CENTRAL PRESBYTERIAN.

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"AND THEY SHALL NEVER PERISH."

[JOHN X: 28.]

"Never perish!"—words of *mercy*,
Coming from the lips of One
Who, though here a homeless wanderer,
Fills the high eternal throne.
Brightness of the Father's glory,
God and man in one combined;
Faithful Shepherd of the chosen,
Safe are those to Him assigned.

"Never perish!"—words of *sweetness*,
Dissipating every fear,
Filling all with joy and gladness
Who the Shepherd's voice can hear;
Bringing richest consolation
To the soul fatigued, oppressed,
Sweet refreshment to the fainting,
And to weary spirits, rest.

"Never perish!"—words of *power*;
Satan now I can defy:
Safe my soul, beyond my keeping—
Hid with Christ in God on high.
Come what will, I'm safe forever,
'Tis the promise of my God,
Written in His Word unfailing,
Sealed with Jesus' precious blood.

"Never perish!—words of *glory*;
Heaven is mine, and all is well.
O! my soul, with rapture burning,
On the precious sentence dwell;
Think not of thy faults and failings,
Nor on thy deservings brood;
What thou art in Jesus ponder—
And the promise of my God.

Episcopalian.

FOR THE CENTRAL PRESBYTERIAN.

DALE ON JOHANNIC BAPTISM.

Is an immersion of the whole body under water essential to a Scriptural performance of that ordinance, commonly called Baptism, which the Saviour enjoined upon his followers, when leaving the world?

The affirmative of this question is unhesitatingly asserted by one denomination of Christians at the present day. Our Baptist friends boldly take the ground that the Saviour commanded his disciples and their successors to immerse the entire body of a proper subject under water. They believe that if the ends of the fingers, or the tip of the nose were left uncovered by the liquid element, the ordinance would be imperfectly performed. The great body of the Christian world, including Episcopalians, Lutherans, Methodists and Presbyterians, believe that the application of water to the person constitutes the Baptism which the Saviour intended. This diversity of opinion causes unhappy divisions, often separating between members of the same family, even at the very table of the Lord. Now, on what side soever the blame may rest, it is evident there is something very wrong; and whosoever occasions that division places a barrier in the way of that oneness for which the Saviour prayed just before he left the world.

All agree that the main object of inquiry here is, What is the true meaning of that word by which the Saviour pointed out the physical performance of the ordinance called Baptism? All cannot read the Greek Testament, and those who cannot must rely on the statements of others in whose judgment they can confide. Now all agree that the original word sounds *Baptidzo*, or something very like it; but the question arises, What does that word mean? Baptist ministers say it means *to put entirely under the water*, and that it can mean nothing else. They prefer the word *immerse*. They object to the word *dip*, as they think it sounds disrespectful. So we will not use it, although it is the only word which expresses a sudden putting under and taking out of the water. Those who hold to immersion in baptism have no hesitancy in saying that any professed performance of Baptism otherwise is, in reality, no better than a *sham*; and that the persons said to be baptized in any other way, are *not* baptized, and consequently not members of churches at all.

Now it is evident that if our Baptist brethren are correct in saying that the original word Baptidzo means immerse, and immerse only; or, as Doctor Carson, a leading Baptist has said, that it means, "*dip and dip only*," then they alone have been favored with the only true meaning of the word.—All the learned men of other denominations have, by some strange means or other, been blinded, and have never yet ascertained the true meaning of one of the great commands of the ascending Saviour. There is but one alternative to this conclusion, and that is, that they *have* understood the word as Baptists do, but they are unwilling to obey the command as it is given, and sought out a way of *their* own. Now if this be so, they are unworthy the name of Christians. They are living in rebellion against Zion's King, and Baptists are right in excluding them from their communion, and from the name of a Church of Christ. But here let me ask, Is there not at least a *possibility* that they themselves may labor under a mistake of some kind? Have there not been instances in which objects have been pursued sincerely and laboriously, and not found, because not sought in the direction or place in which they lay? Is it not a very common thing for Baptist ministers and authors to lay peculiar, may I not say, *chief stress* upon Lexicons or Dictionaries of the Greek language, when treating upon the meaning of the word Baptidzo? and then to rely upon the *first* meanings found in those Dictionaries?

It has long been the opinion of many that the word in question had never received that thorough and exhaustive examination which its merits required. In order to settle this point if possible, Dr. James W. Dale, years ago, formed the intention of tracing it through the entire field of Greek literature. Perhaps no man living was better qualified for such an undertaking. He possessed an almost vernacular familiarity with the original languages. He had all the facilities that could be desired, and, in addition, a fondness for such investigations which led him onwards *ex mero motu*. Dr. Dale, at the outset, wisely discarded Lexicons as authority, upon the ground that Lexicographers, having as their object the definition of *all the words in the language*, would not, in the nature of things, be expected to trace the meaning of particular words, so as to exhaust their meaning. He consequently went through all the standard, classical Greek authors, and investigated the meaning of Baptidzo, in connection with its context—a method which every scholar sees at once, to be the only possible means of arriving at its true meaning.

His first great work is called *Classic Baptism*. In this he has shown that the *primary* and physical meaning of Baptidzo was to sink an object under water without any reference to its ever being brought to the surface; as when a ship was sunk to the bottom of a sea or lake, it was said to be baptized. The word had also a *secondary* meaning, where no substance surrounded the object, as when a man was under the influence of strong drink he was said to be *baptized with wine*. When the classic Greeks spoke of putting a substance under the water and taking it immediately out, they used another and different word, *Bapto*. They never used either of these words to denote a religious rite.

Dr. Dale next published a large volume which he calls *Judaic Baptism*. This was a step nearer his main object. In this he has traced the word Baptidzo through all the principal Jewish authors who have written in the Greek language, and also through the early Christian writers who lived nearest to the age of the Apostles, and who wrote in the Greek language. He has shown by numerous quotations from those Jewish writers who lived before the coming of the Saviour, as well as from Josephus who lived in the apostolic age and wrote in the Greek language, that the word Baptidzo—the word used in the Christian ordinance—was synonymous with *sprinkling* in that age, when used in a religious sense.

Dr. Dale has in press, and will soon issue, a third volume under the name of Johannic Baptism. This volume may be expected to awaken an interest of no ordinary degree. He has courteously forwarded to the writer of this article the proof-sheets of a part of this forthcoming work,—and if he is not greatly mistaken, it, along with the former volumes, will accomplish more towards a final settlement of the question than all the works ever before written. He has conclusively shown that there was nothing in the object, the nature, or the *locality* of John's Baptism, when properly viewed, in the least favoring the idea of *immersion*. Is it said that John baptized in Jordan? So it is said that he baptized *in* Anon, *in* Bethany, and *in* the wilderness. The word "*in*" no more proves that he immersed in the waters of Jordan, than that he immersed in the streets of Bethany, or in the sands of the wilderness. The statement, in Mark i: 9, that "Jesus came from Nazareth to Galilee and was baptized of John in Jordan," no more proves that Jesus was *under the waters* of the Jordan, than the statement in Matthew xvii: 27, proves that Peter was *under the waters of the sea*, when he went from the Saviour's presence to the sea and caught the fish from which to obtain the tribute-money. In the former the Saviour went "*eis ton* Jordanon"—to Jordan. In the latter Peter went *eis tain thalassan*—to the sea. The construction of the original in the two places is identical.

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Ruralia, Sept. 26, 1871.

A Serious Subject.

Never laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at—a time when your laughter will be turned into sorrow, and your mockery into heaviness. Whatever you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make a jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a downright believer.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, There is no God." The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which has been proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault finders. "The word of the Lord is indeed tried." It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us, Christ is serious in interceding for us, the Spirit is serious in striving with us, the truths of God are serious, our spiritual enemies are serious in their endeavors to ruin us, and why then should not you and I be serious too?" Don't laugh at religion.

J. C. Ryle.

GOD PROTECTS men when they are in his way, but not when out of his way.

FOR THE CENTRAL PRESBYTERIAN.

THE PASTOR'S REST.

Let malice snarl, let slander rail;
In vain malicious tongues assail;
From virtue's shield (secure from wound,)
Their blunted, venomed shafts rebound!

The people of the South have felt happy in the consciousness that, however much her other interests have suffered, and her other institutions have been injured by the fearful ordeal through which they have passed during the last ten years, her Christian ministry have preserved their integrity, spotless and pure, as it was in "the good old days" before they were subjected to the corrupting influences to which they were exposed during that period of suffering, of trial and of temptation. Such a result is most fortunate; as it is indispensable to their success in prosecuting the great work assigned them by their divine Master, the great Head of the Church. For how could the world be converted through the agency of men in whom the world has no confidence?

