

CENTRAL PRESBYTERIAN.

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PENITENTIAL.

How shall this soul of mine
Before Thy holy shrine,
O thou Immaculate, Divine, appear.
Where angels veil their faces in despair?
With what oblation sweet
Before Thy mercy-seat
Can I Thy presence meet, or dare draw near?
All clothed in guilt and shame—
Lost both in fact and name—
How can I hope to find acceptance there!

My God! I come to thee,
In sad sincerity,
With deep contrition and abasement bare:
Grant, Father, unto me,
Thy loving Spirit free,
So shall I turn and flee
From every fleshly lust and sinful snare.
Once more Thy temple-gate
My soul shall seek, and wait
To find once more a blessed acceptance there!

Thy ways, not mine, O God!
Thy will, not mine! Thy rod!
In mercy spare, nor let thine anger burn.
Starved with the lacks of sin,
Thy peace once more unto win,
Thy love to enter in.

My soul in anguish for its home doth yearn
With weeping, straining eyes,
Now stripped of every guise,
Fain would my soul arise
Repentant—and to thee, O Lord,
Thy PRODIGAL RETURN!

FOR THE CENTRAL PRESBYTERIAN.

Our First Love.

There is something very different in the first few months of a Christian's life from anything that he ever experiences afterwards. The love of God and man is more tender, and the new life seems to be sweeter than it ever is again; though I am sure that I would not be willing to go back and make a fresh beginning. More battles are fought than at any other time, and they are much fiercer too.—But the real comfort of going to the cross of Christ and the pleasing surprise as it were of finding so much efficacy there, kindles up within us a joy that is unexpressed. One of the great elements of this joy is the consciousness that so much danger is surrounding us. That evil being who fights hardest when he is most in fear of losing a victim may have presented to us doubt and want of faith in every conceivable form; and our passions may have risen in wicked rebellion; and, above all—for this is perhaps the principal battlefield in the present stage of Christianity,—the world may have drawn us off by many of its tender chords; yet, "we have found a refuge in Christ, and neither principalities nor powers, nor things present, nor things to come are able to separate us from the love of God." It is a new thing to us, to realize that we need not be troubled about our own weakness and unworthiness, but rather rejoice at the great sufficiency and the robe of righteousness that is given us from God, Jesus Christ. I have found, and I imagine it is more or less the case with every Christian, that my feelings of joy and gladness have become less vivid than at first. Why is this the case? Is it because I trust in God less? I hope not; for I believe a Christian indeed must make some advance throughout his whole Christian life. It is because I have become more familiar with the triumphs that Christ is so continually working out for me. Satan forsooth begins to grow weary in despair, and does not make such struggles as he did in the beginning. It does seem to me, however, that while I have grown more steadfast in the faith, I have come far short of making a proportionate growth in charity. My very familiarity with God's forgiveness and His redeeming love, together with the evil influences which always bear upon me in this life, blunts my gratitude and love to Him; and thus I am sometimes careless about working for God, and conforming entirely to His will. How prone we are in the hour of temptation to impose on His goodness, by consoling ourselves that He will freely pardon. Oh! how it grieves the Holy Spirit when this is the case. How urgent God is that we should "work while it is yet day."—How ungrateful is it in us, poor weak creatures, that we do not deliver ourselves and all that we possess as free-will offerings for His "inestimable gift." When in our greatest exertions we find that we have not given God the glory, why should we not lift up our eyes and thank Him that our acceptance does not lie within us? Happy is the life of that Christian who never forgets the mercy-seat, and who is constantly asking "what must I do to please God best?"

Be watchful and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God." [Rev. iii: 2.] "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before His angels." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." [Rev. xxi: 7.]

It may not be in your power to excel many people in riches, honors or abilities; but you may excel thousands in goodness of heart. Higher turn your ambition. Here is an object worthy of it.

The greatest thoughts, it has been said, spring from the heart; but the maxim is far more true with respect to the noblest actions.

FOR THE CENTRAL PRESBYTERIAN.

Reminiscences of a Pioneer.

The human mind is a strange organism, not yet fully understood even by men of the "advanced thought." Sometimes we find our mind elastic and buoyant, "careful for nothing." Anon, a pressure is upon us, and the burden of our sighing is, "Why art thou cast down, O my soul, and why art thou disquieted within me?" Tears come unbidden.—We weep, and we can hardly tell why.

