

# CENTRAL PRESBYTERIAN.

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## PENITENTIAL.

How shall this soul of mine  
Before Thy holy shrine,  
O thou Immaculate, Divine, appear.  
Where angels veil their faces in despair?  
With what oblation sweet  
Before Thy mercy-seat  
Can I Thy presence meet, or dare draw near?  
All clothed in guilt and shame—  
Lost both in fact and name—  
How can I hope to find acceptance there!

My God! I come to thee,  
In sad sincerity,  
With deep contrition and abasement bare:  
Grant, Father, unto me,  
Thy loving Spirit free,  
So shall I turn and flee  
From every fleshly lust and sinful snare.  
Once more Thy temple-gate  
My soul shall seek, and wait  
To find once more a blessed acceptance there!

Thy ways, not mine, O God!  
Thy will, not mine! Thy rod!  
In mercy spare, nor let thine anger burn.  
Starved with the lacks of sin,  
Thy peace once more unto win,  
Thy love to enter in.

My soul in anguish for its home doth yearn  
With weeping, straining eyes,  
Now stripped of every guise,  
Fain would my soul arise  
Repentant—and to thee, O Lord,  
Thy PRODIGAL RETURN!

## FOR THE CENTRAL PRESBYTERIAN.

### Our First Love.

There is something very different in the first few months of a Christian's life from anything that he ever experiences afterwards. The love of God and man is more tender, and the new life seems to be sweeter than it ever is again; though I am sure that I would not be willing to go back and make a fresh beginning. More battles are fought than at any other time, and they are much fiercer too.—But the real comfort of going to the cross of Christ and the pleasing surprise as it were of finding so much efficacy there, kindles up within us a joy that is unexpressed. One of the great elements of this joy is the consciousness that so much danger is surrounding us. That evil being who fights hardest when he is most in fear of losing a victim may have presented to us doubt and want of faith in every conceivable form; and our passions may have risen in wicked rebellion; and, above all—for this is perhaps the principal battlefield in the present stage of Christianity,—the world may have drawn us off by many of its tender chords; yet, "we have found a refuge in Christ, and neither principalities nor powers, nor things present, nor things to come are able to separate us from the love of God." It is a new thing to us, to realize that we need not be troubled about our own weakness and unworthiness, but rather rejoice at the great sufficiency and the robe of righteousness that is given us from God, Jesus Christ. I have found, and I imagine it is more or less the case with every Christian, that my feelings of joy and gladness have become less vivid than at first. Why is this the case? Is it because I trust in God less? I hope not; for I believe a Christian indeed must make some advance throughout his whole Christian life. It is because I have become more familiar with the triumphs that Christ is so continually working out for me. Satan forsooth begins to grow weary in despair, and does not make such struggles as he did in the beginning. It does seem to me, however, that while I have grown more steadfast in the faith, I have come far short of making a proportionate growth in charity. My very familiarity with God's forgiveness and His redeeming love, together with the evil influences which always bear upon me in this life, blunts my gratitude and love to Him; and thus I am sometimes careless about working for God, and conforming entirely to His will. How prone we are in the hour of temptation to impose on His goodness, by consoling ourselves that He will freely pardon. Oh! how it grieves the Holy Spirit when this is the case. How urgent God is that we should "work while it is yet day."—How ungrateful is it in us, poor weak creatures, that we do not deliver ourselves and all that we possess as free-will offerings for His "inestimable gift." When in our greatest exertions we find that we have not given God the glory, why should we not lift up our eyes and thank Him that our acceptance does not lie within us? Happy is the life of that Christian who never forgets the mercy-seat, and who is constantly asking "what must I do to please God best?"

Be watchful and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God." [Rev. iii: 2.] "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before His angels." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." [Rev. xxi: 7.]

It may not be in your power to excel many people in riches, honors or abilities; but you may excel thousands in goodness of heart. Higher turn your ambition. Here is an object worthy of it.

The greatest thoughts, it has been said, spring from the heart; but the maximum is far more true with respect to the noblest actions.

## FOR THE CENTRAL PRESBYTERIAN.

### Reminiscences of a Pioneer.

The human mind is a strange organism, not yet fully understood even by men of the "advanced thought." Sometimes we find our mind elastic and buoyant, "careful for nothing." Anon, a pressure is upon us, and the burden of our sighing is, "Why art thou cast down, O my soul, and why art thou disquieted within me?" Tears come unbidden.—We weep, and we can hardly tell why.

It was in the midst of seasons when I was subject to this latter state of mind that I received the following letter which I shall not apologize for making public. There is still a few on the passage of life whose heads are seen like the shipwrecked mariners of the *Æneid*,

"*Rari, nantes in gurgite vasto,*"—in whose bosoms will be awakened peculiar sensations at the sight of a letter from the hand of Archibald Alexander, written well on to forty years ago.

Rev. and Dear Sir,—Your letter, received sometime since, affected me not a little, and I hope will produce some good fruit, as it has led me to speak often of the much neglected and important territory where your lot is cast. I also read it, agreeably to your wish, to our senior class, and requested that it might be communicated to the Society of Inquiry on Missions at their next meeting. I, moreover, applied earnestly to one or two individuals, urging them to go to Arkansas, but they felt themselves to be committed to go elsewhere. The bearer of this, however, Mr. Henry R. Wilson, one of our beloved students, and a countryman of yours, has been led to look even beyond you, and is now on his way to Dwight, where he expects to spend his life in missionary labors. He is, as you will soon find, a man of the right spirit, and I know it will refresh your weary spirit to hold communion with one who has so long breathed the atmosphere of Princeton. Mr. W. has studied medicine as well as Theology, and may be useful among the pagans in a double capacity. Mr. Fleming and his wife whom you know, (Dr. S.'s daughter,) will, I expect, accompany him. Mr. F. comes almost from your own neighborhood. So you see that some good thing may come out of Nazareth. (This remark was intended as pleasantry, there being an unusual number of students in the Theological Seminary from that old Scotch-Irish region.) I can hardly wish you greater joy in your pilgrimage than to meet with such devoted men from your own Seminary, so far to the West. As Bunyan would have said, Pluck up your spirits, man. Be of good heart. The Lord has not forsaken you. Soon, I trust, you will see the wilderness around you blossoming as the rose, and the desert becoming as the garden of the Lord.

I write you no news, because these dear brethren can tell you every thing which you may wish to know.

I enclose you a page of compendious information respecting the studies and the expenses of the Seminary which may be satisfactory to you, and may enable you to answer questions respecting it.

We have been greatly favored as it relates to the cholera. It never entered the Seminary or any of our houses, but it came into the midst of us with appalling violence. Some of our students, only a few, judged it prudent to flee. Perhaps it will have reached your place before this reaches you.

When you write again, mention such places as it would be best to occupy as preaching stations in your territory.—Write also to the Secretary of the Board of Missions, and expostulate with him on account of the neglect with which that country has been treated.

There are sad divisions and heart-burnings in the Synod of Pennsylvania. They are now in session at Lewistown, and Mr. Duffield's book on Regeneration will be brought before them. It has been censured by the Presbytery, and the author, with some others, has complained to the Synod. Philadelphia is quiet since the meeting of the General Assembly. At Princeton we go on in our old track. We are not party men, and we inquire for the old paths, and we endeavor to walk in them. Farewell.

A. ALEXANDER.

P. S.—The health of the Professors has been preserved. Mr. Junkin has opened a manual labor school near to Easton, Pa., under favorable prospects. His brother is with us.

Where would be a good site for a College in Arkansas? and where would probably be the permanent seat of government? Is there much emigration of Presbyterians into the territory? Are Cumberland Presbyterians friendly, and how far do they deviate from the standard of orthodoxy with you? The Campbellites have nearly ruined the Baptist Church in the West, and are also spreading in the East. The West, however, is destined to give rise to more sects and more monstrous tenets than the world ever saw. Only think of the Mormonites!!!!

Two brethren from the Seminary have been just ordained to go on an exploring mission to Africa, Basa and Pinney.—

You see that both Harvey and his wife are dead in Bombay. Atheism and Universalism are gaining ground in this country, especially in our cities. We that are old may not live to see it, but they who survive us will witness wonderful scenes both in Church and State in this our beloved country. We are evidently hastening to a crisis; and so is the World. But the Lord reigneth. Let the earth rejoice, for though clouds and darkness are around about him, justice and judgment are the habitation of his throne.

Be faithful. Be diligent. Be humble and persevering. As you stand alone, great responsibility rests upon you. Arkansas may owe much to your faithful and wise counsels and exertions. Continue to call aloud for help. But whether it comes or not, labor with all your might to stem the torrent and to advance the cause. Beware of declining into lukewarmness and a secular spirit. Stir up the gift that is in thee. Give attendance to reading, exhortation and prayer. Continue in them, and give yourself wholly to these things. Behold the Judge is at the door.

There are many ways of doing good. Use them all as far as you can. Circulate, by loan, good books. Subsidize the press. Get a pious printer to come and publish a religious paper.

A. A.

I shall say nothing of the effect which this letter produced upon my mind, but only say, may not theological professors of the present day, and ministers of experience, receive a hint from the above to strengthen the hands and cheer the hearts of their younger brethren, especially those who stand on the outposts of Zion? \*

## FOR THE CENTRAL PRESBYTERIAN.

### Classic Baptism.

#### HOW HAS IT BEEN RECEIVED?

This work has now been before the public about six months. True as is the general theme of Baptism, "Classic Baptism" explores a field never before thoroughly examined. The results reached change the point of view from which the whole subject must be looked at. The investigation is limited, strictly and wisely, to the fundamental idea in the word *baptizo* and the development of that idea under classic usage. If this point cannot be controversially settled, no point can be settled. Until it is settled, the discussion of the scriptural usage must be pointless and endless. One party or the other will be sure to object to conclusions reached, and point away to the "without form and void" of classic usage as full of apology for their dissent. Six months is a long time in these days for a book to be before the public; quite long enough to test its character. How has it been received? This question is answered, in one direction, by the fact that a second edition has been called for in about four months, and that representative men in twelve different denominations—Bishops, Pastors, Laymen, Professors, Editors—and more than twenty Colleges, Universities, and Theological Seminaries have given to this book the most extraordinary favor. In another direction—Baptist ward—the book has been received with a very ominous silence. When it was first announced, before publication, Baptists gave forewarning that when it came forth they "would take care of it." It has been published six months and they have "taken care" to let it alone. A caveat against the conclusion from this silence "that the book is unanswerable" is entered by a Baptist editor on the plea, that copies were not sent to Baptists, but they were compelled to buy them. Now, it so happens that I know of a copy being received by a Baptist editor some six months ago, who promised a review of it, but has not yet done it. I chance to know of another copy sent to a Baptist editor, by request, that it might be reviewed, but after an interval of some months the review has not come. And it is within my knowledge that yet another copy was sent, months since, to another leading Baptist, (editor, I believe), but no review has followed. This silence is certainly no proof "that the book is unanswerable;" but it is certainly remarkable. The review will come some day no doubt, and none the less marked by the fruits of Baptist scholarship because of the unwonted delay.