The corollary of this proposition is that the individual who "breathes the breath of suspicion" upon the *reputation* of this devoted band of men, of whom "the world is not worthy," and who give all their energies of mind and body to the duties of their high calling, does, "*pro tanto*," place an obstruction in the way of "the Gospel Chariot," which impedes its progress, to the ruin of immortal souls. And yet there are those who, measuring others by themselves, in the consciousness of their own want of virtue, and in the spirit of the vilest demagogism, assail the character of men as devoted to the service of their Master, and as careful of the rights and the feelings of their brethren, as any of their predecessors, in any period of the Church. Yes, these good men are denounced by weak or wicked accusers, as "ecclesiastical autocrats," who would usurp the rights of the laity, and as worldly conformists. As proof of this last charge the fact is presented, that when borne down by excessive labors, with health impaired and strength exhausted, they obey the instructions of their medical advisers and the demands of suffering nature, by resting awhile from their work during "the heated season." And worse than this, some of them are so lost to a sense of propriety as to betake themselves to "the hills and the mountains," where they may enjoy the bracing air and the healing mineral waters which an *impartial* and beneficent Providence has there provided, not for the *laity only*, but for those who serve them at the altar, *as well*.

It is quite evident that these watch-dogs of the church, who have assumed to themselves the duty of guarding the rights and the interests of their more ignorant brethren, know of no other labor than that performed by *the hands*. Never having exercised their own minds to weariness, they will be surprised to learn for the first time, that there is such a thing as "brain-sweat," which more than all else exhausts the energies of the body as well as of the mind, and leaves both in a condition to excite the sympathy of every philanthropist, whether he be Christian, Infidel, Turk or Jew. The man who indulges in "railing accusation" against the ministry or any portion of them, for doing that which the gospel sanctions and nature requires, is very *much to be pitied* or *greatly to be blamed*, as the cause of his offence shall be found in the head, or the heart; for the one must be exceedingly weak or the other deplorably corrupt. If all such would betake themselves to *thinking*, and employ their minds in some useful *study*, they would doubtless become better as well as wiser men. And they would find, what now passes their comprehension, that the brain as well as the body may be overworked, and thereby enervated to such a degree as to require rest and relaxation among *the mountains*, to restore it to a healthy condition. They would, moreover, learn to sympathise with those devoted men who "burn the midnight lamp" in preparation for the duties of the sanctury, and thus bring upon themselves that loss of health and strength which renders it necessary for them to breathe the mountain air, and to quaff the mineral waters which have been provided for their relief.

In vindicating the clergy from the injuries of which I complain, I am influenced no less by the interest which I feel in the *success of the work* to which their lives are devoted, and which depends so much as well upon the purity of *their reputation* as upon the holiness of their character, than by the sympathy which I feel for injured innocence.

I deplore the condition of those who, from a desire to thrust themselves forward as the peculiar champions of the rights of others, or from an *overweening longing after notoriety*, or from whatever other cause, engage in the contemptible business of endeavoring to bring odium upon the Christian ministry; and thus, as far as their influence may go, to render them powerless in accomplishing the great work to which they have been called. Whilst it cannot be denied that, now and then, one may be recognised as faithless among the faithful (for there was a Judas among the twelve,) it may be safely affirmed of the Southern clergy, that more enlightened, self-denying and devoted men can no where be found; for they come fully up to the standard of the faithful pastor of whom Dryden wrote:

"His preaching much, but more his practice wrought;
A living sermon of the truths he taught."

The reputation and the feelings of all such men should be cherished and defended by all lovers of justice, and by all who desire the success of the gospel which they preach, and the salvation of our race for which they so zealously and faithfully labor. The accused and injured brethren may take comfort from the reflection that the vagaries of disordered minds are not received as authority on any question of morals, and that

"All's not offence that indiscretion finds,
And dotage deems so."

"A LAYMAN."

FOR THE CENTRAL PRESBYTERIAN.

PREACHING TO THE CHILDREN.

All truth essential to salvation is in the Bible; and has been there sufficiently revealed ever since the canon has been closed. This system of truth is perfect; so that nothing can be added to it by uninspired men. But the churches have never understood some of the doctrines as well, or appreciated them as adequately as they have others. As in a mining region, where the precious minerals are widely distributed, some veins of ore are wrought, while oth[illegible]s rich are overlooked or neglected. [illegible]ect, and even the whole church [illegible]d of its history has had [illegible] have been taught to exces[illegible] were unnoticed or forgotten. T[illegible]ent of Church History will recall many examples. He will remember how the doctrine of the Trinity was brought out into the sharp, full statement of the Nicene Creed, by the controversies of the first four centuries:—how the doctrine of Justification by faith was raised from the grave, and preached again with Pauline clearness and power: how the missionary spirit after long slumber awakes, and men with pristine zeal go forth bearing the precious gospel to heathen lands.

And the thoughtful student will wonder how the great commission of the Master could have been, even for a century, so imperfectly understood: and how after almost three centuries of Protestant effort, it should have been left for Robert Raikes to originate Sabbath Schools. But this student of Church History will not wonder, (after having seen it so often realized) that other great truths should emerge from the obscurity of ages of neglect; should stir the heart of the church, and be potent for good. It may be that this theme is one of those that needs, and that awaits a *palingenesia* a new birth.

If a careful test shall show that the direct and diligent effort to secure the conversion of the sinner, is made for each single youth at a period of time, five, or seven, or even ten years later than it ought to have been made, the correction of this error may make a mighty difference in the result. Newton was almost ready to abandon the theory that the earth's attraction reached to the moon, and that the force of this attraction diminished in a certain ratio as you went farther from the earth; because, some of the data on which his calculations were based, were erroneous, and his results were far from the truth. After patient investigation the errors were detected, and new calculations were made which laid the foundations for the magnificent discoveries of our modern Astronomy. It may be found, that many a preacher's clock has always been five years too slow, and that he has always been beginning, too late, to preach to the young; and that many a lamb has been caught by the wolves that prowl around the sheep-fold, and is lost from the flock for ever. Shepherd! the lambs are the hope of the flock. Gather them early into the fold. Christians are the light of the world. Let the lamps be lighted *early* that they may burn the *longer*, and *brighter*.

One of our most beloved and successful ministers said, more than twenty years ago; "It is probable that as the millennium approaches, we shall expect the children to be converted while young." And here we remember those words of a better than he; "*For of such is the Kingdom of heaven.*" The Master is speaking of real little children; not of feeble Christians; not of adults recently converted; not of the lowly and simple minded saints of mature years; but *little children, like these* "*infants*, that I take in my arms and bless."

The pastor that once in three weeks, or once in four weeks preaches for the children may look for a four-fold benefit from such sermons.

First, the saving power of the word on the soul of the child. Then a deep impression on the mind of the adult Christian, as the truth uttered in freshness, earnestness and child-like simplicity sinks down into his heart.

And again, whe[illegible]rent and the Sabbath School tea[illegible]ave long tried, and often [illegible] grievous failure, to [illegible] children, shall learn fro[illegible], who has been specially trained [illegible]s practiced in this work of teaching, how to do their work better. One example is worth more than many explanations.

And lastly, the minister that preaches often to the children, will have this great incidental advantage—he will preach vastly better on other occasions. His manner will become less stilting and more animated. His language will be more simple, and direct, and his sermons will be richer in metaphor, and apt illustration, and nutritious food for the people. And though the frosts of age may have whitened his locks there will be infused into voice, and heart, and spirit something of the spring time freshness and simple joyousness of childhood.

KARL.

MANY PEOPLE drop a tear at the sight of distress who would do better to drop a dollar. Dr. John Hall well asks, "Who ever heard of a man being disciplined for covetousness? For other sins," he says, "men are cast out of the church; but in this sin, which the Bible calls idolatry, they live and die without one honest rebuke." Covetousness will keep more people out of the kingdom of God than any other sin; the love of money, says the Apostle, is the root of all evil.

FOR THE CENTRAL PRESBYTERIAN.

PRESBYTERIAN COMM. OF EDUCATION,
Richmond, Va., Sept. 20, 1871.

