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"Child, I Will Take Thy Hand."

A REPLY TO "FATHER, TAKE MY HAND."

The way is dark, my child! but leads to light,
I would not always have thee walk by sight;
My dealings now thou canst not understand.
I meant it so: but I will take thy hand,
And through the gloom,
Lead safely home,
My child!

The day goes fast, my child! but is the night
Darker to me than day? In me is light;
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night
Lead up to light
My child!

The way is long, my child! but it shall be
Not one step longer than is best for thee,
And thou shalt know at last when thou shalt
stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to heaven's gate
My child!

The path is rough, my child! but oh! how sweet
Will be the rest, for weary pilgrims meet,
When you shall reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest
With me shall rest
My child!

The throng is great, my child! but at thy side
Thy Father walks; then be not terrified,
For I am with thee; will thy foes command
To let thee freely pass; will they take thy hand,
And through the throng
Lead safe along
My child!

The cross is heavy, child! yet there was One
Who bore a heavier for thee, my Son,
My well-beloved. For him bear thine; and
stand
With him at last; and from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child!

FOR THE CENTRAL PRESBYTERIAN.

Ecclesiastical Relations of Freedmen.

Unreasonably protracted as this series of articles may appear to many readers of the *Central Presbyterian*, it is certain that something has been lost in the attempt to compress within too narrow limits the discussion of a subject of such magnitude and importance. In what remains to be said, however, I shall study brevity more than ever, and thus will entirely pass by some objections to the course previously proposed, which if time allowed, it might be worth while to anticipate and remove.

Still one more obstacle to the adoption of this measure which I have advocated, must receive a passing notice. It is the supposed disqualification of colored men as communicants of our Church. Some, it is suggested, are so bitterly opposed to such a procedure that their attachment to the Presbyterian Church would be greatly weakened, perhaps entirely destroyed by its occurrence.

Now it is asked, ought the hope of increasing the number of colored people on the roll of our Church, to induce us to risk the loss of a greater number of the superior race?

But it is hard to think that any who truly love the Presbyterian Church, could really be brought to forsake her communion on such grounds. What is the grievance of which they would complain? Not the compulsory establishment of a colored minister as pastor in any congregation to which they might belong; nor even the requirement to hear a single sermon from a colored preacher. But simply that congregations which might prefer such officers should be permitted to have them.

It may be said, however, that according to the scheme proposed, colored ministers and elders would have the right to sit with whites in the Presbytery, and indeed in all courts above the church session. Admit it; but does this constitute a very heavy grievance—a grievance so intolerable as to justify secession from the Church? Worldly men, impelled by worldly motives are willing enough to meet with colored people in the transaction of secular business. The merchant sells to them, the consumer buys of them, the banker receives their deposits. Now why should the Christian feel humiliated when associated with these same persons in the transaction of the business of the Church of Christ? That Church in which we are told that there is to be no barbarian, Scythian, bond or free.

It would be an unprecedented triumph of the Gospel, did it lead men of the white and black races, to join as brethren in the administration of the affairs of the Church. That Gospel caused Jew and Gentile—notwithstanding their mutual hatred and contempt—to sit together at the table of their common Lord, and to rule and serve together in the same Church of Jesus Christ. Just so far as it has prevailed in India, that Gospel has triumphed over caste, consecrated though it has been by the memories of two thousand years, and has brought the Christian Brahmin to acknowledge the credentials of the Pariah minister of Jesus Christ.

Very justly does the editor of the *New York Observer* say: "It is well known, that to a considerable extent, the late masters still retain the affection and confidence of the emancipated blacks." My own conviction is that "the emancipated blacks" feel more confidence in their old masters, and in the class to which they belong, than in any other people of any other race on earth.

One illustration of this feeling, recently brought to my notice, I may be permitted to mention. Conversing lately on this subject with a banker in one of the chief cities of the South, I was told by him that a number of freedmen regularly placed their money with himself and other Southern bankers, whilst he had reason to believe that seldom, if ever, were similar deposits made with any Northern house. What better mark of confidence in Southern men than this? If, then, the churches of the South recognize the full capacity of these people as church members, they will probably be found as willing to connect themselves with our ecclesiastical organizations as with any at the North.

