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HEAVEN.

"The night is far spent, the day is at hand."
Hark! hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore:
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.
Onward we go, for still we hear them singing:
"Come, weary souls, for Jesus bids you come!"
And through the dark, its echoes sweetly ringing,
The music of the Gospel leads us home.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.
Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.
Rest comes at length, though life be long and dreary,
The day must dawn, and darkness night be past;
All journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.
Angels, sing on! your faithful watches keeping;
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.
Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night.

FOR THE CENTRAL PRESBYTERIAN.

CHRISTIAN BAPTISM.

WHEN WAS IT FIRST ADMINISTERED?

No. 1.

The world has heard a great many diverse teachings about Christian baptism. The question, "When was it first administered?" has had various answers. Some say, "During the time of John the Baptist's ministry." Some say, "During the time of Christ's ministry." And many others swing back and forth between these two opinions. The question can be decided definitely, and this is the object of this article. I do not propose to present an array of worldly wisdom in this matter, and would not do so, even though I were the wisest of the wise. For the truths of the kingdom of God are not found in this way. The word of God is the only rule of faith and practice. Then by this alone let our decisions be made. He who goes beyond this or stops short of it, is sure to teach error in some degree or form. In strict accord with this belief, this article is written. By the unaided teachings of the word of God, four propositions are proved:

1. There is no record to show that Christ did formally institute the Sacrament of baptism until after His resurrection.

Opinions as to the character of the baptism administered by John and by the disciples of Christ, are entirely foreign to the subject. I do not ask for any human opinion, but for one single record in God's word to show that the Sacrament of baptism was formally instituted by Christ at any time before His resurrection. There is no such record. Therefore, without further argument, this proposition stands good. Look and see!

2. The rite administered first by John the Baptist, and afterwards by him and the disciples of Jesus, was not Christian baptism.

If assertions to the contrary can overthrow this proposition, it is done. But as assertions made by mere men, never prove anything. What was John the Baptist? Did his father, a priest "of the course of Abia," whose "wife was of the daughters of Aaron" know? He says, Luke i: 76, "And thou child, shalt be called the Prophet of the Highest." Did Jesus Christ know? He says that John was a Prophet, Matt. xi: 9. Luke vii: 28. And moreover, that yet "he that is least in the kingdom of God, is greater than he." So also in Luke xvi: 16, Jesus classes him with "the Law and the Prophets," and says that "since that time the kingdom of God is preached." Since what time? Evidently since John's time. For his message was not that the kingdom of God, or gospel dispensation had come, but, "Repent ye; for the kingdom of heaven is at hand," that is, near, just upon you. So the question as to who John was, is answered by the inspired word.

What was his mission and baptism? The same word shall answer. Did inspired Matthew know? He says (iii: 3), "The voice of one crying * * * prepare ye the way of the Lord, make his paths straight." Did Mark know? He says (i: 4), "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." So Matthew (iii: 2), tells us that John said, "I indeed baptize you with water unto repentance." Did Paul know? He told "about twelve" of John's disciples, Acts. xix: 4, "John verily baptized with water unto repentance." May we not believe such witnesses? None of them place John in the New Dispensation; and Christ draws an express contrast between him and even "the least" in the New Dispensation. Indeed in John's day, there had been no New Dispensation established. Its establishment depended upon the resurrection of Christ, and so could not take place until the resurrection had proved Him to be true.

As to John's baptism, we should notice that our inspired witnesses never speak of it as Christian baptism, but as John's baptism, and "the baptism of repentance." Where

