

# CENTRAL PRESBYTERIAN

Whole No. 643.

RICHMOND, VA., WEDNESDAY, NOVEMBER 28, 1877.

Vol. 13.—No. 19.

## "LORD, GIVE US REST."

From fretful care and worldly strife,  
From every low and earthly quest,  
Amid the peaceful toil of life,  
Lord, give us rest!

When coward love and envious fear  
Have left us burdened and distressed,  
Oh, then in pity, Lord, draw near  
To give us rest!

When hard hearted and envious fear  
Have left us burdened and distressed,  
Oh, then in pity, Lord, draw near  
To give us rest!

When faint and tired, we cannot see  
The glorious visions of the blest,  
Hold thou us fast, keep us near thee,  
To give us rest!

When life seems cruel, death unkind,  
And chill despair our only guest,  
Yet lead us, poor, and sick, and blind,  
Into thy rest!

When darkness covers earthly things,  
And heaven is useless in the west,  
Then gather us beneath thy wings,  
To give us rest!

Family Treasury.

## REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.  
No. 21.  
DR. KOLLOCK.

It is my wish, in several succeeding numbers, to notice a few of those Divines who visited occasionally at Princeton. They were numerous at times, especially when the General Assembly was met at meeting in Philadelphia. Bishop Hobart objected to the American Bible Society, because it was founded at the time this body of Presbyterians was about to meet. Such was the peculiarity of the New York Diocese. Black coats made the place look dim, when the Trustees of the College and Seminary were in convocation. But Southern ministers would often pass a part of the summer in the North. The reason for which was plain.—And then Jersey and New York divines lived in proximity to Princeton.

In 1812, Dr. Kollock, of Savannah, passed a Sabbath at Princeton, and officiated in the church. We had often heard of him, for from 1803 to 1806, he had been Professor of Divinity at Nassau Hall. We are inclined to think that some of his Divinity Lectures were in a style rather too florid. But he was a young man at the time. He subsequently reduced his style to the intellectual level of his crowded hearers. He had been pastor of the church at Princeton, but resigned in 1806, we presume with a view to accept the invitation from Savannah.

For many years the Savannah church has been ministered to by Presbyterian divines, but its pastor can connect himself with a Presbytery. This is the position at present of Dr. Axson, whilst the people composing the congregation manage their own church affairs. The same arrangement prevailed in the Circular church of Charleston, South Carolina. The building of the latter perished in the late war. Our invaders undertook to seize our sanctuaries, and committed the same sin which Titus, Vespasian and Nebuchadnezzar did, in the destruction of the Temple reared by Solomon and at so great a cost. Any person who has examined the four published volumes of Dr. Kollock's sermons must remark his inclination to the biography of the Bible. In this proclivity he resembled Hunter, the Scotch divine, who was settled in London. Accordingly on the Sabbath alluded to, he gave us the life of Joseph in the morning service, and then concluded it in the afternoon. Every one was pleased. Ye more than pleased, for the people below and the students in the gallery were delighted. As he evolved the incidents in the life of the Patriarch he coupled with them fine moral reflections. No young man could have heard those discourses without perceiving the guards which religion supplies in all temptations. He probably chose the subject with the College students in his view. Dr. Kollock was rather above the medium stature of men. He stood erect in the pulpit. His voice was perfectly audible, and every ear was open to drink in his commentaries on the life of Joseph. During the delivery of the discourses the preacher was all animation; but it was not the animation of hands, or feet, or arms; it was the animation of the whole man. He spoke with vigor to the very close of his sermons, and in the ardor of his feelings he forgot all the graces of eloquence. In the language of Dr. Johnson, "attention watched his lips, and conviction closed his periods."