Still it must be confessed that this may not be the result. After we shall have done all in our power to win them to us, they may keep themselves obstinately aloof. But even in that case, it would not follow that no good had been accomplished by the effort. It is something to have it in our hearts to perform a work for God and his Church, though it happen that without any fault of ours that work should never be accomplished. And what service ought we to be more willing to perform, at the cost of some sacrifice—nay, as men would say, at the cost of some humiliation, than this of giving the Gospel to the colored people in our land? On two separate occasions does our Lord announce it as a distinguishing mark of the dispensation introduced by himself, that in it the Gospel was preached to the poor. And whom ought we to look upon as eminently the poor—the poor for whom we are to provide—this lowly, and homeless, and orphaned race still in the midst of us? Now should we not use every lawful effort to secure for them the means of grace? Can we say that our religion clearly exhibits this mark of the religion of Christ?

I have already said that there are peculiar reasons for our feeling the most lively interest in the evangelization of the negro. The very fact that for hundreds of years his race has been so nearly connected with our own, forms such a consideration. It is an instructive circumstance that, while the children of Moab and Ammon were excluded till their tenth generation from the congregation of the Lord, the Egyptian, much farther removed in blood and certainly as far in the third generation to the full privileges of the Hebrew worship; and this is the reason given by Moses for the distinction: "Thou shalt not abhor an Egyptian, because thou wast a stranger in his land." That sojourner of Israel in Egypt, then, which was marked by the infliction, on the one hand, and the endurance, on the other, of so much oppression and cruelty, even that sojourner was to constitute throughout the existence of the Hebrew polity, a bond between the two peoples. How much stronger the bond between ourselves and the negro race? They have not been set apart in some sequestered district, but have been scattered over the whole of our Southern land. They have lived in the same districts, the same neighborhoods, the same families as the whites. Shall these races abhor each other? Shall they not regard one another with peculiar interest? Especially does it not become the man of the superior race earnestly to seek the promotion of the temporal and eternal well being of the poor creature who has grown up under his shadow, but is now threatened with extermination as well as moral ruin?

Again, taking into account the terrible temptations to which they were exposed, I must hold that the conduct of this race during the dreadful scenes of the war through which we have lately passed, entitles them to a high place in our esteem and regard. Every one knows that when the war became imminent, it was confidently expected at the North that these people would rise in a body and cut our throats. But so far from this, during the whole progress of the conflict in eleven different States, scarcely a half dozen cases were reported of masters murdered by their servants, while in a number of instances they were indebted to their servants for the preservation of their lives or property. And when the country was overrun, and many of the negroes were induced to join the Northern army, they generally showed themselves less rapacious and less cruel than their allies in this war. Since the close of the war, they have conducted themselves at least as well as we had reason to expect. Not but that they have been chargeable with many and grievous faults; not but that they have suffered a dreadful deterioration of character. But all this, and more than this might well have been anticipated. When utterly unprepared for the responsibilities of freedmen, those responsibilities were thrust upon them. Unused to provide for their own wants a single week, they are required to assume the permanent support of themselves and their families. Brought up to submit to authority, and to work under the direction of a taskmaster, they are suddenly called to determine the questions when, where, how, they are to labor. Accustomed to the surveillance and discipline of the plantation, where some attention—though in general far too little attention—was paid to their morals, they are thrown out upon the world with no supervision but the law, and that a law paralyzed in its administration over them by the contrivances of their professed friends. Is it wonderful that many of them have been betrayed into folly, and vice, and crime? That

they have forsaken the plantations, and herded together in cities, towns, and villages? That many of them are idle and dissolute; that theft, burglary, highway robbery have multiplied fearfully among them? Is it wonderful that in the last seven years, and within the limits of the Southern States, some million have perished; or that within the limits of the State of Virginia, they have diminished by two-fifths of their whole number?

