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HEAVEN.

"The night is far spent, the day is at hand." O'er earth's green fields and ocean's wave-beat faith in the Messiah expected, but always Hark! hark, my soul! Angelic songs are swelling

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 betls 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. Mest comes at length, though life be long and dreary, when John preached and baptized. Well The day must dawn, and darksome night be past; then, what sort of repentance did John All journeys end in welcome to the weary, And heaven, the heart's true home, will come at

> 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 by me, Messiah's forerunner." Such was teachings about Christian baptism. The the nature of John's proclamation; and it question, "When was it first administered?" was a great day among the Jews when they has had various answers. Some say, "Dur- heard it. For they were desiring and waiting the time of John the Baptist's ministry." ing for the Messiah. Therefore they flocked Some say, "During the time of Christ's to John's baptism. And after all, he has ministry." And many others swing back only called them to prepare their faith to and forth between these two opinions. The receive Him who would soon come. Was question can be decided definitely, and this the New Dispensation opened before its is the object of this article. I do not pro- cause and life had come? There was and pose to present an array of worldly wisdom | could be no New Dispensation without Christ. in this matter, and would not do so, even John "came into all the country about Jorthough I were the wisest of the wise. For dan, preaching the baptism of repentance," sure to teach error in some degree or form. In belong by this baptism to a dispensation of velopment of opposition to Mr. Morton's the recovered are the respective denominations we desire to say therefore to all who are who goes beyond this or stops short of it, is | (: 5, 9. But how could "all the people" strict accord with this belief, this article is which Christ was the whole being, when he written. By the unaided teachings of the had not appeared, and did not appear until

word of God, four propositions are proved: they had been baptized? Such considera- proves that the influence of the institution is did formally institute the Sacrament of bap administering the baptism of the New Dis- the spirits that oppose it. tism until after His resurrection.

tism administered by John and by the disci- Christ, instead of being established by him, from attendance on Presbytery; you have, out that he told them they were more cruel ples of Christ, are entirely foreign to the but the whole country would have been Chrissubject. I do not ask for any human opin- tianized, and there would not have been ion, but for one single record in God's word enough opposers left to crucify Jesus. The attend, on account of his engagements here. to show that the Sacrament of baptism was great mass of the people would have been The meeting was very interesting in some tice and gave up the corpse of the woman to formally instituted by Christ at any time be- His followers. But all know that this was particulars. Two native converts—a man him for the funeral. But as long as the up in the providence of God; having exfore His resurrection. There is no such not the case. Moreover, I ask again ;-Did and his wife-were baptized, who had made priests are priests, and nuns are nuns, such hausted all intermediate measures, and this record. Therefore, without further argu- Paul know about this matter? He refused a journey of two days and a half on horsement, this proposition stands good. Look to recognize as Christian, the baptism ad- back to meet the Presbytery. The man had tians are endeavoring to have a hospital for

Baptist, and afterwards by him and the dis- the name of the Lord Jesus, though they and had to return without having met the

throw this proposition, it is done. But as- as heard whether there be any Holy Ghost." A little over a year ago he came into possessertions made by mere men, never prove any What? Is not Christian baptism always sion of a Bible, read it diligently, and ap- April they will let me know whether I can thing. What was John the Baptist? Did and by Divine command to recognize the plied himself to imparting the light to others continue longer still or not. his father, a priest "of the course of Abia," Holy Ghost? Is not His name called in as fast as he received it. He would visit Mr. whose "wife was of the daughters of Aaron" every administration of it? Certainly. Well Emerson frequently, seeking such explanaknow? He says, Luke i: 76, "And thou then, of course the rite administered by tions as he could get in his own language, phets," and says that "since that time the said. 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, The celebrated London preacher, laid down "Repent ye; for the kingdom of heaven is the proposition that in proportion as ministers at hand," that is, near, just upon you. So followed the Apostle's mode of preaching, the question as to who John was, is answered | would be their success, taking St. Paul as a

by the inspired word. model. He described the Apostle's manner same word shall answer. Did inspired Mat- type of modern preachers, he said in some the house of one of our countryman. The case may be mentioned out of many others. their candidates for the ministry, as soon as turn against it, then so far as we can see is the castle on the land side is one of surpassthew know? He says (iii: 3,) "The voice quarters that we have a Christ, but not a following Sunday he also preached to the Wilberforce's name has passed into a proof one crying * * prepare ye the way of Christ crucified -- a character in history, but Brazilians in St. Barbara. The interest of verb. When we repeat it, we think immelusive both to them and to us. In the nathe Lord, make his paths straight." Did not a mediator between God and man. St. the Brazilians in that neighborhood has in-Mark know? He says (i: 4,) "John did Paul preached 'Jesus of Nazareth whom creased of late. baptize in the wilderness and preach the you crucified.' We must be careful to give A few days ago Mr. Lane had a vist from statesmanship. We call to mind earnest efbaptism of repentance, for the remission of him his full name and address, for false pro- a member of the Campinas church who is forts put forth by him for his fellow-creasins." So Matthew (iii: 2,) tells us that phets have gone out; creatures with painted now residing in Penha, a little village about tures' salvation. But how was Wilberforce's emerge. It is perfectly clear that no Church John said, "I indeed baptize you with water wares made to sell; thieves among men, who sixty miles from here. He brought the conversion effected? Chiefly by reading the can grow without a ministry springing from unto repentance." Did Paul know? He told at the last day will be damned as slayers of pleasant intelligence that there were in that Greek Testament with a friend. And what its own bosom; and though the teacher parchment. Even Rome, with all her rage tions, of the family; and the boy, who apabout twelve" of John's disciples, Acts, souls. He described the controversial preach- place about ten persons who were desirous of led to this practice? A conversation which should be in advance of the taught, it ought for relics, does not pretend to show a speci- pears to have much of the secretive nature xix: 4, "John verily baptized with water er's sermon, in which they replied to the atunto repentance." May we not believe such tacks of imaginary opponents as fierce fights dropped in that little village about a year ago Continent. least" in the New Dispensation. Indeed in John's day, there had been no New Dispensation established. Its establishment description of the standard in the New Dispensation. Indeed in John's day, there had been no New Dispensation in John's day, there had been no New Dispensation in John's day, there had been no New Dispensation in John's day, there had been no New Dispensation in John's day, there had been no New Dispensation in John's day, there had been no New Dispensation in John's day, there had been no New Dispensation in John's day, there had been no New Dispensation in John's day, t

and "the baptism of repentance." Where sincerely.

FOR THE CENTRAL PRESBYTERIAN. and when is Christian baptism ever so designated? Nowhere and never! It was never A THOUGHT FOR CLOSE COMMUNION once administered upon the profession of

were all fulfilled in the coming of Christ

Therefore to continue in these after his com-

ing 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 re-

pentance-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

fulfil his promise, and in testimony of such

repentance and belief, come and be baptized

pensation. For had he been doing so, not

TO BE CONTINUED.

Rev. James Parker,

CHRISTIANS. How sweet the truth those blessed strains are telling Christ who has come, who was crucified for our ally to be present when the Sacrament of and only its significance is concerning the sins, and who rose again from the dead for close communion Baptist church. Of course, our justification. Such a profession of faith is being a professed follower of Christ, I desired necessary in the adult who enters into coveif permitted, to obey his dying command; nant with God for himself, or who gives to but I was forbidden. In this condition I his child this token of the covenant. The must recognize the Holy Sacrament, and simple call to repentance is not amough .endeavor to improve the occasion. I cannot For repentance was professed by all whom look away from this solemn ordinance, nor John baptized, yet how few really becan I sit a listless and indifferent spectator. lieved in Christ. Does Paul know to what My duty and inclination lead me to devofaith John called the people? He saystional exercises. I endeavor to unite in the Acts xix: 4, "Saying unto the people that prayers of consecration; I unite in the prethey should believe on him which should paratory hymn, I look upon the consecrated a fortnight with an English lady. My visit come after him, that is, on Christ Jesus." bread and wine as the broken body and shed was for more than recreation-I went there And John did preach just that, and no more. blood of my Redeemer, and by faith, en- because it seemed that my presence was But what sort of faith was it? Did it look deavor to feed upon his body and partake of needed there. And indeed I had the pleasto Christ already crucified, as Christian faith his blood for strength and the cleansing of ure of being the interest of reuniting and Christian baptism do? No! for Christ my soul. I make self-examination and con- some evangelist peop. those of Bordihad not even began his prodic ministry fession of sins, and ask for grace, just as if ghera. They had been sparated for some I was admitted to handle the bread and wine. time. I found it a very wasy work to unite In all else than the manual use of the ele- them, for the people I went to speak with preach? Types and shadows and ceremonies ments, I do commune with every Christian were so well disposed that I very soon suchad for ages filled up the form of the worship of God. But these types and shadows

exercises of my own mind, I have been led years teacher of the Bible in his village, to enquire, do I not essentially commune (Borghetto,) and has gathered around him with my close 'communion Baptist brethren, some few people and studied the Word of and I wonder how a Christian heart could God with them. That man was telling me feel, thus excluding me, while he was enjoy- how they were disunited, because those of ing a feast from which I was excluded only Bordighera had neglected them; but as he in form and not in substance?