It was in the midst of seasons when I was subject to this latter state of mind that I received the following letter which I shall not apologize for making public. There is still a few on the passage of life whose heads are seen like the shipwrecked mariners of the *Æneid*,

"*Rari, nantes in gurgite vasto,*"—in whose bosoms will be awakened peculiar sensations at the sight of a letter from the hand of Archibald Alexander, written well on to forty years ago.

Rev. and Dear Sir,—Your letter, received sometime since, affected me not a little, and I hope will produce some good fruit, as it has led me to speak often of the much neglected and important territory where your lot is cast. I also read it, agreeably to your wish, to our senior class, and requested that it might be communicated to the Society of Inquiry on Missions at their next meeting. I, moreover, applied earnestly to one or two individuals, urging them to go to Arkansas, but they felt themselves to be committed to go elsewhere. The bearer of this, however, Mr. Henry R. Wilson, one of our beloved students, and a countryman of yours, has been led to look even beyond you, and is now on his way to Dwight, where he expects to spend his life in missionary labors. He is, as you will soon find, a man of the right spirit, and I know it will refresh your weary spirit to hold communion with one who has so long breathed the atmosphere of Princeton. Mr. W. has studied medicine as well as Theology, and may be useful among the pagans in a double capacity. Mr. Fleming and his wife whom you know, (Dr. S.'s daughter,) will, I expect, accompany him. Mr. F. comes almost from your own neighborhood. So you see that some good thing may come out of Nazareth. (This remark was intended as pleasantry, there being an unusual number of students in the Theological Seminary from that old Scotch-Irish region.) I can hardly wish you greater joy in your pilgrimage than to meet with such devoted men from your own Seminary, so far to the West. As Bunyan would have said, Pluck up your spirits, man. Be of good heart. The Lord has not forsaken you. Soon, I trust, you will see the wilderness around you blossoming as the rose, and the desert becoming as the garden of the Lord.

I write you no news, because these dear brethren can tell you every thing which you may wish to know.

I enclose you a page of compendious information respecting the studies and the expenses of the Seminary which may be satisfactory to you, and may enable you to answer questions respecting it.

We have been greatly favored as it relates to the cholera. It never entered the Seminary or any of our houses, but it came into the midst of us with appalling violence. Some of our students, only a few, judged it prudent to flee. Perhaps it will have reached your place before this reaches you.

When you write again, mention such places as it would be best to occupy as preaching stations in your territory.—Write also to the Secretary of the Board of Missions, and expostulate with him on account of the neglect with which that country has been treated.

There are sad divisions and heart-burnings in the Synod of Pennsylvania. They are now in session at Lewistown, and Mr. Duffield's book on Regeneration will be brought before them. It has been censured by the Presbytery, and the author, with some others, has complained to the Synod. Philadelphia is quiet since the meeting of the General Assembly. At Princeton we go on in our old track. We are not party men, and we inquire for the old paths, and we endeavor to walk in them. Farewell.

A. ALEXANDER.

P. S.—The health of the Professors has been preserved. Mr. Junkin has opened a manual labor school near to Easton, Pa., under favorable prospects. His brother is with us.

Where would be a good site for a College in Arkansas? and where would probably be the permanent seat of government? Is there much emigration of Presbyterians into the territory? Are Cumberland Presbyterians friendly, and how far do they deviate from the standard of orthodoxy with you? The Campbellites have nearly ruined the Baptist Church in the West, and are also spreading in the East. The West, however, is destined to give rise to more sects and more monstrous tenets than the world ever saw. Only think of the Mormonites!!!!

Two brethren from the Seminary have been just ordained to go on an exploring mission to Africa, Basa and Pinney.—

You see that both Harvey and his wife are dead in Bombay. Atheism and Universalism are gaining ground in this country, especially in our cities. We that are old may not live to see it, but they who survive us will witness wonderful scenes both in Church and State in this our beloved country. We are evidently hastening to a crisis; and so is the World. But the Lord reigneth. Let the earth rejoice, for though clouds and darkness are around about him, justice and judgment are the habitation of his throne.

Be faithful. Be diligent. Be humble and persevering. As you stand alone, great responsibility rests upon you. Arkansas may owe much to your faithful and wise counsels and exertions. Continue to call aloud for help. But whether it comes or not, labor with all your might to stem the torrent and to advance the cause. Beware of declining into lukewarmness and a secular spirit. Stir up the gift that is in thee. Give attendance to reading, exhortation and prayer. Continue in them, and give yourself wholly to these things. Behold the Judge is at the door.

