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TERMS.

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FOR THE CENTRAL PRESBYTERIAN.

Letters of Peter Bell About the Scottish Manses.

LETTER V.

PAISLEY.

This pastor left familiar streams For usefulness and not for dreams.

Dear C.—Janie Bell seemed quite impatient to hear the contents of the Kilmany letter. It was read to her because Moliere used to ask the criticisms of his old housekeeper upon his comedies. "As Kilmany is in life," said Janie, "you should have given the associations of a shire so interesting from life Ness clear across to Falkland, and from the river Tay to the Estuary of the Forth." They are not well remembered just now. I replied, and my dear little Ruth you must glean after me, and pick up my omissions. My pen is laid down till you talk over the shire. "You should have lugged in," she replied, "the Abbey of Dunfermline, where so many of our kings are buried, and especially Robert Bruce, who died in 1329, and you should not have left out Burnt Island where our General Assembly convened in 1601, and where King James gave them sweet words and fair promises, for he always wanted to destroy parity among our clergy and introduce into our Kirk his tawdry prelatical mitres. Besides the new manse at Burnt Island is about the handsomest in all Scotland commanding extensive sea views. Whilst studying, the pastor can look out and discern vessels passing up to Leith, and every sort of boat used in the Frith of Forth." Be short as possible, said I, or I will never get over to Paisley Manse. "One cannot be short," answered Janie, "when Scotland is at the end of my tongue, for every rood in her area is holy ground." But don't, I rejoined, travel beyond life at present. "You should have mentioned then," she replied, "the manse of Leuchars and the prettier one of Auchtertool and the martyrdom of Walter Mill at St. Andrews, and how Sharpe's Archbishop, who had used the sword perished by the sword in 1679 on Magnus Moor. And then there is Kirkcaldy, near whose manse Adam Smith was born 1723, who was so absorbed in the wealth of nations that he forgot to calculate the value of his soul, and who tried to persuade us that the devil, Hamo, died like a Dolphin. And where is Balmorais house, but in life in which lady Barnard warbled out that fine ballad of 'Auld Robin Gray.' And where is the town of Largo from which went Alexander Selkirk, whose adventures gave an ode to Colver, and a romance to De Foe?" Janie Bell is done for the present. Permit me then to tell you, that you have forgotten both the Kirk and manse of Culter, which stand but a few miles from Cupar, where the father of Sir David Wilkie preached, and where that great artist was born in 1785. His father was nephew to Dr. Wilkie, who wrote the Epigonaid, but that poem is now a discarded fossil, which can be found no where but in the tomb of all the caplets. The uncle had a logical rather than a poetical head, for he became professor of logic in the university of St. Andrews. The Kirk is a small plain building, overshadowed by a towering tree, and the manse is but a bowshot from the Kirk. The gate of the dwelling opened to the church, and on quiet Sabbath, did the bell from the simple spire call the villagers to the house of the Lord. And the little artist went along observing the faces and watching all the humors of the parishioners. He showed an early passion for his art. "Did he not," enquired Janie. He did, I replied, as much as Watt for mechanics, or Pascal for the mathematics. When a child, he covered over the walls of the manse with his drawings, he took likenesses of his brothers and sisters, watched horses when their riders took them to drink, attended neighboring fairs, and into his Piteless Aid introduced one hundred and fifty figures, but his course is before the world for Allan Cunningham who was born at Blackwood, in Dumfriesshire 1784, wrote an extensive life of Sir David. He was knighted by William Fourth, and died at sea at the early age of fifty-five, and the pencil which he held now sleeps among the myriad treasures of the Mediterranean. His father had preached at Culter for eight and thirty years. Many a misty day had he spent at the manse. Many a flake of snow had he seen fall on his glebe. Many a time had he met his parishioners, who had trudged through sleet and rain to the sequestered Kirk. But human life is not all show. Scotland has its spring and its radiant summer and purple autumn as well as its howling winter. Cold cannot keep down the heather or kill out the hawthorn, for the Creator renews the charming life they lead from age to age. Our glory is not in forests, but fern is our argemum vivum and at the right time it runs with mercurial pace from the Mull of Galloway up to Pentland Firth. Dr. Gillespie, now professor of Humanity at Aberdeen, was the successor of Wilkie at Culter, and he published a volume of sermons on the seasons contemplated in the spirit of the gospel. "And yet," said Janie, "How could the audacity to tell his readers, that it was vain to look into our dear manses for a scrap of literature. What a declaration to make about a land which has furnished so many legends for the harps of its minstrels, and so many brave deeds and clannish passions for the pens of its historians, but we must forget and forgive." Or rather, said I, forgive and then forget. But it is time to say a word about Paisley Manse, for in one hour the mail will leave

Kilross for Liverpool, from which city this letter will begin its voyage to America. The manse of Paisley ought, my dear C., to be interesting to the people of the United States because, it was once occupied by Dr. Witherspoon, who signed their celebrated Declaration of Independence in 1776, by which act he made himself less popular than he had been in Scotland. This was evinced by the cold shoulder which was given him when he subsequently returned to this country. Of this conduct the Scotch have since repented, for they would now give liberally to Nassau Hall on the rise of any emergency in its financial condition. We need not say that Witherspoon was a lineal descendant of John Knox, and a true son of the manse, for his father was minister of Berth, in the shire of Ayr, and he was living in his own Paisley manse when in 1708 he determined to emigrate to America. The foundation of his learning was laid in Berth. He was grounded much better in the languages than in the mathematics. He was distinguished not so much by the variety as by the accuracy of his attainments. Theology was undoubtedly his favorite study as his works testify; but the production of his which is most likely to be read, is the one entitled, "Ecclesiastical Characteristics," in which his shrewdness, wit, humour and satirical talent are most strikingly displayed. It is as you will know an attack on the moderate party in the Kirk of Scotland, which was headed by Blair and Robertson. It is a scorching, searching, and irresistible piece of wit on men who merely use the church as a stepping stone to objects of ambition, who succumb to the State—whom flatter the nobility, who write history instead of divinity, who attend theatres as was the habit of Dr. Blair, and compose dramas as did Home, and who pretending to be Presbyterians, were at heart Erastians. His weight was felt on the floor of the General Assembly as it was afterwards felt in the wise counsels, which he gave on the floor of your Congress. It is true that circumstances which rendered the satire necessary have passed away. Religion has since revived among our clergy, and our moderates like terrapins have drawn in their heads. But the manners and morals which irritated the lash of Juvenal and Persius have equally passed away, and yet their satires are still read. And so will the "Characteristics" of Witherspoon be read. By preserving and embalming the whip, we may prevent a repetition of the offence by which it was provoked. But after his emigration to the United States, the career of the Paisley pastor is better known among Americans than to Peter Bell of Kinross. We only say that his manse was not relinquished without a severe struggle between his inclination and his duty. This is evident from his declining invitations to Holland, and his refusing in the first instance, the call to Princeton. At Paisley were his books, and he was not of that order of men of whom St. Pierre has said, that they love a grain of wheat better than the liard of Homer. Here were nestled, associations of the most endearing kind, friends, admirers, a thriving population, bridges, ruined Abbeys repaired for the service of the reformed Kirk and the murmuring Cart, on the banks of which he wandered not as a refined Platonist, but as a practical meditant like your own Edwards on the margin of the Hudson. Besides who could doubt his increasing influence in our established Kirk imbued as he was with the spirit of the gospel and partaking of the holy bravery which animated the covenanters at Rutherglen, Sanquhar and London hill. But whilst men are always proposing, our divine Lord will ever dispose. It is an old saying, "that a rolling stone gathers no moss," but this proverb has no application to judicious removals. It applies only to that individual restlessness, by which the many are distinguished. In their removals they obey fancy rather than judgment. Instead of poverty they expect wealth, purple garments instead of rags, fee simple rights in place of tenancy at will, palaces in exchange for huts, broad for scanty patches of soil, and forests fenced round by feudal law for a free and blooming wilderness. They expect to lift high their song of emigration from clumps of Northern larch in America, or from orange groves on the Gulf of Mexico. But Witherspoon was devoid of all such fanciful calculations. He pondered well all that he might be called on to encounter in the new world. The cost was well weighed in the scales of unbiased judgment, and his determination was based on a love of usefulness. And the result justified his decision. Whether by second sight he foresaw the part he was to play in the drama of the Revolution Peter Bell knows not, but such a supposition is not an absurdity. The church in the United States—the cause of learning, and your government derived aid from his emigration. What then though the manse at Paisley were robbed of its illustrious tenant, and the Kirk of its pastor and society of an ornament if the gaine passed at higher value in a wilderness than in the Renfrew town, for it was not more than a town at that time. He became at Princeton a kind of theological hawk at Princeton, the blossoms of which attracted bees, whose hum is still heard in the American deserts. Do not then forget Paisley Manse, when as freemen you rejoice in your liberty. It gives me pleasure that emigration from Scotland has enriched America. Stockton another signer of the Declaration of Independence wore the Tartan stripe. This is equally true of General Mercer and St. Clair, and of Alex. Wilson who was born in 1766, and removed in 1794 after trading over Peth as an itinerant merchant, and calling at the lovely manses of Inchture and Crief in that shire. He was both poet and ornithologist. And in the person of Dr. Nesbit, you drew another cheque on the moral specie of Montrose in Angus. Boswell and Johnson called at his manse in 1773, but the pastor was away. We wish the divine and moralist could have met. Johnson would have found more than his match, had he attempted any of his wit on the peculiarities of the Scotch.

For the satisfaction of Howit, it may not be improper to say, that since Witherspoon left Paisley library, scientific and religious associations have increased about that and other adjacent places. An allusion to them may hush the critical tongue of Janie Bell. Christopher North was born at Paisley in 1788, Tannahill in 1774, Graham near there in 1765, and Motherwell lived there in his boyhood. At Greenock on the Clyde Watt, the great improver of the steam engine was born in 1736, and Campbell and Alison have adorned Glasgow, the one as a poet and the other as an historian. Smollet was born at Renfrew in the adjacent shire of Dumbarton in 1721, passed his boyhood on the pastoral banks of the western Leven, explored Rob Roy's cave, nearly gazed his eyes out on the thirty islands of Loch Lomond and climbed into the purple mountains by which it is environed. And the town of Lass on that Loch has been appointed by the piety, and illustrated by the talents of lady Colquhoun. And surely Howit ought not to have ignored the fact that the parish of Rosneath runs down to Lass, and that Dugald Stewart was a son to the minister who served its Kirk and lived in its picturesque manse, and that he wrote the life of Robertson, who was from the manse of Bothwick, and also the life of Reid, who was born 1710 at Strachan, in Kincairdine, and first settled himself in the manse of New Machar, in the shire of Aberdeen, and died 1796. Shade of St. Modan about what could Howit have been dreaming, when he slandered our ministerial homes, when looking out for the haunts of our poets. Had he gone to Duddingston manse he might have seen the Niddry woods, and the quiet Loch that reflects ruins on its banks, and the Pentland hills over which Ramsay held his lyre, and the Rev. John Thomson a pencil unrivalled in its landscape tints.

Janie was now dumb. She spoke not a word, but like a Brownie, went off to her churn under a promise, dear C., that in my next, Peter Bell would make a direct thrust on the Quaker who hates all Presbyterians. Still as she left the room she could not tie her tongue till she told me to take good aim at her just as if he were a Kincairdine grouse, or to hook him as McKenzie used to hook a trout of the Forth, or stalk him," said she, "as if you were after a deer, or put him into a stamping mill and crush the life out of that sour grape in his bunch, which cannot be swallowed in our manses."

FOR THE CENTRAL PRESBYTERIAN.

Review of Theodosia Earnest.

Messrs. Editors.—A friend having recently urged us to read some of the remarkable Immersionist Novels of which we have heard so much for a few years, we have procured a couple, and perused them with great amusement. One of them is a Novel by a lady, in which the heroine marries a Presbyterian youth, son of a sturdy old ruling elder, adheres to her close communion principles in her father-in-law's house, in spite of the most ruthless persecution, and at length by dint of perseverance, patience, and the irresistible logic of an old illiterate, negro woman conquers her husband and a whole batch of Presbyterians including a parson to her own narrow creed. Surely our immersionist neighbors must consider this the era of the third Paria war of their spiritual commonwealth, their approaching ruin, and that their very women leave the nursery and the kitchen, and come forth to the combat, armed with their trenchant pens, dipped in the concentrated gall of Drs. Carson, Booth and Campbell! Yet the sorry luck of the Amazon whose polemic epizyme we have witnessed, we think, should be a warning to the rest of "the Sex" to abide by the spirit of Horace's wise advice *Neutor ultra crepidam*: "Mistress; better stick to your tripod," the paltry style, the literary blunders, and the feeble argument of this work which our gallantry requires us to leave nameless, place it beneath criticism.

Next, we have the famous *Romanice*, of "Theodosia Earnest or the Heroine of Faith," from the press of Graves, Marks & Co., Nashville, Tenn. 1857. Eminent Thon-sand. This is a work of *captivum vulgus* badly printed on mean paper; and illustrated with execrable daubs of woodcuts representing the absurdities of "baby-sprinkling," and the contrasted glories of dipping; and adorned with a frontispiece which exhibits the lovely Theodosia herself. The book is evidently gotten up "for the million." The last mentioned picture, at least, deserves to be called "a speaking portrait." While we cannot compliment the artist on having successfully reproduced the maidenly loveliness which the "Heroine of Faith" is said to have possessed; (inasmuch as the face is most decisively ill-favored, yet he deserves the higher praise of having accurately embodied the ideal of the young sex-politic expressed in the author's narrative. The brazen pertness, the vixenish tenacity, the self-conceit, appropriate to the role which she is represented as playing, are all, most truthfully represented, in a coarse face, bedazzled profusely with limp ringlets.

In order that the reader may at once familiarize himself with the new gospel of these polemic fictions, he must understand that the *Faith* for which Theodosia exhibits her heroism, is not faith in the Lord Jesus Christ, but faith in dipping. The author herself represents her as being eminently possessed of the former, while still a benighted Presbyterian and as being entirely undisturbed in his exercise. No, henceforth simple faith in the Saviour does not constitute any one a moral hero, but confidence in the dogmatism of this water-gospel. And this is the first foretaste of the impieties with which the reader will be nauseated as he proceeds.

In a preface to a sort of appendix, contained in the latest edition (as we suppose it to be) the publisher, Mr. J. R. Graves, rather complains that the redoubtable book had received no notice from the hands of Presbyterians up to that time, with the exception of a slight (and slighting) article from Dr. N. L. Rice, in the St. Louis Presbyterian. It seems, he fears we poor Presbyterians will scarcely make a resistance stout enough to give the combativeness of the author and his publishers a satisfactory glow, in drubbing us. Now we felt upon coming to this, that we had reached the point where forbearance ceases to be a virtue. The temptation became irresistible to undecy Mr. J. R. Graves & Co. by informing him and all the world, that what he had mistaken for fear on the part of Presbyterians, was only contempt. Seeing that our Christian forbearance, and our disgust at an assault so unworthy of a Christian denomination, have been thus misunderstood, we feel that it is both a right and

duty to speak out, and we hereby assure Mr. J. R. Graves & Co. and their anonymous author, that when we have done with them they will no longer have any ground to complain of being unnoticed by Presbyterians.

The tenor of both these works is to represent Presbyterians as given to persecution, intolerant, ignorant of the reasons of their own faith, and almost stupidly foolish in their defence of them, an easy prey to proselyters, and priest-ridden by their doctors of divinity. In the work first described the immersionist, young lady is pictured as subjected to a most painful persecution by her Presbyterian father-in-law, because she could not conscientiously commune with him. In Theodosia Earnest, the Presbyterian pastor is described, with his people, in all the colors above mentioned. Now there are doubtless individual Presbyterians who are intolerant, and others who are ill-informed, glibly, prejudiced as there are such unfortunate persons in all other denominations, even the priest. But is it truthful to embody such cases, as representative of Presbyterianism? A representative case must be so chosen, as to be true to the general average, at least, of the class. It is perfectly well known to this anonymous scribbler and his publishers, that Presbyterians are not, as a denomination intolerant or persecuting towards other evangelical Christians, nor less informed of the reasons for their own tenets; nor are they usually an easy prey to the sectarian proselyter. When that traitorous Mother of Mischiefs, Harriet Beecher Stowe, launched her infamous, "Uncle Tom's Cabin" against the slaveholders, this was just the ground upon which all fair men condemned it, as a villainous slander. There have been individual slaveholders, who have been unjust enough to sell industrious and honest slaves to slave dealers. There have been such cases at the South, as that of the monster Legare who tormented his slave to death. Who denies it? So there have been men at the North, who have abused domestic relations, to torment their children and murder their wives. But herein, we urged, and with irrefragable justice, is the wickedness and falsehood of this abolition novel, that it takes the rare outrages of southern society, and makes them representative of our customary state. So we reason concerning these polemic novels. They select the rare exceptions of Presbyterian character, for the representative cases; they are therefore but slanders, they deserve to be judged by the same rule with the vile and malignant assault of the above mentioned high priestess of falsehood.

2. But the disposition to misrepresent Presbyterians is still more openly manifested in the details of the work. One of the charges again and again made against them, is that they *expel from their communion*, those who propose to seek immersion, and the fellowship of immersionist congregations. On page 102 of Theodosia Earnest, the Presbyterian pastor is represented as threatening her in the following terms, to deter her from the farther investigation of the question: "And now, before I take my leave, I feel it my duty solemnly to warn you before God, to take heed where you are going. I should be greatly pained, if we should find it necessary to expel you from the church." "Expel me from the church! Why Mr. Johnson," &c.

Again, on page 263, the church session of the Presbyterian church is represented as holding a meeting, with a Doctor of Divinity and President of College, and another minister besides Mr. Johnson, as advisers—Theodosia has now been dipped; and the pastor is represented as stating the case thus: "We understand that Miss Earnest, while her name was still standing, as a member upon our record, has gone to a Baptist society, solicited immersion, and has actually been immersed by a Baptist preacher. By this act she has undoubtedly severed all connexion with our church, and must of necessity be excluded from our communion. The only question is, whether we are bound to make the usual citation to appear, and answer to the charge."

Now it is possible that in so large a denomination as the Presbyterian, some case may have happened, where a church session so far misunderstood, our polity, as to propose discipline against a member, who designed to leave their church for some other branch of the church catholic. But we do not believe there ever was such a case. If there was, it was a rare exception. This religious novel, by introducing the incident as a part of the tale, evidently designs to represent it as a *regular Presbyterian usage*. The whole scope of the book is to exemplify Immersionism *versus* Presbyterianism; and therefore, unless the instance were a fair representation of our usage, it should have no place in the story. But if the reader would know how just this representation is, let him consult the Minutes of our General Assembly for the year 1839, page 177. This Judiciary, the supreme regulator in all our denomination, resolves: "That in all cases where members of any of our churches apply for dismission to unite with a church of another denomination, the proper course is to give a certificate of Christian character only."

The Presbytery of Hudson requesting the rule to be rescinded, as being not sufficiently courteous to other denominations, the Assembly of 1848, Minutes, p. 22, reply: "The Presbytery of Hudson has misapprehended the spirit and scope of the resolution in question. It is neither a censure on the individuals, nor the churches to which they seek to be dismissed, but sets forth the only fact which it is important that those churches should know."

The Assembly here declares, (it does not institute *de novo*) the proper usage. And such is the liberal and fraternal spirit in which our denomination has always, so far as we know, recognized the Christian character of all other evangelical churches, and the right of Presbyterians to go from them if they see fit. We cheerfully commend them, by testimonials of their good standing, to the brethren with whom they wish to unite; and then as they are no longer exclusively ours, we of course remove their names from our communion roll. Where a member does as Theodosia is represented as doing, goes away without deigning to say "Good-bye;" of course we

can only do the latter act of the two, remove the name from our communion roll. We are allowed no opportunity to give testimonials, for they are not asked. Where then, did the author of Theodosia get the notion of our excommunicating such a member? The reader may find it in the current usage of the Immersionist churches, which, as is well known, do expel those members who commune with the other branches of Christ's church—that the Presbyterian church should be represented as guilty of such intolerance as the author's church currently practices, we justly resent, as an odious slander.

In this connexion we will notice another trait of injustice in this romance; the insinuation that the Presbyterians of the United States would fain prosecute Immersionists for their denial of infant baptism, if they dared. Let the reader note the deceitful form in which the charge is suggested, Theodosia, page 167. Mr. Courtney, the Immersionist schoolmaster says: "I have it over the signatures of Roman Catholic, Episcopalians, Lutheran, Dutch Reformed, and Presbyterian writers, who, while they have been in full connexion with those very establishments, all of which have (when they could) been the most virulent and cruel persecutors of the Baptists." &c. On page 308, the same spokesman says: "The most bitter and relentless persecution was directed especially against those who denied infant baptism. This has continued through every age. It has not been confined to the Roman Catholics. It has been practised by all the so-called churches that received infant members, (your own included) whenever and wherever they have been able to obtain the power." &c. The speaker is addressing a family of Presbyterians in our country. And once more, on page 333, speaking of the persecution of Donatists in Africa in the 5th century, he says: "From this day down to the present, in every country where Pædobaptists have had the power, our brethren have been the subjects of bitter and unrelenting persecution."

On the same page, this speaker claims the "Donatists, Novatianists, Cathari, Paulicians, Henricans, Petrosuassians, Mennoites, Allegeances, Waldenses, &c.," as substantially of his church. Let us remark in passing, the evidence both of profound ignorance, and unprincipled recklessness of assertion, contained in the last sentence. Every well informed student of Church History knows, that of all the sects named; only the Petrosuassians, and Mennoites; with perhaps the Henricans, held any important peculiarity in common with the modern Immersionists. The Waldenses always declare that they have practiced infant baptism in all ages, as they do now. The Donatists and Novatianists declared for themselves, that they only differed from the Catholic Christians of their own day, on the question of communion with certain Bishops whose ordination they considered as corrupt. It seems that this author of Theodosia, in his raking together of ready-made falsehoods at second and third hand, is too ignorant to know even how to spell the names of the sects about which he professes to be informed. Students of history are accustomed to hear of *Henricans*, and *Albigenses*; not of Henricans and Allegeances. But this is by the way. It was seen that this writer does not dare to charge American Presbyterians with having actually persecuted Immersionists. But he obviously designs to make the impression on ignorant readers, that the only reason we have not done so, is that our free government has not permitted us. Else why the reiterated assertion, that Pædobaptist churches, (including our own) have persecuted them whenever and wherever they had the power?

But now, what are the facts? The Protestant churches of the 16th and 17th centuries, unfortunately holding the doctrine of persecution, did, to a very limited extent, punish sectaries with civil pains; and among others, Anabaptists. Some Presbyterian churches in Europe were implicated in this guilt. But the Presbyterian church of America is in no closer sense a descendant of those European churches, or responsible for their misdeeds, than the Immersionists of America are descendants of the German Anabaptists and responsible for their frantic anarchy. Our church in America is an independent and original body. And from the very day of the first organization of its first Presbytery, it has been the consistent and uniform friend of the widest religious liberties to all equally. In the forming times of our Republic, the Presbyterian denomination led the van, in this glorious cause, and were the exemplars of that zeal with which Immersionists, (we mention it to their credit) asserted the same rights of religious liberty. We repeat; Presbyterians led the van, in claiming the widest liberty for all others equally with themselves. Had this unscrupulous scribbler intended to speak the truth, he would have said: "The most of the churches of the Reformation, including several of the Presbyterian, were guilty of persecuting sectaries, and among others, Immersionists, when they had the power: But in this country, the Presbyterian church has never had either the power or the wish to do so." In one word, the Presbyterian church in the United States is at least, as clear from the desire to persecute Immersionists, as Immersionists are of the desire to persecute them. We denounce, therefore, with deserved indignation, this odious, false and wicked attempt, to create angry blood in Immersionists against Presbyterians. Heaven knows, there is heat enough already, while the question of baptism is debated in the fiery and reckless spirit of this novel. Its unholy purpose, it seems, demanded the inflaming of bad passions, in order to blind its readers to the wideness of its assertions and the flimsiness of its arguments.

It may be said, by the way, that the author puts nearly all his arguments and assertions on the Immersionist side, into the mouth of a little schoolmaster, Mr. Courtney, a man of infinite pertness, and rabid fluency. Courtney is evidently the *nom de guerre* of the author's self; and the tirades with which he overwhelms [at least the ears of] the dramatic personæ, are, as evidently, the staple of the harangues which the author (an Immersionist preacher, no doubt) is in the habit of fulminating from his pulpit. We shall therefore, for convenience sake,

employ the name of Courtney sometimes as representing the Immersionist advocate.

3. The folly and unfairness of such a mode of inculcating or defending what is supposed to be religious truth, can scarcely be too strongly represented. In the first place, a moment's consideration should have taught the author, that his selecting such a vehicle for his discussion was really a confession of weakness and defeat. Having failed to overthrow the sturdy Presbyterian champions in the fields of true and legitimate discussion, he is compelled to manufacture fictitious adversaries, in the pretended persons of Pastor Johnson, Dr. Mc-Nought, and elder Jones, who should be stupid and foolish enough to give this doughty *Don Quixote* a chance to claim the victory—If he wished to try conclusions with a veritable Presbyterian champion, why did he not select a *bona fide* and *live* controversialist, in the person of some N. L. Rice, or Wm. L. McCalla? Ah; it was easier to gain a seeming victory over a man of straw! And this is not all: Conscious, as it seems, of the intrinsic weakness of his argument, the author must needs throw around it the factitious and illegitimate interest of a love-story. He did not believe, it seems, that his principles were important and interesting enough, to make Christian people read an honest and straightforward discussion of them for its own sake; he must needs sugar the nauseous dose, to make it go down. And then, one of his foremost champions forsooth, is a young, pretty and ingenuous girl, who is painted as attractively as the author's bungling hand knew how; in order to gain the unfair advantage of the feelings of readers for youth, beauty and sex. Sophistries from the mouth of a speaker is addressing a family of Presbyterians in our country. And once more, on page 333, speaking of the persecution of Donatists in Africa in the 5th century, he says: "From this day down to the present, in every country where Pædobaptists have had the power, our brethren have been the subjects of bitter and unrelenting persecution."

On the same page, this speaker claims the "Donatists, Novatianists, Cathari, Paulicians, Henricans, Petrosuassians, Mennoites, Allegeances, Waldenses, &c.," as substantially of his church. Let us remark in passing, the evidence both of profound ignorance, and unprincipled recklessness of assertion, contained in the last sentence. Every well informed student of Church History knows, that of all the sects named; only the Petrosuassians, and Mennoites; with perhaps the Henricans, held any important peculiarity in common with the modern Immersionists. The Waldenses always declare that they have practiced infant baptism in all ages, as they do now. The Donatists and Novatianists declared for themselves, that they only differed from the Catholic Christians of their own day, on the question of communion with certain Bishops whose ordination they considered as corrupt. It seems that this author of Theodosia, in his raking together of ready-made falsehoods at second and third hand, is too ignorant to know even how to spell the names of the sects about which he professes to be informed. Students of history are accustomed to hear of *Henricans*, and *Albigenses*; not of Henricans and Allegeances. But this is by the way. It was seen that this writer does not dare to charge American Presbyterians with having actually persecuted Immersionists. But he obviously designs to make the impression on ignorant readers, that the only reason we have not done so, is that our free government has not permitted us. Else why the reiterated assertion, that Pædobaptist churches, (including our own) have persecuted them whenever and wherever they had the power?

But now, what are the facts? The Protestant churches of the 16th and 17th centuries, unfortunately holding the doctrine of persecution, did, to a very limited extent, punish sectaries with civil pains; and among others, Anabaptists. Some Presbyterian churches in Europe were implicated in this guilt. But the Presbyterian church of America is in no closer sense a descendant of those European churches, or responsible for their misdeeds, than the Immersionists of America are descendants of the German Anabaptists and responsible for their frantic anarchy. Our church in America is an independent and original body. And from the very day of the first organization of its first Presbytery, it has been the consistent and uniform friend of the widest religious liberties to all equally. In the forming times of our Republic, the Presbyterian denomination led the van, in this glorious cause, and were the exemplars of that zeal with which Immersionists, (we mention it to their credit) asserted the same rights of religious liberty. We repeat; Presbyterians led the van, in claiming the widest liberty for all others equally with themselves. Had this unscrupulous scribbler intended to speak the truth, he would have said: "The most of the churches of the Reformation, including several of the Presbyterian, were guilty of persecuting sectaries, and among others, Immersionists, when they had the power: But in this country, the Presbyterian church has never had either the power or the wish to do so." In one word, the Presbyterian church in the United States is at least, as clear from the desire to persecute Immersionists, as Immersionists are of the desire to persecute them. We denounce, therefore, with deserved indignation, this odious, false and wicked attempt, to create angry blood in Immersionists against Presbyterians. Heaven knows, there is heat enough already, while the question of baptism is debated in the fiery and reckless spirit of this novel. Its unholy purpose, it seems, demanded the inflaming of bad passions, in order to blind its readers to the wideness of its assertions and the flimsiness of its arguments.

It may be said, by the way, that the author puts nearly all his arguments and assertions on the Immersionist side, into the mouth of a little schoolmaster, Mr. Courtney, a man of infinite pertness, and rabid fluency. Courtney is evidently the *nom de guerre* of the author's self; and the tirades with which he overwhelms [at least the ears of] the dramatic personæ, are, as evidently, the staple of the harangues which the author (an Immersionist preacher, no doubt) is in the habit of fulminating from his pulpit. We shall therefore, for convenience sake,

A Brand Plucked from the Burning.

Fifteen or twenty years ago, the Rev. Dr. P., then living in Richmond, Va., left his residence in the upper part of the city to ride on horseback towards the lower part of Main street. He had not proceeded far when he met a well-mounted man who was much excited with liquor. He hailed the doctor in an earnest and rather bluff manner. The latter stopped and looked him steadily in the face. Soon the excited man asked, "Have you seen a young man passing this way with a wagon?" The doctor replied in the negative. From the lips of the inquirer soon escaped a number of profane and foolish oaths respecting the strange disappearance of the team and driver.

The doctor sat still on his horse, greatly moved with compassion, and tenderly but steadily fixing his large eyes on the face of his neighbor. Presently the excited man asked for some trifling favor. The doctor promptly gave it, saying, "I take great pleasure in doing any thing to oblige you, although you have greatly hurt my feelings." The other replied, "How can that be? I did not intend to do so." The doctor replied, "You have spoken very disrespectfully of my best friend." The reply was, "What do you mean? I have said nothing against any one." The doctor answered, "This best friend I have in the universe is God. Both to you and me He has done more kindness than all others besides. You have used his name here in my presence in a very profane way, and yet you ask, 'What have I said to hurt your feelings?' Can I hear my God and Saviour spoken of contemptuously, and not be hurt?" "Sir," said the man, "I ask your pardon." The doctor replied, "My pardon is nothing. I am a worm of the dust. Like you, I must soon stand before the judgment-seat of Christ, and give up my last and solemn account. Ask pardon of God." By this time the countenance of the man betrayed shame and remorse, and he said, "Sir, allow me to ask your name." The doctor said, "Oh, that is a matter of no importance. I shall soon meet you at the bar of God. I hope for salvation through the grace of our Lord Jesus Christ. Do you?" Thus saying, he bade good-bye to the excited man, and rode away. Neither party in this strange interview knew the name of the other.

About nine or ten months after this, the doctor was delivering an address on temperance, and when the meeting was over, a man, well-dressed and having an appearance of respectability, came to him and said, "I suppose you do not know me." "I do not," was the reply. "Do you not remember," said he, "that last summer you met a man at the corner of First and Franklin streets, and reproved him for swearing?" "I do," said the doctor. "I am that man," he replied. "I went home distressed, and wondering who you were. I described your appearance to my son. He told me you were a minister of the gospel, and gave me your name. Since that day I have drunk no liquor; I have stopped swearing; and that is not all"—tears starting in his eyes—"the best of all is, I hope God has converted my soul."

The affecting character of this meeting can be better conceived than described. Subsequent inquiry showed that the reformer was entire, and that the former swearer was now a praying man, and the former drunkard was leading a consistent Christian life. From this narrative it appears:

1. There may be exceptions to the rule laid down by that wise and good man, Rev. Dr. Ebenezer Porter: "I will not talk to a man intoxicated with strong drink." Such conversation is sometimes dangerous, seldom improving, but not always without advantage. Let us be civil to even drunken men. Who knows but that we may do them good?
2. "Love, and say what you please." A stern or obdurate manner commonly makes men worse; but true tenderness commonly disarms enmity.
3. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Let us be always at work, both in season and out of season.
4. Let us overcome the fear of man. It brings a snare. It makes us cowardly. It excites the contempt of the wicked. "Be of good courage." When the council saw the boldness of Peter and John they marvelled, and they took knowledge of them that they had been with Jesus.
5. We must not treat all wicked men alike. Of some we must "have compassion, making a difference." They must have none but gentle, persuasive words and tones. Others we must "save with fear, pulling them out of the fire." To such we must often present the terrors of the Lord, and in his awful name point them to the wrath to come.
6. How rich is divine grace! how abundant is divine mercy! It saves even profane swearers and drunkards. It can do all things. On that men would accept the salvation so freely and so sincerely offered to them by the Lord!

American Messenger.

GRAND PECULIARITY OF THE GOSPEL.

Dr. Duff, in referring to the baptism of a Mahometan says: "A few days before his baptism, I asked him what was the vital point in which he found Mahometanism most deficient, and which he felt that Christianity satisfactorily supplied? His prompt reply was—'Mahometanism is full of the mercy of God; while I had no real consciousness of inward guilt as a breaker of God's law, this satisfied me; but when I felt myself to be guilty before God, and a transgressor of His law, I felt also that it was not with God's mercy but with God's justice I had to do. How to meet the claims of God's justice Mahometanism has made no provision, but this is the very thing which I have found fully accomplished by the atoning sacrifice of Christ on the cross; and therefore Christianity is now the only adequate religion for me; a guilty sinner.'"

It is impossible to be always impressive. The ear grows tired of continually recurring emphasis; and the mind longs for that repose which a little simple narrative or cool, well supported and regularly progressive argument, would give to it.—*Chr. Ob.*

(TO BE CONTINUED.)

FOR THE CENTRAL PRESBYTERIAN.

Take Care of the Children.