Do not our Baptist brethren, deceive them- being there to take his place, the little flock selves, when they thus allow other followers | would be discouraged and perhaps dispersed of Christ to witness their communion sea- for he has experienced many a time how the sons, and exclude them only in body, but priests about there are taking every oppor-Christians? These reflections of my own mind, be left alone at his last moments. Although are presented for the consideration of others, and with the prayer that the sweet com- to approach his death-bed, still he would like munion of saints may be promoted in despite to have a minister by him at that time. And

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 regumoral one that is quite sensible. This only called on her, she was able to tell him all.

Opinions as to the character of the bap- only must that dispensation have preceded States, Mr. Lane and I had not returned than twelve hours. Mr. Turin was so put therefore, not received any account of that than beasts; and at his word, priests and meeting yet. Mr. Morton was not able to nuns ran away. He reported the matter to ministered by John. See Acts xix. Those made the same journey the year before, but Protestants in Milan, that the poor of the 2. The rite administered first by John the "twelve disciples" of John, he baptized in having been misinformed, missed the time, ciples of Jesus, was not Christian baptism. told him that they had been baptized unto brethren. This time he came with Mr. If assertions to the contrary can over- John's baptism. They had never "so much Emerson. He had never heard a sermon.

suffering herself to be led by him.

witnesses? None of them place John in the in mid-air, in which the combatants strike by Mr. Morton and Mr. Chamberlain. The Surely there is a hint for us here. With- education, and well instructed in the Scrip- letters behind Him which truly reveal His New Dispensation; and Christ draws an ex- with terrific force at nothing and hit it with colporteur was subsequently sent with Bibles out rendering ourselves obnoxious, without tures, would be entirely adequate to their mind: 'Ye are epistles of Christ.' Disci- "We shall await our hour: but no coup press contrast between him and even "the magnificent precision. Some preachers, he and tracts. This member of the Campinas prejudicing men against the gospel through immediate wants; a ministry which we can ples, when He desires to let the world know d'etat, no military measures, nothing but a least" in the New Dispensation. Indeed in said, devote themselves to replying to books church, being a man of prudence as well as stupid persistence in what is offensive to what he is, He points to you. Nay, more plebiscite. Such was the last order I repended upon the resurrection of Christ, and These men, he said, too often turn the pul- reader; and the work was prospered. Mr. count. Strange, indeed, will it be if, during proportion to their own education in knowl. 'Father, I am glorified in them.' It is not so could not take place until the resurrection pit into an advertisement for unchristian Lane and I took a journey out there about a few weeks' absence from home, no appro- edge and influence. had proved Him to be true.

As to John's baptism, we should notice that our inspired witnesses never speak of it

The way to speak and write what shall interesting case was that of a lady pretty

The Goal toward which we for unchristian books.

8. It will harmonize and precisely to that degree economize, the labors of both branches of the Presbyterian Church, North and that our inspired witnesses never speak of it

The way to speak and write what shall interesting case was that of a lady pretty

The Goal toward which we tend is indeed.

The Goal toward which we tend is indeed. as Christian baptism, but as John's baptism, not go out of fashion is to speak and write well advanced in age, surrounded by a very has a bearing upon our seasons of relaxation. evangelization of the colored Race in this read Him there. 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. Editor, --It has been my lot occasion- Mr. Lane conversing with her and her friends of Rev. Drs. Palmer, Stratton, and Lyon. The re- Christian bodies, seeking to work for the Reand expounding the Scriptures.

> Thus the kingdom of God comes, apparently, by slow degrees in these parts; but

> > From the Missionary.

Letter From Miss Ronzone.

MILAN, ITALY, August 28th, '73. I thank you for your letter which reached me at Bordighera, where I had gone to spend ceeded. I was much pleased with a man In reflecting upon such occasions and such over sixty, who has been for some thirty known to the human heart—the instinct of

has been ill, he felt he might die, and no one not in spirit? Is not close or exclusive tunity to attack them. He has seen so much dress the colored people substantially in this communion an impossible thing, among true of their cunning that he himself would not language-"you have, as a race separated he has told his wife never to allow any priest of human theories derived only from Secta- probably he is not wrong, for some priests of the strongest affections of our common are very unprincipled. Allow me to relate nature, and as being the position we ourselves to you what happened a short time ago at would have been likely to assume under the the hospital of this city. An evangelical woman was there sick. She had been as-

sailed by the priests at times, but always in fear of God, to assist you in that process by the increase of churches and Presbyteries, vain. At last the time of her death ap- of self-development, upon which, perhaps this Synod may see fit to divide, and then sit upon the ground and after leisurely clearproached. She was very feeble and low without fully comprehending its import, you thave cast yourselves. It is natural to suplieved in Jesus Christ. As she answered ous association and training will prefer to be though under the immediate government of yes, he said that was the confession, and re- Presbyterians; it is natural to suppose that their own Presbyteries, be nourished and the truths of the kingdom of God are not says Luke. And then (iii: 21,) teaches that larly about a week before it was expected. turned with the so-called consecrated wafer the same differences of opinion on religious found in this way. The word of God is the "all the people" in that region were baptized During this past month there has been no and administered the communion. Had she subjects will obtain amongst you which ob found in this way. The word of God is the "all the people" in that region were baptized only rule of faith and practice. Then by before Jesus was. Matthew sustains this journeying or preaching out of our regular bad administrated the community of the word of God is the "all the people" in that region were baptized of died, every one would have been told she Methodists, Baptists, Presbyterians, etc., this alone let our decisions be made. He assertion, iii: 5, 6-13. And so does Mark routine in Campinas. The only thing of any had returned to the mother Church. This under the same convictions which divide the interest that has occurred here, is the de- was all the priests cared for. But for- Whites into their respective denominations;

school; not a public opposition, but a silent while, and in the morning, when Mr. Turin Presbyterially inclined that we will aid you She was distressed and weeping over her and independent Church, with your own 1. There is no record to show that Christ tions show conclusively that John was not beginning to be seriously apprehended by weakness in not having resisted that priest. Presbyteries, Synods, and the like; and will The nuns for revenge have refused water to rejoice to maintain with you as thus devel-When the last mail left for the United drink to that poor dying woman for more other branch of the great Presbyterian family throughout the world." the director of the hospital, who did him jusglance for a moment at some of them.

> church may depart in piece also. I have resumed my school, and count now twelve scholars. I am very thankful the to us, simply because we could only by ex-Committee has allowed me to continue the periment discover the true path amidst the work another year. I hope that before perplexities of such a problem as this.

things will happen. So, some good Chris-

Doing Good by the Way. It would be an interesting research for city of our aims. child, shalt be called the Prophet of the John was not Christian baptism; for here still gathering his neighbors around him—as some one to bring together the number of the lays quietly on the shelf without mend themselves to the judgment of the Highest." Did Jesus Christ know? He are twelve men who had been baptized "unto many as would hear him, and telling them instances in which great good has been com- discussion, all those thorny questions which Church at large, our General Assembly says that John was a Prophet, Matt. xi: 9. John's baptism," yet had never "so much all he knew. Of course he was not allowed municated by Christian people during their arise from the commingling of two dissimilar might adopt and perfect a plan, of which very great.—Hearth and Home. Luke vii: 28. And moreover, that though as heard whether there be any Holy Ghost." to do all this without opposition. His zeal excursions. If we refer to the new Testahe was the greatest of all prophets, yet "he They never had nor knew Christian baptism exposed him to a good deal of petty persecu- ment, we shall soon find memorable instances skill can harmoniously adjust. he was the greatest of all prophets, yet the line the stand of this. It was during a journey that the bending our constitutional principles to meet part it would bear in its execution—what as that is least in the kingdom of God, is greated and preached than he." So also in Luke xvi: 16, Jesus resurrection of Christ. Does not the proclasses him with "the Law and the Pro- position stand good? Much more can be the Saviour, that whoever sacrifices every- that magnificent but brief sermon. It was which the whole history of the Church shows —and whether through its Committee of thing in this world for his sake shall have a during a journey that Saul became Paul, and to be the fruitful parent of contention and hundred-fold more now in this present time, and the gospel's foe its zealous friend. It trouble. and in the world to come eternal life. The was during a journey that Philip overtook brotherhood of believers seemed to touch his the Ethiopian tressures, and instructed him within—the only true and sound principle of be executed. Your committee has not felt England had nothing in common. Chisheart. Several times in the course of conver "in the way of the Lord more perfectly." expansion and growth, in spiritual and ecsation he would revert to the subject. His It was during a journey, and while he clesiastical life wife was a less positive character, apparently "waited at Athens," that the great apostle to the Gentiles gave utterance to his memo- details, as to meet the necessities of their which appears to be simple, natural and flex-After Presbytery, Mr. Lane preached to a rable and masterly discourse on "The Un-What was his mission and baptism? The and spirit of preaching. Speaking of a congregation of Brazilians, which met him in known God." As regards our own day, one have held out of licensing and ordaining ticable, or should the judgment of the Church education. The landscape which surrounds

Evangelization of the Freedmen.