But has this silence been absolutely unbroken? Well, not absolutely. Three Baptist papers have noticed the book. Prominent among these is the *Christian Press*. This paper has fathomed all the mysteries of the book and weighed, in nicest balance, the character of its author. The book is declared to be "a superficial, worthless thing, entitled to no respect." Harken! O ye professors of Hebrew and Greek and Latin and Anglo-Saxon, who so blunderingly indorse this "superficial and worthless thing," and recant your judgment. Do this the more promptly seeing that this "Daniel come to judgment," had never seen the book he "blesses." And what about the author? Oh, he knows him "like a book." Listen! "The author is an ignoramus,"—"a mere pastor,"—"lives in a small country village,"—"upstart,"—"pedant,"—"pretender,"—"fit for the lunatic asylum,"—"his name is branded for ignorance and audacity,"—"ignorant, presumptuous and impudent."—Well, if such a *slush* of praise gushes forth when neither the outside of the author, nor the inside of his book had been seen, what may we not expect when Mr. *Christian Press* becomes well acquainted with both! The *Examiner* and *Chronicle* has also noticed the book, but without any high-toned commendation of the author, or the book; for unhappily (as Sidney Smith and the *Christian Press* would say,) he was hampered by having previously read the book. Criticism is limited to two points: I. The affirmation that *dip* and *immerse* mean the same thing, and II. The denial that *baptizo* includes only condition. This affirmation carries with it a burden which if all the Baptist shoulders on earth were put under it to bear it, they would be crushed by the intolerable weight. The denial is a negation of proposition nowhere to be found in Classic Baptism. The *National Baptist*, with more courtesy of tone in general, and with more appreciation of the merits of the case also notices the book. This critic too tries to join together *dip* and *immerse*, words which Hebrew and Greek and Latin and Anglo-Saxon have put asunder. The attempt shows how fatal their disjunction is felt to be in its bearing on the Baptist theory. But while their essential unity is affirmed it is admitted that "Mr. Dale has established a difference in use between *BAPTO* and *BAPTIZO*. He has, also, brought clearly out that *BAPTIZO* does not of itself involve the lifting out from the fluid of that which is put in." These two admittedly proved points are the points on which the whole of Classic Baptism turns. What Baptists have said of the book in six months is not much; but what they have said and what they have not said, is full of meaning. The next six months will undoubtedly furnish us with more and more elaborate criticisms of Classic Baptism from that quarter. \*

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### Do Not Forsake the Negro.

A correspondent writing on the great subject of instructing this class of our population, presents the following just thoughts:

But my principal object in writing is to point out our duty to that numerous class of our fellow-creatures. They are without preachers and teachers, and they must be taught or both classes will feel the consequences. Let us stir up our latent energies, and not neglect our duty to them if we would have their confidence and the blessing of God. Let us get up Sunday Schools for them all over the land, and furnish them with books, and urge our sons and daughters to take on the harness. Let us preach and pray more for them, and with the blessing of God imbue them with the spirit of the Gospel, and we need not fear the consequences. God in his wise providence has put them at our doors and in our families, and will hold us responsible as their guardians and friends. Charleston Presbytery says: "Stimulus to renewed labors among the colored people has been imparted not only by the persistence of numbers in the churches of which they have ever formed a component part, but especially by the deliberate return of many from the misguidance of false teachers, understanding neither what they say, nor whereof they affirm."

Though they are without education, they generally have good hard common sense, and only lack for information to judge correctly. If then we will do our duty they will soon see through the disguises of designing demagogues and false prophets, and lean upon those who speak the truth. Let us pity their ignorance, and not be too hasty in despising and discarding them. Christ says: "Learn of me, for I am meek and lowly in heart." God may have sent all these trials upon us to humble our pride, curb our passions, and save our souls. Let us "Consider the rod, and him that hath appointed it;" and then we may boldly say with David, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and the mountains be carried into the midst of the sea." J.

THE LESSON FROM THE EPISTLE TO PHILEMON.—The lesson of all others from this Epistle is, that we should carry into the concerns of private life the courtesy and the Christian spirit here shown by the Apostle; that we should talk to one another, argue with one another, write letters to one another, not as men of the world, but as disciples of Christ; not as Pliny, but as St. Paul; remembering whose we are, and whom we serve; and that our religion is to be a light shining before men to show forth the glory of Him who hath redeemed us by Christ.

PRITH, BUT THREE.—Elder Swan used to say that if the doctrine of universal salvation be true, the Bible ought to read: "Wide is the gate, and broad is the way which leads to heaven, and every body goes there; straight is the gate, and narrow is the way that leads to hell, and you can't find it if you try."

ALL words in European languages which express forgiveness imply free gift.

## The Coming Campaign.

### THREE SUGGESTIONS TO OUR BRETHREN.

We do not mean the Presidential campaign, but the campaign against sin and Satan. The summer is over. The elections are over. The fall meetings of Presbytery and Synod are over. The time has come when every minister should lay out his work for the winter, should inquire: "What can I do to build up the Church, and to save sinners during the coming campaign?" Will our brethren permit us to make one or two suggestions as to this winter's work?

1. Do not put foremost in your plan a series of meetings, or any kind of special effort. Give greater interest and efficiency to the stated means of grace; and to the regular preaching of the gospel; make people hunger for more, because what you give them from Sabbath to Sabbath is as manna to their souls. Magnify the weekly prayer meeting. Let the demand for extra evening meetings come from the fullness, the warmth, and the preciousness of that which has, perhaps, been small and formal hitherto. There is no more heat in a dozen icicles than in one, and there is no more spiritual life in a dozen frigid meetings than in one. The whole system of getting up a religious interest by multiplying meetings is vicious. No minister should increase the means of grace until he and his people are making the most of those already enjoyed. One really good sermon is worth more than half a dozen poor ones, and one live prayer meeting is worth more than half a dozen that have to be galvanized by some special effort or sensational announcement.

2. Let a broad foundation be laid for the winter's work in systematic doctrinal preaching. Hasten slowly. Put down the massive corner-stones of truth.—Conviction of sin. Expound the law.—State and enforce the claims of God. Do not plant until you have plowed deep. It will be well to sub-soil in some places, where the surface-soil of religious sentiment is nearly worn out. We fear that many get into the Church during protracted meetings, who have very imperfect views of the nature of sin or of the state of their own hearts. We certainly should have stronger Christians if we had more of what the old divines used to call "law-work." A conversion may be genuine, and yet not as thorough as it ought to be. While our great business is to bring sinners to Christ, we should try to bring them in such a way that they will make the best possible Christians.

3. Let there be thorough and systematic visitation. Not a round of social calls, but pastoral visitation, in the exact spiritual condition of your people, the obstacles to a work of grace, and the encouragements to labor for and expect it. No department of ministerial duty is so necessary, yet so frequently neglected as this. A General never thinks of advancing his lines until he has thoroughly reconnoitered the ground. What seems to be a safe and advantageous position may prove, on closer inspection, a most undesirable and perilous one.

Having inspected and explored his field by a systematic visitation; learned just what truth is needed, and presented it with plainness and force; having given the impression that he is in earnest, that he means to make a full proof of his ministry, and that he expects a blessing upon the truth, the minister ought to watch for indications of special interest. He ought to cultivate them with all possible wisdom and fidelity. What seems to be a little spark, easily put out, may be fanned into a flame that shall kindle hundreds of souls. The great fires that have desolated cities have come often from a single lighted match, and the great revivals that blessed thousands have seemed to come from equally small beginnings. The little child, awakened, tearful and ready to be led to the Saviour, may be the forerunner of a host, the first fruits of a wide harvest which God will give to the faithful and believing husbandman.—*Chris. Herald*.

## Staying from Church to Read.

Some stay away from Church to read. They say they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get the better teaching? Are they really at home for purposes of religious culture? Are they actually growing better; more godly, by this reading which keeps them from Church? Let them be honest with themselves, and see if this is not a flimsy excuse for spending their Sundays, not in more religious reading, but over all sorts of books. Even if they give their Sundays up wholly to religious reading, they have greatly mistaken the aim of public Sabbath services if they think it can be met at home.

God expressly commands us to "revere His sanctuary," to "lift up our hands in His sanctuary," and promises to come unto us and bless us there. We should go to Church to worship; to worship publicly and unitedly, as well as to receive instruction from the preacher.—Would an Israelite have been held blameless who never went to the temple worship because he had a roll of the law at home? But the Church service is, in a sense, our temple worship. No other appliance of religious culture can take its place. Abolish all Church services, and you abolish Christianity. He who stays regularly away from Church is doing what little he can to introduce heathenism—

He is contributing his influence towards secularizing his community. If his way was universal, irreligion would be dominant, and the nation would slowly sink back into an atheistic barbarism.—*Parish Visitor*.

## The Cross.

We beg permission to copy a paragraph from a letter written to us by a great sufferer. She says: I have been thinking much here of late of bearing patiently, and glorying in the cross, and I have been striving to bear that laid upon me without murmuring, and feel that my dear Saviour helps me. I feel that "it is good for me that I have been afflicted," that I might learn God's precepts, for "before I was afflicted I went astray," but "now I love his law." I have never loved the Bible and had half the light upon the great subjects of which it treats, as I have in the last two years, and I think I never would have taken the delight I do in spiritual things, had it not been for my long illness and my disease, which keeps me almost face to face with death.

I feel that this chastening is bringing forth some "peaceable fruits," because I am "exercised thereby," that I am able to glory somewhat in the cross. I have had some heavy ones to bear here lately, yet I believe they were laid upon me for my good; that they have brought me unto closer communion with God. And, though at first I shrink, shudder, and sometimes fall, and even fall, beneath my load, yet from the earth I cry incessantly to my Saviour for strength to sustain it as unnumbering as he bore the cross for me; and then I am enabled to rise and walk tremblingly beneath its weight.—By and by it seems to grow lighter, for Jesus smiles on me, and helps to bear it up, with his invincible hand; till at length, by the beautiful law of compensation, it becomes my support—it sustains me, and lifts me nearer to Jesus! so near that he seems to bend above me, to wipe the dew of agony from my brow, and whisper: "Let not your heart be troubled, neither let it be afraid!" Then, O, the blessed cross! it grows dear to me, because it raised me to Jesus, and I almost fear to have it removed, lest I should fall away from him! I say, with my whole heart, Nearer, my God! nearer to thee, 'E'en though it be the cross that raiseth me Nearer my God! nearer to thee.

## Hymns.

That hymns and useful hymns are sadly lacking in literary merit has been a cause of frequent regret with many. Those, however, who are disposed to depreciate on this account hymns which have been long used will do well to take into account the following suggestions from an article in the *Contemporary Review*:

"Far above the mere literary interest of the subject, however, must be reckoned the undoubted comfort which the devout in all ages have derived, and will surely continue to derive, from sacred hymns.

"The manner in which they imprint themselves on the memory, and transmit the sustaining hopes and promises of religion in the midst of the trials, afflictions, and difficulties of this life; the thought of the thousands, ay, millions, of souls, which have passed from habitual delight in hymns below to the paradise of which they spake, and for which they aided, in no small degree, in preparing them, must not only prove to us the value of our own hymns, but make us largely tolerant of the uncouth expressions, the faulty poetry, the overstrained language, the prosaic dulness, which we have full right to reject from our own use.

"The Moravian preface remarks, with simple truth, of certain compositions which could not be much commended, 'Even these little hymns have got their lovers, who would be sorry to lose them all at once; the words may apply to many in our own books, the poetic excellence of which is small.

"Moreover, we seem by means of hymns to approximate most nearly in spirit to communion with all that are departed in the faith of Christ.

