

# CENTRAL PRESBYTERIAN

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## HYMN FOR THE SABBATH.

O day of rest and gladness,  
O day of joy and light,  
A balm of care and sadness,  
Most beautiful, most bright,  
On thee, the high and lowly,  
Bending before the throne,  
Sing, "Holy, Holy, Holy!"  
To the great Three in One.

On thee, at the creation,  
The light first hath its birth;  
On thee for our salvation  
Christ rose from depths of earth;  
On thee, our Lord victorious,  
The Spirit sent from heaven;  
And thus on thee most glorious  
A triple light was given.

To-day on weary nations  
The heavenly manna falls;  
To holy convocations  
The silver trumpet calls,  
Where gospel light is glowing  
With pure and radiant beams,  
And living water flowing  
With soul-refreshing streams.

New graces ever gaining  
From this our day of rest,  
We reach the rest remaining  
To spirits of the blest.  
To Holy Ghost be praises,  
To Father and to Son;  
The church her voice uplifts,  
To Thee, blest Three in One.

## REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.  
No. 7.

### SYLVESTER LARNED.

Our class at the Seminary was joined in the Autumn of 1815 by an interesting young man by the name of Sylvester Larned. He was born at Pittsfield, a small town in Massachusetts. It was also the native place of Bryant, the translator of Homer, who when about thirteen years of age wrote a violent poem on the Embargo. It appeared when Josiah Quincy was proclaiming the secession of New England from the Union. Since that time the author of *Thanatopsis* has become a pretty free Unionist. Like myself he has become an Octogenarian. A lady told me she saw him taking a sound nap under a sermon. "Well," I replied, "Socialists are sleepers instead of pillars to the kirk."

My friend Sylvester was a young man, like Zechariah, one of the Minor Prophets. He was graduated in 1813, at Middlebury College in Vermont. The town stands on Otter Creek, and is the capital of Addison county. We are glad to find any county named in honor of a literary man. We have a Wirt, in West Va., but it was probably so called because Gaius was Attorney General, and not author of the British Spy. Larned studied at Andover, a bleak looking place in winter. He taught for some time in Pittsfield. Whilst at Middlebury a revival took place of which he was a subject.—Dr. Keith told me of this fact, who met him going to his room that he might wrestle in prayer with the Angel of the Covenant. The history of Pittsfield has been lately published. We must get it when specie shall be circulated, for Larned and Todd ought to be mentioned in the annals of a town on which they conferred so much celebrity.

Professors and pupils were all agreed that the Pittsfieldian would achieve great popularity as a preacher. We will state in few words as possible the causes of that popularity. 1st. His person was well suited to the pulpit. He was neither too large or too small. Largeness might have made him awkward and smallness insignificant. A bewitching and between personality. Not lubberly like Johnson, or diminutive like Dr. Watts. Gontel and strikingly handsome. It is often stated that his eyes were blue. A mistake—for they were gray, but far from being repulsive. He entered the pulpit with vigor, but unaffected gracefulness. 2nd. He seemed to possess the faculty of measuring the room, hall or kirk in which he proposed to preach. In surveying his audience, he surveyed the space which that audience filled. He judged with accuracy of the amount of voice required by the occasion.—This faculty gave a correctness to his eloquence. He did not wish his tones to pass outside of the doors, or reach the clouds.—He drew an undivided attention, and he was sure to quit when he had finished. 3d. His voice was not all sweetness. This would have cloyed on the popular taste. It was flexible, and coupled with uncommon energy when required by what was to be pronounced. By way of example. His sermon on Paul and Felix closed with these words, "Felix sent the Apostle away. God alone can tell whether he has seen him since."—There is nothing surprising in the sentence; but the way in which it was uttered! Had you only heard it, reader, you would have understood his power. 4th. He was in no hurry to reach the sermon. His preliminary services were reverentially performed, and the chapter from which the text was taken he read with a penetrating power. 5th. He had a perception, and never lost sight of the broad line which divides between the orator and the poet. He aimed at words plain, simple, impressive, and would not venture into the Paradise which the imagination is so apt to create, and embellish with artificial ornaments. Ninety-nine hundredths of his hearers could not understand such enthusiasm. 6th. He was animated without extravagance, and earnest without ranting, chaste but pointed in his gesticulation, buoyant without levity, warm in social intercourse, full of sympathy for the distressed, and a Northerner with brilliant Southern proclivities. A profound study of Mathematics might have made him reticent, too many branches of science might have di-

