics, physics, eternal life," and Paul says—"He that provideth not for his own household hath cible of logic. St. Thomas's great sum- denied the faith and is worse than an in-There can be little escape then crete, in which the student never knows from the belief that intemperance is a what opposed wonders of existence he sin. Worcester says: "Crime is an inmay not encounter, interfused with one fraction of law, but particularly of human another. From the mysteries of Deity law, and so distinguished from sin; an ofhe is snatched in a moment to discuss fence against society or against morals, some grossly human problem. Man's so far as they are amenable to laws." ordinary duties to his neighbor and the Taking this as a correct definition-who conomy of the heavens are treated pre- can doubt but that intemperance, while cisely on the same level. Every point a sin, is not a crime, and "W. E. B's" of human conduct must submit itself to argument being sound from his premises, the mould of a syllogism. A plant can- and his premises being reversed—he is

All admit that intemperance leads to Over all and through all, is seen and reigns mother Church. That was in itferring to be propped up on his earthly throne by the bayonets of foreign legions rather than rest himself on the intelli-

munity to incarcerate and keep in confinement any person whose temper and

"LOOK BEFORE YOU LEAP."

For the Central Presbyterian.

To the Friends of the Virginia Bible Society.

RICHMOND, VA., Feb. 11, 1882. The Virginia Bible Society, during the last ten years, through its missionaries, has carried the Bible to the homes of over 200,000 families; supplied over 160,000 erous adherents, are a convenient bul- work depends now upon the liberality of wark to monarchs threatened by commun-ists and socialists. On the other hand Bible Society will cheerfully aid us in the the Church requires for its safety order and legal guarantees. "It is clear that the Church and European monarchy of Bibles for every dollar we will remit

prop themselves upon their thrones. The lar organizations. In fact this Society is

cause throughout the State for the means French consuls to a consultat the 1st of April, as that is the close of our fiscal year, and remit the same to authority menaced. Thomas Branch, Treasurer, or M. W. Sta-

ples, Secretary, at Richmond, Va. R. N. Sledd, President; C. H. Read, 1st

to the regular appropriation. Four of go on with a debt hanging over them. Will not every minister who has not taken a collection for this cause do so at once? My reply to all such inquiries is-Our worthy young men must not think of

E. M. RICHARDSON, Secretary.

A minister is sorely needed at Charleston Tallahatchie county, Miss. There is a good Aid for Students.

There are thirteen students for the ministry son with which I have assisted twenty-two young men during the last sixteen months. The fund is almost exhausted. Any one willing to aid these special cases will please drop me a postal enquiring name and college, and I will answer on receipt. We cannot afford to see them leave college for want of money.

Address REV. JOHN S. PARK Pensacola, Florida,

MISCELLANEOUS ITEMS.

—Dr. Boyd, Baptist, St. Louis, reports himself at work "in the midst of a powerful revival," but feels obliged to take time to write long letters to the Chicago Standard and other papers, justifying his church for "setting apart" a sometime Presbyterian, Rev. H. T. Morton, to the Baptist ministry without reordination. Dr. Boyd says that his church, of its own accord and without advice from him, after Mr. Morton's immersion, accepted the advice of the Council to set him apart, and did so in solemn service of prayer, but without the imposition of hands. In that action he fully concurs. Onr Baptist friends generally escape doctrinal disputes, having fewer heresy cases than almost any other denomination. Their differences centre upon the mode of administering ordinances, and on this they unquestionably exhibit marked signs of vitality.—Christian at Work. -Dr. Boyd, Baptist, St. Louis, reports

-Dr. Herrick Johnson has just been cathing the Chicago theatres in terms of indignant reprobation. He pronounces them "obscene," "an abomination," "murderous," full of "filth and pollution." This might be exmen so conservative as the heads of the Roman church cannot but feel strongly drawn to ally themselves with the public powers. The powers are now more eager also than has been their wont of late to court the Church. Her spiritual power, her strongly organized clergy, her numerous adherents, are a convenient bultheatres.

—The entire musical portions of the services in our churches should be made strictly a part of the religious services. The worship of Almighty God, and the edification of the people by prayer, praise, and discourse, are the ends to be aimed at. Everything, therefore, that in any way or degree tends to interfere with this purpose and true nature of public religious wor-ship, should be suppressed or removed. There should, therefore, be few musical performances in our churches in which the record connections distribute each Bible has been much less than the same work has cost other similar organizations. In fact this Society is conducting its work more economically than any Bible Society known to us.