The American Sunday-School Union now has a larger number of regular missionaries in commission than at any former period. It is expected that these missionaries will be able to plant the present year not less than 2,000 new Sunday-schools in as many destitute districts, thus bringing 70 or 80 thousand neglected children under the influence of the Bible. In the prosecution of this work a serious obstacle has presented itself. Our missionaries report that those neighborhoods most needing the Sunday-school are unable to supply themselves with books on account of the great scarcity of money. Without libraries, schools cannot be established. Many large communities must be left without the Sunday-school unless our missionaries are authorized to give them a library, in whole or in part. Without a single collecting agent, the American Sunday-School Union proposes to appropriate this summer \$10,000 towards supplying poor and needy Sunday-schools with books, besides meeting the monthly salaries and expenses of its large corps of missionaries. More than this its prospective receipts will not justify. But at least \$10,000 more are needed to meet the present demand. We ought to have it at once. This cry from the famishing children of our own country should not be disregarded. Reader, this appeal is to YOU. Will you do your part? Will you not resolve to give, or to raise at least ten dollars for this object before you sleep? NOW is the watchword of the wise! Send not pastors and Sunday-school superintendents make a special effort to meet this call? How many of our rich men could send us \$100, \$500, \$5000, to supply the wants of multitudes of precious children, and never experience the least inconvenience! Let it be done. Let us have, in addition to our ordinary receipts, ten thousand dollars within the next ten days.

R. B. WESTBROOK,
Secretary of Missions.
J. H. BUTTS,
Associate Secretary.
Philadelphia, June, 1859.

N. B.—All contributions should be sent to
WALDRON J. CHEYNEY,
Treasurer Am. Sunday-School Union,
Philadelphia.

DIVIDING ONE'S TIME.—Some plodding genius has discovered, while spending his own time, that word TIME itself, when artificially transposed, or metagrammatized, will form the following words: meti, emit, item. And if the above-named and its analogs be placed in the following quadratic position, they will form what may be termed an anagrammatic palindrome:—

T	M	E
I	T	E
M	E	T
E	M	I

This word TIME is the only word in the English language which can be thus arranged; and the different transpositions thereof are all, at the same time, Latin words. These words in English, as well as in Latin may be read either upwards or downwards. The English words, time, item, meti, and emit (to send forth), are mentioned above and of the Latin ones—1. Time, signifies fear thou; 2. Item, likewise; 3. Meti, to be measured; 4. Emit, he buys.

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RICHMOND, VA., JUNE 25, 1859.

WHOLE NO. 182.

THE OFFICE OF THE CENTRAL PRESBYTERIAN on Main Street, five doors below the Exchange Bank over the Store of H. Baldwin, third story.

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TERMS.

Single copy \$2 50 in advance, \$3 if not paid within six months. Any minister sending the names of five or more new subscribers and remitting the subscription annually in advance, shall receive a copy for himself without charge. For \$30 we will send ten copies of the paper, with an additional copy to the person acting as Agent. Fifty copies will be sent to one address at the rate of \$1 75 per copy.

LETTERS OF PETER BELL ABOUT THE SCOTCH MANSES.

LETTER VI.

EDNAM.

Manse where in days of yore Minstrelsy thrived & Tweedle lore.

Dear C. Howie was peering about Ednam, using his muck rake to collect materials for his book called the "Homes and Haunts of the Poets," when he became quite displeased at what passed at the Kirk. The bell had not rung and the peasants were standing about the gate of the church as you say in America. He began his questions about Thomson, who was born at Ednam in September 1700. The peasants knew very little about the celebrated Bard of the seasons, though we dare say that there were some among them who might have sat to the pencil of Crabbe, when he drew the picture of Isaac Ashford. It seems that they gave him not a mite of satisfaction; but one of them remarked, that there had been another poet in the neighborhood. He asked who he was, but his informant told all that he knew. It is my conjecture that Hislop was the poet alluded to, who wrote the Cameronian's Dream and the Covenantant's Banner. By this time the minister had left his manse and had gone into the Kirk. Howie, who is probably a Hiccup, went to hear the sermon, and in his book he raves against the doctrine of Margaret Fuller, who was the Theology taught by Gurney, the Norwich Barker, who was Quaker as well as Howie. It was an unfortunate morning for the antiquarian literature, though the brooks were sparkling and the birds were carolling about the Kirk, and all things in good humour except the Englishman, who seems to be a Whig in his politics, a Socinian in his religion, and strange to say, such an admirer of Christopher North, that he applies no one critical principle to his very defective writings. The incidents of the day, however, led him into a gloomy and morbid cast of thought, and therefore we have in his book a tirade about the dilapidated manse, the benighted peasantry, the fanatical preacher, and a denunciation of the homes of Scottish preachers as abodes of ignorance and of a grim Theology. The passages are rather too long for insertion here, but they can be found in his book, where he treats of the haunts of Thomson, and the reader can find by looking at them that my statement is mildness itself when compared with his representations. And upon his statements it is my wish to make a few remarks in this present letter.

It is somewhat strange that our author should have expected very definite information about a poet from peasants. Their minds are more occupied with present wants than by researches into the past. When the bust of Thomson was crowned at Ednam, for which occasion Burns wrote a few rather mediocre stanzas, it may well be questioned whether the yeomanry present understood at all the meaning of the ceremony. Ploughmen are incapable of entering into refined poetry. They feel a hymn, but it is preposterous to suppose that they could analyse the Odyssey. Had Homer been born at Ednam, we suppose notwithstanding the extent of his fame, that Howie would not have enlarged his stock of information on that Sabbath morning, unless he had applied either to the minister or patron of the Kirk. Perhaps not even in that event. Nor is this anything peculiar to the peasantry of Caledonia. Even the head of a school master according to Goldsmith, is often to them an object of wonder, and especially if it be small. In Scotland they took Napier, inventor of Logarithms, for a wizard, but in Somerset, England, they took Crosse, the electrician for a magician. They thought Cooper an idle old gentleman. They took Coleridge and Wordsworth at Nether Stovey for spies. They apprehended Beaumont and Fletcher as traitors, because in one of their plays, they were overheard through a key hole compassing the death of a king. Dr. Chalmers was once taken up as a vagrant and a burglar in the Athenian city of Edinburgh. To these might be added a long list of like ludicrous mistakes. The quickness with which traditions die out in rustic localities is perfectly notorious. A man who can travel back but a couple of generations, is regarded as a Froissart or a Camden, and is dubbed as old chronicle. Shall we then be surprised if the parishioners of Ednam were somewhat dumb-founded at enquiries reaching back a century and a half, for one hundred and fifty years had elapsed since the little gentleman, who was Adam Ferguson, whose memory was right, the father of Thomson was installed in his parish at Ednam about 1691, but shortly after the birth of the poet, he was translated to the Kirk and manse of South Dean, a village at the foot of the Cheviot mountains about which Percy published so many Ballads, who was made Bishop of Dromore 1782. The boy was sent from South Dean to Jedburgh, on the Jed, which falls into the Teviot, with a view to his being schooled, but he played about the Jedburgh castle far more than he attended to his horn-book. He was afterwards removed to the university of Edinburgh, and subsequently went to Richmond Hill, where he lived at Rosedale house, and where he became perfectly Anglicised. His poems are all English, for his patrons were all English. His pictures are not Scotch. Peter Bell finds it difficult to forgive him for so completely exorcising his poem of the Caledonian element. Our heather and

bracken glens, our sea and land Lochs, our bays and haughs, our Liddels, Teviots, Etricks, Jeds and Tweeds are all wanting. His imagination grasps no cistern to catch the bright drops of Banockburn or the sparkling waves of Corra Linn. His muse never poises herself in sight of poor old Scotland, that her harp may take its inspiration from our Grampian hills or from our Highland cataraacts, that rush on to the sea in contrast with our streams that pay their tribute homage to the mouldering shrines of Dryburgh and Melrose. But the manse in which he first drew breath was not built in vain, for he has inserted some new notes into those melodies of spring, by which men are cheered, and some new chords among the voices of summer, which augment the tide of human enjoyment. Dr. Johnson states that the first want which Thomson experienced on reaching London was a pair of shoes. The biographer, when at Pembroke was offered a pair of such articles, but he pitched them out of the window of his college, but Josephine, Empress of France, declared that the most acceptable gift she ever received was a couple of those useful commodities. This statement of Johnson kept me in an error for a long time. It led me to suppose that the poet had worn out his shoes by walking over the Cheviots; but ruminating the other day among some old books it was made evident that he embarked from Leith to London in a fishing smack. Much would have been lost to the world, had that smack perished on the way. The incident would at least have saved Howie the trouble of his visit to Ednam, and the sin of slandering our manse. We say slander, for he must be an Iconoclast indeed if he expect by his ipse dixit to prostrate all the images of taste and moral beauty, planted out on the heather lawns of these abodes, which are cherished in the very interior of Scotland's brave and glowing heart. His attack on them was made if not in a classic portion of our country, it was at least made where the romance and medieval literature has prevailed. It was made almost in sight of Abbotsford, whose owner was brought up under the ministry of the Rev. John Erskine, whose manse was in Edinburgh, and who officiated in old Gray Friars Kirk.

The flock the faithful shepherd feeds, Where monks have turned their roll of beads.

There are sprinklings of literature of the kind Howie was seeking for, all over Roxburgh. When he cherishes on the manse a destination of literature, it is not supposed that his allusion was to that which is professional and theological. He was not referring to Caird's sermons, one of which was published by command of Queen Victoria, or to Gutbrie's "Gospel in Ezekiel" or to "Jameison's Pentateuch," or "Walker's Discourses," or "Brown's Self Interpreting Bible," or to the "Philosophy of Dick," all of which were products of the manse. He had neither the manse of Craithie or Broughty Ferry in his eye. Let us then take him on his own ground. Had he gone to Castleton on the Liddel, which is no great distance from Ednam he would have found a manse on that river, which falls into one of the Eskes. It was once the abode of a minister, and in that humble abode, John Armstrong was born, who in 1744, published in London his poem, called the "Art of Health." John had caught trout in the Esk, and he celebrates the fine words which overhang the stream. Close to Castleton is Langholm, where Mickle was born in 1734, and who in 1771 published his elegant translation of the Lusid of Camoens, and who died in 1788. He also was born in the manse of Langholm. At Denholm in Roxburgh, Leyden was born, who made the Kirk of the hamlet his study and was an inmate of the manse. He had a wonderful talent for acquiring languages, and celebrates in his poems the date of Teviot. In 1788 when Mickle died, Pringle was born in Roxburgh, whose poetry is all about the Cape of Good Hope. Whether Falconer were a native of the same shire is doubtful. Some locate him in Mid Lothian, but wherever he might first have seen the light in Scotland, there he said his catechism, and when his ship went down on the coast of Greece, his last look no doubt was to the Kirk in which he had been reared. The pastoral scenes of Roxburgh have been sung by Crawford, and when Sir Walter Scott left Lasswade for the Tweed he very much augmented the charm which had begun to arise over that part of Scotland, far back as the times of Thomas, the Rhymer. It surely would not be difficult to multiply instances all over Scotland, of the spell exercised over the youthful mind by the dwellings of our pastors. Who was Joanna Baillie? The daughter of the Bothwell minister, who in 1798 published her plays on the Passions, and whose imagination was first kindled by the scenery of that Kirk, and manse which she herself has so admirably described. The Priory, the Castle, the Clyde and distant objects caught even the discerning eye of Wordsworth so long accustomed to the picturesque of the English lakes. Joanna indeed lived at Hampstead four miles from London, but how often did she look back to Bothwell's blooming banks, and the spire of its simple Kirk, situated among winding brooks and rustic bridges and ruins pale as clouds. Dr. Beattie was born in Laurence Kirk, Kincairdine 1735, and taught in the parish of Fordoun and engrained into his mind some flowers culled from that lovely scenery—a view from either his Kirk or manse presents. Who was Adam Ferguson, author of an essay on Civil Society, and of the history of the Roman Republic, and who wrote on Moral Science. Has he no connection with the Kirk of Logarail in Perth, of which his father was the pastor. Can men believe that the manse have exercised no influence in the production of our Carlyles and Clappertons, and Moirs, and Jelfreys, McClaurins, McKenzies, Playfairs and Hugh Millers. Hugh Miller planted his iron head on the Pantheism so apparent in Combe's "Vestiges of Creation," and crushed it to death. Carlyle indeed is following after the Germans, in pursuit of a vague and undefined zero, which in their whining, canting tones they call the beautiful and true, and which they might easily find in their old fashioned Bibles. The Bible can carry up the minds to stars and suns of light, and the heart into the cleanness of the milky way. It can teach us how to pass round the circle of the Divine at-

tributes, and to gaze with wonder on that glorious being by whom alone they are possessed. It can part the veil which conceals the glories of the Lamb. It can plant in the heart a germ which expanding into a tree can show its fruits and flowers among the angels; and spread out shades that may invite the Cherubim to repose. In these there is enough of the true for Peter Bell of Kinross.

Jeamie is off at present on a visit to Dumblane, or her criticisms on this letter would have been given. So my Dear C. adieu, but only till next time.

FOR THE CENTRAL PRESBYTERIAN.

Review of Theodosia Earnest.

(CONTINUED.)

It is said indeed, that Immersionists justify the circulation of the work by saying, that though there is a fictitious preface to the book, the book is fair, because the arguments put into the mouths of the Presbyterian characters are the standard arguments which we use when defending ourselves, and that they are fairly stated. But we beg leave to dispute both facts. According to all fair forensic rules, our mere word, repudiating those arguments as fair and full statements of our side, entitles us to arrest a debate conducted on such a plan. When plaintiff and defendant come into court, each party has a sovereign discretion in selecting his own advocate. If the defendant says that the counsel who has volunteered in his cause is not the man of his choice; and that, instead of representing him fairly, he is betraying him, this is enough. It is only necessary for the defendant to say that he considers his volunteer-advocate as unfaithful; it is not necessary for him to prove him such. He is entitled to make his own selection of a defender. So, we Presbyterians now and hereafter notify Messrs. Graves, Marks & Co., and Messrs. Sheldon, Blakeman & Co., and all Immersionist preachers, colporteurs, members and proselyters, in these United States and the British Provinces, and wherever the far famed Theodosia may be running, that we do not consider, and never have considered the fair water-nymph (who was a full blooded Immersionist before she began the investigation) nor the Presbyterian editor, Uncle Jones, (who was evidently a fishy, i. e. indignant partial tendency to go under the water, from the beginning) nor poor, old parson Johnson, (who confesses he had never examined the subject much) as suitable advocates of our cause; that we hereby repudiate them as such; and that we now lay our formal "injunction" on the progress of the discussion in such feeble and treacherous hands. Now, will our Immersionist neighbors arrest the debate; will they suspend the circulation of the *ex parte* and repudiated discussion, until the justice of our assertion can be tested; as they are forensically bound to do, in all fairness and honesty? We shall see. But if they are very anxious to prosecute, this great cause of Immersionism versus Presbyterianism, at once; let them take the arguments of some real, actual Presbyterians, such as Dr. John H. Rice's *Treatise on the Church of God*, or Dr. N. L. Rice's *Debate with Campbell*, print the whole of the Presbyterian argument in Presbyterian works, (and not a few disjointed scraps, falsely and treacherously torn from them) along with the best refutations they can get; and lay these two pleas before the great jury of the Religious Public. This, if fairly done, might be fair.

The real motive and design of this advocacy of pretended truth by fiction, is this: It was hoped that the love-letter, the pictorial illustrations, the influence of sex and youth in the heroine's favor, would make a multitude of ignorant people swallow the book, with its whole dose of misrepresentations, false issues, and unfounded assertions; who would never have taste, patience, or capacity, to read any such reply as *Presbyterians could condescend to write*. These readers would gulph down the low novel, but they would be very secure from the danger of reading a manly, straight-forward discussion of its pretended arguments and statements, unseasoned with fiction or demagoguism. The whole enterprise is a calculation on the gullibility of mankind; and it must be confessed, a calculation which was certain of realization to a large degree. But then it is also true, that the very element which ensures this partial success to the book, is the element also of its unfairness. It is successful because it is so unfair. For, in crimes of blacker character, the very treachery of the assault is oftentimes the thing which makes resistance ineffectual. When an honorable enemy meets us fairly by daylight, and face to face, we have a chance of successful self-defence, according to that measure of prowess which God has given us. But if our adversary is wicked enough to turn assassin, and waylay our path, we are very free to confess that we are in his power, except so far as a good Providence interposes, the strength and skill of a Hercules will not avail.

Let it be distinctly understood then, that we neither hope nor expect to be attentively and dispassionately read by the persons for whom the shrewd managers of Theodosia Earnest have set their trap. People who are foolish enough to go to a work of fiction to learn sacred truth, are not likely to attend to a scholarly and solid discussion. (But it may be added that such people are hardly fit material to make Presbyterians of, at any rate.) We do not write for such. Our object is defensive. Learning that this novel is not only circulated among Immersionists, but is being actively and vigorously used by them, our purpose is, only to give our own people the means of knowing and exposing their true character, when they are assailed.

4. This book bears on its face another evidence of dishonesty. It comes forth to the world wholly without any responsible name. By this, we do not mean to complain of the fact that its authorship is not made known to the public; but that while it is anonymous in its parentage, no Editor, nor religious denomination, nor agency, stands God-father for it. A polemical work, especially one which so aggressively assaults other Christians, ought to have some responsible party to be held answerable for its statements. But a still stronger trait of dishonesty is the absence of all reference-

marks to the books and other authorities cited, in a majority of cases. In some cases, such references are given; but in far more, authors are quoted in the most positive tone of assertion, and no clue is given, by chapter, section, or page, to the part of the works where the quotations may be verified. Are we to account for this peculiarity, which is as unbecomingly as it is fraudulent, by the author's ignorance? That ignorance is manifest enough; but it is a very imperfect excuse; because mere common sense would have taught him that every writer, and especially one who, like Mr. Courtney, boasts frequently that it was not his wont to assert things, but to prove them, is bound to give his readers the means of reading his citations for themselves, and judging of their relevancy and fidelity. The advocate who refuses to subject his witnesses to his opponent's cross-examination, is justly thrown out of court. Literary usage would justify us in summarily throwing out the larger part of this author's citations on this sole ground. We might justly say: "We do not listen to your witnesses; we count them as non-existent; because you have not given us your chapter, or page, or section." But let not the reader suppose that we make these complaints, because there is any serious difficulty in rebutting or exploring the authorities of Theodosia and her schoolmaster. They are easily caught, notwithstanding their attempted skulking, as the reader will see.

Our plan in the remainder of this review will be, to take up, nearly at random, a part of the writer's false issues and sophistries, and expose them; and to show the treacherous use of authorities and testimonies cited by him, in a sufficient number of cases to enable the reader to estimate his trustworthiness. It is not our purpose to write a connected treatise on baptism: This work is not now needed. The many sound and irrefragable arguments already constructed by our divines leave little to be desired, except their diligent circulation and study by our own people. Certainly, there is no peculiar force or originality in this pretentious work, to create an occasion for a new handling of the great question. The familiar old grounds of discussion are brought in review. The only peculiarity is that the solid proofs on which Pedobaptists have usually and justly relied, are here obscured by a new batch of sophistries and misstatements. The only force which these sophistries have, is the impudent hardihood with which they are asserted.

5. As one specimen of a critical argument, let the reader take the following: On page 83, good old Mr. Johnson is represented as citing the well known and unanswerable argument against immersion, that John the Baptist, (in Matt. iii. 11) is represented as saying: "I indeed baptize you WITH water, unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you WITH the Holy Ghost, and with fire." Hence, argues old Mr. Johnson, it was not immersion, but sprinkling or pouring; for one would not so naturally speak of immersing WITH water. Now we beg our readers to notice the dishonesty of this novel-writer. Instead of representing the Presbyterian pastor as going further, to substantiate this argument by the additional usually made to it by Pedobaptists when they employ it (additions in which its chief force consists), the author distinctly indicates that the above contains the whole strength of the position of Presbyterians. Miss Theodosia and her lover seem to be for a moment somewhat posed by the argument; and just then the abigmitors Mr. Courtney drops in. They tell him the substantial of Mr. Johnson's words; (page 86,) adding that they do not well know how to get over it.

"Is that all?" asks Mr. Courtney?
"Yes," says Mr. Percy the lover, "that is the substance of the argument."

Thus the author of the novel endeavors to produce the impression that this argument, in the hands of Presbyterians, is sustained solely by the criticism of the preposition in the phrase "baptism with water." He makes his dramatic persons say: "That is in substance, all of the argument. But he knew perfectly well, (or else his assumption to debate baptism is impudent chicanery) that this is not all; that this is but the beginning of the statement of the case as Presbyterians put it. He took good care not to let his parties proceed to collate this passage with Acts i. 5, ii. 3 and 4, 17, 18, 38; x. 44; and xi. 15, 16. For then, it would have appeared that Mr. Johnson's interpretation of the baptism WITH water, and WITH the Holy Ghost must be correct; because that Holy Ghost is there said with immediate reference to John's language, again and again, to fall on the disciples, and to be poured out, and the fire with which they were baptized, set on each of them like cloven tongues. But this by the way. Mr. Courtney thereupon expresses his amazement that Mr. Johnson should be so unfair as to take advantage of the English version, reveals to them the fact that the preposition translated WITH in Matt. iii. 11, is *en*, and appeals to Mr. Percy (a Greek scholar), for the admitted fact, that *en* in classic Greek usually means IN, and not WITH, so that had not King James' naughty translators, to the perpetual anguish of all English and American Immersionists, obscured the sense, the passage should have read: "I indeed baptize you IN the Holy Ghost, and IN fire." He then proceeds to remark, (page 83,) that *en* is used two thousand, seven hundred and twenty times in the New Testament; that in about twenty-five hundred of these places, it does not necessarily mean IN and not WITH; that in twenty other places, it would better express the meaning of the original than WITH, while WITH (in the sense of instrument or material) is the necessary meaning in only forty places. Therefore argues Mr. Courtney: "The chances are as twenty-seven hundred to forty, that an argument based on the word 'with' (where it stands for the Greek word 'en') will lead to a false conclusion; and the chances are as twenty-seven hundred to forty, that an argument based on 'in,' as the real meaning of the word, will lead to a true conclusion."

Now, in the first place, what think you, good reader, of such a critical argument as this? Let us apply it fairly to another case:

The original scriptural *stauron* (cross,) occurs twenty-eight times in the New Testament. In nineteen of these cases, it means unmistakably, the wooden crucifix, on which Christ (or the two thieves) was executed. In six places it is used with that sense which it bears in Luke xiv. 27. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Therefore, according to Mr. Courtney's marvelous rule of interpretation, the probabilities would be as nineteen to six, that in these passages our Saviour means: "Whosoever will not bear on his shoulder a wooden cross, and come after me, cannot be my disciple." But does not every reader in his senses know, that the word *stauron* must here be taken in the allied sense, not of a literal wooden cross, but of the burden of Christ's service, or some similar derived meaning? Does any body believe that there are nineteen chances to six, or that there is one to a million, that Christ here meant to announce the preposterous assertion, that the test of Christian character was to be carrying a log of wood on the back? Farther illustration of the ridiculous nature of this argument is not needed. The truth is, as every sensible person well understands, in every language, many words bear more than one sense, in different connexions, those senses being usually allied to each other in some way, though not the same; that any honest and sensible writer or speaker nevertheless uses all such words in such a way that it may be certainly seen what meanings he intends them to bear in given connexions; and that when once it is discovered a given word may be grammatically used in a certain sense, its meaning in a particular place must be determined, not by inquiring which of its meanings most frequently occurs, but by inquiring only which suits this connexion most obviously. Every language in the world is built on these principles: every man in the world, (including even the remarkable Courtney) interprets language habitually on these principles, wherever prejudice does not blind him. And it does indeed look like the madness of despair, that Drs. Carson and Fuller, the British and American advocates whom Immersionists now chiefly follow, should stake their cause on the critical rule; that when once a given sense has been established for a word of scripture, as its primary sense, that meaning and no other, must be gotten out of it wherever it occurs. No man on earth interprets language on this rule; no man can carry it out consistently, in his understanding of the scriptures. And yet, Dr. Carson concedes no more than he is obliged, when he virtually admits that this is the only theory of interpretation on which Immersion can be proved to be the only baptism. For that point cannot be proved, unless it can be proved that *baptizo*, and *baptisma* in the scriptures always mean dip and dipping, and nothing else.

But in the second place, we request the reader to note that Mr. Courtney accuses good old Mr. Johnson of great unfairness in employing the English version, which represents John as speaking of baptism with water, with the Holy Ghost, and with fire, when the preposition in Greek is *en*. And the veracious pedagogue grounds his assertion of the evident error of this translation to be translated by 'in' and not 'with.' Now, without pausing to prove that this is not universally true even in classic Greek, we would remind Mr. Courtney, that the Evangelist did not write in classic, but in Hebraistic Greek. They, being native Hebrews, employed many Greek words and constructions according to the usages of their own language. And moreover, in the Septuagint, the Greek translation made by Jews, of the Hebrew Scriptures, and in the New Testament, the preposition *en* is not used by the rules of a classic Greek; but is also employed universally as the word to translate the Hebrew preposition (*beth*). In Greek written by a Jew therefore, *en* may be expected to be found meaning any thing which *beth* might mean. These assertions no scholar will venture to dispute. The correspondence of the two prepositions in the usage of Jews writing Greek is expressly asserted by Gesenius, in his Hebrew Lex: which the reader may consult, if he chooses. It is not necessary to multiply authorities on so plain a case. But what does *beth* mean? Gesenius tells us, at the very outset of his article on the word, that the various significations of the preposition are grouped under three classes. 1st, *beth* meaning "in," 2nd, *beth* meaning "at" or "by," 3d, *beth* meaning "with." Consequently, the same may be true of *en*, when used by a Jew. Gesenius then, to illustrate what he means by the second use of *beth* referred to him. He says: "The Israelites pitched their camp *beth* hain which is in Jerusalem." (Hayin means spring of water.) This the Septuagint translates: "The Israelites pitched *en* Aendor: And the English version: "The Israelites pitched by a fountain which is in Jerusalem." (Mr. Courtney we suppose, would have us believe that the Israelite army pitched their camp in the spring literally.) Gesenius also refers to Ezek. x. 15, where *beth* *nehar* *Chebar*, is by him translated in Greek *en potamo*, and in English, "By the river Chebar." (So that when it is said John was baptizing *en Jordan*, this language in a Jew's mouth might just as well mean *en Jordan* as in Jordan.) As an illustration of the 3d use, he gives among other places, Levit. viii. 32, "shall burn *beth* fire;" which the Hebrew expresses by *beth* and the Septuagint by *en*. So that it is not true there is any probability arising from the usage of the preposition *en*, in Jewish hands, that the words "baptized *en* *pneumate* *hagio*, *kat'en* *ypati*," mean baptized "in" rather than baptized "with." But then also, to make it perfectly plain; the sacred writers show that they use *en* in the sense of baptizing "with" water; by using as an equivalent expression, the *adlocutio* of instrument (*hulato* *baptizo*) without any preposition at all. This is the case for instance, in Luke iii. 10; Acts i. 5; Acts ix. 18. Is not the indignant astonishment of the reader now rather turned on the schoolmaster, for thus hoodwinking his ignorant victims, than on Mr. Johnson, for claiming the propriety of the English version? Or was the author ignorant of the well known distinction between classic and Hebraistic Greek? Then is he not a pretty man, to presume to discuss the language of

the original scriptures, and to hurl his scurrilous broadcast, at all the wise and good men who have ventured to speak the truth about baptism?
(TO BE CONTINUED.)

To the Ruling Elders.

The Elders in attendance on the General Assembly, at Indianapolis, in May 1859, send their cordial greetings to their Brethren in the Eldership throughout the United States.

God having put it into their hearts to hold a daily Morning Prayer-Meeting, during the sessions of the Assembly, it is with devout thankfulness that they acknowledge his gracious presence in their meetings. And though deeply sensible of the imperfect manner in which they have fulfilled their ordination vows, and performed their responsible duties as office bearers in the Church of Christ, are fully persuaded that if they were more deeply imbued with the Spirit of their Master, and had right conceptions of the solemn obligations resting upon them, in these days when God is granting such signal answers to prayer, and faithful, humble labor, in dependence upon him, they would be instrumental in accomplishing much more for the Church, the world, and his glory; that they would be permitted to rejoice in the salvation of greater numbers of repenting sinners, and the addition to the Church of Christ of many—very many—of such as shall be saved.

Entertaining these views, they desire, in obedience to the command, to stir up each other's minds, by way of remembrance, and in the spirit of meekness and love, to offer a few suggestions to their Brethren:

First.—The importance of holding up the hands of their pastor by their prayers and counsels, in all his efforts to promote the cause of Christ; and in providing liberally for his temporal support.

Second.—The establishing, at all convenient times and places, meetings for prayer, and seeking out and persuading to attend them, such as habitually neglect these means of grace, and, by direct and personal effort with individuals, seek to win them to Christ.

Third.—Careful attention to young converts—taking them kindly by the hand—encouraging, advising, and instructing them in their new relations and duties; thus promoting their improvement and growth in grace.

Fourth.—Particular attention to the children of the Church, as well as the neglected ones among the poor.

Fifth.—That in addition to the prayerful study of the Word of God, some work on the duties of Ruling Elders, be carefully and attentively read.

Lastly.—The great importance of establishing a Daily Prayer-Meeting, at every meeting of the Judicatories of our Church. Our own experience, beloved brethren, of the happy influence of such meetings, during our stay in this place, and the many pleasant and long-to-be-remembered acquaintances with brethren, which, but for these opportunities, would never have been formed, has prompted us to offer these suggestions to you.

Indianapolis, Ind., May, 1859.

The Author of "Just As I Am, without One Plea."

On the southern slopes of England, and in the beautiful county of Devonshire, nestles, amidst myrtles and rose-trees, the little village of Torquay. It sits like a queen upon picturesque terraces, which descend to the blue waves of the Channel. From its sheltered position, it has a climate of genial spring, while other portions of England are enveloped in rain, chilly winter. Here the flowers never cease to bloom, and before the sunny side of every house can be seen bright patches of crocuses, violets, primroses, and hepaticas, while, only a few miles further on, the snow hides the surface of the earth. It is the favorite resort of invalids, and, as you walk along the pretty lanes and hedge-bordered avenues, you are saddened with the sights of many who come from less favored parts of Britain in the hope—alas! too often vain—of finding the health which they have lost.

Near this lovely spot, two centuries ago, the Prince of Orange landed with that force which insured to England a wise, politic, and Protestant ruler. Here still some of the stanchest Protestant worthies of England reside.

At a foot of gently sloping hill, covered with a variety of evergreens, is the country seat of Sir Culling Eardley, so widely known for his efforts, through the Foreign Evangelical Alliance, to secure to the worshippers of the Reformed religion, in all parts of the earth, that freedom which is so eminently characteristic of the Anglo-Saxon race.

On the top of the same hill, and commanding a view of the smiling bay, is the cottage of Miss Charlotte Elliott, the author of the sweet and well-known hymn commencing "Just as I am, without one plea." That lady has resided at Torquay for many years, and during all that time has employed her wealth of leisure and means in doing good. She calls her pretty villa "Mornex Lodge," in remembrance of another picturesque spot, hidden on the southern slope of Mount Savelle, in Savoy, not far from the city of Geneva. In this latter place Miss Elliott spent many months, and during that time formed warm friendships with such men as Dr. Amilan, Dr. Merle D'Anbigne, and other eminent divines of that Rome of Protestantism.

Miss Elliott is thoroughly evangelical. She has written and published several poetical religious effusions, amongst others a delightful little volume of devotional hymns for every day of the week. They all breathe the same child like spirit and Christian feeling, and few homes there are in England where this little volume is not found. In the United States we know her best by the touching verses commencing with the lines already quoted. Thousands of sin-sick and weary souls have been comforted and consoled by them, and doubtless, the last day will reveal the fact that many, through the instrumentality of this hymn, have been brought to everlasting peace. It is found in most of our books of church-music, but I think that no tune so sweetly blends with its spirit as "Federal Street," composed by one of our own American musicians, (H. K. Oliver.) Indeed, in the "Songs of Zion,"

published by the American Tract Society, this is the tune printed in connection with those beautiful and touching words.

It was my privilege to be the guest of Miss Elliott. I spent with her many months, and I rarely came to the breakfast-table without finding her busy with some manuscript hymn or verses which she had composed during the silent watches of the night. My own notions of delicacy forbid my entering into a minute description of her private life, but all may be assured that it is one which exemplifies the life of Christ. Miss Elliott may not have many more years to sojourn upon this earth, but there is laid up for her a crown of righteousness which fadeth not away.—S. S. Times.

Narrative

Of the State of Religion adopted by the General Assembly of the Presbyterian Church in the United States, at their Session at Indianapolis, May, 1859, and addressed to the churches under their care.

The meeting of the General Assembly of the Presbyterian Church in the United States may be regarded as the general review of the arms of our spiritual Israel. It must be admitted that there is something exceedingly interesting in such an assemblage of the representatives of so many Presbyteries and churches coming together from all parts of this vast country—from the North and the South, the East and the West—all speaking the same language, forgetting those sectional topics which excite and agitate other bodies, and agreeing to attend to the one great business assigned them by the Lord Jesus Christ—the proclamation of the glorious gospel, and the adoption of means and measures for filling the world with the knowledge of the truth as it is in Jesus.

The Assembly desire to render devout thanks to God for the many tokens of his favour granted to them during the past year. All the reports sent up to us from the Presbyteries, together with all the information incidentally imparted, proclaim this one interesting fact, that the church of Jesus Christ under our immediate supervision is advancing in the work committed to her by her Great Head. Since the last Narrative was sent down to the churches, our borders have been enlarged by the formation of eleven new Presbyteries—a larger number than has ever been formed during any previous year—and by the organization of new churches in almost all the Presbyteries. At the time when the Assembly held its sessions last year, a number of churches were enjoying revivals of religion. The precious fruits of those revivals have been gathered in, and many other churches have since been visited by the outpouring of God's gracious Spirit. One hundred and twenty-nine Presbyteries have sent up Narratives to this Assembly. Of these, sixty-three report revivals during the past year, namely, Crawfordville, North River, Luzerne, Erie, Saltsburg, Lexington, Ogdensburg, Huntington, Ebenezer, Hopewell, Washington, Sidney, Maury, Bethel, Lafayette, Lake, Tusculuma, St. Louis, Medina, Raritan, Buffalo City, Baltimore, Genesee River, Passaic, Mississippi, Beaver, New Albany, Steubenville, West Lexington, Elm River, Tuscaloosa, Sangamon, Tombeckbee, Albany, South Carolina, Memphis, Charleston, Chickasaw, Harmony, Blairsville, Maumee, Elizabethtown, Transylvania, Nassau, Wooster, Dubuque, Concord, Donagel, Orange, Long Island, Allegheny, Kaskaskia, Fayetteville, Missouri, Philadelphia, New Brunswick, Ningpo, West Hanover, Winnebago, Marion, East Hanover, the Second Presbytery of Philadelphia, and the Cherokee.