vided his attention, and undue devotion to the Belles Lettres might have enticed him into Fairyland and mid-summer dreams.—But he was content with his commission to invite men to the Supper of the Great God. My limits forbid any additional remarks on the qualities belonging to this remarkable young man. I cannot say whether his mission to New Orleans was self-originated, or suggested by our Professors. But we know to a certainty that Dr. Smith, the seventh President of Nassau Hall, took a deep interest in the arrangement. Mrs. Provost, his daughter, died in that city, and his son was a resident of the same, and he expressed his views to the writer. We doubt whether he ever heard him preach, but a small coterie used to assemble at his house for mental improvement as he was confined by infirmity, and Larned was our reader.—That was enough to give him a high niche in the gallery of the Doctor's ruminations. At all events he reached the city, for his heart was in the mission. We were sorry to hear that his salary was four thousand dollars, for the Apostolic purse was at a low figure. But the New Orleans people wanted to be stylish. We are sorry, too, that our religious papers are making such a fuss about silver and gold. We want our coat made to shun everything like the Congress grab.

Before venturing into Louisiana, my classmate ought to have mastered the whole of our controversy with the Papists. We bought that territory from the French, and he might have been sure that he would meet with crafty Jesuits, who are trained to reason round a stereotyped circle. He was not a theological pugilist, but he ought to have been an able defender of the Protestant Reformation. Perhaps he became so after officiating awhile in New Orleans. But during our seminary acquaintance he had not given a minute attention to Polemic Theology.—Nor was he well posted in the Prelatical argument. We hope that our candidates will not forget that the great battle of Armagedden is before them, and we shall find a great conflict with the seven hills of Rome, and the seven on which Constantinople was built.

Larned died on his birth-day, at the early age of twenty four. He had preached on the previous Sabbath from the text, "To die is gain." The incidents of his life were few from the shortness of his career. Rev. R. R. Gurley published a selection of his sermons. Spenser, Summerfield, Pollock and Neff lived but a few years.

## FOR THE CENTRAL PRESBYTERIAN.

### PAUL'S BAPTISM.

BY REV. H. H. WATKINS.  
No. 3.

(2d. continued.) Being "filled with the Holy Ghost" was either baptism, or more precisely, the results of receiving that baptism which Jesus Christ only could administer.—In proof of this see Acts i: 5, Jesus, "being assembled together" (margin;—eating together) with His disciples "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." To their inquiry as to what expectations they might further hold, He answered, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me," etc. Here, a baptism was promised. It is described as the coming of the Holy Ghost upon those who received this promise that they should be baptized. Now when was the promise fulfilled? That is, when was this baptism administered? None will deny that Acts ii: 1-4, gives the answer. What was the result? "They were all filled with the Holy Ghost." Thus the coming of the Holy Ghost upon them was their baptism. Its result was exactly that which we find in the baptism of Saul of Tarsus. Was not his baptism therefore, the same? We read in Paul's history of his conversion, Acts xxii: 16 that Ananias said, "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—And this is thought to prove that Ananias did baptize him. But in addition to what has already been argued against this idea, (See No. 2.) let it be noticed that here arises a question in point;—Could Ananias or any other human administrator perform this baptism by which this sinner's sins were to be washed away? Certainly not. Then Ananias did not perform it. It was to wash away Saul's sins. Only the baptism with the Holy Ghost could do this. I conclude:—

