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A NEW HYMN BY DR. H. BONAR.

The following hymn by Dr. Horatio Bonar was read by him to the great gathering in the Free Assembly Hall, at the last of the evangelistic meetings for the young women of Edinburgh. The text of Dr. Bonar's address upon the occasion was Psalm xiv: 10, 11, which may also be taken as the motto of the hymn. It is not as yet set to music.

CHRIST MY ALL.

In the hour when guilt assails me,
And my long, long sins appal,
Then I hasten to the Forgiver—
On His gracious name I call.
There I find the heavenly forgiveness—
Christ my righteousness; my all!
There I find divine completeness—
Christ my cleanser, Christ my all!

In the day when earth attracts me,
When its pleasures would enthrall,
When its loveliness would bind me,
And to creature love recall,
Then I turn to brighter beauty—
Christ my glory, and my all!
Then I turn to fairer splendor—
Christ my treasure, and my all!

In the night when sorrow clouds me,
And the burning tear-drops fall,
Then I look for one to wipe them—
On His changeful name I call.
Then I sing the song of patience,
Christ my brother, and my all!
And I rest upon His bosom—
Christ my solace, and my all!

In the day when sickness weakens,
And life's solemn shadows fall,
And the death-bed curtains warn me
Of my coming funeral;
Then I think of resurrection—
Christ my life, my health, my all!
Then I think of incorruption—
Christ my everlasting all!

In the day when the immortal
Shall sing of this mortal thrall,
Putting on all the perfection
Of the light celestial;
Still my song, when standing yonder,
Shall be—Christ my joy, my all!
Still my song of resurrection
Shall be—Christ my all in all!

In the land of promised glory,
In the day of festival,
Day of marriage and of triumph,
In the angel-crowded hall;
This shall ever be my burden—
Christ my glory, and my all!
This shall ever be my anthem—
Christ my bridegroom and my all!

N. Y. Evangelist.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 5.

REV. JOHN BRECKENRIDGE.

The Rev. John Breckenridge became a member of the Baltimore Presbytery. We are not acquainted with his antecedents. He probably came to Maryland from the frontiers of Pennsylvania, for he often gave a pathetic narrative of all that his family endured from the Indians. One or two of them were captured and until released great was the anxiety of the household. General Sherman has denied that he favors the extermination of our Aborigines; but how can we believe his declaration after his charging Hampton with having fired Columbia, and then owning the falsehood.

The Bladensburg pastor was of medium height, and somewhat spare in person. He was of Scotch-Irish extraction. Presbyterians owe a large debt of gratitude to the Province of Ulster. He was independent in his circumstances, and possibly his Maryland marriage added to his conveniences of living. His farm lay between Bladensburg and Cabin John congregation, in the county of Montgomery. In alternating the churches his equidistance from them was an advantage. It must have been, when encountering the bleak winds of December.

In 1804 the Octogenarian first heard the pastor of the Bladensburg church, which stood on a hill that overlooked the village. It was a plain brick building. It was a week day service. Nevertheless the church was crowded in consequence of a protracted drought. Elijah suspended seven of the early and latter rains, but his prayers reopened the sealed up clouds. So after the services of that summer day, the rain descended in torrents, and all Nature wore a pleasing aspect. The sermon was at least ninety minutes long, but the people listened all the time. This might have been partly owing to their scorched fields and drooping crops, but their patience resulted to some degree from the wrastlings of the preacher in prayer, and his perfect earnestness in every part of the sermon. Sermons were not at that time the meagre things they have since become. Fifteen minutes' men are not of much account, when people can sit beneath their own vines and fig trees.

A short account of Bladensburg may not be amiss. It fills a niche in my remembrance before which we may loiter for a few minutes. It makes a bright contrast to these shadows of octogenarianism. It was named after Bladen, one of the governors of Maryland. Its hills are good enough, but the valley part of it is nothing but sand which might have been a part of the desert of Sahara. Its surroundings were productive in that noxious weed which Sir Walter Raleigh fumigated in the Tower of London, and the smoke of which the Counterblast of King James could not disperse. We have seen the village in its midsummer glow when its sands were glittering like the poetry of Dr. Darwin, and then again it was ornamented by the white blossoms of the apple and the crimson color of its peach trees. The imagination of Wirt was fed on its alluvial soil. His life of Patrick Henry was a failure; but his "British Spy" ranks far above the "Persian Letters of Montesquieu." Parson Hunt did a noble thing when he invited the Bladensburg boy to all the advantages of his classical school, and other Presbyterian ministers have been equally generous.