REPORT TO THE SYNOD OF MISSISSIPPI, NOV. '73 [A brief notice of this report was inserted last

port made occupies nearly tour 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 the scattered Bibles are doing a silent work, General Assembly, it may be of general interest to the result of which will be suddenly revealed publish here an outline of the paper referred to -

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 re sume 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 inder the exclusive jurisdiction of a session f white people; next giving them their own fficers, 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 ormed 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 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 taet is intelligently and cheerfully admitted as the basis of all her operations. We must abandon the idea of making them constituent part of our church; or by any process of agglutination, making them a sort

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 ber front and adyourselves 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 in every possible way, and to the extent of our power, in building you up into a separate oped, the same Christian and ecclesiastical fellowship which we wish to hold with every

There are many considerations which urge

1. It is the course to which we seem shut being the logical result to which we have been drifting through the whole of our previons legislation.

2. It settles finally the policy of our Church, and terminates that vacillation in our plans, which has been not discreditable

3. It is the ground already taken by the colored people themselves, which we only expect as a determined fact. Our approaches come convinced of the integrity and simpli-

6. It places the colored people distinctly upon the principle of development from which the minute details of the plan should

7. It affords them the opportunity of so standard we have fixed for ourselves, is de- the reach of our influence and control. sociate it with a fine illustration of Christian nial of a native ministry for an indefinite

eventually draw into itself the entire African city and every street and every house. A element that is disposed to Presbyterianism merchant, who is a disciple of Christ, goes at all; and it will be no small gain to remove this source of collision betwixt two deemer on the same territory.

WORKING OF THE PLAN.

Heathens but possess an elementary acquaintance with, and experience of, the gos-Let us no longer assume that they ready 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 bet-

known to exist among us; one in the Presbytery of South Alabama, one in that of North or there may not be an ordained minister in t; but a true Presbytery, for all that it does sessions. As to the absence of ministers, irregularities must be expected at the bemay be predicted when there is not as yet more regular, their bodies better proportionany positive law. At any rate the anomaly ed, and many of their women of the higher 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 elshall be regularly ordained and installed; and let those churches in due time, be induced to form into Presbyteries as convenience may dictate.

court, as was the case in our history, until

4. Let these infant churches, supposed in | way, sit down and repeat the operation. pose that some of your number from previ the first instance to be without pastors, ap early and abundant barvest.

> proved piety amongst them, whether old or young, who are willing to give themselves to for ourselves, and without pausing at Colleges or Seminaries for the present, let these forth in the Holy Scriptures and in our stan- occupation than that of their ancestors. dards: 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 first generation of ministers will be imperfectly furnished, each succeeding generation may be trained with increasing care.

they are struggling toward complete development; aiding in the establishment and instruction of Sabbath Schools; and contrito them on their own platform, are therefore buting to the erection of plain and modest India of the British government, which now likely to be acceptable, as soon as they be houses in which to assemble for the worship holds in subjection this once powerful nation.

in coarse outline. In which case, that ven-5. It frees us from the temptation of erable Court would determine for itself what Domestic Missions, or some special agency. Synods and Presbyteries also would exercise their own discretion as to the methods by modifying our system in some of its minor the case; the mere delineation of a policy

Christ's Epistles.

only that the world, in point of fact, judges

Rev. T. R. Stevenson. | country. For the movement successfully | So Jesus sends a letter to the world- rest, but the way is toil and labor.

inaugurated, will by the law of affinity sends many letters-sends a letter to every to India or China. He sells manufactured time he is a letter, a living epistle, sent by Christ to the heathen. A boy becomes an We must not overlook the fact that there apprentice in a warehouse or factory; but already exists among them a measure of before he is bound to a master on earth, he Coristian knowledge and life. They are not 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 must be held in a state of pupilage before and gentleness and fairness and generosity, they are ready for independent organization. they should learn the mind of Christ. Let us begin with the training they have al- 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

A Little About the Hindoos.

order that the glory may be of God .- Arnot.

Before Abraham the patriarch was born, or the pyramids of Egypt were built, the ter undestood by entering here a little into Hindoos, a branch of the great Aryan family, had descended from their home near the 1. There are already six colored churches, Himalaya Mountains, and traveling southward, many reached the valleys of the Juma Alabama, and four in that of Charleston .- and the Ganges, conquering and enslaving Suppose these to be organized into the First some of the tribes that inhabited those re-African Presbytery and a beginning is made. gions, and driving out others, bestowing It is an inchoate Presbytery if you please, upon them such unpleasant names as "thieves," "black tribes," and "weak ot come under the technical definition of our ones." To themselves, they gave the name Book. It will be made up of regularly or- of white; and not without some reason, for dained elders, and it will have sprung into the tint of their skin is much lighter than existence from the expansion of the church that of the Rheels, Gonds and other tribes which surround them. Their heads are ginning of things, if needed irregularities longer and more oval, their features are castes, notwithstanding their dark complex-

ion, are exquisitely beautiful. When the Hindoos first entered upon the ement within their bounds, persuading it to rich plains of India they were an energetic come together in one or more church organ- and warlike people; but the enervating cliizations; in which ruling elders duly chosen mate, 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 3. Let those Presbyteries as soon as two nothing so well as to dream away their lives. same circumstances; we do not therefore ask of them shall exist, be united into a Synod: To illustrate their habitual laziness, it is only you to change it; and we come before you which may remain for a time their highest necessary to say that the farm laborers, when weeding the miserably cultivated crops, ing the space within reach, move on a little

It is evident from the finding of an old wrought-iron pillar in India lately, that taught by our ministers and Presbyteries, many centuries ago the Hindoo knew how until native preachers can be had. It will to value and utilize a metal that is more prebe a labor of love cheerfully rendered at the cious to us than gold. They have long been request of the parties benefitted, and under skilled in various arts and manufactures, and the sanction of our own courts, and yielding the gold and silver brocades of Delhi were 5. With the view of supplying the first famous two thousand years ago. Some of great want of a colored ministry, let our their inlaid ware has to be viewed through a Presbyteries cooperate heartily with their magnifying glass of great power to reveal Presbyteries in looking out for men of ap- the minute pieces used in its manufacture; the furniture they make is elaborately this work; and institute such measures as carved, and the carpets they weave cannot shall seem to them best to train them for an be excelled in harmony of color. But this early entrance upon the work of the minis- skill is not to be wondered at when we retry. Laying aside the standards we adopt member that from generation to generation the son has taken up the profession or trade upon us the adoption of this policy. Let us novitiates be instructed in the doctrines of of his father, the regulations of caste prohib-Grace and principles of Church Order, as set | iting the children from following any other

Every Hindoo prides himself upon the caste or class of society to which he belongs, necessity for obtrusive assistance on our part even the Pariahs, or outcasts, considering will cease. The machinery will have been their cooking utensils defiled if any one of set in motion, and will go forward by the life another class has used or washed them. The that resides within itself; and though the Pharisees of old would not eat with unwashed hands, or from unclean vessels, but the Hindoos go still farther, and shun the breath 6. Let our churches and people be exhort- of a garlic eater or brandy-drinker as they ed to assist these infant organizations, whilst | would a pestilence, in which they show good taste, at least. The distinctions of caste are dying out, however, under the influence in And as the distinctions of caste die out, a 7. Should these broad suggestions com- better civilization is coming to the Hindoos, whose power to learn from their masters is

Empress Eugenie.