3. That here was the finishing of Paul's fitness for the Apostleship. This fitness consisted: (1.) In conversion unto Christianity. (2.) Being called of God. (3.) Seeing Jesus Christ as the risen Saviour. (4.) Being baptized with the Holy Ghost. These were the signs which those had, whose commission was signed by the Divine baptism on the day of Pentecost. Thus also, with every sign was Saul of Tarsus set apart. "Thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou?" Arise and receive thy credentials? (See Gal. ii: 8;—also II Cor. xii: 11, 12.) Having thus received his commission, he tells us, Gal. i: 16, "Immediately, I conferred not with flesh and blood; neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia and returned again to Damascus." His ordaining to Apostleship was of God only. Even the other Apostles could not act in such a matter. Hence, Peter and others, made a grave mistake in choosing Matthias. Acts i: 26. They acted before they had been baptized with

the Holy Ghost, and before any power had been conferred upon them. The fact that "the lot" fell upon him, proves nothing.—Only two were to be chosen from. The result was simply that one of these was elected. But there is no evidence that God accepted him; while there is every sign and evidence that He called and ordained Paul. No college of Apostles elected Paul. No man could set him apart to his work. It may be therefore, that the recorder of Acts ix: 1-18, and xxii: 6-16, show us the administration of God in his baptism, rather than of man.

## FOR THE CENTRAL PRESBYTERIAN.

### DIVISION OF SYNOD.

I shall endeavor to make my reply to "Montgomery's" three communications as brief as possible. And in furtherance of that design shall pass without notice many things that might otherwise merit some comment at my hands. I am unable to recall the exigencies which constituted the "portentous state of the country" at the time the Synod met in Fredericksburg, and which imposed upon many members who favoured division, the patriotic duty of "urging delay." My only recollection is that the action of the Synod was adverse to division; and without conditions, either expressed or implied. And as I thought it a wise settlement of this "vexing subject," I ventured to hope it would be a final one. Without in any degree impeaching the sincerity of "Montgomery's" gushing declaration of "love and admiration for this grand old Synod," I must be allowed to express my wonder at the phenomenon of his heart swelling with such emotions, whilst his head entertains such opinions as he has expressed in reference to this court of our church. If it is true that the Synod postpones the consideration of "important and practical subjects to the last hours of its session, and then hurries them through, with unseemly haste, to the detriment of the influence of the Synod and the precious interests of the Church," in order that time may be given for the "ventilation of worthless personal crochets, and confused and wearisome discussions of irrelevant matter and frivolous points of order," it does not merit the respect of any person, much less the veneration, love and admiration of the Presbyterians of Virginia. And if in addition to this, many of its "best men," are practically excluded from any participation in initiating and shaping the business of the body, and its judgment thus being but nominally the conclusions of the body, are often robbed of their proper influence, it would be clearly for the honor and prosperity of the Church to annihilate the Synod instead of dividing it. But these evils are not characteristic of the Synod of Virginia. I believe it to be strictly and pre-eminently distinguished by the opposite virtues. That important matters demanding its attention receive prompt, grave and proper consideration, and that the rights and privileges of its humblest member are conscientiously, scrupulously and courteously recognized and respected.

In my review of the Memorial, I ascribed the want of participation in the business of the Synod, exhibited by some of its members, not to the size of the body, but to the "mental and moral idiosyncrasies of the individuals." Now that "Montgomery" may be relieved of all apprehension that an "offensive" innuendo was concealed, like the "cat in the meal tub" under this harmless word, I desire to say that I meant just such things as he has fully described under the fourthly of his second communication. And according to his own definition it is a correct use of the word.

As a general law, every man exercises over the deliberations of the body of which he is a member, the influence he is entitled to. This influence is effected by many circumstances. The personal appearance, the ability, the manners, the earnestness and zeal of the man, with many other things, modify his influence. But those members, albeit, the "best men," who from any cause, take no interest in the proceedings; those who take no pains to inform themselves in reference to the business; those who take offence because overlooked in the distribution of honors, and are therefore "silent and inert"; of course exert no influence, and clearly deserve to exert none. All such must be content to tarry at Jericho.