There is a small town by the name of Eng-

hein, near Paris, to which French invalids are accustomed to resort. Bladensburg was not without a Spa equal to any mineral spring in Germany. Iron predominated over its other ingredients, like the Chalybeate near the Euxine Sea. July and August were the months in which fashionable people used to frequent this medicinal fountain. Many of them attended the kirk on the hill. Its pastor, though a plain preacher, was highly acceptable because he was honest in the sacred cause. The Bealls, Dicks, Lairds and Rosses were Presbyterians. An Irish minister whose name was Knox, often officiated in the place of the pastor. His good humor contributed to the pleasure of the social circle without impairing the solemnity of his office. But he subsequently removed to Fredericksburg, where the Georgetown pastor had planted a church in 1782. It was among our oldest churches. President Davies died about 1761, but from some notes we have seen, that great pulpit orator, in coming south and going north, must have preached at Bladensburg. They were bright Sabbaths which were gilded by an eloquence so evangelical. In 1727 the Rev. Mr. Orme, from England, arrived at Upper Marlborough. His son became a lay elder in the Georgetown church, and his daughters, Mrs. Peter and Mrs. Beall, of Dumbarton, appeared as members of its first communion. Seven then sat down at a table spread in the wilderness.

In 1803 the Rev. James Laurio arrived in Washington. He started the Associate Reformed Church in F. Street. It was babyish to name the streets of an Imperial City after the letters of the Alphabet. The Rev. John Breckenridge died at a mature age, but not till he had established a kirk on the south side of Capitol Hill. He was aided in the enterprise by John Coyle and Elias B. Caldwell, the last of whom had graduated at Princeton, in the same class with Burrian, Gaston, and Judge Pandleton, of Martinsburgh, Va. He died in 1825. His father was brutally killed in the Revolutionary War. The position of the church was unfavorable. In rainy weather the people slipped down a steep hill. After its removal to Four-and-a-half street, when under the care of Dr. Post, it became a large congregation.

In August, 1814, a battle was fought at the Spa town of Prince George, in which our militia achieved a brisk stampede before the disciplined troops of General Ross. But we have seen Bladensburg when its quiet lanes reminded me of the lines of Beattie written at Farfar Kirk.

"At the close of the day, when the Hamlet is still,
And nought but the torrent is heard on the hill."

FOR THE CENTRAL PRESBYTERIAN.

PAUL'S BAPTISM.

BY REV. H. H. HAWES.

No. 1.

Was he ever baptized either under or in or with water? The writer of this article has never seen the opinions of an author referred to, in conversation with a friend, not long since. But that conversation raised the above inquiry. The answer has been sought in the records of God's Word alone. Before taking up the immediate subject, however, let it be noticed—

1. That some believers appear never to have been baptized with water; such as Simeon, Anna, Nathaniel, Aristarchus, Marcus, Justus, (the last three of whom, Paul says, Col. iv: 10, 11, "were of the circumcision" and yet "fellow-workers unto the kingdom of God," and many others who might be mentioned, of whose baptism we have no record nor hint. Of the "twelve disciples," two are mentioned as having been disciples of John the Baptist. See John i: 35-40. These two then, whose names were Andrew and John, may have been baptized with the baptism of repentance, or John's baptism. But there is not a hint that any of them ever received the Christian baptism instituted by Christ for the first time in Matt. xxvii: 18-20.

2. The word "baptism" does not always mean the use of water. We need not go into criticisms of the Greek word to show this, though the proof is both clear and positive there as elsewhere. But what says the Bible? John i: 26, John the Baptist baptized with water. John i: 33, Jesus Christ baptized with the Holy Ghost. See Acts i: 5. Then Luke xii: 16, Jesus Christ baptizes with fire. Luke xii: 50, Jesus had a baptism of suffering "to be baptized with" and was pained in view of it. This was also doubtless the baptism referred to in Matt. xx: 22; I Cor. x: 1, 2. When the Israelites were "in the cloud and in the sea," they were baptized unto Moses. Was this with water; with the Holy Ghost; with the cloud; with the sea? What was it? The cloud did not touch them. The water of the sea did not touch them, for they "went into the midst of the sea upon the dry ground," Ex. xiv: 42. In I Cor. xii: 13, "For by one Spirit we are all baptized into one body." Gal. iii: 27, "As many of you as have been baptized into Christ, have put on Christ." Such are some Bible-proofs which all can understand, that "baptism" does not always mean the presence and use of water, and often does not admit of human administrators.

