

# CENTRAL PRESBYTERIAN

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## MOTHER AND I.

Mother and I are travellers;  
We've been journeying many a day,  
So happy and contented,  
Along life's changeable way,—  
Sometimes far up the mountains  
Where the tempest wildly blows,  
And sometimes in the valley  
Where the quiet water flows,—  
Sometimes 'mid scenes of pleasure,  
When hope and joy were ours,  
When life seemed made of sunshine  
And singing birds and flowers,—  
Sometimes in the darkness,  
'Mid sorrow, doubts and fears,  
When the world seemed wide and lone,  
And life was made of tears.  
But, mother and I, we care not,  
Come joy or else come woe;  
We do not mind the journey  
If together we can go,—  
For I am young and hopeful,  
And, when she's tired or sad,  
Then I know how to comfort  
And make her old heart glad.  
She is always trusting  
In sorrow or in joy,  
And says the Lord is leading  
The mother and her boy.  
So we journey onward  
Together, and alone;  
Toward a peaceful city,  
Toward a Great White Throne;  
Toward a Land Immortal  
Beyond the moon and stars,  
Beyond the Lonely River,  
And the gate which Death unbars;—  
And when life's day is fading,  
And in the sombre west  
Our sun is slowly sinking,  
Then we will wait and rest,  
Until the Lord of glory  
Shall take us by the hand,  
And lead us through the water  
To the shore of Heaven's land.

'Tis evening now with mother,—  
There's twilight in her hair;  
The sunshine of her eye is dim,  
Her voice seems full of care;  
And maybe God will take her first,  
Will leave me here awhile  
To fight the battle all alone,  
Without my mother's smile.  
God knows, and we can trust Him,—  
He doeth what is best,—  
So mother and I will journey on  
Toward the Land where we shall rest—  
The Land where all our hopes are fixed,  
Our happy "By and By."  
Where we shall find our perfect peace  
Forever, mother and I.

New York Observer.

## REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.  
No. 3.  
REV. WILLIAM MAFFET.

The Presbytery of Baltimore received acco- sions with the lapse of time. Possessing no record, it is my conjecture that Patrick Alison, Mr. Hunt, of Bladensburg, Dr. Keith, of Alexandria, and the Georgetown pastor were among the earliest members of the body. It was the nucleus of a genuine Presbyterianism. The kernel was sound and wanted no additions from Prelacy or Papi- stry. The writer has often heard the Geo- rgetown pastor speak of the great business talent of Alison, and he was in all probability the first Moderator. Had it been a comet instead of a Presbytery he would have been the head of the body. No, it was not a comet. It began as an asteroid, but fed by the Sun of Righteousness it has waxed into a star of uncommon splendor.

A man is not forgotten who has hewed down a wilderness that others may enter into possession. New States have been opened into which Presbyterianism has gone forth with a cordial welcome, and its Pioneers must be held in remembrance. Before speaking of ministers in more distant localities, I wish to mention a few known to my juvenile recollections; for a Presbytery is so constituted that it says to one "go," and he goeth, and to another, "come," and he cometh.— My reminiscences of the Rev. William Maffet are quite pleasant, though from an unaf- fected modesty he spent the most of his life in seclusion.

He was a native of Cecil county, on the eastern shore of Maryland. The family of Irish extraction, resided at Elkton, or near that town. Elks have given names to vil- lages, creeks, rivers, ridges, runs and marsh- es. The boy grew, and was sent to the Uni- versity of Pennsylvania, presided over by the Rev. Dr. Ewing, who preached in the Mar- ket Street kirk. In a tour over England this President fell in with Dr. Johnson, who asked him what books have you in America? "The Rambler," he replied. Hundreds of eyes have sparkled over its pages. The an- swer was *ad rem*. It contained a little soft- corn. The young student stood high at the University, particularly in Classical Science. He took the Academy at Alexandria, a town founded in 1749, from which he occasionally supplied the Bladensburg church. His strik- ing person, polished address and princely generosity, made him a favorite with the elite of Alexandria, and he married the wid- owed daughter of Richard Henry Lee. His health became delicate. He was an invalid, but never demitted the ministry. He offi- ciated occasionally to the close of his life, but never took a charge. His health com- pelled him to seek the retirement of Chan- tilly, in Fairfax. This beautiful residence perished in our late civil war. The subject of these remarks became wedded to rural life. His love for it was intense. Though not a sentimentalist, the rose gave him plea- sure where one had not bloomed before, and the tree laden with fruits inspired grateful emotions. Hooker read divine goodness in the fields of Kent, and Watts in the gardens of Newington Green. In the enjoyment of country life he sought to combine the *utile cum dulce*.