Nothing of this is wonderful. It is rather to be wondered at that so many are still comparatively industrious, are decent in their conduct, are seemingly desirous of bringing up their families in habits of respectability, and that so many still live. I believe it nearly impossible that any thinking man from the North or South could have expected a better result from the change to which they have been subjected, introduced as that change has been, and conducted as that change has been. For all this there is a fearful responsibility somewhere. There is a dreadful outcry from the ground. And that cry has been heard in the heavens.

J. M. P. ATKINSON.

FOR THE CENTRAL PRESBYTERIAN.

Can the Southern Church take Care of, and Properly Cultivate the Field of Labor Committed to Her?

In an article some time ago, I answered this question in the affirmative, and indicated in a general way how the resources of the Church can be reached and developed. The plans and resolutions of our Church courts, no matter how well devised or strongly worded, will not be productive of much good, unless the matters therein treated of, and calling for the exercise of the diligence of the Church, are brought home by the individual ministers to the individual consciences of the church members.

Our plans are good—our system almost perfect—but the great want is the means with which to work these plans, and to keep in active operation this system. In plain words, the great thing we need just at this time especially, to give a fair start to our machinery, and in all the future to keep it in proper working order, is the money which God gives to his people for this very purpose. The people here, it is given to them, and will ever give it; for as he calls upon them for service, he ever bestows upon them everything to enable them to perform it. What is needed then is instruction, for as I have said, God's people will come up to the discharge of duty just in proportion as they are faithfully instructed in it. And the particular point upon which I think there is a special need of instruction is in reference to the proportionate amount every Christian should give to the Lord's service. No matter what plans be devised, unless the consciences of the people are enlightened upon this point, the amount contributed for carrying on the work of our Southern Church will be entirely too small, and the work must languish.

The great defect in reference to this matter has been and is the want of a definite rule. The general subject of giving to God's service is set before the people with more or less urgency, and then they are left to their own impulses; so that most of the money collected in our churches is the result of impulse, and not of principle. And this arises from a want of definite instruction from those whose duty it is to impart it. By them this whole matter is either not presented at all, or is not placed upon its proper ground as an act of worship; nor are they definite enough in laying down some rule or rules as to the proportionate amount with which each one should thus worship God. Too many professing Christians are satisfied with rendering to God such religious service as secret, and family, and public worship, and look upon the service they render by giving a small portion of their worldly means as extra in its nature—to be rendered or not as they may choose. They practically do not believe they are under obligation to serve God with their substance, and in proportion to it.

In order to a proper arousing of our people to their duty they must be taught faithfully and repeatedly in reference to both these points, and especially in reference to the latter—that the service must be in proportion to what God bestows upon them. In the former article I remarked that the general rule of the Apostle—"as God has prospered" is not definite enough—that in the present state of the Church's work and the Church's conscience, there is a necessity that a minimum proportion of one's incomes should be fixed upon, as a limit below which the Christian should not go. Each one could fix that minimum for himself, as a starting point and rule by which to regulate this part of his religious service. But I think there are good reasons why the tithe should be recommended as that minimum. I will very briefly mention a few.

1. It has a divine warrant. It was the rule under the Mosaic dispensation. The people of Israel were instructed by God to give of their substance for the support of the religious institutions of the land by tenths.

2. It has received the approbation of God in the manifest blessings bestowed upon those who faithfully have lived according to this rule; as in the cases of Abraham and Jacob, where tithes are first mentioned; as in the case of the Israelites as long as they fulfilled the law; as in the case of every one who has ever faithfully tried it. So I venture to say that no such one has ever found good reasons for abandoning it, except for a higher proportion. A mass of testimony could be gathered on this point.

3. It is a proportion which every one, no matter how poor, can give. If we are under obligation to serve God with our substance, surely one-tenth of its in-

crease is as small a proportion as we could offer to him. If we can give one-tenth of our time, surely we can give one-tenth of the increase of substance. The poor man with a small income, and a large family, may as well argue that he cannot afford to give God one day in seven of the time God gives him, as that he cannot afford to give one portion in ten of what God bestows upon him as a blessing upon his labor. In either case there is a call for the exercise of faith to believe, on the one hand, that six days of labor will be more productive of temporal blessing than the labor of the whole seven, and on the other hand, that nine-tenths of all the results of labor will be blessed of God to go farther and bring more comfort, after one-tenth has been given to him, than the whole could do if retained.