It is most careless or ignorant, most wild and unlawful use of Scripture to say that baptism, always means or necessitates the use of water and the act of a human administrator. Let this be remembered in what is to follow in regard to Paul's baptism. After a wrought nail has been driven in and clinched, it is very hard to pull out. Sometimes it cannot be done without splitting the plank or breaking the nail. So strongly do the prejudices and ideas imparted by education,

hold their places in many a brain. Thus, with the actual proof against them, of words quoted from the Bible they never see "baptize" without also seeing "water." The idea of "water-baptism" has been driven in and clinched. Therefore they cannot understand the Scriptures. Therefore they read with a veil before their eyes. "Blindness in part, is happened unto Israel," in all the tribes.

The general view is, that Saul of Tarsus was baptized with water, (or under it, some say) in the house of Judas, on Straight Street, in the city of Damascus; said baptism being administered by one Ananias, whom God sent for that purpose. This view may be true. But then, it may not be true. Let those interested in deciding the question, study the matter until further discussion in another article.

FOR THE CENTRAL PRESBYTERIAN.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."—I Cor. xvi: 22.

Anathema is a purely Greek word, here transferred bodily, instead of being translated, as it is in Gal. i: 8, 9, where it is rendered "accursed." Maran-atha is also transferred from the Greek. It is a word of Syriac origin, and may be translated the Lord cometh. So that the whole verse might have read—If any man love not the Lord Jesus Christ, let him be accursed when the Lord cometh.

Anathematizing has been so abused and profaned by the Roman Catholic Church, that we are in danger of being offended with the use of the word, however legitimately employed by competent authority. God has the right to pronounce an anathema, and the inspired apostle does not use it here in the way of denunciation, but of most solemn warning. The connexion makes it peculiarly impressive. It occurs in the midst of the Apostle's tender consoling salutations. He commonly wrote his epistles by an amanuensis, but was accustomed to close them, as in this instance, with his own hand. He had taken pen in hand to do this, and reflecting upon what he should add, in few words, best suited to impress and edify his readers, he was moved by the Holy Spirit to write this—

"The salutation of me, Paul, with mine own hand. If any man love not the Lord Jesus Christ, let him be (Anathema Maran-atha), accursed, i. e., devoted to destruction, when the Lord cometh."

The great facts and truths of the gospel being considered, there is nothing at all chargeable with severity in this. The Eternal Word, the Son of God, the Creator of all worlds, in pity came down from the skies to save us. To do this He took upon himself our nature in a condition of poverty and toil. He lived a life of laborious beneficence and faultless rectitude, as a man—a most lovely character, sympathetic, kind, good and pure, teaching and healing all who resorted to Him. Finally, as the end and aim of His mission from heaven, He gave His life a ransom for us sinners, suffering a cruel and shameful death in our room and stead—

"Think of hell, and 'the wrath to come,' to which we were all bound. Think of heaven, with its everlasting joys, from which we were shut out. He came and suffered for us, just for the unjust, the Creator for His creatures, that he might save us from hell, and open heaven to us. And having arisen from the dead and ascended into heaven, He there lives to carry on this glorious work, giving repentance and remission of sins to all who call upon Him.

Consider all this, and reflect, besides, that not to love the Lord Jesus Christ, is both to turn away ungratefully from the greatest conceivable benefactor and the most excellent and intrinsically lovable of beings, and to refuse to be reconciled to God; for He is at once our Redeemer and our Lord. It is obvious, therefore, that not to love the Lord Jesus, combines all the elements of an enormous wickedness, justly exposing one to this anathema, when He shall come again, not to save the world, but to judge the world. "When the Son of Man shall come in His glory" (this is the Maran-atha mentioned in the text) * * * * "then shall He say to them on His left hand—Depart from me ye cursed into everlasting fire." This is the Anathema. Matt. xxv. Again, (2 Thes. i: 9) "When the Lord Jesus shall be revealed from heaven—(the Maran-atha)—in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord." This is the fearful Anathema, which the apostle not so much denounces against the wicked, as he announces it to the just and inevitable retribution awaiting all such as will not have the Lord Jesus Christ to reign over them. Let them consider it, and fear, and turn quickly to the Lord. Love, we know, cannot directly be compelled. But repentance and submission may be, and love will immediately follow. The most fondly devoted and loving children, often times, are they who have been forced and subdued by the severest discipline. God's threatenings are not vindictive, but kind and parental—"not willing that any should perish." The fear of the Lord is the beginning of wisdom, but love, when it enters, casts out fear.