"It is no small thing to know that they were sung by St. Hilary, St. Ambrose, St. Isidore, St. Bernard, St. Aphrem the Syrian monk, Prudentius, or venerable Bede; that popes, emperors, kings, queens, princes and princesses, cardinals and bishops, the politician, the soldier, the jurist, the burgomaster, have contributed their devout strains for our edification and comfort; that this hymn supported the faith of a martyr, and this the sinking spirit of a missionary; and constantly to observe that the last faintly murmured words of statesmen, physicians, and theologians were drawn from simple hymns. Long after the hand which traced them has been cold in death, we find fragments of hymns hidden away among the treasured secrets of a loved parent, sister, or child; we retain, indelibly fixed on our mind, the accents in which favorite hymns were recited by voices hushed in this world for ever.—Every parish priest, too, knows how the imagination of the poor and illiterate fastens upon hymns, and draws from them,

in a well-high supernatural manner, spiritual food which is dimly perceptible to any but themselves. The concentration of all these powerful associations upon hymnology invests the humblest and most unpolished hymn-book with a 'little coronet' of sanctity; somewhere within its pages it is certain to contain the key-note to the heart of him who opens it even at random."

## Faith.

What is faith? I have never heard but three definitions that satisfied me.—One of course, stands upon a level infinitely above our poor criticism, that is, the inspired definition of the Apostle, that "faith is the substance," that is, the confident realization "of things hoped for, the evidence," that is a conviction reaching to demonstration, "of things not seen." But there is another definition which I have often spoken of, which from its exceeding simplicity, has thoroughly satisfied my mind; it is the one of the old Scotch woman, who heard persons disputing long as to what faith was. She answered: "Well, to me it seems a very simple thing: it is to 'tak' God at his word." And yet there is another definition which struck my own mind very much: it is that of an Irish child. I had this from the lips of a missionary who was examining the school. He was asking what faith was, and one child said, "Trust," while another said, "Belief," and so on. At last he saw a thoughtful girl, and she said, "I think sir, I can tell you what it is." "What is it, my child?" he asked. "It is the Holy Ghost," said she, "moving the soul to lean upon Jesus Christ." I think, my friends, that is a beautiful definition of faith—the Holy Ghost moving the soul to lean upon Jesus Christ.—*Rev. E. H. Bickersteth*.

## Pardon for Omissions.

Dr. Samuel Johnson, writing to his mother, says: "You have been the best mother, and I believe the best woman in the world. I thank you for your indulgence to me, and I beg forgiveness of all I have done ill, and all that I have omitted to do well."

So in the prayer he composed at the same time: "Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly."

There is a deep meaning in this. Our offences against against God and our fellow-men are far greater in the omission of duties than in the commission of sins. Let any one think it over faithfully, and see if the weight of condemnation does not rest there.

And how much point in the expression—"omitted to do kindly." We might often at least—almost as well not speak the truth at all, as to speak it not "in love;" so it may often happen that an act in itself eminently proper has a dreadful omission about it, simply because it is not done kindly. What is charity, however beautifully bestowed, if sympathy be wanting? It is often positive insult.

Without pursuing the hint farther, let each one search for the catalogue of what he has left undone, and strive for a better spirit and a better life.

Joan Waste.

Among many who glorified God by suffering martyrdom in the reign of Queen Mary, Joan Waste, a poor woman, deserves never to be forgotten.—Though blind from her birth, she learned at an early age to knit stockings and sleeves, and to assist her father in the business of rope-making; and always discovered the utmost aversion to idleness and sloth. After the death of her parents she lived with her brother; and by daily attending the church, and hearing divine service read in the vulgar tongue, during the reign of king Edward, became deeply impressed with religious principle. This rendered her desirous of possessing the word of God; so that at length, having by her labor earned and saved as much money as would buy a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man, seventy years of age, the clerk of a parish in Derby, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without the book, and daily increasing in sacred knowledge, exhibited its influence in her life, till, when she was about twenty-two years of age, she was condemned for not believing the Popish doctrine of Christ's bodily presence in the Sacrament, and burned at Derby, August 1, 1556.—*Townley's Biblical Records*.

MEN change, but truth never. The sweep of time bears on its surface a thousand floating things, but in its calm and tranquil depths lie unmoved the pearls and diamonds which beauty covets and wisdom labors to secure.

EVERY hour, life's sands are slipping from beneath incautious feet, and with sin's fatal flower in the unconscious hand, the triller goes to his doom. The requiem of each departure is an echo of the Saviour's question: "What shall a man give in exchange for his soul?"



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## OUR MISSION.

Some few fair flowers I fain would cherish,  
Which smile in beauty round my way;  
I would not let their sweetness perish,  
Nor see their opening buds decay.

Some few rich sheaves my hand would gather,  
Some precious freight of golden grain;  
Ere chilling winds and cold frosts wither,  
And blast the treasures of the plain.

Some few soft words of kindness spoken,  
Some earnest thoughts for others' weal;  
Some tears, for hearts by sorrow broken,  
Some griefs to cheer, some wounds to heal.

Some few low prayers my lips would offer,  
Which, like sweet incense, may arise;  
The chastened soul's adoring proffer,  
To the white throne, set in the skies.

Thus day by day my work pursuing,  
Savior, Thy pleasure let me do;  
Yet well I know, with all my doing,  
How small my services are to thee.

Then will I fold my vestures round me,  
And lay me down to wait my rest,  
Until a kindly hand hath crowned me,  
And drawn me to a loving breast.

American Presbyterian.

## FOR THE CENTRAL PRESBYTERIAN.

### Ministerial Support.

#### ARGUMENT OF DR. DABNEY.

[This argument was presented to the Synod of Virginia in connection with the report from the Committee appointed on that subject last year.]

#### STATEMENT OF PRINCIPLES.

It is believed the Synod accepts the following statements as true:

1. The Presbyterian Church in Virginia has not realized that growth demanded for our wide destitutions, and of which the church of God should be capable. The apparent obstacle to an experiment of other means is, that a proposal of amendment implies criticism; and this implication is likely to be resented. But since God has promised to be with his faithful ministers constantly to the end of the world, one of two things must be concluded, either that He is as much with us, and our labors are as successful as we are to desire or expect, or that we are not entirely faithful.—Hence, if impatience of criticism is proper for us, we must believe that God's cause ought not to advance faster than it has done among us.

2. Recognizing our dependence for success on sovereign grace, and the supreme importance of more zeal and holiness in ministers and people, we account for our disappointment of fuller results, partly by the fact that our whole ministerial force is not actively and continuously employed. The 184 ministers and licentiates on our roll probably do not perform the work of 92 men continuously employed. And this disastrous loss of efficiency proceeds greatly from deficient support. Where half a minister's days are consumed by worldly toils, the loss of true efficiency is even greater; because a heart harassed and untuned by secular anxieties and habits of feeling is less energetically given, in the remaining fragments of time, to the care of souls.

3. But if the inability or injustice of churches lays this necessity on pastors, they are by no means to be blamed for making an honest secular calling supply their wants, after the example of Paul, the tent-maker. We rather rejoice that, by means of this self-denial of ministers, the destitutions are supplied with partial ministrations, which otherwise would be wholly neglected; while yet we deplore the obstructing of so much spiritual effort, which might otherwise be enjoyed by the church.

4. To realize the full effect of the pastor's work, he must be "free from worldly cares and avocations," to devote his whole time, not only to Sabbath preaching, but to catechizing, preaching the Gospel from house to house, and a perpetual oversight of souls. And one great lesson to be taught our laity is their urgent need of all this spiritual labor, and the wisdom of purchasing and exacting it. Whereas their sense of want is often more than of the Sabbath sermon and the occasional call, which are dispatched in a fragment of the minister's time; whence the not unnatural feeling, that a partial compensation therefor is all that justice requires.

5. Our merciful Divine Head still shows us, amidst all our delinquencies, that a true pastoral work is still always rewarded by the sure growth of the charge which enjoys it. This fact summons us, by the most solemn and pleasing obligation, to make experiment of such full and faithful work in all our field.

6. It is a truth equally clear and important, that Presbyteries cannot exact of their members this full work, while these are necessarily engaged in earning, otherwise, a part of their maintenance. Hence, adequate sustentation is an absolute pre-requisite for proper Presbyterian government over pastors.

7. It is not unnatural that both Christian parents and their sons should have a feeble sense of the claims of the ministry, while the church fails to employ fully the clerical force she already possesses. Hence we shall draw more laborers into Christ's harvest, by giving more efficiency to those now in the field.

From all which it appears plain that the two desiderata of our Church in this department are:

(1) Adequate and sure maintenance for her laborers.

(2) Their entire consecration to the ministerial work. Can these be secured?

Supposing the first secured, it appears to us that we must depend for the second on the removal of all pretexts and obstacles against concentration of heart and labor; on the demands of a mere enlightened Christian opinion in the church; on the more firm oversight of Presbyteries over their own members; and chiefly on the Christian conscience and fidelity of ministers themselves.

But touching the first, (adequate maintenance) it seems to us, that experience, if it can prove anything, has proved that this result cannot come from our present practice. For the sad fact is, that most of our pastors are, and always have been in trouble about this matter; and that the provisions actually made for them are, in most cases, notoriously neither adequate nor trustworthy. And this, after the most strenuous appeals and injunctions, in every form from Assemblies, Synods, Presbyteries, and pastors. The records of our own Synod especially, will show that this evil has been for years a special subject of legislation, and yet it is not abated, but rather increased.

#### CAUSES OF OUR DIFFICULTY.

The true causes of this standing difficulty appear to be first, and radically, the natural unbelief, carnality, and deadness of man's heart towards spiritual things. We see men generally neglectful or forgetful of the pecuniary value of instruction in the things of God, precisely because they are indifferent to those things themselves. And as long as men are born sinners, this difficulty of support will assuredly continue. The secondary causes are, neglect of official functions by elders and deacons, the partial secularization of pastors from this very difficulty, and consequent neglect of pastoral functions by them, (so that this plague of our Zion potentially operates to propagate its own mischiefs,) and probably still more than either of these, the feeling of the laity, that, as they are not enjoying and do not really need the whole time and energy of their preachers, so they are not justly held to pay for more than a fragment.

#### THE REMEDY.

From this view of the causes, it is perfectly evident that there is a *vis inertiae*, permanent and general, in un sanctified, and partially sanctified human nature, by which we must expect ministerial support to be partially obstructed, as long as it is left to the *vis inertiae* of the very bodies which this inertia inheres. Whence it appears obvious that this function, like that disciplinary one of "general review and control," is precisely one of those which requires the invigorating force and will of the ruling power of the united church; because that general ruling power is supposed to represent the highest wisdom, zeal, and spirituality of the whole. I confess that I cannot evade the conviction, that our practice of leaving the question of each minister's support to his own charge and himself, is not, and never was, either sensible or practicable; that from its nature it has been, and must be hereafter, inadequate to the end, and ought to be definitely abandoned.