His pupils were principally from the opu- lent families of Virginia. His desire was to ground them well in the classics, supposing

that correct language and a chaste eloquence would be the result. His dignity commanded their respect, and his desire for their mental and moral improvement won their confidence. He received them with urbanity, and parted from them with tenderness. For years they came and went in decades. His consort co- operated with him in the management of the establishment, pleased that her children by her first marriage were receiving just the education she desired. On the demise of Richard Henry Lee, the books of the West- moreland statesman fell into the possession of the family in Fairfax. We have read these books with some attention. They were imported from England. They are for the most part Histories of Grecian and Roman authors, the Essays of Addison and Gold- smith, the Solomon of Prior, translated into Latin, and collections of poems by Dodsley. He was not so forcible an orator as Patrick Henry, but we infer from his reading that his taste was more correct, his information more extensive, and his gesticulation more graceful; but we are all liable to mistakes. The vicissitudes of life are frequent. Death disturbs the repose of the country, as well as the tumultuous city. The present age is not free from his approach. Like the parasites of Botany, vines cling to their hus- bands, and the Lady of Chantilly faded away. She disappeared from the niche she had occupied in the estimation of her family. Acts of separation are among the mysteries of Providence. We are aware that the Greek Church allows but one marriage to a priest, but if one picture of domestic happi- ness be defaced we can see no harm in its renewal. The old Catholics are about falling into the same superstition. But the apostle Paul has forever decided the question of second marriages. Peter led about a wife over all the provinces of the lesser Asia, and had she been taken away his infallibility would have been lonely. Situated as he was, the person of whom we write cared not for Gregory VII, or the Patriarch of Constanti- nople in determining the course he should pursue. Not far from Chantilly a widow lady resided. Mount Atlas was that resi- dence. She had married Charles Carter, son to Charles Carter, of Shirley on James River. She had declined offers in quite a positive way. Her means were abundant, but love for her daughters prevailed over other considerations, but not without a real attachment to the person who sought her hand. This attachment was evinced in vari- ous ways. There never was a more harmo- nious couple. Without such an exaction on his part, she went over to the Church of which he was a minister, and cheerfully as- sumed all the responsibilities of her new sit- uation. He could not train her daughters on instruments of music, but he initiated them into the melodies of Grecian song, and familiarized them with the writers of anti- quity. It was not a mere superficial educa- tion, for he grounded them well.

He purchased Salona farm; nor was it inferior to Chantilly. His health never firm, gave way, and he died in 1828. His funeral services were performed by the Georgetown pastor. He led a useful life, and died in the fifty-ninth year of his age. From the above statement his character may be inferred.

## DIVISION OF THE SYNOD OF VIRGINIA.

(CONCLUDED.)