4. Hence I urge the duty of before-hand setting apart a larger proportion to God's service, because it calls for the exercise of faith in God. According to the common method of giving, there is scarcely any exercise of faith. Trust in God is not exercised by him who gives a small portion of his net profits to God's service—for he is already sure of his support—he lays that aside first and gives a little of what is left to God. But he who, before providing for himself, devotes a definite proportion of all his income to the service of his Lord, does exercise faith; and it may be as strong faith, that God will so bless what is left as to make it sufficient for all his wants and comforts.

5th. I urge the adoption of this plan because by its adoption only can the command, "Seek ye first the kingdom of God," be fulfilled. It places God's service first, where it ought to be; but where it is not placed by the mass of his professing people. Self is served first, and then God is served with what may be left—if there is anything left.

If all the people of our Southern Church could be brought religiously to adopt the rule of giving one-tenth of their income to the Church for God's service, not only would the treasuries of our various Executive Committees soon be well supplied with the means of carrying on all the various operations of the Church vigorously, but God would richly bless his people, and cause his grace to abound toward them, that they always have all sufficiency in all things may be shown in every good work. 2 Cor. ix: 8. To the faithful steward he would entrust more.

Again I say, God hasten the day.
N. R.

FOR THE CENTRAL PRESBYTERIAN.

"Domus Status, Inimicus Lethi."—Horace.

The translation of this motto has not the force of the original. The word translated houses, should be rendered dwelling-houses. How often do we see old men in the decline of life, become disgusted with the humble country residence, in which they have lived many years, and erect for themselves a sumptuous palace, just that they may die in it. This thought occurred to my mind the other day, as I was sitting in the parlor of a costly private dwelling, erected some years since by a rich merchant in one of our cities. He was not very old, but was in feeble health, and was engaged to be married to an elegant and accomplished lady. He built a magnificent residence, furnished it in the most expensive style, and calculated on living many years in his great splendor. As soon as he moved into his new and elegant mansion he was taken sick, and in a few months died. His friends assembled for the first time in the splendid parlors of his palace, adorned with damask curtains, and polished mirrors, and carpets of the finest texture, not to celebrate his wedding, but to attend his funeral. How sad must have been their reflections, as they looked around on the gorgeous decorations of the house, from which the man who built it, had been called away so suddenly, to return no more.

A wealthy gentleman in one of the Southern States, who had long occupied a distinguished post in the councils of the nation, became dissatisfied, when far advanced in life, with the humble but comfortable mansion, in which his father had lived before him. He built a palace, such as had never been seen in the section of the country in which he resided. He had no family of his own, but wished to entertain his friends with princely magnificence. His house was surrounded with shady groves and artificial lakes. Before it was entirely finished he moved into it. Shortly afterwards he spent the evening until bed-time conversing in his usual health and spirits with some of his relatives. In the course of the night he was taken sick. No one slept in his new residence but himself. He could call no person to his assistance, and in the morning he was found in a dying condition. God had said to him, "Thou fool, this night shall thy soul be required of thee."

How much better it is to secure for ourselves a mansion in the skies, than to be ambitious of building costly and magnificent houses, in which we can live at best but a few years! How many rich men, proud of their wealth, build sumptuous palaces, only to remain as monuments of their own folly! How much better it would be, if they would expend their treasures in supplying the wants of the poor, in acts of benevolence and mercy. Then it might be said with reference to them, when they have ended their earthly career, when they have passed away as a shadow from the abodes of mortals; "Blessed are the dead, who die in the Lord, for they rest from their labors, and their works do follow them." SENEX.

REMEMBER Christ's time of love: when thou wast naked, then he chose thee. Canst thou ever have a proud heart?

FOR THE CENTRAL PRESBYTERIAN.

How can We get the Poor to Church?

I find in a late number of your esteemed paper, an article under the above heading, selected from the *Southern Churchman*. The writer after expressing his own opinions on this important subject, requests the experiences and views of his pious readers, as to the best mode of remedying the evil complained of, to-wit: the very general neglect of the means of grace on the part of the poor.