We also believe that it is inconsistent with the true spirit of our time-honored constitution. This gives the Presbytery discretionary control over the compact between the pastor and his people; so that while, on the one hand, no pastor can be intruded on a people without their free choice, and no minister can be forced to any field against his will, neither can a pastoral compact take place without the approval of the Presbytery, and this court remains the umpire and guardian of both parties to the bond. But our usage practically leaves the pastor and his proposed charge to settle terms as they choose, or can. Our system scripturally teaches, that God gives ministers to his church as a whole; and that the grand duty of which they are public organs, that of evangelizing the world, is enjoined on the whole church. But our usage treats the pastor as though God had given him to his particular charge alone, and thus, it alone were responsible for his support. The Scriptures teach both the spiritual and organic unity of the church; by which all the parts sympathize together; and they command, (2 Cor. viii: 13, 14) "that other men be eased and we burdened; but by an equality, that now at this time, our abundance may be a supply for their want, that their abundance also may be a supply for our want, that there may be equality." They command us (Phil. ii: 4), "to look not every man on his own things; but every man also on the things of others." They say: (Gal. vi: 2) "Bear ye one another's burdens, and so fulfil the law of Christ." But our usage practically leaves each congregation to bear its own burdens, notwithstanding a great, and sometimes an enormous difference of ability. By our disjointed method of sustaining this prime agency of the church's work, we entail feebleness and failure on many of our essays, which are nearly wastes of money and labor, because not directed by the

best wisdom of the church, or not steadily sustained by her united means after a beginning is made. The Presbyterian church has much to learn here from that great enemy of Christ's truth, the Papacy. This thoroughly knit system appears always to have its men at the right point, and money to sustain them there; because all act in concert, and each priest knows that he depends on the united treasury of the church. So, to do its work successfully, our church must really work in action, the scriptural theory of its unity of spirit and government.

#### PRESBYTERIAN PRINCIPLES MUST BE CARRIED OUT.

To what then shall we look, for momentum to overcome the partial indifference and inertia of individual congregations? Religious establishments by the State, and a general religious assessment have been repudiated by the common judgment of our church and community. The law of God expressly leaves Christians free to use their own judgment in the amount of their contributions, saying, (2 Cor. ix: 7) "Every man, according as he purposed in his heart, so let him give, not grudgingly, or of necessity." There remains therefore no other authority save that of the church, and this extends only to enlightening, instructing, and persuading the people, by the love of that "Lord Jesus, who, though he was rich, for our sakes became poor;" and to the wise direction and administration of the contributions of the faithful.

But our system can never exhibit its full vigor, until our church courts become Presbyterian in fact, as well as in name. The different courts must actually govern the church, and be the efficient media of the power delegated to her by her Divine Head. Ministers and congregations must be governed, as well as individual laymen. For instance, Presbyteries must prevent those arrangements which often virtually sequester and neutralize ministers, where domestic convenience or some such motive leads them to settle over feeble churches, which in fact are not able, and do not expect to pay for and employ their whole time. The church as a united whole should possess and direct the labor of the whole ministry, as her appointed organ for her grand task; and so, the strength of the whole must be concerted for their support.

#### OBJECTIONS ANSWERED.

The attempt to organize more efficiently the service of the Church is not seldom met by doubts of this general kind. We are reminded that the true life of the Church is the life of spiritual religion in the hearts of its members and people. It is suggested that the desire for more compact organizations is often the result of the decline of this true life, and is a species of attempt (necessarily vain) to substitute for the life of true religion a sort of "machine religion;" that nearly all the corruptions of the Church in past times have arisen thus, in the well-meaning but ill-judged essays of good men to heal evils of the Church which nothing but true revival can remedy; that human foresight, when it goes thus rashly to legislating, can never foresee the ulterior results in which its expedients will eventuate. And just thus, it is said, Popery, with all its spiritual tyranny, grew up by the human expedients of good men.

Moderator, there is a sense in which these remarks are true; valuable, state-manlike truths. Especially would I admit that it is beyond the reach of man's foresight, to surmise the ulterior workings of human institutions. Nothing but the light of experience, or else the teachings of Omniscience, can guide us safely here. Therefore our wisdom will be, to attempt to invent nothing, and to apply to the maladies of the church no other expedients but the plans given to us by the precepts and precedents of the Bible. For then (and only then) we shall be safe; because then we have the safe guidance of Omniscience. But I also urge, that while the true life and strength of the church are spiritual, our Lord has manifestly decided that certain instrumentalities are necessary to foster this life. He has ordained the employment of such. He has resolved to work usually through them. Among them are, according to our Confession, "the reading, and especially the preaching of the Word." There is then a true sense in which it is our duty to employ "machinery," and to expect success proportioned to its completeness; that is, God's own machinery. And now, my desire to apply this more closely adjusted system is grounded wholly upon the belief, that it is God's expedient. God's machinery; or, in other words; that it is but a more correct and full application of the Church government laid down for us in the New Testament. This I have endeavored to show. If I am wrong, let it not be adopted; but if I am right in this, we need not fear that it will result either in the substitution of a "machine religion" for life in the heart; or that it will eventuate in an unforced perversion of our spiritual liberties; for we are following an All-seeing Guide.

Your temptations are as much a proof of God's love as your comforts.

## Our Foreign Missions.

### DR. WILSON'S ADDRESS.

It is very apparent from the proceedings of Presbyteries this Fall and other expressions of public sentiment in our Church, that there is a growing interest in this subject, and a deeper conviction gaining ground daily that the impoverished condition of our country cannot safely be offered as a plea for neglecting it. There is no fact in modern ecclesiastical history that is better established than this: that attention to the wants of the world abroad is a help rather than a hindrance to spiritual prosperity at home.

If we were to say it is a sure way to promote the interests of vital religion in our own congregations, around our own firesides, and in our own hearts, we should be nearer the truth. Dr. Payson eloquently remarked that when the English Church began to reach the full cup of salvation to distant India, the overflowing drops fell upon her own soil and gladdened the prospect with new signs of life and beauty. To her noble Bible and Tract Society, and her various Missionary organizations, that Church is doubtless largely indebted for the blessings of the Gospel that have been in the present century so richly diffused among her own people. In addition to the Free Church of Scotland and the little band of Moravians mentioned by Dr. Wilson, we have a striking example in the Reformed Dutch Church of this country. The growth of this Church has been so manifestly the result of its efforts in the Foreign Field, that its leading organ and its best writers and speakers are accustomed to base their appeals in behalf of Missions upon this very ground.

We have not lately heard any address to which we listened with more pleasure than that of Dr. Wilson on this subject, lately delivered before the Synod of Virginia. The evident honesty and sincerity of the speaker, approved by severe, personal experience in the cause, the grace and dignity of his manner, and the easy flow of his language were much in favor of a good impression when he addressed us on this subject, as well as when he advocated the cause of Sustention, not less important and interesting. But above and beyond all this, as he unfolded one after another the providential indications and the active efforts which have already opened before our Church three great and widely separate fields, it was impossible for that large audience of Christian people to resist the conviction that the great Head of the Church was now indeed calling His people to arise after a rich and noble inheritance in the wide domain purchased by the blood of the Redeemer.

In obedience to the natural desire that all in the bounds of the Synod might participate in the emotions awakened by this discourse we give a full report of it below, with the hope that pastors and elders will, at their Monthly Concerts of Prayer, and on other suitable occasions, make known the interesting facts to their congregations.

The report was made by a member of the Synod for the Richmond Diocese.

Dr. Wilson took the pulpit about 9 o'clock Saturday night, and proceeded to address the Synod and a large part of the audience that had been assembled to hear the sermon.

He said that years ago the Church established missions among the Indians west of Arkansas, viz: Choctaws, Chickasaws, Creeks, and Seminoles. The missionaries were all old men. Mr. Byington, eighty years of age, performed long and laborious services. He is now in New York superintending the printing of the Bible in the Choctaw language, by the American Bible Society. Before the war the proportion of church members among these Indians was larger in the ratio of their population than among the white people of the United States. When the war broke out, they warmly espoused the Southern cause. He was among them at the time, and was surprised to see to what extent the warfare and other old heathen customs were revived among them. Many were slain or died from sickness during the war; the churches were scattered; religion suffered; and the people were demoralized. In six months after the war a better spirit had been revived, and the number of converts last year was larger than formerly; the proportion of members in the churches is larger than before the war; and the people are more encouraging. He could testify from personal observation that the work of religion among the Choctaws was remarkable for its genuine character. They were the best people he had ever seen, and were very remarkable for their honesty, sincerity, and entire devotion to their Master, Jesus Christ. Their contributions to the cause of benevolence (especially to foreign missions) were, before the war, greater than those of churches in more favored sections, considering their poverty. When he travelled in an open wagon through their country, he found the people so honest that he never found it necessary to remove his baggage from the wagon at night; but as soon as he crossed the line into Arkansas, he was told that he must take his baggage out at night and put it under lock and key. Their taste for preaching was simple. They did not ask for learned men or orators; they only wanted men who could read the Bible, and were without ostentation, and would sit for three hours under these familiar discourses. They were willing, they said, to take our cast-off ministers if they were good men, and could read and explain the Scriptures. In his travels he often found old men and women assembled around pine fires near a meeting-house, learning to read under their children, who had been taught to read at the schools of the States.

He said that the people only wanted to learn enough to enable them to read the Bible. When the minister arrived at the house of a Christian Choctaw on any day of the week, a horn which hung at the door was taken down, and soon a congregation was gathered, the people coming from every direction, and the louder the horn the larger the assembly. Our missionaries are principally among the Choctaws, and we have one among the Chickasaws, and one among the Creeks, and expect soon to have one among the Seminoles.

The committee is about to establish a mission among the Chinese. Mr. Locke, with his family, has by this time, it is hoped, arrived in China for this purpose. He was formerly an independent missionary, and published a magazine devoted to arts and sciences and religion, which had a large circulation among the Chinese and Japanese. When he found that the Japanese

would cut out the parts on arts and sciences and throw the rest away, he put religious articles on the opposite sides of the pages that held the other matter, so that one could not circulate without the other. Mr. Locke goes to Hangtseon, one hundred miles west of Shanghai, where no mission has ever been established, and where on a former visit he was well received. It has a million of people. He will preach, and establish schools to raise up teachers and preachers. He went by way of California and Japan.

The committee has sent out a lady to take charge of a Protestant school of 500 pupils at Naples in Italy. She will have entire liberty to give them Protestant religious instruction. Her name is Miss Christina Ronzone, an Italian. She resided a year or more in Dr. Wilson's family, and so has never known a lady of more eminent talents or piety, nor one whose theological views are so clear. In knowledge of Calvin's Institutes, Dr. Wilson would be willing to put her against any of our theological students. She is sustained by our committee, but under the care of the Waldensian Synod, as a matter of expediency (if she were not in connection with some recognized Church in Italy, she could not labor there). Dr. Kevel, the representative of that Church, resident at Florence, had corresponded with him, and manifested unfeigned joy at the prospect of this mission. It is a remarkable event that this old Church of the Reformers was allowed to come down from its mountain fastness in Switzerland and prosecute evangelizing labors every where in Italy; and it is a remarkable and gratifying circumstance that our Southern Church is in fellowship and co-operation with the Waldensians.

Two more missionaries are to go to China, and they go from the bosom of our own Synod. We cannot afford to give up the missionary work, nor should we be; it is the life of our Church.

Dr. Wilson alluded to the immense missionary results reached by the Moravians, who number only 90,000 or 70,000, and to the work of the Free Church of Scotland.

Twenty-five cents each from our members would support our work. He had sent a circular to all Sabbath schools, proposing to them to pay the expense of our missionary schools by raising each an amount sufficient to educate one or more children (at an expense of \$35 each year) and had received from fifty Sabbath schools favorable answers guaranteeing the education of fifty children.

Cost of the missions last year, \$12,000; debt, \$1,000 to \$2,000. Cost of missions the coming year, \$15,000 to \$20,000. We want not so much large contributions as gifts from all our members.