The reviewer of the memorial of Mont- gomery Presbytery on this subject criticises as forceless and worthless the third reason assigned by that paper, to wit: The territorial extent of our Synod. It is something however in favor of the memorial that the Methodists, Episcopal, and, I think, Baptist churches have found the area of the Synod of Virginia too large for a single Conference, Diocese, or General Association, whether for all the reasons assigned in the memorial, or not, I am not able to say. But

First: "It" does not deny that the mat- ter of expense deprives the church annually of the counsels of many who would other- wise be present—contents himself with the singular assertion that "no ingenuity can suggest a division that will remove the ex- pense." No one has ever been silly enough to attempt the impossible task of removing the expense, but I am bold to say that with- out much ingenuity, I can suggest a tripart- ite division which would now, and a dual di- vision which would, upon the completion of certain projected railroads, greatly diminish the expense. Suppose for example, Abing- don, Montgomery and Roanoke constituted one Synod, West Hanover, East Hanover and Chesapeake another, and Winchester, Lexington and Greenbrier a third, would not the expense of the members of each, through a series of years, be very considerably re- duced? Why, the mere fact that each of these Synods would hold its sessions in *any given place within its bounds* from three to five times as often as the present Synod does, demonstrates that the average expense of the churches of these new Synods, through a series of years would be considerably dimi- nished, for the simple reason that the average distance traveled by their delegates during these years would be much less. If the di- vision suggested were adopted, in many in- stances the expense would be comparatively nothing, for the simple reason that the places of meeting would be almost as accessible by private conveyance for those off the railroads, as the meetings of Presbytery now are.

Again: The memorial says, that while the area of our Synod restricts the attendance, it yet renders it so large that the Synod can- not be comfortably accommodated in many places where it would be desirable to hold occasional meetings. To this "T" thinks it enough to reply that while a division would

bring a Synod to these places, it would not be the Synod of Virginia. This is true, and I can believe that "T's" big heart got big- ger when he penned it. But some of us are so insensible to past glory, and so stupid, that we think a *half loaf is better than no bread*—and almost any Synod is to be preferred to no Synod. But to be serious: A tripart- ite division would constitute three Synods, each of which would be nearly as large in actual attendance as the present Synod, and thus there would be meeting annually in three places, instead of one, within the terri- tory of this Synod, a body of Presbyterian ministers and elders; as important, if not as imposing and grand, as the Synod of Vir- ginia.

Again under this head, "T" asserts that a division would not promote the prosperity of the Synod, and the reason assigned is, that "the Synod has no principle of growth in its organization and no power but that which is appellate and supervisory." It is sufficient to quote in answer to this from Form of Government, chapter II. "The Synod has power to erect new Presbyteries and unite or divide those which were before erected; gen- erally to take such order with respect to the Presbyteries, sessions and people under their care as may be in conformity with the Word of God and the established rules, and which tend to promote the edification of the Church; and finally, to propose to the General As- sembly, for their adoption, such measures as may be of common advantage to the whole Church."

We come now to the fourth and last reason given in the memorial and condemned by "T" as "a most remarkable one," viz: *The undue weight, because of its size, of the Synod in the General Assembly.* It is well that "T" disclaimed for the memorial and its author such language as "withering and per- nicious influence," and I beg to suggest that *undue* sometimes signifies "relatively exces- sive" or "not proportioned"—and that an influence may be *proper and legitimate* and at the same time *undue*. As a matter of fact, the influence of the Synod of Virginia may be legally rightful, and morally proper. But because of possible contingencies, the inherent, if not constitutional rights of every other Synod, and the fact that the Synod of Virginia often obtains a power which its di- vided suffrage does not justify, its weight is undue and should be less. Who does not know that "important opinions of the Synod are sometimes in part, the judgment of only a bare majority, or perhaps a few who have considered the matter, the majority acquies- cing?" And yet, these opinions go forth to mould the sentiment of the Church with as much power if they were in fact, as well as in form, the unanimous conclusions of the body. Thus too the just influence of a large minority is often operative—overborne in the Synod, and dispersed through the Pres- byteries, their opinions obtain no official ex- pression, and so far as the Church, at least outside of the Synod, is concerned, it is as if there was no minority. This evil might be corrected by a division which would re- duce the relative size of the Synod, and give to the minority at least a better chance of an official outlet for their views.