Our year's work will soon close. We need money now, not to pay debts nor to pay salaries but to purchase Bible to

pay salaries, but to purchase Bibles to place in the hands of our missionaries for distribution. We desire to continue those already in the service and to employ others as soon as the Spring opens. In order to do this we shall need at least \$2,000. This amount will secure \$4,000 worth of Bibles.

We appeal to the friends of the Bible cause throughout the State for the means Nevertheless we accuse not the present Portiff of palatial instincts. Rather is he the inheritor of these appendages of religious royalty. Great indeed would he be, if endowed with moral heroism, he could abdicate these trappings of temporal power, exchange the palace and purple of the Cæsars for the robe of the pulped of the apostles, organize evangelically the Church of Christ, send missionaries of the Spirit against the new pagan sensuality, and maintain with profound conviction the words of Jesus, "Let him who would a sense that intemperance is a crime and maintain with profound conviction the words of Jesus, "Let him who would a sense thoughts on the general subject. The argument of "Would not condescend to collect facts, it dived into its own depths and fabricated the subject. The argument of "Would not condescend to collect facts, it dived into its own depths and fabricated the subject. The argument of "Would not condescend to collect facts, it dived into its own depths and fabricated the subject. The argument of "Would not condescend to collect facts, it dived into its own depths and fabricated the subject. The argument of "Would not condescend to collect facts, it dived into its own depths and fabricated them. So long as the conclusions followed from the premises, thinkers were contents. That the premises were entirely without foundation mattered not to them. Nothing was too sublime for their arrowal from his standpoint and premises are summent is your cause, brethren, as well as ours. The Notables" are the the London Temes says that be London Temes says that the palace and of the Church to show that it is the doubt of this cause, and to take collections. It dived into its own depths and fabricated the show that it is the doubt of the State and not the Church to show that it is the cooperating churches to present the claims of the London Temes says that it is the doubt of the London Temes says that be London Temes says the Lo essary to continue the work of the So- of which Cherif Pacha arrived at the palace and and France decided recently to use active measures if Cherif Pacha was ousted or the Khedive's

> -Monsignor Justin, Roman Catholic Archbishop of Besancon, in eastern France, some time ago received from a wine merchant a present of a cask of truly excellent red wine, described as suitable to be used at mass. Being struck by the quality of the wine, and by its low Vice-President; C. H. Minnegerode, 2d Vice-President; J. E. Edwards, 3d Vice-President; J. E. Edwards, 3d Vice-President; J. L. M. Curry, 4th Vice-President; M. D. Hoge, 5th Vice-President; W. M. Staples, Secretary; Thomas Branch, Treasurer.
>
> To all the Churches that have not taken a Collection for the Cause of Education.
>
> I have been written to by a college professor, by a pastor and chairman of Education of his Presbytery, and by students, to know if our Committee of Educational contains a college of Education of the Committee of the commi this extraordinary beverage did not contain a single drop of grape juice. Great was the scandal our best young men (and doubtless more) will have to leave college or seminary before the end of the session unless they can get a little more help. They cannot doubtless more)

-It is mentioned as a sample of the way in which a certain Superintendent didthings, that passing by a candy store one day, he learned that the stock within was for sale. He walked in, bought the business out, and took the candy up to the Sunday school and divided it among the children. Of course he had a large school. The churches could all be filled in similar ways. similar ways.

-Oscar Wilde attracted to the Boston Tallahatchie county, Miss. There is a good school at the place under the management of Prof. Tidball, of North Carolina, and a vacant house can be secured as a residence at once.

Address Ržv. T. WARD WHITE.

Central Presbyterian.

