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FOR THE CENTRAL PRESBYTERIAN.

Circular Letter.

OFFICE RECORDER VA FORCES,
Richmond, Aug 15th, '64.
Rev and Dear Sir.—It is requested that
your Church prepare a Record or brief His-
tory of every person connected with its con-
gregation who shall have served at any time
during the existing war—and it is suggested
that this duty will be best and most easily
performed by a committee to be appointed
by the Church or its Pastor.

Most of the material necessary, can easily
be obtained by desiring each family in the
congregation to send to the committee the
names and brief biographical sketches of
each of its members as are or have been in
the service, and giving the necessary in-
struction as to the form in which the sketches
should be prepared. These sketches as
brought in would be examined by the com-
mittee, any errors corrected, and when per-
fected, entered upon a Record Book.

It is suggested that this book should be
in duplicate, one to be sent to the Record
Office, and one retained by the committee.
Additional items from time to time obtained
by the committee, will be communicated to
the Record Office, and those obtained by
the Office be reported to the committee, so
that the two books will be continued alike.

The items desired with regard to each
man, as far as they can be ascertained, are:
Full name, when and where born and names
of parents, vocation, residence, whether single
or married and number of children at the
time of entering the service.

If a member of the church, the date of
his connection with it, and his office in the
church if any.

When he entered the service—in what
company and regiment or upon whose staff.

Whether as a volunteer or conscript, for
what term and with what rank.

Battles in which engaged, and wounds re-
ceived. Reasons why he was absent from
battles in which his company or regiment
was engaged.

If taken prisoner, when, where, how long
and where imprisoned, when released, paroled
and exchanged.

Time and place of death in battle, from
wounds or disease, and where interred.

All changes of company, regiment or
service—all promotions, resignations, dis-
charges, long furloughs, transfers and de-
tails with their dates.

All acts of unusual military prowess, and
all distinctions conferred by higher au-
thority.

These records should contain nothing but
a statement of facts arranged as concisely
as possible, and give the time and place of
each occurrence as accurately as can be done.

The expression of eulogistic or other
opinions, should be avoided, for the facts
in the Record will show how deserving of
praise the subject of the sketch was.

I will take pleasure in meeting with the
committee or any of its members, and in
giving them every aid and facility in my
power. A copy of a sketch of the kind is
appended as furnishing something of a
guide. Very respectfully

Your most ob't servant,
JOS JACKSON, JR.,
Recorder Virginia Forces.

OFFICE 139 Main st., Richmond.

HENRY M. ROBINSON

The second son of Lewis and Mary E.
Robinson, of Hanover county, Va., was
born in that county on the 3rd day of
March, 1831.

For a number of years immediately pre-
vious to May, 1861, he was a merchant in
Richmond of the firm of Robinson, Brown
& Co.) and at that time was a married man
with four children. Wife's name, Ellen M.

In October, 1855, he connected himself
with this Church.

May 1, 1861, he volunteered with the
Young Guard, now company B, 15th Regt.
Virginia Infantry, and upon its organiza-
tion was elected second lieutenant.

He was engaged in the battles of Wil-
liamsburg, Gaines Mill, Frazier's Farm,
2nd Manassas, Sharpsburg and Chancellors
ville.

At Williamsburg he was slightly wounded
in the left hand and severely in the right
thigh. At Sharpsburg he was slightly
wounded in the head and had his left arm
shattered and amputated above the elbow.
At Frazier's Farm he was slightly wounded
in the shoulder.

He was detained by wounds from Gaines
Mill, and Fredericksburg.

He was promoted June 30, 1862 to 1st
Lieutenant, and October 15th, 1862, to
Captain of his company. February 4, 1863,

to Major and May 10, 1863, to Lieutenant
Colonel of the Regiment.

He was killed July 3, 1863, at Gettys-
burg storming the heights, and in command
of his regiment. His body was brought
to Richmond, and October 9, 1863, interred
in the family burial place at Hollywood
Cemetery.

Speech of Rev. Dr. William L. Breckinridge.

CASE OF REV. DR. S. B. MCPHEETERS.