But more: This enormous disproportion while not in words prohibited by the consti- tution of the Church, was never contemplated by, and traverses the spirit of that instru- ment. Our ecclesiastical economy consists in a system of graded courts, and the Synods, as intermediate and coordinate bodies, cap- able through their judicial and advisory power of shaping the measures and judicial deci- sions of the Assembly, were intended to be approximately equal. It is thus the whole Church, in its highest court, is to be protected against the domination of a part, and the possibility of any excessive influence exerted in behalf of a local opinion or interest. The importance of this equilibrium is understood by statesmen, and in our country the undue influence of certain States and municipalities upon the civil polity, political measures, and industrial interests of the nation is becoming a question for serious consideration. In re- spect to the Church the vital value of this numerical equilibrium was illustrated many years since—when a Presbytery, whose decision was appealed from, actually held the balance of power on the floor of the Synod of Virginia, and thus the Synod while theo- retically exercising its appellate jurisdiction was in part but recording the previous deci- sion of one of its Presbyteries. And this travesty upon the rights of appeal might be repeated if any circumstance should prevent a full representation of the Church in the Assembly; and if the Synod of Virginia, present in full power, should have an "axe to grind"—a pet theory, project, or judicial decision to support and carry through. It is wise to protect the Church against such possibilities, and it is nothing to exclaim that "the influence of the Synod is a good one, exerted in behalf of righteousness, the glory of God and the extension of the Redeemer's kingdom among men." The Synod of Vir- ginia, with all its conceded integrity and wis- dom, is composed of fallible men and liable as other bodies to be affected by the consid- erations which blind and pervert the human judgment—and it is well to protect the Church against the possibility of damage from either the folly or injustice of a part.

In conclusion: The illustration employed by "T" of "hanging a pad-lock upon the elo- quent lips of our eminent ministers because they exert a more potent influence in the Assembly than less gifted brethren," merits two remarks:

1. The illustration is irrelevant—for the simple reason that a single minister has no more weight than his personal influence.— But a Synod, as a court and officially, exerts

the aggregate influence of many ministers and elders, and we know that a large assem- bly often exerts an influence more potent than the wisdom of its individual constituents justify.

2. The second remark is: That it would be a happy thing for the Church if the elo- quent lips of some of our eminent ministers did have a pad-lock on them for a time, and we could have a reign of even dull mediocri- ty. There would be less glory perhaps, but more peace and unity. MONTGOMERY.

## FOR THE CENTRAL PRESBYTERIAN.

### SCRIBNER'S MONTHLY VERSUS THE PRES- BYTERIAN CHURCH.

There has been at various times indica- tions in this otherwise excellent monthly, of a tendency to join the cry against *Credes* as held by the various Christian denominations in our land, and to attempt to dictate to the Churches in a very dogmatic and offensive way its notions—many of them very crude—of their errors and of the reforms they should undertake and effect in their symbols or services. In the last number, for July, it makes this most outrageous charge upon all the Christian denominations of our land which have written creeds or "confessions," and who require all who desire to become ministers in those Churches to adopt those creeds or confessions; but especially against the Presbyterian Churches, which hold to and defend the Westminster Confession.

In a notice of Rev. John Miller's book—"Questions Awakened by the Bible," the *Monthly* uses this language—  
"Every such case as his (Mr. Miller's) brings up the fact that the Confession is subscribed to by every one in more or less of a Pickwickian sense. Just how far the Pickwickian quality in the subscription may be allowed to go has to be deter- mined anew each time according to the temper of the judges. The truth is, the whole system of subscription is a scandal to Christian honesty. It is a disgrace to any Church—and in this matter the Presbyterian is no worse than most of the others— to require its ministers to formally assent to an elaborate creed some part of which every one in his heart disbelieves. It is not now a question of sound theology; it is a question of personal hon- esty. The Westminster Confession may every- word of it be true; none the less it is a shame to require to ask men who do not believe it to say they do believe it. In effect, the Church does not re- quire or expect a genuine belief in all her articles from her ministers; she exacts only a pretense of belief, understood by every one to be more or less a sham. If the great Presbyterian Church of America would bravely renounce the time-honored lie, it would be the best day in her history."

