

# The Central Presbyterian.

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## Central Presbyterian.

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Richardson & Southall,  
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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 its embellishment. 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 of 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 bottomless 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 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 Caesars for the robe of the pulpit, renew in exalted purity the faith 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 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 tendency revealed itself Pius IX. remembered he was a Pope, broke with the independent 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, preferring to be propped up on his earthly throne by the bayonets of foreign legions rather than rest himself on the intelli-

gent devotion of a free people. He began his career in sympathy with that theological school which treated of the harmony of religion with reason, of providence with freedom, of modern democracy with the ancient Pontificate, of the natural law with the revealed law—in a word of Catholicism with progress. He ended his Pontifical rule with a solemn pronouncement of the impossibility of this reconciliation—at war with Democracy, with Science, with modern governments, and modern aspirations of every description.

Pope Leo XIII., in a more patient 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. It 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 evangel 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 assimilated itself to the regnant philosophy. Catholicism identified itself with pagan thinkers like Aristotle, and Muslim 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 reestablished. 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 of scholasticism are being assembled to 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 Angelic Doctor in the 13th." It is like the bird-snarer calling to the nightingale to come into 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 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 content. That the premises were entirely without foundation mattered not to them. Nothing was too sublime for their arrogant pride to attempt. They plumed the nature of angels, of God himself, with the most perfect self-confidence, in the same way that they would have delineated the anatomy of a bird or beast without ever having dissected a single specimen. Out of the scantiest materials or out of none at all, a doctor of the school of Aquinas was ready to build up the universe.—Thinkers, profoundly ignorant of the world in which they lived, were prepared to dogmatize on all and everything with more assurance than if they had been presidents of a modern British Association! Morals, theology, politics, physics, were all cast into one and the same crucible of logic. St. Thomas's great summa is a curious piece of polished concrete, in which the student never knows what opposed wonders of existence he may not encounter, interfused with one another. From the mysteries of Deity he is snatched in a moment to discuss some grossly human problem. Man's ordinary duties to his neighbor and the economy of the heavens are treated precisely on the same level. Every point of human conduct must submit itself to the mould of a syllogism. A plant cannot spring into blossom and fruit without the consent of a pitiless logic first having been asked.

Over all and through all, is seen and reigns mother Church. That was in itself accidental. The Church happened to be the depository of learning and its sole teacher. First the treasures of the Platonic philosophy, then of the Aristotelian, came into the hands of the Church to distribute and dispense. Had somebody with aims and tendencies totally at variance with those of Rome been the fountain head of mediæval learning, the philosophy of the schoolmen would

have been as ambitious and comprehensive as it became, yet without a Papal bias. But it fell to the Church to control it, and in the hands of the Church it became a flaming sword. It cut the universe to pieces in thought, and framed it anew with the Church for centre and heart of the organism. So long as fidelity was kept to the Church it was easily inferred that the essence of morality was observed. As for the apostate, however, 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 been poured out like water by the Dominicans, his brethren and forerunners, in homage to the system he was to bring to logical perfection. Dominican Inquisitors 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 a Simon De Montfort, spurred on by Nominalists, who might have been teachers of Aquinas or a Torquemada, two centuries after Aquinas died, the philosophy which justified those deeds was the philosophy Aquinas made his own; 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 is the Roman Pontiff seeking to heal the breach between the Church and the governments of the continent. The hatred of Catholicism and continental monarchy is 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 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 bulwark to monarchs threatened by communists and socialists. On the other hand the Church requires for its safety order and legal guarantees. "It is clear that the Church and European monarchy could not live without each other." This is the meaning of the addresses of Protestant Germany, and Disraeli's change of front toward the Vatican, as well as note to Papal Diplomacy. The Papacy may be used by European monarchs to prop themselves upon their thrones. The hierarchy consents to be a political makeshift that she may strengthen her hold upon the nations. In reality she 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.

For the Central Presbyterian.

### Local Option.

Noticing an article signed "W. E. B." in the last paper on the subject of "Local Option," suggests some thoughts on the general subject. The argument of "W. E. B." is intended to show that it is the duty of the State and not the Church to deal with intemperance—and from his standpoint and premises his argument is sound and logical. His premises are that intemperance is a crime and not a sin. Hence it is the duty of the State to deal with crimes, and the Church to deal with sins—therefore legislation is required. Now if this is logical, and we admit it is, will it not be quite as logical to reason thus from these premises: Intemperance is a sin and not a crime—it is the duty of the Church to deal with sin and the State to deal with crime—therefore it is the duty of the Church and not the State to deal with it. Now which premise is correct? We have God's word for it that "No drunkard shall inherit eternal life," and Paul says—"He that provideth not for his own household hath denied the faith and is worse than an infidel." There can be little escape then from the belief that intemperance is a sin. Worcester says: "Crime is an infraction of law, but particularly of human law, and so distinguished from sin; an offence against society or against morals, so far as they are amenable to laws." Taking this as a correct definition—who can doubt but that intemperance, while a sin, is not a crime, and "W. E. B.'s" argument being sound from his premises, and his premises being reversed—he is something in the predicament of the "Engineer hoist with his own petard."