Among the Presbyteries that have enjoyed revivals we give a place to Ningpo in China, inasmuch as when the Narrative from that Presbytery was written, seven members had been received into the church on a profession of faith and some ten or twelve were to be baptized on the first Sabbath in February. It is further stated that from an institution under the management of the Presbytery one young man has placed himself under the care of the Presbytery as a candidate for the ministry, and it is hoped that two or three others will follow his example. Such is, indeed, cheering intelligence to come from that distant land so long shut up in pagan darkness. We think we may justly report among the revivals which have been enjoyed in our church, that wonderful, and in its bearings most important work of grace on board of the "North Carolina," as a minister of our church was an active laborer in that work, and as a number of the converts joined the Presbyterian church. A large proportion of the other Presbyteries, whilst they have not been visited by those marked displays of the power of the Spirit, which are usually denominated revivals, have, nevertheless, been refreshed and strengthened. Indeed there are very few if any, Presbyteries which have not reported conversions, and other evidences of the smiles of the Great Head of the church. The Narratives which we have received present a number of interesting facts, which we feel bound to record.

1. One of these is, that all the churches which were revived last year still retain the spirit of those refreshing seasons. None of them appear to have been visited with that re-actio, and formality, and deadness, which too frequently follow seasons of revival. The vital influence of those times of refreshing seems to have followed them through the year; and whilst additions to those churches are not as large as they were last year, still the presence of the Divine Spirit has been manifest in the spiritual life of Christians, and in the harmony, and love and joy, and activity in the service of the Lord, which have pervaded the churches. Perhaps there never has been a year in the history of our Zion when the churches were so generally at peace, with so few roots of bitterness springing up to trouble them.

2. Another fact in the history of our church for the last year, which we feel bound specially to notice, is the general prevalence of a spirit of prayer. This has been manifested in the multiplication of meetings for prayer, and in the unusually large numbers that have attended such meetings, and the interest with which they have attended them. As we were bound to expect it would be, God has heard the prayers of his people, and answered them in the conversion of sinners, and also in the peace, harmony, (CONCLUDED ON FOURTH PAGE.)

THE OFFICE OF THE CENTRAL PRESBYTERIAN on Main Street, five doors below the Exchange Bank over the Store of H. Baldwin, third story.

LETTERS OF PETER BELL ABOUT THE SCOTCH MANSES.

LETTER VII. LOUDON.

Dear C.: Jennie remained but a short time among the flowers of Dumblane, some few of which are conspicuous in her hair. She strayed for some hours," she said, "along the banks of the Allan, and enjoyed the views of the Ochil hills."

Loudon Kirk, dear C., is in the Presbytery of Irvine, and the abode of its minister is very near the Kirk. This arrangement is usual all over Scotland. The custom is wise. Proximity to a church if it does not add to the holiness of a minister, may increase his convenience. The Kirk of Loudon has about it nothing remarkable.

The holy man went forth to lead The train so slowly winding on, That came far beyond the Tweed By ties of love and kindred drawn.

The brook had been a long time, and the lonely spot has nevertheless been distinguished by some historical events as well as literary associations. It is the scene of a successful attack on the English by Sir William Wallace, and of a signal victory gained by the covenanted, over the infamous Claverhouse, that sanguinary tool of royalty.

As it moved on now in majesty and pride the sound of its gently heaving billows formed itself into the following words: "At the outset of life, however humble we may seem, fate will have in store for us great and unexpected opportunities of doing good and being great. In the hope of these we should ever press on without despair or doubt, trusting that perseverance will bring its own reward. How little I dreamed when I first sprung on my course, what purpose I was destined to fulfil! What happy beings were to owe their bliss to me! What lofty trees—what velvet meadows—what glorious harvests were to hail my career! Let not the meek and lowly prelate: heaven will supply them with noble inducements to virtue."

Review of Theodosia Earnest. (CONTINUED.) But in the third place, when this prophecy of John; "There cometh one after me... he shall baptize you with the Holy Ghost and with fire," is seen in the light of its fulfillment in the book of Acts, at the places above cited, the meaning appears without the possibility of a doubt. There the Holy Ghost, which baptized them is "poured out," "spoured forth," "fell on them, as on us at the beginning;" and the fire which baptized them "sat on each of them as it had been cloven tongues." No matter what the usage of the preposition might be, every man in his senses would see that the Holy Ghost was applied to their persons, and not their persons dipped into the Holy Ghost. But then, if John, and the Book of Acts quoting John speak of baptism with the Spirit, and with water in the same breath, the inference is unavoidable, that the two baptisms were similar in their mode. Hence it was, that it suited the purpose of the author of Theodosia, not to have pastor Johnson quote the Acts in connexion with the Holy Ghost.

But the author could not avoid, in such a work, touching upon so well known a passage, and he therefore introduces it in the next chapter of his book, after he had, as he hoped, broken the force of the argument from it, by deceiving his readers concerning the usage and meaning of the preposition. On page 97, pastor Johnson is represented as employing the argument we have stated above; that the prediction concerning the baptism with the Holy Ghost, is seen in the second chapter of Acts, to be fulfilled by "pouring out" and "shedding forth." Hence the inference that water baptism was the same mode. And what, does the reader suppose, that that they were not known to Mr. Courtney's ignorance? The public will judge. As Dr. Scott has been mentioned, it may be added that this well known and judicious writer, in a few simple lines effectually refutes the idea, that the passage contains any reference to the mode of baptism. He shows that not water baptism, nor its mode, but that union to Christ which it signifies, is the thing upon which the Apostle reasons, in order to prove that he who truly partakes of Christ's justifying righteousness will also certainly partake of His death to sin, so that introducing a reference to the mode of baptism here really spoils the beauty of the Apostle's meaning. And then, if burial, the first of the three figures by which our spiritual baptism into Christ is here illustrated, must be interpreted as indicating the mode of water baptism, the other two figures ought, in all consistency to be so interpreted likewise, so as to make our water baptism not only like a burial, but like a planting, and like a crucifixion. We suggest to our Immersionist neighbors that they shall amend their sectarian psalmody, so as to sing not only about the "liquid grave," but also about the "liquid soil," and the "liquid cross and nails."

The first thing to be noticed in this precious piece of exposition, is the completeness with which Theodosia tangles herself in her own net. She is very careful to show that the baptism 'in' (as she will have it,) the Holy Ghost, (as through "covering up," "swallowing up," of the Apostles. But, if the whole thing is merely a metaphor, and contains no "allusion to the act done in baptism," why need she care whether the application of the Holy Ghost was a pouring or a covering up? She knows she is not telling the truth, when she says there is no allusion to the mode; and hence her anxiety to make that mode a dipping as nearly as possible. The reasoning is as perfect a jewel of consistency as that of the old lady, who being charged with cracking a borrowed kettle, asserted first that the kettle was not cracked at all, and second that it was already cracked when she got it. See also Mr. Courtney, pp. 151, 152.

Next, is there not a spice of impiety and infidelity in asserting, in the teeth of the word of God, that there was no literal baptism at all, but only a "mere metaphor"? If this baptism of the Holy Ghost was not a literal reality, then several things, oh Theodosia, inevitably follow; as for instance, that the predictions of John the Baptist and Christ were false; that the Apostles received no spiritual qualifications and authority for setting up the new dispensation, for legislating for the church, and for completing the canon of Scripture; which would leave these unhappy maid, as well as the rest of us un-dipped Christians, in rather a sorry case. No, you should have said, if you had been as thorough a dialectician as dipping; that there was a literal and real baptism of spiritual influences. But then, inasmuch as material, water baptism is but a symbolical rite, in which the significance depends wholly on the faithfulness with which it represents to the senses the spiritual reality; and inasmuch as the Holy Spirit was pleased to use the very word, baptism, of this literal and real, spiritual blessing; it is God's own definition of baptism as a pouring out of the element on the person baptized.

Again, when Miss Theodosia argues that it could not be a literal pouring, because the disciples were always equally surrounded by the omnipresent essence of God the Spirit, this fact, if it proves any thing, equally proves that it could not be an immersion. Why then did she trouble herself, seeing she acknowledges this in express words on page 99, to argue on page 88, that the figure was expressive of "covering up"? It would not be expressive of mode at all.

On page 101, she proceeds to cap the climax of self-contradictions by introducing that famous passage, Rom. vi. 3, and claiming that the "burial with Christ by baptism," clearly proves immersion was the mode of water baptism. Where now is the argument that a figurative reference can prove nothing as to mode, because it is "merely a metaphor"? The same pretty mouth which then blew hot, now blows cold. In Acts, where a pouring down of the influences of the Holy Ghost is expressly called a baptism, there can be no indication of the mode of water baptism. But in Romans, where Christians are figuratively said (for in this case the burial is only figurative) to be "buried with Christ by baptism." (It is not said that the baptism was "literal," but only its sign,) there, forsooth, the allu-

tion to immersion is indisputable! Nay, verily, you shall not thus play fast and loose with us, at the convenience of your inconsistent theory. Fie on you, fair Sophist; Or, we should rather say; Fie on the author, for filling the lips of his lovely heroine with such a batch of absurdities.

FOR THE CENTRAL PRESBYTERIAN. Review of Theodosia Earnest.

manded his disciples never to forbid it, as you Baptists have done, but to suffer the little children to come to him, and make a part of his visible church." Thus the author deceitfully represents, that this is the main argument which Presbyterians found on this passage; when he knew perfectly well, that the use which all intelligent Pedobaptists make of the passage is totally different, that they do not undertake to prove here that those infants were baptized by Christ; for indeed, they do not believe that Christian baptism was yet instituted. Of course any juggling chopper of logic can win an apparent victory, by thus putting into the mouth of imaginary adversary a false and foolish issue, and then refuting it. But what must be his impudent contempt for readers whom he expects to gull by so coarse a trick! The true manner in which Pedobaptists argue from this passage is this: That it is impious to suppose this blessing of Christ futile, or misplaced, or inoperative. So that, here is a total refutation given by Jesus Christ himself to the main rational objection of Immersionists against infant baptism. Their objection is, that it is absurd to administer a religious rite to a little senseless infant; because he is too young to profit by it. But here Jesus Christ administers a religious rite, which undoubtedly was profitable to infants. The objection is swept away. Here we see that the grace of God can benefit infants, (as all must, who die in infancy, unless we are willing to teach infant damnation,) where is the absurdity of their partaking in gospel ordinances, should God so ordain?

Between pages 206, 207, of Theodosia, the publishers have introduced two wood cuts, which they doubtless thought very witty, exhibiting as they supposed, the absurdity of administering the water of baptism to a little squalling, frightened baby. Now we suggest that in their next edition, they substitute another subject for pictorial satire, which every one will perceive to be precisely as just and appropriate, as this burlesque cut of an infant baptism. It should represent the folly of the pious Jewish mothers, in bringing their little senseless babies to be blessed by their Redeemer, when they were too young to comprehend his language or acts; and should exhibit them frightened nearly into fits by the strange actions of the strange man, Jesus; and struggling back out of his arms into their mothers, with their faces distorted with screams. We propose to Messrs. Graves, Marks & Co., to try their hands at this; then perhaps the world will comprehend whether their present caricatures are witty or impious.

But our main inference is more important still. Our Saviour defends his blessing them, by saying: "For of such is the kingdom of heaven." That is: He has blessed them because of such is the kingdom of heaven. To give to the words "kingdom of heaven" here, any other sense than that of Christ's Church, makes absolute nonsense; (as even the audacious Courtney does not venture to deny, when on page 203, he alludes in a meagre and partial manner to this argument.) Our Saviour, then, expressly calls infants a portion of his church. But as all admit that baptism is the initiatory ordinance by which members enter the church, infants who are church members are of course entitled to baptism. This argument the author takes good care not to state fairly. (We do it for him.) He does indeed endeavor to parry it, by saying that our Saviour does not say infants belong to his church, but that persons who would truly enter it must be such as infants; that is, must be lowly, harmless and amiable. And this interpretation he professes to support by the concessions of two Pedobaptists, Barnes and Olshausen. If Mr. Courtney had had the honesty to quote all that Mr. Barnes says, in his notes on Matt. xix: 13, 14, the reader would have seen that his remarks (ill-judged and uncritical; as Barnes often is,) give the Immersionist no support. For Mr. Barnes also says substantially that the Jews had always been accustomed to bring their children to God by circumcision, and therefore it did not seem to them unnatural to bring them now to Christ. As for Olshausen, a German Rationalist, he is betrayed or not by injudicious Englishmen and Americans, we suspect we know much more about him than Mr. Courtney. Does Mr. Courtney say that he endorses him as correct and reliable? If he does not, he has no business to quote his interpretation as authority. If he does, then we tell him that he has endorsed a batch of theological errors, which would result justly in his expulsion from any respectable Immersionist church. When will this author learn, that Presbyterians do not hold themselves responsible for the false glosses of commentators, rationalist or pious? We interpret the Scriptures for ourselves, [diligently using all helps, indeed] in the exercise of common sense and the fear of God. But if quoting learned names is worth anything, we might quote great men, from Calvin down to Dr. Rudolph Stier, a German, too, and a more recent and learned expositor than Olshausen, who expressly contradicts the latter. (See for instance, Stier's words of Jesus, edition of T. T. Clark, Edinburgh, vol. 3, p. 21.)

Another specimen of false issues may be found in the manner in which the fishy Uncle Jones is made to state the argument against immersion from the baptism of the three thousand on the day of Pentecost; page 114, &c. (Of the false citations here, more hereafter.) The good Uncle suspends the question chiefly on these two points, that there was not water enough accessible, nor time enough for twelve men to immerse three thousand persons. To these two points Theodosia replies, that there was plenty of water; and proves it to her own satisfaction (by false quotations.) She then argues (page 116) that they were not all baptized the first day; and then proves that they were all baptized the first day by the Twelve; and that with ease. She must reconcile her own contradictions; we cannot. But the author takes excellent care not to let foolish Uncle Jones utter, what is the decisive point in the argument; that even if two hundred and fifty adults could be immersed in one afternoon, one by one; (This being the number which would have fallen to each of the Twelve,) one man could not immerse two hundred and fifty adults in immediate succession, without being completely exhausted. Dipping is excessively bad work, to subject and operator; (Is not its popularity, and its therefore more tricky for the author to tell us that twenty persons can be immersed in fifteen minutes; (page 118,) when every Immersionist preacher knows, after a half-hour of such work, he is so thoroughly exhausted, that he must come out of the water.)

The reasonableness of this assertion, that three thousand adults could find the means of an extemporaneous immersion in Jerusalem, in one afternoon, may be brought to a very practical test. Well-watered as the City of Richmond is, with water-pipes, creeks, and wells; was there ever a "Baptizing" of any extent, among our modern Immersionists there, before baptistries were expressly provided in their churches, that they were not compelled to adjourn to the noble James? Now if Richmond did not afford the means of giving an extempore dip to a company of twenty or thirty converts, is it even plausible to assert, that Jerusalem, in a most dry climate and season, could provide them for three thousand? It had no great river running just outside of its walls. Outside, it was dry; (says Dr. Robinson,) so totally dry, that every besieging army which has surrounded it has had to bring its water from a distance. Within, it had sufficient rain water cisterns and open reservoirs, to supply the population with water for domestic purposes.

On the 207th and following pages of Theodosia, the reader will find a similar instance, affecting the argument for the far more important doctrine of infant baptism. Silly old Mr. Johnson is represented as advancing the instance of Christ's blessing infants, (recorded in Matt. xix: 13, 14; Mark x: 13, &c.; Luke xviii: 15, &c.) in proof of their title to baptism. The courteous Courtney replies; page 208. "I can see one word about baptism in it."

"Oh," says the pastor, "I do not say that baptism is expressly named in it; but sir, the inference is irresistible, that these children were brought to be baptized, and that the people were accustomed to bring their children for that purpose, and that Jesus com-

FOR THE CENTRAL PRESBYTERIAN. Manner in the Pulpit.

teration. The people were delighted, and began to say, "There, see what a man of talents can do." Mr. — gave us a most miserable, rapid discourse from that text, but now we see how finely Mr. Willard can handle it &c., and they came to him at once to solicit a copy for the press, and then to their great mortification he told them the whole story. Now whence was all this? It was the manner of delivery, and nothing else.

Facts like these are instructive. They show us the importance of cultivating an acceptable manner in the pulpit, and not only to seek out acceptable words to say, but to say those words in an acceptable manner. Let me illustrate my meaning by a fact. A few years ago an important church near me was vacant, and the Rev. Dr. — had been invited there to be heard as a candidate for settlement. On Sabbath evening, having no service in my own church, I went to hear him. On commencing the exercises he gave out a hymn in a very feeble tone, as though he could scarcely speak, and read it through in the same monotonous manner, without the least animation, or emphasis, and as though it were of no sort of consequence whether the people heard or not. Probably not half of them did hear to understand a single time. The prayer which followed, was after the same manner, and the succeeding hymn, and those who heard him up to that point would be very likely to conclude that he cared not whether he was heard or not either by God or man, or that he felt any interest at all in the matter. The text was announced, and the sermon was commenced in much the same mumbled tone, but very soon he became warm, and a most tremendous volley of words came out of his mouth, in a stentorian voice, and accompanied with the most stormy action; and so he proceeded for nearly an hour, roaring out some very important truths in a voice loud enough to be heard by a regiment of soldiers on parade; and then he sat down patting for breath, and in a whisper closed the exercises. It was good truth that he spoke, but still I could not but say to myself, "The good Lord deliver me from having such a preacher for my minister!" Two such preached to the same church in succession, and the people were wise enough not to call either. So it is that the manner of preaching often destroys its effect. Is there not a defect here in the theological training of our young ministers? And should they not be as carefully instructed respecting their manner in the pulpit, as they are in regard to the truths they exhibit? If a psalm or hymn is to be sung as a part of worship, should it not be read with emphasis, and with some regard to its sentiment? Should not the Scriptures be read very distinctly and forcibly as the words which God speaketh? And should not the prayers be offered with emotion, and as the utterance of a heart in audience with the Deity, and so distinct with that, that those who join may do it understandingly? Much of the comfort as well as the profit of worship, depends on these things. Let ministers ponder them, and more especially young ministers, those who are just girding on the harness, let them consider it that good habits may be well fixed upon them as they enter the field.

It is to be regretted that Professor Jowett has partially given the sanction of his authority to a theory which it is to be presumed he would not advocate to its full extent. "The theory of a primitive religion common to all mankind," he tells us, "has only to be placed distinctly before the mind, to make us aware that it is the baseless fabric of a vision: there is one stream of revelation only—the Jewish. But even if it were conceivable, it would be inconsistent with facts. The earliest history tells nothing of a general religion, but of particular beliefs about stocks and stones, about places and persons, about animal life, about the sun, moon, and stars, about the divine essence permeating the world, about gods in the likeness of men appearing in battles and directing the course of States, about the world below, about sacrifices, purifications, initiations, magic, mysteries, &c. These were the true religions of nature, varying with different degrees of mental culture or civilization." And in an earlier part of the same Essay he says, "No one who looks at the religions of the world, stretching from East to West, through so many cycles of human history, can avoid seeing in them a sort of order and design. They are like so many steps in the education of mankind. Those countless myriads of human beings who know no other truth than that of religions coeval with the days of the Apostle, or even of Moses, are not wholly uncared for in the sight of God."

It would be unfair to press these words to a meaning which they do not necessarily bear. We will assume that by the "earliest history," profane history alone is meant, in opposition to the Jewish Revelation; and that the author does not intend, as some of his critics have supposed, to deny the historical character of the Book of Genesis, and the existence of a primitive revelation coeval with the creation of man. Even with this limitation, the evidence is stated far too absolutely. But the words last quoted are, to say the least, incautious, and suggest coincidence in a favorite theory of modern philosophy, equally repugnant to Scripture and to natural religion. Two very opposite views may be taken of the false religions of antiquity. The Scriptures invariably speak of them as corruptions of man's natural reason, and abominations in the sight of God. Some modern writers delight to represent them as instruments of God's providence, and steps in the education of mankind. This view naturally belongs to that pantheistic philosophy which recognizes no Deity beyond the actual constitution of the world, which acknowledges all that exists as equally divine, or, which is irreligious, and in a distinction between the good which He approves and the evil which He condemns. But men will concede much to philosophy who will concede nothing to Scripture. The sickly and sentimental morality which talks of the "ferocious" God of the popular theology, which is indignant at the faith of Abraham, which shudders over the destruction of the Canaanites, which prides itself in discovering imperfections in the law of Moses, is content to believe that the God who could not sanction these things, could yet create man with the morality of a cannibal, and the religion of a fetish-worshipper, and ordained for him a law of development through the purifying stages which marked the civilization of Egypt and Babylon and Imperial Rome. Verily this unbelieving Reason makes heavy demands on the faith of its disciples. It will not tolerate the slightest apparent anomaly in the moral government of God; but it is ready, when its theories require, to propound a scheme of deified infidelity, which it is hardly exaggeration to designate as the moral government of Satan.

We must believe indeed that in the darkest ages of idolatry, God "left not Himself without witness;" we must believe that the false religions of the world, like its other evils, are overruled by God to the purposes of His good providence. But this does not make them the less evil and abominations in the sight of God. Those who speak of the human race as under a law of vegetable development, forget that man has, what vegetables have not, a moral sense and a free will. It is indeed impossible, in our present state of knowledge, to draw exactly the line between the sins and the misfortunes of individuals, to decide how much of each man's history is due to his own will, and how much to the circumstances in which he is placed. But though Scripture, like Philosophy, offers no complete solution of the problem of the existence of evil, it at least distinctly points out what the true solution is not. So long as we represent the sin of man as a fall from the state in which God originally placed him, as a rebellion against a divine command; and as a rebellion which is a declension towards evil, not as a progress towards good;—so long it emphatically records its protest against both the self-delusion which denies that evils exist at all, and the blasphemy which asserts that it exists by the appointment of God.—Mansel.

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FOR THE CENTRAL PRESBYTERIAN. Migrations of Ministers.

It has been shown that there are many migrations of ministers from the bounds of our Synod. But the Synod is not diminished. We now embrace a larger number of ministers, churches, and church members than at any former period of our history in the same territory. Young men have been raised up among us, and strangers have come in to supply the places left vacant by those who have gone. And in piety, zeal, talent and learning we have not been losers by the exchange. And it is also evident that there are some advantages to the church at large arising from these emigrations and immigrations. Some ministers have found fields much more genial to their tastes and feelings, and where they are much more useful than they were in the fields they left. Not a few have procured respectable salaries, who while with us had to support their families in part by some secular business. And some have escaped from church troubles, from slanders or persecutions of various kinds and found better treatment in the far off piny woods of the South or the wide prairies of the West. Others who were not more industrious than they should have been, have saved an immense amount of labor by going to a new field and preaching over their old sermons to a new audience all unexpunged. And in some cases increasing activity and energy have followed the removal, and sermons have been produced and good results before the migration. And some men have obtained elbow room, and gone out from a cluster of ministers to the regions beyond. A minister who had 20 ministers within 50 miles of him in Virginia, removed to a new field where his nearest ministerial neighbor was 80 miles distant. The strong reason for migrations in the opinion of some is that the Gospel seed may have a wider cast. But it ought to be considered that diffusion is oftentimes the cause of weakness. The man who incloses 20 acres with the rails that fence only 10 before, may have a larger farm and less fruit. Maturity of piety and enlarged benevolence and liberality are not found in isolated churches nor in isolated Christian families. Nor do churches or families so situated present to the church many candidates for the ministry. At the present day the loudest call seems to be made upon the church for more ministers. All the providences of God for years past have come to us with the cry, "The harvest truly is great;" and our uniform reply is, "The laborers are few." Nothing lawful and practicable should be left undone, to promote an increase of pious, well educated ministers. But the number of candidates is not increased by sending even strong men to Bagdad. But if we can plant a body of respectable men at convenient distances in the same county or in adjoining counties, and raise up churches sufficiently near to each other to constitute a Presbytery, and sufficiently near to each other for the ruling elders to attend the meetings of

Presbytery, then we may expect the sons of these churches to dedicate themselves to the service of Christ. And we need not be surprised if from 20 churches so situated we receive more candidates for the ministry and more money for the Boards than from 100 churches scattered far and wide over the frontier. This is I know a novel theory. But after an observation of more than 20 years in the ministry, and a considerable acquaintance with the fields both new and old I am satisfied the true policy of the church is to move forward compactly, and as far as we go to cultivate the ground thoroughly, and not undertake to inclose more ground than our rails will fence well. And this leads me to the conclusion that the migration of ministers is to be lamented. But I wait to hear whether others will speak on this question.

The Primitive Religion of Mankind. It is to be regretted that Professor Jowett has partially given the sanction of his authority to a theory which it is to be presumed he would not advocate to its full extent. "The theory of a primitive religion common to all mankind," he tells us, "has only to be placed distinctly before the mind, to make us aware that it is the baseless fabric of a vision: there is one stream of revelation only—the Jewish. But even if it were conceivable, it would be inconsistent with facts. The earliest history tells nothing of a general religion, but of particular beliefs about stocks and stones, about places and persons, about animal life, about the sun, moon, and stars, about the divine essence permeating the world, about gods in the likeness of men appearing in battles and directing the course of States, about the world below, about sacrifices, purifications, initiations, magic, mysteries, &c. These were the true religions of nature, varying with different degrees of mental culture or civilization." And in an earlier part of the same Essay he says, "No one who looks at the religions of the world, stretching from East to West, through so many cycles of human history, can avoid seeing in them a sort of order and design. They are like so many steps in the education of mankind. Those countless myriads of human beings who know no other truth than that of religions coeval with the days of the Apostle, or even of Moses, are not wholly uncared for in the sight of God."

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FOR THE CENTRAL PRESBYTERIAN. Kneeling at Work.

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We must believe indeed that in the darkest ages of idolatry, God "left not Himself without witness;" we must believe that the false religions of the world, like its other evils, are overruled by God to the purposes of His good providence. But this does not make them the less evil and abominations in the sight of God. Those who speak of the human race as under a law of vegetable development, forget that man has, what vegetables have not, a moral sense and a free will. It is indeed impossible, in our present state of knowledge, to draw exactly the line between the sins and the misfortunes of individuals, to decide how much of each man's history is due to his own will, and how much to the circumstances in which he is placed. But though Scripture, like Philosophy, offers no complete solution of the problem of the existence of evil, it at least distinctly points out what the true solution is not. So long as we represent the sin of man as a fall from the state in which God originally placed him, as a rebellion against a divine command; and as a rebellion which is a declension towards evil, not as a progress towards good;—so long it emphatically records its protest against both the self-delusion which denies that evils exist at all, and the blasphemy which asserts that it exists by the appointment of God.—Mansel.

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We must believe indeed that in the darkest ages of idol

THE CENTRAL PRESBYTERIAN.

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WHOLE NO. 184.

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FOR THE CENTRAL PRESBYTERIAN.

Letters of Peter Bell About the Scot- tish Manses.

LETTER VIII.

LAGGAN.

A charm is found we must confess
In Laggan manse of Inverness.

Dear C: "In speaking of the Covenan-
ters in your last letter," said Jennie to her
sister, "you should have mentioned that Sir
Walter Scott has branded them as fanatics, but
Dr. McCreie of Edinburgh took him to task.
It was no great collision between them, for
the doctor achieved an easy victory. Sir
Walter, though in his way a wonderful man
was no great logician." He could talk all
day, I replied, about incidents and scenes,
but abstract reasoning was something beyond
his calibre. Scotland owes a great debt to
Dr. McCreie though he did not occupy one of
the State manses. He was born in 1772 and
died in 1835, and in his three score years he
found out a great deal of church history. Be-
fore his day justice had never been done to
many who stood up for the truth in a dark
age, but he has unfolded the purple testament
of even Spanish and Italian martyrs, and
introduced them to the choir of a vast and
noble army. The covenanted at London
Hill preached under the immediate blaze of
the Sun of righteousness, and of course they
were somewhat ardent, and even fiery. But
Sir Walter wanted them to preach as if that
Sun had been either setting, or had entirely
left the horizon: but soft colors and
nocturnal frost did not suit the times
or events. Gentle doves would have fared
rather badly in conflict with the catamounts
of Claverhouse. And yet after all, we in-
cline to think that the man of Abbotsford
has added a spice or two to the fanaticism
of the Drumlogie discourses.

"You have been in the South of Scot-
land," said Jennie, "but can you spy out
no manse in a higher latitude about which
might be written to make out a letter. Let
it be one in which a lady shall figure more
than the pastor." Is it possible, dear Jennie,
said I, that you could even whisper such a
wish. Shall Peter Bell pass the wicket gate
of a manse into the gown yard and permit the
lady to come out and say to the Antiquary, "write
about my ladyship." That would be terrible
in the history of the Parish. Gail, who was
born at Irvine in 1779, has told nothing like
it in his "Annals of the Parish." "Out of the
thousand manses of Scotland," "Out of the
thousand manses of Scotland," she rejoined,
"there is but one which, it is my wish that
you should serve in this way, for how beau-
tiful is woman in her place; but out of it
how ugly, even ugly as an owl. Besides you
may possibly find one where the pastor him-
self was anxious to show off his wife." Well,
then, said I, we must go up to Laggan, in the
shire of Inverness, and talk awhile to my
correspondent about the celebrated Mrs. Grant.
This is going in a more northerly direction
than Sir Walter Scott went in writing his
"Lady of the Lake." The king stopped at Loch
Katrine in Perth, and then went back to
Stirling. But in Inverness we shall en-
counter things quite as rough as the Tro-
sacks and elevations as stupendous as Ben
Vorlich or Ben Lomond. How different from
the comparatively soft features in the scenery
of dear Kinross. In our round and trans-
parent Loch sun, moon and stars really look
as if they were below and not above the water.
The highlanders are welcome to their
endless heaths, firs, oaks, cataraets, defiles,
gorges, slate ridges, lochs and cairns. Give me
old Kinross forever, with its two thousand in-
habitants all dwelling compactly and lovingly
together, to plant carrying on the tug of feodal
war, with his Wodrow, Calderwood, and
Hetherington can play the Druid in a town
of small dimensions. Thanks to Him who
arranges our lot, and casts our habitations
on his own and not our projection. The literary
feuds of Edinburgh, the mercantile hum of
Glasgow, and the looms of Paisley are not
heard in Kinross.

To the best of my knowledge, dear C., no
regular memoir or Mrs. Grant of Laggan
has ever yet been published. She deserves
one by some competent hand, for justice has
never yet been done to her literary merits.
Jeffrey declined to review her writings, but
what was his reason it is impossible to say,
for they certainly could have stood the test
of his acute judgment. She was a woman of
strong common sense. Her prose evinces
considerable powers of observation, and an
accurate if not a highly finished taste, and
some of her poetical pieces may compare
very well with those of Drummond or
Hawthornden. She was born in 1754 and
died in 1838. She was in your country during
the Revolution, and resided in Albany, and
when Dr. Sprague of that city was in Scot-
land, he saw this venerable relic of a Scot-
tish pastor in Edinburgh. We can scarce
imagine how very grateful such an interview
must have been to both the parties. Doubtless
she recalled the rivers, lakes, and mountains
of America. The laborious chronicler of the
"American Pulpit," must have listened with
eagerness to her descriptions of the state of
society in Albany at that time—of Lake
Niagara, the Catskills and the thundering
Niagara. After returning to England, she
became Mrs. Grant by her marriage to a
gentleman of that name, who was appointed
minister of Laggan, in Inverness, and to
that village she went to reside. It seems to
be situated near the Monah Lee mountains,
and near the Spey, and far from Loch
Laggan, which is connected with Loch
Lochie by the river Spean. Inverness is

composed of a system of mountains rather
than of mountains running in chains. Their
clumps, their crowns, their irregularities
though dreary, are not without interest to
those who love the terrible and sublime.
At the manse of Laggan, she wrote her
"Letters from the Mountains," and her
"Essays on the Superstitions of Highlan-
ders." The letters are addressed to vari-
ous English and Scotch ladies, some of
whom were of distinguished rank. In them,
she gives vent to her warm social feelings,
and we should infer from several of them
that she was quite ambitious of refined and
elevated society. She describes the moun-
tain mists, the sandy margin of Loch Laggan,
her excursions to and from that sheet of
water, visits and guests at the manse,
surrounding valleys and curiosities of na-
ture, herds of deer, officers from Forts Wil-
liam and Augustus, and preachers and sac-
raments, and his opinions of books. Her
masculine understanding led her at the same
time to translating old poems from the
Erse language. Nor should we at all
suppose from any internal evidence fur-
nished by her writings that she in any sense
neglected her household duties. Peter Bell
inclines, however to think, that Mrs. Grant
had at one time a strong bearing to the
moderate party in the Kirk. We infer this
from several things in her works. She seems
to me to have looked on the pulpit as a
mere contrivance for popular instruction as
if the objects of religion were to terminate
in the good order of society. She does not
seem to have looked forward to the sacra-
ments of prayer and self-examination as
did Lady Glenochry. Such occasions in her
parish were far less fervent than at Port-
moak or Biggar, and it is very likely that
a revival of religion like the one at Bal-
denoch, Cambuslang or Kilsyth would have
frighted her out of her propriety. But Mrs.
Grant was the subject of deep affliction in
the death of her children. Her sensibility
was keenly affected, and her heart seems to
have become a kind of Iceland mossy sponge
out of which the moisture was constantly
wrung, and which could not be dried up even
in the furnace through which she passed. Many
were the letters of condolence she received,
and many were her sad replies. She also
became a widow, and after this last event
she appears to have left Laggan and to
have dated her letters from "Wood End." Wood
End was her cottage in the vicinity of
Stirling, where there were crags indeed,
but far less rugged than those among which
she had lived in Inverness. As the town
was formerly one of the royal residences,
it is probable that she there met with polit-
ish society as well as with nature in its
softer aspects, as it shows itself among the
windings of the broad and stately Forth on
its way to the German Ocean. And it is
probable that away from the scene of her
trials, that her feelings gradually became
more composed and resigned, and that she
advanced in piety. And as India sends
out its odors upon all approaching it before
its coral strand is reached, so heaven thrusts
out its sweetness upon all advancing in
their pilgrimage to its sacred gates. There
Mrs. Grant experienced a reunion with all
she loved on earth. Upon the whole she
was an interesting character both in her
American and Inverness life. There are
manses in Scotland, which in all probability
would have been more congenial to her
taste. Probably she would have preferred
Peebles with its mills and Niddpath Castle,
or Spott near Dunbar with its rustic bridge,
or one in the Presbytery of Kirkcaldy, from
which she could have caught a glimpse
of the blue hills of England, but we know
of none who could have done more in
awakening an interest in her Highland
home, or in making Laggan conspicuous
among our parishes.

This letter must suffice for the present
week. It must go off with the mail, for
Jennie is attending the sick, which is much
better employment than criticism especially
for one of the gentler sex, or for a minister.