The people of Savannah gave a warm and generous welcome to the minister of their choice. The congregation included much of the wealth and many of the elite, belonging to the once China-tree city. Other trees have been planted. The climate is warm.—But it is a city in which the Park and shore-tum may be found, and it is famed all over by the breezes of the sea. Delighted with the Sabbath eloquence, and the week day kindness of their pastor, his people built for him a new, spacious and elegant church. His popularity demanded the outlay, and President Monroe was present at the dedication of the imposing edifice. Bishop Capers told me that he never knew a pastor more respected and beloved, and my friend Charles Green assures me that his memory is fondly cherished by his flock to the present day.—He was not a minister who carped at revivals of religion, because they do not chime in with his preconceived views. He cherished a revival in his own congregation. He knew that sinners were drowning fast, in the mainstrom of their own wicked passions, and he was willing to dispatch a boat, not simply for one or two, but for a crowd. Nor was he

at all averse to the return of the boat, till the wreck should be stripped of the last remnant, believing soul.

Dr. Kollock remained true to the theology which he imbibed on the Raritan, and which in his professional office he had taught in the halls and groves of Princeton. He was steady and immovable in his principles, though distinguished by a remarkable charity for all who would not agree with his opinions. If novel opinions came in floods, they passed him by unharmed. They found him standing on the basis of Divine Revelation. What the Scriptures taught he meekly received. He was the friend of all good institutions. His sermon on the cause of Missions, delivered before the General Assembly was from the text, "He must increase but I must decrease." It is rich in both eloquence and piety. The octogenarian never saw but one copy of this admirable discourse, and that was read with avidity.

The subject of this notice went on a voyage to Europe. We presume he visited Geneva, impelled by the hope of finding some materials for a new Life of Calvin. He was probably not successful in his search, though he looked for old documents and parchments with an eagle eye, but he enjoyed the pleasure of gazing on haunts and objects with which the eye of the great reformer was once familiar. There was Mount Blanc wearing its crown of summer snow, the chain of the Jura, Alpine pinnacles, the vale of Chamouni sung by Coleridge, the Lake of Lemann reflecting the clusters of Swiss vineyards—the hills of Lausanne, the abode of the Baroness De Staël, and the prison of Chillon in which Bonivard, the Savoyard, was immured, a Protestant whom the Papists delighted to slander.

Dr. Kollock died in 1832, at the early age of forty-two, as stated in his Life prefixed to his works. His funeral bell was heard over all the streets of Savannah, on the ships of the harbor, with the symbols of mourning on their masts, and by mariners coming home from foreign lands.

## FOR THE CENTRAL PRESBYTERIAN.

### THE BAPTISM OF JESUS.

BY REV. H. H. HAWES.

No. 4.

It is not to be wondered at, that Immersionists violently oppose the doctrine of Christ's Priestly consecration. For this doctrine being established, is a death-blow to their "distinctive views." But this, like every other doctrine of the Bible, stands, whether men accept it or not. All the Immersionist opposition does not affect the truth before us at all. It stands out as clearly as ever to the eyes of every careful reader of the Bible. And when we see it there, we know that no matter how well it sounds to talk about "following Jesus in baptism," or what appearance of supreme piety there may be in that other talk about being "buried in the liquid grave"—yet it is all talk; and talk of most vain imaginations. For there is no Bible-warrant for one word of it! One writer bedecks himself with a very high plume, because he discovered that Christ could not be initiated as Priest. He calls our view "absurd," and asks "a few questions," thus: "Was not Messiah made a Priest after the order of Melchisedec, and not after the order of Aaron? How could he be a Priest, according to the law of Moses, when he belonged to the tribe of Judah?—Was not the priestly office confined to the tribe of Levi, and to the family of Aaron in that tribe? Did not the law say: 'The stranger that cometh nigh shall be put to death?' And then he accuses us of wishing "to evade the moral power of his (Christ's) example." Truly we would be undeserving of a name or place on earth, if this were our purpose. But it is a comfort to know that we are both honest and sincere in seeking Scriptural truth, whether men think us so or not. We do not charge others with intentionally "seeking to evade" the force of any truth. But we demand Scriptural proof for every doctrine. This we are able to give for all that we hold. And wherein others cannot give it, we do not hesitate to proclaim them wrong.—wrong often, because they do not "search the Scriptures" and rest in them only. As to the above-mentioned objections,—they seem to be made rather wildly.