Let it be added here, only, that this obligation to love the Lord Jesus Christ, which being neglected entails so awful an anathema, obliges all who love him at all to love him well—a very different measure of love from that which many render who profess to love Him. The standard of love to Christ which we are to emulate and cherish, is set forth in those concentrated expressions—"We love Him because He first loved us."—John. "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and

gave Himself for me."—Paul. "To you who believe He is precious."—Peter. "Yes, thou art precious to my soul, My joy, my hope, my trust."

They who love Him, and feel that they do, of course very naturally anticipate His coming with fond hope and desire. To them "Maran-atha" is suggestive only of a most joyful event. The Lord cometh. Yes, and the loving apostle in view thereof felicitated himself thus—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, unto all them also that love His appearing." H. A. B.

DR. HOGO'S ADDRESS.

FIRST DAY OF THE COUNCIL.

Lord Moncrieff presided at the evening session. We find in the Edinburgh Daily Review the following notice of his Lordship's salutatory.

"Lord Moncrieff, as we might readily suppose, was found loyal to the Church of his fathers, and if he hesitated a moment to accept the invitation, he did so on grounds of modesty, which those who knew him knew to be ill founded, and strangers were willing to discount in consideration of his historic name, and the services rendered by his family to the general cause—of a pure and independent Presbyterianism. Lord Moncrieff's opening speech as a matter of eloquence showed that long familiarity with the bench has had the usual and apparently inevitable effect of deterioration into a conversational strain, which is distinctly unsuitable to a popular assembly in a hall of such dimensions as the present place of meeting. On the other hand, nothing has been lost in that lucidity of arrangement, that breadth of view, or that glow of color which used to distinguish the utterances of one who, by the present generation at any rate, must ever be regarded as the Lord Advocate of Scotland par excellence. The speech which his Lordship delivered was extremely valuable for what it professed to be—a discussion of Presbyterianism from a layman's point of view. He upheld the cosmopolitan character of the Presbyterian Church, and exhibited by happy illustrations its complete and symmetrical nature, touching delicately but sharply on the question of its distinction from and advantages over other ecclesiastical systems."

After Lord Moncrieff introduced him to the audience, Dr. Hogo proceeded as follows:

At the outset of his remarks he said that across the sea they were not only familiar with the history of Presbyterianism in Scotland, but also knew some of the families who were distinguished for their loyalty to the Presbyterian polity and doctrine, and they knew that their cause would be safe as long as it was defended by men of the lineage and of the name of Lord Moncrieff, who had just addressed them. (Applause.) He would be most happy if he could succeed, not in saying what might be said, but what ought to be said on the comprehensive theme assigned to him, within the limits of a quarter of an hour. He was to demonstrate the capacity of Presbyterianism for indefinite expansion, and its adaptation to the wants of the world, in every land and in every generation of mankind, and this he was expected to do in fifteen minutes! (Laughter and applause.)

The power of Presbyterianism to propagate its faith and order, and its universal adaptation to men of every clime, color and condition,—why this is virtually the theme upon which all of us are to speak! This is the great theme of the Council itself. My Lord, it is to unfold and enforce this truth that we are met in this august assembly of the representatives of all the Presbyterian Churches throughout the world, in this the noblest attempt ever yet made to give visible expression to our Presbyterian unity—an attempt which is arresting the attention and attracting the sympathy, and calling forth the prayers of thousands of the distant people to whom we minister, and of dear households from which we are separated—some of us by intervening seas. (Applause.)

I glance over this programme, with its admirable arrangement of subjects, and I find scarcely one which has not some bearing on my special theme.