WEDNESDAY, - - February 15, 1882

For the Central Presbyterian. "Oh! You are a Pessimist!" BY REV. R. L. DABNEY, D. D.

there is no honest evasion therefrom; then it craves a cheat which it may use as a blind with itself while resisting that truth or duty. The 'handiest' of these cheats is a catchword. It comes so easy. It passes for a quintessence of argument preserved in wit. Any fool can utter it, whether he has any wit, or understands the argument, or not. Thus: any admonition pointing to evil consequences, we used to call a "jeremiad." The admonisher was "blue." Now, when a man is making up his mind to eat his own solemnly avowed principles, the friend who reminds him of them is, a "Bourbon." ("Learns nothing, and forgets nothing;" because forsooth, he hasn't learned inconsistency and forgotten morality.) But the neplus-ultra of this wit-wisdom, which has come latest from Boston, is to silence the man who says that crime tends to calamity, by crying: "Oh, you are a Pessimist!" That is a sufficient reply to the most profound historical argument in the world.

We wonder how many of the people who use this gibe know where it comes from? There is a school of thought hold His peace, because such men were known as Pessimism, in Germany. Its title seems to have been suggested by contrast to the name of the "Optimists." This school, arguing from the wisdom, beneficence, and power of the God who made and governs the world, inferred that, no matter what miseries we experience or observe, we must believe this "the best possible world;" because it is just the world a sovereign God chooses to have; and he is too wise and good to gator that they should be answered, we prefer any but the best possible. Now, the opposite school, having adopted the Christi destructive idealism which blots out a personal God, has concluded that the 1." course of events is absolutely controlled ism is not making too much of the serby a blind, eternal necessity, which gives mon." We rejoin, Is it possible to make us the worst possible world; that the tendency of this naturalismus which governs all remorselessly, is to the destruction of the good and the happy, and mortal estimate of it exceed that honor the diffusion of the greatest aggregate of pain and wrong.

Hence it is obvious that the gibe is usually a lie; and the thoughtful man gibed at is exactly the opposite of a real pessimist. The true pessimist is an atheist; the subject of the fling is usually a devout, anxious Christian. The pessimist believes that things for the act of devotion:
not be made any better. The other dehim who ake things better, and urges his warning solely with this end. The possimist is malignant; professes to have no hope for himself, and glories in his desperation of the welfare of all others; the other is benevolent, and warns his fellows because he has both hope and love for them. The pessimist holds that all is for the worst. The other thinks some things are ill, or are worse than he wishes them: and says so that they may not go on to the worst.

provoke it. The motive of the gibe, stated in plain English, would be: "We love the sins, and therefore are not willing to reform them: and we don't care who is hurt by the mischievous conquences: and we want a pretext for the time, to cover our real motive. So let us cry, Pessimist!" What is all this, but satanic selfishness?

But there is such a thing as taking an over-gloomy view of events? Yes. Is his alms were "come up for a memorial would not be within the scope of our there not wrong in it? Yes. But it is before God," still, he was instructed to far less wrong than the habit of taking the over-flattering view of the future, especially when this is prompted by the desire to shirk duty and effort. This is a bad world now. Many and potent a bad world now. Many and potent vation to tarry until an inspired apostle sources of harm are at work in it. Evils could pray with and for him, or through must be recognized in order to be obviated or cured. He who resolves that the evils of society shall not be looked in Nay; none of these so-called "ordithe face, thereby resolves that, so far as nances" were declared to be Peter's mishe is concerned, they shall not be re- sion, by "the man in bright clothing;" moved. It is the flatterer of the times, not the cynic, who is the true malignant.

The objects of this gibe have the consolation of being in remarkably good company. General Lee was a "pessimist," when he warned the people that the word"—"as on us at the beginning," unless they were more faithful to their he tells us in chapter xi, verse 15, that is, country, they would be subjugated. But a second Pentecostal visitation and blessthey are subjugated! Mr. Jefferson was ing. In this short sermon Peter declared a "pessimist," when he said that the the great commission he had received 1 Timothy vi: 7, or cheers the hearts of one of the stones of our Zion, or to foist voice of sectional controversy was "a from his departing Lord: "He command-fire-bell in the night." But sectionalism ed us to preach," verse 42. The conver-destroyed the government Mr. Cal. S. B. D. destroyed the government. Mr. Cal- sion of these Gentiles was followed by xv chapter, that incomparable resurrechoun was "a pessimist," when he warned their open profession: "And he comthe Southern politicians that, if they did manded them to be baptized in the name of Christ and of his people, through Him, not unite their parties, the abolitionists of the Lord. would overwhelm them. Jonah was a famous pessimist: "Yet forty days and Nineveh shall be destroyed!" But his was also designed to teach Peter his error of no words more fitting, with which to pessimism saved Nineveh. Jeremiah in cherishing his Jewish prejudices. Im- dismissa newly-married couple than those was a pessimist; and his country was agining that his own nation, the peculiar, of our Saviour in Matthew xix : 6, "What, ruined, in confornity with his melan-choly prognostic, precisely because the princes dismissed the matter by calling

"Way would state for the honest of those who him "pessimist," instead of listening to him and reforming their neglects. The

of the gibe, was he who wept over Jerusalem and said: "But now, your house is left unto you desolate."