In his second article "Montgomery" ascribes one of the most "weighty and practical reasons" of the Memorial for a division to the "abundant triad material" found in the body for all important positions. Thus relieving the Synod of the necessity of imitating the example of Rehoboam, by surrendering itself to the direction and control of young, inexperienced and untried men. This exhibits, in a striking manner, the straits to which he is driven, in order to bolster up a foregone conclusion that the Synod ought to be divided. It can scarcely be a safe conclusion for the church, which is reached by complaining of that which ought to be a cause of humble and unfeigned thankfulness to its adorable Head.

I am satisfied that in our Presbyteries about as large a proportion of the members abstain from active participation in the business as in the Synod, thus showing conclusively that this evil, if it be one, is not chargeable to the size of the body; and hence would not be cured by division.

"Montgomery" says the Synod is not infallible. I have never, and do not now, claim for it that high prerogative. I freely concede that its action may sometimes "not have been characterized by such wisdom and promptness as could be wished," and that the consideration given to subjects may not always have been in exact proportion to their intrinsic importance. But will each of the

Synods proposed to be carved out of the present one, be infallible? Will the action of each be always characterized by the desirable amount of "promptness and wisdom?" Will the consideration given to business be always distributed among the subjects in exact and rigid accordance with their intrinsic merits? Will there be no men, in any of them, with "worthless personal crochets to ventilate?" No "confused and wearisome discussions of frivolous points of order?"—Will every man speak with the eloquence of Apollon, and the wisdom of Stephen? Will there be no titled chairmen of the important committees? When we can have some certain assurance that such a millennial period will follow a division; that the "wolf lying down with the lamb, and the leopard dwelling with the kid;" "inexperience and ignorance" being as worthy of trust as tried skill and acknowledged capacity; and "dull mediocrity" shining like genius, we will consider, with some favor, the proposition for a "tripartite" dismemberment of this "grand old Synod."

Instead of the annual expense to the Church being diminished by a division of the Synod into three, it will be increased. I suppose the average attendance at present, upon the sessions of the Synod, reaches about one hundred and seventy-nine members. At twelve dollars to each, this would aggregate twenty-one hundred dollars. Now suppose the tripartite division takes place, and the anticipations of "Montgomery," that the "actual attendance upon each, will be nearly as large as the present body," are realized, the cost to the Church will be largely increased. But to be liberal, we will put the attendance upon each at one hundred and thirty members, and the expense at but six dollars, and it makes the sum of twenty-three hundred and forty dollars. To which is to be added the incidental expenses of three, instead of one Synod. So division will not even be an economical arrangement.

The clause from the Form of Government which "Montgomery" so triumphantly quotes in refutation of my statement that the Synod has only "appellate and supervisory" powers, enumerates none but "supervisory" powers over the ordained ministers, organized congregations and enrolled church members; the finished work of the Church.

Now as to the influence of the Synod. If it is "undue" it is improper. And to say that an influence may be "proper and legitimate," and yet "undue," is a contradiction that requires a solecism to express, as will be evident to any one who will consult Webster's Dictionary. Now the Synod as such has no influence whatever in the General Assembly. The Synods are not recognized in the organization of that body. It consists of the representatives of the Presbyteries, and the representatives of the nine Presbyteries constituting the Synod, have just the same weight as the representatives of any other nine Presbyteries of the same numerical strength. And they would have just the same after division, that they have at present. And if "Montgomery" is correct in saying that a single Presbytery has held the balance of power in the present Synod with its nine Presbyteries, and this is a great evil, will he kindly inform us to what extent this evil will be diminished in Synods consisting of but three Presbyteries? If "Montgomery" will read 12th Par. of Sec. 3, Chap. VII, Discipline, he will ascertain that no Presbytery can ever hold, in any Synod, the "balance of power" upon an appeal from its own decision; the members of judicatories appealed from, being prohibited from voting in the superior court upon any question connected with the appeal.