The Executive Committee of Education respectfully calls the attention of the pastors and sessions of our Church to the time appointed by the General Assembly for the annual collection for this cause, which is the first Sabbath in November, or the most convenient Sabbath before or after that date. In making this announcement the Committee desires to call the attention of our brethren to the marked progress which this cause has made from the beginning. Every year there has been advancement, both in the number of students seeking the sacred office, and in the contributions of the churches, notwithstanding the many causes of embarrassment with which our people have been encumbered, and the difficulties which this Committee has had to encounter in accomplishing its mission. But already the Church has commenced to overtake its desolations, and during the last year, there has been an increase of seventeen in our total ministerial force. Owing to many causes, there was a steady decrease of ministers during the war and subsequently, until the present time. Our institutions of learning were left with deserted halls, owing to the absence of our young men in the army; and when the war was over, the young brethren who otherwise would have sought their way to our Seminaries, and from thence into the ministry, were no longer to be found. Some had passed from earth; some found new responsibilities devolved upon them, which diverted them to other callings; and poverty everywhere confronted us. Meanwhile the ravages of death were thinning the ranks of the ministry; some went out from us who were not of us; and the purgation of the rolls of our Presbyteries made an apparent decrease, when there was no actual diminution. Nothing daunted by its discouragements, the Church assumed its new responsibilities; in answer to its prayers God blessed its work; the halls of our Seminaries and Colleges soon began to fill up; and now the Church has already commenced to reap the abundant fruit. We trust, hereafter, under God's gracious blessing, the watchword will be, "Onward;" and that every succeeding year will show a still greater increase in the ranks of the ministry, than has marked the past year.

A most encouraging ground of hope presents itself in the present condition of our institutions of learning. Our Seminaries and Colleges have all opened with enlarged classes, and the number looking toward the gospel ministry is steadily increasing. When it was announced to the General Assembly in Baltimore in 1868, that there were about 100 young men under the care of our respective Presbyteries, in the various stages of preparation for the ministry, it filled that venerable court and the whole church with gratitude and joy. But now we rejoice to know that there are one hundred in our theological halls putting on the harness for the work. Truly, God has done good unto Israel, and is accomplishing wonders for us, whereof our hearts should be glad.

But these blessings which God sends impose on us new obligations. The amount of money necessary to defray the expenses of these students is in proportion to their numbers; and when God hears our prayers, and puts it into the hearts of our youth to devote themselves to the work, it makes our obligations imperative to furnish the means. Many of these beloved young brethren are even now straitened for the want of money, which ought at once to be furnished to them. This Committee is wholly dependent on the Church for its ability to meet the heavy calls pressing on it. We indulge the hope, however, that, as a manifestation of pious gratitude to the King and Head of the Church who has done such great things for us, the contributions will be general and prompt, and more liberal than ever before; for the necessity is greater, the claims coming on us heavier than at any previous time.

The General Assembly, at its last meeting, adopted resolutions which will economize the resources of the Committee, so as to make the contributions of the churches accomplish the largest results; and the Committee of Publication has resolved to make the salaries of the officers who are placed over these two interests, a sole charge upon its treasury; so that there will be no deduction from the contributions of the churches to pay officers' salaries or rent; but with the exception of some small incidental charges, authorized by the General Assembly, the whole sum which may be contributed by the churches will go to the support of the candidates.

By order of the Committee,

E. T. BAIRD,
Secretary of Publication.

P. S. This circular is sent, under the authority of the General Assembly, to the Sessions of all our churches, in sufficient numbers to enable them to place a copy in the hands of every member of the Church, with the hope thereby of eliciting the interest of all our people, and obtaining a contribution from every one.

THERE IS DEW in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

TO CRIMINATE and re-criminate was never yet the road to reconciliation. Make trial of the "soft answer."

RELIGION is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

FOR THE CENTRAL PRESBYTERIAN.

REV. JAMES MORRISON.

Paper adopted by the Presbytery of Lexington, October, 1871.

The Committee appointed to prepare a memorial minute in relation to the death of the Rev. James Morrison, to be placed on our records, report the following:

The name of this venerable minister of the gospel, which has stood so long at the head of our roll, we are now in sadness called upon to omit. But while we feel, and desire to express our loss, we have the blessed comfort of assurance that his name is recorded in the "Book of Life," and now at the call of the "Chief Shepherd" he has gone to answer to that name in the "General Assembly and Church of the first born which are written in heaven."

Mr. Morrison was born in Cabarras county, North Carolina, in 1795, and was the eldest son of John Morrison, long a ruling elder in Rocky River church in that State. His parents were eminent for their piety; so that from a child he was taught "to know the Holy Scriptures." At an early age he was entered as a pupil in the classical school of the Rev. John M. Wilson, D. D.,—the pastor of Rocky River church, and eminently successful as a teacher of youth. From this school he entered the University of North Carolina, and was graduated in that institution in the year 1814, when just entering on the 19th year of his age. As an evidence of his scholarship and high standing, his services were secured as a teacher in the Raleigh Academy for a time; after which he received the appointment of Tutor in the University, and served in that capacity for one year. He had made a profession of religion at an early age, and his mind was turned to that work which filled his heart and hands in after life. His Theological studies were pursued under the direction and instruction of the Rev. Robert H. Chapman, D. D., and he was licensed to preach the gospel by the Presbytery of Orange on the 5th of April, 1817, and ordained by the same Presbytery on the 15th of the following November. His first labors were as a Domestic Missionary in the Eastern part of his native State. While thus employed, he received and accepted a unanimous call to become the pastor of New Providence church, then recently made vacant by the death of their former pastor the Rev. Samuel Brown. His installation took place on the 25th of September, 1819.

Upon this important charge he entered in the full vigor of youth, and most faithfully and laboriously did he address himself to the arduous and responsible duties of his office. Of him it may be said with great propriety, that he was a diligent, faithful, and affectionate pastor, and an able and sound expositor of the word of God. This, his only pastoral charge, extended through the long course of thirty-eight years. The sessional records of that church show, that during his ministry more than seven hundred persons were added to the communion roll, on profession of their faith, which is a little more than an average of 18 to each year of his ministry.

In addition to his pastoral duties, he taught successfully for a number of years a classical school, and it is known that ten of his pupils became ministers of the gospel. He was also an active Trustee of Washington College, until the infirmities of age induced him to resign. For many years he was a member of the Board of Directors of Union Theological Seminary, and regularly attended their annual meetings. He was an example of punctuality in his attendance upon the meetings of the judicatories of the church, where by judicious counsels he was ever ready to do what was judged to be for the glory of God and the welfare of the Church.

In the latter part of his life, it pleased God to lead him through the deep waters of affliction. Under his arduous labors his health gave way hopelessly, and his pastoral relation was dissolved on the 10th of April, 1857. He now felt that the time of his departure was at hand, and "set his house in order," to die. His remark to his friends was, "I try to live every day as if it were to be my last on earth." But God saw fit to lead him through eighteen years of suffering, at the same time fulfilling wonderfully to him his gracious promise, "I will never leave thee nor forsake thee." When his earthly tabernacle was tottering and ready to fall under the repeated attacks of disease, and when to his impaired mind earthly things were dark and shadowy, his spiritual vision was never dimmed, and his peace and comfort never ceased "to flow as a river," "I know," said he, "whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." "There remaineth therefore a rest for the people of God." On the 10th day of November 1870, and in the 75th year of his age, this venerable servant of Christ was called to lay off his long used and well worn armor, and in perfect peace and triumphant faith, he obeyed the summons, and fell "asleep in Jesus." And no doubt he has heard the welcome at the heavenly gate, "Well done, thou good and faithful servant, "enter thou into the joy of thy Lord."

One reflection comes home to us with great solemnity, while we here record our testimony to the fidelity and worth of our deceased brother: Of all the ministers who composed this large Presbytery when he became a member of it, *not one is left behind him.*—All have gone to their eternal reward. "The fathers, where are they, and the prophets, do they live forever?" While we miss him as a wise and trusted counselor in our body, we rejoice to believe that with a large number of his spiritual children, and his first copresbyters, he is now happy in the communion and fellowship of the Church triumphant. "They that turn many to righteousness shall shine as the stars forever and ever."

SAMUEL BROWN,
W. G. CAMPBELL,
E. D. JUNKIN,
A. PATTERSON.
Committee.

FOR THE CENTRAL PRESBYTERIAN.

REV. JOHN PINKERTON.

Paper adopted by the Presbytery of Lexington, October, 1871.

The Committee appointed to prepare a memorial notice of Rev. John Pinkerton report. When the loved and the good pass away, it is surely right for the friends who survive to preserve a memorial of their work, that they being dead may still speak to us, and that their works may the more effectually follow them; and for this purpose we put on record these words, in commemoration of our brother, John Pinkerton.