The reasons assigned by the writer for this deplorable fact, fine churches, the lack of fine clothes, a defective religious education, &c., doubtless exercise a considerable influence, but I find that in our country churches, which are not usually "fine," and where a simple garb is the rule, and not the exception, the will still exists to a most lamentable degree. The reasons alleged by these neglecters of public worship, are many and various; but I do not think that either the poor or the writer referred to, have properly indicated the root of the evil. In the days of the Apostle James men in "vile raiment," attended the Christian "Synagogue," as well as the "man with a gold ring and in goodly apparel."

"The poor saints at Jerusalem," also, must have formed a large part of the Christian community in that city, to judge from the prominence given to their wants in the New Testament. And I suspect that the principal cause of the evil so general in our day, must be sought in some characteristic difference between our own and the Apostolic Church.

As the result of long and close observation, I would say that the poor neglect the Church, because the Church neglects the poor. Not that we do not invite them, or are unwilling to give them a comfortable sitting; but because the Church gives no such attention to the wants and claims of her own poor members, as the Gospel not only recommends but enjoins upon us. The importance of the deacons' office cannot be overstated. Yet many of our churches have no deacons, and most of those which have, it may truly be said that they have no deacons' fund; and the deacon's business is rather with those who give money, than with those who receive it. In most of our churches, (our country churches at least), the church as such, does little or nothing for the poor. Our needy members, even when sick and infirm, are dependent on the assistance of their immediate neighbors, and when this fails they go to the poor house. What a spectacle is this for God, and angels, and men—Jesus Christ, in the person of his aged and needy servants, going to the

much else to do, to attend upon his wants, or to be burdened with his necessities!

We make little difference between the Lord's poor and the world's poor; and it cannot be said of us, "neither was there any among them that lacked." We invite them to our Assembly, we admit them to our fellowship; but when pressed by want they must look to the hand of private charity, which is open to convert and unconverted alike; or we cast them upon the county, which rightfully inquires after no man's religious profession. The result is inevitable; outsiders, and especially the poor, conclude that Christian brotherhood means nothing, unless a man be able to take care of himself.

To me it appears self-evident that the first of all claims upon a Church's benefactions, is that of its own poor. Even the claims of Foreign Missions ought not, cannot, compete with this. When Paul and Barnabas went forth from the Council at Jerusalem, on their foreign missionary work, an especial charge was given that they should "remember the poor;" so thoughtful were the Apostles and Elders in Jerusalem of the wants of the poor saints among them, that they would have collections made by the wealthier churches on their behalf.

Neglect of the poor members of Christ is the surest indication of that worldly spirit which paralyzes all Christian effort; and it is a sin by which the Spirit of God is especially grieved, and by which Christ our Master is peculiarly dishonored. When the Church emulates in this regard the zeal of Free Masons and Jews, (all honor to them,) and learns that Christ intended his Church to take a higher ground in this matter, than all societies of man's devising; when we extend to our own worthy poor, not the hand of charity, but that of Christian sympathy and assistance; when we honestly endeavor, not merely to keep them from starving, but to render them comfortable, and help to raise them up in the blessed realm of Christ, and because they belong to him; when we thus prove, in a manner which all can understand, that a well sustained Christian profession signifies a great deal, then and not till then, will the poor feel at home in our churches, and "to the poor the Gospel will be preached" in our public assemblies as well as to the rich; and God, our God, will bless us. It is greatly to be desired that in our statistical reports a separate column were devoted to the deacons' fund.

If any man think the foregoing suggestions would have a tendency to increase the number of sluggards and hypocrites, I make our common Master responsible for the result, whatever it be; and refer the objector to his directions in Luke xii: 38, and Acts xv: 35.

FOR THE CENTRAL PRESBYTERIAN.

To the Grand-children of Rev. James H. C. Leach, D. D.

LETTER VI.

While the events referred to in my last letter were taking place, there was a discussion in the weekly religious paper published in Richmond, the successive numbers of which were supposed to be from different writers, on the propriety of ministers of the gospel being engaged in agriculture to any such extent as to merit for them the name of farmers or planters.