I am unable to see how the "spirit" of our Form of Government is in any way "traversed" by the inequality in the numerical strength of our courts. The book clearly recognizes an inequality in the very definition of a Presbytery, also of fixing the ratio of representation in the General Assembly. And the provision fixing the minimum number of Presbyteries necessary to constitute a Synod, without a maximum limitation, shows that an inequality in the size of these courts was distinctly contemplated.

The safety of the Church, under our system of courts in regular gradation, is found, not in the numerical equality of the co-ordinate judicatories, but in the thoroughly independent action of each, in its constitutional sphere. And if our Synods are "capable" of shaping the measures and judicial decisions of the Assembly, it will take but a short time for the exercise of this "shaping" process to greatly impair, if not destroy, the influence and authority of that "highest court."

This reply has been delayed by circumstances beyond my control.

DR. BROADUS, in his admirable book, "History of Preaching," gives us a very pleasant and instructive anecdote of Isaac Barrow.—When the class applying for orders came in the room, the aged Bishop, wishing to have as little trouble as possible, placed all the candidates in a row, and asked only three questions which as will be seen were thoroughly comprehensive. First, *Quid est fides?* Barrow, who was near the end of the class, and who had time to think before it reached him, answered, *Quod non videt. Excellent!* exclaimed the Bishop. To the second question *Quid est spes?* Barrow answered *Non-dum res: to this the old man cried Excellent!* The third was *Quid est Caritas,* and Barrow answered, *Ah! magister, id est caritas. Excellentissime,* shouted the bishop, *aut Erasmus est, aut diabolus.*

It is our wisdom and duty so to manage our religious exercises, as that they may befriend our worldly business; and so to manage our worldly business, as that it may be no enemy to our religious exercises.

## FOR THE CENTRAL PRESBYTERIAN.

### THE SHANGHAI CONFERENCE OF MISSIONS.

No. 2.

This first Council of the Church in China met in Temperance Hall. One reason of the sessions being held there was, that it is the most commodious hall in the foreign settlement. This institution has been in successful operation for five years. The society commenced on a very small scale, but has risen from one place to another till it now occupies the foremost position among the public institutions of Shanghai. It has done wonders for the thousands of sailors on men of war and merchantmen that visit the port. It has an economical boarding-house for sailors, mates of ships, engineers, etc., with library, reading-rooms, smoking-rooms, etc.—There are weekly or every fortnight meetings at which addresses are made and fine singing by amateurs. In the winter they have a series of public lectures, by which current expenses are met.

### SHANGHAI.

Did space allow, some account might be given of Shanghai where the Conference met, but it will suffice to say that its foreign population is about 2,000; the native city has about 70,000; outside are the three "settlements," the French, English and American, extending along the river four miles. With the Chinese living in the foreign concessions, the population is 250,000. Shanghai, at the mouth of the Yangtze, must always be the great commercial metropolis of China. It is on the Whangpoo river, furnishing a fine harbor twelve miles from the Yangtze, by which it is connected now by railway. Great public spirit is manifested, and fine carriage roads run in every direction. The "Hong" or commercial houses, and banks and dwellings are all on a magnificent scale. Every description of goods (or machinery) the world possesses can be purchased there. This city stands as a mighty triumph of civilization upon these heathen shores. Thirty years ago there were only reeds and rice fields and mud banks.

Before speaking of the Conference it might be well to mention the work of preparation for this meeting. About three years ago the Northern-Synod met at Chelsof. At that time there happened to be a number of missionaries from all parts there. In the evenings there were held discussions on various mission topics. The Rev. Dr. Williamson, of the Scotch Presbyterian Church, then proposed this General Conference. A committee, of which he was chairman, was appointed to take the mind of the missionaries on the matter.

