CENTRAL PRESBYTERIAN

Whole No. 642. RICHMOND, VA., WEDNESDAY, NOVEMBER 21, 1877. Vol. 13.---No. 18.

EXPECTANCY.

"Waiting for the adoption, to wit, the redemption of our body."—Rom. viii: 23.

BY THE AUTHOR OF "MARA."

I am waiting till the morning,
Which has sunk in cloud and tears,
Once again shall flush the hill-tops
Of these darkening earthly years:
Waiting till the vanished promise
Of the vanished spring of youth
Shall arise from dust and ashes,
Bright in undiminished truth.

I am waiting till this weary,
Coldly-beating heart of mine
Burn with courage, love, and pity,
In the warmth of love divine;
Till my pale, contracted being,
Once transfigured by its glow,
Shine in that reflected glory,
Like the dawn-kissed Alpine snow.

More than that: I wait in patience
Till the bright eternal years
Bring the rich and golden harvest
Of the seed once sown in tears:
O'er each wound of soul and spirit
Oil and wine shall both be poured;
And my life-long thirst be quenched
In the fulness of the Lord.

Yes! I wait for the "adoption,"
Into grander, fully life,
Of each hint of grace and beauty
Which has soothed this mortal strife;
And the love which I have cherished
Safe through sunshine, cloud, and storm,
I shall find "redeemed," unperished,
In its own familiar form.

I await my perfect union
With each honored soul and dear:
And that full and sweet communion
Which we taste by snatches here.
Little fear of stint or famine
At the board by Jesus spread;
To his own enfranchised children,
Who shall grudge the "children's bread?"

I expect a glad home-coming
To the "house not made with hands;"
Where abides the garnered beauty
Of the ages, climes, and lands;
Where a glory as of sunset
Is the garment of the blest;
Where Peace embraces Gladness,
And Joy sits down with Rest.

Family Treasury.

FOR THE CENTRAL PRESBYTERIAN.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 20.

PHILIP LINDSLEY.

It gives me pleasure to write this notice of my friend, the Rev. Philip Lindsley. With his earliest years we have no acquaintance. We catch the first glimpse of him in 1799, when Dr. Finley opened a Classical Academy at Baskenridge, Somerset county, New Jersey. The principal of this Academy in 1816 founded the American Colonization Society, in the city of Washington. Paley had suggested African Colonies, but the New Jersey preacher was an earnest worker in any cause he undertook to advocate.—With Southern proclivities he aftewards became President of a University in Georgia. He died in 1817. He was the zealous promoter of all good, and the decided foe of all irreligion. It seems from a book sent me by Dr. Janeway, of Philadelphia, that a great revival of religion took place in his church.

The school at Baskenridge began with four scholars. They were Southard, Frelinghuysen, Lindsley, and Kirkpatrick. The four went to college in 1802, and as they were examined for matriculation by Dr. Smith and passed muster for the Junior class, they must have been classical scholars. Southard taught privately, married in Virginia, practiced Law in his native State, became Senator in Congress, and Secretary of the Navy. He died at Fredericksburg in 1842. He once said, "I would rather be Dr. Finley, than Napoleon." We suppose so, for he would not have killed six millions of the human family. Frelinghuysen as candidate for the Vice Presidency came near a high honor. Kirkpatrick was pastor of the third Presbyterian church at Trenton. His ancestors were distinguished people in Nithsdale, Scotland, where they owned large possessions, but the one who removed to Jersey went first to Belfast, North Ireland. They were all Presbyterians. But long genealogies are as dry as the fleece of Gideon till they are moistened by the dew of Heaven.

Lindsley was from Morris county, near perhaps to the lovely valley of the Passaic. That river flows gently along, till at Patterson it creates a cascade which has become celebrated. It is remarkable that the only piece of poetry ever indited by Washington Irving was about that sheet of water. He could depict the rural life of England, the ruins of the Alhambra, the glittering forests of the new world, the wizard haunts of Abbotsford, or the undulations of some western Prairie, and yet he was not a poet. His writings are not marked by splendid figures af speech which incline the reader to pause that he may admire, but the blandness of his style rather lulls the reader into pleasing dreams about the objects he describes. But we are to notice Lindsley and not Irving.