These are very serious charges, made in very strong language against almost all the Christian Churches of America—but espe- cially against the Presbyterian Church. Are they true? There is not a church in the land that will not indignantly answer, No, they are not true—they are false and abusive.

It is not a fact that the "Confession is subscribed to by every one in more or less of a Pickwickian sense." The question to which every one who asks for ordination as a minister in the Presbyterian Church, must give an affirmative reply, (and which is the only subscription required, and which is re- ferred to in the quotation made above, if the writer knew what he was writing about), is in these words: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" No man who cannot honestly and sincerely answer that question in the affirmative has any right to ask any Presbytery to ordain him as a minister, and no man has any right to re- main in the Presbyterian Church as a minis- ter, so soon as he cannot thus receive and adopt that Confession. It is a gross slander on the ministry of our land and especially on the Presbyterian ministry for *Scrivner's Monthly* to say that "every one of them subscribes to the Confession in more or less of a Pickwickian sense." While it may be true of a few unworthy men, who for the sake of place, or other considerations, are willing to perjure themselves, it is not true, but most grossly false of the ministry of our land taken as a whole.

The next charge is equally false, viz: "Just how far the Pickwickian quality in the subscription may be allowed to go, has to be determined anew each time according to the temper of the judges." Such language by such a periodical as *Scrivner's Monthly*, is a gross slander upon every court of Christ in the land.

The very case of Mr. Miller before the Presbytery of New Brunswick, ought to have shown whoever wrote this article that the judges, in any case brought before them for trial, have to decide that case, not according to their tempers—it is not a matter of senti- ment or feeling—but according to a fixed written law, the Confession of faith, by which they themselves stand, and according to which they are willing to be judged.

The next charge is: "It is a disgrace to our Church to require its ministers to formally assent to an elaborate creed, some part of which every one of them in his heart dis- believes."

No honest man can become a minister in the Presbyterian Church or remain in it, who cannot adopt her Confession "as con- taining the system of doctrine taught in the Holy Scriptures," and for this *Monthly* to say that every minister in the Presbyterian Church speaks and acts a lie at his ordina- tion, and continues to act a lie all through his ministerial life, is another gross slander for which that *Monthly* should be held re- sponsible by an outraged ministry and Church. True, "it is not now a question of sound theology; it is a question of personal honesty." Just so: the theology is settled, clearly, definitely settled in that glorious old Confession—but the personal honesty is not settled. *Scrivner* would have it so fixed that there will be no need of personal honesty.

Again the *Monthly* proceeds: "The West- minster Confession may every word of it be true, if you please; none the less it is a

shame to religion to ask men who do not be- lieve it to say they do believe it. In effect the Church does not require or expect a gen- uine belief in all her articles from her minis- ters; she exacts only a pretense of belief, understood by every one to be more or less a sham." Such charges should not be suf- fered to go unrebuked. The Church does re- quire and expect every one of her ministers to be a truthful and honest man—I speak for the Presbyterian Church about which I know—it is a vile slander to say "she exacts only a pretense of belief, understood by every one to be more or less a sham." The Pres- byterian Church takes no man by the neck to force him into her ministry, or to force him to accept her belief as his. But when any one comes to her and asks to be received into her ministry, she has a right, it is her duty to require that he preach only what she believes is taught in the Word of God.

The last charge is contained in the words: "If the great Presbyterian Church of America were bravely to renounce the time-honored lie, it would be the best day in her history." By "the great Presbyterian Church of America," this *Monthly* must mean the great Northern Presbyterian Church, for it is not possible that it knows much about our South- ern Church, though a good many of us take the *Monthly*, but we claim to be a part of the great Presbyterian Church of America, we hold to that glorious old Westminster Confession, we never will renounce it, or in the slightest degree alter it as to the system of doctrine it teaches.