From a pleasant letter by Professor Schele de Vere, in the New York Evening Post, we learn something of the daily life of the Empress Eugenie, at Arenenberg. After the Emperor's death, the Empress took her son to this historic castle. With her Spanish nature, the cold, gloomy skies of itself justified in attempting anything beyond elhurst had few pleasant associations. So a general exhibition of views which seem to to Arenenberg she came. There, every spring naturally out of the circumstances of 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 erald 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 As our Lord left no monument of Him- behind it, toward the south, rise in stern self in brass or marble, so He left no letters grandeur the ice-covered giants of the Berwritten by His own hand. He did not write nese Oberland. Here the Empress will teach her son, as his father was taught be-His mind on tables of stone or on sheets of fore him, the ideas of Napoleon, the tradivent a living sympathy between the two. A left Himself without a witness. He has left and perhaps some day act. When asked as ministry possessing an elementary English

WRONG DOING is a road that may open fair, but it leads to trouble and danger .-

THE GOAL toward which we tend is indeed

Central Presbyterian.

REV. WILLIAM BROWN, D. D., Editor. Richmond, Va., Wednesday, Nov. 19, 1873. WILL our FRIENDS REMEMBER! "GR

- 1. That we have to pay cash for every 2. That our weekly expenses are very
- though long due, are unpaid.
- 5. That it is impossible to borrow a dollar. arrears to settle their account. It is a small matter to each of them, a great one to us.

AGENTS will much oblige us at this time by special diligence in making collections.

PREMIUMS FOR NEW SUBSCRIBERS.

into the business of Sewing Machines, Superb Chromos (!) costing, say, about 30 cents (! and all manner of curious things, as premiums which commends itself to most is in money. We make the following

LIBERAL OFFER.

subscribers, and sending payment, may re- does sometimes teach people. tain seventy-five cents, for each.

2. Any person obtaining three or more rest. Only we are thoroughly and earnestly new subscribers, and sending payment, may in favor of the appointment of a committee retain one dollar, for each.

THE OLIVE BRANCH.

CONCLUDING REMARKS.

During the summer and fall a series of articles has appeared under this head. They tian men, meeting together in the fear of were written at intervals, because of frequent God, and under circumstances favorable for absence from home, and also because the a calm and careful survey of the whole queswriter was sometimes turned aside to the tion, may be able to recommend measures work of defence against assailants. The ob- which shall result in much good. No Chris aject of those articles was to give some actian man can take pleasure in contemplacount of the various times at which the ting such a scene of estrangement, or hostil-Northern Assembly had held forth the so ity between two large churches. Let the called "Olive Branch" to our Church, and trouble be fairly, honestly searched for, and the true character it assumed. Without go- plucked up by the roots. A full and free ing now into an extended summary of what conference will at least let the whole world formed) of New York, of last week, has an inter-

First, it has been seen that even during culty lies, and what the parties are prepared the war, as well as at its close, the Northern to do respectively for its removal. Assembly passed resolutions expressing an expectation at first, and subsequently a wish, that the Southern Church would come back

of legislation in reference to us which was to

the last degree unchristian and insulting. Third, it is seen that it was not till 1868 we were recognized at all as a distinct Church,

and then it was accompanied with a censure. Now it can be shown from their action in ville, and from their action last spring in in any proper manner removes the offenses which have prevented amicable relations between the two bodies. It is not enough to say they think they have done so. Our Church has quite as much right as they to a voice in such a question. It was our purpose to subject that point to a close examination, but it is not necessary at this time, since much has already been presented on both sides. Let this one fact be borne in mind, that when the deputaton came to us at Louisville, it was not their opinion that the obstacles to friendly relations; and yet that Baltimore did. And further, one member of have been deliberately assumed. the committee of conference appointed at Baltimore, has recently expressly declared that he does not regard the paper there this, there is an absurdity in the very face of the communion of the Lord's Supper at Dr. all this clamor that the paper referred to honorably removes all obstacles between us. If it did so, why was a committee appointed natural ecclesiastical unions," is "a sacrifice to confer with us? Does it require two carefully selected committees to confer about a fraternal correspondence? Every one ac. as this is precisely the position held by most quainted with church affairs will see how of the Episcopal ministers in this country, this fact alone contradicts all that a few in-

Yes, Dr. Van Dyke is right. That declaration at Baltimore does not lay a proper basis for fraternal correspondence, much less on this question, Bishop Potter will not for organic union. But, defective as it is, it shrink from the responsibility of calling him it was not best to publish. None have been kept does in our judgment open the way for a conference. It contains some expressions in advance of the paper brought to Louisville, as that was in advance of those preceding. When our brethren of the United Synod sent a committee to the Assembly in New Orleans, and a conference was asked, that eminent and lamented Christian gentleman, General Thomas R. R. Cobb, of Georgia, it, whatever their previous aggressions.

as carping critics outside, have alleged.

bly. We cannot agree with his view, and in the love of one truth; in reverence for one The fact that writers in Northern papers

O, Yes! That "one truth" and "one or have taken the ground that no concessions der" means, of course, Episcopacy, and unspectations of the present volume is appear every six months. The present volume is appear every s ter. Our General Assembly next spring "respect and esteem" in "private," in "so- & Co., New York. Price \$1 50 post paid.

stood their position and duty better than to great, unseemly wrong.

The Central Presbyterian has never gone while as timid and quiet as a set of peeping in the New York Evening Post in a letter to church-mice. They have very faithfully Bishop Potter in reply to his criticism on the given their assailants what their aggressive Dean of Canterbury. Among other approspirit so fully deserved-a good raking fire, priate words we find the following: for new subscribers. The compensation fore and aft. We are gratified to find the aggressors have at last concluded to let the to one's ordination vows as a minister in the Epis matter alone. They are now agreed that that Church, there are other Christian Churche nothing has been gained by their recent whose ministers are ordained in accordance with 1. Any person obtaining one or two new movement, but the contrary. Experience

Now, then, we too say let the question by our next Assembly. This has been our view all along. It is, so far as we can see, not only right in principle, but it is the only course by which this matter can be brought to a clear decision. It is to be hoped that two committees composed of judicious Chriswas presented, this much may be affirmed. | see clearly and exactly where the diffi

BISHOPS POTTER AND TOZER.

"My Lord Bishop Potter" has addressed resolutions there was, for six years, a course the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed, of, "You given nearly one hundred thousand dollars in land to the old idea, it may be supposed to the old idea, it may be suppose does the "House of Lords" in the United series to the Hampton Institute, and is successfully pursuing its excellent system of free schools, which were adopted in 1870, for children of both races,

But this letter of Potter to Tozer-our first inclination was to publish it. But the value of its contents is by no means worth 1870, when a committee was sent to Louis- its room. Its argument by way of censure York. Both of these documents insist upon a libof the Dean of Canterbury is about as in-Baltimore, that nothing has been done which significant as its commendation of Tozer, showing nothing so plainly as the narrowminded bigotry by which both of these prelates is guided. We give two quotations from Bishop Potter as specimens of views of Christian charity held forth to the world by od, from ignorance and dependence into knowledge tion, to give utterance to the thoughts and emothe Bishop of the largest and most conspicuous diocese in the Episcopal Church. And the | their sudden possession of the rights of citizenship, | than ever before. But those attractive powers worst is that he is only a sample; those who would avow any thing better are as "few North and the South are taking the one only right made him even forget the language his mother worst is that he is only a sample; those who and far between" as angels visits. Bishop

"And there are abundant opportunities for making such feelings of respect and esteem manideclaration of their Assembly removed all fest in private, in social intercourse, in the ordinary concerns of life, without entering into unnatural ecclesiastical unions which compel a sacrifice Assembly said virtually all that the one at of truth and a violation of sacred obligations that

The only meaning which can be attached Adams' church, or for Bishop Cummins to meantime the daily papers give the following. do the same at Dr. Halls' is joining in "unof truth and violation of sacred obligations." That is the plain meaning. And inasmuch considerate persons among ourselves, as well before the Christian world the better. We hope therefore, that as Bishop Cummins has (and not unadvisedly, it may be supposed) opened the way for having a clear issue made