GENERAL JACKSON AND THE METHODIST
MINISTERS.—In the editorial correspondence
of the Nashville Advocate appears the fol-
lowing interesting reminiscences of Thomas
Stringfield:
"I must tell of an interview with General
Jackson, which brother Stringfield with
myself had, about twenty days before the
General's death. We were riding along
and called at the Hermitage. General
Jackson was sick and not seeing company;
but the name of Thomas Stringfield, who
was a Christian soldier, for he was con-
verted at 8 years of age, and through the
war was steadfast as well as brave. We
were shown into the room where the old
warrior and statesman whose fame is world
wide sat feeble in his arm chair. The
greeting between him and brother String-
field was hearty. It was a like meeting of
brothers long parted. The sight of Thos.
Stringfield, and the thoughts recalled, put
the old General in tears. They coursed
down his furrowed cheeks. Gen. Jackson
was a man of tears, notwithstanding his
iron nature.
"Ah, Mr. Stringfield, what times have
been since we first met! You were a boy
in camp at Emuchaf, and your head was
bleeding from Indian bullets." So it was,
and brother Stringfield's forehead bore the
scar to his grave. He was a modest man,
and quickly turned the conversation from
himself.
"Well, General, you are weak and failing
now, how is it with your soul? What is
your prospect beyond the grave?" To
which Jackson replied: "My friend, I am
not afraid to die," a pause: "My hope
is in the Redeemer of the world; if saved,
I shall be a sinner saved by grace. "Had
it been at a camp ground or even in the
church," said brother Stevens, "I would
have shouted loud. I never wanted to shout
so bad in my life." The place was turned
into a sanctuary. We all wept. The fare-
well was touching. "Good bye, General,
God bless you." "Farewell, Mr. String-
field; I hope we will meet where wars are
no more! And doubtless they have, the
General and his soldiers—not as at first, but
where,

"No rude alarm of raging foes,
No cares disturb the long repose."
If your souls are rich in grace, they will
be rich in glory.—Mason.

FOR THE CENTRAL PRESBYTERIAN.

Review of Theodosia Earnest.

(CONTINUED.)

But, away with all this: let the reader
fairly consider the words of our Saviour
under remark; for himself: he will see that
they must be interpreted as we have done
above. The plain reasons are as follows.
When Christ says: "Of such are the king-
dom," the word 'such' must be fairly un-
derstood to mean the infants and persons
resembling them. It does not exclude the
former. For this is its common meaning
in the gospels. When for instance Luke
says, Acts xxii: 22, that the Jews, about to
attempt St. Paul's life, "lifted up their voices
and said: away with such a fellow from the
earth;" does any one suppose they meant,
not Paul, but other persons resembling Paul?
No, it is as though they had said; "Away
with this fellow from the earth." Let the
reader also examine Matt. ix: 8, xviii: 5;
Mark vi: 2, ix: 37; Luke ix: 9, xiii: 2;
John iv: 23, ix: 16; Acts xvii: 24, &c. It
is needless to multiply cases. So in our
text; when Christ says: "Of such is the
kingdom," his fair meaning is: "OF THESE
(in part), is the kingdom." That this
his meaning is proved, secondly by this: that
the other idea, of presenting little ones as
symbols or resemblances of what a Chris-
tian should be, is out of place here, because
Matthew has a little before recorded Christ's
use of that comparison. In Matt. xvii: 2,
4, "Jesus called a little child, and set him
in the midst, and said; except ye be con-
verted, and become as little children, ye
shall not enter into the kingdom of heaven."
That matter having been so lately recorded,
it is unreasonable to suppose that the sacred
writer meant no more by introducing a new
and different incident. But third, and chief-
ly: if it is said that Christ put his hands
on children and blessed them, only because
their infantile state is a pretty illustration of
what the Christian character should be, his
act and language are turned into sheer non-
sense. God often compares his Christians
to sheep and sometimes to doves. Is this a
reason why Christ should take up young
lambs into his arms and bless them? No-
thing but the utmost heedlessness, or most
stubborn prejudice, could ever lead any one
to put such an argument in the Saviour's
mouth. That they *only* symbolized true
subjects of his kingdom is no reason what-
ever why they should be suffered to come
to him and receive his divine blessing. That
they were themselves among the subjects of
his kingdom was a good reason why they
should receive his blessing. But if some
infants are members of his church, some
infants should receive baptism, the acknowl-
edged mark of membership.

8. We shall find another glaring instance
of sophistry on pages 236, &c., where Court-
ney is introduced as discussing with Mr.
Johnson the argument from household bap-
tisms in favor of the baptism of infants.
After professing to convince himself, by a
series of perversions of scripture, and hardy
assertions without evidence, that none of
the families baptized by the Apostles or
their order had had for infants in them,
the irate pedagogue proceeds: (page
235, bottom.)

"But I am not willing to pass so readily
from these passages. You are accustomed,
Mr. Johnson, and so are all your ministers,
to present these as proof texts for infant
baptism. You will probably go and do it
again: though I pray that God may give
you a better mind." (Very charitable,
most meek master; to pray that we may
not be given up to the enormous wicked-
ness of saying that God's word means a
given thing, after your infallibility has pro-
nounced that it does not!) "They stand as
proof texts in your 'Confession of Faith';
and yet in truth, neither they nor you have
ever believed them to be such, or else you are
more inconsistent in your conduct than sen-
sible men are often found to be." (Oh
courteous Courtney!)

He then proceeds to say that, if these in-
stances of household baptism were believed by
us to prove any thing, we should also
baptize all the domestics and adult children,
slaves and even wives, on the faith of the
father. As we "do not dare" to do this;
it shows that even we do not truly find any
evidence here for infant baptism.
Now our first remark on this angry dis-
tinction is: that it proceeds on this pos-
tulate: That no man is to be supposed to
be sincerely convinced of a principle, ex-
cept he acts it out consistently? That is;
partial inconsistency with one's own prin-
ciple is never seen among sensible men! Well, by this way of argu-
ing, we shall prove that the Courtney's
"pure mind" has never truly seen or felt
any evidence for the propositions, that rail-
ing, false witness, and malignity towards
brethren, are sins. For he is indubitably
found indulging pretty freely in all three
practices in these pages. Again: we shall
prove that Immersionists usually "have
never believed" what they themselves say,
when they teach that dipping a believer is
the only valid baptism. For if they really
believed it, consistency would require them
to hold that nobody but Immersionists are
church members, that consequently, there
are no churches except theirs; and that
consequently Paedobaptist ministers are no
ministers at all; and their preaching is
nothing but impudent presumption. Where-
as in fact, Immersionists usually treat Pa-
edobaptists churches practically as true
churches, everywhere except at the Lord's
Table; and are usually very glad to have
Presbyterian ministers preach for them, in
seasons of revival. Why, oh consistent
Courtney, is not the one argument as good
as the other?

But our second remark is: that according
to the Jewish institution of circumcision
households, no kind of servants, domestics,
or retainers were allowed to be circumcised
upon the faith of their masters, except
literal slaves belonging to the masters. See
Exodus xii: 44, 45. Now, as we suppose
the Abrahamic institution to be still sub-
stantially in force, none but slaves could, by
any construction, even the loosest, be em-
braced in "the household." The objection,
therefore, applies to none but Paedobap-
tist slaveholders in these Southern States;
a very small corner of Paedobaptist Chris-
tendom. In every other part of the world,
the incautious Courtney would find his no-
table demonstration worthless. But now

if Paedobaptism is a sound doctrine all
over christendom except among American
slaveholders, we pray does the inconsisten-
cy of that little fragment make it unsound
to all the world? As to the case of the
wife, whom Mr. Courtney thinks, we ought
to baptize, though unbelieving, on the
faith of the husband, we remark that wo-
men, under the Abrahamic covenant, were
not circumcised at all. But more: the
Jews could not lawfully have a wife who
was not also a member of the visible
church; for he was not allowed to marry
any other.—See Nehemiah xxiii: 23—27.
In the institution from which we suppose
"household baptisms" arose, such a case
as Mr. Courtney imagines could not arise;
and, therefore, the Apostles naturally would
not baptize the unbelieving wife on the
faith of the husband, even though they
baptize the children.

Once more; the polemical pedagogue
studiously keeps out of view the fact, that
Presbyterians usually show from the Scrip-
tures that in every case of "household
baptism," it was the *oikos* which was bap-
tized on the faith of the father, and not
the *oikos*; the family proper, and not the
household! And we prove, by unmistak-
able usage, New Testament, and classic,
that the Greek writers of that age, usually
made the distinction in the use of the two
words. The *oikos*, in its literal sense was
the dwelling proper of the husband, wife,
and offspring; and in its derived, or figu-
rative sense, it was the family strictly; it
is the children. The *oikos* was the pre-
misses or *curtilage* (including outhouses,
barn, stables,) in its literal sense, and
hence, in its figurative sense, embraced
both children and dependents. That the
English version does not make this dis-
tinction apparent, is no fault of ours.—
Now, the Holy Spirit has not said that any
oikos was baptized in the New Testament
on the faith of its head; but it has said
that the *oikos* was. This is the reason of
the conduct which the indignant Courtney
considers so inconsistent in us Presby-
terians. "Ah, but," he urges: "You don't
baptize the adult children on the faith of
the father!" and yet they belong to the
oikos as well as the *oikos*. Will, perhaps
if patriarchal government still subsisted in
the world, as it did among the Hebrews;
so that the pious father had the means of
securing the use of the means of grace,
and a religious life, from his adult children,
we would baptize them also. But in a
country like ours, where both custom and
law make the adults social equals to their
parents, we submit, they hardly form a part
of the *oikos*, in the Abrahamic sense.—
Presbyterians are not quite so easily
caught, Oh, sapient schoolmaster! They
have thought over these things before you
were born.

9. We shall conclude this part of our re-
view, by referring the reader to an admis-
sion made by the author's mouth-piece, on
page 292. By this time, the fishiness of
Uncle Jones is developed into a positive
aquatic propensity; he has pretty much
made up his mind to go under the water—
but the church session to which he belongs,
and his colleagues in the Presbyterian
Faculty, have been remonstrating and
arguing with him. His prompter (the ever
prompt pedagogue,) is listening to his account
of the conversation, and advising the proper
replies to their arguments. Concerning
the well known and irrefragable arguments
that as children were embraced under the
Abrahamic covenant, and as the Abrahamic
covenant still subsists, children are of
course, to be included, until a positive en-
actment is given from the Head of the
Church excluding them; this reply is ad-
vised.—(p. 292.)

"I should have said to them further:
Gentlemen, you call the Jewish nation the
Church of God—and tell us that the Chris-
tian Church is the same under a different
dispensation. But Christ calls the nation
the world in opposition to his Church. The
disciples to whom Christ spake, (John xv:
13) were men in good and regular stand-
ing in the Jewish nation, which you call the
Church. Yet Christ says: 'I have chosen
you out of the world'; and, therefore, the
world, (that is the Jewish nation,) hateth
you.' * * * The cases of Nicodemus and
Paul are also cited, and the author pro-
ceeds: 'The Jews needed conversion as
much as any, before they could make any
portion of the Church of God. This Church
God set up for the first time when John
baptized. There were good men, pious,
devoted men among the Jews, but they
were not gathered into a church. The
Jewish nation had some religious privileges;
but it was not in the gospel sense a church.'"
We have quoted these repetitions state-
ments at large, that the reader may see
how fully and emphatically it is asserted
that God had no church in the world, till
the days of John Baptist. But before we
proceed to the use which we intend to make
of this fatal admission, let us sweep away
the little cobweb of argument founded on
our Saviour's words to his disciples: "I
have chosen you out of the world." One
remark accomplishes this;—that the argu-
ment assumes the point in debate. If the
Church of the New Testament is such that
worldly—that is unconverted people cannot
be in it, then it follows that Christ would
not speak of choosing out of the world, one
of its members. But to assume that
Christ's Church is such, is the very thing
which remains to be proved, by the exclu-
sive advocate of "believer's baptism."

Let us see how far this notable argu-
ment would cut. In Phil. iii: 18, Paul says:
"For many walk, of whom I have told you
often, and now tell you even weeping, that
they are the enemies of the cross of Christ,
whose end is destruction, whose god is their
belly, and whose glory is in their shame,
who mind earthly (worldly) things." We
rather think that, had Christ chosen to call
one of these professors to true conversion,
he would have "chosen them out of the world."
Yet they were also members already of the
Philippian Christian Society. Therefore,
that society was not a Christian Church!—
Ah! true enough it was not an Immersion-
ist church.

Again,—according to Mr. Courtney and
all his brethren, Peter and his friends were
already in the Church (founded by John the
Baptist) when Christ first called them.—
For it is very clear that if John's baptism
is admitted not to be Christian baptism,
we are utterly without evidence

that Peter was ever baptized at all, and
then we should have Peter, in this very
16th chapter of John, partaking of the
first Lord's Supper, administered by the
hands of our Saviour himself, while Peter
was still unconverted; together with sundry
other consequences enormous and dreadful
in the Courtney's eyes. He must hold,
therefore, that Peter had gotten into the
church "through the door," by the help
of John and the Jordan, before that selec-
tion of him by Christ to which our Saviour
refers. Why multiply instances, as we
easily might do! In one word, does any
body deny that, in true gospel churches,
who may usually be found worldly mem-
bers; so that if God's grace should effect-
ually call one of them out of their worldliness
to genuine holiness, his conversion might
prove the carnal opposition of other un-
converted members like himself? When
God, by his grace, raised up Andrew Fall-
ler, to preach the great truth in the Im-
mersionist churches of Great Britain of which
he was a member, that "the gospel is wor-
thy of all acceptance;" did he not meet
the hatred and opposition of worldly, Anti-
immersionist members of that denomination?
Therefore, Mr. Courtney should reason be-
cause there was worldliness in that denomi-
nation, to hate that holy man when follow-
ing Christ's call, the English Immersionists
were not a true church! This is the con-
sistent Courtney's arguing, not ours.

A very zealous immersionist lady once
told us, that she witnessed a conversational
discussion on infant baptism, in a stage-
coach, between a distinguished Episcopal
divine, and a famous Immersionist cham-
pion, (to whom we recognize the indebted-
ness of the author of Theologia in this,
and other lucky loans.) The Episcopalian
advanced the usual argument from the sub-
stantial identity of the Abrahamic, with
the New Testament church. The Immersion-
ist replied by saying: "How then
could our Lord say to Peter and his brethren,
'I have chosen you out of the world?'"
"Whereupon," said our informant, "the
Episcopalian was struck dumb!" We sur-
mised in ourselves, that the reason was, not
that the marvellous reply was unanswer-
able; but that politeness forbade its being
dealt with as it deserved, and that, finding
the marvellous character of his antagonist,
he wisely concluded to discontinue the
discussion. Similar politeness, of course,
forbade us from exposing the nonsense of
the argument to our fair friend; so that
we left her in unconscious ignorance, sup-
posing that it was an unanswerable to us,
as to the Episcopalian divine.

But this is by the way. We beg our
readers to observe that this favorite Im-
mersionist advocate, the author of Theologia,
has found it necessary, deliberately to
deny the existence of any proper Church of
God in the world before the Christian era.
To the Jews, he says, there never was a
Church. Israel was only a nation, not a
church; and in Israel there was no proper
church! Very well; we take it for granted
that, had there been any other way to
evade the inevitable result of our argu-
ment from the perpetuity of the Gospel
covenant made with Abraham, the cautious
Courtney would not have resorted to this
desperate position. We accept it, there-
fore, as the implied (yet clear) admission
of the highest Immersionist authorities,
that either infant baptism is right, or it
must be denied that God had any church
among the Jews.

Now then, let us see how directly Im-
mersionism has to fly into the teeth of the
express word of God. The reader of the En-
glish Bible sees that God's professed peo-
ple are called in the Old Testament, "the con-
gregation of the Lord." Let him see for
instance, how the word is used in Nehemiah
iii: 1—Psalms xxii: 22—Joel ii: 16.—
In these places, and many others, the Sep-
tuagint Greek version renders it church
(*ekklesia*). Is not this evidence enough that
the words are the same; that the Lord's
congregation of the Old Testament was the
Lord's church? But again,—in Acts vii:
38, the inspired Stephen says, speaking of
Moses: "This is he that was in the church
in the wilderness," &c. In Hebrews ix:
12, the Apostle represents David as say-
ing, (in the Psalm xxii: 22.) "In the
midst of the church will I sing praise unto
Thee." True, if the English reader will
turn to the English version of that Psalm,
he will find the word congregation. But we
presume the Apostle knew what David
meant as well, at least, as the English trans-
lators. Again,—Hebrews vi: 2—6, it is
said: "And Moses verily was faithful in all
his house, as a servant, for a testimony of
those things which were to be spoken after;
but Christ as a Son, over his own house,
whose house are we if hold fast the confi-
dence." Judicious commentators, for in-
stance, Dr. Gill, the great Immersionist,
agree that the house means the church, in
which Moses was a servant, and Christ a
Prince, (being the King's Son,) and to this
house we belong, says the Apostle, if we do
not apostatize. So then, it seems there
was an Old Testament church; and it is
that which New Testament believers join.
Once more; let the reader examine Rom.
xiv: 17—24, and he will find the Apostle
presenting these ideas in substance to Gen-
tile believers: the one common church of
both dispensations is a good olive tree;
from which the rejected Jews were broken
off, for their unbelief, when they rejected
and crucified Christ, and into which Gen-
tiles were engrafted. But at length Israel
will be brought into the church again; and
this will be a re-engrafting of them (at the
approach of the millennium) into "their
own olive tree."

But perhaps the author of Theologia may
avail himself of the plea, (which he so
strenuously condemned, when trying to
make baptizo mean dip only) that the same
word may have more than one mean-
ing; so Stephen's calling Israel the "church
in the wilderness," may not necessarily
prove that it was properly a church in the
Bible sense. Very well; by what attri-
butes, or marks, can a society be identified
as a church of God? Is a church a body
which is separated by profession from the
world, to the service of God? So was
Israel. Is a church a body marked by the
use of divinely appointed Sacraments! So
was Israel. It had its circumcision and
passover. Is a church a body organized
under a ministry? So was Israel. Does
a church steadily maintain the worship of

God? So did Israel. Is a church a school
in which the teaching of God's revealed
word is maintained from age to age? So
was Israel. See Rom. iii: 2. Yet more:
the society founded in the family of Abra-
ham enjoyed that most peculiar privilege of
the Gospel church, the preaching of the
Gospel. St. Paul tells us (Gal. iii: 8) that
"the Scripture preached before the
Gospel unto Abraham." Ye, our Saviour
himself says: "Your Father Abraham re-
joiced to see my day; and he saw it and was
glad." John viii: 56. So that Israel has
every mark of a true church. Ye, of being
the true Gospel church, except this: it
did not exclude infants. It would not
stickle for "believer's baptism," (or cir-
cumcision.) There, Mr. Courtney, is the
fatal thing which unchurches it, in your
eyes! But whether this state of facts
proves that Israel was no church, or that
you are wrong in your dogma, the intelli-
gent reader may decide.

(TO BE CONTINUED.)

FOR THE CENTRAL PRESBYTERIAN.

Texas.—No. 3.

Messrs. Editors.—Texas presents an in-
viting field to Presbyterian preachers, wide
extended, wide open, and ripening for the
harvest.
But we need young men, who can come
with a missionary spirit, fired with a zeal in
their holy calling, willing to work and make
sacrifices for their Master and their fellow-
men. We need those who can pray without
the book and preach without the book,—
stump-speakers, who can work hard and fare
hard and endure as good soldiers. For such
there is great encouragement.—great. They
will gain a hearing every where, and abun-
dant hospitality, and a living. I have never
seen any where, people more attentive and
respectful in their attendance on preaching,
nor more ready to do according to their
ability.

Our population is made up of emigrants
from the older States. Many of these were
religious men at home and brought their
religion with them. But here they are scat-
tered and need sympathy. A young brother
has lately arrived in our neighborhood from
Mississippi. He came as a missionary with
his young wife. He came to do good, bring-
ing with him what would have rendered him
very comfortable at home, and rejecting
favorable invitations from cushioned pulpits
there. He stopped in the county town of a
neighboring county, where there has never
been any Presbyterian church organized. He
stopped at the hotel, and was invited to
preach in the Methodist church. He interest-
ed the people, and soon found fifteen
Presbyterian families, who desired to be
organized into a church, and he has applied
to me to aid him in organizing a church there.
One of the members is a wealthy man, who
has for several years worshipped with the
Methodists and paid fifty dollars a year to
support preaching. He has also canvassed
two other villages within twenty miles and
found earnest Presbyterians in them both.
One gentleman, a wealthy planter, has
promised to pay him \$150 a year, if he will
spend one Sabbath in the month in his village.

Another young preacher from Mississippi
a few weeks ago arrived in the county town
of another county near me, where there was
formerly a Presbyterian church. He interest-
ed the people, and found some who were
true of the old church remaining. Presby-
terianism does not easily "die out." He
organized a church in which a lady, who had
been waiting and praying for him, was
received by profession. Her husband was
not a religious man, but became interested,
and promised him \$500 a year if he would
stay. But where should he preach?—he
had no edifice. A subscription paper was
opened and \$3,000 raised to build a Pres-
byterian church. The young man is now
gone to bring on his young wife, his col-
laborer.

I have lately been to Houston. One of
the elders of our church there told me that
they wanted in Harris county just such a
man as a missionary, and that the Houston
church are ready to support him. Such, in
part, is Texas.
Older ministers with families and who wish
for more room to settle their sons, can often
find comfortable places to spend usefully
the evening of life, and with moderate means,
settle their children around them, in a coun-
try where land is cheap, and agricultural
labor richly rewarded. We are seeking from
the Lord of the harvest, laborers in these
fields. Our rich lands command a mighty
emigration,—that emigration demands a gospel
ministry.
R. W. BALDY,
Austin College, Huntsville, Texas.

Now and Then.

The struggle now going on in the north
of Italy has some peculiar phases, which
forcibly call to our minds past events in
the same quarter. The opposition of the
ultra Romanists of France, the strange
scene which took place in council, in that
country, when the Empress Eugenie, at the
instigation of the Archbishop of Paris,
made a vehement protest against the war,
carrying it even to the very verge of that
domestic tragedy; a fit of hysterics; the mys-
terious hints of the same high ecclesiastical
functionary on the occasion of his last public
address to the assembled clergy of the
kingdom; the evident uneasiness of the
Pope and the government of Spain, all show
that the adherents of the Papacy have seri-
ous apprehensions as to the bearing of
the present war upon the supremacy of their
religion.

Two hundred years ago the eyes of En-
rope were also fixed upon Piedmont. Then
the friends of the Pope thought they had
cause of rejoicing. The Duke of Savoy,
instigated by the ultra Papists, had provo-
cated a decree of exile against the un-
fortunate Protestants, the Vaudois, who in-
habited his dominions. In the inclement
season of winter, this brutal zealot, mis-
named Emmanuel, ordered these unhappy
people to leave their homes upon the stormy
sides of the Alps, and to abandon his do-
minions within three days, upon pain of
capital punishment and forfeiture of their
fortunes and lands, unless they would give
security to relinquish their religion and em-
brace the Roman Catholic faith within twen-
ty days. Some of the poor creatures ven-
tured to plead the suddenness of the order,
the inclemency of the season, the old liberty

granted to their faith by the ancestors of
the Duke, and such other arguments as oc-
curred to them in their desperate strait;
but the only answer vouchsafed them by
their harsh and

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WHOLE NO. 186.

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TERMS.

Single copy \$2 in advance, \$3 if not paid within six months. Any minister sending the names of five or more new subscribers, and remitting the subscription annually in advance, shall receive a copy for himself without charge. For \$20 we will send ten copies of the paper, with an additional copy to the person acting as Agent. Fifty copies will be sent to one address at the rate of \$1.75 per copy.

FOR THE CENTRAL PRESBYTERIAN.

Letters of Peter Bell About the Scottish Manses.

LETTER X.

BRACADALE.

This one though on the Isle of Skye With other manses well may vie.

Dear C.: "You seem," said Jennie Bell, "to shun our city manses." True, I replied, for the antiquary of Kierross is something of what they call in India a polygar or inhabitant of the woods. The manses in Edinburgh and Glasgow are very fine; but there is nothing in them that suits my peculiar taste or idiosyncrasy as it is often called. It would be pleasant to glance at Aberdeen where Gerard, who wrote on taste was born in 1760, and died 1815, to examine the old and new city, and to look at the chairs from one of which George Campbell taught church history, and Beattie, Moral Philosophy, whilst, scorched to cinders, the deism of Hume. But my penchant would soon lead me along the banks of the Dee to such rural localities as Broomgar, or such an elevation as Ben MacDuff or back to Crathie, near which stands the summer residence or Kirk of Queen Victoria.

For on the Dee old England's Queen At Crathie Kirk is often seen. And this royal consecration is the more remarkable, because at one time she refused to attend the church of Dr. Gordon in Edinburgh, but this incident occurred during the agitation which preceded the exodus of the Free Kirk. We hope that the queen with the growth of years has advanced in liberality. Bigotry is about all the religion which some people possess. Dr. Johnson when in Scotland declined to hear Dr. Robertson preach, but on one occasion descended to listen to a Presbyterian prayer, and he liked it marvellously well. What a pity that he could have heard a few of such supplications and especially if they had proceeded from John Knox. Perhaps then he might have cast off that self-righteousness which kept him in bondage all his life. Poor old man. He was too short-sighted to discern that posterity, would laugh at his churchmanship, which narrowed down a mind in other things expansive. But Peter Bell is inclined to leave great people, for peasants. There is some hearts in obscure corners even though they be occupied by none but the humble servants of the Lord.

Oh let me always love the Kirk And lowly manses than stand With all the sylvan charms that lurk Beneath my gowan living eye.

What though the Kirk be of stone rear'd Or hewn the manses built of rock, Both standing on some mouldered loch, Or mid the braes that fringe the loch.

Or where the moorland rushes grow Or where some scanty fire appears, With all the sylvan charms that lurk, From knowls arrayed in summer gear.

But what can be said of Bracadale. Nothing except that its manses situated in a laing village in the isle of Skye has been the home of many holy men. The reader must not forget that there are many laings scenes in the Bible. One of these manses has borne witness to the fact that he spent ten winters in Bracadale and that he seemed to him short and delightful. Those winters were indeed cold. He was obliged to keep a brisk fire in the manse; but divine grace prevailed over sleet, rain and snow. There was a revival that was led. The little building which the minister occupied was filled with enquirers after the way of life, and besides conversation they read good books in the Erse. There was a hope for any man who needs a good book. This faithful servant of his Master was cheered amid wintry storms by the moral sermons which were flourishing in Skye, and which will ever defy even mounds of snow. The Hebrides are a cluster of islands to the West of Scotland which have been highly blessed of the Holy Spirit. The revivals with which they have at various times been favored, extended from the foot of Lewis to Barra Head, and from Barra Head to the Mull of Cantyre. Boats were crossing stormy Lochs and Fiches from Harris and North and South Caithness, carrying enquirers to Bracadale, and were moored at the town or rather at the back quays of the village. The fountains of St. Cloud are all stopped in the week opened only on Sunday for the amusement of the Parisians. Not so with the fountains of grace among the Hebrideans. They were working all the week, though their playing might have been more copious and beautiful on the Sabbath. Old professors were searching their own hearts and many abandoned themselves to be mere formalists. Christians were praying for the unconverted. When William Bishop of Sodor and Mann, used to impart Queen Caroline to confer favors on others, she asked him when he was going to ask anything for himself, and professors at Bracadale seemed to forget themselves till their neighbors had experienced regenerating grace. This work extended North over the island of Lewis, and as far South as the parishes of Kilmoro and Killride in the island of Arran. Donald Munro, a blind catechist, though never ordained by any English or Scottish prelate appears to have been a wonderful instrument in the extension of this glorious work.

On several accounts the islands which surround portions of Scotland are highly interesting. They have excited the attention even of the learned and enlightened. There is something attractive even in the death, the pastures and meadows, the juni-

pers, the ponies and black cattle of the Orkneys, which were annexed to the crown of Scotland in 1468 after belonging to the king of Denmark. The Kirkwall Cathedral and its manse are to this day visited by the curious antiquary, and Bothwell is supposed to have died among the holms of those islands, and his name is connected with a tragedy in which Queen Elizabeth played a distinguished part. Bryant who is a fine artificial poet from New York, has been at Lerwick, the capital of the Shetlands and has published some letters descriptive of what he saw. But the Hebrides are more interesting than either of the other groups. For a long time they had drawn the attention of Dr. Samuel Johnson, though living day after day as a hermit among his books at Bolt Court in London. His purpose of visiting them however, was never carried out till 1773, when he and his comrade Boswell met at Edinburgh and commenced their tour. Each of them wrote an account of their travels, and strange to say Boswell's surpasses Johnson's in the interests it awakens. The great moralist set out with all the prejudices which he had ever professed against the Scotch, but these prejudices were without reality. They were merely put on to serve a purpose. Affection is a besetting sin with distinguished men. One affects to write a bad hand, another a passion for angling, another a contempt for Presbyterians, and Johnson conceived that he could despise a whole nation, some of whom had bled with Wallace and triumphed with Bruce. In Flora McDonald, who died in Skye 1790, he saw a noble Scotch woman, and in Iona an island that had been the nursery of learning in the darkest ages. The most eloquent passage in his tour is the one in which he pours forth a noble, but not extravagant tribute to this small circumscribed part of earth. It was as you are aware the home of the Culdees, who for centuries were cultores Dei in opposition to the worship of graven images, for they resisted the innovations of Rome, and the power of that pontiff, who was seated on his seven hills. Columba was born in Ireland 521, and Connall, king of the Scots gave him Iona in 563, in which he founded a monastery according to the superstition of the times and of which he became the abbot. From that secluded spot light radiated among Northern barbarians until the island was ravaged by the Danes in the ninth century and finally overwhelmed by Popery. Columba and his disciples did not monopolize knowledge. They spread it abroad. Comparatively short was the reign of Papal darkness in Scotland for the Culdees were succeeded by other and less puerile witnesses for the sufficiency of the Bible as a rule of faith and life, independent of all human tradition and invention. Iona was burnt, but from its sacred ashes a new phoenix started in airy pilgrimage over Scotland with mandates bound on its neck addressed to men who arose and dispersed the ignorance of Popery by the light of a thorough reformation. Ains England was but half reformed. Not so with Scotland. She drowned all religious mummery in her Lochs, and from that hour she has been enjoying a manly and not a gawgaw religion. And though Iona be scarcely more at present than a home for herds, Peter Bell hopes yet to see it adorned with a Kirk and manse worthy of the ancient burying place of Scottish kings, scholars, divines and martyrs for truth. Our manses enter into the glory of Old Scotia. There are links of connection between them and the measurement of Lake Tchaud, the termination of the Niger, the ruins of the Niger, the exploration of the Zambesi, the independence of the United States and chairs without number in which Philosophy, the Belles Lettres and Theology have been taught. It is vain to deny that Clapperton, Park, Bruce, Livingstone and Witherspoon were Scotchmen, and they are but a few of the illustrious men who have shown the tartan angles wherever difficulties are to be met and surmounted, whether in Polar latitudes or in the furnace of the Tropics. They are the men to draw on the plaid and buckle on the kilt and tie up the tasselled stockings, and leave at home their firearms when India is to be evangelized. But among us grace kills all boasting.

These unpretending letters, my dear Central, are drawing to a close. My object in writing them was to answer the aspirations of Howit, but that was not my whole design, for the Quaker does not rank much higher in the literary world than an amateur. My wish was to get the co-operation of your editors in persuading the American churches to build manses. And please when built do not call them rectories or parsonages. This would be too Anglicized. Call them manses and avoid a misnomer. They would look so handsome in your tide-water country, along the Blue Ridge and the Alleghenies, up in the Cumberland and Rocky mountains and by your Northern lakes. But though they be a great convenience, in certain circumstances they can be surrendered. On a bright noon which occurred in May 1843, five hundred of these sylvan boxes were given back to the Queen of England, and the Free Kirk accomplished its glorious exodus from the establishment. Great assembly that, great as the one of 1638 which tossed Prelacy down to the Azotic period of the world, because a new era was to begin. The battle between conscience and interest was fought fairly, and conscience planted its victorious banner over interest. Yes, our ministers without a sigh gave up manses on the moors, the hills, on straths, by laws and canons, in the glens, by silvery burns and among the braes sooner than be trammelled by the State. Among the thousands of lookers on in Edinburgh on that illustrious day there was no class of men more interesting than the quarrers. They looked so impatient to begin their excavations among the rocks of Scotland, and hew out materials for the erection of new Kirks and sandstone manses. It was my intention to have described the exodus, but upon surveying my paper there is just enough of it left on which to wind up the destiny of my daughter Jennie. These letters may show a few mistakes for they are written from memory, but the blunders are not so numerous as those of Count K. Kalemberg.

Jennie then has gone over to the Free Kirk, and she carries her sire the same way. From the time of the disruption her heart was rather cold to the establishment, but

there came to Kinross a young minister three years her senior, who persuaded her to join herself to him, and then to his Kirk in Kinross which is Free. She asked my consent, for she had no mother living to consult, and my consent was given only on one condition, and that was, that the elders of the Kirk of which the Rev. Malcolm Logie is minister should take my Kinross cottage for the manse. To this they instantly agreed for it saved them an outlay. It was my fixed purpose to die in my old nest, and it was impossible to part with Jennie. She has long been to me what his harp was to the old minstrel of Sir Walter Scott, that is sole companion of my way. She has long sung me up and down the rugged steps of life, and may she be spared to chant my requiem. And may she never forget that she has now a husband to sing for as well as a father. Jennie boasts that her's is to be the crack manse of all Scotland, and that it must be illuminated by that Word, the entrance of which giveth light.

How bright the moon when early rays Light up the Oriental Skies, And objects and in shadows stand Discol'd to our admiring eyes, But better far is moral light Such as the sacred book reveals, To him who would its wisdom know And in his heart that wisdom feels.

And thus for the present my dear Central Presbyterian, Peter Bell of Kinross bids you adieu. At least till he can find out some other nooks about which to write.

FOR THE CENTRAL PRESBYTERIAN.

Review of Theodosia Earnest.

(CONTINUED.)

We pass now to another perverted witness on the subject of infant baptism. On pages 223, 224 of Theodosia, Courtney, the corruptor of facts, cites Dr. Mosheim's Church History as follows: "Dr. Mosheim, who is universally known and regarded as high Pædobaptist authority, says, in his Ecclesiastical History of the first century; 'No persons were admitted to baptism but such as had been previously instructed into the principal points of Christianity, and had also given satisfactory proof of pious dispositions and upright intentions.' Of the second century he says: 'The sacrament of baptism was, during this century, administered publicly twice a year at the festivals of Easter and Whitsunday. The persons to be baptized, after they had repeated the creed, confessed and renounced their sins, particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation.' Of course they were not unconscious infants."