For the Central Presbyterian.

Shall We Have a Liturgy?

The Christian at Work asks the ques tion "whether non-Episcopal Protestantthere is an unpleasant truth or duty to be faced, and it knows or suspects that there is no honest even in the faced and it knows or suspects that seem to have become daintily by the faced and it knows or suspects that seem to have become daintily by the faced and it is no honest even in the faced and it is no honest even in the faced and it is no honest even in the faced and it is no honest even in the faced and it is no honest even in the faced and it is not a faced and it is nown and it is not a faced and it is not a faced and it is not a fa ism is not making too much of the sercal in this matter of the sermon." Has not "Christian" been too busy at his "work" to have time for reflection, or would not this objection have seemed to him (as it does to one of his readers) to apply rather to the hearers than to the minister or his sermon?*

It is a sad truth, and no one can controvert it, that congregations have become too critical; that many go as critics rather than learners; but to make the preacher or the preaching responsible for this, would be a flagrant injustice. Neither is this a new thing under the sun. "The word of the Lord came unto" Ezekiel, saying, "Son of Man, * * * thou art unto them (the people) as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them When our Saviour was on earth, teaching and preaching in the synagogues and elsewhere, the Pharisees went to hear him that "they might entangle Him in His talk." The chief priests and scribes sent forth spies, which should feign themselves just men, that they might take hold of His words." But did Christ found among his hearers? Bid he not say "I must preach the kingdom of God, * * * for therefore am I sent? (Revision, "was I sent"). Christ's ambassadors find human nature the same now, that it was in the days of His ministry; but, "It is enough for the disciple that he be as his

As the propounding of questions im-plies a desire on the part of the interropropose replying to those asked by the Christian at Work, taking them in their

1. "Whether non Episcopal Protestant-We rejoin, Is it possible to make "too much of the sermon?" Since "it pleased God by the foolishness of preaching to save them that believe," can any conferred upon it in God's own Word? We are not to limit the holy one of Israel. He could save men by any method, for He is omnipotent, but this is the one which H. has chosen, because "it pleased"

"Sometimes a light surprises
The Christian while he sings."

All these methods have been used and blessed, and God has revealed Himsel in them to the soul; but the preaching of the Word is the chosen channel for conveying the blessings of His grace. The conversion of "three thousand souls" fol lowed one sermon, albeit it was delivered by the lips of one who had denied his

The case of Cornelius, the centurion, is ing forsaken his idols, and turned to the the time-honored usages and observances living and true God, he stands before us of the church, to undermine and demolharmonious, and say that he has attained to this lofty standard? Yet, something was lacking; for, though his angelic visitant assured him that his prayers and the same direction with that of the Christian at Work above referred to, and which might be called a plea for the liturgical movement. Without attempting anything like an exhaustive reply, (which is the same of the christian at the christ whose surname is Peter, "who shall tell thee words whereby thou and all thy house shall be saved, Acts xi: 14. Was his salbaptism or the "laying on of hands" convey the blessing to his expectant soul 'who, when he cometh, shall speak unto given us, Acts x: 34 to 44 verses; and "while he yet spake these words, the later uses David's petition, in Psalm xix: Holy Ghost fell on all these words, the later uses David's petition, in Psalm xix: Holy Ghost fell on all them which heard

* [We would state for the benefit of those who him and reforming their neglects. The chief of pessimists, according to the logic a Presbyterian paper. It represents the Evangelical Congregationalists.—Eps.]

by his bigotry should be thrown down, and his Jewish intolerance and exclusive is meagre, compared with the Prayerness be supplanted by the all-embracing charity of the gospel which included all Christians in one brotherhood. In the conversion of these Gentiles, in the house of Cornelius at Cæsarea, he found the enforcement of this lesson, and the fulfilment of the vision. But, if we mistake not, the prominence given to the sermon is no less significant; and the proof conclusive that this is God's chosen method for winning souls.