Dr. Wilson expressed his gratitude to the Synod for their kindness extended to him, and said he had been much refreshed and encouraged by his visit among them, and should return to his home with higher hopes for the future prosperity of the Church.

## FOR THE CENTRAL PRESBYTERIAN.

### Brotherly Love.

#### NO. II.

In my last, I promised that this communication should embrace a description of the nature of "Brotherly Love." And in general terms I remark, that it must be of precisely the same kind with that which the Lord Jesus cherishes towards his followers. His directions are, "As I have loved you, that ye also love one another."

Now what is the nature of Christ's love to us?

I. He dwells with satisfaction, complacency, and delight upon his image, as he sees it reflected from a Christian's soul.

In this world, Christ never sees the glory of his humanity fully illustrated in the heart and life of any one of his disciples. Even those saints who have made the highest attainments in grace, feel themselves to be very far short of the measure of the Saviour's stature. The chopped and broken waves never mirror forth the clear heavens in the complete distinctness of their outline, and in the perfection of their tranquil beauty; and the Christian, as long as his heart is disturbed by the presence of remaining corruption, never shines forth before men in all the unspeakable splendor that clothes the throne around the throne. But every stream unless saturated with the mud and filth of earth, does to a certain extent reflect the sky above it and the trees that skirt its banks; and every Christian, to a greater or less degree, bears upon his heart the impress of his Saviour's likeness.

That heart Jesus observes in its blemishes as well as its graces. He notes the dark as well as the bright spots,—the traces of earth as well as the marks of heaven. But with forgiving love he blots out the sins, and with a holy delight he dwells upon the graces.

Behold our example. Whenever we discover Christian excellence, we must recognize, and we must love it. It may be associated with much that we cannot approve, with much that Christian fidelity and candor will compel us to reprove, with much that may mar the symmetry of our brother's character, and lessen the usefulness of our brother's life; but if in the midst of surrounding darkness there is one single spot that Jesus has irradiated, we must contemplate it with satisfaction and delight, and if with much that is unlike the Gospel, there is one unmistakable Christian trait in the character, we must love it. It may be found in the noblest walks of life, dignified by such worthy names as those of Wilberforce, or Lady Huntingdon; it may dwell in a lonely garret, familiar with poverty and rags, with cold and hunger; or it may shine out from beneath a servant's garb and from a skin of Ebony; but wherever we find it, we must love it. It is our Master's image, we must prize it. It is the likeness of our Saviour, we must admire and cherish it.

II. Christ's love is one of boundless sympathy.

We sometimes hearken to the whisperings of unbelief, and feel almost like orphans in the wide world, all alone, friendless, and homeless, with none to drop a tear over our sufferings, or take a melancholy interest in our sorrows. But such suggestions are from the great adversary of souls. There is an eye that never slumbers, a heart that never grows cold.

Jesus never forgets, and never grows weary. His providences may often fall with crushing weight upon the believers, their hopes. As we look upward, they may at times seem dark, mysterious, and inexplicable, and the heavens appear to hide their smiles in frowns; but even when the lightnings are thickest, and the thunders are heaviest, an unseen hand is directing the storm in mercy for the accomplishment of our highest, even our permanent good.

He who bore our infirmities and carried our sorrows while he tabernacled in clay, still writes them on his throbbing heart above the skies; and there is not a pang that shoots across a Christian's breast that does not touch the sympathy of our glorified High Priest in heaven.

Let us go and do likewise. Nay, there is no alternative. It is not for us to say, Nay; we must copy the Master in this as in all other things. Our love though it may not equal, must resemble his. The griefs which yonder Christian feels, are a brother's griefs; his temptations the temptations of a brother; his afflictions and his pains, his poverty and his want, his cold and his hunger,—all, the sufferings of one for whom Jesus died, and who is bound to us by ties which eternity shall never sever. Shall he bear them then, all uncares for and alone? Shall he weep bitter tears of anguish because he is unipitied and left companionless in his trials. Shall our hearts be steeled against the pathetic pleas which his sufferings are constantly urging? That were not to follow Christ. It might do for the maxim of a selfish, worldly philosophy; but it is not to imitate our Lord's example, or to commend his Gospel to an ungodly, unbelieving world.

Ah! there is too much closeness of heart among professors of religion; too much concentration of our gaze upon personal troubles; too much contracting of our sympathies into an absorbing attention to those of our griefs; too little of that expansive charity which rejoices with those that do rejoice, and weeps with those who weep; too little desire and effort to imitate our Great Exemplar, who always had a fellow-feeling for other's woes, and exalted as he now is, can still "be touched with a feeling of our infirmities."

Church of the living God, arise! Clothe thyself with thy beautiful garments, and shake thyself from the dust.

III. Our love, in order to be conformed to Christ's, must be active and practical, and must incite us to the alleviation of the bodily sufferings of our brethren, and to their spiritual edification.

What was on the earth, how pure was his philanthropy, and how active were his hands in ministering to the physical wants of suffering men! It is needless to specify instances, as crowds of them will throng the mind of every thoughtful reader. In this respect, our love should follow the leadings of his. And perhaps one reason, why the providence of God presents so many objects that call for active help, is that the calls to commiseration and charity which appeal to us from every quarter, may counteract our natural selfishness, and by giving scope to our benevolence may develop it into more of warmth and expanded love. We must do good unto all men, especially unto them who are of the household of faith. So far as we have means and opportunity for carrying out the beneficent purposes of Christ's love, we must recognize ourselves as his instruments. "Whoso," says the Apostle John, "hath this world's goods and seeth his brother hath need, and shutteth up his breast of compassion from him, how dwelleth the love of God in him?"

And why not? Just because love to God begets love to the brethren, and love to the brethren cannot be contracted, selfish, parsimonious, grasping.

And if this divine principle must impel us to care for the bodies of Christ's people, how much more for their souls! The body is but the casket, the soul is the real pearl. How careful then ought we to be, lest we lay a stumbling block in our brother's way! How watchful, lest, even in that which we believe to be innocent and allowable, we furnish a temptation to the conscience of a weaker and more ignorant Christian, and our liberty occasion his fall! How full of joy should we be, when the souls of believers are prospering and the Church is growing in grace! How deeply grieved, when the ways of Zion mourn, when few come to her solemn feasts, and when ruin and desolation drape her beautiful gates in mourning! How active in promoting the spiritual growth of Christ's people, reclaiming backsliders, comforting the mourner, supporting the weak, teaching the ignorant, edifying one another, and so much the more as we see the day approaching!

Ah! brethren, we need a new baptism of the Holy Ghost; we live coal from off the altar to kindle our smoldering fires into a flame. We need to sit oftener and longer at the feet of Jesus, and to drink in deeper, richer draughts of his love, that they may flow out in greater depth, and power, and fulness and sweetness over those for whom Jesus died, and who

are dearer to him than gem-studded coronets to princes, more precious to him than empires to ambitious warriors, and brighter in his eyes than all the twinkling orbs of heaven.

When shall this baptism come? When shall the spouse of Christ put on her snowy vestments? When shall Christians deeply and continually feel, that they are members one of another? When shall they fully imbibe that spirit of brotherly love, which shall make them one in heart, one in interest, and one in aim, and which shall realize in its perfection that prayer of our blessed Lord's, "That they may all be one?"

I will conclude in my next by presenting some of the considerations which enforce the duty of brotherly love upon the conscience of the Church.

## Thoughts for Christian Households in View of the Unfavorable Prospects of the Coming Winter.

We have called attention under another caption to the gospel ground of encouragement to Christian activity, and shown that it is such as not to be affected by unfavorable signs of the times; and also that it implies a consecration to the service of God of labor and means, even to the sacrifice of the luxuries of life, if necessary, and especially a bold and independent refusal to conform to the extravagances of worldly fashion and sensuality. The subject has a very special application to the present general complaint of hard times, present and prospective.

God forbid, that, on the back of all the trouble and losses which so many have endured in time past, or in the front of prospective losses of unfavorable times before us, we should be found reproaching the earnest, sincere Christian men and Christian households, who sincerely desire to carry on the work of the Lord as perhaps they were able to do in times past. No reproach is intended for any save those who can see the hardness of the times so complacently, while yet indulging themselves and their households not only in every proper comfort, but every species of self-indulgence and selfish extravagance. Is it a sign of Christian progress and advancement when, from the embarrassments of the times, the Protestant work of the Lord languishes—the Protestant ministry half supported—Protestant schools abandoned, Protestant missions broken down, the Protestant widows and orphan poor turned out to fall a prey to the arts of the "man of sin," or to the depravity of the streets, or to starve, among those with whom Christ has left them in charge—saying, "The poor have ye always with you"—while yet in our social gatherings and public assemblies are paraded by Christian households, every sort of extravagance in dress, from the cradle to faded and wrinkled old age—more than sufficient to supply the poor with the gospel, and the houseless orphans with homes, and the hungry with bread for a month, out of the extravagances of a single night?

Say not now this is fanciful war on the refinements and elegancies of life.—On the contrary, it is really a plea for true taste and refinement, as against the more glittering vulgarity of taste that in our social life has supplanted the noble, quiet, unostentatious refinement of the days of our fathers. What would have been thought of our style of life by the men who laid so broad and deep the foundations of our Christian social structure, and so "Titanic in its proportions that their Lilliputian descendants are hardly able even to pull it down? True refinement never yet grew out of selfish indulgence. Its germinal principle in the soul is ambition to add to the general comfort and elevation. True Christian refinement still less can grow out of any root of selfishness. Its first principle is, "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor;" and the exhortation which inspires its purposes is, Let the same mind be in you which was also in Christ Jesus, who, being in the form of God, took upon him the form of a servant.—Wherefore God hath highly exalted him, that at the name of Jesus every knee should bow. A high-spirited, noble, unselfish benevolence must be a prime characteristic of all who follow Christ Jesus.

These reflections have special appropriateness to the season and our present circumstances. We are approaching a winter that bids fair to be one of trial to those in humbler circumstances, and of much suffering to the poor and destitute. The times are indeed growing hard; but that only calls upon all Christian people to nerve themselves for self-denial and sacrifice. If the suffering must come; if the laborers in the field must face the trial of actual want to their households; if the widows and orphans must nerve themselves to endure the winter blasts with scanty shelter and food; if the miserable destitute of the streets must exhibit still more misery, then, at least, let not Christians and Christian households add to the suffering, and bring reproach on Christ's name, by rolling in their chariots, arrayed in purple and fine linen, while Christ's poor, like Lazarus, lie uncared for at their gates.

## F. C. Commonwealth.

JOHN HOWE once observed two men in a violent passion. Their mutual cursing shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice: "I pray God to bless you both!" This prayer so impressed the quarrelsome men that they ceased their strife and thanked Mr. Howe for his supplication.

Central Presbyterian.

RICHMOND, VA., NOVEMBER 27, 1867.

REV. WM. BROWN, D. D., Editor.

DELINQUENT SUBSCRIBERS. Notice was given, more than two months ago, that (beginning with the present year, July 20th) subscribers failing to pay within three months would be charged \$5.

Upon the suggestion of judicious friends of the paper, and wishing to grant all possible indulgence at a time when so many are embarrassed for want of money, the operation of this rule will be suspended till the 1st of December.

This postponement is a personal inconvenience and loss, and the many who can pay their arrearages, are earnestly requested to do so at once, whether it be for this year or for years preceding.

A MOTHER'S CROWNING GLORY.