There are many ways of doing good. Use them all as far as you can. Circulate, by loan, good books. Subsidize the press. Get a pious printer to come and publish a religious paper.

A. A.

I shall say nothing of the effect which this letter produced upon my mind, but only say, may not theological professors of the present day, and ministers of experience, receive a hint from the above to strengthen the hands and cheer the hearts of their younger brethren, especially those who stand on the out-posts of Zion? *

FOR THE CENTRAL PRESBYTERIAN.

Classic Baptism.

HOW HAS IT BEEN RECEIVED?

This work has now been before the public about six months. True as is the general theme of Baptism, "Classic Baptism" explores a field never before thoroughly examined. The results reached change the point of view from which the whole subject must be looked at. The investigation is limited, strictly and wisely, to the fundamental idea in the word *baptizo* and the development of that idea under classic usage. If this point cannot be controversially settled, no point can be settled. Until it is settled, the discussion of the scriptural usage must be pointless and endless. One party or the other will be sure to object to conclusions reached, and point away to the "without form and void" of classic usage as full of apology for their dissent. Six months is a long time in these days for a book to be before the public; quite long enough to test its character. How has it been received? This question is answered, in one direction, by the fact that a second edition has been called for in about four months, and that representative men in twelve different denominations—Bishops, Pastors, Laymen, Professors, Editors—and more than twenty Colleges, Universities, and Theological Seminaries have given to this book the most extraordinary favor. In another direction—Baptist ward—the book has been received with a very ominous silence. When it was first announced, before publication, Baptists gave forewarning that when it came forth they "would take care of it." It has been published six months and they have "taken care" to let it alone. A caveat against the conclusion from this silence "that the book is unanswerable" is entered by a Baptist editor on the plea, that copies were not sent to Baptists, but they were compelled to buy them. Now, it so happens that I know of a copy being received by a Baptist editor some six months ago, who promised a review of it, but has not yet done it. I chance to know of another copy sent to a Baptist editor, by request, that it might be reviewed, but after an interval of some months the review has not come. And it is within my knowledge that yet another copy was sent, months since, to another leading Baptist, (editor, I believe), but no review has followed. This silence is certainly no proof "that the book is unanswerable;" but it is certainly remarkable. The review will come some day no doubt, and none the less marked by the fruits of Baptist scholarship because of the unwonted delay.

But has this silence been absolutely unbroken? Well, not absolutely. Three Baptist papers have noticed the book. Prominent among these is the *Christian Press*. This paper has fathomed all the mysteries of the book and weighed, in nicest balance, the character of its author. The book is declared to be "a superficial, worthless thing, entitled to no respect." Harken! O ye professors of Hebrew and Greek and Latin and Anglo-Saxon, who so blunderingly indorse this "superficial and worthless thing," and recant your judgment. Do this the more promptly seeing that this "Daniel come to judgment," had never seen the book he "blesses." And what about the author? Oh, he knows him "like a book." Listen! "The author is an ignoramus,"—"a mere pastor,"—"lives in a small country village,"—"upstart,"—"pedant,"—"pretender,"—"fit for the lunatic asylum,"—"his name is branded for ignorance and audacity,"—"ignorant, presumptuous and impudent."—Well, if such a *slush* of praise gushes forth when neither the outside of the author, nor the inside of his book had been seen, what may we not expect when Mr. *Christian Press* becomes well acquainted with both! The *Examiner* and *Chronicle* has also noticed the book, but without any high-toned commendation of the author, or the book; for unhappily (as Sidney Smith and the *Christian Press* would say,) he was hampered by having previously read the book. Criticism is limited to two points: I. The affirmation that *dip* and *immerse* mean the same thing, and II. The denial that *baptizo* includes only condition. This affirmation carries with it a burden which if all the Baptist shoulders on earth were put under it to bear it, they would be crushed by the intolerable weight. The denial is a negation of proposition nowhere to be found in Classic Baptism. The *National Baptist*, with more courtesy of tone in general, and with more appreciation of the merits of the case also notices the book. This critic too tries to join together *dip* and *immerse*, words which Hebrew and Greek and Latin and Anglo-Saxon have put asunder. The attempt shows how fatal their disjunction is felt to be in its bearing on the Baptist theory. But while their essential unity is affirmed it is admitted that "Mr. Dale has established a difference in use between *bapto* and *baptizo*. He has, also, brought clearly out that *baptizo* does not of itself involve the lifting out from the fluid of that which is put in." These two admittedly proved points are the points on which the whole of Classic Baptism turns. What Baptists have said of the book in six months is not much; but what they have said and what they have not said, is full of meaning. The next six months will undoubtedly furnish us with more and more elaborate criticisms of Classic Baptism from that quarter. *

Do not forsake the Negro.