Thus far the smart schoolmaster. His obvious intention is to represent Dr. Mosheim as explicitly implying that infants were excluded from baptism by the current usage of the first and second centuries. But how would the learned German be amazed to hear himself quoted for such an assertion. We shall now place over against Mr. Courtney's pretended citation, the whole passage as it is translated by Mr. Murdock, far the most accurate of his translators, and printed in Murdock's Mosheim, Harper's edition, 1844, page 137. Even this very passage which the Immersionists thus pervert will then be found to contain sufficient evidence, without looking farther into Mosheim's opinions, that this learned antiquary was speaking, not of Christian infants, but of accessions from Judaism and Paganism.

"§. 13. Twice a year, namely, at Easter and Whitsunday, (Paschalis et Pentecostis diebus) baptism was publicly administered by the Bishop, or by the presbyters acting by his command and authority. The candidates for it were immersed wholly in water, with invocation of the sacred Trinity, according to the Saviour's precept, after they had repeated what they called the *breed* (Symbolum), and had renounced all their sins and transgressions, and especially the devil and his pomps. The baptized were signed with the cross, anointed, commended to God by prayer and imposition of hands, and finally directed to taste some milk and honey. The reasons for these ceremonies must be sought in what has already been said about the causes of the ceremonies. Adults were to prepare their minds expressly, by prayers, fasting, and other devotional exercises, Spouses or Godfathers were, as I apprehend, first employed for adults, and afterwards for children likewise."

Thus Mosheim himself indicates that when he spoke of candidates for baptism repeating the creed, renouncing the devil, etc., he intended only that these preliminaries were exacted of adults. That infants were baptized without them, he implies, and that intentionally, when he says: "Adults were to prepare their minds expressly, by prayers, fasting, and other devotional exercises." And Godfathers were introduced also: at first for adults; because at first the pious parents of the children of the church stood for their own infants, and no other infants were admitted to baptism; but by degrees, as superstition grew, these sponsors were also admitted to stand for the infants of those out of the church. The above passage which we have faithfully quoted from Mosheim also presents the reader with a specimen of the manner in which the German antiquaries usually state the testimony of the 2nd and 3d centuries concerning the mode of baptism; as being by a true immersion, accompanied with several superstitious rites of crossing, laying on hands, tasting honey, milk and salt, and putting on a white garment. There are two reasons why we do not consider this testimony of any importance. First, the New Testament mode was evidently different; and we do not feel bound by mere human authority, however primitive; and more thorough researches (for a specimen of which see Taylor's *Apostolic Baptism*) have shown that the early usages of the 2nd and subsequent centuries were not uniform, nor even chiefly, in favor of baptism by immersion, as was supposed by Mosheim, Neander, Schaff, &c. Second, this patristic usage, if undisputed, is worthless to a Protestant, because it shows just as strongly that we ought to baptize all persons, infants and adults, naked, by a true immersion, in water previously consecrated, and to accompany it with all the above-mentioned unscriptural additions. Immersionists, if they will use the testimony of

the Fathers, have no right to retain what suits them and reject the rest.

We now proceed to another little taste, somewhat more pungent, of the incorrigible Courtney's fidelity. Let the reader turn to Theodosia, page 322, and he will find the statements of the Magdeburg Century (a Lutheran work of the 16th century), introduced with a great pretence of learned familiarity with it and its authors. The knight of the Ferule states it thus: "They (the Apostles) baptized only the adult or aged, whether Jews or Gentiles, whereof we have instances in Acts 2, 8, 10, 16, and 19th chapters. As to the baptism of infants we have no example. As to the manner of baptizing, it was by dipping or plunging into the water, in the name of the Father, Son, and Holy Ghost, according to the allusions contained in the 6th of Romans, and 2nd of Colossians." They speak of the first century: and of the second century they say: "It does not appear from any approved authors, that there was any change or variation from the former custom in regard to baptism." The italics, let the reader note, are Mr. Courtney's own.

Now, courteous reader, turn with us to Senler's edition of the Magdeburg Centuries, published in Nuremberg 1758. The cute Courtney, according to his wont, has suppressed all reference to chapter and page; but by internal marks, we recognize the body of his quotation in Century 1, Book II, chapter 6, section entitled *Ritus Circum Baptisma*. The authors, after speaking of the places, days, &c., in which, and persons by whom baptism was anciently administered, say:

"That adults were baptized, as well Jews as Gentiles, the examples of Acts 2, 8, 10, 16, 19th prove. Of infants baptized, particularized examples are indeed not found (in the Scriptures) but Origen, and Cyprian and other fathers are authority that infants were baptized in the time even of the Apostles. This also appears from the writings of the Apostles, that they do not exclude infants from baptism. For while Paul teaches, Colos. 2nd chapter, that baptism supplies the place of circumcision, he indicates that infants and adults ought equally to be admitted to baptism. Likewise 1 Cor. 2nd chapter, calls the children of believers saints, not indeed on account of their nativity, but because Christian parents commit them to God in their prayers, and offer them to baptism and the washing of regeneration and sanctification, more promptly than Gentile parents."

The mistake which the authors (or their printers) make in referring to 1 Cor. 2nd chapter, where chapter 7th is intended, will not affect the case. The reader will see that the word only, which the author of Theodosia introduces, and italicizes, is utterly wanting, in the true reading. But it makes all the difference in the passage, which exists between *yes*, and *no*. And then the authors are found, so far from saying that "only adults were baptized by the Apostles," to assert and argue, both from the inspired and uninspired records, that infants also were baptized. They do indeed say that no example is found particularized of an infant baptism; but this is not what they are quoted as saying, in Theodosia. Now whether the author of this wretched story book, manufactured this misrepresentation for himself, or borrowed it ready manufactured from some other Immersionist raver as unscrupulous as himself, we care not to inquire. Perhaps the latter is true. Most probably he really knows nothing of the Magdeburg Centuriators, and never saw the outside, much less examined the interior of a volume of this work. But why then did he preface his introduction of their pretended testimony with his flippant description of the work and its authors? thus seeking to make the impression that he was entirely familiar with both. Any way, we nail the imposture down, as an attempt to perpetrate an unmitigated lie; an evidence that this scribbler is utterly treacherous, and deserving only of a dismissal from every honest man's attention, with all his pretended facts and arguments.

Next we must beg the reader to bear with us, while we again refute the oft-repeated slander, that the Westminster Assembly, the authors of the Presbyterian Confession and Catechisms, came within one vote of adopting immersion instead of sprinkling. One would think that this tale had been often enough advanced, and often enough proved false, for even the ignorance of this author to be enlightened on the subject. For instance, in the famous Lexington debate of Rice and Campbell, Mr. Campbell advanced this charge against the Westminster Assembly, and Mr. Rice disproved it nearly in the words which we are about to employ from Lightfoot's works, in such a triumphant way, that Mr. Campbell himself tacitly withdrew the charge. Now it is likely that the author of Theodosia, himself a Western man, never saw this book, so famous especially throughout the West? Did he again publish the statement after having seen its utter refutation? This is a question which we leave to his own conscience to answer. On page 178 of Theodosia we find it again; as follows:—"You will there" (Edinb. Encycl.) "learn that in England the Westminster Assembly of Divines had a warm discussion whether immersion or sprinkling should be adopted. But by the earnest efforts of Dr. Lightfoot, who had great interest in the Assembly, sprinkling was adopted by a majority of one. The vote stood, 24 for immersion, and 25 for sprinkling. This was 1643 years after Christ. The next year an act of parliament was passed requiring the parents of all children born in the realm to have them sprinkled, &c."

As Dr. Lightfoot's name has been mentioned in connexion with this ridiculous story, we may as well "scotch" it by a reference to his life. See London edition of Lightfoot's works, 1684. Author's life, p. 5. The tale is there told thus:—"Upon that proposition relating to Baptism: it is lawful and sufficient to sprinkle the child, our author opposed them that worded it in that manner: it being unfit to vote that as lawful only, which every one grants to be so. And whereas one of that Assembly attempted in a large discourse, to prove that (Tebeylah) which signifies Baptism imports a dipping overhead; our author replied at large, and proved the contrary. From a passage of Aben Ezra on Gen. 38. 2. From Rabbi Solomon on Jeru, who

in his commentary on Exod. 24, saith that Israel entered into covenant with sprinkling of blood, and Tebeylah; which the author of the Epistle to the Hebrews expounded by sprinkling; Heb. 9th. 3. From this, that John the Baptist sometimes preached and baptized in places where he could not possibly dip those who were baptized. In conclusion he proposed to that Assembly to show him in all the Old Testament, any one instance where the word used *de Scaris et in actu transeunto*, implied any more than sprinkling. It is said that the priests washed their bodies, and that the unclean washed himself in water; but this was not a transient action. And when they came to the vote whether the Directory should run thus: *The minister shall take the water and sprinkle or pour it with his hand upon the face or forehead of the child, some were unwilling to have dipping excluded, so that the vote came to an equality within one; For the one side there being twenty-four, and for the other twenty-five. The business was therefore recommitted and demanded the day following; where our author demanded of them who insisted upon dipping the reason of their opinion, and that they would give their proofs: Hereupon it was thus worded: *That pouring on of water or sprinkling, in the administration of baptism, is lawful and sufficient. Where our author excepted against the word lawful, as being all one as if it should be determined to use bread and wine in the Lord's Supper; and he moved that it might be expressed thus: It is not only lawful but also sufficient. And it was done so accordingly.*"*

If the reader has the means of consulting the Westminster Directory, he will find that the whole article, as it is finally adopted reads thus: "As he (the minister) pronounceth these words, he is to baptize the child with water; which, for the manner of doing it, is not only lawful but sufficient, and most expedient to be, by pouring or sprinkling of the water on the face of the child, without adding any other ceremony." It thus appears that the only subject upon which the Assembly was divided, was this; not whether dipping should be named as the only proper mode; but whether dipping should be named along with sprinkling and pouring, as one of the admissible modes. A very different affair this, truly! The whole of the difference which the large minority of twenty-four made was, not that they wished to exclude affusion; but that they were unwilling to totally exclude dipping. Thus this slander is again killed; but perhaps only to be again revived in the next Immersionist novel. It may also be remarked, in dismissing this point, that Dr. Lightfoot, the strength of whose views in favor of affusion may be seen in the above extract, is the great channel, through which English scholars ever since have received a partial knowledge of the Talmudical literature of the Jews. There was then no man in Great Britain, who had made himself such a master of it. Subsequent scholars who profess to know something of it have mostly done nothing more than borrow from him. We doubt not that there are nine chances to one that whatever the author of Theodosia (or more properly, the predecessors from whom he plagiarized) has picked up about the learned *Maimonides*, was gotten from the Talmudical illustrations of the New Testament written by this very Dr. Lightfoot. And seeing Dr. Lightfoot taught these pretentious literatures what little they know of the matter, it seems to us, the former is more likely to have been a sound judge of the bearing of the Hebrew usages on the mode of Baptism. He, who had thoroughly mastered all the Talmudists had said of it, was as we saw above, only strengthened in his belief that affusion was the Bible mode.

Let the reader now advance a little, to pages 179, 180 of Theodosia. He will there find that the fishy Uncle Jones is represented as asking this question: "Did not Cyprian, one of the ancient fathers expressly declare that sprinkling was practised in his day, and was considered valid baptism? I am sure I have received such an impression from some source."

"You probably received it from some Doctor of Divinity," replies the pert pedagogue,—"they are accustomed to make such impressions; but Cyprian says no such thing," &c. &c.

(TO BE CONTINUED.)

FOR THE CENTRAL PRESBYTERIAN.

The General Assembly of 1859.

(CONTINUED.)

THE NORTH WESTERN SEMINARY.

The affairs of this institution occupied a prominent place in the deliberations of the Assembly. The subject was brought up on the fourth day, by a report from the committee on Theological Seminaries, and although the final decisions and elections occurred near the close of the meeting, for the sake of a continuous review of the Assembly's action in the premises, no account of the chronological order, need now be taken.

After an ineffectual effort to continue the Theological Seminary at New Albany, subsequent to the establishment of the Seminary at Danville in 1853, the friends of the former institution, with a view to enlarge its sphere of usefulness and concentrate on it the support of the Northwest, determined to remove and reorganize it under the direction of a Board of Directors, appointed by the Synods in that region of country. Seven or eight Synods united in the enterprise and Chicago was selected as the locality, and the name of this institution changed to "The Northwestern Seminary." The Legislature of Illinois chartered its Boards of Trustees, and preparations were made to erect suitable buildings at Hyde Park, an eligible site presented for the purpose. The history of the failure of this effort need not be detailed, nor the supposed causes farther alluded to, than by the remark, that however generally acceptable to the Synods engaged in the scheme, the characters and services of the professors, (Dr. McCormick and Thomas) may have been, there appeared strong reasons for fearing that sectional passions, calculated if successful, greatly to disturb the peace of the church, were involved in the enterprise as conducted by some of its friends. The agent for soliciting funds did not succeed, and it was evident that under

existing auspices, the institution would prove as such a failure, as it had been in its old location.

A movement was set on foot about two years since, to bring all the Synods interested into an agreement to transfer the institution to the General Assembly. This succeeded and there was laid before the Assembly evidence that eight Synods had agreed to this transfer. Seven of the number proposed that the Assembly should exercise an entire control of the institution; one should be merely negative, such as the Assembly exercises over Union Seminary. There was also laid before the Assembly, the expression of the wishes of twenty-nine of the Synods. A generous donation of \$100,000 by C. H. McCormick, Esq., and a suitable site for the Seminary, both conditioned on the location at Chicago, and evidence of subscriptions in money and land amounting to \$66,000 conditioned on a location at Indianapolis, were brought to the notice of the Assembly; along with them, documents providing for a transfer of this institution.

The committee on Seminaries, proposed to the Assembly two resolutions, one accepting the transfer and the other providing for selecting a locality. Dr. McMaster proposed that the consideration of the committee's resolutions be postponed till Saturday. As this would evidently involve a virtual postponement for another year, for which there seemed no adequate reason, the Assembly wisely preferred a resolution of Dr. Rice's to proceed on the afternoon of the day, (Monday) to consider the subject. When it came up Mr. Sheets, a resident of Indianapolis and commissioner from the Presbytery of Muncie took the floor and addressed the Assembly at considerable length in favor of Indianapolis. He urged against Chicago, the cost of living, the isolation of the precise locality proposed (being a mile or two outside the city) the want of a full Presbyterian interest and sympathy; and argued that the proposals of Indianapolis increased by the assets of New Albany Seminary, which could be available to \$80,000, or \$35,000, near about equal to Mr. McCormick's, and ought to be preferred as the aggregate gifts of a large number, to the donation of one man. Dr. Rice replied in a good humored speech of about an hour and a half, showing that the advocates of Indianapolis had themselves already taken ground in favor of Chicago, some years ago, that the Northwest needed but one Seminary, and would not need another for many years, that the Synods all agreed in asking for but one, that the multiplication of Seminaries was a great evil, and that now, with no Colleges to feed a Seminary, the idea of another for years to come, was preposterous. He farther showed that if but one were established, Chicago offered the greatest advantages. With the proposed endowment it would go at once into operation. The population of that city would offer great advantages in giving both professors and students excellent opportunities for usefulness—while the students would be in the way of gaining as well as doing good. He also urged that should the Seminary be located at Indianapolis it would interfere with Danville on the one hand and not receive the cordial sustenance of the bulk of the Northwest. He believed the assets of New Albany as properly belonged to the Seminary if located at Chicago as at Indianapolis, while the proposed donation of Mr. McC. would be fully realized. As to comparative advantages in regard to health, he argued that Chicago was proved eminently healthful by the fact, that during two years he had not been called on to bury a child in his congregation.

Rev. Mr. Cunningham preferred Indianapolis, the place of his residence, but not from any secular advantages which would ensure to that place by being made the locality of the Seminary; for the burdens which the Seminary would impose in Indianapolis, would probably exceed the advantages. He questioned whether Dr. Rice had not changed as much as those who advocated Indianapolis inasmuch as he had himself argued for postponing the establishment of the Seminary and now favored prompt action, had once preferred Cincinnati though near New Albany, and Lane, and now wished to be removed far from either Seminaries. Dr. Rice explained, that he only advocated postponement till an endowment could be had, and that his preference for Cincinnati formerly awakened a hope of combining two Seminaries.

Mr. Stevenson of Indianapolis endeavored to show the peculiar suitability of that place on the score of health, the bills of mortality evincing that double as many deaths, in the ratio of population, occurred in Chicago. He suggested that the want of burials in Dr. Stevenson's charge was owing to the same cause which in a certain congregation produced a paucity of baptisms; the want of children.

The debate was continued for several hours, but the minds of the Assembly seemed already very fully decided, and when the vote was taken, it appeared that of 83 votes, cast by the commissioners from the Synods specially interested in the location, fifty were given for Chicago and 33 for Indianapolis. The entire vote was 233 for Chicago, 71 for Indianapolis. The Assembly passed unanimously a vote of thanks to Mr. McCormick for his liberal endowment. When the committee reported a programme of the Professors in this institution it appeared that didactic and polemic theology were separated. It was not stated by the chairman why this was done, but it was understood, that a minority of the committee including the chairman preferred to have them united. The subject occasioned some discussion and a special committee consisting of the professors present in the Assembly was detailed, to bring in a different programme. This committee soon performed that duty and the Assembly promptly adopted the proposition. The arrangement thus adopted provides a professorship of 1. didactic and polemic theology, 2. Biblical and ecclesiastical history, 3. historical and pastoral theology and church government, 4. Biblical literature and exegesis.

On the arrival of the time for electing professors to fill these chairs, Dr. E. D. McMaster moved the postponement of the whole matter to the next Assembly.

On this motion he read a carefully prepared speech, the delivery of which, including some documents which he embodied, occupied two hours and a half. The speech, though mainly filled with statements and reflections, which appeared chiefly illustrative of the personal difficulties of himself and Dr. Rice, was in its general drift designed to show, that a state of division on the subject of the Seminary had arisen among the ministers and churches of the Northwest which rendered any present action of the Assembly inexpedient. He made a series of statements, which he named as the means, by which this divided state of feeling had been produced. The general purport of his statements was that opposition to the Seminary at New Albany and to its reorganization as the Northwestern Seminary, two years ago, had arisen from opposition to himself and colleague (Dr. Thomas) on the ground of their presumed abolition sentiments such as were supposed; but that for objecting to the action of the Assembly of 1845 on the subject such sentiments had been imputed to him and others likewise. He ascribed this treatment, of which he complained, to the domination of the pro-slavery power. His letters to C. A. Spring in which he had expressed the same views of this domination and characterized it and its promoters in very harsh terms, he now publicly avowed, expressed his opinions, though he retracted some of the objectionable phraseology which he had used. Whether Dr. McMaster was an abolitionist or not, need not be discussed. The tone of his whole speech was exceedingly to be deprecated and his imputations on the motives and character of the men who, he said had persecuted him, could only be palliated on the supposition that his mind has assumed a morbid cast from the views of the public interests with which he has been connected, in which he has unhappily permitted himself to indulge. It is a well known fact that large numbers of the Assembly, including very many Southern men, had determined to vote for him as a professor in the new Seminary and their tickets were already prepared. It is thus evident, that there was no determination to ostracise him because his views of the policy of the church on the slavery question did not exactly coincide with those of the church generally. The closing paragraphs of his speech showed that if not an abolitionist he holds views of the general subject, which would render his position in a Theological Seminary exceedingly undesirable for the peace and welfare of the church.

Dr. Rice's reply was very brief. He contents himself with correcting some statements of Dr. McMaster, respecting himself especially in respect of the course he had pursued in calling public attention to the efforts to organize the Seminary at Chicago, when the Synod of Missouri was left out of the number invited to participate in its control. He made light of Dr. McMaster's evident attempt to agitate the Assembly by his violent attack on its conservative position on the subject of slavery. Dr. Rice's reply was deemed entirely proper in tone and matter, though very many deemed no reply necessary and only courtesy to Dr. Rice prevented a motion being made at the close of Dr. McMaster's speech, to lay his motion on the table, and proceed to the election.

THE CRISIS OF ABOLITION AGITATION.

This motion was made as soon as Dr. Rice finished his brief statements. It was carried with an almost unanimous vote, only some five or six voting against it. This may be considered as the true representation of the amount of abolition agitation in the Assembly. The desire for postponement was evidently with a view to farther efforts to agitate the question of slavery in the Northwest. The vote, not to postpone but to go forward with establishing the Seminary was a vote to have no such agitation. There were two other votes given on the subject of this Seminary which some might consider as tests of the abolition tendencies in our church. The vote for Indianapolis as the locality of the Seminary and that for Dr. McMaster as a Professor. But neither of these votes can properly be regarded as tests. Many of the most decided anti-abolition men in the Assembly favored Indianapolis, perhaps, with scarcely an exception, the prominent speakers who advocated that site, were, strongly conservative men. As to the vote for Dr. McMaster, it was well understood, that those voting for him, besides a few men of abolitionist views, included personal friends, former pupils and some, who thus indicated their opposition to Dr. Rice, who was regarded in some sense as his competitor, though themselves conservative. At all events, if Dr. McMaster expected to produce an agitation or explosive excitement by his speech, he most signally failed. No Southern man even desired to make a speech, so far as could be ascertained. The Assembly sat quietly and calmly through the whole two hours and half speech. Unless very much deceived, it is the view of calm and judicious persons, that the long expected and, by some, destined division of our church, by this over from realization. It has been indefinitely postponed. And it is hoped and believed, that the church will proceed with increasing energy and in full singleness of purpose in the prosecution of its great work of publishing the gospel.

Under the lead of the excellent men selected as Professors of the Seminary, Drs. Rice, Halsey, Lord and Scott, may it not be hoped that it will prove a lasting and wide spread source of blessing to the growing empire of the Northwest!—so may it be!

DEEDS.—Deeds are greater than words. Deeds show such a life, true, but undecidible, and grow as living trees and fruit-trees; they people the vacuity of Time, and make it green and worthy. Why should the oak prove logically that it ought to grow, and will grow? Plant it, try it; what gifts of diligent, judicious assimilation and accretion it has, of progress and resistance, of force to grow, will then declare themselves.—Carlyle.

If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts.—Masson.

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FOR THE CENTRAL PRESBYTERIAN.

Montreal Cathedral.

I know of no better substitute or succe-
daneum for a visit to Europe, than a short
run into Lower Canada, especially to Mon-
treal and Quebec, where the old and new
world, as well as France and England, are
presented in a strange and interesting com-
bination. It is certainly worth knowing,
that a few hours' journeying, by rail and
boat, will bring you to a place where on
one hand you can see the British govern-
ment and army, on a small scale, in their
glory, and on the other hand the children
in the streets talking French, and see the
peasants in the market wearing wooden
shoes. Among the advantages of this tour
is the glimpse which it affords you of the
Romish church, not as an exotic but a na-
tive of the soil, and under the most favor-
able circumstances too, for both the laity
and clergy of that church in Canada—I
mean among the French habitants of the
old province—are decidedly above the aver-
age in seriousness, sincerity, respectability.
The Parish church of Montreal is said to
be the largest ecclesiastical edifice in North
America, unless the Mexico Cathedral be
excepted. Without any claim to architectu-
ral beauty, it imposes (as the French say)
by its vastness; and the scale on which its
worship is conducted, by its many paintings,
chairs, and side-altars; by its standing
open all day in the European fashion, and
by the constant presence of solitary wor-
shippers, even when there is no funeral or
public service. It conveys a new idea of
the hold which this religion has upon a peo-
ple, among whom it has prevailed for cen-
turies, to see them dropping in, from idleness
and business, beggars, children, soldiers,
and policemen, one by one, to pay their or-
isons or purchase absolution. I have some-
times sat for hours in this church, observing
this routine of homely every-day observance,
wholly independent of the mummery or
splendor of high festivals, and great oc-
casions, in which some appear to think that
Popery essentially consists; whereas these
might all be changed or stopped, and yet
the soul-destroying servitude of conscience
be as strong as ever. I have felt in the dim
light of that somewhat dingy church, I
have observed the people coming in to con-
fession, not in crowds or in a hurry but with
that deliberative composure which implies
that they have no fear of the system's
breaking down or the machine exploding.
Now it would be an aged man or woman,
the meaneast and most destitute condition—
now a smart grisette, if that term has a
meaning in the New World—now a servant
on an errand, parcel in hand—and now a
mere child on its way from school with books
for badges—all conditions and all ages—
all varieties of dress and looks and man-
ners—but alike dipping in the holy water,
alike making crosses in the air, alike kneeling
for a short time in preparatory prayer
among the pews or benches, and then at the
confessional. From one point I have some-
times seen a dozen either in the act of con-
fession or awaiting their turn; for with a cu-
rious economy of time, while one penitent is
actually confessing, another kneels upon
the other side, in order to be ready when
the first has finished. The curtain which in
theory conceals the penitent is never long
enough to do it thoroughly, so that the feet
or a portion of the dress may be observed
by any passer-by. The confessor is con-
cealed by a door, but sometimes unexpect-
edly appears, as I observed in one of my
late visits, when I had been looking at the
nearest box, with both its penitential niches
occupied, and saw with some surprise a half
grown girl approach the door and give a
series of smart knocks. Before I had re-
covered from the shock of this irreverence,
the door opened and a surprised priest came
partly out and talked with the intruder for
some minutes, after which she went off and
he shut his door again. I could not but
consider the distracting influence of such
an interruption on the mind of the confess-
ing individual. The looks of the absolved,
as they came forth, varied much. In most
it was a vacant inexpressive look, as if they
had been simply working a machine. In
some the aspect was dejected; in a very few
what the French call *beate*, an expression of
beatitude without one of intelligence. But
on one occasion, in the month of May last,
my attention was diverted from these usual
phenomena by one which had the charm of
novelty and far superior interest, and which
I will endeavor to describe, as a conclusion
to this paper.

of which was driven through those thick
young skulls, and drawn well through those
slow and stammering mouths, with a precision
and success which really astonished me. As
a sample of the raw material, I may mention,
that one stolid looking boy of twelve or
thirteen gave a negative answer to the question,
"Is the Holy Spirit God?" but that in a few minutes the whole
class, as if with one voice, could repeat the
teacher's definition perfectly. Something was
no doubt owing to the clear inspiring
voice, distinct enunciation, and the mingled
bonhomie and firmness of his manner, the
familiarity with which he named them, as
he walked among the benches; but the
principal effect was due to the admirable
method, handed down perhaps by long tra-
dition, as the fruit of a centennial experi-
ence. As I heard these dirty and rather
stupid little fellows state the miracle of
transubstantiation, the conversion of the
bread and wine into the body and blood of
Christ, the reason why the bread and wine
can still be seen and felt and tasted, and
the ground on which the cup is withheld
from the laity, I could not but remember
Luke xvi: 8, and consider how much more
is done for error than for truth, and marvel
at the men who can see nothing in the church
of Rome but mummery, while such a pro-
cess of indoctrination may be going on in
many a dark and unsuspected corner. A.

FOR THE CENTRAL PRESBYTERIAN.

Review of Theodosia Earnest.

(CONTINUED.)
Now good reader, go with us to the ori-
ginal works of Cyprian, letter 69, of the
Oxford edition of 1682, page 185, &c.; a
letter addressed to a Christian named Magnus;
and you will see a case of brazen and hardy
impudence detected, which you will
scarcely believe a *bad* man could be shame-
less enough to adventure in, in a printed book.
We give a translation of Cyprian's own
words, rigidly faithful; and we give them
somewhat fully, at the risk of tediousness,
in order that every one may see for himself
the whole connexion and bearing.

"Thou hast inquired also, dearest son,
what I think of those who obtain the grace
of God in weakness and disease, whether
they are to be esteemed legitimate Chris-
tians, seeing that they have not been washed
with the saving water, but sprinkled.
In which particular our modesty and mo-
deration prejudices the opinion of no one, as
to his believing whatever he esteems true,
and practising what he believes. So far
as our mediocrity hath apprehended the
matter, we judge that the divine benefits
can in no case be mutilated and weakened,
and that no smaller gift which is drawn
from the divine munificence, can possibly
be bestowed in that case, where it (baptism)
is received with the full and entire faith of
administrator and recipient. For in the
saving sacrament the stain of sins is not
washed away, like the soil of the skin and
body in a material and secular bath, so that
there must needs be nitre, and a vat,
a swimming-pool, and the other appurtenances
by which the poor body can be washed and
cleaned. The breast (heart) of the believer
is washed in another way; the soul of man
is cleansed in a different way, by the merits
of faith. On the saving sacraments, where
necessity compels, and God bestows his in-
dulgence, the abbreviated methods of God
confer on those who believe, the whole."

"Nor should that fact, that it appeared
the sick person was sprinkled or poured on,
when he obtained the Lord's grace, move
any one; since the sacred Scripture, by the
prophet Ezekiel (36, 25) speaks and says:
'Then will I sprinkle clean water upon you,
and ye shall be clean; from all your filthi-
ness, and from all your idols will I cleanse
you.' A new heart also will I give you,
and a new spirit will I put within you," &c.
Likewise in Numbers, xix: 7 and 19; "Then
the priest shall wash his clothes, and he
shall bathe his flesh in water, and afterward
he shall come into the camp," &c. "And
the clean person shall sprinkle upon the
unclean the third day and on the seventh
day." And again; Numb. viii: 7. "And
this shalt thou do unto them to cleanse
them: Sprinkle water of purifying upon
them, and let them shave all their flesh, and
let them wash their clothes, and so make
themselves clean." And again; "The water
of sprinkling is purification." Whence it
appears that the aspersion of water likewise
holds good just as the saving washing; and
when these things are done under the
church, where the faith of both administra-
tor and recipient is sound, all (the effects)
can hold good, and be consummated and
perfected by the majesty of God, and by
the truth of the faith. Moreover; as to their
calling them not Christians, but Clinics,
who have obtained the grace of Christ by
the saving water and legitimate faith, I
do not find whence they borrow that name;
unless perhaps, persons who have been
reading the larger and more private treatises
of *Hypocrites or Soranus*, (two medical
writers) have discovered (the idea of call-
ing) them Clinics. For I, when I read of
a Clinic in the Gospel, learn that his weak-
ness was no obstacle to that paralytic and
weak man, who lay on his bed through the
courses of a long life, to hinder his attain-
ing most fully a heaven-born health; Not
only was he raised from his bed by the
Lord's mercy, but carried his own bed with
his renovated strength. And therefore, so
far as it is granted to me by faith to ap-
prehend and feel, this is my opinion: That
whoever hath obtained the divine grace
of baptism, by the legitimate rule of faith,
under the church, be adjudged a legitimate
Christian. Or if any one supposes that
these (sprinkled persons) have obtained
nothing, but are empty and void, for the
reason that they were only sprinkled with
the saving water, let them not be so de-
ceived as to be baptized (again) when they
shall have escaped the affliction of sickness,
and convalesced. But if those cannot be
baptized (again) who have been already
sanctified by ecclesiastical baptism, why are
they scandalized in their faith and the mercy
of the Lord? Or have they, indeed, re-
ceived the Lord's grace, but in a shorter
and scantier measure of the gift of the di-
vine and sacred Spirit: so as to be esteemed
Christians indeed, but Christians who must
not be equalled to others? Nay, but the
Holy Ghost is not given from a measure,
but is poured out entire on the believer.
For if the day rises equally upon all, and

if the sun is diffused over all with equal and
similar light, how much more does Christ,
the true Sun and Day, bestow his light of
eternal life in the church with a similar
equality," &c.

The reader can now see for himself,
whether Cyprian did, as Uncle Jones sup-
posed he had somewhere heard, "expressly
declare that sprinkling was practised in his
day, and was considered valid baptism;"
and whether the author has acted honestly
in thus roundly denying it. St. Cyprian was
converted A. D. 245, martyred 258. During
his episcopate in Carthage, he was, on the
whole, the most prominent, influential,
and able divine in all the Latin part of
Christendom. We may safely assume that
his opinions were those generally adopted.
We do not of course adopt all his argu-
ments, nor his obvious belief in baptismal
regeneration; what we wish the reader to
consider is his testimony as to the state of
opinion. One thing is obvious, that al-
though unscriptural superstitions about bap-
tism had already proceeded so far, this
great and good man regards the position
which is now the shibboleth of Immersion-
ists, that *any baptism but dipping is not only
irregular, but worthless, with a disapproba-
tion near to contempt.* That was a supersti-
tion too rank even for the rapidly cor-
rupting church of the third century. The
author says that the Christians of the first
three centuries were Baptists. Would any
Immersionist preacher now use the above
liberal expressions of Cyprian, concerning
a man baptized by affusion?

On page 180, Theodosia, the attempt is
slyly made to insinuate another erroneous
statement concerning the usages of antiquity
upon the same subject of clinic baptisms.
The schoolmaster continues:

"It appears that a certain man, named
Novatus, was taken sick, and was appar-
ently nigh unto death. In this condition
he became, as many others have done,
greatly alarmed about his condition; and
professing faith in Christ, desired to be
baptized. But he was too weak to be taken
out of bed and put into the water. The
water was therefore, poured around him in
his bed. He afterwards recovered, and
devoting himself to the ministry, applied
for priestly orders, and the question arose,
whether one thus 'poured upon' in his bed
could be accounted a Christian. Now, it
is evident, that if pouring or sprinkling had
been a common mode of administering the
ordinance, this question would never have
been asked."

Here the impression is obviously intend-
ed to be made, that the church of the third
century considered the insufficiency of No-
vatus' clinic baptism as a difficulty in the
way of his ordination to clerical office; be-
cause it seemed doubtful "whether one thus
poured upon in his bed could be accounted
a Christian." Now we turn to Wall's His-
tory of Infant Baptism, (from whom this
author doubtless picked out the little and
confused knowledge which he has of Novatus'
case.) London edition of 1720, vol. II,
page 353; and we there find the following
testimony—"This true, the Christians had
then a Rule among themselves, that such
an one, if he recovered, should never be
preferred to any Office in the Church. Which
Rule they made, not that they thought that
manner of baptism to be less effectual than
the other; but for the Reason expressed by
the Council of *Nicaea*, held about 80
years after this time: The 12th Canon
whereof is: *He that is baptized when he is sick,
ought not to be made a Priest (for his coming
to the Faith is not voluntary, but from
Necessity) unless his Diligence and Faith do
afterwards prove commendable, or the Scarcity
of Men for the office do require it.*"

Bingham, in his *Origines Sacrae*, book IV,
chap. 8, §. 11, bears precisely the same
testimony—Why did not the author, when
borrowing this story of Novatus from Wall,
tell the whole truth?

Bear with us, kind reader, if I dissent
at this man's conduct will permit, while we
discuss another instance of his reckless disre-
gard of truth. At the bottom of page 324,
he asserts most roundly, in these words:
"that there is not on record a single soli-
tary instance of the baptism of a child, till
the year of our Lord three hundred and
seventy, and that was the son of the Emper-
or Valens, which was thought to be dying,
and was baptized by the command of his
Majesty, who swore he would not be con-
tradicted," &c. &c. (The fellow does not
even falsify neatly, for he is too ignorant
to be able to spell the name of the Emperor
Valens.)