and when is Christian baptism ever so designated? Nowhere and never! It was never once administered upon the profession of faith in the Messiah expected, but always and only its significance is concerning the Christ who has come, who was crucified for our sins, and who rose again from the dead for our justification. Such a profession of faith is necessary in the adult who enters into covenant with God for himself, or who gives to his child this token of the covenant. The simple call to repentance is not enough. For repentance was professed by all whom John baptized, yet how few really believed in Christ. Does Paul know to what faith John called the people? He says—Acts xix: 4, "Saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." And John did preach just that, and no more. But what sort of faith was it? Did it look to Christ already crucified, as Christian faith and Christian baptism do? No! For Christ had not even begun his public ministry when John preached and baptized. Well then, what sort of repentance did John preach? Types and shadows and ceremonies for ages filled up the form of the worship of God. But these types and shadows were all fulfilled in the coming of Christ. Therefore to continue in these after his coming would be actual sin and unbelief, because an actual rejection of Christ. The whole people had also become corrupt, and formal in worship. Here then were the chief things towards which John was directing their repentance—their change of mind and turning away. "The Messiah is about to appear. Therefore repent ye;—turn not only from your transgressions, but also from longer dependence upon the types and shadows which have so long taught you to expect Him. Believe that God is now about to fulfill his promise, and in testimony of such repentance and belief, come and be baptized by me, Messiah's forerunner." Such was the nature of John's proclamation; and it was a great day among the Jews when they heard it. For they were desiring and waiting for the Messiah. Therefore they flocked to John's baptism. And after all, he has only called them to prepare their faith to receive Him who would soon come. Was the New Dispensation opened before its cause and life had come? There was and could be no New Dispensation without Christ. John "came into all the country about Jordan, preaching the baptism of repentance," says Luke. And then (iii: 21), teaches that "all the people" in that region were baptized before Jesus was. Matthew sustains this assertion, (iii: 5, 6-13. And so does Mark i: 5, 9. But how could "all the people" belong to this baptism to a dispensation of which Christ was the whole being, when he had not appeared, and did not appear until he had been baptized? Such considerations show conclusively that John was not administering the baptism of the New Dispensation. For had he been doing so, not only must that dispensation have preceded Christ, instead of being established by him, but the whole country would have been Christianized, and there would not have been enough opposers left to crucify Jesus. The great mass of the people would have been His followers. But all know that this was not the case. Moreover, I ask again,—Did Paul know about this matter? He refused to recognize as Christian, the baptism administered by John. See Acts xix. Those "twelve disciples" of John, he baptized in the name of the Lord Jesus, though they told him that they had been baptized unto John's baptism. They had never "so much as heard whether there be any Holy Ghost." What? Is not Christian baptism always and by Divine command to recognize the Holy Ghost? Is not His name called in every administration of it? Certainly. Well then, of course the rite administered by John was not Christian baptism; for here are twelve men who had been baptized "unto John's baptism," yet had never "so much as heard whether there be any Holy Ghost." They never had not known Christian baptism until they came to Paul, long after the resurrection of Christ. Does not the proposition stand good? Much more can be said.

[TO BE CONTINUED.]

Rev. James Parker,

The celebrated London preacher, laid down the proposition that in proportion as ministers followed the Apostle's mode of preaching, would be their success, taking St. Paul as a model. He described the Apostle's manner and spirit of preaching. Speaking of a type of modern preachers, he said in some quarters that we have a Christ, but not a Christ crucified—a character in history, but not a mediator between God and man. St. Paul preached "Jesus of Nazareth whom you crucified." We must be careful to give him his full name and address, for false prophets have gone out; creatures with painted wares made to sell; thieves among men, who at the last day will be damned as slayers of souls. He described the controversial preacher's sermon, in which they replied to the attacks of imaginary opponents as fierce fights in mid-air, in which the combatants strike with terrific force at nothing and hit it with magnificent precision. Some preachers, he said, devote themselves to replying to books during the week, and while a reply is often forgotten, the objection is remembered.—These men, he said, too often turn the pulpit into an advertisement for unchristian books.

THE WAY to speak and write what shall not go out of fashion is to speak and write sincerely.

FOR THE CENTRAL PRESBYTERIAN.

A THOUGHT FOR CLOSE COMMUNION CHRISTIANS.

Mr. Editor,—It has been my lot occasionally to be present when the Sacrament of our Lord's Supper was administered in a close communion Baptist church. Of course, being a professed follower of Christ, I desired, if permitted, to obey his dying command; but I was forbidden. In this condition I must recognize the Holy Sacrament, and endeavor to improve the occasion. I cannot look away from this solemn ordinance, nor can I sit a listless and indifferent spectator. My duty and inclination lead me to devotional exercises. I endeavor to unite in the prayers of consecration; I unite in the preparatory hymn, I look upon the consecrated bread and wine as the broken body and shed blood of my Redeemer, and by faith, endeavor to feed upon his body and partake of his blood for strength and the cleansing of my soul. I make self-examination and confession of sins, and ask for grace, just as if I was admitted to handle the bread and wine. In all else than the manual use of the elements, I do commune with every Christian at the table.