But Bishop Potter longs for Union. Hear

our Lord I do most fervently long and pray. It unable to find a copy. It was referred to in the said in advocating it, that if a parcel of Ca- is the earnest feeling of our whole communion, the whole Anglican communion throughout the manche Indians asked for a conference in world. But the union for which we pray, the reference to peace, he would certainly grant union which continually arises up before the long- no doubt appear in the volume to be issued by the ing gaze of our hearts, is not a superficial, halting, House of Harper & Brothers. half way union of one small imperfect fraction of The respected author of the article in the Christendom; not a mechanical union: not a union from mere feeling, tull of suppression of the last Southern Presbyterian Review, concerntruth; so full of jealousies and incompatibilities as ing our last General Assembly, refers to this to be incapable of seeking consecration for itself ing our last General Assembly, refers to this in the highest act of our holy religion! O no! by others, who are also ministers in connequestion, and advises against the appoint. No such scheme of union can answer to our idea the Northern Presbyterian Church. ment of any committee by our next Assem- of the one fold under the one Shepherd. The

of the Baltimore Assembly, and that alone. | cerns of life;" but to meet them in such as. | for our copy. We are here free to say that most of the semblies as the Evangelical Alliance, and The Southern Preserventan Review, for October. Lime Wood, and there she loved to teach her child, Review will be issued six times a year, instead of the semblies as the Evangelical Alliance, and The Southern Preserventan Review, for October. newspaper discussion of this subject has been premature, and, if it could have been helped, undesirable. If our Northern brethren could

have been contented to let the matter lie communion of saints-that is intolerable. quietly over for the action of the bodies to That would be "a sacrifice of truth and a whose decision it rightfully belongs, very lit- violation of sacred obligations." Such, tle would have been said by our papers in alas! is Bishop Potter's religion, and that of the South, certainly very little by this. But, many with him; and it is just in this way no; they opened their batteries forthwith, that schism is made in the Church of Christ. and our people were told that every thing The mere fact that there are differences of now had been done, and more than enough. opinion in some things, and different organ-And though their Assembly's paper said izations where those opinions may be most nothing about organic union, these religious comfortably and peaceably cherished, does papers, and, so far as we can recollect, with- not constitute schism. But when these out a single exception, were pleased to carry points of difference among evangelical Chrisit straight to that point, and to say that noth- tians are so magnified into essentials that 3. That our sole reliance is upon receipts ing more was necessary, or would ever be one part refuses to recognize other Chrisdone. (They have never informed us what tians and other churches-there is the very 4. That a very large portion of these, their committee of conference was for, core of the sin and the shame. "These be or what it was expected to do.) One they which separate themselves." We are of them (claiming at least to speak for thankful in the belief that both in the the Presbyterian Church, as well as most Episcopal and Baptist communions, where We are obliged earnestly to ask those in others) has been on this point dictatorial and this uncharitable and schismatical sentiment even insolent. Of course the Southern pa- has chiefly prevailed, it is becoming to an pers would not give place by subjection for increasing number an eye-sore and a heartan hour to any such arrogance. It has not sore, and that circumstances are shaping been in itself a pleasant work, but they under- themselves for some effective righting of this

allow our churches to be manipulated for a Since writing the above we find that the year in this style, and themselves all the Rev. Dr. Adams, of New York, has come out

> "The real question is this: 'Whether fidelity copal Church torbids the belief that, outside o their laws and methods, and as such, in suitable places and times, entitled to Christian respect and cognition?' He who answers this question at firmatively will, of course, hold himself ready to specify the peculiar canon and vow of the Anglican hurch which enacts this prohibition. *

'Soul-stirring and sublime was it when vast asmblages, composed of men from every nation, and kindred, and tongue, and people, with full honest voices rehearsed together their common creed, 'I believe in the Holy Catholic Church and the communion of saints,' accepting the definition of that Church as given by the Episcopal stand ards-'all who profess and call themselves Christians.' If peril were in the air there would be a ecessity for warning from every Christian bishop. But when no such necessity exists, for any man to volunteer contemptuous criticism upon good men and true, friends of ecclesiastical order, meeting together to confer on the highest and holiest inte ests, and this coupled with censure on the absen and the dead, is something which causes utmos pain and grief to the 'household of God.'

Separate Churches .- The report made to the Synod of Mississippi, of which an abridgment may | month his installation took place. be found in this paper, deserves careful considera tion. The same view was ably presented recently in some editorial articles in the Southern Presbyterian. The Christian Intelligencer (Dutch Reesting editorial notice of the American Missionary which this article refers. It then goes on to say: "If to these agencies we add what has been done for the Freedmen since the war, by denominational and other voluntary institutions, the aggregate results are without a parallel in the history

without discriminating between them. We are particularly gratified to observe the harmony of views upon this whole subject, between the statements of the annual report of the Associa tion and the carefully prepared address of the Rev. Evangelical Alliance, at its late meeting in New eral system of education for the negroes, and urge the paramount necessity of a thoroughly educated ainistry for the African churches in the South .-The tendency of the colored people is to separate church organizations of their own, and this fact enforces the plea for the best possible religious and theological training for their future teachers and preachers. Their profound religious susceptibilities, their plastic condition in this transition perihave brought these questions of their intellectual view, and are rapidly moving to its accomplishment. Upon the success of this work, during the his palsied tongue was loosed, and became elopresent generation, depends the future of the colored race in this country. And, as Dr. Hoge said, The Church which secures this kind of instruc-

Bishop Cummins' Resignation will no doubt be the subject of a good deal of comment. It is, to this is, that for an Episcopalian to take a step. Under the condition of the case as pre part with such a body of Christian men as sented at this time, we forbear any remark, preferring to await its further development. The matetercourse, but only for conference. Besides ally for the Dean of Canterbury to join in rial points, however, which are involved, are of no days of only for conference. Besides all Protestant Churches are interested. In the daylight lasts. So shall our lives be filled with

tion for them is their greatest benefactor.'

"The reception of the circular letter of Bishop Cummins, of the Diocese of Kentucky, announcing his withdrawal from the Protestant Episcopal Church has created a profound sensation here among Episcopalians. Private letters from him intimate his intention to continue his Episcopal office on the basis of Bishop White's prayer book. Bishop Smith, senior bishop, will be written to, to and graduated at Dickenson College in 1848, and return at once to Kentucky to continue Episcopal from Princeton Seminary in 1853. After spending return at once to Kentucky to continue Episcopal | from Princeton Seminary in 1853. authority. Bishop Cummins' withdrawel, it is six months in the Sunday School work in New Kentucky Episcopal Church.'

the relations of the Northern and Southern Pres byterian Church have been received during the N. J., where he has labored since with much sucinto court. The whole Church is interested in knowing whether the law of the Episcopal pressed, nor have any been inserted because they differed from views he had ex- ed Synod and returned a time for his usual Sab-bath services. On Sat bath morning, October, Church forbids any one in its communion, agreed with them. As indicated in another article, it is not his expectation to continue the discus-

Rev. Dr. Plumer's Paper on Family Government.-It was our purpose to publish this paper "For genuine unity among all the followers of read before the Evangelical Alliance, but we are report made by the New York Tribune, as well as by other papers, but was not published. It will

> monthly" published in Knoxville, Tenn., Rev. P. D. Cowan, of Jonesborough, being editor, assisted as he said "Amen." he fell partly over, in a stroke by others, who are also ministers in connection with

RECENT PUBLICATIONS.

have taken the ground that no concessions der" means, of course, Episcopacy, and unappear every six months. The present volume is appear every six months are appeared to the present volume is appear every six months. The present volume is appeared to the prese ought to take into consideration the action cial intercourse" and "in the ordinary con- We are indebted to Starke & Ryland, of this city,

8. The Caution Against Anti-Christian Science Crit ici ed by Dr. Woodrow. By the Rev. Robert L Dabney, D. D., LL.D., Union Theological Semi

E. Boggs, Memphis, Tenn

. The General Assembly of 1878. By the Rev. R. K. Smoot, Bowling Green, Ky.

the Leonard Scott Publishing Company, 140 Fulton street, New York. Contents: The Iron Mask; Work and Wages; Lives and Letters of Beethoven; The Cuban Insurrection The Breeding of Horses; The Three Cathedrals o St. Paul's; Travellers and Handbooks; Kew Gardens; Dr. Strauss' Confession; Affairs on the Gold

THE GALAXY for December. Sheldon & Co., 677 Broadway, New York. Contents: The Future Czar; A Man's Regret; The Wetherel Affair; Life on the Plains; Linly Rochford; Punish ing a Pundit; Mr. Lincoln and Mr. Seward; A Droll Acquaintance; Lost; Stage Othello's-Salvini; A few words about some recent Events; What be came of Louis XVII? A very old Grave; "P'tit Lulu;" A case of Conscience; Fishing; Drift Wood: Scientific Miscellany; Current Literature; Nebulse.

Rev. Thomas Smyth, D. D.

At an adjourned meeting of Charleston Presbyery, held at Cheraw, S. C., Dr. Howe, chairman the Rev. Thomas Smyth, D. D., reported the following, which was unanimously adopted: (This paper was also adopted by the Synod.)