We saw him for the first time in the autumn of 1812. He had been a tutor in 1804. He was then Professor of Classical Science, and subsequently Vice-President of the College. He belonged rather to the smaller class of men, and yet his person was erect and even dignified. As Librarian he was very accommodating. He could find any volume sooner than you could whistle Jack Robinson. We will not determine the color of his eyes, because the *pupils* of Dr. Smith have even printed that his eyes were blue. We undertook to correct this mistake, and turn blue into hazel. One of our preachers called on Dr. Carnahan. "Have you read," said the Doctor, "the Reminiscences of Nassau Hall, which appeared in Stockton's *Christian World*?" "Well," said the Doctor, "the writer says that Doctor Smith had hazel eyes." "Surprising. I don't know what to make of such a blunder. For they were azure." "There is a picture of him down the street," said the preacher. "Come Doctor, let us walk and see. For in painting a blue egg an artist would never turn it into a hazel-nut color." The preacher in his zeal entered first. "He is right, Doctor. You must succumb for once in your life." He looked, but observed his usual reticence.—The preacher told me this little anecdote.

Dr. Lindsley was a man of fine attainments. We never supposed him to be a mathematician, but he was certainly the embodiment of classical science. We once wrote him so, and he liked me from that day. That was no "soft corn," for it was the truth. If he had pleased, he might have acquired any language. The German had not then come into vogue, but had it been fashionable he could have mastered it with perfect ease. It has become a language in which Rationalism is made to supplant the sublime Revelations of God, and in which Strauss has dared to turn the inimitable records of inspired evangelists into myths. Loose indeed have been the views of Heidelberg Professors. They taught Deism, Pantheism, Atheism; anything except Divine Truth. A snow has covered the face of Germany, but there are symptoms that a melting has begun, and at its departure the green fields of Revelation will be retrieved. The spring time is coming when the waters of salvation will be loosed and flow in brisk currents by German halls of learning, and all sanctuaries of the Most High, and that through a bright and lasting summer. At all events Lindsley would have used the language, for the unholy purpose. He would have fallen back upon the times when Luther thundered forth the gospel in the ear of Papal Rome, and defied Emperors, Kings, Dukes and Electors at the diet of Worms, and when Melancthon read his creed before Imperial Royalty. He would have studied the works of the great Reformers, and the grand inspiring hymns in which Germany was once so redundant. But the subject of this notice knew enough of languages, both Ancient and Modern. He could read Longinus as easily as any allegory of the Spectator. He could toil in his garden, wield his spade, use his line, lay off his squares, plant his seeds, and then retire to his French, Latin, or Greek literature. He fitted himself to become what he was in reality, an educator. Long accustomed to the gardens of learning, he participated largely in their fruits, and in Academic groves he was anointed by the perfume of their flowers. His enthusiasm made him popular among all students, and this fact, after their dispersion abroad, was one cause of his being invited to the oversight of twelve American colleges.

We now approach an eventful incident in the career of Dr. Lindsley. When Dr. Green resigned as President of Nassau Hall, the general belief was that the subject of this notice would succeed to the vacant chair.—He was Vice-President, and no one doubted his ample qualifications. He was naturally independent in his bearing, and so he was in his modes of thought in the three collected volumes from his pen. Another than himself was chosen. He declined, and then the Chair was offered him, (Dr. L.) but it was too late. Any one who had previously known his idiosyncrasy might have been sure of his non acceptance. Southard, his juvenile companion in study, besought him to withdraw his declinature. But he did not succeed in changing his determination. He would not be long in want of a college. He preached his farewell sermon in the Prayer Hall from the text, "For if I yet pleased men, I should not be the servant of Christ." He was going to the lime-stone city of Nashville, on the banks of the Cumberland. He had been appointed President of the Nashville University, and there he trained many young men for usefulness in Western life.—The University declined, and since the large endowment of the Vanderbilt Institute, it is not probable that it will be revived. It was once presided over by Dr. Priestly, who went we believe, from the Timberridge neighborhood in the Shenandoah Valley. Dr. Lindsley was invited to a Professorship of Archæology in Indiana. He died in 1855, at Nashville, during the sessions of the General Assembly. Of a previous Assembly he had been the Moderator. A large concourse attended his funeral.