The discussion commenced with ability and some severity. After a few numbers, Aliquis, the *nom de plume* of the author, appeared to the readers to be so far that personal in the remarks that were made with force. This appearance of personality excited feelings unfavorable to the continuation of the discussions, and it was dropped before the counterpart was brought to view, viz: the impropriety of congregations who were pleased with their pastor, permitting them, by the smallness of their salaries, to be compelled to seek another congregation of more liberal views, or apply themselves vigorously to agriculture, or to teaching an academy, or to engage in trade or some speculation, to rear and educate their families. The discussion convinced the public that there was an impropriety somewhere, but had not gone far enough to expose the real evil. Had the discussion been continued, in respect to the congregations, even though the complaint of personality might have been brought against Aliquis, with as much truth as in the case of the pastors, much good would have been produced, and the ill feeling would have died away under the everhanding justice and the reform it would have wrought. The congregations had need of being awakened to an evil that was pressing them—that of nullifying their pastor's labor so much, by inadequate salaries. Everybody felt the need of holy, devoted ministers; but many did not seem to consider, much less to feel, that the way to retain a holy minister, and keep him devoted to his work, was not by compelling him to feel that he could not rear, much less properly educate his children in the situation in which he was, unless he applied himself extensively to agriculture, or some other means of gaining a livelihood.

With the conviction that there was something wrong in the condition in which the ministry was held, little was done to remove that wrong, and things continued as before; and Dr. Leach went on with his planting in Cumberland; and of those who had been his fellow-students, Thornton, sustained himself on his farm in

the department of planting. It has been observed, that if ministers of talents and education refer to occupations for their support, other than their ministry, they are apt to press the matter with skill and vigor to success. This success, often comes back upon them with the charge (true or false,) of neglect of study and ministerial duty, that has ended in worldliness. Sometimes the charge seems to be sustained; in other cases God gives such tokens of His presence and blessing as vindicates His laborious servants.

Many young men prepared for the ministry under Dr. Hoge and Dr. Rice, after laboring awhile in Virginia, not finding an adequate support, turned to the great West, and gave their labor to the Church of God there. From the necessity of their condition, and believing that "they who preach the gospel should live of the gospel," they changed their place of labor, convinced they were following the indications of Divine Providence, which turns men by their necessities as with His finger, and shuts them up to a given course.

Dr. Rice, the Professor, carried out the plans of Archibald Alexander, and Speece, and Lacy, respecting a theological school to a degree that made Alexander, as he stood and looked at the new edifice erected for a Seminary, exclaim: "What has God wrought!" Overtaxed by mental and physical labor, he died in 1831, rejoicing in the prospects of the Seminary; and in view of his own departure declaring that "mercy is triumphant;" but having had anticipations that there were difficulties and trials awaiting the Presbyterian Church, from the tone of the discussions going on, respecting revivals and the best means of promoting them. His successor in office was an old compeer in the ministry, and a valued friend, George A. Baxter, long the President of Washington College, at Lexington, a man of sound mind, quick in its action, and as his friend Dr. Alexander said, "capable of making nice distinctions." He had "given himself to reading;" and profited in the departments of enquiry into the powers of the individual human soul; into the laws of nature and nations; and was master of the great principles of natural and political Law in connexion with the Law of God.

The associates of Dr. Rice, Messrs. Goodrich, professor, and Ballentine, assistant teacher, were continued as associates with Dr. Baxter. The Seminary was flourishing and constantly rising in reputation. The College of Hampden Sidney was also flourishing under the successor of Mr. Cushing, but with éclat somewhat lessened. Cushing, like Rice, had the rare art of construction. Each

succeeded in erecting a spacious building for the accommodation of their respective pupils; each building being much larger than the brick Academy in which Dr. Hoge had taught by precept and by example. Not a vestige of the old Academy, or the President's house, or the College hall, built of wood, remains. Few can now tell where they stood. So has passed the generation of men that built them. "The fathers were here are they?"