2. To the next question, "Why shouldn't God's Word be read by people and preachers?" we reply that, in our judgment, the rapid, confused manner of reading, where it is responsive, is inconsistent with the solemnity and reverence due to God's Word. To have all the voices of possible; one hurries on to overtake his neighbor who may be too rapid, and the minister rarely waits until the people finish their verse, but breaks in with another before the preceding one is ended, thus destroying the dignity and solemnity of the sacred oracles, and violating the "order" which should prevail in the sanc-

3. "And, if they desire to use the beautheir griefs in the Litany, will any one say why they should not be suffered to do so?" Any one who cherishes this desire can be gratified by leaving a Church where these forms are not used, and entering the one where they are, whose doors stand open to receive such. The his petitions and thanksgivings to these, believing prayer to be more "effectual," more "fervent" when not limited by rounel through which to "pour out his experience? What is there, in the way of adoration, ascription, petition, confession, which is not here found? And what grief pierce it with sorrow that finds not

here its counterpart? Finally, "It takes a great deal more rian church on any Sabbath, he will find, without waiting for the "next century, that every service embraces "hymns, prayers, and Scripture readings." Every must be very exacting who requires a more of Christ in it and the Litany alone,

Church. A devout man, and one that feared God ish. In this connection, the writer would with all his house, which gave much alms call attention to an article in the last character, so exemplary, so consistent, so same direction with that of the Christian Send men to Joppa, and call for Simon, may not be amiss to notice. Presbyterian ministers are charged with a "disposition to borrow scraps and phrases rom the Prayer-book, and to place upon their board, in addition to their own "plain diet," "scraps, and even whole pieces, from the better-furnished tables of lives of the early Christians!) may her our neighbors." We were not aware of ministers be even more than ever consethis; nor have we ever known an instance of it, through an attendance of many years on Presbyterian services. Our ministers do borrow from the Bible, meditation of my heart be acceptable in

thy sight, O Lord, my strength and my redeemer," is he "borrowing from the Prayer-book?" over death and the grave, -is he purhave the monopoly of the words of Jesus? Are they not for His sheep, of every fold, to feed upon? And does the writer in

needful for him to see the thrice repeated vision, in order that the barriers erected when he speaks of the "better-furnished is meagre, compared with the Prayer-book? To its boundless stores every Presbyterian (as well as every other) minister has access, nor is he slow to avail infinite variety which it at once allows and affords.