A correspondent writing on the great subject of instructing this class of our population, presents the following just thoughts:

But my principal object in writing is to point out our duty to that numerous class of our fellow-creatures. They are without preachers and teachers, and they must be taught or both classes will feel the consequences. Let us stir up our latent energies, and not neglect our duty to them if we would have their confidence and the blessing of God. Let us get up Sunday Schools for them all over the land, and furnish them with books, and urge our sons and daughters to take on the harness. Let us preach and pray more for them, and with the blessing of God imbue them with the spirit of the Gospel, and we need not fear the consequences. God in his wise providence has put them at our doors and in our families, and will hold us responsible as their guardians and friends. Charleston Presbytery says: "Stimulus to renewed labors among the colored people has been imparted not only by the persistence of numbers in the churches of which they have ever formed a component part, but especially by the deliberate return of many from the misguidance of false teachers, understanding neither what they say, nor whereof they affirm."

Though they are without education, they generally have good hard common sense, and only lack for information to judge correctly. If then we will do our duty they will soon see through the disguises of designing demagogues and false prophets, and lean upon those who speak the truth. Let us pity their ignorance, and not be too hasty in despising and discarding them. Christ says: "Learn of me, for I am meek and lowly in heart." God may have sent all these trials upon us to humble our pride, curb our passions, and save our souls. Let us "consider the rod, and him that hath appointed it;" and then we may boldly say with David, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and the mountains be carried into the midst of the sea." J.

THE LESSON FROM THE EPISTLE TO PHILEMON.—The lesson of all others from this Epistle is, that we should carry into the concerns of private life the courtesy and the Christian spirit here shown by the Apostle; that we should talk to one another, argue with one another, write letters to one another, not as men of the world, but as disciples of Christ; not as Pliny, but as St. Paul; remembering whose we are, and whom we serve; and that our religion is to be a light shining before men to show forth the glory of Him who hath redeemed us by Christ.

PRITH, BUT THREE.—Elder Swan used to say that if the doctrine of universal salvation be true, the Bible ought to read: "Wide is the gate, and broad is the way which leads to heaven, and every body goes there; straight is the gate, and narrow is the way that leads to hell, and you can't find it if you try."

ALL words in European languages which express forgiveness imply free gift.

The Coming Campaign.

THREE SUGGESTIONS TO OUR BROTHERS.

We do not mean the Presidential campaign, but the campaign against sin and Satan. The summer is over. The elections are over. The fall meetings of Presbytery and Synod are over. The time has come when every minister should lay out his work for the winter, should inquire: "What can I do to build up the Church, and to save sinners during the coming campaign?" Will our brethren permit us to make one or two suggestions as to this winter's work?

1. Do not put foremost in your plan a series of meetings, or any kind of special effort. Give greater interest and efficiency to the stated means of grace; and to the regular preaching of the gospel; make people hunger for more, because what you give them from Sabbath to Sabbath is as manna to their souls. Magnify the weekly prayer meeting. Let the demand for extra evening meetings come from the fullness, the warmth, and the preciousness of that which has, perhaps, been small and formal hitherto. There is no more heat in a dozen icicles than in one, and there is no more spiritual life in a dozen frigid meetings than in one. The whole system of getting up a religious interest by multiplying meetings is vicious. No minister should increase the means of grace until he and his people are making the most of those already enjoyed. One really good sermon is worth more than half a dozen poor ones, and one live prayer meeting is worth more than half a dozen that have to be galvanized by some special effort or sensational announcement.

2. Let a broad foundation be laid for the winter's work in systematic doctrinal preaching. Hasten slowly. Put down the massive corner-stones of truth.—Conviction of sin. Expound the law.—State and enforce the claims of God. Do not plant until you have plowed deep. It will be well to sub-soil in some places, where the surface-soil of religious sentiment is nearly worn out. We fear that many get into the Church during protracted meetings, who have very imperfect views of the nature of sin or of the state of their own hearts. We certainly should have stronger Christians if we had more of what the old divines used to call "law-work." A conversion may be genuine, and yet not as thorough as it ought to be. While our great business is to bring sinners to Christ, we should try to bring them in such a way that they will make the best possible Christians.