The division in the Virginia Synod greatly affected the congregations in its bounds; some much more than others. In some congregations, those who were in the minority of the whole Synod, were the majority, in some cases almost the whole; in other cases, the congregations were more evenly divided; and in others the minority was small. The same was true of those who approved of the doings of the Assembly; in some cases the congregations were united, in others more or less evenly divided, in others they who approved were the minority. Consequently the disagreeable effects of the division were more clearly seen, and deeply felt in some congregations, than in others. There was excitement every where. In some cases unhappily, there was bitterness. Everywhere there was a "call for that charity that thinketh no evil, that suffereth long and is kind." As the difference of opinions and actions rested on constitutional questions, there could have been found examples of a peculiar trait in human nature, that the more difficulty there was in stating clearly the difference, the more tenacity there was in holding to the opinions expressed. But the clearest heads in the Virginia Church were on opposite sides. Friends separated, relations were divided; and new congregations were formed. It would be wrong to say there was no bitterness in those divisions, and unjust to charge malevolence. All would say there was strong feeling, and vigorous action; and all degrees of ability, and talent, and acquirements were put in requisition.

In the Seminary, Dr. Baxter was a leader in favor of the Assembly of 1837; his associates, Goodrich and Taylor, who had been put in the chair of History, and Ballentine, opposed the acts respecting the Synods extended. The President of Hampden Sidney opposed the doings of the Assembly. The congregations in Prince Edward and the adjoining counties were greatly agitated, and many were divided.

The new congregations required increased attention. Double the amount of ministerial labor was given to the same population. Each division of the Church pressed on with vigor; both preachers and elders, and the greater part of the private members engaged with spirit in doing what seemed proper and prudent for the advancement of the cause which to them appeared the right.

Your grand-father believed the doings of the Assembly unconstitutional; and injudicious, even if they were constitutional. Dr. Baxter contended that the acts were both constitutional and judicious. Neither of these two men hoped to gain the other except by conviction of truth, and by time. They had a mutual respect for each other's firmness of purpose, strength of convictions, quickness of intellect, and manly frankness. Neither believed the other capable of a mean action, though each believed the other mistaken.

Your grand-father put forth all his powers of mind and activity of body to sustain the congregations, greater or smaller, that agreed with him in the propriety of separating from the majority of the Synod, and constituting the New School, or Constitutional Synod. His powers and influence as a preacher, were acknowledged. Always provided with horses of speed and endurance, he rode far and often, in attendance on ministerial calls. He was untiring in the performance of duty. He displayed the activity and zeal of his early ministry in Berkeley, which his removal had somewhat impaired.

The Directors of the Seminary were unanimous in sustaining the Assembly, and the majority of the Trustees of the College agreed with them. The Old School preachers, the majority of Synod, were active and zealous. And in looking back now after a period of some thirty years, we say with Paul, (to the Philippians, i: 18,) "Christ was preached, and we therein rejoice and will rejoice;" and we draw a veil over any strife or envy that may have been acted out by either Old or New School. May God's mercy hide all the errors. Yours, truly,
C. C. R.

Carlyle's Sketch of Luther.

A coarse, rugged, plebeian face it was, with great crags of cheek-bones—a wild amount of passionate energy and appetite! But in his dark eyes were floods of sorrow; and the deepest melancholy sweetness were all there. Often did there seem to meet in Luther the very opposite points in man's character. "He, for example, for whom Richter had said his words were half-battles, he, when he first began to preach, suffered unheard of agony. "Oh, Dr. Staupitz, Dr. Staupitz, Dr. Staupitz," said he to the vicar-general of his order, "I can not do it, I shall die in three months. Indeed I can not do it."

Dr. Staupitz, a wise and considerate man, said upon this: "Well, Sir Martin, if you must die, you must; but remember that they need good heads up yonder, too. So preach, man, preach, and then live or die, as it happens." So Luther preached and lived, and he became, indeed, one great whirlwind of energy to work without resting in this world; and also before he died he wrote very many books—books in which the true man is found, for in the midst of all they denounced and cursed, what touches of tenderness lay. Look at the Table Talk, for example.

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