I have thought it not unsuitable to this
grave occasion to write down, and now to
read my opinion in this case, concerning
which, as in every like case, I desire to say
nothing hasty or incautious—nothing in the
spirit or tone of an advocate or a prosecu-
tor, but all as a judge in a court of the
great Head of the Church. Since these
lines were penned, some things contained in
them may have been said by others, and
doubtless better said; more, perhaps, than
I conjecture, having been at times out of
the House. Nevertheless, I use the free-
dom of uttering the opinion which I have
formed—I trust without prejudice, favor, or
affection, and in the fear of God. I have
hesitated to say anything on this subject in
presence of this court, unwilling to tax the
patience of my brethren, and reluctant to
take part in proceedings which seem to me
so unfortunately conducted from the begin-
ning, and through every stage of them. I
may well be doubted whether this matter
ought to have been made a judicial case;
but if so, it is plain to me that it ought to
have been handled with the grave and cau-
tious dignity of a court, and not with the
wider indulgence of a deliberative body,
much less with the freedom and license of
a popular Assembly, which admitted whomever
claimed a share in the proceedings, and
allowed every thing to be said which
any desired to utter. If this is a judicial
case, and this body has rightly passed into
a court of judgment in the Lord's house,
then none ought to have been heard, and
nothing ought to have been said, except un-
der a strict construction of the rules, which,
according to the constitution of the Church,
that we have no right to change or set aside,
are given to us to order our inquiries, and
govern our decisions as a court of the
Church. I take it, sir, that this is one of
the most difficult and solemn parts of our
work in the house of God—this judicial
business—that is, setting in judgment on
our brethren. We who are appointed to be
judges ought to approach it with rever-
ence and awe—considering ourselves, lest
we come some day to a like bar, and re-
mind that we shall all one day stand to
be judged before the great white throne.

This brother is not on trial in form—but
he is in fact on trial, not only for his rela-
tion to his people as a pastor, but for his
character as a minister of Christ and a steward
of the mysteries of God. It has been
attempted to thrust him out of his work
among the flock, over which the Holy Ghost
had made him overseer, and to brand into
him a mark of dishonor, with the allegation
of that which on all sides is called a crime
—and yet in violation of the wishes, and
against the remonstrances of the great body
of his people and of his brethren; with no
responsible accusers whom he might con-
front; with no witnesses on oath whom he
might question, and whose testimony he
might disprove; in the face of his absolute
and unquestioned denial of their accusa-
tions; in the absence of the mokest sugges-
tion of an overt act which alone could es-
tablish the allegation; upon a base suspi-
cion, wholly negative in its most plausible
pretences. He is called a disloyal man—
not true to the country; and on this clamor,
it is attempted to drive him from his work
in the church. But he declares, and it is not
denied, that he has freely taken a stringent
oath of allegiance to the country. He in-
sists that he took it in all good conscience—
before God. He declares, on the faith of
a Christian, and the honor of a gentleman,
that he has kept it. No man insinuates that
he has broken it. His opposers themselves
being judges, he is a man of blameless man-
ners—of purest life, of exemplary godli-
ness. With the courage of a brave heart,
which you see he carries still, he has gone
into the presence of the Chief Magistrate,
and laid the case before him; and this high-
est national authority has ordered his re-
lease from the disabilities which subordinate
power had laid on him, declaring him loyal
enough to be trusted as a citizen, and to be
left to his freedom as a minister of Christ.
The local military authorities at home dis-
charged him from all restraint and duress;
and with the knowledge and consent of the
highest and the lowest authorities, he re-
sumes his work.

Moderator, could a case be plainer? Is
not the question of a citizen's loyalty—his
allegiance to the country—a question be-
tween him and the State, in its civil or mili-
tary role? If the magistrate is satisfied—
if the martial law, with its stern, inexora-
ble rigor, is satisfied—does it become the
Church to interpose, and pursue a minister
on this abandoned allegation of disloyalty?
When the law and the sword have laid it
down, shall brethren take it up? O my
soul, come not thou into their secret; unto
their assembly, mine honor, be not thou
united!

Moderator, you have heard an argument,
but do not think it has been answered; to

the effect that the word of God, as inter-
preted by our standards prescribes and
limits the power of government and dis-
cipline in the Presbyterian Church, over its
members; and all attempted rule and cen-
sure outside of these, ought to be consid-
ered a usurpation and an oppression, and
ought to be made a nullity. This general
argument settles that part of the subject.
You have also heard a more special argu-
ment, of like irresistible cogency—I do not
think it has been answered—to the effect
of the irregularity and the insufficiency of
the proceedings of the Presbytery in this
case, in that it has not, and of necessity, in
the circumstances, it could not be, a FREE
PRESBYTERY. I will not repeat those argu-
ments. I thank God for judges in this
court who know how to utter them. But
this I say, as to the first, that if the Church
will allow its Presbyteries, in the precipitate
zeal of their members for some present oc-
casion, no matter how important, to despise
the eternal wisdom of the divine saying,
"Where there is no law, there is no trans-
gression," the peace of the Church, and the
personal security of its members, are put
at the mercy of men's passions.