After long correspondence, various answers were obtained from different stations, but the majority were clearly in favor. Some spoke of the scheme as impracticable on account of distance and other causes. A committee of one from each coast province was then appointed to meet at Shanghai, and take into consideration the different subjects which had been suggested by the local associations for discussion. They worked incessantly for a week and made out a programme with about thirty subjects, and appointed two to write papers on each. Some declined and others left the field for a rest, so it took much correspondence to fill vacancies. Much of this work fell upon the Rev. Mr. Muirhead, of Shanghai, who prepared the road well. All the machinery of the Conference, the joints and fastening of the harness were so thoroughly arranged that for fifteen days there was not an hour of time lost in useless discussions. The Council appreciated these preparatory labors.

At the hour appointed, parties who had prepared their essays read them, a half hour being allotted to each. After this, speeches, which were limited by rule and the ringing of a bell to five minutes each, though by courtesy, no senior, if his remarks were entertaining, was suffered to stop, but scarcely when allowed to proceed, did any one exceed seven minutes, so that many were heard on each topic. A committee was appointed to choose from among the members those best acquainted with any subject and they were called on first by the chairman.

### THE SOCIAL ELEMENT.

At the Conference was felt to be of incalculable value. Here were men and women scattered up and down the coast for 2,000 miles at the various cities, and up the Yangtze, 1,000 miles; names were familiar, but how pleasant to see a face. Shanghai is now stocked with jin-rik-shas, which are merely large baby carriages on two wheels, or somewhat a mean between a top buggy and a perambulator, and a feet footed man draws you about rapidly for five cents an hour; so visiting was easy, but mostly we met our brethren around hospitable boards.

Two evenings we had tea served at the Hall, and the whole body was together.—There were over seventy male missionaries and forty eight ladies in attendance at the Conference. They were mostly entertained by the Shanghai missionaries with some other Christian families. As the meeting continued over two weeks, we all became pretty well acquainted. The *Missionary Recorder*, published bi-monthly, has for many years furnished a channel for the interchange of thought, but there is nothing like seeing eye to eye.

### THE OPENING SERMON.

Was preached by the Rev. J. Van Nest Talmage, of the (Dutch) Reformed Church, Amoy. He is the venerable and elder brother of the distinguished pastor of the Brooklyn Tabernacle.

This discourse was founded upon the last two verses of Matthew's gospel: 1. The command, Go ye, etc. 2. The duty, teach and bap-

tize. 3. The promise, Lo! I am with you. It was delivered extempore with a loud, clear voice. It was full of sound, forcible truth, and calculated to stir up the deepest emotions of the soul. I took no notes that day, but it is enough to say that all felt it was a fitting opening for this important occasion.

At night, Dr. Nelson read a paper on SELF CONSECRATION.

He handled the subject as befitting any body of ministers, and in its practical application made it most appropriate to the life of a man of God in a heathen land.

One of his points, I do not know exactly how he got it in under his text, but he did, and handled it in a masterly way; it was the absolute necessity for missionaries to be married men. The necessity for demonstrating to the heathen the proper maintenance of the family relation, as well as for a score of other reasons which he gave. One brother who had been out here for ten years and then went back home and got married, told me he thought perhaps the Doctor put it a little too strong. As to the sentiments of the whole body, all who have wives agree with him, and three fourths of those who have none.

At the Shanghai Conference, a favorite hymn was "I need Thee every hour."

### FOR THE CENTRAL PRESBYTERIAN.

### CONDITION OF THE LABORING CLASSES AT THE NORTH.

The following is an extract from a private letter of a Christian gentleman of Virginia, long a resident of New York, and presents the views of a moderate and thoughtful citizen.