ly in the delivery of sermons is the fatal mistake of Presbyterianism;" and again,
"There is more of Christ in the Te Deum and the Litany alone, than is commonly found in two entire Presbyterian sermen, your course is indeed a fruitful one, inquire where a Presbyterian church has remorse, shame, vexation, disappointbeen found in which the service has consisted "exclusively in the delivery of serthe congregation in perfect unison is im- mons," for, as we have shown above, plore, as well as wonder at, the unfortunate experience of the objector to Prestunate experience of the objector to Presknown "two entire Presbyterian services" containing less of Christ than is to be found in the Te Deum and the Litany. The Presbyterian or any other minister who fails to set forth Christ does not fultiful prayer of Chrysostom, or pour out fil the idea and the first necessity of preaching. Paul wrote to the Corinthians, "We preach not ourselves, but Christ Jesus, the Lord;" in another chapter he says that he knew nothing among them save Jesus Christ and Him crucified." Yet, he did not draw this pathetic picture, and then leave his hearers to stand Presbyterian minister is not restricted in afar off and admire it; rather, he "perprayer to the use of his own words. Acquainted with the varying needs and circumstances of his people, and adapting his petitions and thanksgivings to these, believing prayer to be more "effectual," more "fervent" when not limited by routing but reasoned every Sabbath, and personnel with the verying and adamire it; rather, he "personnel the verdict of one who is called the wisest of men, and who had a very large experience in all forms of sinful pleasures and sensual gratifications. "At the last it biteth like a serpent, and stingeth like an adder." Solomon was here speaking particularly of wine bibbing, and the distance of his own words. According to the verdict of one who is called the wisest of men, and who had a very large experience in all forms of sinful pleasures and sensual gratifications. "At the last it biteth like a serpent, and stingeth like an adder." Solomon was here speaking particularly of wine bibbing, and the dis-4, "He reasoned every Sabbath, and pertine, but rather when the living heart, in suaded the Jews and Greeks." Acts xiii: sympathy with living hearts, leads their 43, "Paul and Barnabas, speaking to devotions,—where human words are in-sufficient he can and does borrow from grace of God." Acts xv: 32, "Judas ness of eyes? Who hath babbling? Who the treasury of Holy Writ, and finds therein language suited to every need of the soul. And who will say that the Psalms of David are too narrow a chan
By and God. Acts xv: 32, "Judas and every need of the brethren with the bath wounds without cause? They that the soul. And who will say that the wine—they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth wonders God had wrought," as a means of persuasion. But, it is needless to multiply examples. Paul did not think examples. Paul did not think examples. At the last," etc. Prov. xxiii: griefs?" Do they not cover every human tiply examples. Paul did not think exhortation, persuasion, and reasoning, incompatible with preaching "Christ and Him crucified." As regards the Litany; burden can oppress the soul, or what numbers of souls there are who can worship devoutly and acceptably through this medium-there are multitudes more to whom these "repetitions" are "vain' than a fine sermon to make a profitable and wearisome, and with whom they dechurch service"; "the people of the next century will meet, not merely to hear a fine religious essay, but to worship in the hymne prevers and Sarinture mediate a protection and wearisome, and with whom they degenerate into a mere form. Therefore, let not a Liturgy be one of the "gifts" to be "coveted" by our Church; what-Him. There are other means which are individual and exceptional: a book, a letter, a "word in season" spoken in the sacret word, the sacret word, the sacret word, the sacret word, the church the Christian at Work has word trammelled by a Liturgy) the largest liberty in its use; whatever in it is of human origin would not improve our service, or conduce to its spirituality.. We are in accord with Professor Hopkins, in his admiration of that noble composition, Sabbath morning service includes three the Te Deum; in it is set forth Christ hymns, (four, if a voluntary is sung) three as incarnate, as crucified, as risen and as prayers and a "Scripture reading." One cended. I have before quoted "There is greater variety in worship than is found etc.; but is there more of Christ in it within the pale of the Presbyterian than in the oratorio of the "Messiah," that "almost divine" marvel of Handel's The question arises whether there is sacred art? Multitudes assemble every a striking illustration of the power of the not, in our day, too much of a spirit of Christmas in our large cities to listen to The fling thinks itself witty; while in fact it is simply unprincipled. The caution against the evils in the future always aims at the benevolent end of shunning he will feel himself rebuked by it. Havitation lays its unsparing hand even upon the first the was despised and rejected of men," and the glad triumph of the power of the sermon. Let any Christian survey the restlessness, which is constantly desiring it; they admire the majestic sweep of its sublime choruses, the tender pathos of old, "some new thing." This love of aging the restlessness, which is constantly desiring it; they admire the majestic sweep of its sublime choruses, the tender pathos of the will feel himself rebuked by it. Havitation lays its unsparing hand even upon its recitative "He was despised and rejected of men," and the glad triumph of the power of the serious constantly desiring the choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses, the tender pathos of the power of the majestic sweep of its sublime choruses. jected of men," and the glad triumph of its resurrection anthem "I know that my Redeemer liveth;" the emotions are deeply stirred; the heart is touched and even to the people, and prayed to God alway." number of the Presbyterian Review, the Lamb of God, I come, I come"? We thrilled, but, is it led to respond "Oh! Who can read the description of this drift and import of which tend in the could wish that it were so; but the writer has never heard that it has brought souls, burdened and penitent, to the foot of the In closing, we cannot forbear express

ing the wish that the hand of the spoiler may spare this historic, this martyr Church. Conservator of the truth through the ages, copied after the primitive, apostolic model in purity of doctrine, form of government, and even (as we have reason to believe) form of worship; (would that we could add, conformed in its mem-bership to the self-denying, unworldly crated to their high and holy office; may they be "clothed with salvation," and their feet "shod with the preparation of the gospel of peace." Behold her fair and stately proportions, her beautiful simplicity! We say to the passer-by "Come with us, and we will do thee good," If you are too "cultivated and tasteful" to approve her unadorned exterior, and desire a style of architecture more ornate hell and florid, you must seek it elsewhere. T If, in officiating at a funeral, he reads Let no ruthless hand attempt to loosen

> Undissembled piety and charity will command respect; and cheerfulness in serving God will recommend religion to those that are without.