FOR THE CENTRAL PRESBYTERIAN.

THE BAPTISM OF JESUS.

BY REV. H. H. HAWES.

No. 3.

We now return to the consideration of the teaching that Jesus was baptized as an example to us. Again we declare this notion to be wrong and without any scriptural warrant.

1. What was John's baptism? Again and again, from first to last, we are told by the sacred writers that it was the baptism of, or "unto *repentance*." Another clause is also added: "for the remission of sins." Now, could Jesus repent? Had He anything to repent of, or any sins to be remitted, making Him a proper subject of this baptism? It would be blasphemy to say that He had! Upon this count, then, John could not administer to Him the baptism which others received. Therefore:

2. We see, Matt. iii: 14, that "John forbade Him" to ask baptism at his hands. He knew that Jesus was not a sinner, and could not receive this "baptism unto repentance." But:

3. John yielded and baptized Him, after the explanation made in verse 15: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." There was in these words something, evidently, which convinced John that he ought to baptize Jesus. For "then he suffered him." Now, "to fulfill all righteousness" is simply to do as one is, by law, required to do, in any case. The expression points to *conformity to law*. What law was there, then, to which Christ ought to have conformed? John knew (John 1: 29) that Jesus had come to atone for the sins of the people. He knew who stood to do this work under the ceremonial law; and he recognized in Christ's words a demand to be consecrated to His work as the atoning Priest. Every reader of the Bible is familiar with the doctrine of Christ's Priesthood. But very many seem ignorant of the truth that He had to be *consecrated* to His office before He could enter upon its duties. To this law of consecration to office Christ's reply to John referred. This law had been made for the Aaronic priesthood—the first priesthood—and it must prevail in Christ's (the second) priesthood. Aaron, as High Priest, was the type of Christ as High Priest. Now He must answer to His type. Therefore He comes to be baptized. But now notice carefully:

4. The particulars of this matter.

(1.) We find the law for setting apart the Priest in Exodus xxix: 4–7. "And Aaron and his sons shalt thou bring unto the door of the congregation, and thou shalt wash them with water. Then shalt thou take the anointing oil, and pour it upon his head and anoint him." This law is repeated in Ex. xl: 12–15. We see it obeyed in Leviticus viii: 6–12.

(2.) In Numb. iv: 3, we are told at what *age* those who waited in the priestly office must enter it;—"from thirty years old and upwards, even until fifty years old." Thus we see the principal regulations for consecrating the Priest to office.

(3.) Now notice this summing up. (*a*) The Priest *must have water applied to him.* (*b*) He must be *anointed.* (*c*) He must be *at least thirty years old*, and not more than fifty.

(4.) See next, whether all this applies to the circumstance of Christ's baptism. (*a*) He was *just thirty years old.* Luke iii: 23. (*b*) John (the prophet-priest descendant of Aaron) *applied the water to him.* Matt. iii: 15. (*c*) God *anointed* Him "with the Holy Ghost and with Power," as we are expressly told, Matt. iii: 16; Acts iv: 27: x: 38. Point for point, He answered to all, and so fulfilled "all righteousness." John baptized Him, because the *application of water* was one part of consecration to the Priestly office. We are taught in Exodus xxix, that the Priest must be *consecrated* to his office. And Paul teaches (Heb.) vii; 28,) that Jesus was consecrated: "For the law maketh men high Priests, which have infirmity; but the word of the oath, which was since the law, maketh the Son (a priest) who is *consecrated* forever."

Thus, He fully conformed to law. But more is to be said in the next article.

FOR THE CENTRAL PRESBYTERIAN.

A DAY ON MOUNT PELION.