And as to the other, I say that, if you
allow the freedom of Church Assemblies, as
the old true blues held it, and as the grand,
brave old Puritan, and the graceful match-
less Huguenot held it—if you allow this
freedom to be invaded by the civil or mili-
tary power, you surrender all your
rights of the Lord Christ; you lay your
honor at Caesar's feet; and you can no longer
say that you serve another King, one
Jesus. Besides, sir, it is far too easy for
justice, and men's safety against suspicion,
to brand one by this vague and indeter-
minate charge of disloyalty. Is there an
exact and uniform standard of loyalty,
by which all men can know, every where,
who is true to the country? I make no boast
of myself, sir. It is enough for me to say
that when, in the providence of God, I found
myself where I did not wish to be, I longed
and prayed, and struggled, till I got back
where I desired to be, where I thought I
properly belonged, and where, I thank the
Lord, I am now dwelling among mine own
people. It cost me something to love my
country; but I cannot measure my brethren
by myself, nor say of any that they are not
true men, because they are not just like me.
No, sir! There has come to us testimony
on this subject from our brethren in Mis-
souri, who must be supposed to understand
it, as it rests on the public mind there, and
who say they number far the larger part of
the Presbytery of St. Louis.

In the fourth place, your memorialists
would remind your venerable body, that in
Missouri it is exceedingly difficult to deter-
mine what is, and what is not loyalty, ac-
cording to any human standard. The late
Governor of the State—than whom a purer
patriot never lived—was bitterly denounced
as "disloyal," and the spotless beauty of
his Christian character could not protect
him, even in his grave, against cruel calumny
and relentless detraction. The late Com-
manding General of the Department of the
Missouri was constantly declared to be "dis-
loyal;" members of the Cabinet at Wash-
ington are proclaimed, every day among us,
to be "disloyal;" and the President of the
United States himself is charged with being
a "rebel sympathizer," who ought to have
been hanged long ago. In a community,
therefore, where the standard of loyalty is
ever shifting to meet the whims of uneasy
political parties, and where multitudes even
of professed Christians seem to have lost
all reason and all religion, and to be led
captive by Satan at his will, it is no easy
matter to determine whether a man is, or is
not, loyal, according to the popular stand-
ard. But if a minister of Jesus Christ is
to be adjudged by the Divine standard re-
vealed in the sacred Scriptures, and if a
court of Jesus Christ is bound to regard the
Divine standard alone in dealing with their
brethren, then your memorialists unhesi-
tantly assert that, Dr. McPheeters conforms
to that standard, and that the action of the
Presbytery was unjust and unfair in the ex-
treme. He openly announces his recognized
obligations to "be subject to the powers that
be," and his enemies have been chal-
lenged in vain to point to one word or one
act inconsistent with these obligations. If
such word or act can be fairly pointed out,
your memorialists hereby agree to withdraw
all interest and effort in his behalf, and to
consign him to his just deserts at the hands
of a Presbytery which has shown every dis-
position to deal with him in the utmost se-
verity. Moderator, I sustain this complaint.

A RULE FOR READING.—In the memoir
of Prof. B. B. Edwards, it is said: He be-
gan the Hebrew language at the age of
twenty-two, and pursued it regularly, al-
most daily, as long as he lived. Through
life it was his rule, to peruse no book which
would impair his taste for the Sacred Volume.
No wonder that he found a hidden beauty
in the language of David, Isaiah and John!
No wonder that his whole frame trembled
with emotion as he beheld the truth in its
primeval freshness, and drew pure water
from the wells of salvation!

"MARRIED couples resemble a pair of
shears," says Sydney Smith, "so joined
that they cannot be separated, often mov-
ing in opposite directions, yet always pun-
ishing any one who comes between them."

The Fragrance of Holiness.