1. Messiah was "a Priest forever, after the order of Melchisedec." Heb. vii: 17. And if a Priest, where is His consecration? Let the objector put his finger upon it, if it be not in that baptism at Jordan. That Christ was appointed a Priest, cannot be denied. There is the Scripture for it. Is He to have no consecration?

2. He was not a priest after the order of Aaron, nor of the tribe of Levi. Yet He was made a Priest, notwithstanding. And the Scripture (Heb. vii: 18-28) plainly tells us why Christ's priesthood was substituted for that of Aaron. No matter how long the tribe of Levi served, or what the priests thereof did, all was but a form—a continual, never-ceasing round—which brought us in reality no nearer to God. "For the law made nothing perfect; but it was the bringing in of a better hope; by which we draw nigh to God." Christ is the end of the law. As, like Melchisedec, He had no ancestors nor line of descent in the priesthood, so He has no successors. The Aaronic priests were "not suffered to continue by reason of death." But this man, because he continued even, hath an unchangeable priesthood—"or a priesthood which passeth not from one to another." Now since it pleased God to give such a Priest in the stead of the Aaronic priesthood, this is no matter to cavil about. There He is! And though He came from the tribe of Judah, instead of Levi, to object

to Him on this ground is to cavil against God!

3. There is ignorance in the question:—"How could He be a priest, according to the law of Moses, when he belonged to the tribe of Judah? There is ignorance and sophistry both, in asking:—"Was not the priestly office confined to the tribe of Levi, and to the family of Aaron in that tribe?" There is no point in asking:—"Did not the law say:—'The stranger that cometh nigh shall be put to death?' Are such words to fritter away the truth?" Paul says: (Heb. vii: 11, 12) "If therefore perfection were by the Levitical priesthood, what further need was there, that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" As Sampson says: "The establishing of a priesthood of a new order, implies the inferiority and imperfection of the old." The ministration was not perfect nor complete under the law of the Levitical priesthood. Therefore, the law confining priesthood to Aaron's family and the tribe of Levi, was changed. "For the priesthood being changed, there is made of necessity a change also of the law," which confined it to Levi and Aaron. Could not God, who made the law for Levi, change and apply it to Judah? He did it! There is the end of controversy. And Christ is not to be considered as "The stranger that cometh nigh" contrary to law. In Psalm cx: 4, David had prophesied how this was to be. The "law of Moses" had nothing to do with the matter. The ceremonial law could not control God, but He controlled it. He spoke, and it was done. The law of Levitical priesthood gave place to the law of a Priest from Judah.—So there is the new Priest, and there is His consecration. Christ was no lawless intruder into the sacred office.

## FOR THE CENTRAL PRESBYTERIAN.

### LETTER FROM REV. J. H. BRYSON.

ATHENS, GREECE, Oct. 18, 1877.

Dear Doctor Brown:—I promised you when I started on my Eastern tour to give you some jottings by the way. I found on my return to London from Ireland, where Rev. Dr. Knox, Professor Porter, and Mr. Simpson made my visit extremely pleasant by their generous hospitality and kindness, that I would have to make my trip to the East this fall, as the country would not likely be open for travel in the spring. I had before this consented to supply Dr. Donald Fraser's church for some two months while he went to Italy, but he generously allowed me to withdraw my promise, so in a day or two I was off on my way.

I took Paris and northern Italy on my way out. Leaving Paris at night I had the advantage of passing through the night by day-light. It was a bright, beautiful morning as the mountains burst on our view. In approaching the Mount Cenis Tunnel the road winds for several hours up a narrow valley; at every point the scenery is very fine. Above us we could see the snow falling on the tops of the Alps, while below the snow line, the trees and shrubs were brilliant in their autumn foliage. At some angles in the valley the scenery was most gorgeous. The tunnel through Mount Cenis is one of the great triumphs of engineering skill. The train was about half an hour passing through, but we did not experience the damp, unpleasant air which is sometimes complained of. From the foot of the mountains to Turin the country is level and beautiful; resembling very much the Piedmont country in Virginia. It looked quite homelike to see the fields of Indian corn.