The character of our true Virginia Matron, presented last week, was so sweet and strong because it was Christian. Its crown was the peculiar type of piety by which the Virginia matron of the olden time was characterized. It was a piety which must be long and intimately known, in order to be appreciated. Formed, not in the glare of publicity, nor amidst the unwholesome intoxication of modern religious dissipation, but in the calm and quiet retirement of home, it was nurtured by the quiet study of the word of God, by meditation, and by the noiseless performance of unobtrusive duty. It was not a piety which cultivated an ostentatious and pragmatic bustle, at the cost of spiritual pride, and ignorance of self. It had not expanded from its Bible that old rule of the Saviour, so obsolete now in the phariseism of the day. "Let not thy left hand know what thy right hand doeth." Nurtured by humility, and self-knowledge, and the sincere milk of the word, it was too enlightened to be blown about by every wind of doctrine; but it thrust aside the vain religious novelties of human invention, without a moment's wavering, and by a clear and simple insight, while many a Doctor of other latitudes, learned with "philosophy falsely so-called," was seduced and deceived by them. This modest piety was not noisy in the temple, nor fanatical in repeating of other people's sins, nor boastful of its own excellence; but would you see it in its strength, you must follow the Christian mother to the nursery, where she led the feet of her little ones, patiently, resolutely, unfearedly, tenderly, along the arduous paths of godliness; or to the cabin where she toiled for the one pagan African, teaching their dark minds the rudiments of redemption; or to the dying cot of the poor negro, where she shone with unobscured radiance, as an angel of mercy amidst the darkness; or, best of all, to her secret evening prayer. But, no; to that sacred spot in the upper chamber, or it may be, the vacant corner amidst her household gods, where she prayed to "Him that seeth in secret," as they dared not intrude. She never told us what she did there, when she withdrew so regularly, at evening, to that spot; the communion was too sacred and lowly to be paraded before any human eye, even though it were that of her own child. But we had no need to ask; the peaceful halo which she brought down into the twilight, from her converse with heaven, the cheerful, the silent, the unobtrusive, which she gathered us to her knees, told us her errand, and assured us that her love had not forgotten us, while with her God. Thus the religion of her home was a most simple faith, and of a sound mind, of love unfeigned, of modest reserve, of abounding good works.

We have now delineated the character before us in a few of its more obvious traits; its diligence, its courtesy, its culture, its charity, and loftiness, its affections and its piety.—Well do we know that your own memories have outrun at every step, and that we have not attained to the fulness of that picture which you form for yourselves out of the materials of your own experience. Nor is there cause to be sorry that it is so.

Let us now briefly glance at one of the sources of this character of the Virginia lady. The prime source of its peculiar excellencies was the Bible and its influences. The peculiarity of the religion of the generation which is now passing away, was its spiritual source. Books were few; and it was rare that any book was read, which had not come from the hand of a great master. This ill-starred activity of the press was then unknown, which has now flooded the land with a tide of mediocrity and published stupidity or folly. Nothing less than a national reputation, such as that of a Newton or a Bayan, was then likely to gain a place for a religious book in the library of a cultivated Christian family. There was no Sunday School Union—a good thing so largely and so unhappily perverted—to train the infant novel-reader, by its pitiful religious fictions. Hence, the religious ideas and sentiments imbibed, came chiefly from the Word of God, and were of a healthy and vigorous type. The absence of excess, and of unhealthy religious dissipation, in the home life of the country, the routine of innocent occupations and ennobling duties, with the deeply fixed habits of devotion which prevailed, gave to the christianity of that day a depth and purity, which we fear, is seldom seen now.

Another moulding influence of the character here described was home education. We do not mean by this that there were no schools other than day schools; or that the literary culture was inferior to that now enjoyed.—Schools were indeed smaller, and the boarding school was not another home, nor large enough, nor public enough to have lost its domestic character. That affair, so often the nuisance of our day—a "female college," (by which we have to "guess," the Yankee progressive intendant, not what her converse with heaven, the cheerful, the silent, the unobtrusive, which she gathered us to her knees, told us her errand, and assured us that her love had not forgotten us, while with her God. Thus the religion of her home was a most simple faith, and of a sound mind, of love unfeigned, of modest reserve, of abounding good works.)

Failure of Papers.—We were exceedingly mortified last week to find, by some mistake of the pressman, the issue of the paper fell short about 250 copies. Most of our subscribers in New York, Baltimore, St. Louis, and several other points North and West, failed in this way to receive their papers. We regret this mistake all the more, because the proceedings of the Synod of Virginia were looked for with great interest by many in these cities whose hearts are still warmly attached to their mother State. The debates published this week will in some degree supply the loss, and we hope no apology on this account will be necessary again.

Mrs. Anne S. Rice.—It is proposed to erect a suitable tomb-stone at the grave of Mrs. Rice, widow of Rev. John H. Rice, D. D., in the Cemetery at Union Theological Seminary. Contributions for this purpose can be sent to Central Presbyterian office, box 462. Dr. and Mrs. Rice had a very wide circle of friends, both in Virginia and beyond it, and if all who would like to unite in this testimonial would only contribute a small sum, it would be completed at once.

join in any high argument of statesmanship, or theology, or practical affairs, into which they entered.

CONVENTIONS AND THE CHURCH.

The vaulting and vaunting ambition of a certain class of laymen, who have the itch of talking themselves into a greater notoriety than the ordinary course of ecclesiastical meetings affords, and the well meant efforts of others to find out new methods of converting the world, threaten to set upon much religious machinery outside of the Church that we shall, by and by, have to go out of what is usually termed the "visible fold" to look for our brethren. There is no end of Conventions and their assumptions. We feel like putting forth a note of warning in advance against this thing, which is running to a degree of religious riot and amazing pomposity among our energetic and wide awake neighbors in the North and West. We would not wish to say anything against good men and good works, but to our mind, and as we have learned the lessons of experience, high religious festivals and rapturous demonstrations of brotherly love are not always the signs of a sound state of religion or a prevalent Christian charity. And when people are gifted with such an enlargement of zeal that the bounds of Zion do not afford scope enough for their efforts, but they must go outside to do what they might more quietly have done at home, and then boast that they are ahead of the Church, we are apt to think that their zeal is ahead of their knowledge, and that their labors and speeches, however well meant, tend to confusion and disorder.

In the happy Constitution of our republican system of Presbyterianism there is a place for every man; there is plenty of room for all diversities of gifts. The layman speaks in the prayer meeting, or the Sabbath School, visits from house to house in the congregation, rules in the Session, and makes himself heard in the deliberations of the Presbytery, the Synod, and the General Assembly. The two last are great annual conventions of God's people, and the Presbytery is a semi-annual meeting in which ministers and officers of the Church are called together to consider things pertaining to the Kingdom, and where every thing directly affecting the moral and spiritual welfare and happiness of man and the success of religion is a legitimate subject of inquiry. These are family meetings of our good old mother the Church, within whose house we learned our first lessons, and until we have tried to their full extent the effect of these social and religious reunions, and found them wanting in adaptation to the highest and holiest ends, we are inexcusable if our best efforts are expended upon some new scheme of man's device.

There is in some of these Conventions a spirit of fault-finding towards the ministers of Christ, and an impatient and want of respect towards the preaching of the Gospel in the regularly appointed way—though it be the principal means ordained by the Head of the Church for the advancement of His Kingdom among men. The gentlemen of the lay seem, in some instances, inclined to take every thing in their own hands, and one who calmly reads their crude speeches and contemplates their various measures proposed for doing the work of the Lord, may form some idea of the flimsy literature and loose theology which the Church would soon have, if the regular teachers of religion were made to yield the ground to such indiscreet and reckless guides. There never was a day when there was more need of thorough preparation, and system, soundness, and wisdom in the pulpit and the pastoral work.

The very facts now passing under review show that leading Christians themselves need to be instructed in the order of God's house. Not considering the vital importance of a trained ministry, they would blindly commit the Church to a religious desecration, fatal to the ends which they profess to have in view. They would destroy the school where they learned all their rightly known religious truth and duty, and under their high pressure system, produce a race of religious dwarfs and fanatics, whose pretensions would be in an inverse ratio to their diminutive knowledge and wisdom.

The Young Men's Christian Association is a very good institution in its place, and so are other societies for the union of Christians with a view to some special work. But all of them need to be held in with bit and bridle. The Moral Reform societies, it is well known, have often attracted disguised infidelity to their ranks; and some which profess religious ends founded upon the Bible have been so perverted as to yield to fanaticism, as we all too well know, the bitterest fruits of fanaticism. Hence the best of all moral and religious organizations outside of the church are looked upon with suspicion by many good men, and their excesses have driven some of those who really sympathize in their objects, to forsake them altogether, and fly for safety to the Church of God and the institutions strictly within its pale, as the only proper guardians of Christian effort.

We would have noted this fall in our Synods and Presbyteries the deplorable scarcity of lay representatives. We imagine that in most cases they are quite as well able in pecuniary strength to attend these meetings as their ministers are. As the present is, according to one of our contemporaries, "omphatically a day of Conventions," we are led to hope that the first care of elders, deacons, and other members of our churches will be to see that each congregation is constitutionally represented in those old fashioned assemblies where the prayers and counsels of Christians are so much needed to make them efficient to the promotion of the cause; and that before the prevalent spirit of imitation introduces any new schemes, we will all be fully led to look to the operations of the Church, with its several committees for Foreign and Domestic Missions, Publication, and Education, and see if the organizations, the Conventions, and all the ordering of our house is not adapted to carry out the highest views for the moral and spiritual renovation of man and afford the widest scope to individual zeal in the cause of the Master.

Important Action.—Our readers are requested to get a careful consideration to the paper adopted by the Synod on the subject of Ministerial Support, and which was published in our last paper. The compact and forcible argument of Dr. Dabney which we also are enabled to publish, presents a clear exposition of the scheme proposed. This subject and the action of the Synod will come before the Presbyteries at their next meeting, and the action will determine its fate. From the unanimity with which most of it was adopted in the Synod it may be anticipated that most if not all of our Presbyteries also will adopt it, possibly with some minor modifications. It certainly commends itself to the warm approbation of our brethren generally, who have reflected upon it. That we greatly need a more thorough organization in this thing is plain; or rather a more complete and consistent carrying out of Presbyterian principles already recognized.—While resisting all improper concentration of power, while holding up the just rights of Presbyteries, let us not forget that the Church is one. We must remember that the proper action of each member is in connection with the body. We rejoice in such views as were

EDITORIAL CORRESPONDENCE.

To note the mere routine of a journey to Nashville would be to no profit for either the writer or the reader. Only a few items shall be set down, and these without tedious remark.

Leaving Richmond on the 16th instant, I spent the first night in Salem, Va. The first night I ever passed in that beautiful little valley in the land, was in 1836. The next day was the Sabbath, and I preached to a small congregation worshipping in a room occupied, if I remember, as a school room. The church now has a spacious edifice, recently enlarged and improved, and the labors of a beloved pastor, brother Blanton, are much encouraged by large additions, so that the membership of this well ordered and efficient church is, I believe, about 180. In 1836 the cause of Presbyterianism from Salem to the Tennessee line was, in general, but feebly sustained. A great change has been wrought; and though "there remaineth yet very much land to be possessed," there is probably no part of the Synod of Virginia where, on the whole, so much progress has been made, or where the prospect is now so promising.