"Thankful I am to say that our city has escaped riot and bloodshed. Our authorities, I think, were endowed for the occasion with uncommon wisdom. The working classes, as claimed, led by Communists, asked permission to use one of the Parks for a great public meeting last week. These parks cannot be used for public meetings without the consent of the commissioners. It was a difficult question to decide. But it was wisely determined to grant the request and hold the police force, and military as well, in readiness for any emergencies that might arise. The meeting was held. Orators spoke. No police were visible, though near at hand; and there was no disorder; and so, in the blessing of God, we have been saved, not only in the city, but in the State, the effusion of blood.

Things go on now as usual, and I suppose that the railroad, obstructions will soon be removed all through the country. But you speak correctly of deep causes remaining, and not removed, which no law can reach. Those causes unquestionably are the great distresses of our laboring classes. A fictitious prosperity has attracted to this country more mechanical labor than we can employ, while the spirit of monopoly, springing directly from our great national debt, has made corporations and individuals not less scrupulous in maintaining their pecuniary ascendancy. The aggregation of money in a few hands is dangerous, and thus our present dilemma is largely due to the power which comes from wealth, stealing from the many to the few.

I know not, nor do I attempt to conjecture what may be in the future, remote or near at hand; but I am sure of, that our hope in this country is in the Church of Christ, and in the doctrines which He teaches through His Church, particularly in the expulsion of selfishness from the hearts of His followers, and in the cultivation of that sort of love and kindness which brings Christian employers into true sympathy with those whom they employ. The doctrine of the communist is essentially the doctrine of the devil, because it is opposed to the teaching of the Lord Jesus Christ. He came not to awaken social convulsions which array class against class, but to infuse into all earthly relations the spirit of His benign saying, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." I do not know that there is less of this spirit in the relations of superiors and inferiors in this part of the country than in any other, but I do know there is a great lack of it. Of impulsive, show benevolence there is enough in the world, but of that harder kind to practice, which prompts an employer to follow the welfare of those whom he employs with daily solicitude, there is a scarcity; and one of the results for which I hope from the late troubles, is that they will see us all (I mean Christian people) to thinking how far we do our whole duty to those who are dependent on us as their superiors in society.

Business is poor enough, but this is chronic, I fear, for some time to come.

I wished during the last week for some of your quiet valleys and mountain passes, where the sounds and sights of human misery could not intrude. I am indeed sick of the constant spectacles of woe and degradation which seem to have increased tenfold in this city in the past five years. I do not exaggerate when I say that my basement doorbell is rung ten to fifteen times in the day by tramps; they are an army in the North, East and West at this time, and how we are to deal with them I do not know."

No external privileges or profession will avail to our acceptance with God, without a sincere faith in our Lord Jesus Christ.

We are too apt to despair of doing good to those who yet, when they are tried, prove very tractable.

It is one thing to know the truth, and another to know it as we ought, so as duty to improve our knowledge.

## A WONDERFUL WHISPERING GALLERY.

In the early months of last Spring, Mr. Thornton R. Sampson, of Virginia, was traveling in Palestine, and had, for some part of the journey, Bishop Marvin, of the Methodist Episcopal Church, South, and Rev. Mr. Hendrix as his traveling companions. Bishop Marvin says of their party:

"Our party is a select one, consisting only of three persons, the third being a young gentleman from Virginia, a Presbyterian, a student of divinity, who has been at Leipzig, in Germany, for three years devoting himself to the study of languages, and who has come here to see the sacred places of Christian history and to study the colloquial, as he has already studied the classical Arabic.

With God's blessing we promise ourselves both a pleasant and profitable tour."

In one of Mr. Hendrix's letters to the *Southern Christian Advocate*, entitled "Around the World," we find the following description of one of their Sabbaths:

"From these interesting places we rode up through the valley to old Shechem, now called Nablus. On either side towered the mountains Ebal and Gerizim, while we were in the very plain where, after the battle of Ai, the hosts of Israel were assembled to hear the blessing and cursing. We passed through the gates of the city, our horses walking with great difficulty on the smooth stones of the paved street, until we reached our tents, which had been pitched in a beautiful situation west of the city walls. Here, in this old town, and now the second city of Palestine, we were to spend the Sabbath, dwelling in tents, as our father Jacob had done before us.