We spent this morning in discussing the "Harmony of Reformed Confessions,"—there in that harmony we have one happy illustration of the adaptation of Presbyterianism to give expression to the doctrinal views, and Christian experience of all who have been led by the Divine Spirit to the knowledge of the truth as it is in Jesus. This afternoon we discussed the "Fundamental Principles of Presbyterianism" in their power to antagonize the popular errors of the day—then here is another demonstration of its adaptation to overcome the obstacles to the extension of Christ's kingdom through the world. "The Home work of the Church"—"The Foreign work of the Church"—what is this but the practical exemplification of the methods by which we propose to advance the cause of Christ, through the propagation of our faith and order every where? And whether we discuss the right way of maintaining the sanctity of the Sabbath, or of disseminating a healthful Christian literature—or promoting genuine revivals of religion—or training the young to an early consecration of themselves to God and his service in every department of Christian work—it is all comprehended under the one general topic of the expansive power and adaptation of Presbyterianism to fulfill the great ends for which the Church of God has been instituted, and to comply with the great command of its adorable Head to go into all the world and preach the gospel to every creature. It is not necessary to enter into any analysis of the terms in which my subject is expressed. Indeed, the one implies the other. Presbyterianism would not have the capacity of indefinite expansion unless it were adapted to the intellectual and spiritual needs of men everywhere, and in every age. It is this universal adaptation which is one of its distinctive features, and therefore one element and pledge of its future success.

It would be utterly foreign both to my disposition and purpose to make invidious comparisons, or unfriendly comments upon the creeds and forms of other Churches. I desire only to illustrate some of the characteristic advantages which our own possesses for holding the ground it occupies and for ever widening and ever-advancing conquests.

1. The organic structure of Presbyterianism is admirably adapted to give it stability and enlargement. The minister to labor in

word and doctrine—the ruling elder to cooperate with him in all that pertains to spiritual government and instruction—the deacon to have oversight of the temporal interests of the church—each working in his own appropriate sphere, and all acting in unison with reference to a common end—all this forms a combination for stability and for efficiency not to be surpassed. And the adaptation of this organization to bring under cultivation outlying fields hitherto uncultivated and desolate, is equally evident. All that is requisite is for the minister in the discharge of his high commission to go forth proclaiming the message of salvation through Christ, in dependence upon the power of the Spirit, and as he sows the good seed, and God gives the increase, he has the authority to gather those from without into the household of faith, and to complete the organization of a new church by ordaining such elders and deacons as the people may select. And the body thus constituted is a church, prepared, not only for its special work in the field where it has a local habitation and a name, but prepared also to affiliate with other churches which have been organized in like manner until they form a Presbytery—and when churches continue to multiply, new Presbyteries constitute the Synod, and when Synods become sufficiently numerous they form a General Assembly. Distinct churches thus organized have all the corporate efficiency which belongs to the Independent or Congregational system, with the additional advantage of being connected by a bond of union which enables them to cooperate as a unit, each developing its own spiritual life, and yet all assimilated by a common standard of doctrine and discipline into one body, compacted together, yet acting freely through all its members, stable in structure, flexible in administration; conservative in principle, aggressive in work; thoroughly furnished with every instrumentality for the extension of its boundaries whether in the home or in the foreign field. (Applause.)

2. Not only does the outward ecclesiastical structure of our Church give it these facilities for expansion, but there are some elements of its inner life and spirit which give assurance of its future growth and influence for good.

Among these characteristics I mention first, the fidelity and fearlessness with which the authorized exponents of divine truth, whether in our pulpits, our theological schools, or in their contributions to our Christian literature through the press, have ever manifested in proclaiming and defending all the doctrines of God's Word—doctrines which some suppress, which others qualify, and which others repudiate. (Hear, hear.)

We cannot overlook the fact that in some quarters there is a growing distrust as to the propriety and policy of giving free and fearless expression to what some call the unpalatable doctrines of the Bible—that there are those who hesitate to use even the phraseology in which Paul gave utterance to some of the grandest truths announced in his Epistles—truths which he gloried in—truths before which modern craven-hearted temporizers quail. They say, even admitting those doctrines are in the Bible, do not preach them, they will excite prejudice, they will give offence—their proclamation is potent for evil, powerless for good. This is certainly taking a strange liberty with the Divine Word, to bring it to the test of human views of expediency. This is presumption indeed, to bottle up certain truths and label them "poison," which God intended to be cordials to the hearts of his people. This is arrogance indeed, to shut out certain portions of the green pastures with high fences, and say, do not feed there—that grass is unwholesome, which God designed for the nourishment of his beloved flock. (Applause.)