The south-eastern corner of the Province of Thessaly is a peninsula, which runs down between the Bay of Volos and the sea. The backbone of this Peninsula is Mt. Pelion, which rises three thousand five hundred feet from the sea, and towers high above all its fellows. On this mountain and the other ridges or spurs, which run out from it in this narrow strip, are twenty four villages, with not less than 60,000 inhabitants, all Greeks. Three of the largest of these mountain villages, each with about 2,500 or 3,000 inhabitants, are situated on the south-western sides of Mt. Pelion, and overlook the town and bay of Volos. These are perched high up on the mountain and are often hidden away among the clouds: the houses for the most part are white, with a handsome setting of dark green, the foliage of trees and vines with which they are surrounded, and as one sees them under the clear light of a Grecian sun, or catches a glimpse of them through a rift in a moving cloud, which the storm drives fiercely across the rugged mountain, they present a pleasant and striking appearance, and give to the naturally beautiful Bay of Volos a picturesqueness and a beauty hardly surpassed anywhere.

I had long had a desire to visit the nearer of these villages, and see something of these mountain people: and during a recent visit of a week in Volos, with my colaborer, Dr. Kalopothakes, had hoped to gratify that desire. Our plan at first had been to go up and spend the night at the upper village, and have preaching there, but an almost continuous rain prevented this. On the last morning of our stay however the sun came out brightly, and afforded an opportunity to see these villages, though too late for preaching services.

As no donkeys or mules were to be found that morning, I proposed to our younger brother at Volos (Mercurios,) that we should walk; to which he readily assented, and about 9 o'clock we started. An hour's walk brought us to "Upper Volos," which though near the foot is yet well up on the side of the mountain.

Here we visited two of the boys' schools: one a Hellenic or High school, with two teachers and nearly one hundred pupils, from 10 to 15 years of age; the other was a Primary school with more than a hundred pupils under the age of ten. This school, and the same is true of all the Greek Primary schools, is conducted upon the "Lancasterian" method; *i. e.*, the whole school is divided into sections of 8 or 10 scholars, each with a "Monitor" or master, a larger boy, who gives instruction, and is responsible for the progress and conduct of his pupils; while all are under the general direction of a single teacher.

During the day we visited 5 or 6 of these schools, male and female; and about them one or two remarks may be made just here

First. They seemed for the most part to be well conducted, and they certainly reflect great credit upon these mountaineers who support them by voluntary contributions.

Another thing is, the girls' schools under female teachers impressed me much more favorably than the boys' schools taught by men; I know nothing of the instruction given, but there seemed to be better order and discipline, as there certainly was greater neatness, and less noise and general misbehavior. Whether this was owing to the superior skill and tact of the teachers, or to the fact that even in their youth the females are taught to bear the yoke of obedience and subjection, or to some other cause, I know not, but such was the case.

One other thing is to be noted—and it was the only unpleasant feature—about these schools, viz: the harsh and tyrannical way in which the boys' schools were manifestly governed. The male teachers *ruled with the rod:* every one of them had in his hand, or lying close at hand, a rule or switch, or oftener a stick. And this was no mere *badge* of authority, but in every case the condition of the rod itself, as well as the fresh splinters on the floor, plainly told how vigorously and how recently it had been used. These boys one could easily see—like boys everywhere—needed a steady hand and a strong will to govern them; but their teachers were unquestionably tyrants, and I doubt not that many a boy receives at their hands an unmerciful, and sometimes an undeserved, *beating. e. g.*, In this very first primary school that we visited, there was a stupid looking (though most of them are bright and sharp enough) little fellow at the black-board, trying to subtract 5,789 from 6,576, and when he failed to do it or even to read correctly the answer when written for him, the teacher—evidently an adept in *this* department—pulled his hair *up*, thumped one ear and slapped both cheeks! And I think it probable that the little urchin "thanked his stars" for the presence of the strangers and the consequent mildness of the penalty! It may seem rather ungracious, or ungrateful, to write thus of one who received and treated us most kindly; for immediately afterwards this same teacher politely invited us into his room, and treated us to some excellent grapes, which were peculiarly acceptable to men heated by a rapid walk to that mountain village.