The Charleston Passbytery has been called to on the 20th of August, 1873, in the 66th year of

Born in Belfast on the 14th of June, 1808, of Scotch and English ancestry, and devoted to the errors ministry by his pious mother from his birth, he entered the college in his native city in 1827 and received its highest honors. During the last year of his studies there, he became united with Christ as a Saviour; and called, as he believed, to the College, London, where he pursued the studies preparatory to that sacred office with his accustomed ardor. In the fall of 1830 his parents removed to this country, and he entered the Senior class at Princeton, where these studies were completed. He was ordained the following year by the Presbytery of Newark, as an evangelist, with a view to missionary work in Florida, and soon after came to Charleston, under the recommendaions of Drs. Alexander and Miller, as a supply of the Second Presbyterian church.

In November, 1832, he became a member of April of that year, he held this call under consideration, doubtful of his health, which was never firm, until December, 1834, on the 17th of which

Since this time, during the various fortunes of our church and country, through the stormy scenes of ecclesiastical and theological debate, and the still severer trials of civil strite, his large and Christian heart has been true alike to his ancestral Church and to the land of his adoption.

We do not claim for our departed brother absolute perfection. This belongs to no child of God Association, which recently held its 27th Anniver- in this his militant state. But now all the asperisary in Newark, New Jersey. It has conducted ties of discussion and debate are forever over .extensive operations in educating the freedmen, to And with a mind of intense activity and an unconyoud the expectation of all his friends, all will Christ.' accord to him a large and forgiving heart, full of pursued with almost unequalled endurance and en ergy till the end of life.

An ardent student himself, he was a friend of endowments he sought to enlarge. He was a friend of the young student also, and

especially if he sought the gospel ministry under a manifest call from God. Had Providence so willed, and he had not suf fered, in common with others, the impoverishments of a cruel war, he would have left behind Dr. M. D. Hoge, of Richmond, Va., before the him, more than he has been able to do, enduring Evangelical Alliance, at its late meeting in New monuments of his sacred cause. He would have offered himself as a missionary in

his early days, had not enfeebled health prevented nis personal labors on toreign shores. But the their prominent representative for years by his voice and pen, both in our Presbytery and Synod. Of the productions of his pen we will not speak, but his earlier cotemporaries will remember the inspiring tones in which he was wont in the excitement of debate, with a wonderful affluence of dicand independent ecclesiastical relations, together tions of his soul, the whole man transformed, his with all the trials and responsibilities incident to eye full of expression, his form taller seemingly were at length impeded by sudden disease, which taught him, till by practice he regained it, and

> quent again. His spirit has left the earthly tabernacle which confined it. It has been unclothed that it might enter the house not made with hands, and await the resurrection morning, when, with a body strong in power, glorious and spiritual, it shall be still serving and praising our ascended Lord.

For more than forty years has he gone in and Episcopal Church of this country has taken such possession of his corporeal powers, for the last half crippled with disease, but still unconquered, till he | it, and free to resist it;" when it says that Protesyielded to the power of death. Let us remember that our own removal will not be long delayed. The evening shadows with some and falsehood as of equal value, as equally indif-

deeds of usefulness, and our end be peace.

Death of Rev. J. H. Kaufman.

and the incidents of his death:

He was born at Bainbridge, Pa., April 3d, 1826. thought, will create some complications in the York city, he accepted a call from Baltimore in October of the same year. He labored in Georgia trom November, 1860, to the spring of 1865.-Then he came to Govanstown, near Baltimore, where he labored until May, 1871, when he accepted the call of the Presbyterian church at Matawan,

For some months past his health has been failing, despite a summer month's recreation in northern New York. He had, however, attend 26th, he accompanied his wife and two little daughters to their pew, and ascended the pulpit to be he Bishop, Priest or deacon, the liberty sion of this subject farther at present, if those on of voice in the opening prayer was more feeble than usual, and this feebleness increased as he read the first hymn,

"O could I speak the matchless worth." He proceeded, however, to the fourth and last verse, but of this he was only able to finish:

Soon the delightful day will come, When my dear Lord will call me home. And I shall see His tace:

On reaching this line his strength seemed to give way, and he sat down, leaving the hymn to be sung by the choir, after which he again led the congre gation in prayer, pleading with special earnestness for the widow and the fatherless. His voice became more and more feeble as he continued, and of apoplexy, supporting himself with his arm upon the pulpit. He did not rally to consciousness again, and died about nine o'clock on Monday evening. His family, including two sons who had been sent for at Princeton, were about his bedside. The funeral services occurred on Wednesday, Oc-

On Sunday afternoons, says Augustus Hare in his Records of a Quiet Life, my mother would take The International Review.—Messrs. A. S. Barnes at Newport, Cartaret county, N. C. her Testament, and find some sheltered seat in & Co., make the gratifying announcement that this

2. The Moral and Religious Aspects of Lotteries and other modes of Gambling. By the Rev. Wm. Resignation of Bishop Cummins—Ritualistic Questions in the Episconal Church Questions in the Episcopal Church.

The following circular letter announces the resgnation, for the causes given, of the Right Rev. George David Cummins, assistant bishop of the Episcopal Church for the Diocese of Kentucky. Bishop Cummins has been known in the Episco pal Church as one of the prominent teachers of THE EDINBURGH REVIEW, for October. Through | that division of the communion commonly known as "Low Church," and as opposed to the ritualistic practices and beliefs of the "High Church." Bishop Cummins was consecrated to the Episcopacy in 1866, and assigned as an assistant to Bish op Smith, of Kentucky. Previous to his conse cration he was rector of St. Peter's church, Balti-

NEW YORK, November 10, 1873. To the Right Reverend Benjamin Bosworth Smith D D, Bishop of the Protestant Episco pal Church in the Diocese of Kentucky:

Right Reverend and Dear Bishop,-Under a demn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus to sever the relations which have existed so hap pily and harmoniously between us during that

state clearly the causes which have led me to this

First, then, you will know how heavy has tery, held at Cheraw, S. C., Dr. Howe, chairman of the committee appointed to prepare a minute on the death of our venerable and beloved brother, the services are conducted so as to symbolize and to the committee appointed to prepare a minute on the death of our venerable and beloved brother, the services are conducted so as to symbolize and to the shared with many of our best men, never came near him—and so the grand old man fell asleep."

London Christian World. teach the people doctrines subversive of the "truth as it is in Jesus." and as it was maintained and defended by the Reformers of the sixteenth century. On each occasion that I have been called on to officiate in those churches I have been most painmourn, since its last ord session, the removal of our beloved brother, the Rev. Thomas Smyth, D.

D., from this scene of his earthly labors to his heavenly rest. He died in the city of Charleston ces customary in ritualistic churches. I can no longer by my participation in such services be "a partaker of other men's sins," and

2. I have lost all hope that this system of erro now prevailing so extensively in the Church of England, and the Protestant Episcopal Church in this country, can be or will be eradicated by any action of the authorities of the Church, Legislative work of the ministry, he removed to Highburg or Executive. The only true remedy, in my judg ment, is the judicious yet thorough revision of the countenance, directly or indirectly, to the whole system of sacerdotalism and ritualism-a revision after the model of that recommended by the commissioner appointed in England under royal authority in 1689, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England -a blessed work, which failed, alas! to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protestant Episcopal Charleston Union Presbytery, but although he was | Church in the United States and embodied in the called to the pastorate of the Second Church in prayer-book of 1785, which they set forth and reommended for use in this country. I propose to return to that prayer book, sane

William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789. 3. One other reason for my present action remains to be given. On the last day of the late Conference of the Evangelical Alliance I participated in the celebration of the Lord's Supper by invitation in the Rev. Dr. John Hall's church, in the city of New York, and united with Dr. Hall, Dr. William Arnot of Edinburg, and Professor Dorner of Berlin, in that precious feast. It was a nered will, which bore up his enteebled frame be- | fellowship in the mystical body of His Son Jesus

The results of that participation have been such schemes of Christian benevolence and activity, as to prove to my mind that such a step cannot be taken by one occupying the position I now hold, without sadly disturbing the peace and harmony of "this Church," and without impairing my in education, of colleges and schools, especially of fluence for good over a large portion of the same seminaries of sacred learning, whose libraries and | Church, very many of whom are within my diocese. As I cannot surrender the right and privilege thus to meet my fellow-Christians of other church es around the table of our dear Lord, I must take my place where I can do so without alienating

e of my own household of faith. I therefore leave the communion in which I have labored in the sacred ministry for over twenty years, and transfer my work and office to another sphere of labor. I have an earnest hone and confidence that a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a primitive Episcopacy and spirit of missions did not forsake him. He was a pure Scriptural Liturgy, with a faith only-articulus stantis vel cadentis ecclesiæ -a position towards which the old Catholies in Europe are rapidly tending, and which has already taken a definit form in the "Church of Jesus" in Mexico. To this blessed work I devote the remaining

years of life, content if I can only see the dawn of that blessed day of the Lord. I am, dear Bishop, faithfully yours in Christ, GEORGE DAVID CUMMINS.