If all Scripture is profitable—if every portion of divine revelation has its ordained efficacy in the conversion of men, and in the development of the soul's true life, if "the gospel plan of salvation is a complete system all of whose parts are perfect as the whole is perfect,"—if to remove one stone from the foundation which has been laid in Zion is to imperil the whole superstructure based upon it—if all duty derives its inspiration and incentive from doctrine, if He who made man originally in his own image, knows what truths are best adapted to regenerate and sanctify, and restore him to the likeness which was lost by the fall, then it follows that the Church which never hesitates to declare the whole counsel of God, without evasion, qualification, or suppression, which is neither afraid nor ashamed to go to the utmost length of doctrinal statement to which the Scripture will carry it, will be the Church, upon which heaven's blessing will signally rest, and whose crowning honor it shall be to stand acknowledged as God's chosen instrument in advancing the kingdom of Him whose right it is to reign. (Applause.)

3. But while our Church is thus distinguished by its loyalty to its doctrinal standards, it is equally conspicuous for the *Catholicity of its spirit*. It is not a broad Church in the sense of embracing a Calvinistic creed with an Arminian clergy—or, in a sense of believing in a trinity of persons in the Godhead—the same, in substance, equal in power and glory—and then fraternizing with those who deny the divinity of Christ. It is not broad enough to believe that there is but one name given under heaven among men whereby we can be saved, and then, to escape the charge of narrowness, conceding that there may be other ways of salvation provided those who walk in them are only sincere.—(Applause.) It is not broad enough to teach that there is a system of Church government, discipline, and worship, derived from the Bible, and then to admit that these things are matters of human devising, or of mere expediency; but it is broad and liberal enough to recognize the fact that notwithstanding the differences existing among Christians of other denominations as to forms of government and modes of worship—that a true Christian unity may exist even where there is little outward uniformity—and that this unity not only may, but does, and must exist among those whose lives are hid in Christ with God. (Applause.)

We rejoice in the belief that the true invisible Catholic Church is composed of those who hold to Christ the Head, and who by that connection are incorporated in his body, and so made members one of another—thus constituting the sacramental host over which he reigns on earth, and who shall one day reign with him in his consummated kingdom in heaven. We believe that there is this blessed unity existing among all true Christians, whatever their ecclesiastical organization, or forms of worship, because all such derive their spiritual life from one source, each one in the confidence of a joyful trust

able to sing
"My faith looks up to Thee,
Thou Lamb of Calvary,"
and all together ready to unite in the ascription
"Bring forth the royal diadem,
And crown Him Lord of all."
(Applause.)

Cherishing such sentiments as these, we can therefore without doing any violence to our principles or preferences, in the most cordial way, unite with Christians of other names in the publication and circulation of the Holy Scriptures. And when it pleases copious effusion that whole communities are moved, and all hearts burn together, and all eyes weep together, we can labor with others in the promotion of genuine revivals of religion. (Hear.) We can invite them to our Communion table, and sit at theirs, as at the late meeting of the Evangelical Alliance in New York, when, at the celebration of the Lord's Supper, a Baptist and a Methodist brother, and a Moravian, and the Dean of Canterbury, and a converted Brahmin from India, and the Presbyterian pastor of the Church, all together could sing—

"How sweet and awful is the place
With Christ within the doors."
(Applause.)

Here is another illustration of the facility with which Presbyterianism can adapt itself to every new providential opening and opportunity for usefulness; and this facility must be an element of progress and expansion, for while our Church believes itself to be based upon the foundation of the Prophets and Apostles, while it glories in its orthodox creed, and Scriptural form of government, it can, at the same time, practically demonstrate its regard for the Communion of Saints, by extending the hand of fellowship to ministers of other denominations, by laboring with them in every good word and work, and rejoicing in the successes of all who are toiling to advance the kingdom of truth and righteousness in the world. (Applause.)