Now if the reader will turn to pages 333,
and 337, of Theodosia, he will find that the
author actually refers to two or three docu-
ments, of the dates, A. D. 200, and 250
nearly; (respectively 170, and 120 years
before the year 370) the genuineness of
which he himself admits; and of which even
the wretchedly perverted extracts which he
gives clearly imply the habitual baptism of
infants at those dates. One of these is
called by the most inept pedagogue, the
Letter of Tertullian Bishop of Carthage, to
the lady Quintilla; whereas it is in fact
not a letter, but a Book or Treatise, of Ter-
tullian, not Bishop of Carthage, but presbyter,
on Baptism; and not addressed to anybody
in particular. In this treatise, the supersti-
tious but learned author takes the ground
that the baptism of little children, then ad-
mitted by plain inference to be prevalent,
ought to be delayed, because baptism washes
away all sins committed previously, whereas
those committed afterwards are peculiarly
damning. And he argues for the delay of
baptism by every argument he can think of,
with great zeal. But why did he not cut
the matter short by saying, that early bap-
tism was an unscriptural innovation? No
doubt he would have done so, if he could.
Another of these documents is the testimony
of Irenaeus, (who is even earlier than A. D.
200) to the fact that many infants had been
"regenerated." The clamorous Courtney
disputes that by the phrase "regenerated,"
Irenaeus meant the baptism of the infants;
but every good scholar knows that the
clamorous Courtney is wrong. A denial so
marked by brazen ignorance and impudence
deserves no other reply than contempt. The
third document is a letter of St. Cyprian,
whose acquaintance we have already made,
to Fidus—Fridus, the accurate knight of
the birch makes it; thereby betraying, what
is apparent to the intelligent reader all
through; that he really knows nothing
about the history of which he professes to

descant, but is borrowing at second or third
hand, from some bungler like himself.—
Fidus' question is: Whether the baptism
of infants might not be postponed till the
eighth day, as circumcision was? Cyprian
answers: No; and the whole tenor of his
answer shows that on the question of *bap-
tizing infants*, there was no dispute.

Now what must be the hardihood of this
scribbler, how profound his belief in the
stupidity of those for whom he writes; that
he should make an assertion on page 324,
and himself furnish the refutation of it on
page 337? Or did he think to avail him-
self of the mean quid, that whereas he had
said there was "not on record a single
solitary instance of the baptism of a child"
till A. D. 370, Tertullian's and Cyprian's
testimony only prove the general baptism
of infants, not the baptism of a single child
by name? Does the value of the historical
testimony, as to the customs of the church
before A. D. 370, depend on the giving of
the name, and parents' name, of some child
baptized? If the testimony mentioned
above does not record a single, solitary in-
stance of infant baptism, it is only because
it evidences what is a thousand times more
destructive to the author's assertion, a general
prevalence of infant baptism. The author
does indeed answer, with equal feeble-
ness and effrontery, to the question:

"What was the effect of this decree of
the African Council?" (which concurred
with Cyprian in the answer.)

"It seems to have had none. It is likely
that it relieved the doubts of Fidus; and
infants were probably baptized in Africa to
some limited extent, but we have no record
of any such baptism," &c.

That the reader may see for himself; we
now insert a faithful translation of that por-
tion of Cyprian's letter to Fidus, which
bears on the subject. In the Oxford edi-
tion of Cyprian's works, 1682, it is the 64th
Epistle, and may be found at page 158. It
appears that sixty-six clergymen joined
Cyprian in the consultation.

"As relates to the case of the infants,
who, you say, should not be baptized within
the second or third day of their birth, and
that the law of ancient circumcision ought
to be observed, so as to determine that he
who is born must not be baptized and sanc-
tified within the eighth day; it seemed far
otherwise to all in our Council. For no one
agreed with you in this which you thought
ought to be done; but the whole of us rather
judged that the mercy and grace of God
should be denied to none that are born of
mankind. For since the Lord saith in his
Gospel; 'The Son of Man came not to de-
stroy the souls of men but to save;' no soul
ought to be lost if it can be, so far as lies
in us," &c. &c.

After some matter not important to our
point; Cyprian proceeds:

"For, as for the fact that the eighth day
was observed in the Jewish carnal circum-
cision, it is a sacrament (i. e. baptism) pre-
figured in a shadow and type, but com-
pleted in its truth when Christ came. For,
because it was destined to be the eighth
day, that is, the first day after the Sab-
bath, on which our Lord should rise, and
revivify us and give us the spiritual circum-
cision, this eighth day, that is, the first day
after the Sabbath, and the Lord's day, was
prefigured in the type; which type ceased
when the reality supervened afterwards, and
spiritual circumcision was given to us," &c.

With the soundness of Cyprian's argu-
ment in the last paragraph we have no con-
cern; but only with his historical evidence.
And now, is there a man in his senses, who
will deny that infant baptism must have
been practised before? Or else a clergyman
would never have penned such a question,
nor would sixty-seven other clergymen have
perpetrated such an answer? That in-
fants should be of course baptized, is as-
sumed as a postulate, by both questioner
and respondents, without a hint of the
slightest demurring. The only difficulty is,
whether the precedent of circumcision did
not require its postponement to the eighth
day. Would such a question and answer
ever have been uttered, if infant baptism
had not been already common? "*Credat
Judeus Apelles: non Ego.*" And second:
it is evident that both Fidus and Cyprian's
Council understood that it was an admitted
truth, baptism came in place of circum-
cision, as is taught by Paul, Colossians ii: 11,
12. Fidus' question is based on that belief.
And Cyprian and his colleagues, though
differing in the answer, did not say, as they
would have done had they disbelieved the
relation between circumcision and baptism;
"No, baptism is not tied to the eighth day,
because it has nothing to do with circum-
cision." They argue that, though the rela-
tion does exist between circumcision and
baptism, Fidus' conclusion does not follow.

That we may more fully rebut the asser-
tions of this author concerning the early
prevalence of infant baptism, we will briefly
add: that Bingham (*Origines Sacrae*, book
XI, chap. 4, §. 5 to 12), cites the very
words of eight authors, all of whom lived
before the year of our Lord 250, and some
of whom were cotemporary with the Ap-
ostles, from whom he irrefragably argues that
infant baptism was prevalent when they
wrote. And Wall, in his history of infant
baptism, which this author seems to have
used only to pervert, cites seven of the same
authorities, with an eighth not cited by
Bingham. So that out of the very scanty
literature of the first 250 years, here are
nine authors of antiquity, who present good
ground for asserting the prevalence of in-
fant baptism. From the year 250 onward,
the number of witnesses is vastly increased.
If the reader would comprehend the strength
of this early testimony, he must remember
this fact, that of authors who flourished and
wrote prior to the year 250, and any of
whose works are now extant, Mosheim
mentions only about twenty. His list is
nearly exhaustive. Of these, there are
several whose extant works are exceedingly
brief, a mere letter, or fragment. This
being the amount of the early literature
still surviving, could more testimony to in-
fant baptism be reasonably expected?

We shall close this department of our re-
view by reference to one more assertion of
the railing pedagogue, whose cool impu-
dence really quite took away our breath
when we read it. See pages 166, 167.

"The fathers, (as they are called), that
is, the earliest writers among the Christians,
whose works have come down to us, were
all Baptists. It was near three hundred

years before there were any professed Chris-
tians who were not Baptists." Now, as we
read these astonishing words, we thought
to ourselves; This is but a play upon the
word Baptist; He means no more than to
state in an *ad-captandum* way (very far,
indeed, from being honest) the fact that
many of the fathers, among their numerous
and more important points of difference
from modern Immersionists, agreed with
them in this one, that they also were infected
with the *Hydromania*. On this supposi-
tion, the assertion seemed rash enough, and
we thought that surely; "the force of na-
ture could no farther go." But no: on the
next page he adds that Roman Catholic,
Episcopalian, Lutheran, Dutch Reformed,
and Presbyterian writers, "have openly,
plainly, and repeatedly declared, as histo-
rians, that the Apostolic churches were, in
their membership—ordinances, organiza-
tion, and government, just such as the Baptist
churches are now—I say I might give
this authority, but I will refer you to the
same source from which they, as historians,
derived their information. I say the Chris-
tian fathers, for the first three centuries,
were Baptists, because these fathers say so
themselves."

(TO BE CONTINUED.)

FOR THE CENTRAL PRESBYTERIAN.

A correspondent of the Central Presby-
terian makes various statements in that pa-
per of July 2nd, in regard to the rise of
the Presbyterian church in the up-country
of Georgia. It may be that some further
notice of some of the people there alluded
to, may be interesting to the public. The
Rev. John Newton is there mentioned as
the first minister of the Newhope church in
Madison county, Ga. The first knowledge
that the writer has of Mr. J. Newton, was
as the teacher of a grammar school in the
pastoral charge of the Rev. James Hall, in
Iredell county, N. Carolina. That school
has acquired considerable reputation from
the number and great usefulness of its pu-
pils. Mr. Newton had charge of this school
at the time that the late Moses Waddell,
D. D., was a pupil in it. Mr. Newton then
married Miss Catharine Lorraine, and with
a number of his friends removed to the
frontiers of Georgia, and located near the
Cherokee corner, in what is now Oglethorpe
county. This settlement was probably prior
to 1785. Some of these people were badly
troubled by some mischievous Indians, and
perhaps some were killed. Of Mr. New-
ton's labors in that region very little more
is known by the writer than is stated in the
communication before alluded to. He was
one of the original members of Hopewell
Presbytery, and has always been spoken of
as a wise, faithful, and devoted minister of
Jesus Christ. His death occurred about
1797,* and his loss greatly deplored by
those who had enjoyed his ministrations.
His widow lived till near the middle of the
present century, and is now well remem-
bered by many. Some years after the death
of her husband, impelled by a strong desire
to afford her sons the best available means
of education, she sold her plantation and
settled in Athens. Here by means of great
industry, she was enabled to sustain two
out of three of her sons till they finished
their course in the College of the State.
At sometimes, she had charge of the Ste-
ward's hall under the supervision of her
oldest son, and at others kept a boarding
house and superintended its concerns with
remarkable diligence. She was a lady of
devout piety and great zeal in every good
work. Her zeal was particularly great in
the cause of furnishing the church with a
learned and pious ministry. Long after
her own parts she still exercised her accus-
tomed industry that she might promote the
cause of Zion. Her charities were secret, but
noble. That high-minded, intelligent and
pious community which now surrounds the
University of Georgia, was not there when
she was first a resident at Athens. Many
of the old men now there were boys when
she first walked over those classic hills al-
most without inhabitants. A solitary Col-
lege edifice with a few cottages scattered
hither and thither was all of Athens, Ga.,
in 1810. Mrs. Newton remained there till
she finally halls stood over the College campus,
elegant palaces graced the hills far and
near, large houses of worship received
numerous worshippers, a railroad connected
the place with the sea-board and the fix-
tures of commercial enterprise rose up in
close proximity with the halls of science.
The descendants of Mrs. Newton following
the course of other pioneers are widely dis-
persed; some of them, however, remain at
Athens and have proved themselves worthy
of their parentage.

The Rev. Thomas Newton was mentioned
in the communication before mentioned as
pastor of the Hebron church in Franklin
county, Ga. He was a brother of Rev.
John Newton and younger. His education
was acquired perhaps wholly under the di-
rection of Dr. James Hall. He married
before completing his course of study, and
removed to Georgia when licensed to preach.
His residence was on Hutson, or Hudson
river, in the Hebron congregation. He
was there probably before the close of the
last century, and labored extensively in the
"great revival," and went through a cam-
paign of camp-meetings and protracted
meetings, commencing in 1802 and extend-
ing through several succeeding years. His
pulpit exercises were highly acceptable to
the people at large and his own congrega-
tion in particular. He had a large number
of children. When that portion of terri-
tory lying between Tombigby and Alabama
rivers was acquired, he removed with his
family and settled in St. Clair county, Ala-
bama, while as yet the region was measur-
ably void of inhabitants. He is the first
minister of the gospel distinctly remem-
bered by the writer. Hence the memory of
the man is invested with a perpetual inter-
est. The impression made by his appear-
ance, manners, &c., remains—but no ideas
or thoughts received from him. His preach-
ing was spoken of as instructive, close and
searching. While engaged in prayer, the
tears often ran down his cheeks, and his
whole manner in the pulpit and in social in-
tercourse was characterized by great kind-
ness and strong affection. The Rev. George
Newton was a brother of the preceding.
He was in Georgia for a time either on a
visit, engaged in labors as a missionary, or
settled in congregations. He was spoken of
in terms subsequent as a minister of
great zeal in his work. He was settled for
a time as pastor of the congregations of
Rhein's Creek and Swannano in Buncombe
county, N. C. Thence he removed and set-
tled at or near Shelbyville, Tennessee.
There for many years his labors were abun-
dant both in the school-house and pulpit.

The Rev. Wm. Montgomery was brought
to our notice as pastor of Newhope and
Bethesda churches at the commencement of
the present century. He was brought up in
Wahaw church, Lancaster District, S. C.
In that congregation he acquired a classical
education in the same school and about the
same time with Dr. John Brown and Gen'l
A. Jackson. He probably completed his
course at Mt. Zion College, Wmmsboro', S.
C., under the instruction of its worthy Presi-
dent, McCaule. His first ministerial labors
known to the writer were at Greensboro',
Georgia, where he preached for a
time, and was subsequently pastor of New-
hope and Bethesda, where he labored in the
time of "the great revival." He accom-
panied that illustrious missionary Dr. Jas.
Hall in one of his trips to the Natchez set-
tlements, Mississippi territory. He was
Moderator of the Synod of the Carolinas at
one of its sessions, and moved with his fam-
ily to Mississippi about 1806. He lived
to an advanced age, and appears to have
been a laborious and successful preacher.

The Rev. Francis Cummins was proba-
ly a native of Pennsylvania, but brought
up in North Carolina. He was a student
in Queen's Museum, at Charlotte, N. C.,
at the time the famous convention met there
in 1775, and was a witness of its proceed-
ings. His ministerial labors commenced at
Bethel, York District, S. C., about the close
of the Revolutionary War. His labors were
not confined to his pastoral charge. He
made frequent excursions for preaching as
far as the Savannah river. He was then
settled in Abbeville District, and supplied
a number of churches in that District, among
them that of Rocky River, which was then
a very large congregation. While here he
preached extensively in contiguous parts of
Georgia. His preaching talents were of a
high order, and he enjoyed the reputation
of a close and powerful doctrinal preacher.
He occupied a prominent place at the meet-
ings of the church courts. He resided at
different places in Georgia, but longest at
Greensboro', where he died. The writer
heard him preach at Athens in the summer
of 1830. He has also read two of his pub-
lished sermons, to wit, one delivered at the
ordination of Moses Waddell in the last
century, and one delivered in Greensboro'
July 4th, 1819.

The Rev. Mr. Cunningham was resident
in Greene county, Ga., at the time of the
great awakening in Georgia, and preached
abundantly at the large meetings which
took place in that and other States. His
reputation as a minister was high. He re-
moved to Lexington, Ky., and in his old
age to Alabama. The Rev. Edward Pharr
came from the Theological school of Dr.
David Caldwell in North Carolina, and was
engaged for some time in missionary work
in Georgia. He married, settled, labored,
and finally died in Jackson county, Ga. He
was a man of sound mind, solid attainments,
and unblemished reputation; but his gifts as
a public speaker were not of a high order.

The Rev. John Hodge came to Georgia
from Tennessee, was first engaged as a
missionary, then settled at Athens, where he
held an office under the Board of Trust-
ees of the College. He was editor of "The
Athens Gazette," from 1812 to 1816; was
a good preacher, and died much regretted
by those who had enjoyed his ministrations.

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ness and strong affection. The Rev. George
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Bethesda churches at the commencement of
the present century. He was brought up in
Wahaw church, Lancaster District, S. C.
In that congregation he acquired a classical
education in the same school and about the
same time with Dr. John Brown and Gen'l
A. Jackson. He probably completed his
course at Mt. Zion College, Wmmsboro', S.
C., under the instruction of its worthy Presi-
dent, McCaule. His first ministerial labors
known to the writer were at Greensboro',
Georgia, where he preached for a
time, and was subsequently pastor of New-
hope and Bethesda, where he labored in the
time of "the great revival." He accom-
panied that illustrious missionary Dr. Jas.
Hall in one of his trips to the Natchez set-
tlements, Mississippi territory. He was
Moderator of the Synod of the Carolinas at
one of its sessions, and moved with his fam-
ily to Mississippi about 1806. He lived
to an advanced age, and appears to have
been a laborious and successful preacher.

The Rev. Francis Cummins was proba-
ly a native of Pennsylvania, but brought
up in North Carolina. He was a student
in Queen's Museum, at Charlotte, N. C.,
at the time the famous convention met there
in 1775, and was a witness of its proceed-
ings. His ministerial labors commenced at
Bethel, York District, S. C., about the close
of the Revolutionary War. His labors were
not confined to his pastoral charge. He
made frequent excursions for preaching as
far as the Savannah river. He was then
settled in Abbeville District, and supplied
a number of churches in that District, among
them that of Rocky River, which was then
a very large congregation. While here he
preached extensively in contiguous parts of
Georgia. His preaching talents were of a
high order, and he enjoyed the reputation
of a close and powerful doctrinal preacher.
He occupied a prominent place at the meet-
ings of the church courts. He resided at
different places in Georgia, but longest at
Greensboro', where he died. The writer
heard him preach at Athens in the summer
of 1830. He has also read two of his pub-
lished sermons, to wit, one delivered at the
ordination of Moses Waddell in the last
century, and one delivered in Greensboro'
July 4th, 1819.

The Rev. Mr. Cunningham was resident
in Greene county, Ga., at the time of the
great awakening in Georgia, and preached
abundantly at the large meetings which
took place in that and other States. His
reputation as a minister was high. He re-
moved to Lexington, Ky., and in his old
age to Alabama. The Rev. Edward Pharr
came from the Theological school of Dr.
David Caldwell in North Carolina, and was
engaged for some time in missionary work
in Georgia. He married, settled, labored,
and finally died in Jackson county, Ga. He
was a man of sound mind, solid attainments,
and unblemished reputation; but his gifts as
a public speaker were not of a high order.

The Rev. John Hodge came to Georgia
from Tennessee, was first engaged as a
missionary, then settled at Athens, where he
held an office under the Board of Trust-
ees of the College. He was editor of "The
Athens Gazette," from 1812 to 1816; was
a good preacher, and died much regretted
by those who had enjoyed his ministrations.

FOR THE CENTRAL PRESBYTERIAN.

Texas.—No. 4.

Messrs. Editors.—The emigrant to a new
country naturally enquires after the reli-
gious and educational advantages which he
may be able to find. I have already allu-
ded to the general facilities afforded in
Texas for the education of children and
youth. In this county, they compare well
with those which the emigrant from Vir-
ginia leaves behind.

Austin college is now so well endowed
and organized as to be considered a fixture,
a permanent institution. At the annual
commencement recently held, six young
gentlemen received the degree of A. B.,
and three in course, the degree of A. M.
The Board of Trustees filled the vacancy
in the chair of mathematics by the ap-
pointment of Mr. B. F. Grady of North Carolina,
a distinguished graduate of the North Caro-
lina University. The faculty is now com-
posed of the President and four Profes-
sors. The course of study is full, thorough,
and I think I may say, conducted with as
much ability as in our colleges generally.
The expenses are moderate, and the moral
and religious influences brought to bear on
the students all that religious parents can
expect to find.

Andrew Female College, located here
under the judicious and able management
of Dr. M. B. Franklin, formerly of Hick-
man, Kentucky, is a first class institution,
liberally patronized, and in my opinion,
second to none in all that an anxious pa-
rent seeks for the education of his daughters.

There are also other schools of a high
order of merit in other parts of the county,
both male and female. I do not think the
county of Walker in Texas, behind those of
Augusta and Rockbridge in Virginia for
educational advantages. I do not intend
this to compare Austin with Washington
College, except as we may compare a vigor-
ous youth with a man in his maturity. Yet
we have the elements of the man, more fully
developed than is usual at the age we con-
fess to. We are obliged to own that we are
young; but full of labor, energy and effi-
ciency. This, we think, is shown by our
works. I but repeat what was expressed
by all literary men capable of judging,
that the exercises of the graduates at our
late commencement would be considered of

THE CENTRAL PRESBYTERIAN.

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RICHMOND, VA., AUGUST 6, 1859.

WHOLE NO. 188.

THE OFFICE OF THE CENTRAL PRESBYTERIAN on Main Street, five doors below the Exchange Bank over the Store of H. Baldwin, third story. Edited and published for an association of gentlemen in Virginia and North Carolina, by MESSRS. MOORE, HOGE & CO. TERMS. Single copy \$3 50 in advance, \$3 if not paid within six months. Any minister sending the names of five or more new subscribers and remitting the subscription annually in advance, shall receive a copy for himself without charge. For \$20 we will send ten copies of the paper, with an additional copy to the person acting as Agent. Fifty copies will be sent to one address at the rate of \$1 75 per copy.

Letters of Arthur Jennings from English Nooks.

LETTER I. NEWINGTON GREEN.

Dear Mr.—Did you ever dream that it would be my lot to cross the hurly-burly sea, and then pass up the seven reaches of the Thames to old London town? Nothing of this kind however, need produce surprise since modern invention has given such a fresh impulse to the intercourse of nations. My desire to see some few corners of England could not longer be suppressed, for it was engendered in what we Virginians call an old field school. You remember how our pedagogues used to make us boys stand up like Robin Hood's men, all in a row to read the diverting story of John Gilpin, and how stanza after stanza passed down the class till the whole was finished. My resolution to see London may be dated from that time. How lasting are the impressions made on the mind of a boy! But excuse me, if you please, from the task of describing London. My pen, though it be a fragment of inanimate steel, would trifle itself out among the palaces, castles, cathedrals, towers, abbeys, inns, parks, gardens, greens, commons, seats, cottages, villas, hedges, pools, flets, docks, bridges, levels and marshes of the great Metropolis. Tourists have turned even Westminster abbey into a state affair, though my veneration is still great for one of its Eastern chapels built by Henry the seventh. Why! Because an illustrious assembly of divines met there in the summer of 1643. Nor will your correspondent deny that he gazed intently on Gravesend in ascending the Thames, for there our Pocahontas lies buried. It seemed then as if my hand were stretched out to detach pensive violets from the banks of the James with which to honor her grave, or some wreaths from our blue mountains to entwine about her ashes. People of Virginia how much longer shall our princess slumber in foreign soil? My lodge for the present is Newington Green, a short distance from the North London railway. My pedestrian staff which was cut out of your grounds, helped me over the two or three miles between this place and the city. Here was De Foe taught his horn-book, and here Rogers was born. Both of them were dissenters, and being a bachelor he spent many of his guineas in the purchase of Italian paintings and in illustrating his own poems. They tell me here that he was a small, spare looking man, with a head rather scarce of hair, and satirical in his manner. He was ninety-two when he died, and the recollections of his "Times," which he left to be published contain a good deal of puerile gossip. Nor is this place far from Hackney, the Middlesex town, in which Milton contracted his second marriage. London is extending its streets into Hackney, and the same is true of Newington. The Metropolis has long been creeping out on the North and South of the Thames among the hamlets with which its environs were studded in the times of Bacon, Newton and Locke. But my principal motive in seeking this nook arose from the fact that it was once the residence of Dr. Watts a martyr of blessed memory. How often have his hymns been sung in the churches of Virginia with sincere devotion, if not with the scientific skill of Mozart or Handel. How often have we chanted them on your own sylvan verandah, and how often were they hummed by our illustrious Webster on his way to the Capitol. It is not from want of literary materials that the abodes of piety will be preferred in these letters to the haunts of genius, for London and its environs could easily supply me with an abundance of such materials. This village is not far as you know from Bolt court, Moor Park, Streatham, Holland house and many other spots over which the Muses have hovered. But a Christian ought to write Christian letters and divines ought to be remembered as well as poets and essayists. Nor will you be annoyed with any details about that interminable Jennings' estate in which so many Virginia families are interested. We shall probably never get as many farthings as the pounds sterling we once expected; but there is a pearl of great price, which can enrich the heart though it may not replenish the purse. When a man comes to England after an estate, what sentiments ought he to plant about his anticipations? Buoyed up by hope he may draw down from his altitude some brilliant cloud with which to deck himself in crossing the sea, but the hues of the cloud may fade and leave him nothing but the woollen jacket in which his voyage was begun. This we apprehend will be about the terminus to our railway hopes. Each here expected to ride in a gold carriage. If so they would have required gold horses and that methinks would have been a stand-still vehicle even under golden whips. But it is time to sing of things a little more devout, for Newington is not yet exorcised of associations connected with the memory of Watts.

Dr. Gibbons in his Collections states that Sir Thomas died in 1722, but that his demise produced no change in the views of the family. They still watched with tenderness over the smitten man. He could still act without constraint and not feel the least sense of dependence, and if Hayley, lady Austen, lady Hesketh and the Unwins have won public favor by their attentions to Cowper, the Abneys are not less entitled to the remembrance of posterity for their disinterested kindness to Watts. Even Johnson, bigot as he was to the established church of England, expatiates with feeling on so pleasing an incident in the Life of a dissenter from prelate. Imagination acting from distant lands has often realized the quiet of the holy man in his exemption from care, his devotion to books—the calls of his ministerial brethren, his genuflections before the mercy seat, his musings among the shades of the garden, his prayers at the family altar, his talk with the villagers, the arrival of the post boy, the delivery of his letters, and the preparation of his works for the press. He was here a hermit, but his heart was in London, and his eye often watched that perpetual cloud of smoke which hangs over the city curling itself up from the furnaces of human industry. Beneath it were the people of his charge whom he had led for years into pastures which are green even in an imperial capital, and by waters that are quiet even in the hum of crowds. Many were the balm Sabbath on which he went to London in the Abney coach, and many were the sweet evenings on which he returned to that home into which he had been adopted. But when the weather was unpropitious he relied on his colleagues for the supply of his pulpit. Great changes have taken place since that time, but the Abney house is still standing on the same rural premises, and some of the same trees that sheltered the invalid. How exquisite must have been the feelings of the holy man, when each returning spring threw the apple and peach orchards of the village into bloom. We may well suppose however, that in the lapse of more than a century the little curiosities of his room as mentioned by President Davies have been dispersed. But in passing and re-passing the premises, there is some satisfaction in looking up to the chamber of the prophet or the room in which the Levite was lighting lamps, not for the Jewish tabernacle, but for the Christian church. It pleased me not a little the other day to see a Wesleyan minister from the United States gazing up at the windows. He bore a striking resemblance to the Rev. Thomas Sargent whom you have seen. "It gives me more pleasure," he remarked, "to look on that garden than on the Blenheim park." Or on the great park of Windsor, I rejoined, after assenting to which he started back to London.

positions of this kind. Ken, who was justly deprived of his See by William Third retired after his deprivation to Longleat in Wilts, where the once prelate of Bath and Wells praised his divine Lord in spiritual songs. Neither of them has surpassed Dr. Watts, though it gives me pleasure to acknowledge their great individual merits. He who writes but one good hymn has not lived in vain, but the Newington bard wrote a multitude which have been sung not only among the lanes and mines of England, but wherever the Christian church has extended. It is remarkable that Socinianism is a reptile, that always makes ready its fangs for the hymns of a congregation. Buckminster in Boston, aside Trinitarian psalms and cunningly introduced a Socinian version in its stead. He thus gloried in his shame.

Review of Theodosia Earnest.

Whew! This then, is the sweeping proposition; that the fathers themselves say the Apostolic churches were, and continued for three centuries, just such as the modern Immersionist churches, in their membership, ordinances, organization, and government. Ah, incautious Courtney, if you had known anything at all of these fathers, of whom you pretend to know so much before your immeasurable brass, and reckless hardihood in fibbing, would not have thrust you into such an unfortunate assertion. But let us see what these fathers of the first three centuries were, as to the particulars above named. That the most of them stinked for much water in baptism is true; but it was rather a good scouring than a complete immersion, which they liked. The views of the great body of them as to the necessity of an immersion or washing all over, to constitute a valid baptism, we have seen stated by Cyprian. The bulk of them also practiced and applauded infant baptism; (baptizing the infants by immersion more uniformly than the adults.) Here then, is one great difficulty between you, Brother Courtney, and your ancient brethren—in spite of all your scolding, the fact remains, that they were usually guilty of all the enormities of *Baby-dipping*. And then, as to the mode of baptism, it is indisputable that these primitive "Baptists," differed from their modern brethren, in the following particulars, (which the schoolmaster of course considers wholly trivial, yet microscopic in importance.) They accompanied their baptism with an anointing with oil, (Do you, oh Pedagogue?) See Bingham, *Origines Sacre*, Book XI, chapter 9, §. 1. They also signed the baptized person with the sign of the Cross. See §. 3. They consecrated the water beforehand with which the person was to be baptized, by pronouncing an invocation over it, and marking it with the sign of the Cross. Chapter 10, §. 1, 3. Again; all persons, men, women, children, were baptized stark naked, as modern Immersionist writers expressly admit. (Does the Pedagogue advocate this?) See chapter 11, §. 1, 2, and Book II, chap. 22, §. 8. The subject was dipped three times usually; once at the name of each person of the Trinity—§. 6. The baptism was then followed by an imposition of the Bishop's hands, connected with another unction, to confer the Holy Ghost. Chap. 3. Then the baptized person was clothed in a white garment, sometimes carried lighted candles in his hands, received the kiss of peace, and tasted a little honey and milk. See chapter 4. Such was the baptism of Mr. Courtney's primitive brethren! All these superstitious additions were invented before the expiration of that third century, within which he claims all the good people as his sect. Such is the suspicious company in which we first find the practice of dipping unmistakably described. Does it not seem very probable that the dipping originated in the same growing superstition, which invented the chrism, the crossing, the stripping, the blessing of the water, and the white robe?

But we proceed; whereas the schoolmaster claims that all these churches of the first three centuries were just such as his own, in their membership, all the ancient writers concur in saying that the members were universally divided into two classes, full communicants and Catechumens. See Bingham, Book X, chap. 1, the latter of whom were subject to church discipline, and were carried through a separate course of religious instruction, but were never allowed to witness a baptism or Lord's Supper. This is very much like the modern Immersionist churches, is it not? Again; not to repeat the fact that infant baptism introduced multitudes of infants into the membership, it is abundantly testified by most respectable writers from the year 250 downwards, that the Lord's Supper was commonly given to infants; (another irrefragable proof of the prevalence of infant baptism, by the way.) and that, with the approbation of nearly all. See Bingham, Book XII, chap. 1, §. 8, and Book XV, chap. 4, §. 7. Does Brother Courtney "fellowship" this? But the hardy Courtney asserts also that the primitive church of the first three centuries was identical with his, in its *ordinances*. Let us see Bingham (Book XV, chap. 7) concurs with all the other learned antiquaries in saying, that these Christians celebrated *lay fasts* in their churches for several centuries, beginning from a very early date. Do modern Immersionists practise this? Little need be said about the early observance of Easter and Whitsuntide; to which after a little, Christmas and Epiphany were added; or of the Lenten fast preceding Easter, of which we find traces almost as early as the first uninspired literature. The first two festivals were generally observed as early as A. D. 150. (See Bingham, Book XX, chap. 5.) And then, time would fail me to recite all the superstitious fasts; (as the Wednesday and Friday fasts) the ritual of penance and absolution; the repeated impositions of hands and confirmations, &c. &c., of which the prevalence before A. D. 300, is testified by the general current of fathers. Of course, as the consistent Courtney claims all the Catholic churches as exactly like himself, he also practises all these!

They were exactly like him, he says also, in *organization and government*. Now it is well known that modern Immersionists are Independents in Church Government; and most strenuous assertors of the parity of the ministry; which they carry so far as to exclude ruling elders. Nor do they attribute any authority than that of mere fraternal advice, to any representative church court above the simple church meeting. Now the very earliest uninspired remains, (See Epistles of Ignatius, A. D. 117.) describe all the churches as having the three orders of Bishops, Elders, and Deacons. When we come down to the times of Mr. Courtney's very familiar friends, Cyprian and Pridius, Cornelius and Novatus, about A. D. 245, we find *Diocesan Episcopacy* almost universal. We need hardly insult the reader by offering proof of this; but for the benefit of those who may be as ignorant as the Pedagogue, we cite Bingham, Book IX, chap. 6; Eusebius Hist. Eccles., Book VI, chap. 43. At the latter place, the Pedagogue may find a letter from his friend Bp. Cornelius of Novatus, in which a statement of the organization of the Church of Rome is given—says Cornelius: "This assertion of the gospel then did not know that there should be but one Bishop in a Catholic church! In which however, he well knew, (for how could he be ignorant?) that there were forty-six Elders, seven Deacons, seven sub-Deacons, forty-two Acolyths, Exorcists, readers and Janitors in all fifty-two." &c. Of course the Immersionist church (or do they not say churches?) of Nashville is organized on this primitive Baptist model, with a prelate Bishop (Rev. J. R. Graves in the man, perhaps) Elders, Deacons, sub-Deacons, Acolyths, Exorcists, readers and Janitors. If so, then, we pray you, good Exorcists of Nashville, why did you not cast out the lying spirit out of the mouth of your prophet Courtney, before he was regenerated in the holy water of baptism? And then, not only was the church government of the third century prelate, there were the *councils*, which met frequently, and legislated for the churches in a most un-congregational manner. If the good reader would know something of them, let him consult Bingham, Book II, chapters 14 to 16. He will there find that they met steadily, from an early date, in every archbishopric, and legislated authoritatively for the churches under their care.

But we fear our refutation grows tedious by its very fullness; we will therefore briefly close by remarking that the doctrines of *baptismal regeneration*, and in general, of sacramental grace, of the *real presence* in the Lord's Supper, of *penance and purgatorial sufferings* beyond the grave, were generally held before the end of the third century. Such were the churches which we hear thus claimed as the same in membership, ordinances, organization and government, with the modern Immersionists? The inference which is to be drawn as to the ignorance and recklessness of this author, need hardly be stated. But there is another inference which we will state. Seeing that corruptions and departures from the Bible model early became so numerous, so great, and so general, *how much is the testimony worth, which the fathers of the third and fourth centuries bear in favor of their general (not universal) attachment to dipping?* It is worthless. The authority of these fathers is of little value for determining apostolic usages and doctrines; and when it comes in collision with the more sure of Scripture, as in this case of true immersion, it is worthless. Pedobaptists therefore depend chiefly on the Bible argument.