On Saturday afternoon my halcyon for the purpose of spending the Sabbath, was at a little village about forty miles South of Knoxville, Tennessee, with the inviting name of Sweet Water. Here the little church, in conjunction with one at Madison, nine miles distant, has recently settled the Rev. William W. Morrison, late of Lake City, Florida, as their pastor. The whole valley of the Holston is one of unsurpassed agricultural and mineral wealth, and must rapidly improve. The people are of the old Scotch Irish stock to a very great extent, and the prospects of our Church are exceedingly encouraging. It is known how terribly this country has been torn by political, ecclesiastical, and social dissensions. But it is a remarkable fact, and one exceedingly gratifying, that a very large portion of the people who were Northern in their political affections, now greatly prefer Southern ecclesiastical connections. They abhor radicalism, and prefer to have Southern, not Northern ministers of the gospel. Yankee church-policies do not suit this country, and the preachers of that stripe are leaving. It is due to the truth of history to say that quite a number of them have run off because their characters had run down. They are now probably so well found out, even by their Northern brethren, that they are not likely to flourish again so conspicuously in their General Assemblies and newspapers, as during the few years just past. Let me say that there is an excellent field for two or three active, working men in this Presbytery of Knoxville, and they ought to be there without delay.

On Monday, the 18th, I received in Huntsville, Alabama, just such a cordial welcome from the household of our venerable brother, Dr. Ross, as so many others have experienced, and it was my pleasure to receive thirty-one years ago, when he lived in Tennessee.—Huntsville, a city of about five thousand inhabitants, is too well known for its beautiful situation, refined society, and other attractions, to justify any enlarged notice. Having spent part of a day in driving and walking through and around it, my admiration of its advantages for a delightful home, stands at a high point in the scale. The pastor of the Presbyterian church, Dr. Ross, is at work with all the enthusiasm of a young man in building up, and repairing the desolations of war. Sad havoc was made, and his church, like so many others, has been sorely tried, but the Lord has not forsaken them. Let it be hoped that one who, through all the ordeal of the war, has stood with an unflinching heart, true to his principles under the menace of "unreasonable and wicked men," may yet live to find the work of the Lord prospering in his hands more than ever, and that the wise measures he has taken in building a noble house for God, and providing for schools which shall be nurseries of true religion, may give him fruit which shall make his last years the most useful and happy of his life!

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States met according to appointment, on Thursday, the 21st day of November, A. D. 1867, in the First Presbyterian church, Nashville, Tenn., at 11 o'clock, A. M. Rev. A. H. Kerr, D. D., Moderator of the last Assembly, preached the opening sermon from the text: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. For this God is our God for ever and ever; he will be our God even unto death."—PSALM xlviii: 10, 14.

The attendance of members on the first day was very good. We notice that all the ministerial delegates from Virginia were present. Rev. Dr. T. V. Moore was elected Moderator, and Rev. J. E. C. Doremus temporary Clerk.

The Commissioners from the Presbytery of the Patuxent being present, their Memorial was read, and it was then resolved that the Presbytery be received under the care of the Assembly, and Rev. J. A. Lefevre, and Elder Dickson be enrolled as members, and the Presbytery be attached to the Synod of Virginia.

Rev. J. A. Lefevre then rose and made a few brief remarks, which were happily responded to by Rev. Dr. Moore, who warmly welcomed that Presbytery to the Assembly.

On Friday, the delegation from Kentucky was received, and heard through the Rev. Stuart Robinson, and a committee of nine was appointed to whom the whole matter was referred.

The next meeting of the Assembly will be in the Franklin St. church, Baltimore, (Dr. Bullocks,) on the third Thursday of May, 1868, at 11, A. M.

The late hour at which our Nashville were received, prevents our giving a longer report. The outside of the next paper will be occupied with the proceedings of each day.

Important Action.—Our readers are requested to get a careful consideration to the paper adopted by the Synod on the subject of Ministerial Support, and which was published in our last paper. The compact and forcible argument of Dr. Dabney which we also are enabled to publish, presents a clear exposition of the scheme proposed. This subject and the action of the Synod will come before the Presbyteries at their next meeting, and the action will determine its fate. From the unanimity with which most of it was adopted in the Synod it may be anticipated that most if not all of our Presbyteries also will adopt it, possibly with some minor modifications. It certainly commends itself to the warm approbation of our brethren generally, who have reflected upon it. That we greatly need a more thorough organization in this thing is plain; or rather a more complete and consistent carrying out of Presbyterian principles already recognized.—While resisting all improper concentration of power, while holding up the just rights of Presbyteries, let us not forget that the Church is one. We must remember that the proper action of each member is in connection with the body. We rejoice in such views as were

presented by Dr. J. Leighton Wilson; when the Church shall be set on fully upon them, we shall see it awakened to a new life, and putting forth a power that will cause our Zion speedily to "arise and shine, her light being come, and the glory of the Lord being risen upon her." The Lord hasten a day so blessed, and enable us all to see eye to eye, and move forward as one band of brethren, so that both they who sow and they who reap may rejoice in the harvest gathered unto eternal life.

The substance of the speech of Dr. Wilson will doubtless be reported in the proceedings of the General Assembly, where the same subject will come up. We therefore reserve a report for that time.

"Retracing its Steps," &c.—A minister from the North called at the office of the Central Presbyterian the other day and asked for a copy of the paper containing the proceedings of the Synod of Virginia, which, as he had heard, "had retraced its steps" on the ordination of colored men. The New York Observer, in its account of the discussion on this subject says that, "a favorable change is coming over the minds of Southern ministers; they are seeing things with new eyes, or with more light; and takes credit to itself for its discussion and prognostications of some twelve months ago, as if instrumental in this good work. The Philadelphia Presbyterian, to a much fairer and more honorable report of the speeches and action in Synod, adds this closing sentence: 'Our Southern brethren are moving into the light.'"

Now in reply to all these kind intimations we have merely to suggest that the adoption of the paper in question proves nothing of the sort. The Synod of Virginia could not retrace its steps, for it had never taken any; and when at its first meeting, after the Assembly's action, it merely asks that the Assembly allow Presbyteries exclusively to manage a question which they had a right to control, we do not see where is the great evidence of a change of opinion. We who are on the ground are not able to discover that this action is different from what the Synod of Virginia might very naturally have done a year ago, had the necessity for it existed.

Hebrew Christian Brotherhood.—This organization located at No. 22, Bible House, New York, issues over the signature of the President, Rev. Charles E. Harris, a Circular, in which its objects are set forth, and Christians every where are invited to cooperate with it by their prayers and benevolent efforts. It is composed of converted Jews, but on its Board of Managers we find a number of the leading ministers of New York and other cities. Its objects are, by public meetings, and tracts and books to demonstrate to the Jews the Messiahship of Jesus, and to secure employment for those converts from Judaism who are cut off from their former relation to the Jews, and are frequently without means to support themselves. The Jewish population in the United States is, by a recent census, 250,000, of which 50,000 are in the city of New York.

RECENT PUBLICATIONS.

AN ELEMENTARY GRAMMAR OF THE ENGLISH LANGUAGE, by Geo. T. Holmes, LL. D., Professor of History, General Literature and Rhetoric in the University of Virginia.—Richardson & Co., New York. With the imprint also of D. H. Maury, New Orleans, and M. Morfit, Baltimore.

Our readers will know, with this Grammar may prove to be acceptable and popular in our Southern schools. We therefore advise such as are interested in the work of education, to procure a copy and see whether it ought to be so. To our cursory review it bears the marks of scholarship and close research, with enough of innovation on established grammatical rules and constructions to give a desirable employment to those who are fond of discussing such matters. Our neighbor of the Richmond Dispatch, who is becoming very vocal in the strain in which he is wont to deliver his opinions on all questions of Grammar, devotes nearly two columns to show himself after the fashion of the positions of the book; and some other people will probably differ from him as much as he differs from the Professor. He says that it is "downright nonsense" to contend for Professor Holmes' view of the subjunctive mood, and with equal confidence disposes of his remarks as to the use of the participle in "The house is building." "The bread is baking," &c. The Dispatch is in favor of that other barbarism being built—being baked, which Mr. Holmes discredits, and to fortify its position quotes from the Dean of Canterbury, Mr. Bingham, of North Carolina, the Charlotteville Chronicle, Horace Greely, Thurlow Weed, the Albany Knickerbocker, the New York Herald, and the New York Times. The Dispatch winds up its review with the following high compliment to the Grammar, and its own astuteness in the detection of errors: "The reader will doubtless conclude that it must be an excellent Grammar which contains no more faults than we have pointed out."

Rule 16th giving an objective to intransitive verbs, as in "I dreamt a dream," is rather a novelty, and rule 18th allowing two accusatives after verbs of giving, giving, &c., though not altogether new, seems more in accordance with Latin than English construction. "His father gave Henry a watch," seems to us more naturally phrased by supplying the preposition "to" before Henry, than by perplexing the mind of the pupil with two objects to the verb.

These and other questions will we hope give rise to an examination of the book, that will make it sell, and eventually establish its merit and its circulation.

ON THE SIN OF SENDING PROTESTANT CHILDREN TO ROMAN CATHOLIC SCHOOLS. By C. W. Andrews, D. D., of Shepherdstown, West Virginia. A new edition of this tract has been published at the instance and at the expense of several private gentlemen, in aid of the Baltimore and one in St. Louis, for educating the daughters of our impoverished families of the South. Copies of it will be mailed to the Protestant clergy of the South, who can have it sent to such persons as they may specify, by forwarding the names with postage to the publishers, J. & W. J. Entwistle, Alexandria, until the edition is exhausted.

The writer truly says, that the Roman Catholics are availing themselves of the calamities which have fallen upon our people, to extend their Church by the offer of gratuitous education to the daughters of Protestant families of high social position, which the war has thrown into circumstances of pecuniary distress; and asks what more cruel use could be made of our misfortunes? The propositions presented in this tract are boldly and ably discussed, and may be read with profit, ought to be read on any, by every Protestant who, upon any plea whatever, has been induced to send, or to think of sending, a child to a Roman Catholic School.

The noble effort of our friends in the cities above referred to, to provide education for the

impoverished daughters of the South, and at the same time counteract the efforts of the Catholic schools to take advantage of our necessities, is worthy of our cordial and grateful appreciation, and we wish it abundant success.

SCHOOL BOOKS, &c.—Mr. Edward J. Halbach, of Charlottesville, Va., sends us copies of the latest publications of Messrs. John P. Morton & Co., of Louisville, Ky., whose agent he is for the States of Virginia and North Carolina.

They are the Primary Arithmetic, Intermediate Arithmetic, Arithmetic for Academies and High Schools, and the Algebra of Mr. P. A. Torres, formerly Principal of the Barton Academy, Mobile, Alabama; and a volume of Original Dramas, Dialogues, Declamations, and Tableau Vivans for School Exercises, May-Day Celebrations and Parlor Amusement, by Mrs. Russell Kavanaugh, of Lebanon, Ky. These works are all worthy of careful examination and comparison by the teachers of the South. The last mentioned meets a demand which is very urgent at every summer vacation for speeches, dialogues, &c., inasmuch as in addition to its May Queen poetry it has little speeches and verses for children of every age. The few pieces of "American Oratory," for declamation by advanced pupils, are however not happily chosen; and, singularly, there is included among them an article on "Taxation in England," by Sidney Smith. The number of "Original Dramas," the least desirable part of the book, is out of proportion to the rest, consuming as it does more than three-fourths of the pages.