And now keeping, as I do, my eyes fixed upon the clock opposite to me, and seeing how rapidly my time is going, I pass over at a single step the heads, the discussion of which seemed necessary to the full and symmetrical development of my subject, and hasten in conclusion to say, that while there are systems of faith and modes of worship which enchain and enfeeble the understanding by suppressing free enquiry, and committing thought and conscience to the keeping of spiritual rulers, the tendency of the Presbyterian system has always been just the reverse of this. The saddest, and yet the brightest pages of our ecclesiastical history are those which recount the struggles of our fathers in behalf of the sacred rights of conscience. I need not speak of the practical power of our principles as they have been so often illustrated in the heroic conflicts for the right and the true, whether in the glens of Scotland, or on the plains of Holland, or in the villages of France, or on the northern coast of Ireland, or among the mountains of Switzerland. (Hear, hear.) A portion of the people of my native State trace their ancestry back to the noble race of men who were compelled by Bourbon tyranny to flee from their once happy homes on the fertile plains of Languedoc, or in the delightful valleys of the Loire, and who found their way to the high banks of the James River in Virginia, or on the low lands of the Cooper and Santee rivers of Carolina. Others of my Virginia people are the descendants of the men who contended for Christ's Crown and Covenant at the foot of the heath-stump Granpains, or who fought the dragon-sunder Claverhouse at Bothwell Bridge, or who at the siege of Londonderry held out to the bitter end against James himself. (Applause.) There is yet in a branch of my own family, the old family Bible which their Huguenot ancestors carried with them first to Holland, and then to Virginia. Its covers are worn, its leaves are yellow and faded, they have often been wet with the salt spray of the sea, and the salt tears of the sorrowing exiles, but though the names are growing dim on the family register, I trust they are bright in the Book of Life—and now, thank God, the descendants of the Huguenot and Covenanters, and of the noble martyrs of the north of Ireland, are found dwelling together in one happy ecclesiastical household on our peaceful Virginia shores, with none to molest or make them afraid; yet ready, as I must be in God, ready once more, if need be, to brave and peril all, for the testimony of Jesus, and for the defence of the faith once delivered to the saints. (Applause.)

My Lord, Fathers and Brethren,—principles like these are worth contending for; a Church which has borne such fruits is deserving of our grateful love—of our most heartfelt devotion. And now what remains to us but to make our admirable system of doctrine and government more efficient than ever, by properly working it. How to promote this efficiency is one great object of the gathering of this Council. If we have practically illustrated the expansive character of Presbyterianism, and shown its adaptation to every locality on the earth, and to every exigency that might arise in that locality—with such an organization, with such facilities for extension, if we have not made the progress that might be reasonably demanded of us, then the failure has not been due to any defect in the theory and constitution of our Church—the fault is not in the system, but in the men whose business it was to make it operative and efficient. What we now need is a new, sweet, and heavenly unction from on High—the effusion of that quickening grace and power which will arouse the slumbering energies of our Church, and cause every man to do his duty at his post, and by properly plying every instrumentality for good within his reach, to demonstrate the efficacy of our outward organization. This morning in visiting one of your cemeteries, I stood at the grave of one of your noble servants of Christ. I remembered that he tells us in one of his books that when he asked the engineer of the delaying train if they were waiting for water to fill the boiler, "No," the reply was "it was not water, but fire that they wanted," to generate the steam, and set the wheels in motion. There is a baptism of fire which is not consuming, but kindling, life-giving, power-imparting—and that is what we want, that our Church may stand confessed before all men, as one of God's chosen instruments for filling the world with the millennial light and glory. (Loud Applause.)

IGNORANCE of our duty, and neglect of our souls, are evidences of the greatest folly; while an acquaintance with the will of God, and a care to comply with it, bespeak the best and truest wisdom.

PRESBYTERIAN CHURCHES THROUGHOUT THE WORLD.

A Sketch of their History, Statistics, and Work.

We have received a copy of this pamphlet, compiled by Rev. Dr. Blaikie, of Edinburgh, and submitted to the Council at its recent meeting.

Dr. Blaikie undertook this work of compilation, at the suggestion of the Committee, and, by the help of friends in the various divisions of the Presbyterian Church, who contributed materials, he has prepared a sketch most interesting and instructive. In the introduction Dr. Blaikie says:

"In a survey of the history and present condition of the Presbyterian Churches, and especially of their active operations, this fact ought to be kept in view; if Presbyterian Church Government be a thing of value, its value must be shown by its fruits. It ought to be seen that the Presbyterian system tends better to preserve the great fundamental truths of revelation, and the spiritual life and prosperity of the Church; that while preserving order, it secures justice and freedom to all the people; that it promotes a profound reverence for all that is truly sacred, especially the Bible, the Sabbath, the public worship of God, and the sacraments and other ordinances of the gospel; that it supports the authority of the State, and tends to the advancement of civilization and social order, the education of the people, the culture of the intellect, the elevation of moral character, the purity and happiness of domestic life; that it fosters a large-hearted and expansive spirit, looking abroad on the world, and in the true spirit of self-sacrifice seeking to carry the gospel to every creature; in a word, that, rendering all honor to the Church's exalted Head, it is an effectual instrument for accomplishing the glorious ends for which He lived and died. No one can attempt to estimate the actual results of the Presbyterian system without a painful sense of shortcoming, and a deep conviction how greatly the best system is marred by human infirmity and corruption. But at the same time it is believed that wherever that Church has had fair conditions, it has by God's help accomplished these results in a very memorable degree. Where it has accomplished least, it has been hindered most. Had it enjoyed the same facilities in all lands which it has had in some, the results would have been more uniform, and the testimony to its benefits more emphatic.