Bidding our host adieu, we next went to Portarea, another village about an hour's walk directly up the mountain from the one just visited. Here also we went to see the schools, and paid several visits as well. In every house we met with the greatest kindness; sweetmeats and coffee, sometimes both, were handed, and all seemed gratified at being called on. One especially, a physician, an educated and intelligent gentleman of good manners and fine address, was almost profuse in his expressions of good will and pleasure; he insisted upon our spending the night with him, assured me that "his house was my house," while I chose to stay, and said when I was coming away, and as he held my hand, "Wherever you go, I want you always to remember that you have a friend on Mt. Pelion."

In this village, Portarea, our brethren have received much kindness, and have preached several times; here also they have a sort of sub-treasury for books and papers, in the shop of a plain shoemaker. We were sitting here at dinner, a homely but substantial repast, which we got our friend to provide for us, when we saw a number of men and boys pass hurriedly by, and some one remarked, "there goes a thief." In a few moments we followed down to the "Agora," or market place, where quite a crowd had collected, and where we saw a man with several large bunches of grapes hung around his neck, his hands pinioned behind him and he himself tied to a post. Around were men and boys "making sport," one marked the thief's face all over with blacking, another, an old man, had wrought himself up into a great fury, and was addressing the crowd with the utmost vehemence, occasionally going close to the culprit and shaking his fist in his face. I knew not what else might follow, but I believe that was all; for when we passed that way a half hour later, the agvra was deserted and the thief nowhere to be seen. Such was a sample of mountain justice, administered by these villagers.

From Portarea we went along the slope of the mountain an hour's walk, to the third of these villages, Makroneetya, at about the same level above the sea, but on a rougher, steeper part of the mountain. On our way thither we passed through a good many vineyards, where the vines were loaded with beautiful ripe grapes. Our mouths fairly watered for the lucious fruit, but there were no owners in sight, from whom to buy; we doubted whether the Mosaic statute was acknowledged there, and we did not wish to be either considered or treated as trespassers, *especially after what we had just seen*, so we went forward scarcely daring to look to the right or to the left. About half way however, there was a little church, where dwelt a solitary monk, who owned several vineyards, and was a friend of Mercurios; with this "Papa" (priest) matters were soon arranged, and in a few moments he brought us *six* fine bunches, which were just as many as two thirsty, tired men could eat.

When we reached Makroneetya the day was beginning to decline, and we had only time for a brief visit to two schools, and a cup of Turkish coffee, which a friend insisted upon our taking with him. Here in a little tailor's shop I saw a *Howe's sewing machine*, away up there, 2,000 or 3,000 feet above the level of the sea, where it had been carried on the backs of mules! And here we drank our coffee in the Agora, beneath the wide-spreading branches of a noble sycamore, one of the finest trees I ever saw, not less than six feet in diameter, and growing just beside the town spring, a bold stream of clear cold, water.

And this seems to be the plan of all these mountain villages, to find a fountain and a tree, the bolder and the larger the better; around these an open space is left for the market place or Agora, which is generally near the centre of the town. After this there is no regularity or order, but every man builds where he pleases and where he can find a place for his house and yard. All these villages have an abundance of water, and vines and trees and shrubbery in profusion; and to one coming up from the dry and thirsty land of Attico, so much green was a sight pleasant to the eyes, and the murmur of those mountain streams was like sweet music not soon to be forgotten.

There are several things of interest that may be noted about the people who live on these mountains.

1. *Their freedom and independence.* Politically they are almost independent of Turkish rule. Few Turks have ever set foot within these villages, and it would be eminently *unsafe* even now for one to attempt it, he would probably never return. The head men of each village pay annually a certain amount for taxes, to the Turkish Government; as to the rest they are practically free. Ecclesiastically also they are much more exempt from the influence and domination of the priests than most Greeks. As an instance: not long since the Bishop of Volos sent word to Portarea, when he heard that our brethren had been holding services there, that unless they excluded the "heretics," he would not only cease to visit them but would pronounce his Anathema against them. To this they replied—chiefly under the influence of our friend the physician—that they cared nothing for his Anathema, and that if he did not come they would take the money usually given to him and use it for educational purposes!