THE RICHMOND ELECTIC for December, has the following table of contents: 1. W. Grimshaw, John Foster, Charles Brown, &c. 2. Proposing Parliament. 3. Balzar's His Life and Career. 4. An Amiable Bishop. 5. Inroads Upon English. 6. The Sorrows of Louis Napoleon. 7. Moorish and Toledo Swords. 8. Science and Art. 9. Editorial Notice.

Ministerial Support.

The important paper adopted by the Synod, and furnished by the assistant Stated Clerk, was published in last week's number of the Central Presbyterian, showing the precise language of the document as it originally came from the Committee as well as that which was finally agreed upon. We give this week on our first page, the argument of Dr. Dabney, the Chairman of the Committee, and the reader will find below (as reported by a member of the Synod for the Richmond Dispatch), the main points of the discussion to which several of the resolutions gave rise; particularly the 5th section of the 5th resolution (finally stricken out) which empowered the Chairman of Presbyterian Committees to bring before Presbytery complaints from congregations against the pastor, for not making suitable pulp preparations and not devoting his time mainly to their spiritual improvement after they had provided him a competent support.

The resolutions were taken up seriatim, and the debate was mainly about the power which they gave to the Chairman of Presbyterian Committees to look into the affairs of churches, and the constitutionality of any third party before the Presbytery and the churches. The first resolution, requiring weekly collections to be sent to the Synod, was not so much objected to as the others. Rev. Thomas L. Preston objected to the second resolution, which recommends cooperation with the General Assembly in the work of Sustentation, and the inquiries of its committee as well as to those that received aid. Dr. Wilson, who spoke last night, when he respected, and whom every one that knew him or had ever heard of him respected, had said in his speech on this action of this Presbytery, "He would not have regarded the remark if it had not come from the mouth of so much influence in the Church. The General Assembly said he was in the right, and the Presbytery's doing what they had a right to do, he regretted to hear such an expression. His Presbytery had taken his position, and if it was wrong, did not wish to be wrong. If he did not see why such an expression should be used, as if he had been guilty of a crime. Dr. Wilson explained. The General Assembly had not arbitrarily directed any course of action to Presbyteries; they had a right to elect their own method of carrying on their operations. He did not intend to use any harshness. He did not censure the Presbytery for such an election, but was pained by the course of the Presbytery, as he thought it was a course adopted some despotic measure to coerce the Presbyteries, when their action was only a mild recommendation. He was glad to say that out of forty-six Presbyteries forty-two were ready to cooperate with the General Assembly. The resolution was adopted.

Dr. Peck objected to the 1st section of the 5th resolution on the ground that it empowered the Chairman of the Presbyteries to inquire into the affairs of churches, and that the churches contributed. He would like to know what this meant. It was the duty of the Church Sessions to order collections, and we might as well have an agent to order our ministers when on preach on justification, and when to preach on sanctification. Mr. Shearer said that the resolution as it read now made the Chairman of the Missionary Committee a censor, and gave him inquiry power; he therefore moved a verbal change.

Rev. R. McIlwaine said that the expression was "see;" there was no "to it," and the "to it" was, he supposed, the hard part. This (said Mr. McIlwaine) is a new office, and though not altogether new, seems more in accordance with Latin than English construction. "His father gave Henry a watch," seems to us more naturally phrased by supplying the preposition "to" before Henry, than by perplexing the mind of the pupil with two objects to the verb.

These and other questions will we hope give rise to an examination of the book, that will make it sell, and eventually establish its merit and its circulation.

ON THE SIN OF SENDING PROTESTANT CHILDREN TO ROMAN CATHOLIC SCHOOLS. By C. W. Andrews, D. D., of Shepherdstown, West Virginia. A new edition of this tract has been published at the instance and at the expense of several private gentlemen, in aid of the Baltimore and one in St. Louis, for educating the daughters of our impoverished families of the South. Copies of it will be mailed to the Protestant clergy of the South, who can have it sent to such persons as they may specify, by forwarding the names with postage to the publishers, J. & W. J. Entwistle, Alexandria, until the edition is exhausted.

The writer truly says, that the Roman Catholics are availing themselves of the calamities which have fallen upon our people, to extend their Church by the offer of gratuitous education to the daughters of Protestant families of high social position, which the war has thrown into circumstances of pecuniary distress; and asks what more cruel use could be made of our misfortunes? The propositions presented in this tract are boldly and ably discussed, and may be read with profit, ought to be read on any, by every Protestant who, upon any plea whatever, has been induced to send, or to think of sending, a child to a Roman Catholic School.

The noble effort of our friends in the cities above referred to, to provide education for the

ginal constitution of the Presbyterian Church, if it was not conferred by the laws of the Kirk of Scotland he knew not where in human compact it could be found, and we have been all wrapped up in the first of our General Assembly. This week's paper only proposed to "enjoin" or to "recommend;" it was a harmless document, that could hurt nobody. He asked if we could not delegate to a man or body of men under our control that which we have a right to do ourselves. This is all we proposed to do. We want a pastor for vacant spaces like the chairman proposed in the paper. Mr. Miller was opposed to putting a financial goodness of heart, and go home glad for us regularly paid.

Rev. F. H. Bowman had read the resolution, and considered that the powers conferred upon the proposed chairman constituted a new office.

Rev. Mr. Leps advocated the resolution as desirable to promote the efficiency of the Church.

Rev. Mr. Hooper said his Presbytery had all the usual committees, but he objected to this. He explained its operation, and believed it necessary to promote the highest efficiency of the Church. It was no new exercise of power, but a systematizing of the labors of Presbyteries.

Rev. Mr. Pitzer said the proposed chairman was a Presbyterial spy.

Dr. Moore said no minister would make an offensive use of the office.

Dr. Dabney argued that the office was strictly within constitutional bounds, and said that while it is shown to be what we all want—presto! we have made a prelate. The presence of our beloved brother here (Dr. Wilson) as the representative of the General Assembly is a living instance of the sort of meddling which we require between the higher and the lower body. What is everybody's business is nobody's business. The whole meaning of the resolution is to make certain duties the specialty of some one. The chairman is only a noising into the disaffections that may exist in congregations towards pastors. If the minister is paid, the people have a right to exact the tale of services. This is a corollary of the power conferred in the plan.

Rev. T. L. Preston wished to make such alterations in the paper as to strip it of its objectionable features, and then it would not be acceptable to its friends, and would be on the ground; which was what he desired. He contended that if the gift of a sum of money from the Central Committee of Sustentation at Columbia gave to this Presbyterial chairman, as the representative of that committee, the right to inquire into the affairs of a church, that the church was made responsible to a tribunal outside of its own Presbytery. The matter of its efficiency or inefficiency rests ultimately at Columbia. We do not intend to let our churches be responsible. In Lexington Presbytery the responsibility of the church proceeds from stops in, and rests with the Presbytery. We do all that this paper proposes. It is Presbyterial action, and we do not wish it to proceed from Scotland. Mr. Preston proposed that the committee's recommendations as "the General Assembly's paper."

At this stage of the discussion Synod took a recess to 7 o'clock.

After recess Synod met in the lecture-room, while the congregation in the upper part of the church listened to a sermon from Rev. John W. Pugh, of Warrenton.

Synod resumed the consideration of the fifth resolution of the Committee on Ministerial Support.

Rev. R. McIlwaine made an earnest appeal in favor of the resolution, mainly with reference to the fifth section. He thought brethren too sensitive and too prone to regard any inquiry into the affairs of a church, as meddling with their duties as implying moral dereliction. For his own part, he would welcome a visit from the officer proposed, and permit the freest inquiry.

Dr. Atkinson said he was not a pastor, but objected to the resolution as conferring upon the chairman the objectionable features of a bishop's power.

Rev. M. T. Berry thought there should be no discrimination, and that the visitations of the chairman and the inquiries of his committee should be extended to the self-supporting churches as well as to those that received aid. The Presbytery is our bishop, and this committee is the Presbytery's committee. It is a malignant tendency to individualism and congregationalism. If you are a church, assert your power. As to the church, invading the rights of Presbyteries, and breaking up the Church would be broken to fragments. It is not proposed to divest the Presbytery of its legitimate power. We must do something, or the Church is gone.

Dr. Brown was satisfied as to the power of the Presbytery in this matter, but had doubts as to the expediency of using it in the manner proposed. He preferred the plan that had been in use in Lexington Presbytery for fifty years. This Presbytery required reports from the Church Session on reciprocal duties, and these were made directly to the Presbytery, without the intervention of any third party.

Mr. T. J. Kirkpatrick (elder) agreed with Mr. Berry, as to existing tendencies towards congregationalism. The sessions did not tend properly to reports on reciprocal duties. He regarded the chairman proposed as a mere collector of the statistics of the Presbytery. He said there was a case in point in his Presbytery in which the chairman proposed had been in use for years endeavored to do. A venerable minister was inadequately supported, but was always dumb, though Presbytery questioned and crossed questioned him on the subject. His reply was "to be silent." The case was not carried to his appointments without food, and for a similar reason they gave him something to eat and something to put on his back. I want to get hold of that church, and to make our system a Presbyterian system.

Rev. F. H. Bowman wanted no intermediate organ. Mr. Kirkpatrick's Presbytery had already the power to send a committee to inquire whether the church paid their pastor. Why had they not done so? They talked about Congregationalism while they show that they do not understand Presbyterianism.

Rev. Mr. Pitzer said Presbytery had no right to send an organ—a man to go round and receive what he pleased, and to report on the learned Presbyterianism. It had no warmer friend than he, but it was of its essence to go about and receive complaints from Tom, Dick, and Harry.

The 5th section of the 5th resolution was stricken out. The resolution recommending that feeble churches unite under one pastor being under consideration, Dr. Wilson said that the Sustentation Committee would break down, unless they were required to sustain so many separate pastors. Dr. Brown considered this resolution most important. It was adopted, as also was the resolution which requires pastors to supply vacant churches in their neighborly spirit. The question being now on the adoption of the paper as a whole, Dr. Armstrong moved that the original paper, as well as the amended one, be sent down to the Presbyteries. In the chairman and the inquiries of his committee, we may have let our care in their weakness. We are not to skim this thing away to Columbia. On the other hand, we do not confine our efforts to our vicinity, but, through the Sustentation Committee, reach our hands to distant brethren and feeble flocks in Texas and Arkansas. First, we have a clear home practical field; and second, the distant one. Now, we have never yet been pinched by feel; and if in any of our Presbyteries we feel the pressure of this thing, we can, by the use of the Sustentation slip of paper no larger than this which I hold— we can by the breath of our mouths abolish it. I do not want Dr. Armstrong's satisfaction. I want our outgoing to go for the Presbyteries distinct and pat. I do not want so much

of this good old Commonwealth's notion—but I will not go into politics. Mr. Moderator, I breathe free. I have better use of my mind. I have been perplexed while we have been all day chasing this poor little rabbit of power from one cover to another. I would have been willing to give up power in the General Assembly if I had been sure of it in the Synod, or to give it up in the Synod if I could find it in the Presbytery, or resign it in the Presbytery if I might catch it in the Session. I want to feel that I am a man under authority, and having soldiers under me. I want to get away from this policy of goodly stagnation—this goodness of heart, and go home glad for us regularly paid.

Mr. Miller, after this brilliant and humorous little episode, sat down amid a genuine and refreshing laugh.

Mr. Preston wanted the whole of the original paper to go down to the