The perfume of flowers has ever been
employed as an emblem of the pure and
sanctifying influences of holy character. A
popular writer, in a recent work published,
speaking of the characters of those follow-
ers of Jesus who maintain a heavenly talk,
says, "Their whole walk is fragrant with
Paradise." It is an apt figure to denote
what is very agreeable to us in the amiable
purity of another. A poet has expressed the
same sentiment in the following lines:—

"When one that holds communion with the skies
Has filled his air, where these pure rays arise,
And these more mingle with his meeter things,
'Tis even as if an angel shook his wings.
Immortal fragrance fills the circuit wide.
That tells us whence his treasures are supplied.
So when a ship, with freighted with the stores
The sun matures on India's spicy shores,
It's dropped her anchor, and her canvas furled
In some fair haven of our western world,
'Tis even vain to try to wash what port she went,
The gale informs us, laden with the scent."

Grief of Christians.

The grief of Christians is sometimes so
great, and apparently so unreasonable, that
all consolations are utterly rejected and
worthless to them. There is such an utter
abandonment of the mind to grief, that
nothing else is allowed a place in the heart.
It sometimes seems as if they thought there
was a sort of merit in outdoing all others
in the greatness of their sorrow. In such
cases no efforts to console or instruct are
of any avail. And in looking at, and trying
to deal with such cases, we have come pre-
tremely much to the conclusion, that the mind,
for the time being, has lost the power to
grasp and hold in steady view the facts, in-
structions, and consolations, with which the
Scriptures so richly abound; and that time
and health must operate upon the body, be-
fore the proper spiritual tone will rule and
console the mind.

Presbytery of Ningpo.

The Presbytery of Ningpo, China, at a
recent meeting, licensed six young men who
have been for some time past in training,
to preach the gospel. Their names are,
Zu Ying tong, Kying Lingyin, Lob Dong-
wo, Bao Kwan byi, Tsiaung Njing Kwe, and
Uoh Congeng. The Presbytery has under
its care four churches, which were recom-
mended to churches, at an early date as pos-
sibly two pastors each; one to be a native,
the other a foreigner. The church of San-
poh was immediately according to the re-
commendation, and unanimously chose the
writer and Zu Ying-tong to become co-
pastors. The ordination and installations
took place on the 6th of March. The Rev.
John L. Nevius preached the sermon; but
as the entire services were conducted in a
language which is intelligible to only a very
small proportion of your readers, I need not
send you any account of either the sermon
or charge. A brief sketch of the San-poh
church, however, might not be without in-
terest.

About eight years ago, two missionaries
from Ningpo made a tour through that re-
gion which, as its name denotes, is North of
the Hills; and is distant by water about
sixty miles from the city. Very few white
men had before visited the place; its in-
habitants were deservedly spoken of as
wild and uncultivated. Many of them were
quite astonished that foreigners could speak
their language, and listened attentively to
the preaching of the gospel. After the first
couple of foreigners returned, another couple
soon visited the place. They found the
people very anxious to hear the new doc-
trine; and as the first couple had invited
their hearers to state objections and to ask
questions, a number of men were prepared
to discuss the merits of this foreign religion,
if they should ever have the opportunity.—
A company of such disputants came one
night to the boat, and about the first ques-
tion they asked was very much like our
"What is the chief end of man?" In a short
time afterwards, four of those men received
Christian baptism.

Zu Ying-tong was then preaching in a
mission school in the city. As he was a pious
man, it was thought advisable to send him
up to spend a few weeks in that district.—
This was a new step in mission work here,
as it was about the first time that a native
had been sent to preach without any foreigner
with him. He was invited to make his
home with one of the four who had recently
been baptized. The house was at first
crowded with listeners every evening, and,
in a few weeks, seven more men were ad-
mitted to the church by baptism. One of
the seven is gone, we trust, to be with Jesus;
and the remaining six are still consistent
members of the church. Such was the be-
ginning of the good work in that district
where there are now two of our churches,
and an out-station of a sister mission, num-
bering in all about a hundred converts.—
Mr. Zu was the first native who preached
the gospel there; he is the first native pas-
tor of the church, and, as we know, the first
Chinese convert who has been ordained by
any of our Presbyteries to the work of the
ministry. The ordination and installation
of a native pastor, with native elders over
the church, marks a new era in the history
of our work in Ningpo.

SAMUEL DODD, Clerk.

Ningpo, March 24, 1864.

STRAITS.—If God brings us into them,
we may be sure he will bring us out of
them.

Watts' Hymns Sung on Mount Zion.

A temporary resident in the once holy
city of Jerusalem thus speaks of a chapel
service he attended there, at seven o'clock
in the morning:

"The congregation consisted of some
twenty persons, almost all Hebrew converts
to Christianity; and it was with indescrib-
able feeling that I first heard them sing a
Hebrew translation of—

"Come, let us join our cheerful songs
With a glad round the throne."