11. We suppose that the historical and literary unfaithfulness of this book is now sufficiently exposed, as well as its unscrupulous sophistries. Many other arguments remain unnoticed by us, and many other falsifications of testimony; of which the exposure would be just as easy for us, and crushing for the author, as of those above mentioned. We beg our readers to believe, that if there is any other bold assertion or pretended argument in the book, which strikes him as unfavorable to Presbyterianism, if true; we have passed it over, not because there is any difficulty in disproving it; but because we suppose enough has been said. Why should the intelligent reader be led through a longer series of detected falsehoods, and sophistries, to the increase of his weariness and disgust? Doubtless he is, before this time, sufficiently nauseated with the "Heroine of Faith," to be ready to thrust her into the fire, picture, ringlets and all!

"In the first place, if you will excuse me for talking so plainly, *infant baptism, as practised by Presbyterians in this country, is a continually repeated falsehood!*" "I say in the next place that, the baptism of an infant is an act of high-handed rebellion against the Son of God." "I will now say even more than this; *infant baptism is impious—it is an act of sacrilege!*" "We can hardly surmise whether the reader will feel most of indignation or disgust, when he finds the author, amidst the closing sentences of his book, concluding this tirade of misrepresentations and denunciations with a mock—sacramental moderation."

"We have finished our ten night's study of Scripture baptism. We have examined it in regard to its mode, its subjects, and its results. We have endeavored to do it plainly and candidly, but if we know our own hearts, we have tried to do it kindly—and in the spirit of that 'charity' which 'rejoices in the truth.'" Reader, is not this cool? Does it not remind you of the audacity described by the wise man, Prov. xxx: 20, "Such is the way of an adulterous woman; she catch, and she wipeth her mouth, and saith, I have done no wickedness." As to the fiery denunciations of the sacrament of baptism applied, according to God's ordinance, to the seed of believers, we are not concerned to rebut them. If the reader will turn to the pages indicated, he will find that infant baptism is charged as "a falsehood," "a rebellion," "an impiety," because we administer it, among other meanings, to signify admission to church-membership, regeneration, and remission of sins, in all of which applications to infants the author holds it to be an absurdity. But will even the bold schoolmaster deny that God commanded circumcision to be administered to infants? Then let him turn to Gen. xvii: 14; Deut. xxi: 6; Rom. iv: 11; Col. ii: 11, and he will see that the Holy Ghost declares circumcision to have been a sign and seal of membership in the visible church, of regeneration, and of justification.

"We do not profess to have dealt tenderly with this work; for it deserves and demands, not forbearance, but righteous indignation and chastisement. Our only scruple has been whether it truly deserves so much notice as the effectual exposure of its errors has required, or whether it should be left to run its ignominious course, and work its temporary mischief, unchecked save by its own outrageous and the contempt which they will ultimately awaken. But we wish here expressly to remind the reader that we have diligently distinguished between this wicked book, and the religions denomination, of whose peculiarities it is an attempted defence. The book we denounce as an outrage; of the denomination we wish we could say nothing, but that we regard it as a true branch of Christ's Church, containing a multitude of true children of God, whom we would fain honor and love as such, notwithstanding our differences. We would be glad to hold this author and his publisher alone responsible for the sin and disgrace of such a publication as *Theodosia Earnest*. But alas! the Immersionist churches of our country have unfortunately chosen to make a use of it which renders this forbearance impossible. We are told on all hands that the denomination generally have circulated it with diligence, that they have obtruded it on Presbyterians in an offensive and proselyting spirit, and that not only individuals, but their church colporteurs circulate it with a zeal hardly second to that with which they diffuse the Word of God! The volume in our possession claims to be the eighteenth thousand. A colporteur of that noble and Catholic Society, the American Tract Society told us, that he once entered the house of a decent family in Virginia, and offered to its mother, his Evangelical stores—"I have a book," replied the old lady, "which I would not give for all yours, which I got from a colporteur lately." Here she produced *Theodosia Earnest*. "I do think it is the best book I ever read in my life, except the Bible!" Thus it seems, *Ecclesiastical agencies* are employed by one of the sisterhood of religious denominations, (professing to serve the same Saviour, and aspire to the same heaven.) not in the work of self-defence, and of instructing her own members in her sincerely held peculiarities, (for this would be legitimate) but in the propagation of abuse, prejudices and hatred in uninformed minds against their Pedobaptist brethren, and in the most aggressive and discourteous assault possible, against others outside their pale. We shall not characterize this action of the Immersionist denomination—let us treat it with the forbearance due to brethren misguided. But fidelity requires us to call the reader's attention to its features, that he may estimate its character for himself. This is the chosen vehicle then, for the propagation of Immersionist views: a work of fiction the vehicle of sacred truth; and that a work most offensively aggressive in its whole aim and structure, of which the very plot is an insulting bravado over Presbyterians, founded as it is on a case of fictitious triumph over them: a work marked by the most disgraceful dishonesty and perversion of facts; a work of fiery invective and malignant slander; and withal a work as disgraceful to the denomination by its lack of scholarship as by its indecency. Have the Immersionists no scholars to fight their battles, who have knowledge enough to escape the absurd literary blunders we have noted? "Walls History of John the Baptist." "The Pope's Legislature at Ravenna, A. D. 1311." (a title, we venture to affirm, which would astonish every Papal Canon Lawyer, when applied to a Metropolitan Council.) "Tertullian Bishop of Carthage." (an office he never held.) "Cyprian's letter to Pridius." (for Pridius, &c. &c. The ignorance of early authorities which are used with so much pretended familiarity, while nothing was really known of them by the author has been already exposed. Those citations were evidently picked up at third, or possibly, at tenth hand, from

wretched compilations of pretended history, whose literary credit was exploded again, and so long ago, that all scholars had dismissed them to the subterranean caverns of forgetfulness. Now we ask: Reader, is this the sort of weapon which Immersionists put forward, as their best implement of denominational warfare? Then they must think that their cause is at a low ebb indeed! Surely nothing less than desperation would have led them to clutch so sorry a dependence, and so to violate the courtesies and amenities of denominational intercourse! Let us illustrate the nature of this polemic assault. The High Church Episcopalians are not noted for peculiar courtesy and forbearance towards other Protestant churches, in their denominational warfare. But some years ago when similar objections were urged against the official circulation of a polemic work, not one-tenth part so offensive to Presbyterians, as this *Theodosia Earnest*, the book of Mr. Flavel S. Mines, that circulation was discontinued by the Episcopal authorities, and the book was suppressed, so far as the ecclesiastical publication of it went. Mr. Mines professed to give the reasons which had influenced him, and he surmised, were influencing three hundred other Presbyterian ministers, to pass into the Episcopal communion. Presbyterians objected that his tone was offensive to us, that his statements of fact were heedless and inaccurate, and that the very form of the book was aggressive towards us. The consequence was, that High Church authorities retracted their use of it against us; although they deny to us validity of ministry and ordinances, and the very character of a church. Now, will our protest against a case ten times as offensive as Mr. Mines' book, induce the *High Church Immersionist* to recede? We shall see.

(TO BE CONTINUED.)

The Memory of the Just.

Messrs. Editors.—Will you allow space in your columns for a few words about an excellent man, who has been removed, I do not, to a better world? I allude to Mr. DAVID HOGE RICE, who died at Wytheville, Va., in April last. At the age of about 18 years, under a deep sense of his lost condition as a sinner, Mr. Rice was led to an affectionate reliance on Him who "came to seek and to save that which was lost," shortly after which, he became a communicant in the Presbyterian church. From that time till the end of life, he maintained, uniformly, the character of a devoted, consistent and exemplary Christian. He graduated at Hampden Sidney College, under the Presidency of the Rev. L. W. Green D. D., by whom he was highly esteemed, and of whom he was a warm admirer. For several years, he had under anxious, and no doubt prayerful, consideration the question, whether it was his duty to become a preacher of the gospel. This he ultimately decided in the negative on the ground of a supposed deficiency in the gift of utterance. The decision may have been erroneous. Many of his friends suspected it—the present writer among the rest. Be this as it may, one thing is undoubted; his conviction was sincere and honest—he did what he conscientiously believed to be the will of his Heavenly Father. Relinquishing the thought of the ministry, he chose teaching as his permanent employment—a work for which he was admirably fitted. He was not distinguished by showy qualifications; but those who were well acquainted with him knew that he was no common man; and the highest ideas of his worth were entertained by those who knew him most intimately, and had known him longest. We do not think that he was what is commonly understood by the phrase, a man of genius; but he was, in an uncommon degree, a man of good judgment, laborious and successful student, a calm, patient, and correct thinker.

Among his most striking characteristics were, energy, perseverance, and thoroughness in whatever he undertook. In these qualities, we doubt whether we have ever known his superior. He uniformly, "did one thing at a time," concentrated all his powers upon it, and permitted neither his attention to be diverted, nor his exertions to be relaxed, till it was completed in the best and most effective manner. His character as a student and a teacher was altogether consistent with these remarks. There are many men of more extensive learning; but of no man could we say, with great emphasis or stronger confidence, he really knew all that he claimed to know, and taught all that he professed to teach. In his view, what is called special knowledge, was only ignorance in an aggravated form. Not only his taste and his habits, but his conscience demanded the utmost thoroughness in whatever he professed either to teach or to know. Anything inconsistent with this he held to be contrary to the dictates of honesty and sincerity.

He had no passion for display. He made no loud professions—advanced no unfounded or questionable claims. He quietly did what he believed to be duty, and contented himself with whatever measure of reputation such a course of conduct might secure. In his general course, from his conversion till his death, there is reason to think, he was in more than an ordinary degree, a growing Christian. But from information which we have received, this remark seems to have been peculiarly applicable to the last year of his life. Within that time we had not the pleasure of meeting with him; but to judicious Christian friends, who had frequent and intimate intercourse with him, he appeared, even while in perfect health, to be ripening fast—very fast, for heaven. During his last sickness, we are told, he was "patient and resigned." From its commencement he entertained little or no expectation of recovery. The prospect of his departure does not seem to have excited any rapturous emotion. His own words were, "All is peace—perfect peace." A day or two before his death, looking tenderly at his wife and children, he said, "these are my treasures, but I can leave them with my covenant-keeping God." In this state of mind, blessed with "the peace which passeth all understanding," and a sure hope of "the glory to be revealed," affectionately committed his family to the same gracious

hand to which he committed his own, quietly waited till his Divine Redeemer took him to himself.

General View OF THE PRESBYTERIAN CHURCH DURING THE YEAR ENDING MAY, 1859.

During the year ending May, 1859, nine new Presbyteries have been organized, viz. Leesville, Potomac, Roanoke, Omaha, Western Reserve, Hillsboro, Bloomington, Saline, and the Presbytery of Siam, in the Foreign Mission field; the Presbytery of Puget Sound in Oregon was also recognized and taken under the care of the Assembly. Synods in connection with the General Assembly, 83 Presbyteries, 168 Candidates, 297 Licentiate, 493 Ministers, 2577 Churches, 3487 Licenses, 132 Ordinations, 91 Installations, 189 Pastoral relations dissolved, 134 Churches organized, 118 Ministers received from other denominations, 42 Ministers dismissed to other denominations, 6 Churches received from other denominations, 23 Churches dismissed to other denominations, 2 Ministers deceased, 31 Churches dissolved, 15 Members added on examination, 23,945 Members added on certificate, 10,879 Total number of communicants reported, 279,630 Adults baptized, 6,672 Infants baptized, 16,194 Amount contributed for Congregational purposes, \$2,070,479 Am't contributed for Boards and Church Extension, 542,695 Amount contributed for Miscellaneous purposes, 221,978 Whole amount contributed in 1859, \$2,835,147 The following ministers have died during the year:

NAMES.	PRESBYTERIES.
Elam Smalley, D. D.	Troy.
E. D. Maltbie,	Mohawk.
Zeechariah Green,	Long Island.
Samuel E. Cornish,	Nassau.
Jac. J. Janeway, D. D.	New Brunswick.
Jas. Carnahan, D. D.	"
Elkanah D. Mackey,	Leves.
Edward W. Condict,	"
James Galbraith,	New Lisbon.
Wm. Wylie, D. D.	Zanesville.
Job Broughton,	Chillicothe.
T. B. Wilson,	Miami.
Benj. M. Crabb,	Mannee.
John F. Spilman,	Saline.
John Marshall,	Schuyler.
S. N. Evans,	Chicago.
J. B. Hadden,	Dubuque.
James A. Sterratt,	St. Paul.
H. P. Goodrich, D. D.	St. Louis.
Wm. E. Locke,	Palmryra.
S. Hanner Davis,	East Hanover.
Joseph E. Curtis,	"
John H. Pickard,	Orange.
S. Y. Wylie,	Holston.
John W. Ogden,	Nashville.
Oliver B. Hays,	"
Pierpont E. Bishop,	Harmony.
Reuben Post, D. D.	Charleston.
L. A. Simonton,	Hopewell.
H. Mandeville, D. D.	South Alabama.
A. M. Morgan,	Ouachita.

Total, 31. JOHN LEYSBURN, Stated Clerk of the General Assembly.

THE ONE THOUGHT.—A friend once told me that, amongst other symptoms of nervous excitement, he had been painfully harassed by the want of sleep. To such a degree had this proceeded; that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had passed upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple—such as the wide expanse of ocean, or the cloudless vault of heaven—that the little hurried and disturbing images that fitted before his mind might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man, at the time, this advice suggested to his mind that if an object, at once vast and simple, was to be selected, none could serve the purpose so well as that of God. He resolved, then, to make the trial, and to think of Him. The result exceeded his most sanguine hopes: in thinking of God, he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. And at the time this person spoke to me; God, as revealed in the Gospel of His Son, was "all his salvation, and all his desire."

A WIFE'S PRAYER.—If there is anything that comes nearer to the imploration of Naomi than the subjoined, we have not seen it: "Lord, bless and preserve that dear person whom Thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a sharer in all his sorrows, a comfort unto him, in all the accidents and changes in the world; make me amiable forever in his eyes, and forever dear to him. Unite his heart to me in the dearest love and holiness, and mine to him in all sweetness, charity and compassion. Keep me from all ungodliness, all discontentedness, and unreasonableness of passion and humor; and make me humble and obedient, useful and observant, that we may delight in each other according to thy blessed word, and both of us may rejoice in Thee, having our portion in the love and service of God forever. Amen.

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FOR THE CENTRAL PRESBYTERIAN.

Letters of Arthur Jennings from English Nooks.

LETTER II.

BRAIDING.

Dear M.—When a person has set down a McGregor foot on the soil of England, nothing is easier than to take a bird's eye view of the island through the medium of canals and railways. Even in our own young country how slow would the winding of a canal be, compared to the speed of the fire horse, but here travel is a bounding all the time from hill to dale, and then from dale to hill. Hedges, lanes, parks, spires, towns and cities are soon passed, and then forgotten. It was my wish to see our friend Thomson, the American Consul at Southampton, and it occurred to me that he might accompany me over some strips of the Isle of Wight.

My plan of travelling was to use my pedestrian staff so far as Weybridge in Surrey, and then by the canal to Basingstoke. From that last mentioned town in Hants it was easy enough to take the rail-car to where Thomson shewed himself large as life. The air of Southampton has agreed with him remarkably well, and his lodgings were comfortable and even snug. My walk to Weybridge was the most interesting part of my excursion. My curiosity was fed with sights which my eyes had long desired to behold, on both sides of the Thames. Among them was Chelsea where Miss Landon was born, who died so mysteriously at the Cape of Good Hope.

This interview was quite agreeable and in my mind to accept the young gentleman's invitation. There will be a plenty of time we imagine before the Jennings' estate can be adjusted to the satisfaction of all the parties. There is an abundance of fullers' earth in the shire of Bedford, but its exportation is forbidden on account of home manufactures, and there is plenty of Jennings' money in England, but its transfer to Virginia is quite uncertain.

Braiding and Yaverland less irksome. Or was it that love for a hermitage is inseparable from a love for study? Perhaps so, for Roscoe and Mrs. Hemans were natives of the same city, and yet the historian of Lorenzo de Medici delighted in nothing so much as his Arretion villa, and the poetess was contented in her Rhylton cottage. Napier when engaged with his logarithms was excessively angry at the clack of the Garness mill. Legh Richmond was a man whose tendencies were to the tasteful rather than the profound, and for this reason he must have loved that cultivated society which he could not find in an obscure village. And as yet he was a stranger to vital piety. He had gone there as an agent of the State, and not by the election of the people. Such desecrations of the ministerial office are of every day occurrence in England.

Any discerning reader of Legh Richmond's tracts, cannot fail to remark how perfectly subservient he made his pectoral talent to that religion he had so cordially embraced. Religion is not swallowed up in the graphic with him, but the graphic is absorbed in religion. His descriptions of nature are not gorgeous but simple. The Isle of Wight abounds unquestionably in enchanting scenery. Its chalky shores, its pointed rocks, the succession of its hills and dales, its pasture grounds, its fruitful fields, its silver looking flocks, its meadows and their herds, its rural abodes, its vessels under sail or riding at anchor are captivating to every person of taste.

There are then, several other works, which can be procured at almost any bookstore, which will be found timely and conclusive. Among the smaller of these may be mentioned Hunt's Bible Baptist, and Dr. Baker's treatise on Baptism. Next comes the word of our Lord of different sort, meaning, but is a dipping, and intent, from dipping. So that were their pretended desire granted; were the word immerse used throughout God's word; and the popular language of the church, as the sacramental word; it would immediately pass into a sacramental meaning; and would no longer be significant merely of mode, as Immersionists assert, and receive, its definition as to mode. Hence, and because of the success which the Immersionists gain by their unauthorized assumption of the exclusive name of Baptists, we do not believe that they mean to alter the bodies called Pedobaptist. They are not churches; their claim to be such is a mistake, an assumption, an intrusion. All are unchurches. And of course, they have no ministry. How can a man hold office in that commonwealth in which he has not obtained citizenship? And how can an unauthorized herd of individuals, aggregated illegally and irregularly, confer valid office? There are then, no ministers of the gospel in the world, except Immersionist ministers. The assumption of all others to act as God's ambassadors, and to perform the ordinances of His House, is therefore unauthorized, yea profane and wicked. Ought a good

church-member then, to countenance them as ministers, to encourage them in their profane intrusions, by their presence, approbation, and respect? Surely not; such intruders must be treated by consistent servants of God, in all their pretended official doings, as they are treated when they propose to come to the Lord's (Immersionist) Table; firmly repelled. The title of Reverend ought not to be conceded to them, lest we should become partakers of their sins. And as to the practice of some misguided Christians, the practice of employing these unbaptized intruders to preach and labor in union-meetings, of inviting them to ascend the pulpits of God's true (Immersionist) churches, to profane a sacred spot and sacred function, of sitting with pleased and respectful attention under their pretended preaching; it is naught but a glaring inconsistency. No thinking and honest church member can be betrayed into it. And whenever a Pedobaptist minister sees the error of his ways, and comes into the true (Immersionist) church, he must of course be re-baptized, and re-ordained.

far as they illustrate Scripture, and proceeds to expound one by one the passages of the Word of God, where the Sacrament of baptism enters. When he has completed this, he stops; and leaves the faith of his reader resting upon the word of God alone. Every Presbyterian in the land should procure this work, and master its contents. These works we mention, not as exclusive of others, but as the most accessible, brief, and appropriate to the present stage of the discussion.

Review of Theodosia Earnest.

(CONTINUED.)

12. Our readers were informed at the outset, that we did not propose to write a complete argument on baptism, because we considered it unnecessary. But we shall beg leave to state with some degree of fulness three ideas, to which as we suppose, it is desirable the minds of Presbyterians should be very distinctly directed at this time.

And here a word may properly be introduced to show the folly and insincerity of all this movement for Bible Revision. The plea is, that the Greek word must be translated into 'immerse,' and not transferred. Now if it were true that immersion is its proper equivalent (which we utterly deny as to the Bible), the plea would be false; for whenever any word receives an established use as the name of an ecclesiastical ordinance, it has thereby undergone a change of signification; it has become a technical word; it has passed out of its general into a special application. Even the Immersionist does not in truth regard 'dip' as equivalent to 'immerse.' He thinks baptizing is by dipping, and dipping is by immersing, in general.

and unthinking, than ever Constantine's Legend, read as he pretended in the skies, (In hoc signo vinces) secured for him from superstitious Rome. No, you will not do it; you will use the revision movement as a good stone to pelt Pedobaptists with, as long as it serves this turn; and then the unuttered and unutterable labors of Messrs. Conant & Co., will be consigned to the tomb of all the Capulets.

The forbearance of Presbyterians has not only led them to neglect the study of this subject, but also to yield tacitly to the verbal assumptions of which Immersionists have made such successful use. It is not wonderful indeed, that they should be aggressive, boastful, rampant; when Pedobaptists so neglect the duties growing out of infant baptism, and so loosely grant the perverted and unscriptural use of language propagated in the Protestant world by the prevalence of Anabaptist sentiments. How often do we hear Presbyterians, thoughtlessly and inconsistently speak of a baptized person as joining the church, when he comes to his first communion? He has been a member of the church from his birth! How often do we hear the term baptism conceded to Immersionists as they use it for their exclusive dipping? Yea we have even heard an adult Presbyterian say: "Did you know that Miss — was baptized last Sabbath?" when the meaning of the question was, that the misguided young person had committed the great sin of attempting to baptize administered to her in infancy by pious parents, by causing herself to be dipped by an Immersionist! If God's people will thus betray God's truth, by a heedless or ignorant use of terms; what is the wonder, that general misunderstanding and scorn of the truth should prevail? Let our phraseology be strictly reformed; it will be a preparation for the more important reform of that neglect of the baptized members of God's Church, by which, as parents, communicants, and church-officers, we so much discredit this important and beneficent institution of our God.

Then on the other hand, we have the immortal argument of Robert Hall, which begins from premises which Immersionists least of all, can dispute, and proves to a demonstration the opposite conclusion. "The visible church should consist of true believers; and should be the organized counterpart of that portion of the spiritual body of Christ which is on earth, the effectually called. The Lord's Supper symbolizes the communion of true believers in the spiritual feeding upon the atonement and redemption of Christ. Who, then, should partake of the bread and wine? Those obviously, who feed on Christ by faith. But multitudes of Pedobaptists are obviously true believers, whose eminent faith and holiness, we Immersionists might well emulate. They are not immersed, but they obviously consider themselves as baptized; and their error is one of those unconscious misunderstandings, to which human infirmity subjects good men. Ten thousand noble instances of their conscientiousness prove that they would die sooner than disobey the Saviour's command to be baptized, if they apprehended it as we do. In a word, Christ accepts them; and we cannot reject what he accepts. How can we, how dare we, debar from his Supper on earth, those beloved ones whom we assuredly believe He will welcome to the marriage supper of the Lamb? Is the poor erring table, the symbol of the true, more holy than that celestial Board, at which the Redeemer and his glorified saints will drink the wine new in his kingdom? How can we thus rend the united body of Christ, and be innocent?"

To this argument also, all the best and noblest of Immersionist minds have yielded, as unanswerable. And ten thousand of those who were too bound by their narrow system, obey it, have yet responded to its force, by the anguish, and ineradicable dissatisfaction with which their generous Christian hearts have bowed to the iron trammels of their rule. Ever since the days when those two giants, Hall and Fuller, represented the two sides of open and close communion, the great cause has remained undecided before the Immersionist public. From their premises, neither argument can be overthrown; and yet both cannot be true; for they assert contradictions. How then, is the strange result to be explained? The answer is very plain to the dispassionate mind; Since both trains of reasoning are correct, the error must lie in the premises. But the premises of Hall's argument are indisputable as the Gospel; they are but the Gospel itself. Then the premises of the other must be false. It cannot be true that immersion is the only valid baptism; that he who has sincerely, honestly complied with Christ's institution as he supposed, by affixion, is wholly unbaptized in fact. Thus, the insuperable difficulties with which the close communion theory is burdened in every right mind, remain a standing evidence of the error of its first principles.

Our third remark is one of which the practical importance can scarcely be over-estimated by Presbyterians in their argument with the Immersionists. We should always insist upon their carrying out their principles with consistency, to their legitimate conclusions; and then the enormity and error of those principles will be revealed, to their own minds perhaps; more certainly to the minds of the dispassionate public. Let the reader bear in mind then, that all parties are agreed, baptism is the initiatory sacrament, which gives membership in the visible Church of Christ. The great Commission was: Go ye and disciple all nations, baptizing them in the name of the Trinity. Baptism constitutes the outward discipline. Least of all will any Immersionist dispute this ground. Now if nothing is baptism except immersion; if all other supposed forms are not only irregular, but null and worthless, all unimmersed persons are out of the visible Church of Christ. They have no membership in it whatever. But if each and every member of the Presbyterian body is unchurches, that whole body is unchurches. When the potent

of course, the church is unchurches. The theory of the mission of our church in those regions. Advancing army to a house, of course, was no longer an army at all. If each separate block in the walls of a house, which is claimed to be a stone house, is proved to be a brick, the house is not a stone house. No Immersionist therefore can admit that there is any such thing as a Presbyterian church. The same argument applies similarly to all Episcopalians, Lutherans, Methodists, Congregationalists; in a word, to all the bodies called Pedobaptist. They are not churches; their claim to be such is a mistake, an assumption, an intrusion. All are unchurches. And of course, they have no ministry. How can a man hold office in that commonwealth in which he has not obtained citizenship? And how can an unauthorized herd of individuals, aggregated illegally and irregularly, confer valid office? There are then, no ministers of the gospel in the world, except Immersionist ministers. The assumption of all others to act as God's ambassadors, and to perform the ordinances of His House, is therefore unauthorized, yea profane and wicked. Ought a good

church-member then, to countenance them as ministers, to encourage them in their profane intrusions, by their presence, approbation, and respect? Surely not; such intruders must be treated by consistent servants of God, in all their pretended official doings, as they are treated when they propose to come to the Lord's (Immersionist) Table; firmly repelled. The title of Reverend ought not to be conceded to them, lest we should become partakers of their sins. And as to the practice of some misguided Christians, the practice of employing these unbaptized intruders to preach and labor in union-meetings, of inviting them to ascend the pulpits of God's true (Immersionist) churches, to profane a sacred spot and sacred function, of sitting with pleased and respectful attention under their pretended preaching; it is naught but a glaring inconsistency. No thinking and honest church member can be betrayed into it. And whenever a Pedobaptist minister sees the error of his ways, and comes into the true (Immersionist) church, he must of course be re-baptized, and re-ordained.

such Presbyterian action as the constitution of that Institution make desirable for due efficiency, in the prosecution of its work. It re-seemed therefore a great propriety in the proposed organization of an advisory committee in New Orleans, with an executive officer to ascertain the wants of the country, and seek out suitable men for destitute fields. Such an agency was not designed to supersede Presbyterian action, but only to supply that lack of service which has been just mentioned as incidental to the circumstances of those Southwestern Presbyteries.

The considerations which thus so obviously called for this arrangement do not apply to the Northwest, nor indeed to any other section. Even in California, it does not appear that anything is needed to aid the efficiency of Presbyterian action. In the Northwest the Presbyteries are of more limited extent and the proportion of ministers to the population more favorable, while the Presbyteries are competent to look out and properly aid the Board of Missions in the work of supplying their destitutions. It is also to be feared that in those Presbyteries the work of the proposed secretary would gradually depreciate into that of a mere collecting agent, greatly to the detriment of that portion of the church in respect of carrying out the judicious action of the Assembly for promoting systematic benevolence. The Assembly with great unanimity sustained the proposition for the New Orleans committee, and refused to entertain those for committees elsewhere.

The General Assembly of 1859.

BOARD OF MISSIONS.

The events in the history of the Board of Missions, relating to the office of the Associate Secretary, which had excited the attention of our ministers and churches, during the last ecclesiastical year, had given rise to anticipations of interesting and perhaps poignant discussions of that Board in the Assembly of 1859. Many watched with great interest the appointment of the usual standing committee on Domestic Missions. Nothing, however, could be inferred from the character of those composing that committee as to the probable complexion of the forthcoming Report in regard to the matters which had given rise to some excitement, and to much newspaper and other controversy. This much however was evident, that neither Moderator nor the chairman, and other roll members of the committee, were exposed to any charge of partial dealing and prejudiced opinion. When the committee gave in the expected Report, on the fifth day of the sessions, it is not improbable there was a feeling of disappointment, arising in some minds, to find that the affairs of the Associate Secretary were not so much as mentioned, excepting in an allusion to the question of the number and duties of the officers of the Central Board, occurring among the topics of enquiry, commended to the attention of a committee of investigation on the affairs of the Board, the appointment of which was proposed in the closing resolution of the Report. That Report summed up the topics briefly discussed by the committee, in the form of six resolutions. The first expressed the congratulations of the Assembly on the increase in the work, which by the report of the Board, is represented in such facts and figures as theirs. In the last year, though there had been a falling off of \$50,000 compared with 1857-8, the receipts showed an advance of \$11,000 on the average of some years past. The number of missionaries had risen from 515 to 600 since 1852-3, and their salaries had been increased forty-three per cent. The second resolution adverted in terms of high gratification, to the untiring of the Assembly's effort to train the churches to systematic benevolence, of which more may be said in another place. The third, instructed the Board to establish an advisory committee of missions, with a district Secretary, in New Orleans, to set forward the work of missions in the Southwest. The fourth suggested a similar arrangement for that region deem it advisable. The fifth called the particular attention of the Board to the Pacific Coast, without suggesting any special action. The sixth provided for the appointment of a committee to report to the next Assembly, on such changes in "the organization and methods of the Board as may be necessary to its greater efficiency and wider usefulness;" such as the reduction of the number of members, removal of the central office farther West—establishment of several Executive Committees and Corresponding Secretaries—with co-ordinate powers, in different localities—or of a single Executive Committee, with advisory committees and distinct secretaries, as proposed for the Southwest; the consideration of the number and labors of officers for the Central Committee, and any other topics coming within the range of the inquiries thus suggested. On this report there was a long debate; the points of prominent interest being mainly the propriety and best method of increasing the active agencies or machinery of the Board, and as underlying this, the past policy and plans of the Board.

1. The suggestion of an advisory committee at New Orleans, at once gave rise to proposed amendments to the Report, providing similar committees, not only in the Northwest, but also in several other localities. Dr. Wilson, of Georgia, also made a proposition for one for the Southeast, avowed however that he thus designed to show the absurdity of thus multiplying these agencies. It was contended, that the necessity for such an arrangement in the Southwest, was due to the peculiar condition of our church in those regions. According to the theory of the mission of our church in those regions, advancing army to a house, of course, was no longer an army at all. If each separate block in the walls of a house, which is claimed to be a stone house, is proved to be a brick, the house is not a stone house. No Immersionist therefore can admit that there is any such thing as a Presbyterian church. The same argument applies similarly to all Episcopalians, Lutherans, Methodists, Congregationalists; in a word, to all the bodies called Pedobaptist. They are not churches; their claim to be such is a mistake, an assumption, an intrusion. All are unchurches. And of course, they have no ministry. How can a man hold office in that commonwealth in which he has not obtained citizenship? And how can an unauthorized herd of individuals, aggregated illegally and irregularly, confer valid office? There are then, no ministers of the gospel in the world, except Immersionist ministers. The assumption of all others to act as God's ambassadors, and to perform the ordinances of His House, is therefore unauthorized, yea profane and wicked. Ought a good

the scriptures teach that Christ and the apostles were baptized, ought to be practised now; but the scriptures teach that "We are buried with Christ by baptism;" (Rom. vi. 4), therefore all Christians ought to be buried by baptism now.

The above, which we find in the Louisiana Baptist, is certainly a beautiful specimen of syllogistical reasoning, and scripture quotation, to prove immersion. Look at the logic and then at the quotation. The logic is, that the scriptures teach that Christ and his apostles were "buried with Christ by baptism into death." Therefore all Christians ought to be buried, or immersed by baptism now. With the aid of such logic we can prove anything, and especially we can make scripture to suit our logic. Why are the words into death, left out in the quotation given above? The reason is obvious. The fact is, it requires this kind of logic and garbling of the word of God to prove immersion; and these facts disprove it, for the scriptures tell us that Paul being in the house of Judas, arose (or standing up) was baptized; not into death, nor into water, for he was not in a place or position to be immersed. If either of the other apostles were baptized at all, we would like to see the record. Perhaps with the aid of such syllogistical reasoning as the above, and making scripture, some light may be given by those who say we ought to be baptized as they were.—True Witness.

such Presbyterian action as the constitution of that Institution make desirable for due efficiency, in the prosecution of its work. It re-seemed therefore a great propriety in the proposed organization of an advisory committee in New Orleans, with an executive officer to ascertain the wants of the country, and seek out suitable men for destitute fields. Such an agency was not designed to supersede Presbyterian action, but only to supply that lack of service which has been just mentioned as incidental to the circumstances of those Southwestern Presbyteries.

The General Assembly of 1859.

BOARD OF MISSIONS.

The events in the history of the Board of Missions, relating to the office of the Associate Secretary, which had excited the attention of our ministers and churches, during the last ecclesiastical year, had given rise to anticipations of interesting and perhaps poignant discussions of that Board in the Assembly of 1859. Many watched with great interest the appointment of the usual standing committee on Domestic Missions. Nothing, however, could be inferred from the character of those composing that committee as to the probable complexion of the forthcoming Report in regard to the matters which had given rise to some excitement, and to much newspaper and other controversy. This much however was evident, that neither Moderator nor the chairman, and other roll members of the committee, were exposed to any charge of partial dealing and prejudiced opinion. When the committee gave in the expected Report, on the fifth day of the sessions, it is not improbable there was a feeling of disappointment, arising in some minds, to find that the affairs of the Associate Secretary were not so much as mentioned, excepting in an allusion to the question of the number and duties of the officers of the Central Board, occurring among the topics of enquiry, commended to the attention of a committee of investigation on the affairs of the Board, the appointment of which was proposed in the closing resolution of the Report. That Report summed up the topics briefly discussed by the committee, in the form of six resolutions. The first expressed the congratulations of the Assembly on the increase in the work, which by the report of the Board, is represented in such facts and figures as theirs. In the last year, though there had been a falling off of \$50,000 compared with 1857-8, the receipts showed an advance of \$11,000 on the average of some years past. The number of missionaries had risen from 515 to 600 since 1852-3, and their salaries had been increased forty-three per cent. The second resolution adverted in terms of high gratification, to the untiring of the Assembly's effort to train the churches to systematic benevolence, of which more may be said in another place. The third, instructed the Board to establish an advisory committee of missions, with a district Secretary, in New Orleans, to set forward the work of missions in the Southwest. The fourth suggested a similar arrangement for that region deem it advisable. The fifth called the particular attention of the Board to the Pacific Coast, without suggesting any special action. The sixth provided for the appointment of a committee to report to the next Assembly, on such changes in "the organization and methods of the Board as may be necessary to its greater efficiency and wider usefulness;" such as the reduction of the number of members, removal of the central office farther West—establishment of several Executive Committees and Corresponding Secretaries—with co-ordinate powers, in different localities—or of a single Executive Committee, with advisory committees and distinct secretaries, as proposed for the Southwest; the consideration of the number and labors of officers for the Central Committee, and any other topics coming within the range of the inquiries thus suggested. On this report there was a long debate; the points of prominent interest being mainly the propriety and best method of increasing the active agencies or machinery of the Board, and as underlying this, the past policy and plans of the Board.