One of the most attractive objects of interest to the traveler in northern Italy is the Cathedral at Milan, and certainly it is worthy of all that has been said of it. It is the gem of Gothic Architecture. Every part of it is so graceful and beautiful, that the eye never wearies looking at it. The view from the top of the central spire is the finest and most extensive in all Italy. To the north are the Alps, glorious in the sunlight, covered with their white robes of snow. South and east lie the fertile plains of Lombardy, where hostile armies have so often met in fierce conflict. The morning we climbed to the top the atmosphere was very clear. There was a cloudless sky, and the magnificent view was a rich feast to the soul. It was with difficulty we could turn away from this wonderful structure. But in Milan there is another object of special historic interest, the celebrated Painting of Leonardo da Vinci, called "The Last Supper," of which there are so many engravings all over the world. It is painted on the end wall of the refectory of an old Monastery, but it has so far decayed as to be lost to the world as a great work of art. Repeated efforts have been made to restore it, but without success. You can still see the power of the artist in some of the heads of the picture, which have suffered the least injury. The impression on the visitor is one of sadness and disappointment, for he sees too plainly the blightings of time upon one of the proudest triumphs of human genius. The head of Christ, which we wished mainly to see, has evidently lost the wonderful expression given to it by the artist. When the painting was first made, Leonardo da Vinci left off the head of Christ, saying, he could not paint Divinity incarnate, and it was with the utmost difficulty he could be persuaded to put on canvas his conception of Christ, as he appeared in that fearful hour. There were a number of artists there copying this famous painting, but the specimens we saw gave no promise of a reproduction of the original.

At Venice we spent a few days in seeing its various objects of interest. The church of St. Mark, which claims to have the bones of the Apostle under the high altar, is the chief architectural attraction. It is of the Byzantine style, and in this differs from the other fine churches of Europe. The structure itself is nothing remarkable, but the pictures in *Mosaic*, which cover the sides and ceiling of the interior are the wonder of the world. Some of these *Mosaics* were executed as far back as the tenth century, but are yet as perfect as when first made. It is amazing to see what shades of expression can be given in this peculiar art. Behind the high altar is a second altar, supported by four spiral columns of alabaster, and the two white ones in the middle, which are semi-transparent, are said to have once belonged to Solomon's Temple.

Venice can boast of a large collection of paintings, and she may be justly proud of some of her artists. Titian and Paul Veronesi are perhaps the most admirable. In the galleries you see more students copying from these. But the eye becomes weary looking at pictures hour after hour, and we closed our visit to Venice by a gondola ride through its net-work of canals. Such a ride must be taken to understand it. The graceful gondolas glide swiftly along, turning the corners so sharply that you are sure they will strike, but you soon see that these expert oarsmen can come nearer to an object and not strike it than you would think possible. The city is almost painfully still and quiet, you do not hear the sound of a vehicle in all its limits. You step out of your door into the gondola, and away you go, no jolting, no noise, no dust. There are a number of ways through the city, you could scarcely call them streets, for they are only from three to five feet wide. The houses are old and much dilapidated. It is an interesting, quaint old city to visit, but no stranger would wish to live there.

From Venice we went to Trieste on the east side of the Adriatic Sea, to take the Austrian Lloyd steamer for the East. This active, busy little place is the principal southern port for Austria. It is the headquarters of this prosperous line of steamers, and has a large trade. From the deck of the steamer as we passed out, I had a fine view of the beautiful castle of the unfortunate Maximilian, which faces the bay.—Here he would be happy with his beautiful Carlotta one would think, but ambition will tell the tale of his woes. I reached Athens the 18th October.

But I must close these random thoughts by the way. You may hear from me again, if I can make my way eastward.

MEMORIALS ADOPTED BY THE SYNOD OF VIRGINIA.

## SYSTEMATIC BENEVOLENCE.

REPORT OF COMMITTEE TO THE SYNOD OF VIRGINIA.