And then the next verse—

"Worthy the Lamb that died, they cry
To be exalted thus:
Worthy the Lamb, our hearts reply,
For He was slain for us!"

Think of a congregation of Christian
Jews singing these words in sight of Cal-
vary, and in the language of the first one
hundred and twenty converts in Jerusalem!
—(See Acts i.)

Then one of themselves leading our old
familiar liturgy, also in the sacred tongue.
I was taken by surprise, when, instead of
reading, "O come, let us sing unto the
Lord," their voices were raised in the very
Hebrew melody which my father had sung
as we were crossing the plain of Sharon.—
It was not quite the same, however, for with
him it was a single chant, exquisitely plain-
tive; but, as now sung, it was more rapid,
and was double. The second part, however,
had a peculiar wild sweetness of its own.

To hear the Psalms of David, in David's
own tongue on Mount Zion, and followed
by devout acknowledgments of our Saviour,
the Son of David, in reverent utterance of
the "Apostles' Creed, and in prayer,
touched my inmost soul; and this early ser-
vice gave a tone to the rest of the day, so
that I never willingly missed attending it.

FROM THE SOUTHERN PRESBYTERIAN.

Sabbath-day Conversation.

Are not Christians too lax in the govern-
ment of the "little member" on this day?
David prayed that a watch might be set
before his mouth—that the door of his lips
might be kept. There are numerous pas-
sages in the Bible relating to the tongue,
the lips, the words, the thoughts, &c. That
is certainly strong language, "Whosoever
keepeth his tongue keepeth his soul."

But do not intend to arraign this
criminal, "this world of iniquity," for
several crimes of blasphemy, obscenity and
evil speaking; we speak now of mere idle
worldly conversation. It is possible for one
to be quite free from all of these and yet be
very culpable. Would not a Christian feel
condemned and ashamed, could he read a
record of every word he utters on this holy
day? We are inclined to think that with
many pious persons, this is one chief trans-
gression they are guilty of on that day.—
They attend punctually and with delight
on the Sabbath school and services in the
sanctuary, they do not neglect private de-
votions; they read and meditate and endeavor
to gather spiritual manna for the com-
ing week. How do they talk? What is
the subject of their conversation? After the
death of a parent it was my good fortune,
rather let me say the good Providence of
God for me, to find a temporary home in
one of the most pious families I have ever
known. The father was a Presbyterian
minister, well known in Georgia. He was
particularly strict in the observance of the
Sabbath. At the close of Saturday, every-
thing not consistent with the sanctity of the
day was put aside, with the toys and play-
things of the week. No idle worldly con-
versation was heard from the older mem-
bers of that well ordered household; even
the younger children and servants in some
degree followed the example. How calm
and quiet those days now seem in looking
backward.

It is then an early prejudice or is it really
sinful, I sometimes ask myself. We are lis-
tening to a solemn sermon. The words of
earnest entreaty or of awful warning as they
come forth (seemingly almost inspired) from
the lips of the man of God stir up the very
depths of our souls. The Christian feels
the vanity of earthly things and inwardly
resolves he will be more faithful. Some
well aimed home-thrust has gone to the sin-
ner's heart. His refuge of lies has been
made to give way; he is fully awakened and
he resolves to "think on these things." A
spirit of awe and stillness pervades the whole
house. The congregation is dismissed and
out of doors. Then do those greedy birds
of prey which are ever hovering around
church doors, begin to devour the good
seed. What do we hear next. "What
stranger is that with Mrs. L?" "Sorry I
was out when you called." "Can't you spend
a social day with us this week?" "O, how
sweet Miss A. looks in her new bonnet?"

Where is the sermon? "Gone, gone,
gone," scattered to the four winds. The
poor sinner breathes more freely and con-
cludes it is not such a serious thing after all.
Is this a true picture? Let each one an-
swer the question. As we walk home from
church such topics are kept up and resumed
at the dinner table and on the front porch
in the afternoon. A good neighbor steps
in; one who "never did like this way some
persons have of visiting on Sundays." War-
news, crops and gardens, and general in-
telligence is discussed—religion, I was going
to say, never. Who talks of missions, the
cause of Zion or the experiences of the in-
ner life? And yet that may be our last Sab-

bath on earth? How many profound Bible
scholars have we among us? Have we all
read the entire Bible with commentaries?
Look at those dust-covered religious books
on your shelves. We prate of poor preach-
ers—sleepy sermons, and yet if one of them
were taken home and prayed over it would
be as good as Wesley's, Whitefield's, or Spur-
geon's best.