In reflecting upon such occasions and such exercises of my own mind, I have been led to enquire, do I not essentially commune with my close communion Baptist brethren, and I wonder how a Christian heart could feel, thus excluding me, while he was enjoying a feast from which I was excluded only in form and not in substance?

Do not our Baptist brethren, deceive themselves, when they thus allow other followers of Christ to witness their communion seasons, and exclude them only in body, but not in spirit? Is not close or exclusive communion an impossible thing, among true Christians? These reflections of my own mind, are presented for the consideration of others, and with the prayer that the sweet communion of saints may be promoted in despite of human theories derived only from Sectarian views.

FREE COMMUNION.

FROM THE MISSIONARY.

A Letter from Rev. William LeConte.

CAMPINAS, BRAZIL, August 19th, '73.

The unusually early arrival of the mail this month enables us to acknowledge the receipt of several papers besides the *Missionary*, which of late has been arriving pretty regularly about a week before it was expected. During this past month there has been no journeying or preaching out of our regular routine in Campinas. The only thing of interest that has occurred here, is the development of opposition to Mr. Morton's school; not a public opposition, but a silent moral one that is quite sensible. This only proves that the influence of the institution is beginning to be seriously apprehended by the spirits that oppose it.

When the last mail left for the United States, Mr. Lane and I had not returned from attendance on Presbytery; you have, therefore, not received any account of that meeting yet. Mr. Morton was not able to attend, on account of his engagements here. The meeting was very interesting in some particulars. Two native converts—a man and his wife—were baptized, who had made a journey of two days and a half on horseback to meet the Presbytery. The man had made the same journey the year before, but having been misinformed, missed the time, and had to return without having met the brethren. This time he came with Mr. Emerson. He had never heard a sermon. A little over a year ago he came into possession of a Bible, read it diligently, and applied himself to imparting the light to others as fast as he received it. He would visit Mr. Emerson frequently, seeking such explanations as he could get in his own language, still gathering his neighbors around him—as many as would hear him, and telling them all he knew. Of course he was not allowed to do all this without opposition. His zeal exposed him to a good deal of petty persecution. But he was not to be discouraged. He seemed to have taken in fully the promise of the Saviour, that whoever sacrifices everything in this world for his sake shall have a hundred-fold more now in this present time, and in the world to come eternal life. The brotherhood of believers seemed to touch his heart. Several times in the course of conversation he would revert to the subject. His wife was a less positive character, apparently suffering herself to be led by him.

After Presbytery, Mr. Lane preached to a congregation of Brazilians, which met him in the house of one of our countrymen. The following Sunday he also preached to the Brazilians in St. Barbara. The interest of the Brazilians in that neighborhood has increased late.

A few days ago Mr. Lane had a visit from a member of the Campinas church who is now residing in Penha, a little village about sixty miles from here. He brought the pleasant intelligence that there were in that place about ten persons who were desirous of professing their faith. The seed was first dropped in that little village about a year ago by Mr. Morton and Mr. Chamberlain. The colporteur was subsequently sent with Bibles and tracts. This member of the Campinas church, being a man of prudence as well as of zeal and sound knowledge of the Scriptures, was then posted out there as a Bible reader; and the work was prospered. Mr. Lane and I took a journey out there about the end of June, and found a number of persons who were eager for instruction. One interesting case was that of a lady pretty well advanced in age, surrounded by a very numerous household, who had borrowed a

Bible and had been studying it diligently. The number of leaves she had turned down showed how many passages had struck her attention. We spent a morning at her house, Mr. Lane conversing with her and her friends and expounding the Scriptures.

Thus the kingdom of God comes, apparently, by slow degrees in these parts; but the scattered Bibles are doing a silent work, the result of which will be suddenly revealed some day.

FROM THE MISSIONARY.

Letter From Miss KONZOE.

MILAN, ITALY, August 28th, '73.