The Committee on Systematic Benevolence beg leave to report to Synod, that reports were received from all the home Presbyteries of the Synod, and that these all report a compliance with the rules of the Synod on this subject, except that from the Presbytery of Winchester, which is silent on this point, and in some other respects incomplete.—The facts, however, which it does embody, show exemplary diligence and advancement, so that this Presbytery takes the lead in the reports of this year, as showing the largest percentage of collections of the whole number required.

It is entirely legitimate to make such statements as may serve to exhibit the measure of diligence and efficiency shown by the several Presbyteries in educating their ministers and churches to an habitual regularity in this business.

The following table is therefore presented:

PRESBYTERIES.	No. of churches in the Synod.		Percentage of collection taken up by the whole number of churches.		No. of churches which have complied with the rules of the Synod.	
	In 1877.	In 1876.	In 1877.	In 1876.	In 1877.	In 1876.
Winchester.	34	88	70	24	18	20
West Hanover.	26	84	90	18	20	20
Chesapeake.	21	824	79	14	13	13
Roanoke.	31	774	78	16	19	19
Greenbrier.	34	704	76	19	19	19
East Hanover.	27	74	82	15	15	15
Lexington.	45	69	78	31	26	26
Abingdon.	29	62	82	11	5	5
Montgomery.	30	54	54	8	16	16
The whole Synod.	277	74	73	156	164	164

This table shows that four Presbyteries have made more or less advance in the proportion of collections taken up, of the whole number required, viz.: Winchester, which has shown the greatest improvement, (Abingdon, also large, Chesapeake, and Greenbrier—the last named very slight.)

Four Presbyteries have fallen off in this respect, viz.: East Hanover, the most, West Hanover, Lexington, and Roanoke, while Montgomery has been stationary.

The following Presbyteries show an increased number of churches that have taken up all six objects, viz.: Winchester, Lexington, and Abingdon, six each, and Chesapeake an increase of one. East Hanover, Montgomery, Roanoke, and West Hanover exhibit a decline in this respect. Greenbrier has been stationary.

It would seem from this, that some comparatively strong churches, and such as have regular services, have retrograded in the matter of regular giving to the schemes of the Church. Because the stronger churches, and such as enjoy regular preaching, are, as a general rule, those which give to all six cases.

Of the 277 churches of the Synod, 156 gave to all six objects, 80 to five of them, 19 to four of them, 19 to three of them, 14 to two of them, 13 to one of them, and 26 to none. A considerable majority, it thus appears, of the churches of the Synod have contributed to all six objects; and nearly all of those churches which have contributed to none, or to but one or two objects, are weak, and generally very weak. But if the example of the poor widow who gave her "two mites," were followed by our very weakest and poorest congregations, they would receive a like commendation; nor should we cease to remind the sessions, and occasional Supplies sent to our vacant churches, of their duty, year by year, to the help of the Lord, in this warfare for the furtherance of the Redeemer's kingdom.

The above table shows also that the advance made by the Synod, as a whole, during the year, has been exceedingly small. This fact, together with the fact that in so many Presbyteries there has been a falling off, to some extent, should humble us. It is not of the amount contributed that we now speak. If in the stringency of the times there had been a decrease in this respect, it would have been neither surprising nor discouraging.—But the reference is to the number of collections made. Hard times and scarcity of money, so far from justifying the omission of collections, rather call for them the more urgently from every church. Because when few or none can give largely, it is the more important that all, even the very weak, should lend their aid, according to their ability, that the work of the Church be not hindered.

The regulations now in force, having received the sanction of three successive Assemblies, and in like manner of this Synod, in its last three meetings, may be regarded as indicating the settled purpose of the Church in this respect. The progress hitherto has not been rapid, much slower indeed than might perhaps have reasonably been anticipated. But there has been progress, which a continued and faithful application of these rules by the Presbyteries, will soon make both a more rapid and a steadier advance.

It is proper to put upon record in this paper, the aggregate amounts contributed by the several Presbyteries, compared with what was given the previous year. The following table gives these items.

MEMORIALS ADOPTED BY THE SYNOD OF VIRGINIA.

MEMORIALS ADOPTED BY THE SYNOD OF VIRGINIA.