Our Sabbath service will never be forgotten. Climbing the lofty height of Mt. Gerizim we saw the site of the old Samaritan temple, the rival of the temple at Jerusalem. Here, too, in later years, a Christian church had been built. All were in ruins now, but the only edifice standing being a Mohammedan well, or domed tomb, from the top of which we looked down upon the great valley through which we had passed on the day before. The fields, some newly plowed, some in vegetables and some in grain, appeared like so many different strips of carpets spread upon the ground. When our Lord sat at Jacob's well and looked out upon them they were white unto the harvest. Toward the south-west stretched the plain of Sharon, while that white line of sand and shells denoted that the blue beyond was the Mediterranean.—Far above Mt. Ebal, Hermon lifted its snow-crowned head, dim with perpetual fogs. On the east lay the unmistakable Jordan valley. Gerizim was one pulpit and Ebal the other. While I remained to read the blessings, Mr. Sampson passed over to Ebal to read the curses, and Bishop Marvin went down to listen in the plain below, where the hosts of Israel had stood. The two readers were fully a mile apart, and hardly distinguishable from the rocks on which they stood, and yet as they read the curses and the blessings of the 27th and 28th chapters of Deuteronomy, not only did Bishop Marvin hear every word with wonderful distinctness, but they could hear and understand each other, save when an occasional gust of wind swept away a word.—This, is perhaps, the grandest auditorium in the world, and with such an auditory as listened and responded "Amen," when the Levites read the blessings and curses, history cannot show a more imposing spectacle.—How these hills re-echoed every word that was spoken, as if to add yet other voices to the solemn tones of the tribe of Levi. The lesson ended, one of us proclaimed, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might be saved," while the other responded, "Believe on the Lord Jesus Christ and thou shalt be saved." Then the two voices on the mountain sides and the one in the valley below sang "Praise God from whom all blessings flow." Meeting again in the valley we returned to our tents, remarking upon this most wonderful whispering gallery of God's own making. It was this place, unknown to him save by tradition, or the inspiration of the Divine Spirit, that Moses selected for the great drama in which Israel should have set before them the evil and the good."

"The Divorce of Education and Religion."

The almost entire divorce of religion from education in the prevailing systems of education and in other schools, except that outward respect for its language and forms which society deems indispensable, is one of the most deplorable signs of the times. The whole general training of children in the family, as well as at the school, under the very eyes of the Church itself, is so defective in Biblical character and spiritual power as to make us almost despair of any higher attainments in the Church, or any greater power of spiritual Christianity, except by some earthquake shock that shall almost entirely dislocate society, accompanied by mighty spiritual out-pourings that shall reconstruct it, on the principle of Paul, "To me to live is Christ."—Dr. Ramsey's "Spiritual Kingdom," page 346.

REV. S. H. KELLOGG, the new Professor of Theology in Allegheny Seminary, is a many-sided man. In going out to India, twelve years ago, he sailed from Boston in a sailing ship. On the third day out the captain was washed overboard in a storm, leaving the ship in the charge of an ignorant mate, who did not know enough to take his reckoning. The ship was running off her course hundreds of miles, and might have gone to the bottom, had not the young missionary, then just out of the Seminary, been on board, who took charge, and made the daily observations, and thereby navigated the ship in safety during its whole voyage to Caylon, which lasted five months, and in which the distance traversed was nearly half around the globe.—*Presbyterian Banner*.

The *Independent* says that, at the anniversary of the London Sunday School Union, one of the principal topics discussed was how to foster and strengthen the piety of scholars. Among the measures recommended were these: Gathering the thoughtful into special classes, under an experienced teacher, avoiding all exercises and entertainments in the school which could lead to worldliness alone, secure truly pious teachers, meet scholars at your own homes, watch over young converts, write letters and quote texts, use common sense in all you attempt.

God will be with those who live in love and peace.