I thank you for your letter which reached me at Bordighera, where I had gone to spend a fortnight with an English lady. My visit was for more than recreation—I went there because it seemed that my presence was needed there. And indeed I had the pleasure of being the instrument of reuniting some evangelist people of that of Bordighera. They had been separated for some time. I found it a very easy work to unite them, for the people I went to speak with were so well disposed that I very soon succeeded. I was much pleased with a man over sixty, who has been for some thirty years teacher of the Bible in his village, (Borghetto), and has gathered around him some few people and studied the Word of God with them. That man was telling me how they were reunited, because those of Bordighera had neglected them; but as he has been ill, he felt he might die, and no one being there to take his place, the little flock were discouraged and perhaps dispersed, for he has experienced many a time how the priests about there are taking every opportunity to attack them. He has seen so much of their cunning that he himself would not be left alone at his last moments. Although he has told his wife never to allow any priest to approach his death-bed, still he would like to have a minister by him at that time. And probably he is not wrong, for some priests are very unprincipled. Allow me to relate to you what happened a short time ago at the hospital of this city. An evangelical woman was there sick. She had been assailed by the priests at times, but always in vain. At last the time of her death approached. She was very feeble and low when the priest went to ask her if she believed in Jesus Christ. As she answered yes, he said that was the confession, and returned with the so-called consecrated wafer and administered the communion. Had she died, every one would have been told that she had returned to the mother Church. This was all the priests cared for. But forunately, she recovered, and enough for while, and in the morning, when Mr. Turin called on her, she was able to tell him all. She was distressed and weeping over her weakness in not having resisted that priest. The nurse for revenge had refused water to drink to that poor dying woman for more than twelve hours. Mr. Turin was so put out that he told them they were more cruel than beasts; and at his word, priests and nuns ran away. He reported the matter to the director of the hospital, who did him justice and gave up the corpse of the woman to him for the funeral. Bit as long as the priests are priests, and nuns are nuns, such things will happen. So, some good Christians are endeavoring to have a hospital for Protestants in Milan, that the poor of the church may depart in peace also.

I have resumed my school, and count now twelve scholars. I am very thankful the Committee has allowed me to continue the work another year. I hope that before April they will let me know whether I can continue longer still or not.

Doing Good by the Way.

It would be an interesting research for some one to bring together the number of instances in which great good has been communicated by Christian people during their excursions. If we refer to the New Testament, we shall soon find memorable instances of this. It was during a journey that the Saviour sat by Jacob's well and preached that magnificent but brief sermon. It was during a journey that Saul became Paul, and the gospel's foe its zealous friend. It was during a journey that Philip overtook the Ethiopian treasurer, and instructed him "in the way of the Lord more perfectly." It was during a journey, and while he "waited at Athens," that the great apostle to the Gentiles gave utterance to his memorable and masterly discourse on "The Unknown God." As regards our own day, one case may be mentioned out of many others. Wilberforce's name has passed into a proverb. When we repeat it, we think immediately of the slave's emancipation. We associate it with a fine illustration of Christian statesmanship. We call to mind earnest efforts put forth by him for his fellow-creatures' salvation. But how was Wilberforce's conversion effected? Chiefly by reading the Greek Testament with a friend. And what led to this practice? A conversation which they had together when traveling on the Continent.

Surely there is a hint for us here. Without rendering ourselves obnoxious, without prejudicing men against the gospel through stupid persistence in what is offensive to them, we may seize on opportunities of usefulness, and turn them to most excellent account. Strange, indeed, will it be if, during a few weeks' absence from home, no appropriate occasion offers itself on which we may speak in behalf of our Great Benefactor.—"As ye go, preach," is a command which has a bearing upon our seasons of relaxation.

Rev. T. R. Stevenson.

Evangelization of the Freedmen.

REPORT TO THE SYNOD OF MISSISSIPPI, NOV. '73.

[A brief notice of this report was inserted last week. The committee appointed last year consisted of Rev. Drs. Palmer, Stratton, and Lyon. The report made occupies nearly four pages of the *South Western Presbyterian*. It is drawn with much ability, and as the subject is engaging the attention of the Church, and will be brought before our next General Assembly, it may be of general interest to publish here an outline of the paper referred to.—*CEN. PRESS.*]

After citing the resolutions of the Synod of Mississippi last year, as an indication of its interest in the subject, and recognizing the embarrassments connected with it, a resume is given of the first action of our General Assembly beginning with 1865, and extending through successive years to 1869. There was first the idea of retaining the negroes in our churches just as they always had been; next separate congregations, but under the exclusive jurisdiction of a session of white people; next giving them their own officers, but connected with a congregation under a white pastor, through whom they were to be represented in the church courts. The failure of these schemes is admitted, and almost universally these people have formed separate organizations. Whatever views we may have, it is useless to oppose this movement, for it has been influenced "by one of the most controlling sentiments known to the human heart—the instinct of race." This very separation presents the solution of the question. "The Presbyterian Church will accomplish little or nothing in the evangelization of the colored people, until this fact is intelligently and cheerfully admitted as the basis of all her operations." "We must abandon the idea of making them a constituent part of our church; or by any process of agglutination, making them a sort of attachment to ourselves."