My address for the present will be No. 2 Bible House, New York.

Protestantism as Dr. Brownson Sees it.

ing in its statements, and so fully an exponent of the last phase of papal development. It leads the van in the Roman march, and what it says alone to day, hundreds will be repeating to-morrow .-When, therefore, it denounces Protestantism in we believe, the first time that a Bishop in the out before us, for the first half of this time in the all its forms as anti-Christian, as denying "the authority of truth, and under no obligation to regard tants are fighting for "the emancipation of the human mind from God, for liberty to treat truth ferent, or to deny all real distintions between them, and, therefore, between right and wrong," we know that these assertions will be repeated in the lesser journals, and become the fixed belief of fa natical Romanists. It may serve a present purpose in sharpening the zeal of its partisans to atfirm that "Protestantism is more than heresy,—it is apostasy from the Christian religion, and a total denial of its principle;" that "it is not Christian An exchange gives the dates of his useful life at all, but the negative of Christianity and of all religion;" but such language opens a poor prospect of future peace. The following language is even more explicit: "It is obvious, then, that to carry on a controversy with Protestants, as if they were Christians simply erring as to some portions of the Christian faith, can effect nothing. seems to us much more important to strip them of all Christian pretensions, to deprive them of their prestige by showing them up in their utter naked-ness as downright infidels. Infidels they are, and it is of no little importance to let it be seen that no man can be a Protestant and at the same time a Christian or follower of our Lord Jesus Christ. . If Catholicity is Christian, if reason is auhoritative in its own province, nothing is more certain than that Protestantism is in no sense Christian, and that persons living and dying Protestants cannot be saved. It does not stand on the poting of ordinary heterodoxy; it is no more Christian than was Greek or Roman paganism. If this Quarterly Review simply represented an ndividual, we should not make these quotations; but we regard it as faithfully reflecting the ruling spirit of the Church of Rome since the Vatican of the gospel. Council. - Churchman

Present Duty.

The way to make easy times is as clear as day-Let every man or woman who owes money pay

at once, if it is possible. Be willing to make a sacrifice in order to meet romptly all your engagements. Stop grumbling at the faults or mistakes of others, and attend faithfully to your own affairs. Deal fairly, leniently, and cheerfully with all ersons who owe you or are in pecuniary trouble. If you are out of debt, thank the Lord; and then go round among your friends, and enemies too, if you have them, and render them all the assistance in your power. Don't hoard your money; but loan it

to help all who need it.

The Death of Dr. Candlish.

The Scotch papers are filled with biographical notices of Dr. Candlish, who died on Sunday night. October 19 h, at twenty minutes before 12, aged 67 years. One of them, in giving a record of his illness, says that a serious change took place in his condition on Saturday evening, and that death was momentarily expected. Dr. Berjamin Bell, his medical adviser, and one of the elders of his congregation, was in attendance from midnight son county, Ohio. till early on Sunday morning, and throughout the whole of Sunday the members of the family kept watch at the bedside. So great was his state of prostration on Saturday evening, and up to the time of his decease, that he was unable to speak or recognize his relatives, and a slight motion of the head was the only indication that he understood the remarks of those around. For some hours previous to his death, he was in a state of semi-consciousness, and passed tranquilly away at about a quarter of an hour before midnight. During his last illness he spoke with perfect freedom of his approaching departure. Abounding strength and omfort sustained him in his closing days. "Pray for me," he said; "I don't desire deep experiences or great rap'ures. I just wish to rest on facts-the facts that Christ died and that Christ is mine."

A writer in the Edinburgh Daily Review says:-"The great intellect continued clear almost to the end, and his comfort and peace of soul never for a Mr. McCutchen is a native of Augusta county, "The great intellect continued clear almost to the moment weakened. If the mind now and then wandered for a little toward the close, it was in It is due to you and my many dear friends in the Diocese of Kentucky and elsewhere that I should but ever returning to the prevailing and welcome fancied occupation with college or pastoral work, thought that he was 'going home,' and that it was very near. The fears of the act of dying which he used in former years to express, and which he

Controversy.

In the able address of the Rev. R. Payne Smith. D. D., Dean of Canterbury, before the Evangelica Alliance on unity consistent with diversity, he says: ept where there is discussion and debate and con-

troversy about them. Go where there is that true mechanical unity which some men profess to value must clear my own soul of all complicity in such so much, where it is the Church's business to set le what is the faith. and you will find all practica value of it gone. Wherever men value the Bible they will search it for themselves; will form opinons about it; will discuss it; and often, it may be, nisunderstand and misuse it. So all things capable of being used are capable of being misused. It is the necessary result of the impertection of our nature. But where there is no controversy and prayer-book, eliminating from it all that gives divergence of opinion, it is because the truths of Revelation are put aside from man's transient life Unless we would wish the Holy Scriptures thus to be as though they existed not, we may well be content with the existence of rival denominations They are the result of life, and without them there would be the torpor of death.'

Religious Intelligence.

FROM THE SOUTHERN STATES. The Presbytery of Chesapeake.

A correspondent writes:

tended for years. Business was conducted with dispatch, the discussions were earnest without ac imony, and everything passed off harmoniously. veyed are conceived in a spirit of high admiration There was preaching morning and night to good and tender affection for the venerable divine and congregations. An overture from the church in Washington

city was adopted, recommending the appointment could be more appropriate or touching than this blessed company of all faithful people" whom God "hath knit together in one communion and followship in the residual communion and followship in the residual communion and size appointment of action of the Seminary classes. The selection of mittee of the Northern Assembly, without any followship in the residual communion and size appointment could be more appropriate or touching than this action of the Seminary classes. The selection of mittee of the Northern Assembly, without any followship in the residual communion and size appropriate or touching than this view to organic union, for the purpose of estab- one." The portrait is to be life size, and is to be ishing fraternal relations between the two Assem-

The most notable feature of the Presbytery was the ordination and installation of Mr. Cannon, as pastor of the church at Leesburg. All the examinations and the trial sermon of the candidate having been cordially sustained. The services of the eccasion were conducted in the presence of a prowded congregation. Rev. P. Harrison presided, ehearsed the previous requirements of the Presestions, and offered the ordaining prayer. Rev. W. U. Murkland preached the installation sermon, Rev. Dr. Le Fevre gave the charge to the pastor,

and Rev. Dr. Bullock the charge to the people. There was one act of the Presbytery which will probably again call upon them the censure of the Synod. An applicant for admission to the Presbytery was received, in his absence, on his certifieate of dismission from the Presbytery of West Hanover. No special reason was alleged for this disregard of this injunction of the General Assembly and the Synod of Virginia requiring the exam- sustained by the falling of the ceiling, and report ination of the applicant.

Synod of South Carolina

Met at Cheraw, S. C., October 20th. There were only twenty-nine ministers and twenty six ruling elders, an unusually small representation, and the customary docket of business was soon

disposed of. The narratives of the state of religion from the lifferent Presbyteries were full of interest and encouragement. In several instances large accessions to churches were reported. A general increase of ministerial consecration, of evangelistic zeal, of ac-There is no Roman Catholic Review we read tivity in Sabbath School work, of attendance upon with so much interest as Brownson's from the fact prayer meetings and of Christian liberality, prethat there is no one which is so bold and unflinch-

vails throughout all our Presbyteries. Our ecclesiastical relations to the colored people were warmly discussed, and consumed the whole session of one day. Could our colored brethren have been present and witness the deep and tender interest manifested in their spiritual welfare, they must have been convinced that they had no warmer friends than are to be found among Presbyterians. There was a general and earnest desire the overture sent up to the last annual meeting, facts. If they are in need of substantial sympathy but which, by some mishap, failed to reach that our people are not willing dear brother, to

body in session to be acted upon. The Sabbath Schools of Cheraw were addressed | hand, though feeble it may be, to the dear ones of in the atternoon of Sabbath, by Rev. Dr. Plumer one so dear to us as Christians." Many other letand Rev. J. Lowry Wilson. The occasion was one of great interest and solemnity. It was the general impression that this has been one of the most delightful meetings of Synod ever held. The ser mons were unusually appropriate and impressive; the devotional exercises fervent and solemn; the to \$10 000, and that his family are well provided deliberative discussions earnest and harmonious; the social enjoyment may be best characterized by people that they may be sustained and comforted saying that they will ever be green and fragrant in | under this heavy bereavement .- Memphis Presby

The Synod adjourned to meet at Newberry C. H., Wednesday, October 21, 1874, at 7½ P. M.-Charleston News and Courier.