In surveying the actual condition of the Presbyterian Churches of the world, we find five leading divisions of the field:—I. The Continent of Europe. II. The United Kingdom of Great Britain and Ireland. III. The United States of America. IV. The British Colonies. V. The Heathen World."

In Division 3, number 4, we find our own Southern Church described, and full information given in regard to its statistics, its benevolent work, its theological institutions, its colleges and schools, and its standards. We give some extracts from the closing paragraphs:

"Anterior to the division of the Church into Northern and Southern Churches, the Southern Churches were disposed to adhere more closely to the Standards, and were more *churchy* in their ideas after the fashion of the Westminster era, than a large portion of the Northern Churches, who came nearer the Congregational influence of New England. It was the united opposition of the Southern Churches to what obtained in a more liberal Presbyterianism, which in a large part caused the division of 1837 into Old and New School bodies. And since the separation in 1861, the Southern body has grown more strict in its views of the Standards, and the *strict* *divino* character of church government.

But with all their zeal for a strict construction of the Standards of Doctrine and Order, the Southern Churches have ever been distinguished for the interest in protracted meetings and services of religion. The custom is almost universal of holding protracted services of several days' or weeks' duration in the Churches, at one or more Communion services in the year, as the indication of the special presence of the Holy Spirit may suggest; and most frequently at such meetings there is a revival in the hearts of God's people, and awakenings of greater or less extent among the unconverted.

It has proved to be a great drawback to the proper influence of the Southern Presbyterian Church, that owing partly to its poverty, partly from lying out of the chief lines of the travel and commerce with Europe, and partly from lack of great commercial cities with their accumulated wealth, its learned men are able to publish very little, and its journals are of necessity provincial in their character, and therefore the world at large knows little of them. Besides, so vast is the territory covered by this Church, and so diverse the local interests, that instead of patronage being concentrated upon one or two great religious journals, it is divided between some seven or eight, none of which has power enough to make itself felt abroad. The *Southern Presbyterian Review*, a quarterly journal of thirty years' standing, now published under the supervision of the Professors in the two Theological Seminaries, compares most favorably in learning and ability with any *Theological Quarterly* in this country, yet, being published in the interior of South Carolina, without the aid of the machinery of a great publishing-house to bring it before the world, it is little known outside the circle of its local patrons and admirers.

In view of the calamities which have befallen this body of Presbyterians during the sixteen years of its history, bringing poverty and distress upon so large a part of its people, its success, so far, has been remarkable. In view of the vast territory to be evangelized which is covered by it, and the hundreds of thousands of poor ignorant negroes, ever tending backward to heathenism, who must depend upon this Church very largely for a form of the gospel that will enlighten and civilize them, no other body of Presbyterians in the world has a greater work to do, or, in proportion to the work to be done, less financial ability to sustain it. The men are on the ground, or soon could be put there, who from their rearing with the negro, and their acquaintance with his peculiarities, are far better adapted to do a great work of real evangelization among them than strangers from abroad. And the school at Tusculoc would in a short time send forth to them hosts of intelligent men of their own color to preach the pure gospel to them. But the lack of means even to sustain the present ministry in their broken-down churches, causes discouragement and hopelessness for the future."

able to sing
"My faith looks up to Thee,
Thou Lamb of Calvary,"
and all together ready to unite in the ascription
"Bring forth the royal diadem,
And crown Him Lord of all."
(Applause.)

Cherishing such sentiments as these, we can therefore without doing any violence to our principles or preferences, in the most cordial way, unite with Christians of other names in the publication and circulation of the Holy Scriptures. And when it pleases copious effusion that whole communities are moved, and all hearts burn together, and all eyes weep together, we can labor with others in the promotion of genuine revivals of religion. (Hear.) We can invite them to our Communion table, and sit at theirs, as at the late meeting of the Evangelical Alliance in New York, when, at the celebration of the Lord's Supper, a Baptist and a Methodist brother, and a Moravian, and the Dean of Canterbury, and a converted Brahmin from India, and the Presbyterian pastor of the Church, all together could sing