What hope is there for any results from the line of policy we have been trying in vain these eight years to inaugurate? Let our Church then change her front and address the colored people substantially in this language—"You have, as a race separated yourselves from us, preferring to have your ecclesiastical organization distinct from ours, with your own churches, pastors, rulers and guides. We recognize and respect your position, as taken under the impulse of one of the strongest affections of our common nature, and as being the position we ourselves would have been likely to assume under the same circumstances; we do not therefore ask you to change it; and we come before you simply to say that we desire honestly, in the fear of God, to assist you in that process of self-development, upon which, perhaps without fully comprehending its import, you have cast yourselves. It is natural to suppose that some of your number from previous association and training will prefer to be Presbyterians; it is natural to suppose that the same differences of opinion on religious subjects will obtain amongst you which obtain among us; and that you will become Methodists, Baptists, Presbyterians, etc., under the same convictions which divide the Whites into their respective denominations; we desire to say therefore to all who are Presbyterially inclined that we will aid you in every possible way, and to the extent of our power, in building you up into a separate and independent Church, with your own Presbyteries, Synods, and the like; and will rejoice to maintain with you as thus developed, the same Christian and ecclesiastical fellowship which we wish to hold with every other branch of the great Presbyterian family throughout the world."

There are many considerations which urge upon us the adoption of this policy. Let us glance for a moment at some of them.

1. It is the course to which we seem about up in the providence of God; having exhausted all intermediate measures, and this being the logical result to which we have been drifting through the whole of our previous legislation.

2. It settles finally the policy of our Church, and terminates that vacillation in our plans, which has been not creditable to us, simply because we could only by experiment discover the true path amidst the perplexities of such a problem as this.

3. It is the ground already taken by the colored people themselves, which we only expect as a determined fact. Our approaches to them on their own platform, are therefore likely to be acceptable, as soon as they become convinced of the integrity and simplicity of our aims.

4. It lays quietly on the shelf without discussion, all those thorny questions which arise from the commingling of two dissimilar races, and which no amount of diplomatic skill can harmoniously adjust.

5. It frees us from the temptation of bending our constitutional principles to meet particular exigencies; a form of compromise which the whole history of the Church shows to be the fruitful parent of contention and trouble.

6. It places the colored people distinctly upon the principle of development from within—the only true and sound principle of expansion and growth, in spiritual and ecclesiastical life.

7. It affords them the opportunity of so modifying our system in some of its minor details, as to meet the necessities of their position. For example—the promise we have held out of licensing and ordaining their candidates for the ministry, as soon as they come up to the requirements of the standard we have fixed for ourselves, is delusive both to them and to us. In the nature of the case, it is equivalent to the denial of a native ministry for an indefinite period; and by the insufficiency of our own supply, holds them in a state of tutelage, which it will be long before they can emerge. It is perfectly clear that no Church can grow without a ministry springing from its own bosom; and though the teacher should be in advance of the taught, it ought not to be by such an interval as shall prevent a living sympathy between the two. A ministry possessing an elementary English education, and well instructed in the Scriptures, would be entirely adequate to their immediate wants; a ministry which we cannot supply without breaking down our own standard; but which they could acquire by a standard adopted for themselves, and a standard which they can gradually raise in proportion to their own education in knowledge and influence.

8. It will harmonize and precisely to that degree economize, the labors of both branches of the Presbyterian Church, North and South, in so far as they are directed to the evangelization of the colored race in this country. For the movement successfully

inaugurated, will by the law of affinity eventually draw into itself the entire African element that is disposed to Presbyterianism at all; and it will be no small gain to remove this source of collision between two Christian bodies, seeking to work for the Redeemer on the same territory.

WORKING OF THE PLAN.

We must not overlook the fact that there already exists among them a measure of Christian knowledge and life. They are not heathens but possess an elementary acquaintance with, and experience of, the gospel. Let us no longer assume that they must be held in a state of pupillage before they are ready for independent organization. Let us begin with the training they have already had at our hands, whilst in bondage to us; and trust to time and grace to remove by degrees the imperfections which cling to them at the outset. We must go to them and announce the idea of an immediate independent existence as an African Church, and stimulate them to begin at once the forming processes, counselling and fostering their efforts until they result in a complete ecclesiastical development. We will be better understood by entering here a little into details.