He was born in the State of Pennsylvania, in the year 1811, and was a graduate at Nassau Hall, 1843, and afterward of the Theological Seminary of Princeton. He was licensed to preach the gospel by Greenbrier Presbytery, about the year 1850, was afterwards transferred to this Presbytery, was invited to Mossy Creek church, where after due *trial*, he was ordained and installed pastor. He served this church faithfully and acceptably until his work on earth was done, after a pastorate of nineteen years.

He was a remarkably diligent pastor. Plain, faithful, fearless, sincere, free from ambition, and despising ostentation, he was a shepherd trusted and loved by all the people, but especially was he the pastor of the poor. Wasting little time on the fashionable courtesies of life, or in luxurious ease, with diligent self-denial "he endured hardness as a good soldier of the cross."

His preaching was earnest, able, instructive, and his sermons contained so much of solid thought and scripture truth, that they were always good, and sometimes powerful.

In true modesty, and with honest aversion to all vain show, he cared little for the graces of style. He studied truth, not display.—Holding forth the cross, and hiding behind it, he would know nothing among his people and the churches, but Christ and him crucified.

Our God accepted and blessed his labors. He was as a man and a minister eminently trusted and beloved by his brethren of the Presbytery, and by the churches wherever known, while his own people gathered around him as a father, and wept at his grave, as the grave of a brother.

C. S. M. SEE,
S. BROWN,
R. C. WALKER,
ALEX. BELL,
Committee.

The Cup of Water.

A poor Arab found a spring of sweet, fresh water, which to him was so delicious that he filled a leathern bottle with it to carry to his ruler.

After his long journey, he laid it at the Calif's feet, who received it very graciously, drank of it from his golden cup, and after thanking the poor man, ordered him a choice reward. He forbid, however, a courtier from tasting the water, as all were eager to do. When the poor man had gone rejoicing on his way, he said to them—

"The long journey had spoiled the water, and I knew, if you had tasted it, you would have expressed your disgust. But it was an offering of love, and I would not allow the heart of the poor man to be wounded."

Just so our king and loving Saviour takes our humble gifts when they are proffered in love. It may be no more than a cup of water, but if it is the offering of a humble, affectionate heart, it will in no wise lose its reward.

Do you ask how you may bring your little gifts to Jesus? By giving them to His poor disciple. He will surely regard them just the same as if given to Him. Is not your mother more pleased with kindness shown to you, and presents made you, than she is with gifts for herself? Oh! Jesus is more tender than a mother toward His poor suffering children. Don't forget this way of showing your love for Him. You need not be at a loss for some field of labor. "The poor ye have always with you." There can hardly be a spot so favored that there is no poor Christian whom it would be a charity to visit and help. We need not limit our kindness to the poor children of God alone, for He bids us "do good to all men as we have opportunity;" but adds, "especially unto them that are of the household of faith." We should especially love to do good to Christ's poor.—*Presbyterian.*

PREFACE TO THE BIBLE.—Dr. Tholuck says, the finest preface to the Bible is in our conscience, and he who has read this preface can understand the Scriptures.

HOW LONG may it take a sinner to embrace the Saviour? As long as it takes a drowning man to let go a straw, and lay hold of an offered rope.

THROW OFF all oppressive thoughts when you seek your pillow. Do not, like a camel, lie down under your burden.

THOUGH CHRIST were born a thousand times in Bethlehem, but never born in my heart, I must be eternally lost.

FAITH alters the tenses: it makes the future present. "Heaven is mine."

Central Presbyterian.

REV. WILLIAM BROWN, D. D., Editor.

Richmond, Va., Wednesday, Oct. 18, 1871.

REV. FRANCIS McFARLAND, D. D.

This venerable and eminent minister of the gospel departed this life early on the morning of October 10th, 1871, in the 84th year of his age.

Dr. McFarland was born January the 8th, 1788, in the county of Tyrone, Province of Ulster, in the north part of Ireland. His parents, who were members of the Presbyterian church, emigrated to the United States in 1793, and settled in western Pennsylvania. His pastor was that excellent man the Rev. Elisha McCurdy, D. D., whose memory is still precious in the whole region in which he lived. His collegiate education was at Jefferson and Washington Colleges, from the latter of which he received the degree of A. B., in 1818, and subsequently the degrees of A. M. and D. D. In the spring of 1818, he entered the Theological Seminary at Princeton, where among his fellow students and intimate friends, and some of them, at least, his classmates, were Drs. Charles Hodge, William B. Sprague, Joseph Smith, and Bishop John Johns. He says in a communication written about two years ago, "I regard it as one of the kindest dispensations of divine Providence towards me that I was led to that institution, where I enjoyed the esteem of those wise and holy men, Dr. Archibald Alexander and Dr. Samuel Miller, then the only Professors in the institution, and who honored me with their friendship as long as they lived."

He was licensed to preach the gospel by the Presbytery of New Brunswick, N. Jersey, October 6th, 1819, but remained for some time in the Seminary prosecuting his studies and preaching as a missionary in the surrounding country. In 1820 he received an appointment from the General Assembly's Board of Missions to labor in Indiana and Missouri. After fulfilling this mission he spent five months in Georgia as a missionary under the Synod of South Carolina and Georgia. In the summer of 1822, he spent three months preaching to the 1st Presbyterian church, Brooklyn, N. Y., then recently organised. While laboring there he was (August 1, 1822,) ordained, *sine titulo*, by the Presbytery of New Brunswick, which at that time met in the Presbyterian church in Princeton. The Rev. Dr. John Woodhull, then in the 79th year of his age, preached the sermon, and Rev. Dr. Miller delivered "the charge."

In the fall of that year he had a severe attack of typhus fever, accompanied with hemorrhage from the lungs; in consequence of which, as soon as partially recovered, he was advised by his physician to travel to the South on horse back. Upon reaching Staunton, Va., (where he was the guest of that noble Christian gentleman and eminent physician, Dr. Addison Waddell, for whom he ever cherished the warmest regard,) it was found that his health had been greatly improved. The church of Bethel, about ten miles south of Staunton, being at that time vacant by the removal of the Rev. Dr. Chapman, Mr. McFarland was invited to preach there. After supplying the pulpit for three Sabbaths he returned to Pennsylvania, where he soon after received a unanimous call from that congregation to become their pastor. This call he accepted, and in the year following was duly installed, the Rev. Dr. Ruffner, of Lexington, preaching the sermon, and Rev. Dr. Speece, of Augusta church, delivering the "charge."

In the winter of 1835 he was elected Corresponding Secretary of the Board of Education, which important office he felt it his duty to accept. The pastoral relation was dissolved in January, 1836, and on March 1st he entered upon the duties of his office in Philadelphia; in the faithful performance of which he continued till August 1st, 1841. It may as well be stated here that, although it was a period of very great financial trouble, and in which the great Church controversies were in progress, which culminated in the rupture of 1838, the service of Dr. McFarland was highly useful, and upon his resignation the Board of Education adopted a paper expressing their great appreciation of him personally and officially.

The church of Bethel had just become vacant by the removal of its pastor, the Rev. A. B. McCorkle to Georgia, and by a unanimous vote of the congregation the old pastor was again invited to settle among them. He had not contemplated retiring from the work in Philadelphia quite so soon, but the prospect of returning to his old home, and among associations in Virginia so congenial, was decisive. A small farm was purchased, which his practical turn soon shaped into a very comfortable home for his family, and there the good man dwelt till called to "the house not made with hands, eternal in the heavens."

During most of his life—certainly from the time of coming to Virginia—the subject of this notice was a man of very infirm health. His affliction from asthma was exceedingly distressing. He very seldom knew the luxury of uninterrupted sleep. Often for many nights in succession the only posture of rest was in a chair. It was a constant wonder to his friends that long ago both body and mind did not sink under the pressure of disease. But in the midst of growing infirmities his labors were continued as far as he could, till about five years ago, they were relieved by the settlement of the Rev. James Murray as a collegiate pastor. Having lived to welcome this brother, (between whom and himself there was a relation of constant harmony and affection,) his pastoral work ceased. He was almost constantly confined to his home for years past, and much of the time to his couch. About a year ago Mrs. McFarland, who had so long and faithfully walked the way of life by his side, was called to the heavenly home before him. He most patiently waited all his appointed days till his own change should come.