In reference to the Northern Church, we fear the ministerial associations of the *Monthly* have been very unfortunate and of a doubtful character—of that class who for reasons wish to remain in that Church, but who have acted and are acting a lie not time honored, but *Scrivner*-honored; since they have made the impression that they and all their brethren in the ministry of that Church are *Pickwickian Presbyterians*. We do not think there are very many of that sort in the Northern Church, and we know that they are very, very scarce in the South.

## FOR THE CENTRAL PRESBYTERIAN.

### NOTES ON THE ASSEMBLY AT NEW ORLEANS.

Mr. Editor,—It is not too late to say what we think about the New Orleans Assembly. I have heard but one opinion and that very favorable. It was a good, very good As- sembly, one of the very best I ever attended in respect to ability, and wisdom, and good temper, and patience and unanimity. Dr. Plumer well said it was a "notable" Assem- bly. So far as I know, it decided nearly or quite, every important question in the right way and by what majorities!

I was much pleased, for one, that Dr. Woodrow was nominated, and got so good a vote for the Moderator's chair. It gives strength and emphatic contradiction to the slanders of him, with which one of our papers has delighted to fill its columns.

The way we stand now on Fraternal Re- lations with the Northern Presbyterians, gives me entire satisfaction. Once more we held out to them the olive branch, on terms honorable to both parties, and, as they have again rejected it, I am ready to let the mat- ter alone. The position of our Church must commend itself as just and right to all can- did minds. Unanimously their Committee of Correspondence urged their expressing re- gret for the harsh terms used formerly by their Assemblies; but they refused to do it. Dr. Plumer entreated, pointing out how he could regret, though not repent of harsh words unjustly spoken of the Moderator by another; but still in the face of all, they voted it inexpedient, at present, to say any thing, except that whenever we are ready to send a deputation, they are ready. Well, it happens that our Assembly has resolved to send no more deputations (except to the Re- formed Church) on the ground that we have not the money to spend that way, and that we prefer an official letter to any individual utterances. I suppose, therefore, there will be an end, for a while, of any more nego- ciations with the Northern Presbyterians. We can sincerely wish them every good; but they and we must go forward, each in our own way, doing our work apart. Meanwhile, let us appreciate, more highly than hitherto, our good understanding with the Reformed. They are of the North and we are of the South, and yet we are united in a common work for the Lord of us both.

I did not like the long lecture Dr. Moll- waine read to the Assembly and the Presby- teries. We want a report of things done, and not a sermon instructing us what is our duty. No doubt the intention was good, but it was a mistake. The Assembly got very tired of it and were quite inattentive, after awhile. The trouble is the want of faith and love in the Church, and no amount of scold- ing ever did or can increase life in Christian hearts. The case requires another and a very different remedy—even more of life from above.

Dr. Armstrong did a most valuable service in his collation of the reports from the Pres- byteries about the New Book, and all things point now to its successful appearance next fall and spring before the Presbyteries. I look forward with pleasure to the prospect of much very earnest discussion in our papers of the seven points, submitted by Dr. Armstrong's committee to be sent down to the Presbyteries, for a separate vote. Our Church's studies of Church government will be concentrated in this way during the year to come, on a few points, and greater progress must result, than if we had to roam as heretofore over the whole book of Church Order. Great good has come to us, hith-

erto, from these discussions, and for one, I rejoice that these brotherly interchanges of views are to go on for another year.

The report on an everture from Ouachita Presbytery, about substituting *A. P., Acting Pastor*, for *S. S., Stated Supply*, I should like to have had the Assembly adopt.— "Stated Supply" does not express the whole truth in the case of multitudes, who are dubbed with that un-Presbyterian name. They are really acting pastors, and if the people could give them a living, would, in most cases, become actual pastors. It seems to me that to call them "acting pastors" would be nothing but right and true; would do nobody any hurt; would do justice to these faithful men; and would rid us of a name that does not belong to the Presbyterian dia- lect.

Many other topics I would like to speak of, but lest I weary your readers, I will here make an end. JOHN KNOX.