1. There are already six colored churches, known to exist among us; one in the Presbytery of South Alabama, one in that of North Alabama, and four in that of Charleston.—Suppose these to be organized into the First African Presbytery and a beginning is made. It is an inchoate Presbytery if you please, for there may not be an ordained minister in it; but a true Presbytery, for all that it does not come under the technical definition of our Book. It will be made up of regularly ordained elders, and it will have sprung into existence from the expansion of the church sessions. As to the absence of ministers, irregularities must be expected at the beginning of things, if needed irregularities may be predicted when there is not as yet any positive law. At any rate the anomaly will shortly disappear.

2. Let the 57 Presbyteries of our Church, in any way that may seem best to their wisdom, look up the Presbyterian Colored element within their bounds, persuading it to come together in one or more church organizations; in which ruling elders duly chosen shall be regularly ordained and installed; and let those churches in due time, be induced to form into Presbyteries as convenience may dictate.

3. Let those Presbyteries as soon as two of them shall exist, be united into a Synod; which may remain for a time their highest court, as was the case in our history, until by the increase of churches and Presbyteries, this Synod may see fit to divide, and then combine in a General Assembly.

4. Let these infant churches, supposed in the first instance to be without pastors, though under the immediate government of their own Presbyteries, be nourished and taught by our ministers and Presbyteries, until native preachers can be had. It will be a labor of love cheerfully rendered at the request of the parties benefitted, and under the sanction of our own courts, and yielding an early and abundant harvest.

5. With the view of supplying the first great want of a colored ministry, let our Presbyteries coöperate heartily with their Presbyteries in looking out for men of approved piety amongst them, whether old or young, who are willing to give themselves to this work; and institute such measures as shall seem to them best to train them for an early entrance upon the standards of the ministry. Laying aside the standards we adopt for ourselves, and without pausing at Colleges or Seminaries for the present, let these novitiates be instructed in the doctrines of Grace and principles of Church Order, as set forth in the Holy Scriptures and in our standards; and as soon as practicable let them be sent forth to minister in the word. When a few of them shall have been ordained, the necessity for obtrusive assistance on our part will cease. The machinery will have been set in motion, and will go forward by the life that resides within itself; and though the first generation of ministers will be imperfectly furnished, each succeeding generation may be trained with increasing care.

6. Let our churches and people be exhorted to assist these infant organizations, whilst they are struggling toward complete development; aiding in the establishment and instruction of Sabbath Schools; and contributing to the erection of plain and modest houses in which to assemble for the worship of God.

7. Should these broad suggestions commend themselves to the judgment of the Church at large, our General Assembly might adopt and perfect a plan, of which only the projecting features are given here in course outline. In which case, that venerable Court would determine for itself what part it would bear in its execution—what assistance, moral or pecuniary, it would render—and whether through its Committee of Domestic Missions, or some special agency. Synods and Presbyteries also would exercise their own discretion as to the methods by which the minute details of the plan should be executed. Your committee has not felt itself justified in attempting anything beyond a general exhibition of views which seem to spring naturally out of the circumstances of the case; the mere delineation of a policy which appears to be simple, natural and flexible. If it should be found to be impracticable, or should the judgment of the Church turn against it, then so far as we can see is the colored race escaped hopelessly, beyond the reach of our influence and control.

Christ's Epistles.

As our Lord left no monument of Himself in brass or marble, so He left no letters written by His own hand. He did not write His mind on tables of stone or on sheets of parchment. Even Rome, with all her rage for relics, does not pretend to show a specimen of His handwriting. Yet, He has not left Himself without a witness. He has left letters behind Him which truly reveal His mind: "Ye are epistles of Christ." Disciples, when He desires to let the world know what He is, He points to you. Nay, more and further, when He would have the Father behold His glory, He refers Him to the saved: "Father, I am glorified in them." It is not only that the world, in point of fact, judges of Christianity by what they see in Christians, but they have the authority so to do. The Lord Himself consented that they should read Him there.