His end, which he had been long expecting, and in "perfect peace," is announced by the Rev. Mr. Murray, in a brief note written on the 10th inst.—"He breathed his last this morning, about 5 o'clock, in his sleep; so that he was spared all consciousness of the death struggle, and indeed all pain in the act of dying. For the last few weeks his decline has been more marked and rapid, and was attended with much suffering; but in all of it he was not only sustained by the grace of God, so as to endure it without murmuring, but was enabled to rejoice in God his Saviour, with the full assurance of a blessed immortality beyond the grave."

The sketch of Dr. McFarland's life here given, is of necessity very imperfect. Having known him well for nearly fifty years, and in intimate friendship for about thirty, our feelings plead for a much fuller expression than the space suitable for it permits. This aged and "good minister of Jesus Christ," was no common man. He was a man of great worth, and has been so esteemed wherever known. His long life was not only without a stain, but was adorned with gifts and graces which mark it as one to be had "in everlasting remembrance." To sum it up concisely:

He was a well read theologian; averse to speculations, but inquisitive and fond of friendly discussion. His preaching, when in his prime, was highly attractive, and often with great power of manner as well as of thought—especially in illustration. In pastoral intercourse he could hardly be excelled. Friendly, sympathising, and familiar in his manner, (though always the dignified Christian gentleman) he was ever welcome among his people. His admirable practical sense qualified him to be a judicious adviser on any subject. In sickness or affliction who could minister with more tenderness and skill? The unusual fact that he was invited unanimously a second time to become the pastor of Bethel, indicates the confidence and affection he had inspired.

In the councils of the Church it would not be easy to point out his superior. His eminent piety, the uncommon soundness of his judgment, his remarkable prudence and conciliatory spirit—though none more inflexibly firm and true to principle—gave his opinions great weight, from the Church Session up to the General Assembly. To this last judicatory he was more frequently sent than any other member of Lexington Presbytery, and in the Assembly of 1856, having been chosen as the Moderator, he presided over its deliberations with a dignity and skill not only satisfactory to all, but which excited general admiration.

It is, of course, far from our purpose to indulge in indiscriminating and extravagant eulogy of this excellent man, even when dead. He is no doubt now "without fault before the throne," in heaven. No "mere man since the fall" has been so on earth. But that our Church has now lost one of its best ministers, all who knew him will agree. Francis McFarland was a man of such eminent goodness, wisdom and integrity, that all other men could confide in him. This we can say, for we know it. In the meetings of the Presbytery of Lexington and in the Synod of Virginia—where his seat was never vacant unless from providential hindrance—his absence will be sincerely lamented. During a period unusually long he was its Stated Clerk, most faithfully performing the duties of that office. But the memory of his worthy example will be long fragrant, and we will thank God for such a life, crowned by an end so peaceful and blessed.

DR. DALE'S FORTHCOMING VOLUME.

A very judicious correspondent has given in this paper a just estimate of the contributions which Dr. Dale has made on the subject of Baptism.—We have received from the publishers, Wm. Rutter & Co., of Philadelphia, some of the sheets in advance, of the third volume of the author's great work, to which he has devoted so long and effectually his ripe scholarship and laborious investigation. The forthcoming volume is intended to discuss the Baptism of John, and it may be looked for with the greater interest from the fact that it is in connection with this work of the forerunner of the Saviour we meet for the first time with the Greek word *baptidzo*, as employed by inspired men; and the related words *baptistes* and *baptisma* here occur for the first time in any writings.—"This fact," the author properly remarks, "is of the highest importance. It is an assertion by inspired writers of the highest sovereignty, within the realm and laws of language, to use, to modify, or to form words according to the exigencies created by the utterance of inspired truth. No thoughtful man will claim for inspired men an arbitrary authority over the usage or meaning of words. And no wise man will attempt to fetter these writers to a sterile usage of words and meanings antedating the fruitful thoughts of inspiration. With the most unbounded confidence in the *ipsissima verba* of inspiration as well chosen words, having a precise meaning which may be learned with the use of proper helps without and within the Scriptures, in the docile looking for light unto their only wise Author, I will endeavor, thus, to learn the Scriptural meaning and usage of that word which is the special end of this inquiry."

Only a few pages of the volume proper have met our eye, and all that can be said at present is that if Dr. Dale conducts this part of the discussion with any thing like the ability which so signally marks the preceding volumes—Classic and Judaic Baptism—he will offer another contribution to theological literature which will make the Church of Christ at large his debtor. He is constructing a monument of learning and argument which is perplexing our Baptist brethren exceedingly, the force of which they feel so deeply that it may be truly declared they have hardly made any thing deserving the name of an effort to overthrow it.

Of the 80 pages which have been sent us, nearly all, viz., 70, are taken up with an "Introductory examination of criticisms and of some things adjacent." This examination, as a similar *exercise* in the preceding volume, is exceedingly entertaining to all who relish polemical gymnastics conducted fairly and thoroughly. Most of the Baptist writers who have, in a small way, reviewed Dr. Dale, seem to have been "fore-ordained to the condemnation" of getting mad. But the good Dr. never loses his temper, and bides his time. To see his adversaries taken up, one by one, laid upon the table and subjected to the dissecting knife, is enough to make the spectator nervous, if were not that the operator does his work in a style of the "mildest mannered man" who ever took off the limb of a fellow mortal.

Our brethren of the *Religious Herald* who, unlike some others, gave the author a courteous notice, receive in return a courteous reply—but one which is at the same time a little impinging. A part of it we here quote:

"The *Religious Herald* concluded a long review of Classic Baptism by saying, 'We can only promise that should life, and strength, and opportunity be allowed us, and should we be able to procure the forthcoming volumes, we will give them a candid notice. Here, for the present, we take respectful leave of Mr. Dale.'

Willing to submit the results of our inquiry to any fair criticism, and especially pleased to have the intelligent judgment of those holding different views, this proposal of the *Herald* to review Judaic Baptism, 'should life, and strength, and opportunity allow, and a book be procurable,' was met by forwarding an early copy of that work. But somehow or other there was no review. The reason assigned was, not that a copy was not procurable; its reception was acknowledged. It was not that 'life, or strength, or opportunity' had proved treacherous; but 'time, and space, and inclination' were lacking. How this latter trio happened to take the place of the former triplet I cannot say. The case, however, is mainly remarkable only as being ditto to a number of other cases. Copies of Judaic Baptism were sent to leading Baptist periodicals, but if one of them (except the *Religious Herald*) has done so much as to acknowledge the reception of a copy, it is more than has come to my knowledge. Every one must select their own line of policy. And if this be the policy of the friends of the theory, no one has a right to interfere with it. And the discourtesy of interfering with it even in appearance, by sending a copy of the present volume will, probably, not be committed."

The present volume is to be followed by a fourth on *Christian Baptism*, which will complete the discussion. The work in its present form will be a great store-house of facts and arguments on the Baptist controversy. It will give our brethren of that Church an abundance to think and speak and write about, over and under the water, for many a year. But these large volumes will be read chiefly by ministers, and the few others who feel able to follow the author in his learned labors. When the whole is finished, we hope the substance will be condensed into a single volume, suited in every respect for general circulation. It would do a good work in demolishing the web of sophistry and error which well-meaning but mistaken men have zealously woven around one of the Sacraments instituted by Christ, and by which they have misled so many others.

The Chicago Calamity.—To attempt a detailed description of the great fire at Chicago would be neither practicable nor profitable. The calamity, all things considered, was much less in proportion than what Richmond suffered in 1865, and which it was permitted to bear *alone*. Yet this event at Chicago is appalling in its severity, and we rejoice that it awakens such expressions of sympathy, not only in the United States, but in Europe also. The contributions in New York city already largely exceed a million of dollars, and in the United States exceed three millions. We are gratified to find in Richmond and in the South substantial contributions for this object. When suffering falls upon our fellow-men the Christian rule is to imitate the compassion of Him, "who giveth to all men liberally, and upbraideth not."

Rev. Alfred Jones, is now Stated Supply of the churches of Big Lick and Amsterdam, Va. Address him at the former.