## FOR THE CENTRAL PRESBYTERIAN.

### CHURCH BUILDING IN TEXAS.

Central Texas Presbytery, at its last meet- ing, appointed a building committee, com- posed of Rev. R. K. Smoot, D. D., and elders J. H. Hutchins and John N. Lyle, to solicit funds to aid feeble churches within its bounds to build houses of worship. This committee, in addition to a circular letter ad- dressed to the churches of the Presbytery, and to many friends throughout the country, deem it advisable to address a letter through our church papers to all the churches and members in connection with our Assembly, setting forth the importance of the cause, and bringing to the attention of our people the difficulties that environ the Presbytery in this matter of church-building. Of the many drawbacks to progress in the premises, it is sufficient to state the following:

First. But few of the churches in the Presbytery are able to render assistance, as nearly all of them are comparatively young and require help themselves.

Second. The area embraced in the bounds of the Presbytery is very large—about the size of the States of Ohio and Indiana com- bined—over which are scattered, here and there, small congregations already organized, but without places of worship, or the ability to erect them. Rev. C. H. Dobbis, late evangelist of the Presbytery, and familiar with the field, estimates, in a recent letter in the *Texas Presbyterian*, at least fifty points requiring immediate help.

Third. There is no timber fit for church- building in the section for which aid is sought, and everything, from a shingle to a door- frame, has to be purchased and transported at a heavy cash outlay from Eastern Texas.

Fourth. The congregations aforesaid, being composed principally of newly arrived immigrants, out from the old States, in many cases without sufficient money to provide homes for their families, are generally scarce of cash. And without aid from abroad church building is, with them, a matter of impossibility.

Fifth. Agents of the Home Board of the Northern Presbyterian Church are active in their efforts to divide and carry off to their connection our weak congregations, by offers of building aid and free preachers.

Sixth. It is estimated that fully a quarter of a million people come into Texas annu- ally, and that the bulk of this tide of im- migration is rolling into the section of the State embraced within the bounds of Central Texas Presbytery. So that where to-day solitude reigns, next week is alive with a colony of strangers, who have left home and church and friends in the East, and taken up their abode in the wilderness. And the work of the Presbytery is ever increasing, and its re- sponsibilities constantly thickening, as infant churches, demanding her maternal care, are ever springing up by the score, as if by magic.

These facts, brethren, the committee lay before you, in the hope that seeing, you may appreciate our difficulties and lend a helping hand. As you will see, the case is extraor- dinary, and demands special effort. Don't fold your arms and refer us to the Sustena- tion Committee. Sustentation does all it is able, but is powerless to meet the demand—the amount it can furnish is but a drop in the bucket to what is actually required. These strangers must not be left to starve for the bread of life, and to aid them the whole Church should make a supreme effort.

This country is unsurpassed for fertile soil and healthful climate. It has a grand fu- ture, and in a few years these feeble strug- gling churches will be strong and able to contribute to every work of the Church.— Taking no higher than a money view of the matter, here is presented an opportunity for an investment that will bring splendid re- turns to the treasury of the Church.

The people for whom we ask aid are from all parts of the Union, and in tendering as- sistance, our brethren in the East and South will be helping former friends, who now crave in the wilds of Texas the blessings and priv- ileges of worship they enjoyed in the old homes, from which poverty has driven them.

The committee earnestly appeals to the churches of our Assembly to give a Sabbath's collection, and to individual friends to for- ward donations to this great and pressing work. All contributions should be forwarded to the undersigned at Austin, Texas, who will receipt for and acknowledge the same through our church papers.

JOHN N. LYLE, Sec. of Committee.  
Austin, Texas, June, 1877.

## CHURCH WORK IN SUMMER.

BY REV. JESSE S. GILBERT, A. M.

The days of summer are upon us—the days of sweltering heat, of sweet release from weary toil and corroding care to some, of a relaxing in the mental and physical powers of endurance to all.