All admit that intemperance leads to the commission of crime—very often—though not always—and it becomes a very interesting question whether it is wise to enter this new field of legislation to prevent crime by circumscribing human liberty—whether the dragon's teeth thus sown will not produce a more prolific harvest of ills than those we labor under. "It is the first step which costs," says an old and a true proverb, and where shall we stop if we enter this new field? The only ground for legislation is to pre-

vent crime—since intemperance itself is no crime. Now who shall say when this new crusade for the prevention of crime by legislation is commenced—that the sale of tobacco and coffee shall not cease—since there are very many people who honestly believe that they produce dyspepsia, and so unning the temper and mind as to prepare for crimes? Or who shall deny the right, under local option theories, of the majority of a community to incarcerate and keep in confinement any person whose temper and disposition may render him liable to break the peace? Where are we to stop? Would it not be better, before "we tempt this sea of troubles," to honestly try other remedies—to see to it that the law is enforced, and that ministers and church members do their duty? The same divine law that makes it a sin not to provide for the household—makes it a sin to fail to govern and control the household. How may church members, boys, are growing up in habits of idleness, drunkenness, and vice, and when do we hear of their being disciplined therefor? Or how many sermons do we hear on the subject during the year? If children and boys are not controlled by parents they will be by the devil. Local option as you may—and yet if our friends can give a guarantee to stop at local option I shall not object to it.

"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 destitute people, and distributed over 196,000 copies of the Word of God. There is still a destitution of the Bible, as is evident from the late reports of our missionaries, to be supplied. Our funds are exhausted. The continuance of this good work depends now upon the liberality of our cooperating churches. The American Bible Society will cheerfully aid us in the future as in the past in prosecuting the canvass by sending us two dollars worth of Bibles for every dollar we will remit to its treasury.

The work so far during the present year has been a success. The actual cost of 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 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 necessary to continue the work of the Society. We appeal to the pastors of the cooperating churches to present the claims of this cause, and to take collections. It is your cause, brethren, as well as ours. It is a supplement aid to your great work. The living Word in the hands, hearts, and homes of the people is necessary to the successful prosecution of your great mission. If agreeable to you, and the work commends itself to your judgment, we would request that you take a collection for this cause between this date and the 1st of April, as that is the close of our fiscal year, and remit the same to Thomas Branch, Treasurer, or M. W. Staples, Secretary, at Richmond, Va.

R. N. Sledd, President; C. H. Read, 1st Vice-President; C. H. Minnegerode, 2d 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 Education cannot pay something additional to the regular appropriation. Four of 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 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 leaving college or seminary.

E. M. RICHARDSON, Secretary.

A minister is sorely needed at Charleston, Tallahatchie county, Miss. There is a good house 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 REV. T. WARD WHITE.

### Aid for Students.

There are thirteen students for the ministry who must receive additional aid besides the amount furnished by the Committee of Education, or leave college. The committee are not to blame as they can only disburse what the Church places in their hands. These young men are all recommended in the highest terms by their college presidents. They have no means of their own. I have been furnished with six hundred and fifty dollars by one person 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. Our 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. Herick Johnson has just been scathing the Chicago theatres in terms of indignant reprobation. He pronounces them "obscene," "an abomination," "murderous," "full of filth and pollution." This might be expected to some quarters, but when the *Chicago Times* says the "American appetite for the drama fastens on female characters conspicuous for the lack of chastity," and on "plays noted for indecency and laxity of morals"—it must be confessed Dr. Johnson has a good witness of the truth of his charge. Old Satan could well afford to liberally endow some theatres.

—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 worship, should be suppressed or removed. There should, therefore, be few musical performances in our churches in which the people cannot join. Display there should be no mere musical display, but in which the singers—performances, dumb spectators, as at a concert, mere listeners, inhibition. Such performances are not, and can not be reckoned to be a part of religious worship. They are destructive of the spirit of devotion.—*Western Christian Advocate.*

—Another political crisis has been developed in Egypt, and the chief minister, Cherif Pacha, whom the Khédive appointed at the instance of the army, has been forced to resign. The Notables, the legislative assembly of Egypt, sent a deputation to Cherif Pacha, and formally requested him to sign the draft of a proposed law. Cherif Pacha referred them to the Khédive, and they thereupon proceeded to the palace. The Khédive deferred his reply to their request, and summoned the English and French consuls to a consultation, in the course of which Cherif Pacha arrived at the palace and tendered his resignation. The correspondent of the *London Times* says that public opinion at Cairo strongly favors Turkish intervention under the English and French Commissioners. "The Notables" are the mere creatures of the army, and Araby Bey, the leader of the troops, is reported to have had a stormy interview with the President of that body, during which he pointed to his sword and spoke threateningly in regard to what the Chamber might expect if it swerved an inch from the path prescribed by the military. The state of Egypt is now but little removed from anarchy. The event derives its chief importance from the fact that England and France decided recently to use active measures if Cherif Pacha was ousted or the Khédive's authority menaced.