The Meeting of our Synod.—It is our expectation to attend this meeting, and therefore to be absent from home a few days. These are seasons of peculiar enjoyment. We have always felt a sympathy for those brethren who are prevented from giving and receiving the friendly, hearty Christian greetings which form a part of the benefit. The Apostle Paul, who had such an affectionate heart, and who makes so much of the matter of "salutations," would have been greatly "refreshed," had he been a member of the Synod of Virginia. He would have done a great deal not to miss a meeting. We know he sometimes journeyed a long distance to the Synod at Jerusalem, and it is likely he would have been willing to travel from the Ohio river on foot, with "a thorn in the flesh," to reach this Synod at Lynchburg. How he would have disposed of those sisters who might insist upon his staying at home to marry them, is more than we can undertake to say. He writes a good many things on this subject—some general, some special. Whether he would have a "commandment" on this particular point, is more than dare be affirmed. In the uncertainty hanging over the question, may it be permitted to our humble self to entreat the sisters to be in future a little more considerate in arranging the time of their weddings. We know already of two excellent pastors, whose presence is always desired at the meeting of the Synod, who are to be unseasonably, if not unreasonably, detained this week: and it is so every fall. The bridegroom, who is a *particeps criminis*, ought to be fined; or at least should pay a double fee.

Rev. H. A. Boardman, D. D.—The *Philadelphia Presbyterian* mentions that the resignation of Dr. Boardman as pastor of the 10th Presbyterian church was read from the pulpit on Sabbath morning the 8th instant. It remained to be acted upon by the congregation and Presbytery. If accepted, a relation of thirty-eight years to his pastoral charge will terminate—his first and only connection of this kind. He was called to it upon leaving the Theological Seminary at Princeton. His ministry in that church has been greatly blessed, and the memory left in it will be long precious to them and to their children.

When Dr. Boardman became a member of his Presbytery in that city, it was a time full of trouble. The great controversies under which the Church was soon ruptured, were then fermenting. He bore his part in them with dignity and ability. No minister of the Old School Church in Philadelphia was more trusted and honored, or has been more useful; ever firm and true, and ever conciliatory and pacific.

He was while yet quite a young man brought into controversy with Bishop Doane on topics of High Church Episcopacy, in which he gave decisive evidence of the culture of his mind and the power of his pen. Both then and since he has stood as a pillar of the truth; ever erect in the "old paths," and at times when they have been forsaken and spoken against by many of whom better things might have been expected. Dr. Boardman is hardly yet upon the threshold of old age, and though his health has long been feeble and precarious, we sincerely hope it may be still granted to him in such measure and comfort, for many years, that he will be enabled to "bring forth fruit in old age," in such ways as shall be for the glory of God and the edification of his church.

Manchester Presbyterian Church.—Religious services were held in this church nearly every night during last week, the pastor, Rev. W. A. Campbell being assisted by brethren from Richmond. On last Sabbath the communion of the Lord's Supper was for the first time administered in the new church-building, when an encouraging number were added upon profession and certificate.

The church edifice is not completed, but the walls have been carried up high enough to give a very commodious Lecture-room, and a roof made, so as to protect all things underneath from the weather. For the present this arrangement provides a sufficient and very comfortable room for the church recently organized. At some suitable time in the future the plan of the whole building can be carried out. The little flock gathered there now feel that they have a home of their own. With a well proved and beloved pastor, devoted to his charge, let them be "steadfast, unmovable, always abounding in the work of the Lord," assured that their labor "is not in vain in the Lord."

Better Paper.—It was by no means our purpose, last week, to intimate that the party furnishing the paper we both printed and commented on, acted in bad faith. But the paper—like many other things these days—would not hold well together; and thereupon neither editor nor subscribers were much edified. Let both of them grow good-natured again, as from the same manufactory a new supply is received on which this issue is printed, and which it is hoped will be more satisfactory.

Preaching to Children.—Our brother "Karl" has written two excellent articles on this subject, and we hope will continue them, for the subject is one of great practical importance, and deserves a degree of attention which it has never yet received.

"Religious Herald."—It was our expectation to go on with the discussion of the questions between us without interruption, but in this we have been disappointed. When resumed, upon our return from the meeting of the Synod, it is hoped that nothing will occur to delay it further.

The Rev. George L. Wolf has left his field of labor in Culpeper county, wishing to avail himself of the advantages of the *University of Virginia*. Correspondents will address him at that place.

RECENT PUBLICATIONS.

THE GALAXY for November. Contents:

Master Eustace. Barbarossa and Bismarck.—Popular Fallacies. A Sicilian Midnight Madrigal. Reminiscences of Lee and Jackson. The Pike Poetry. "Par Nobile Fratrum"—The Two Newmans. The Eustace Diamonds. At Evening Time it shall be Light. Admiral Farragut at N. Orleans. Dead. Ought We to Visit Her? Love Song. Possle Poll. Drift-Wood. Scientific Miscellany. Current Literature. The Galaxy Club-Room. Nebulæ.

SCRIBNER'S MONTHLY for November. Contents:

Thirty-seven Days of Peril. Waiting—Poem. Priscilla. Albatross—Poem. Halloween; or, Chrissie's Fate. "Too Wise for Love."—Poem. The Unbarring of Hell Gate. Low Life in Nature.—Out of the Depths. Momma Phœbe. Wilfrid Cumbermede: An Autobiographical Story. The Right Not to Vote. The Two Mrs. Scudamores. From Sea to Sea. Not a Pleasant Story. The Clubs of Paris. Topics of the Time. The Old Cabinet. Home and Society. Culture and Progress Abroad. Culture and Progress at Home. Etchings.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW for October. Contents:

Introduction to a New System of Rhetoric, by Rev. J. H. McIlvaine, D. D. The Life and Letters of Frederick William Faber, by Rev. Wm. Scribner. Future Retribution, by Rev. George S. Mott. Plan in History, by Rev. E. A. Lawrence, D. D. The Wine of the Bible, of Bible Lands, and of the Lord's Supper. Church Action on Temperance. Notices of Recent Publications.

LIPPINCOTT'S MAGAZINE for October. J. B. Lippincott & Co., Philadelphia. Contents:

Scrambles Amongst the Alps in the Years 1860-'69. A Branch of Lilac. The Ideals. A California Seaside. The Internationale. Christine Niedever. More About Florida. Corn, Cotton and Currency. Two Soldiers of Jena. Harvest in the Hill-Country. "That Old Maid." European Vivaria. Our Monthly Gossip. Literature of the Day.

FOR THE CENTRAL PRESBYTERIAN.

To the Pastors and Stated Supplies of Roanoke Presbytery.

Dear Brethren,—The time is now at hand for the annual collection for Education; the month of November having been assigned to that object.—If the urgency of this appeal were made to correspond to a due sense of its importance, the draught upon the English vocabulary would be a large and startling one. Fortunately this is not necessary. The subject and its importance are no new ideas. There is no novelty, and as little doubt, attaching to the proposition, that the welfare of the Presbyterian Church in Virginia depends wholly under God upon an educated ministry. For the supply of such a ministry she must look mainly to her own unaided efforts. In those efforts, brethren, we of the congregations within the bounds of Roanoke must be content, and should be glad, to bear an equitable part. It is a crying scandal that we should be in any avoidable degree beholden to the General Assembly's Committee, and through them to the richer territories of the South. But such a trust will prove a broken reed. It is the fixed resolution of that Committee to act upon the principle of the reprimand administered to the wagoner who supplicated the interference of Hercules. Brethren, you know not what suffering was occasioned by the failure of some of you to do your obvious, your easy, your solemn duty in presenting the claims of our candidates before your respective congregations! See to it, then, that failure is not repeated. If it is true, you had some ground of [illegible] conduct, in the extraordinary [illegible] essary in another quarter. T[illegible] now taken from under your feet. If y[illegible] stanch, uncomplaining stuff your [illegible] have candidates are made of you would not hesitate. Up, then, and be doing! The harvest is as great as ever, and the laborers who have offered their services (which services you have accepted) are few indeed when compared with the loud calls upon our self-denial, but alas too many when compared with their niggardly support. It is time we were all aroused to action. "The day is far spent, the night is at hand." Consider the one transcendent example of the missionary spirit, and "remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

H. C. ALEXANDER,
Chairman Domestic Missions.

FOR THE CENTRAL PRESBYTERIAN.

Something New.

CONCORD, TENN., OCT. 11th, 1871.

Near Lenoir Station, in Loudon county, and about nine miles from this place, a Baptist preacher, on Sabbath the 8th inst., when about to administer the Lord's Supper, invited any members of other denominations, in good standing in their respective communions, who might be present, to participate with them. This I learn from a reliable friend who was present and heard the invitation. The name of the preacher I do not remember, but it will be obtained and given if called for. Thus we see how the leaven works. H. B.

Episcopal General Convention.