Thousands will fly from the heat and dust of cities and towns to the green forest and cool mountains of the country, and to the breezy shores of the great ocean. For a season business will flag, every sort of inter- est will drop, and the one great aim will be to endure, to live, if possible to keep cool.

What shall become of our church work during this season of the year? A more im- portant question could hardly be asked. The past winter has proved a season of gra- cious blessing. Thousands have been gath- ered within the church fold. Many cold, dead hearts have been quickened to a newness of life. This vantage-ground must not be lost.

The church must not invade the world, as the ocean invades the land, ever falling back to its original level.

We may divide our church workers into two classes, those who go away during the heated term, and those who remain at home. Each class has its specific line of duty. Those who, either for purposes of rest or recreation, go away from home should carry their reli- gion with them. If they go to some retired country village, let them seek the fellowship of Christians, attend the means of grace, help in the prayer meeting and Sunday School, above all, set a goodly example.— Many a feeble, struggling country church might be greatly helped and blessed in this way.

People who live in the city, where there is constant variety and excitement, can hardly imagine the power of a stranger's voice in a church or school-house, where the same voices have done the praying and speaking for a score or more of years. If all Christians going to the country for vacation rest would follow the line here marked out, they would greatly help to build up the Redeemer's king- dom, and would return to their city homes, not only rested in body, but strengthened and refreshed in soul.

Then we have those who remain, the home- guards, the stayers by the staff. These, from necessity, constitute the greater number by far. Let these in right good earnest hold the fort. Let them keep up the prayer and social meetings. The gospel is as potent in August as it is in January. Souls drop into the eternal world in summer as well as in winter. The devil is as busy in the dog days as he is at any season of the year.

Shall the children of the kingdom be less wise in their generation than the children of this world are in theirs?

Many churches lose in the summer all or nearly all that they have gained in the winter. This ought not so to be, need not be, will not be, if Christians will only measure up to their responsibilities and duties.

By a careful tilling of the soil amid sum- mer heat, we will be ready for the golden harvest of autumn. It may require sacrifice and toil, they are abiding factors in the Christian life. There is no season of the year in which a prudent farmer would leave his field without care and culture, and there is no season of the year when Christian workers have a right to neglect the vineyard of their Lord.

## "That Little Room"

Rev. John C. Lowrie, D. D., in his paper read at Allegheny, on the "Western Theo- logical Seminary and Foreign Missions," says: "Their common origin carries our thoughts to the meetings of the Synod over in the neighboring city, and there too we find the home of both for some years, in their admin- istration. It was the humble but pleasant little room in the rear of the First Presby- terian church, known as its Session Room—a room slightly irregular in form, and about half the size of the Session Room now in the same place. There the first Seminary rec- itations were heard, and there did the Exe- cutive Committee of the Western Foreign Missionary Society 'meet steadily on the first Monday of each month, at 2 o'clock, P. M.'—agreeably to a Minute in the hand- writing of Dr. Swift. Some of us will re- member that little room. Its windows looked out on graves, white under the snow of winter, green with the grass of summer, remind- ing us of our own mortality, yet in many cases speaking to us of the hope of immor- tality as a blessed hope to be cherished by us and to be published among all nations."

VALUABLE TESTIMONY.—The elections in Rome are very significant. The clerical party have had their candidates, and have put forth their utmost strength, and they have been utterly defeated. This in Rome, where the Pope and the goodness or badness of Romanism and Romish rule are better known than anywhere on earth! If the people of this country wish to be informed whether Romish supremacy in this country would be a blessing, the people of Rome are prepared to give some testimony on the sub- ject. They have given it in the elections just held. The whole influence of the clergy was exerted on the masses of the population, and the entire strength of the clerical party was polled. The result is that they were utterly defeated. Not one clerical candidate was elected.—S. W. Presbyterian.

There is no death! An angel form  
Walks o'er the earth in silent tread;  
He bears our best loved things away,  
And then we call them "dead."

Born into an undying life,  
They leave us but to come again;  
With joy we welcome them—the same  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there are no dead!