Quachita Presbytery.

Met at Pleasant Grove church on the 13th of Ocober. There were present eleven ministers and five ruling elders. Rev. Thomas M. Boyd was dismissed to unite

with the Presbytery of Knoxville. M. B. Shaw, licentiate, was dismissed to put himelf under the care of the Presbytery of Louisiana. R. B. McAlpine, candidate, was dismissed to put imself under the care of the Presbytery of Con-

William H. Crawford, licentiate, was ordained, as an evangelist, to the full work of the ministry

The reports from the churches on the state of religion showed that, whilst there was a respectable conformity to the externals of religion, yet there was generally a want of inward vitality.-Complaints of coldness and worldliness came up that many who profess to be dead to the world. and alive unto God, are really alive to the world, but indifferent to the service of God and the salvation of souls.

The next stated meeting of Presbytery was appointed to be held at Tulip on Saturday, the 28th of March, 1874, at 12 M. M. J. WALLACE, Stated Clerk.

Wilmington Presbytery

C, on October 2d. Rev. D. B. Black was chosen | welfare of Sunday Schools. lerator, and Rev. S. H. Isler and Elder James

second Sabbath in April next at 71 P. M.

the gospel ministry.

Rev. George H Gilmer's Post office address is changed from Halifax C. H., Va., to Draper's Valley, Va.

Rev E C Gordon's Post office address is changed rom Bell's Valley, Va., to Goshen Bridge, Va. Rev. D C Irwin's Post office address is changed from Portsmouth, Va., to Rockbridge Baths, Va Rev. P M. Custer's Post office address is changed

from Lewisburg, W. Va., to South Solon, Madi New Providence Church, Lexington Presbytery .-At its recent communion, there were filteen additions on examination. The pastor's family and the families of four elders were represented among

.hose brought in. New Erection church, Rockingham Co -A correspondent writes: "Our church at New Erection has been recently renovated; pulpir, seats and gallery, remodelled and painted; the walls fres-ceed, a new roof put on, the cemetery fence re-paired and whitewashed."

The Church of Waynesboro, Lexington Presbytery, made vacant by the resignation of the Rev. Samuel J. Baird, D. D., has extended by a unanimous vote, a call to the Rev. Frank McCutchen, to become its pastor. He will at once enter upon the labors pertaining to the office-reserving the quesand graduate of Union Theological Seminary, Prince Edward, and finds a field of promising use

fulness near his old homestead. Rev. T. M. Boyd has received and declined a call from the church in Monticello, Ark. Mr. Boyd goes to Cleveland, East Tennessee, where the absence of malaria will enable him to work with more than his wonted energy.

Rev. James R Gilland leaves Auburn, Miss., to take charge of the Concord and Camden churches in Central Mississippi Presbytery. His Post of-fice address is Canton, Miss.

Lebanon church, in Grant county, Ky., was lately visited by the Rev. C. H. Dobbs. The member-ship were very much revived, and there were three "Truth and the Bible are nowhere valued exvisit them, with a view to a call.

> this place, though weak, is alive and active. The Sunday School increases every week. It is talking of building a house of worship at an early day.— It has, however, preaching only once a month, and desires to obtain the services of a pastor, to whom, with the assistance of a railroad town ten miles distant, it will pay a salary \$800 (coin.) Correspondents may be addressed, the Earnest Worker says, to Rev. John Sloan, Bren-Rev. J. W. Bachman writes, under date of No-

Brenham, Texas.-The Prosbyterian church at

vember 3d: "We got to our new home in Chattanooga, Tenn., last Saturday at 6 P. M. Some kind friends had anticipated our arrival by unpack-ing our goods and setting our house in order, so when we arrived everything appeared very homelike. A hot supper awaited us in the dining-room, which was very refreshing. Our hearts were very sore in leaving the people among whom we had lived for eight years, and this kindness of our new charge cheered us very much. I find a very wide field here, and pray that, above all things, I may do good to the people to whom God sent me.

"The Students of the Theological Seminary, at a "The Presbytery of Chesapeake which met at Leesburg was one of the most pleasant I have at bia Phanix, "Resolved to employ Mr. Albert Guerry to paint a portrait of Rev. Dr. George Howe. The resolutions in which this order is conable professor, who has so long been a prop of the institution and a blessing to the Church. Nothing

Rev. J. E. C. Doremus, D. D., for seven years the General Agent of the South-western Bible Society in New Orleans, has resigned the position he has so acceptably filled. His present address is Min-

Death of the Rev. Philip Pierson, -Just as we are closing the paper, intelligence is received of the death of the Rev. Philip Pierson, of Harmony byterian church, and propounded the constitutional Presbytery, which occurred last Sabbath in the pulpit of the Bethelchurch. He was reading and commenting on the 3d chapter of Malachi, when he beckoned to some one in the congregation to come to him, and died immediately. He was buried on Tuesday at the Midway church, of which he had been stated supply for thirty-five years .- S. Pres-

> The Congregation of the First Presbyterian church Memphis, held a meeting last week, and appointed a committee to examine thoroughly the condition of the building, ascertain the damage which it has what steps had better be taken toward refitting it

for public worship. Bible Work in Florida -Rev. J. L. Lyons has been re-appointed by the American Bible Society, to the superintendency of the Bible work in Florida and South Georgia. He has a large and necessitous field; in one county alone nearly four hundred families, mainly white, having been found destitute of the Scriptures. Among the colored population

the destitution is still greater.
All should be supplied, at least all who can read, and we trust that pastors and churches will cordial ly co-operate with the Rev. Mr. Lyons in the important work in which he is engaged. The Bible has often proved a source of blessing and salvation, even where no other means of evan-

gelization have been found. - S. Presbyterian. The Family of Rev. F. H. Bowman .- We, in comnon with all our ministers here, have received let ters inquiring into the condition of brother Bow-man's family. These letters all exhibit the deepest love for our departed brother and the most hearttelt sympathies with his afflicted wife and children. The question in all of them is " Do they need any for immediate action, but it was deemed wiser, on | material aid?" One brother writes "my session the whole to return to the next General Assembly | has instructed me to write to you and ascertain the cluded from the privilege of lending a helping ters breathing the same spirit have been received and in reply to them we have been requested to state, that we are thankful that we can inform the numerous sympathizing friends, that brother Bowman had two policies of Insurance, amounting for. The most they need are the prayers of God's

Meeting of the Stockholders of the North Carolina Presbyterian was held in Wilmington, on the night of Friday, the 31st of October.

The report of Rev. T. L. DeVeaux, as editor was read, giving many interesting statistical items in relation to the management of the Presbyterian during the past year, and expressing the hope and belief that if the present patronage of the paper continue unabated, and its friends will put forth a little effort to extend its circulation, it will be placed upon an assured and permanent founda-Whereupon the following resolution was

adopted: Resolved, That the Board entirely and heartily approve the dispositions of the funds realized by the subscriptions to the stock in the N. C. Presbyte rian, and that the thank of this body are cordially tendered to the editor, Rev. T. L DeVeaux, for the judicious and successful management of al the interests of the paper.

Sunday School Union of the City of Richmond .-- On last Tuesday evening, at the rooms of the Young Men's Christian Association, representatives from from nearly all the churches, showing that the all the Sunday Schools in Richmond were present. standard of religion is not what it ought to be; and and discussed the subject of a Sunday School Union on the broad grounds of Bible truths apart from any denomination. There was but one opin-ion expressed as regards the good of such a society. The following are some of the objects and terms Not to legislate for Sunday Schools, nor in any manner to criticise or interfere with their administration, discipline, or course of education; but, by kindly intercourse between Sunday School workers, to promote Christian fellowship among them, and to effect earnest, loving co-operation as far as practicable. To promote the general cause of Bi-Met at Beth Car church, in Bladen county, N. ble education. To take counsel for the general

nisters of the Christian and the officers and teachers of such Sunday Schools The spring meeting will be held in the First in Richmond, Manchester, and Henrico county church of Wilmington, on Wednesday before the are members.

Burning of Leed's Church.-Leed's church, the we have complained of injury, ought not to have the least weight in deciding that matter.

Our General Assembly next spring

Our General Assem of Clinton church, was ordained to the full work of had been kindled to heat the building for the mar-A committee was appointed to organize a church Brooke, of that neighborhood, which was to have taken place there that day, but which had, in consequence of the fire, to be removed to the church