This body, which is convened every three years, met in Baltimore on the 4th inst. The sermon was preached by Bishop Johns of Virginia—an excellent discourse on the text "The love of Christ constraineth us." The attendance of delegates was very large. The Convention consists of two divisions, the House of Bishops, and the House of Deputies who are clergymen and laymen elected by the several dioceses. A number of clergymen, of the Church of England are present, among whom are the Bishop of Lichfield, and Rev. Dr. Howson. No matters of very special importance have yet been acted upon, though some have been brought before the Convention. Among them is the report of a committee of five bishops appointed by the Convention of 1868. It is manifest from the nature of this report that the condition of the Episcopal Church in this country is very far from being one of unity, and that the errors—all more or less Popish in their character—which call for such decided condemnation and prohibition, must have already obtained no small prevalence, and threaten wide-spread evil. As the report of this committee is one of great significance we lay it before our readers.

The committee of five Bishops appointed by the House of Bishops, at the General Convention of 1868, "To consider whether any additional provisions for uniformity, by canon or otherwise, is practicable and expedient, and to report to the next General Convention," having held sundry meetings at several different places, at each of which all the members of the committee were present through the entire session; and having, as they believe, given to the subject-matter intrusted to them, that careful consideration which its importance merits, respectfully ask leave to report.

The resolution under which the committee was appointed raises several questions for examination and answer. Is any legislation touching the performance of Divine Service and "the administration of the Sacraments and other Rites and Ceremonies of the Church," practicable? If practicable, is it, at this time, expedient? If practicable and expedient, shall it take the shape of a canon or canons; or shall it be otherwise provided for? And, finally, what shall the actual details of legislation be? Assuredly, these are question that touch the Church and its ministers and members, in many and very vital points, and involve many delicate as well as precious relations.

In considering these questions, the Committee have endeavored never to forget that substantial uniformity is entirely compatible with very considerable individual liberty; that non-essentials should never be unduly magnified, and, far less, raised to an equality with essentials; that many troublesome and objectionable things are ephemeral in their nature, and "perish in the using;" and that, under any circumstances, hasty legislation is ever to be avoided. Nor have they omitted to keep in mind the wise words of the XXXIVth Article of Religion:

"It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's Word."

"Every particular [illegible] Church hath authority to ordain, and abolish, Ceremonies or R[illegible] ordained only by man's authority, [illegible] ne to edifying."

While, however, [illegible] have kept these considerations in view, [illegible] been, and is, their unanimous conviction [illegible] the action of the General Convention, in regard to the important matters named in the resolution appointing them, is very desirable, if not, indeed, absolutely demanded. Among many reasons for this conviction that present themselves, they venture to ask attention to the three following:

First. It is obvious to remark that there are among us great and growing "diversities of use," in the performance of Divine Service and the offices of the Church. Unless something is done, and done soon, in the interests of uniformity, these diversities bid fair to equal, if they do not exceed, those which, at which the period of the Anglican Reformation, were regarded as an evil to be removed; and led to the decision that "the whole realm" should have "but one use." They occasion, moreover, even now, confusion, trouble, and perplexity, among our people; and these evils must increase as their causes are multiplied.

Secondly. It is believed that various services over and above those provided in the Book of Common Prayer, or set forth in accordance with the provisions of Title I., Canon § XIV., of the Digest, and not coming under the denomination of Sunday or other school services, are publicly used in certain churches. How far liberty in this regard is to be allowed, or in what respects it is to be restrained, the Committee do not undertake to say. It is obvious, however, that any such services are sources of disorder and confusion, in proportion as they are framed on principles and embody acts, words, or forms— come these from what outside quarter they may—that are not in accord with the "doctrine, discipline, and worship" of our own Church, or are foreign to the genius and spirit of our services.

Thirdly. The Committee have reason to believe, that in some instances the Services of the Prayer Book are unlawfully altered or mutilated, and in others are so performed as to make it difficult, to say the least, to distinguish them, except in the language employed, from those of the Church of Rome. Against such wrongs our people have a right to demand protection; and whether they demand it or not, it would seem to be a plain and bounden duty to provide for it.

For these reasons, besides others which it is not necessary to rehearse, the committee unanimously recommend action by the present General Convention; and after maturely weighing the different modes in which this recommendation may be carried out, they further unanimously recommend, that any action which the Convention may take, shall be in the form of a canon or canons.

In proceeding to date the various details which they believe ought to be made the subjects of such action as has been proposed, the committee desire to say, that while on the great majority of the points presented there has been entire unanimity of opinion, some things are, nevertheless, proposed, and others are omitted, which, had each member's individual wish regulated the final result, would have been differently disposed of.—They have strongly felt that uniformity necessarily involves the giving up of some things, and the acceptance of other things which individuals may desire, on the one hand, to retain, or, on the other, to remove.

The committee report the following as the matters upon which they respectfully recommend legislation:

I.

They recommend that certain acts in the administration of the Holy Communion, and on other occasions of public worship, herein after enumerated, be prohibited by canon; to wit:

(1.) The use of the Incense.
(2.) Placing or retaining a Crucifix in any part of the Church.
(3.) Carrying a Cross in procession in the Church.
(4.) The use of Lights on or about the Holy Table, except when necessary.
(5.) The Elevation of the Elements in the Holy Communion in such manner as to expose them to the view of the people as objects toward which adoration is to be made, in or after the prayer of Consecration, or in the act of administering them, or in conveying them to or from the communicants.
(6.) The mixing of water with the wine as part of the service, or in presence of the congregation.
(7.) The washing of the Priest's hands, or the ablution of the vessels, in the presence of the congregation.
(8.) Bowings, crossings, genuflections, prostrations, reverences, bowing down upon or kissing the Holy Table, and kneeling, except as allowed, provided for, or directed, by rubric or canon; it being provided that reverence at the mention of the name of the Lord Jesus is not intended to be disallowed; and it being further provided that private personal devotion, before or after official ministration, is not to be understood to include or justify any of the acts published.
(9.) The celebration or receiving of the Holy Communion by any Bishop or Priest when no person receives with him.
(10.) Employing or permitting any persons not in Holy Orders to assist the Minister in any part of the Order, for the administration of the Holy Communion.
(11.) Using, at any administration of the Holy Communion, any Prayers, Collects, Gospels, or Epistles other than those provided in the Book of Common Prayer, or under § XIV. Canon 13 of Title I. of the Digest.

They further recommend here,

(1.) That no Rector of a Parish or other Minister shall be allowed to introduce the Choral Service without the consenting vote of the Vestry, or contrary to the prohibition of the Bishop,

(2.) That no Surpliced Choir shall be employed except under the same limitations: and when such Choirs are employed, the only addition, to their ordinary attire shall be a surplice reaching to the ankles.

(3.) That no Chancel shall be allowed to be so arranged as to prevent the Minister from officiating at the right end of the Holy Table. It is to be noticed that a Credence Table is lawful.

II.

The Committee further recommend that canonical provision be made touching the dress appropriate to clergymen ministering in the congregation; and that the only vestments declared to be appropriate to clergymen so ministering, be:

(1.) For Bishops, the present Episcopal Robes.
(2.) For all Ministers, a white Surplice; a black or white Stole; a black Cassock, not reaching be low the ankles; a black Gown; and Bands.

They also recommend that provision be made:

(1.) That on occasions of services, where expediency or necessity of health may require it, the University Cap may be used.
(2.) That candidates of Orders, who are licensed to act as Lay Readers, may use the academical black Gown.

III.

In addition to the canonical provisions now recommended, and consideration of the fact that "nothing can be so plainly set forth but doubts may arise in the use and practice of the same," the committee further unanimously recommend that some action be taken to carry out, in such manner as may secure its observance, the principle declared in the Second Resolution sent to this House by the House of Clerical and Lay Deputies, at the General Convention of 1868, to wit: That "In all matters doubtful, reference shall be made to the Ordinary, and no changes shall be made against the godly counsel and judgment of the Bishop."

In conclusion, the committee recommend the adoption of the following Resolutions:

Resolved, That this Report be communicated to the House of Clerical and Lay Deputies.

Resolved, The House of Clerical and Lay Deputies concurring, that a Joint Committee, consisting of three Bishops, three Presbyters, and three Lay men, be appointed, to whom the subject matter of this Report shall be referred, with directions to report to this Convention, at as early a day as practicable, such Canons as they may deem necessary in the premises.

All which is respectfully submitted.

ALFRED LEE,
J. WILLIAMS,
T. M. CLARK,
W. H. ODENHEIMER,
J. B. KERFOOT.

The Old Catholic Congress.