1. The suggestion of an advisory committee at New Orleans, at once gave rise to proposed amendments to the Report, providing similar committees, not only in the Northwest, but also in several other localities. Dr. Wilson, of Georgia, also made a proposition for one for the Southeast, avowed however that he thus designed to show the absurdity of thus multiplying these agencies. It was contended, that the necessity for such an arrangement in the Southwest, was due to the peculiar condition of our church in those regions. According to the theory of the mission of our church in those regions, advancing army to a house, of course, was no longer an army at all. If each separate block in the walls of a house, which is claimed to be a stone house, is proved to be a brick, the house is not a stone house. No Immersionist therefore can admit that there is any such thing as a Presbyterian church. The same argument applies similarly to all Episcopalians, Lutherans, Methodists, Congregationalists; in a word, to all the bodies called Pedobaptist. They are not churches; their claim to be such is a mistake, an assumption, an intrusion. All are unchurches. And of course, they have no ministry. How can a man hold office in that commonwealth in which he has not obtained citizenship? And how can an unauthorized herd of individuals, aggregated illegally and irregularly, confer valid office? There are then, no ministers of the gospel in the world, except Immersionist ministers. The assumption of all others to act as God's ambassadors, and to perform the ordinances of His House, is therefore unauthorized, yea profane and wicked. Ought a good

the scriptures teach that Christ and the apostles were baptized, ought to be practised now; but the scriptures teach that "We are buried with Christ by baptism;" (Rom. vi. 4), therefore all Christians ought to be buried by baptism now.

The above, which we find in the Louisiana Baptist, is certainly a beautiful specimen of syllogistical reasoning, and scripture quotation, to prove immersion. Look at the logic and then at the quotation. The logic is, that the scriptures teach that Christ and his apostles were "buried with Christ by baptism into death." Therefore all Christians ought to be buried, or immersed by baptism now. With the aid of such logic we can prove anything, and especially we can make scripture to suit our logic. Why are the words into death, left out in the quotation given above? The reason is obvious. The fact is, it requires this kind of logic and garbling of the word of God to prove immersion; and these facts disprove it, for the scriptures tell us that Paul being in the house of Judas, arose (or standing up) was baptized; not into death, nor into water, for he was not in a place or position to be immersed. If either of the other apostles were baptized at all, we would like to see the record. Perhaps with the aid of such syllogistical reasoning as the above, and making scripture, some light may be given by those who say we ought to be baptized as they were.—True Witness.

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FOR THE CENTRAL PRESBYTERIAN.

Letters of Arthur Jennings from English Nooks.

LETTER III.

ASTON SANDFORD.

Dear Mr.—There is a poor church at this place in Bucks, if place it can be called. It is like a needle in a hay stack, that is hard to find. And when you have found it, all you can say is that it is within fifty or fifty miles of London. There are two or three houses and the shop of a blacksmith. Not possessing the fancy of an owl, it is not possible to throw any interest round the man of the anvil. It occurred to me, however, at times that a good deal might be said about the volcano that has stopped so many fugitives at Gretna Green, could a man but get an insight into the destiny of the many couples he has married.

Aston Sandford is the miserable settlement at which Dr. Scott, the commentator reached for many years to a congregation of sixty peasants. His attainments in his profession would have qualified him for a station in the established church far more magnificent. Indeed his sound sense, his excellent judgment and sincere piety, would have been unsuitable to Fulham, from which village on the Thames a diocesan reads the ecclesiastical affairs of London. He was an amiable scholar, and wrote a mediocre poem on "Death"—"Lectures on a Gospel of Matthew," and some good moral discourses, but in mental discrimination far below the rector of Aston Sandford. Some have thought that the Calvinism of Scott hedged up his way to promotion. This may be, but then we are met by the fact that Parker, Abbot, Whitgift and Bancroft were all Calvinists of the first genuine type, and many of the English and Irish sees have been filled by men of Genevee in their theology as was Asher, Archbishop of Armagh. If this were so, then the establishment must have been apostatised from its faith as expressed in the seventeenth of the thirty-nine articles. Turn to it and after reading it appeared to hear that Jesuits would as soon look into Augustine for their theology as the sentiments of that article. There are exceptions. Daniel Wilson was sent as bishop to India, and he seems to have pleased with Scott both in opinion and action. We apprehend that the bishop of Lincoln to whose assent on Calvinism, Scott replied would quite as leave have taken his creed from Scott's novels as from the Homilies. From that reply he became a marked man. Had he served his shop with half the zeal with which he served his Divine Master, he would not have been dispatched to the hovels of Aston Sandford, where he encountered relentless poverty, whilst inferior Theologians were clothed in purple and in the finest of the fish liens.

Many have thought that the obscure origin of Scott was the bar to his advancement; but an obscure origin has never been able to keep down men of vigorous intellect. Swineherds have climbed into the pulpit. Wesley and Tillotson were of the obscurest parentage. Even patrons are not indispensable to the man who is related in seeking his own promotion. We suppose that the mystery may be partially solved in Scott's want of personal address—in the stern independence with which he held fast to what he deemed right—in his correspondence with dissenters like Fuller and Hall—to the interest he took in the progress of truth out of, as well as in the Establishment—and to the conviction he felt that he was called to some great work, the execution of which required segregation from the world. We suppose that Wesley could easily have become bishop of Lincoln and Whitfield of Gloucester, but that prelatial duties would have turned them into a pair of Algerine captives. External engagements might have kept the commentator from those internal ruminations which were necessary to the completion of his commentary. We venture here to write it down, that sequestration from the world is essential to the production of any great book whether in theology or letters. Retirement would kill the warrior, but it is the life of the student. Plato and his grove, Cicero and his tusculum, Camoens and his tower, Tasso and his cell, Addison and his human walk, Edwards and his beaten path are inseparable in our minds. "St. Helena was in the plan of my life," said Napoleon, and so it was in the way of punishment; but for a very different purpose was Aston Sandford thrust into the map of the commentator's life. His tenement was humble, and the spirit of his church was one of the lowest in England, and the few pious men are still standing from which when they sent a hamper of the fruit to the poor. What pilgrim could fail to take an interest in the hedge of his garden.

Lincolnshire has produced some right smart men. For example there was bishop Protease the patron of Roger Bacon, Captain Smith the knight of our own Virginia, the great Sir Isaac Newton, Wesley and Alfred Tennyson the laureate. Scott went one day from its fens and applied to his bishop for ordination. He was refused. But the tactical succession was freely bestowed at the same time on several Cantabrigia and Oxonians, who spiritually were not so qualified than the disappointed candidate nor had they made better mental attainments. He seems to have borne his defeat with a good deal of sang froid, for

he returned that evening to his home and entered with a brave heart into a sheep shearing. His second application was more successful and he was ordained. In receiving that ordination he was required to say that he was inwardly moved by the Holy Spirit to take upon himself the office of the ministry. In making the declaration he committed a sin more awful if possible than the one predicated of Ananias. Ananias kept back part of the price for which his land had been sold; but Scott kept back his whole heart from every peculiarity of the office he had sought. His heart was filled with the gall of bitterness, and he was held fast in the bond of iniquity. He was held fast in the bond of iniquity, that is, he had the Bible call a hypocrite, that is, he had a settled plan in the course he was pursuing. He had made a declaration which he knew to be false, and subscribed articles in not one of which did he believe. The prelate might just as well have laid his hands on some forest tree, every leaf of which had been withered, and the trunk of which had been killed down to its roots, as to have imposed them on such a candidate, and yet such ordinations are common in England. He went home an unregenerate Socinian. Happy was it for him however, that grace was sufficiently sovereign to introduce its tints even into the cloud which veiled the understanding of one.

"To whom the sheep look'd up but were not fed."

The future commentator then began to preach, but like the Athenians after serving all his known idols he might have set up an altar to the unknown Saviour whom he had been commissioned to proclaim. What a lesson to candidates for the ministry! In a word his office was a cypher without a spiritual preparation for its work. He had but entered a professional treadmill, for nothing but unctio can ever sweeten the ministerial office. His recipient must prefer it that he can look on every other occupation without envy and on his own with delight. In his miniature work entitled "The Force of Truth," Dr. Scott has detailed the successive steps by which his views underwent an entire revolution, and after reading it any Arminian ought to forgive him for being a Calvinist. Such a conversion could not possibly have terminated in anything short of the usually received Calvinistic views, that is, diligence in means and sovereignty in making the means effectual. His correspondence with the Rev. John Newton had been greatly instrumental in the moral change of a man who leaning tenaciously to his own understanding, and after preaching several years in obscurity, he became successor to Newton at Olney. This is a village, you know in the north of Bucks. Here he found enquirers after the way of life, and he was fully able to answer them evangelically, for he had fully embraced the tenet of justification by faith alone, the article which Luther had made the lever of the Reformation. It is often alleged that this view is hostile to good works, but we beg leave to remind such objectors that Howard, the Philanthropist most religiously believed in this tenet, though it be opposed by Jesuits, and revealed by all the deluded followers of Emanuel Swedenborg. In the "Force of Truth," his author vindicates the doctrine. The work on a small scale resembles the confessions of Augustine, and its usefulness deepened the publication. It produced a deep impression on the mind of Henry Kirke White. Its author knew that there were many, who like himself had entered into the ministry of the English church without counting the cost and weighing the solemnity of the office, and the disclosure of his secret moral history produced a great sensation. It was a mirror not to be used for the putting on of gown and bands, but for the throwing of them off till they could be assumed from motives chaste, elevated and holy.

This letter is not a biography and therefore we need not follow the commentator from Olney to his chaplaincy at the Lock Hospital in London. My only purpose is to show that Aston Sandford, to which place he removed from London is a Nook, which, however slighted by the man of science or letters is not without interest to the Christian. The works of its incumbent give it a clear title to this distinction. He defended the Synod of Dort which convened 1618. He published valuable notes on Pilgrim's Progress, that popular allegory. He wrote Essays on Theology. His style is every where marked by exemption from all aspirations after any thing showy. He was never indeed what we call a popular preacher. Wilberforce the statesman, and Campbell the missionary to South Africa used to hear him in London and they both testified to his constrained manner, but also to his judicious and substantial mode of treating all his subjects. Of all his works his Commentary on the Bible was the one on which he bestowed the most intense labor. This was his daily and nightly task, and he preferred the aroma it diffused around him to all the spices of the East. It made the sun more balmy, it gilded the moons which glided over his domicile, and sweetened his sleep. It is a work eminently sound, practical and admirably adapted to family use. Its publication embarrassed him, and the copy right involved him in law suits, but he did not in consequence become moody and depressed. He behaved himself not like the aspen but the oak, or some cedar in Lebanon. As weights make the palm-tree flourish, and only add to the greenness of its summit, so with him the pressure of inferior things but strengthened the roots of his faith, and dispersed finer tints among his heavenly aspirations. And be it recorded to the credit of the Christian public that so soon as his embarrassments were known the friends of evangelical religion not only settled his liabilities, but sent him a surplus which added materially to his comfort. This kindness drew from him the declaration of his gratitude in the words of the Psalmist, "Trust in the Lord, do good and verily thou shalt dwell in the land and be fed." Out of the many Christian memoirs which have been published from time to time we know not of one better calculated to inspire young ministers with zeal to accomplish something useful in their generation. Let such a laborer complain of their obscure fields of labor when they look at poor Aston Sandford. If the blacksmith found there ferrum habile vendendo, the divine likewise found materials adapted

to practical uses. From that circumscribed corner his usefulness went abroad to many lands. His diocese was much larger than York and Canterbury combined. The Great Head of the church took the commentator from the sheep-folds of Lincoln. From following the ewes fed with young he sent him to Aston Sandford to feed Jacob his spiritual people and Israel his precious inheritance. And so he fed them according to the integrity of his heart, and guided them by the creations of his mind and the tools of his pen. And this he did better among a few whispering trees than he could have done it amid the roar of London. He had been a hypocrite, but he was not one when he sat down to become an expositor of the Bible.

"Men rush to gold and silver mines And search for pearls of Sodom's strand, Nor will Golconda gems suffice To fill their hands or meet their wants, But moral wealth pervades that Book Where holy hearts an o'ber find That makes them rich, day after day."

My next, dear Mr., will be from Olney, where it is my hope to find something better to write about than the forty millions of pounds sterling which have led to so many conventions of expectant heirs.

FOR THE CENTRAL PRESBYTERIAN.

Review of Theodosia Earnest.

(CONTINUED.)

Again; if these unauthorized societies are not churches, of course they have no sacraments; for sacraments are ordinances of God's House. They can not go outside of the pale of his visible church. The same severe sentence should therefore be passed by Immersionists on all instances where they pretend to celebrate the Lord's Supper, which the fiery pedagogy passed upon the baptism of infants. Since Christ has ordained that (usually at least) the emblems of his body and blood shall be given to none except those who have "followed him in baptism," all these sacraments are just so profane, just so false, just so truly a rebellion against the King of Zion, just so impious and sacrilegious, as is "baby-sprinkling." For a member of the true (Immersionist) church to countenance these abominations by participating, ought therefore to be in every case, ground of stern discipline; and no plea of the soft influences of fraternity and love should be permitted to interfere with the dictates of high principle. All these profane intrusions of the unbaptized into things too high for them, should indeed be visited with persecution and civil penalties, enormous as they are; for Christ has said; "Vengeance is mine; I will repay." But his servants are bound to testify their disapprobation of them, in all their religious acts when they are brought into contact with these misguided, sprinkled people, falsely called Christians. Some of such cases must be the exception and not the rule, as in that Synagogue of Satan, the Romish Communion; for whatever their feelings, they are outside of the visible church; and out of this there is no ordinary possibility of salvation. It is to the church, not the world, that "the oracles of God are committed," with all their promises and provisions of grace.

Such are the fair and inevitable results of the dogma that nothing but immersion is valid baptism. We defy human wit to evade them successfully. All Paedobaptists therefore should press the Immersionists with these odious consequences, (as it is perfectly fair and righteous we should) until they either avow them, or give up their odious dogma. They should be made to shoulder the consequences of their own principles like men; or else repudiate those principles like men. Let us say to every Immersionist; "You must treat me in all respects as no church member, my minister is no minister, my sacraments and ordinances are profanations of sacred things; or else, shall I say to you in the elegant and fraternal language of the author of Theodosia Earnest? 'These stand as your dogmas in your Confession of Faith,' and yet, in truth, neither your ministers nor you have ever believed them to be such; or else you are more inconsistent in your conduct than sensible men are often found to be." (Page 236.) Come, gentlemen Immersionists; 'face the music,' act up to your principles; let us have no temporizing for popularity's sake. Such skittishness in acting consistently, does not become those who have given that supereminent evidence of faith, obedience to principle, and moral heroism, "following their Lord into the liquid grave."

Yes; let Immersionists be forced, by the righteous pressure of truth and reason, to act up to their professed principles, and the unthinking public will awaken to an indignant discovery, that the principles of this denomination, so given to make capital among soft hearts and heads, by calling itself a 'poor and humble flock every where spoken against,' is in fact, in its principles most intensely arrogant of all High Church Sects, not excepting Prelatists; and that this denomination, professedly most Protestant and thoroughly reformed, is in fact most intensely formalistic. A clerical Ismaelite, Elder Sledge, lately screwed his courage up to the point of acting on his principles, just as all Immersionists should act them out, in the city of Memphis; and the award of the Christian public was one of universal reprobation. Even an Immersionist Editor (good thoughtless soul; he had not comprehended the consequences of his professed principles) at a distance, declared that the story must be a quiz; because it was incredible that any professed Protestant minister could be guilty of such a piece of atrocity, worthy only of a Fejee Islander. Let the religious public look at the conclusion to which Immersionism conduces! It is this: that such men as John Owen, Richard Baxter, George Whitefield, John Wesley, Sumnerfield, Brainerd, Henry Martyn, Schwartz, were not ministers of Jesus Christ; while such blots on the Christian name as the Fejee Sledge, and the rabid author of Theodosia Earnest, and every whiskey distilling, and whiskey drinking Ironside, were. True, God gave to the former every gift and grace which can approximate man to the Seraphs; true the apostle of the Holy Spirit and of fire was theirs; true they wore out laborious lives in imitation of the Divine Prophet who "went about doing good;" true, listening thousands drank from their lips the streams of truth

and salvation which make glad the city of our God; true, Jesus Christ set the seal of his approbation upon their service by pouring forth the Holy Spirit through their word, and giving them a multitude of souls for their hire; true, the sanctity of their lives, and triumphs of their holy deaths, were examples for which the people of God will bless him to the latest age, and every one who believes that they have received the award; "Well done good and faithful servant," and have entered into the joy of their Lord, where they ever wear a crown starred with ransomed souls. But for all this, they were not ministers of Christ's Church; because, although they supposed they had complied fully with Christ's command to be baptized, enough water had not been used! And the same condemnation must also be passed upon the communions in which they lived and labored. Those bodies hold fast the Word of God, on all essential points except this one point of ritualism; they are orthodox in doctrine, and comparatively pure in morals; their members have been as abundant in every good fruit of sanctity and benevolence; their assemblies are the chosen scenes for the effusions of God's regenerating Spirit; around those communion tables, and baptismal fountains, where are enacted their unauthorized and profane mimickries of God's sacraments, have flowed the purest floods of penitential sorrow, of fraternal love, of fragrant contrition, of adoring gratitude, of rapturous joy, of heavenly hope; their preachers are the ornaments of the pulpit, and the literary lights of the religious world; their gifts and labors have spread Bibles and missionaries into a thousand of the dark places of heathenism, and are doing the chief part of all that is done to conquer an apostate world to King Emmanuel; in their houses of worship tens of thousands of souls are born into the church Invisible and General Assembly of the First Born; and they send up to heaven from rejoicing death beds, crowned with the richest consolations of the Holy Ghost, a continuous harvest of ransomed souls. But they are not true churches of Christ, for all that! They are effecting, in as good measure as any other society on this earth, all the purposes for which God founded his church; but they are not true churches; because, in an unconscious and honest mistake, they use too little water in the outward part of the sacrament of baptism. Yet, every Immersionist society infected with the barbarity of the Fejee Sledge; every Ironside, Antinomian congregation, where the very name of discipline and sanctity is forgotten, all the colored churches of the Southern States, overshadowed as they are with semi-pagan ignorance and delusion, are true churches of our Holy Redeemer, because forsooth they have been baptized with enough water! Is this, we pray, the spirit of Protestantism of the New Testament, of a spiritual dispensation? Is it by such a test as this that the pure spouse of Jesus Christ is to be discerned from the world? If so, what is there of mere intense ritualism, what more profound formalistic in the dogmas of old, dead, wooden, superstitious Popery? Not only does the understanding reject such a conclusion; the moral sense abhors it. But this is the conclusion to which every Immersionist must inevitably come, who consistently holds that nothing is baptism except immersion.

Our policy then should be to hold them to this consequence of their creed, until they are willing to disavow that creed. Let the whole community be made to see this new form of High Churchism unmasked, and to comprehend its deformity. Such is our confidence in the solid good sense and right moral instincts of the people, we believe this one view will be more effectual to give them proper views of Immersion, than all the volumes of verbal criticism which have ever been written on the subject. Let the High Churchism of this water-doctrine be understood; and the native sense of justice of the American people will consign its advocates ultimately into that ecclesiastical limbo, in which we now find those clerical Chinamen, the Puseyites. One of the most significant traits of the novel under review is its evident squinting towards the extreme view on this subject. We notice that the word church is never, or very rarely, applied to Paedobaptist communities. No doubt, its anonymous author, like its publisher, rejoices in the invidious title of an Old-Landmark man. And this is one among the many symptoms which appear in this work and its circulation, portending, not that rapid spread of Immersionism, and new accessions of converts, but, approaching confusion and defeat. These extravagances of denominational pride and zeal are rather the indications of dissatisfaction, conscious failure, and internal disorder, than of secure strength. "Pride goeth before destruction, and a haughty spirit before a fall."

In conclusion, we have only to say that the reprobation which has been candidly expressed in this Review, is aimed, not at the Immersionist denomination, but at those individuals in it, who discredit and injure it, by odious sentiments or acts. We repeat, that for that church, we desire to express our Christian respect. If in any thing we are compelled to disapprove their denominational action, we would wish to utter that disapproval in the language of moderation and peace. Many of its members, whom we have the privilege to know, we honor for their orthodoxy and piety, and for a spirit more generous than their technical creed. Doubtless there are multitudes of such.

We have, as we conceive justly, objected to the anonymous and irresponsible character of the book criticised. It is but right therefore that we should add; if any person feels aggrieved by those criticisms, the Editors of the Central Presbyterian are authorized to inform him who is to be held responsible therefor. While we do not affirm that everything in temper, manner, and expression, has been what it should be, we hold ourselves ready to maintain the facts and arguments asserted in the above pages, "against all comers."

(CONCLUDED.)

The Printer's News Letter, the best authority in the case says: "How any paper of usual size, can be published for \$1.50, without losing money, we have not yet been able to discover. This secret is yet a sealed book to us."

FOR THE CENTRAL PRESBYTERIAN.

Revolutionary Incidents.

The Historical Societies of South Carolina and Georgia have but very partially explored the treasures within their reach. The annexed communication from a correspondent, who is every way reliable furnishes material as rich as any which these societies have hitherto brought to light.

Several years ago the writer had occasion to search for information in regard to the military operations in the "up country" of South Carolina. In that search the name of Captain Little occurred several times in connection with the operations of Col. Clark of Georgia in several States. By some authors the name was spelled differently. By some it was spelled Little, and by one Liddle or Liddell. The inquiry was naturally suggested, who was Captain Little, or Captains Little and Liddle or Liddell as the case may be? All search among books gave but an unsatisfactory reply. A few additional footprints of Captain Little were found. But recourse to the recollections of childhood suggested some expedients for obtaining additional information. That childhood was spent in the vicinity of Hebron Church, Franklin county, Georgia. In that church it seems that the seats had been made in accordance with the taste or ability of the families expecting to occupy them. The result was a great want of uniformity in the quality of the seats in different parts of the house. Some seats were higher, some lower than the average. Some had backs, but a considerable portion of the house had no better accommodations for sitting than benches made of slabs from the saw-mill. Many of the people thought these seats good enough for themselves in the house of God. Others desired more comfort and were allowed to indulge their wishes.

Among the seats extraordinary was one which was regarded very fine. From some cause now unknown that seat had the name of "old Col. Little," associated with it. "Old Col. Little," had been for many years among the congregation of the dead. He was however spoken of occasionally as a man who had rendered his country substantial service, and laid the men of his generation under lasting obligations. Some hints were dropped now and then as to the way he had done it. But the details were huddled in a mass of undefined possibilities in my mind. Among those who frequented that place of worship, was the late James H. Little, Esq., and his family. The very fine seat was understood to be his. At the time of my first recollection of him he was a man of middle age. Several of his children were grown up and others were in infancy. They came to church as other people came, and were sometimes occupants of the very fine seat but much oftener seated promiscuously with the rest of the congregation. The squire himself often sat on the slab-seat immediately in front of those given for the exclusive use of the people of color. His dress differed very little from that of the poorer members of the congregation, but his movements and manner were characterized by a kindness and dignity not so common as his dress. Neither he nor his family seemed at all posted up in the modern idea of "pretension." He however was generally recognized as the greatest of the great men of the community. His opinions in law and politics were the highest authority in the community. His qualifications for business, his quick perceptions of right and justice, his attainments in useful knowledge, his acquaintance with men and things combined with great kindness of heart made him a leader among the people. From early manhood he had held civil offices and represented his county in both branches of the Legislature at various times. From all these circumstances, it was led almost to the conclusion that, "old Col. Little" was the Captain whose modest face was now and then seen in some old books which treated of revolutionary incidents. One circumstance threw some doubt on the matter. I had known some great moral worth. Some faint recollections of revolutionary fame as connected with that family lingered in my mind. The widow of the old patriot, Liddle, thought in her second widowhood had been well known to me. I knew she was worthy of the best of the revolutionary patriots for a husband. That she had herself been a captive among the Indians while yet a girl. Her husband might have been the gallant captain who stood up for the common defence when so many retired from the impending danger. To set this matter at rest in my mind and to ascertain the services in detail of Capt. James Little, I applied through a friend to James H. Little for a sketch of his father's life and revolutionary services. Through the kindness of the old gentleman and the politeness of his son, the late R. G. Little, Esq., I am able to lay before the public the following narrative of the services of Col. James Little in the war of independence. Says Mr. R. G. Little in his letter to me, "I send you the recollections of my father of the events of the revolution, and of the part that Col. James Little acted so far as came under his knowledge or as told him by his father. My father's recollection is very much shattered. If he had been called on ten years ago, he could have given a great deal more. If these scraps will be of service, use them as you please."

Col. James Little was a native of Virginia. He there married Isabel Hamilton, about 1765, and soon after his marriage he removed to the settlement on Longcane creek, Abbeville District, South Carolina. Thence he removed to the mouth of Van's Creek on the Westside of the Savannah River, now in Elbert county, Georgia. At this place he was residing at the commencement of the Revolutionary war. This point was about as far as the white settlements had extended at this period. He received a captain's commission at an early period of the war, and continued the leader of his company till the return of peace. It is generally known that in 1776 the British attempted to invade South Carolina, but being repulsed at Sullivan's island, retired from the coast. That at the same time there was a general outbreak of the Indians along the frontiers from Virginia to Georgia,

in which many of the whites were slaughtered. That invasions of the Indian territory were soon made by armies from Virginia, North Carolina, South Carolina and Georgia. That these operations were prepared with such vigor that the Indians were compelled to sue for peace and cede a considerable portion of territory. A short time before this outbreak of savage fury upon the frontier settlements, the civil authorities of South Carolina were apprised that mischief was brewing among the Cherokees, and that one Cameron, an agent of the British government was probably instigating the Indians to deeds of violence. To bring the Indians to terms of friendship and if possible to remove Cameron from among them an expedition was sent for the double purpose of pacifying the Indians and getting possession of Cameron. The command of the troops was given to Captain McCall as well as the management of the negotiations. At the head of 22 men from South Carolina, and eleven Georgia volunteers, he entered the Indian territory June 20th, 1776. He advanced as far as Ward's creek, in what is the present county of Habershaw, Georgia. Here he was met by a party of Indians who feigned great friendship and desired to have a talk. Deceived by appearances he withdrew from the body of his men to meet with those who pretended to have power and inclination to negotiate. His men equally deceived neglected the precaution of placing a guard. About midnight the negotiators seized McCall and made him prisoner. At the same time a large body of warriors surrounded the camp and fired among the soldiers. The latter aroused alike from sleep and false security broke through their foes and made their escape as best they could. Captain Little who was of the party, fired his gun at some Indians near him and made a rush to get his horse. The horses of the party had been hopped and turned out to graze at the commencement of the night. When he came to the horses he found them in possession of an another body of Indians and himself surrounded by them. They attempted to seize him, but he killed two of them with his butcher-knife, and with his rifle dubbed made his way through the balance. Having cleared himself of the Indians after a severe struggle, he made his way homeward with his naked gun-barrel, having broke all the stock off in the fight. His feet and legs were bare so that when he reached home he was so mangled and torn as to be unfit for service for several weeks.

At the time Col. Boyd led his regiment through Ninety-six District, Capt. Little was in command of a block house at Cherokeeford on the Savannah river. This expedition of Col. Boyd had connection with the plan of the British ministry for the subjugation of the Carolinas, and Georgia. Before attempting to advance their forces above Augusta, the British desired to have some demonstration of the zeal of those who professed allegiance to the royal government in the back country. To accomplish this, Col. Boyd was sent as an emissary to find out what could be done in N. Carolina, and if practicable push through S. Carolina to Georgia with a considerable force. His success in raising men in North Carolina was considerable. With these he invaded South Carolina, and called upon the Tories to rally under his banner. When he approached the Savannah river his regiment was 800 men. With these he appeared before the block-house at Cherokeeford and demanded the surrender of the place or at least permission to pass the river without hindrance. His movements had been so rapid that the place was near being taken with a guard of ten men only. Capt. Little who by great efforts succeeded in being in the house when Boyd's flag approached. He went out himself to meet the messenger—when he heard the summons, he stated in reply, that if Col. Boyd wished the block-house, to come and take it, and if he crossed at the ford it would be at his own risk. He then started an express to Col. Anderson. The Tories saw him start and attempted to cut him off by heading him as he went down the river and firing at him, but he passed in safety. The Tories were about four hundred yards from the block-house; when the flag returned they gathered round it. The gunner at the house asked the leader of the Captain to scatter them, which he said he could soon do. The Captain told him to pull away. Boyd soon reached the conclusion that the house was not worth taking and that the talents of an engineer would be displayed to better advantage at another crossing. He led his men about five miles higher up the river and crossed upon rafts. Capt. Little met them as they approached the shore of Georgia and in connection with Col. Anderson gave them a warm reception. Their force was, however, soon outnumbered and attacked in the rear. They drew off as advantageously as possible. In their skirmish, Boyd acknowledged a loss of 100 men. The Tories pushed on towards Augusta expecting to form a junction with Col. McGirth at Little River. As soon as possible Col. Pickens, Dooly and Clarke formed a junction with Anderson. They found that their combined forces amounted to 400 men. With these they went in eager pursuit of Boyd with his 700 Tories confident of a victory. The Tories, though earnest in their flight, were overtaken at Kettle Creek, about twelve miles from the present site of Washington, Ga. When the Whigs came up the Tories were taking dinner. Boyd advanced with a part of his force to meet them. This was driven back to the main body. This in turn gave way and was pursued through the thick reeds which covered the valley of the creek. A strong effort was made to rally the Tory forces on a high ground South of the creek, but Col. Clarke with a part of his force had made his way thither and was ready to contest this position with them. His friends were not slow to follow his example. A fierce contest ensued till the Tories completely routed, fled for life. A guard, which had been sent in advance with the prisoners taken in the contest with Anderson on the bank of the Savannah, surrendered to the prisoners when the result of the battle was known, on condition they

should be allowed to return to their homes. This battle lasted one hour and forty-five minutes. In this battle Capt. Little received a wound which confined him a long time. Twenty-two soldiers of the Whigs were wounded and nine killed. About seventy of the enemy were killed and seventy-five were taken prisoners. During the last half-hour the battle was close and general.

(TO BE CONTINUED.)

FOR THE CENTRAL PRESBYTERIAN.

Young Men's Christian Association.

Dear Editors,—May I ask a small space of your paper, in which to express a few suggestions, arising from the exercises of the late meeting of the Institution which heads this article? No generous heart could have failed to notice the abundant store of warm and harmonious sentiment which characterized the occasion. The worldly and callous observer may have found nothing to admire in its enthusiastic spirit, but the heart of the lover of all that is "true, and good and beautiful," felt refreshed in the copious flow of Christian sympathy and love. The opening exercises of the evening, so beautifully chosen and so tenderly earnest—the hymns, so appropriate for the occasion—and the able, summary report of the President—all well prepared the audience for the interesting addresses; and these, all sounding the same joyful notes of love to God and brotherly affection towards men, created a good and deep impression, and I hope, awakened a lively interest in the organization itself.

But, Messrs. Editors, the addresses contained important suggestions, the proper consideration of which, I think, might lead to profitable reflections. The idea that political union may be strengthened by social intercourse and sympathy, and the civil distractions of party spirit be modified and quieted through the harmonious thoughts and acts and brotherly affection of the Christians of all sections of our country, is one founded in reason and human nature.

The world has acknowledged the power of associations; personal sympathy binds together the hearts of friends and will it be doubted that the combination of such elements as constituted the late convention at Troy, may be the instrument of great social good and political blessings to our country? And will it be contended, for a moment, that the grand unity of purpose and harmony of action which influenced and united the hearts of that convention can have no effect beyond its own limited sphere? Are not the impressions, there received, stronger and deeper than the mere novelty of the occasion or the local circumstances can create? If the delegates to such conventions do their whole, yet simple and important duty, the impressions of these annual occasions, in their social aspect, will be extended to their homes, their individual associations and thus to their respective communities and all sections of our country. Of course we do not expect that radical differences on political subjects and institutions will be abolished, but we can earnestly hope that the manner in which these subjects and institutions have been and are now publicly treated may be modified, and the asperities of political sections be softened and quieted in the peace and good will which it is possible for these social and Christian unions to effect and propagate throughout the communities of our country. Oh! is it not a consummation to be desired that the two great sections of our noble country should learn to forgive and forget, and does not a mighty power for good in this direction lie within the bounds of the Young Men's Christian Associations? And when the North and South shall have learned to practice the virtue of mildness and forgiveness, then will their religious elements reunite in harmony and sympathy and the kingdom of Jehovah awaken into life and strength. These may be some of the glorious results of the continued existence and encouragement of the Young Men's Christian Associations, and this encouragement must be liberally given from the communities in which they are situated. And here naturally arises the question how the Associations may secure a public interest in their behalf? The meeting of Tuesday evening last is an admirable example to be followed annually. From the nature of the exercises of the occasion it is to be hoped that a lively interest was awakened and the impressions, received at the Annual Convention were effectually communicated to the hearts of the audience. But a great source of influence is to be found in the hearty cooperation and approving smiles of the young ladies of the community. There is an attraction and fascination in their association which all the good and honorable acknowledge and appreciate. The social world moves as they move and the world generally has so much admired and flattered them that they expect to be pleased more than to please, and thus I have often thought that the indifference which the ladies manifest in these Associations and which is so much complained of, may be attributed to the indifference on the part of the young gentlemen to the power and influence of ladies' association and unless the young men exert a lively zeal to secure the good wishes and sympathy of the ladies, they will in vain hope for their cooperation and countenance.

Hereafter on their public occasions and meetings let each member exert his influence for the attendance of the fair sex and it will not require many such demonstrations to enlist them in the cause and ensure public attention and encouragement.

But what I would call attention to more especially, is that the whole country is gradually awakening to a sense of the importance of these institutions and of the result, social and political, which will eventually flow from their labors.

Let them guard well the hopes and expectations of an anxious public; their country and their God demand their best energies and efforts. In their homes and communities let them work zealously through all the appropriate agencies of a Christian Association; in their Annual Conventions let the young and warm hearts from all sections assemble together in the bonds of fervent love to one common Saviour and to each other, and carry to their homes and to their friends the sweet spirit of union and peace, and a happy nation will smile upon them and a just and merciful Father bless them in eternity. Respectfully, J. N. C.

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