These are merely hints. Will not the
faithful pastor warn us of the danger of
worldly Sabbath-day conversation.
LONGWOOD.

Suffering Mitigated.

"He stayeth his rough wind in the day of the east
wind."—ISA. xxviii: 8.

Our afflictions on earth are compared to
the winds of heaven. They are powerful,
searching, and calculated to excite alarm.
But our heavenly Father holds the winds in
his hand, and only suffers them to blow as
he pleases. He has a purpose to answer by
every blast, and always watches its working
and its effect. He will not lay on us more
than we are able to bear. If he increase
the affliction, he will increase the strength.
We may be tossed about, but we shall never
be torn from the Rock. Our anchor will
hold us fast—our cable will never snap.—
Our place of refuge is sure, for it is founded
on a Rock,—or rather, it is the Rock itself:
"God is our refuge and strength, a very
present help in trouble." Our great Re-
deemer sits by while we are in the furnace; he
regulates the heat, and superintends the
whole process of purification. He will not
suffer us to be tempted or tried above that
we are able, but will with the temptation
make a way for our escape, that we may be
able to bear it. My afflicted brother, cheer
up; there is a limit set to the power and
duration of thy afflictions: if the biting
east wind blow, the noisy rough wind shall
be stayed. The grace of Jesus Christ is
sufficient for thee, and his strength will be
made perfect in weakness. Fear not, faint
not; as thy days, so shall thy strength be;
and thy present afflictions will be seen to be
blessings by-and-by. Thy present suffer-
ings are for thy future good. Many now in
glory have passed through the same; and
many now on the road are experiencing the
same pains, the same depressions, and the
same sorrows. Cheer up, then, for thy present
afflictions will sweeten the joys of heav-
en, and brighten the brightness of glory.

"The God of all grace, who hath called
us unto his eternal glory by Christ Jesus,
after that ye have suffered a while, make you
perfect, stablish, strengthen, settle you."—
1 Peter v: 10.—Words of Comfort.

A Moment of Prayer.

A young man lay on his bed writing
with pain from a broken limb; every nerve
was thrilling with pain and it made the
heart ache to hear his deep groans as the
physician carefully adjusted the bandages
and placed the limb in a proper position to
be re-united.

At length turning to the Doctor, he said,
"Oh Doctor, I need some help to bear this
acute pain, oh sir, I am suffering intensely."
"How can I help you sir?" was the an-
swer.

"You are a Christian, are you not Doc-
tor?"
"Yes sir, I hope I am."
"Pray for me, Doctor."
Calmly and quietly the physician placed
his hands on the brow of the sufferer and
said, "We will pray here to ourselves," and
there in silent prayer these two sent up
their petition to Him, "who heareth in se-
cret," and He who has said, "Call upon me
in the day of trouble and I will deliver
thee," bent His ear to listen to the soft
breathings which though unheard on earth,
were heard at the mercy seat, for as they
ceased a calm peace was on the young man's
face, and the physician said gently:

"In every condition, in sickness, in health,
in poverty's vale, or abounding in wealth,
at home or abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be."

Richmond Chris. Advocate.

Presbyterian Union.

The Annual Synod of the United Pres-
byterian Church of Scotland met recently.
The Rev. Dr. King was chosen Moderator,
in succession to the Rev. Alexander Young,
of Logicalmond, who was congratulated on
having entered the sixty-fifth year of his
ministry. The principal business before
the Synod was the overture for union with
the free Church. It appeared that the ne-
gotiations were incomplete. It was re-
solved unanimously that the Synod express
great satisfaction at the Christian courtesy
which had distinguished the conferences,
and re-appoint the Committee to continue
them. The Moderator expressed his con-
fidence in the ultimate result. A report
was given in at one of the sittings, by the
Rev. Hamilton McGill, one of the Mission
secretaries of the Church, narrating the
progress of the "London Church Extension
Scheme." He said the great Home Mission
duty of this Church was now to go into
England. The condition of the Church of
England, which he regarded now as not a
Church so much as a house of doubt and a
house of inquiry, left an immense multitude
of the people in a position that they felt
they needed a gospel.

EVENTS OF PROVIDENCE are the publica-
tion of the divine purposes.