The Old Catholic Congress was opened at Munich on September 22d. The sitting, which was not a public one, was presided over by Herr Wolf, the President of the Munich Acting Committee. The honorary President is Prof. Schulte, of Prague, and the honorary Vice-Presidents Herr Wendscheid, of Heidelberg, and Councillor Keller, of Aaran. Herren Huber and Reinckens are reporters. The sitting lasted from nine in the morning until eight in the evening, and during this time the programme was discussed.

THE PROGRAMME

consists of seven sections. The first explains the meaning of the term Old Catholic, and justifies its adoption. "In obedience to the dictates of religious duty," says the programme, "we maintain the Old Catholic creed as it is attested in Scripture and tradition, as well as in the old Catholic worship. We consider ourselves accordingly as members of the Catholic Church, and will not submit to be excluded from this Church, nor from the rights which in Church and State accrue to us as members of the Church." Then comes a paragraph rejecting all the dogmas introduced during the Pontificate of Pius IX., especially that of his infallibility. This paragraph, as Schulte pointed out, included a rejection of the Immaculate Conception, as well as of the doctrines contained in the Syllabus. The whole section was adopted with unanimity, and almost without discussion, so thoroughly did it meet the views of the Assembly.

THE BUSINESS OF THE MEETING

really began with the second section. Having explained their position as old Catholics, the committee proceed to say: "We maintain the old constitution of the Church. We repudiate every attempt to deprive bishops of the immediate and independent government of the individual churches. We repudiate the doctrine contained in the Vatican decrees that the Pope is the only God appointed possessor of Church authority and power, as in direct contradiction with the canon of the Council of Trent, according to which the God-appointed hierarchy consists of bishops, priests, and deacons. We acknowledge

THE PRIMACY OF THE BISHOP OF ROME

as it was acknowledged on Scriptural authority in the old undivided Christian Church by the Fathers and the Councils." "We declare," the document proceeds, in another paragraph of the same section, "that articles of belief can only be defined in consonance with Holy Scripture and the old tradition of the Church, as it is laid down in the recognized Fathers and Councils, not by the declarations of the Pope for the time being, and the express or implied consent of bishops bound by oath to unlimited obedience to the Pope." This section provoked a long discussion.

A more important discussion arose on the third section which was finally adopted.

THE UNION OF CHURCHES.

In co operation with theological science, we struggle for a reform in the Church, which in the spirit of the old Church shall remove its modern defects and abuses, and in particular shall satisfy the just wishes of the Catholic people to exercise a regular participation in church management.

We declare that the Church of Utrecht is unjustly reproached with Jansenism, and that between us and that Church no difference of doctrine exists.

We look forward to a union with the Greek and Russian Church, the separation of which has arisen from insufficient reasons, and is not grounded on any irreconcilable differences.

Pursuing the desired reforms and the path of science and progressive Christian culture, we look forward to a gradual reunion with the other Christian confessions, especially with the Protestant Churches and the Episcopal Churches of England and America.

The first paragraph of this section occasioned some animated discussion as to the exact wording of it. The whole section was of especial importance as being a declaration of the old Catholics which indicated a positive policy for future application. The first paragraph declared the one constructive principle to which Dr. Döllinger has pledged himself hitherto, the assertion of the right of the laity to participate in Church affairs. Dr. Döllinger made a short and pithy speech in explanation of the reason why a special paragraph had been allotted to

THE CHURCH OF UTRECHT,

and had direct bearing on the dealing of the Papacy with the Catholic congregations in England. The Assembly, which had risen to its feet on the appearance of the renowned theologian, now rose again as he sat down and greeted him in German fashion.

THE RUSSIAN CHURCH,

On the paragraph in reference to the Russian Church we had a very interesting discourse from Dr. Ossinini, from St. Petersburg. He announced himself as a member of that Church, the only non-member of the Latin Church probably in the room. A violent and at one time formidable discussion arose on the last paragraph. It was proposed to insert before the word Protestant the word *Deutsch*, inasmuch as express reference was made to

THE CHURCHES OF ENGLAND

and America, and it was contended that the German Protestant communions stood in more immediate relations to the assembly than the Episcopal Churches of England or America. The committee objected to the introduction of the word German before Protestant, as limiting their invitations to coöperation to Germany, and thus excluding Hungary and France, to say nothing of Austria and Sweden. It was evident, from the discussion that ensued, that the strong political feelings which mark North and South Germany were at work in the Assembly. Various counter propositions were made by the committee, and at length the matter was, with much difficulty, settled by the omission of any reference to the national character of the Protestant Episcopal Churches.—*Correspondent of the London Standard.*

Synod of Nashville.

Members of the Synod of Nashville can buy excursion tickets at the office of the Louisville & Nashville Railroad, to be good for three days after the adjournment of Synod. If this is not done, members will pay full fare.

The Nashville & Chattanooga and Nashville & Decatur Roads will return free, those who pay full fare going, upon certificates furnished at the Synod by REV. J. W. HOYTE.

Receipts from the Theological Seminary of Columbia, S. C., from Oct. 1870, to Oct. 1871.

Synod of Alabama	$ 263 50
Synod of Arkansas	15 00
Synod of Georgia	951 20
Synod of Memphis	263 55
Synod of Mississippi	587 00
Synod of South Carolina	620 53
Synod of Texas	44 45
Total,	$2,745 23

H. MULLER, Treasurer.

Religious Intelligence.

FROM THE SOUTHERN STATES.

The Presbytery of Abingdon

Met at Maple Grove church in Washington county, September 27th, 1871, and was opened with a sermon by the Moderator, Rev. John H. Wallace, from II. Cor. iv: 3, "And if our gospel be hid it is hid to them that are lost."

Ministers present, 14, ruling elders present, 9.

Rev. Isaac N. Naff was chosen Moderator and Rev. E. H. Barnett and R. C. Tate, Temporary Clerks.

Rev. Geo. A. Caldwell, of Holston Presbytery, was invited to sit as a corresponding member.

Mr. S. Rhea Preston was received as a candidate for the gospel ministry.

Rules of Parliamentary Order adopted by the General Assembly and Synod were adopted.

A committee, appointed by curators of King's College, consisting of Rev. Geo. A. Caldwell, Prof. J. H. Winston, and Samuel Vance, Esq., was heard with reference to the institution they represented, desiring the moral support and coöperation of the Presbytery, asking it to endow a Professorship. The Presbytery responded granting their agent leave to visit their churches and congregations for the purpose.

A map of its territory to be prepared by Maj. Hotchkiss, was ordered.

The committee appointed to organize a church in Wythe county near Mount Airy, reported that they had discharged that duty, organizing a church of fifteen members, two ruling elders and two deacons. The church was enrolled as Mount Airy, and taxed $5.

Calls for the pastoral services of Rev. J. M. Kirkpatrick from Laurel Hill and Newbern churches, in Pulaski Co., each for one half his time, were laid before the Presbytery, and were placed in Mr. Kirkpatrick's hands and he having accepted both, the order was taken that his installation take place on the 3d Sabbath of October, (15th prox.) as follows:—At Laurel Hill, at 11 A. M., Rev. J. N. Naff to preach the sermon, preside and propound the constitutional questions, Rev. Robert Gray to charge the pastor, and Rev. Wm. S. Lacy to charge the people. At Newbern, the same day at 3½ P. M., Rev. Wm. S. Lacy to preach the sermon, preside and propound the questions, Rev. J. N. Naff to charge the pastor and Rev. Robert Gray the people.

Col. D. C. Dunn, for many years the treasurer, resigned his office, and Rev. E. H. Barnett was elected treasurer.

A report on Systematic Benevolence was adopted. The report shows increased attention to the subject. It was farther enjoined upon the pastors and stated supplies to read the pastoral letter on Systematic Benevolence, adopted by the General Assembly, to the churches under their charge.

A report was adopted on Sabbath Schools and ordered to be forwarded to the Synod. This report shows several new schools organized, and that the Sabbath School work is receiving much more attention than ever before.

Chatham Hill, Smythe county, was chosen as the place, and Wednesday before the 3d Sunday in April, 1872, as the time, for the next meeting of Presbytery.

The cause of Sustentation having been made the subject of special prayer, the venerable Rev. B. Gildersleeve leading the devotions of Presbytery, the report brought in by the Executive Committee of Presbytery was adopted.

The following commissions were appointed in accordance with the recommendation of the General Assembly to visit the churches of Presbytery, "to see how each one of them stands in relation to this matter; to exhort those who have heretofore coöperated with the Sustentation cause to still further and larger efforts in its behalf; to encourage such as are weak and dependent, and stimulate to the full development of their individual resources; to unite contiguous feeble churches as far as possible into self-