2. *Their high appreciation of education.* In every one of these twenty-six Greek villages there are from two to five or six schools, where the girls are taught to sew, to read, write, spell, &c., and where the boys are fitted for the Gymnasium (College) These schools are conducted and supported by the people themselves: besides the burden of Turkish taxation they agree to impose an additional tax upon themselves, in order that they may have schools for their children.

3. *Their kind reception of our brethren.*—Almost all these villages have been visited by them, and with few exceptions they have received nothing but kindness from the inhabitants. Already the Scriptures and other publications have been sold, and subscribers made to our *Child's Paper* all over this mountain region; while in one place, as mentioned above, preaching services have been held several times, and a goodly number of hearers attended. Thus far less opposition has been developed here than anywhere else among the Greeks. I was specially struck with the number and character of the acquaintances and friends our brother Mercurios seemed to have; wherever we went he was treated with the greatest respect and kindness, and persons of all classes, teachers, mechanics, school superintendents, shop-keepers, priests, all saluted him pleasantly and many received him as a friend.

4. *What an interesting and inviting field for missionary effort.* The facts above stated show this. The work as yet is scarcely begun; but there is an open door, and the people—for Greeks—seem peculiarly susceptible to Gospel influences. Let no one suppose, however, that these people can be truly brought to Christ without hard work, much opposition, and perhaps many disappointments and trials; but what a blessed reward when the work is done. What noble specimens of true Christians these people would make! And what a glorious day when this whole region shall have been won for Christ and His crown!

Such were the reflections suggested by a day on Mount Pelion. G. L. L.

NARRATIVE.

The Committee on the Narrative beg leave to bring to the notice of Synod the following items of interest gathered from the Presbyterial reports:

1. MINISTRATION OF THE WORD.

The services of the sanctuary are generally well attended, and in many cases, large and increasing congregations are reported. In spite of the various specious forms of unbelief characteristic of the day, and here and there striving for the mastery, the Gospel has not lost its hold upon our people. It is generally listened to with serious and thoughtful attention, and, there is reason to believe, is making itself felt more and more as of Divine origin and authority, and against any gospel of man's invention. The Presbyterial reports show a growing sense of the importance of having all our churches statedly supplied with preaching; and some of the efforts in this direction have met with a very gratifying success. At the same time it is to be lamented that in various places within our bounds there are houses of worship in which, owing either to the poverty or the indifference of the people, the sound of the Gospel is seldom heard.

2. INCREASE OF CHURCH MEMBERSHIP.

There has been no general or wide-spread revival of religion so far as this means the conversion of souls in large numbers throughout our bounds. But in most of our churches there is a gradual, steady growth, while quite a number have enjoyed special outpourings of the Holy Spirit. In very few have any indications been given of positive decline in the spiritual life of the church.

3. WORLDLY CONFORMITY.

There are many of God's people among us who not only regard indulgence in certain worldly amusements as disloyalty to the teachings and authority of the church to which they belong, but who also hold the honor of the Lord that died for them, too dear to put it in peril by yielding in one jot or tittle to the dictates of unsanctified custom or fashion. But there are others, and it is to be feared that in some directions the number of them is not diminishing, who give themselves a liberty in this matter, the whole tendency of which is to lower the tone of personal piety, and work mischief to the cause of religion generally.

4. SABBATH SCHOOLS.

There seems to be encouraging progress in this department of Christian work. Many of our pastors who have Bible classes under their charge, and with results which indicate the great importance of uniform, judicious instruction of the people in the pure, uncompounded word.

5 CHRISTIAN BENEFICENCE.

In behalf of some of the benevolent enterprises of the church there has been a decided advance; and the contributions to all of them, while below the measure which might have been reached if there had been more faith and zeal, have on the whole, been gratifying, especially when considered in connection with the general financial pressure, and the great and unusual disturbance of the public mind during a considerable portion of the Synodical year. A noble field is opened here to the Christian women of the Church, and some of them, by their works of love and self denial, have shown how great a privilege they esteem it to be able to occupy this field.