So Jesus sends a letter to the world—

sends many letters—sends a letter to every city and every street and every house. A merchant, who is a disciple of Christ, goes to India or China. He sells manufactured goods; he buys silk and tea. But all the time he is a letter, a living epistle, sent by Christ to the heathen. A boy becomes an apprentice in a warehouse or factory; but before he is bound to a master on earth, he had been redeemed by a Master in Heaven. He is now, therefore, a letter from the Lord to all his shopmates. In his truth and love and gentleness and fairness and generosity, they should learn the mind of Christ. I confess that this thought is fitted to make us afraid. How shall we fulfill such a function? The solution is, it is the Lord's own method. He has chosen earthen vessels in order that the glory may be of God.—*Arnold.*

A Little About the Hindoos.

Before Abraham the patriarch was born, or the pyramids of Egypt were built, the Hindoos, a branch of the great Aryan family, had descended from their home near the Himalaya Mountains, and traveling southward, many reached the valleys of the Juma and the Ganges, conquering and enslaving some of the tribes that inhabited those regions, and driving out others, bestowing upon them such unpleasant names as "thieves," "black tribes," and "weak ones." To themselves, they gave the name of white; and not without some reason, for the tint of their skin is much lighter than that of the Rheels, Gonds and other tribes which surround them. Their heads are longer and more oval, their features are more regular, their bodies better proportioned, and many of their women of the higher castes, notwithstanding their dark complexion, are exquisitely beautiful.

When the Hindoos first entered upon the rich plains of India they were an energetic and warlike people; but the enervating climate, the despotism of their rulers, and the want of necessity for exertion in that fertile country changed them gradually into an indolent race, who hated motion and loved nothing so well as to dream away their lives. To illustrate their habitual laziness, it is only necessary to say that the farm laborers, when weeding the miserably cultivated crops, sit upon the ground and after leisurely clearing the space within reach, move on a little way, sit down and repeat the operation.

It is evident from the finding of an old wrought-iron pillar in India lately, that many centuries ago the Hindoo knew how to value and utilize a metal that is more precious to us than gold. They have long been skilled in various arts and manufactures, and the gold and silver brocades of Delhi were famous two thousand years ago. Some of their inland ware has to be viewed through a magnifying glass of great power to reveal the minute pieces used in its manufacture; the furniture they make is elaborately carved, and the carpets they weave cannot be excelled in harmony of color. But this skill is not to be wondered at when we remember that from generation to generation the son has taken up the profession or trade of his father, the regulations of caste prohibiting the children from following any other occupation than that of their ancestors.

Every Hindoo prides himself upon the caste or class of society to which he belongs, even the Pariahs, or outcasts, considering their cooking utensils defiled if any one of another class has used or washed them. The Pharisees of old would not eat with unwashed hands, or from unclean vessels, but the Hindoos go still farther, and shun the breath of a garlic eater or brandy-drinker as they would a pestilence, in which they show good taste, at least. The distinctions of caste are indy, however, under the influence in India of the British government, which now holds in subjection this once powerful nation. And as the distinctions of caste die out, a better civilization is coming to the Hindoos, whose power to learn from their masters is very great.—*Hearts and Home.*

Empress Eugenie.

From a pleasant letter by Professor Schele de Vera, in the *New York Evening Post*, we learn something of the daily life of the Empress Eugenie, at Arenberg. After the Emperor's death, the Empress took her son to this historic castle. With her Spanish nature, the cold, gloomy skies of England had nothing in common. Chisclhurst had few pleasant associations. So to Arenberg she came. There, every room is filled with reminiscences of the Bonaparte family—relics, little ornaments, old portraits, and the handiwork of Queen Hortense. The scenery around is in itself an education. The landscape which surrounds the castle on the land side is one of surpassing beauty, rich in golden harvests and emerald meadows. Before it lies in placid sweetness the broad sheet of water, with its rich ornament, the island, floating in fairy indistinctness upon its glassy surface: while behind it, toward the south, rise in stern grandeur the ice-covered giants of the Bernese Oberland. Here the Empress will teach her son, as his father was taught before him, the ideas of Napoleon, the traditions of the family; and the boy, who appears to have much of the secretive nature of the dead Emperor, will dream and dream and perhaps some day act. When asked as to a return to Paris, the answer of the Empress was:

"We shall await our hour: but no coup d'etat, no military measures, nothing but a plebiscite. Such was the last order I received from my husband."—*Baltimore Gazette.*

WRONG DOING is a road that may open fair, but it leads to trouble and danger.—Well-doing, however rough and thorny at first, surely leads to pleasant places.

THE GOAL toward which we tend is indeed rest, but the way is toil and labor.