Some crosses are from heaven sent, And some we fashion of our own; By envy, pride, and discontent, What thorns upon our path are strewn! Not these the thorns that form the crown, Not such the cross that lifts on high;

Our sharpest trials we lay down When sin and self we crucify! For the Central Presbyterian.

An Extract from a Sermon to Young Men.

BY REV. W. M. MCELWEE.

We have many among us who are just starting out in life-young men, perhaps, himself of its resources; not, indeed with the sameness of repetition, but with the are pleased to call it. And it strikes me that it would be a good service to them, and might be the means of saving them To quote further: "To make the preaching of the gospel consist exclusive- a great deal of distress, and bitterness of soul, and shame, and self-condemnation. to advertise them beforehand of the consequences which are sure to follow from men, your course is indeed a fruitful one, One is tempted to wonder and but it is fruitful only of evil: Regret, soul; these are the bitter fruits which prayer, praise, and the reading of the you are to gather from a course of dissi-Scriptures all find a place; also, to de- pation. This, the dreadful harvest you byterian modes of worship, that he has in the day of grief and of desperate sorrow." Isa. xvii: 11.

God himself solemnly tells you, "For the end of these things is death." And death here is a very large word, and com-prehensive of all evil. The idea is, that the consequences of a life spent in sinful indulgence are misery, disgrace, and ruin in this life, and everlasting condemnation and destruction hereafter in hell.

You may think it sweet now, and will afford you very exquisite enjoyment to yield to the seduction of sinful pleasure; but it will be bitter in the end. Such is the verdict of one who is called the wisest graceful revelry often flowing from it. Who hath woe? Who hath sorrow? Who hath contentions? Who hath redthe wine when it is red, when it giveth

And if such were the consequences in those days, resulting from the excessive use of wine, when the wine used was the pure juice of the grape," what shall we ay of the consequences resulting from the excessive use of whiskey and other intoxicants in our day, when it is known that for a large part all these intoxicants are adulterated with poisonous and deleterious drugs, and thereby well-fitted to madden the brain, and to develope and call forth all the devilish passions of the numan heart? Indeed, the evils of intemperance cannot be exaggerated or overstated. I have seen a careful statement to the effect that not less than fourfifths (some good authorities say not less than nine-tenths) of all the crime perpetrated in our land, and a very large part of all the pauperism found in our large cities, and also a great majority of all the cases of insanity found in our mad-houses, are traceable to this maddening beverage, which is doing more to ruin the young men of our country than all other evils combined.

Young man! If you have gotten into the habit of tippling and dram-drinking, if you have formed associations with those given to drink, then you are already in the suck of that mighty maelstroom, which threatens to engulph you forever, and your only safety is at once to stop, and throw away the inebriating cup, and to take a solemn vow that, by the help of God's grace, you will never return to that cup again. One more drunken revel, one more act of indulgence, and you may have crossed "the dead line," and there is no alternative but you must become a helpless victim to a remorseless tyrant. If, in the wondrous grace of God, it should happen that you should become a converted man, and become thoroughly reformed, your present sinful excesses will be a source of distress and self-mortification to you as long as you live. You will be ready to say: Christ may have for-given me, but I can never forgive myself.

But the probabilities are, that having entered upon a career of vice and dissipation, you will go on with accelerated velocity, a morbid and insatiable thirst for the deadly beverage will come, with the loss of your manhood, and of all power of resistance; and a blasted, blighted home, from which the light of joy is forever banished. And then, to end this sad and disgraceful history, death, in his most terrific form, will come. And then, finally, the plunge into the everlasting fires of

There is another kind of intemperance against which it is very difficult to speak. For it is a shame even to speak of those things which are done of them in secret, "At the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner, and he went the way to her house, in the twilight, in the evening, in the black and dark night. . . He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, . . Hearken unto me now, therefore, O ye children, and attend unto the words of my mouth. . . Her house is the way to hell, going down to the chambers of death."—Prov. vii: 6-27.
Your duty, your honor, and your safe.