6. FAMILY RELIGION.

Some of the Presbyteries report that family worship is neglected in a number of cases: others, that this important duty is observed with increasing fidelity. The sum of the matter seems to be that while in a great majority of our households the family altar is not wanting, yet, everywhere, there is a wide margin here for greater fidelity on the part of parents in training their children for the service of God, and teaching them from the beginning to love and venerate the church to which they belong.

7. PASTORAL SUPPORT.

This matter is noticed simply as furnishing some exponent of the state of religion among us. The salaries of some of our pastors are regularly and fully paid. But this is by no means universally true. In the report of one Presbytery special reference is made to the inadequate support afforded to some of its pastors. In another we have this significant statement: "One discouraging fact which calls for particular notice is that in a very large number of cases the pastors' salaries have not been fully paid." No further facts bearing directly on this point are brought out in the other Narratives; but there is reason to believe that in our Synod, as throughout the Church, the number is not small of earnest, God-fearing men, faithful and able ministers of the word who suffer in silence, bearing daily the heavy, wearing burden of pecuniary care. Your committee feel profoundly impressed by the fact that the Christian conscience of our people needs to be enlightened and quickened touching this state of things. While by no means peculiar of the general field, beyond all question it constitutes an element of weakness among us.

Finally it may not be amiss to make some special reference to the report from Sao Paulo Presbytery. The facts embodied in it will doubtless reach the General Assembly through other channels; but it will possibly not be irrelevant to notice some of them here. There are five churches under the care of this Presbytery with an aggregate membership of one hundred and twenty-five. Two young men, natives, are studying with a view to the gospel ministry. The college of Campinas, by the blessing of God, has met with a degree of success which in the beginning its friends scarcely dared to look for.—Its future is full of promise. "For four years," it is stated, "the college and the girls' school have been enabled to sustain themselves, to pay the native teachers, and furnish the entire outfit of the boarding department." The average attendance in both is about one hundred and thirty.

Our sympathies and prayers are heartily with the brethren who are laboring in this distant land. May God give them the great joy of seeing his work prospering under their hands. Respectfully submitted,

ALEXANDER MARTIN,
F P. MULLALLY,
G. W. FINLEY.
Committee.

SUSTENTATION—EDUCATION—FOREIGN MISSIONS.

The Committee to whom was referred the preparation of suitable minutes in response to the addresses of Dr. McIlwaine, Dr. Waddel, and Dr. Wilson, beg leave to report, recommending the adoption of the following:

I.

SUSTENTATION.

Resolved, That the Synod has listened with great interest to Rev. Richard McIlwaine, D. D., Co-ordinate Secretary of Sustentation, setting forth the condition and wants of the several important matters entrusted to the care of that Committee, and the Synod hereby renews its past emphatic testimonies to the value of these agencies in the work of the Church, and the importance of sustaining them to the utmost ability of our people.

1. The sustentation of our weak congregations, by the adequate support of their ministers, is of vital importance, with a view to the growth and prosperity of the whole Church. The body is one, and every part should be in sympathy with every other part, seeking the highest prosperity and welfare of the whole. The measure of zeal, and growing interest manifested by the churches hitherto in regard to this cause, encourage the Synod to look for a still more hearty and liberal co-operation in the future.

2 In the Evangelistic Work the Synod recognizes that essential aggressive agency of the Church, by means of which the gospel is to be carried to "the regions beyond." Let the Presbyteries therefore use all diligence in seeking out and bringing forward the men for this work, and the churches a generous liberality commensurate with the great importance and pressing exigencies of the cause, in providing for its support.

3. The claims of the Invalid Fund appeal at once to our justice and our tenderest sympathies. The Synod is pained to learn that the receipts by this fund during the past year have not been equal to the demands upon it. This must be because in too many instances throughout the Church, this cause has not been presented to the people. Our invalid ministers who have spent their strength in the service of the Church, and the families of departed servants of Christ, must not be allowed to suffer want.

4. The Synod is gratified by the information that the Relief Fund, organized by the General Assembly, is now established upon a firm basis, affording a safe means by which, through a small annual outlay, our ministers themselves, and more especially the churches, in behalf of their respective pastors, may make provision for their families after their death.

II.

EDUCATION.