—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 price, he recommended it without scruple to his clergy. The vendor consequently received many orders; but the wine which he distributed among the lesser clergy was of a very different quality from that which he had presented to the archbishop. Yet it was a wine that tasted well, and the majority of country curés who used it had no suspicion that it was anything but pure unadulterated juice of the grape, such as the rubric enjoins shall be drunk by priests when saying mass. One priest, however, more experienced than the rest, went to the expense of having the wine analyzed, and then it was found that this extraordinary beverage did not contain a single drop of grape juice. Great was the scandal which resulted upon this discovery, and the archbishop was obliged to order that all the masses in which the spurious wine had been used should be annulled. This decision was announced in the pulpits of about a hundred churches.

—It is mentioned as a sample of the way in which a certain Superintendent did things, 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.

—Oscar Wilde attracted to the Boston Music Hall, last week, an audience which filled every seat. Sixty Harvard students appeared in full-dress coats and knee-breeches, and carrying lilies and sunflowers. The orchestra was heartily gayed, and showed unmistakable anger.

Central Presbyterian.

WEDNESDAY, February 15, 1882.

For the Central Presbyterian.

"Oh! You are a Pessimist!"

BY REV. R. L. DABNEY, D. D.

Mankind loves to cheat itself. When there is an unpleasant truth or duty to be faced, and it knows or suspects that 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.

We wonder how many of the people who use this gibe know where it comes from? There is a school of thought known as Pessimism, in Germany. Its title seems to have been suggested by contrast to the name of the "Optimists."

Hence it is obvious that the gibe is usually a lie; and the thoughtful man gibe at it 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 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 the evil by reforming the sins which provoke it.

But there is such a thing as taking an over-gloomy view of events? Yes. Is there not wrong in it? Yes. But it is 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.

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 unless they were more faithful to their country, they would be subjugated.

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 question "whether non-Episcopal Protestantism is not making too much of the sermons." It urges, as a reason for an affirmative answer, that "congregations seem to have become daintily hypercritical in this matter of the 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.

As the propounding of questions implies a desire on the part of the interrogator that they should be answered, we propose replying to those asked by the Christian at Work, taking them in their order.

1. "Whether non Episcopal Protestantism is not making too much of the sermon." We rejoice, 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 mortal estimate of it exceed that honor conferred upon it in God's own Word?

All these methods have been used and blessed, and God has revealed Himself in them to the soul; but the preaching of the Word is the chosen channel for conveying the blessings of His grace.

The case of Cornelius, the centurion, is a striking illustration of the power of the sermon. Let any Christian survey the portrait of this pagan convert, painted in enduring colors by an inspired artist, and he will feel himself rebuked by it.

We are aware that this instructive incident has a two-fold meaning; that it was also designed to teach Peter his error in cherishing his Jewish prejudices.

\* [We would state for the benefit of those who may not see the Christian at Work that it is not a Presbyterian paper. It represents the Evangelical Congregationalists.—Eps.]

needful for him to see the thrice repeated vision, in order that the barriers erected by his bigotry should be thrown down, and his Jewish intolerance and exclusiveness be supplanted by the all-embracing charity of the gospel which included all Christians in one brotherhood.

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.

3. "And, if they desire to use the beautiful prayer of Chrysostom, or pour out their 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.

Finally, "It takes a great deal more than a fine sermon to make a profitable church service"; "the people of the next century will meet, not merely to hear a fine religious essay, but to worship in the hymns, prayers and Scripture readings of the church."

The question arises whether there is not, in our day, too much of a spirit of restlessness, which is constantly desiring change; seeking, like the Athenians of old, "some new thing." This love of agitation lays its unsparing hand even upon the time-honored usages and observances of the church, to undermine and demolish.

If, in officiating at a funeral, he reads 1 Timothy vi: 7, or cheers the hearts of mourners with the consolation which God has provided for them in 1 Corinthians xv chapter, that incomparable resurrection chapter, which records the triumph of Christ and of his people, through Him, over death and the grave,—is he purloining from the Prayer-book, or using its "Burial Service?"

the Presbyterian Review wish to imply, when he speaks of the "better-furnished tables of our neighbors," that the Bible 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 himself of its resources; not, indeed with the sameness of repetition, but with the infinite variety which it at once allows and affords.

To quote further: "To make the preaching of the gospel consist exclusively 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 services."

In closing, we cannot forbear expressing 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;

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 strown! 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!

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, who are just beginning a career of dissipation—"sowing their wild oats," as they 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 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 a career of vice and dissipation.

God himself solemnly tells you, "For the end of these things is death." And death here is a very large word, and comprehensive 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 of men, and who had a very large experience in all forms of sinful pleasures and sensual gratifications.

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 say 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 human heart?

Young man! If you have gotten into the habit of tipping and dram-drinking, if you have formed associations with those given to drink, then you are already in the suck of that mighty maelstrom, which threatens to engulf you forever, and your only safety is at once to stop, and throw away the intoxicating cup, and to take a solemn vow that, by the help of God's grace, you will never return to that cup again.

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.

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-