The Synod having heard with great pleasure the very courteous and timely address of Rev. Dr. Waddell, the General Assembly's Secretary of Education, and being deeply impressed by the statements so clearly and forcibly presented by him as to the present condition and future prospects of the scheme of Beneficiary Education, which sustains so vital a relation to the growth and enlargement of the Church, does hereby unanimously express its thanks to Rev. Dr. Waddell for his valuable address, and also adopts in reference to the cause which he represents the following resolutions:

Resolved, 1. That profound gratitude is due to the great Head of the Church that in the past years, notwithstanding all the pecuniary troubles of the country, the Committee has been enabled so to prosecute its plans and secure its ends, as to incur no deficiency and to contract no debt.

2. That it is also cause of devout thanksgiving that providentially a way has been opened up by which the arrearages of former years is being rapidly cancelled, so that in a very short time this great department of Church beneficence will be entirely free from debt.

3. That the Synod affectionately exhort our Presbyteries and our churches to renewed interest in the work of the Committee of Education—that we urge upon all our ministers and upon the sessions of vacant churches, to see that the November collection for this object is duly taken up and forwarded to the Treasurer of the Committee in Memphis, and finally, that we recommend special prayer for the blessing of God upon the work—that there may be an increase in the number of candidates for the ministry, and that the baptism of the Spirit may rest upon those who are now under training in our colleges and Seminaries, for this sacred office.

4. That in order to obviate the most common and plausible objections to Beneficiary Education which are advanced by some, the Presbyteries be urged to exercise the most careful prudence in receiving and supervising their candidates, with the aid of the Professors in the Seminary, to the end that the conversation and manner of life of all those who are thus being advanced by the Church towards the sacred office, may in all respects be blameless.

III.

FOREIGN MISSIONS.

In response to the address of Rev. J. Leighton Wilson, D. D., Secretary of the General Assembly's Executive Committee of Foreign Missions, be it

Resolved, 1 That in the judgment of this Synod the cause of Foreign Missions justly claims a place in the warmest affections of the people of God. The last command of her adorable Lord, as He was about to ascend into the skies, "Go ye into all the world, and preach the gospel to every creature," can never cease to thrill and sway the heart of the Church. It is enforced at once by our love for Him, and by our Christian compassion for the benighted and perishing millions of heathen and anti-Christian lands.—But the Synod has heard with extreme regret the lamentable statement, that now for *three years* the Committee, from lack of means, has been unable to send a single new laborer into the field, the number in the field meanwhile being gradually decreased by death, or failing health, till the very existence of some of our missions is seriously threatened. Therefore—

Resolved, 2. That, whilst on the one hand regretting the partial failure of the effort initiated last year, to raise during the year for this cause, an amount equal to an average of one dollar per member for the whole Synod, but, on the other hand, rejoicing that so great an advance was made upon the contributions of the previous year—from an average of 40 cents per member to an average of about seventy cents—the Synod is encouraged to renew, *as it hereby does,* that effort.

The Presbyteries of the Synod, therefore, and their respective committees of Foreign Missions, are hereby appealed to and exhorted, diligently to use all proper and legitimate means to secure contributions to this sacred cause in all our congregations, and from all our people, as God prospers them, and in the exercise of a due and proper self-denial.

The Synod also earnestly encourages and exhorts to the more extended formation by our Christian women, (who have already in this way rendered such valuable aid,) of Missionary Societies; the more general enlisting of our children and youth in this work; and the dissemination, by enlarging the circulation of *The Missionary*, and in other ways, of information in regard to the Foreign Mission fields, and the conduct and success of missions—praying always for them, with all prayer and supplication in the Spirit.

THAT'S BETTER.—When the physician told the late Rev. Dr. Carstairs Douglas, of Amoy, that the result of his illness was doubtful, and that if he had anything to arrange he had better do it, "but you must not excite yourself, you know, you are a philosopher." Dr. Douglas at once checked him, and said, "I am a Christian, that's better."

MERE reasoning never convinced a single doubter, because the devil in our hearts is always ready with a sophism or a cavil in answer to our best judgment. Reason cannot grasp the infinite, or discern the spiritual But, where we adore God, reason becomes faith.