3. Let there be thorough and systematic visitation. Not a round of social calls, but pastoral visitation, in the exact spiritual condition of your people, the obstacles to a work of grace, and the encouragements to labor for and expect it. No department of ministerial duty is so necessary, yet so frequently neglected as this. A General never thinks of advancing his lines until he has thoroughly reconnoitered the ground. What seems to be a safe and advantageous position may prove, on closer inspection, a most undesirable and perilous one.

Having inspected and explored his field by a systematic visitation; learned just what truth is needed, and presented it with plainness and force; having given the impression that he is in earnest, that he means to make a full proof of his ministry, and that he expects a blessing upon the truth, the minister ought to watch for indications of special interest. He ought to cultivate them with all possible wisdom and fidelity. What seems to be a little spark, easily put out, may be fanned into a flame that shall kindle hundreds of souls. The great fires that have desolated cities have come often from a single lighted match, and the great revivals that blessed thousands have seemed to come from equally small beginnings. The little child, awakened, tearful and ready to be led to the Saviour, may be the forerunner of a host, the first fruits of a wide harvest which God will give to the faithful and believing husbandman.—*Chris. Herald*.

Staying from Church to Read.

Some stay away from Church to read. They say they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get the better teaching? Are they really at home for purposes of religious culture? Are they actually growing better; more godly, by this reading which keeps them from Church? Let them be honest with themselves, and see if this is not a flimsy excuse for spending their Sundays, not in more religious reading, but over all sorts of books. Even if they give their Sundays up wholly to religious reading, they have greatly mistaken the aim of public Sabbath services if they think it can be met at home.

God expressly commands us to "reverence His sanctuary," to "lift up our hands in His sanctuary," and promises to come unto us and bless us there. We should go to Church to worship; to worship publicly and unitedly, as well as to receive instruction from the preacher.—Would an Israelite have been held blameless who never went to the temple worship because he had a roll of the law at home? But the Church service is, in a sense, our temple worship. No other appliance of religious culture can take its place. Abolish all Church services, and you abolish Christianity. He who stays regularly away from Church is doing what little he can to introduce heathenism—

He is contributing his influence towards secularizing his community. If his way was universal, irreligion would be dominant, and the nation would slowly sink back into an atheistic barbarism.—*Parish Visitor*.

The Cross.

We beg permission to copy a paragraph from a letter written to us by a great sufferer. She says: I have been thinking much here of late of bearing patiently, and glorying in the cross, and I have been striving to bear that laid upon me without murmuring, and feel that my dear Saviour helps me. I feel that "it is good for me that I have been afflicted," that I might learn God's precepts, for "before I was afflicted I went astray," but "now I love his law." I have never loved the Bible and had half the light upon the great subjects of which it treats, as I have in the last two years, and I think I never would have taken the delight I do in spiritual things, had it not been for my long illness and my disease, which keeps me almost face to face with death.

I feel that this chastening is bringing forth some "peaceable fruits," because I am "exercised thereby," that I am able to glory somewhat in the cross. I have had some heavy ones to bear here lately, yet I believe they were laid upon me for my good; that they have brought me unto closer communion with God. And, though at first I shrink, shudder, and sometimes fall, and even fall, beneath my load, yet from the earth I cry incessantly to my Saviour for strength to sustain it as unnumbering as he bore the cross for me; and then I am enabled to rise and walk tremblingly beneath its weight.—By and by it seems to grow lighter, for Jesus smiles on me, and helps to bear it up, with his invincible hand; till at length, by the beautiful law of compensation, it becomes my support—it sustains me, and lifts me nearer to Jesus! so near that he seems to bend above me, to wipe the dew of agony from my brow, and whisper: "Let not your heart be troubled, neither let it be afraid!" Then, O, the blessed cross! it grows dear to me, because it raised me to Jesus, and I almost fear to have it removed, lest I should fall away from him! I say, with my whole heart, Nearer, my God! nearer to thee, 'E'en though it be the cross that raiseth me Nearer my God! nearer to thee.

Hymns.

That hymns and useful hymns are sadly lacking in literary merit has been a cause of frequent regret with many. Those, however, who are disposed to depreciate on this account hymns which have been long used will do well to take into account the following suggestions from an article in the *Contemporary Review*:

"Far above the mere literary interest of the subject, however, must be reckoned the undoubted comfort which the devout in all ages have derived, and will surely continue to derive, from sacred hymns.

"The manner in which they imprint themselves on the memory, and transmit the sustaining hopes and promises of religion in the midst of the trials, afflictions, and difficulties of this life; the thought of the thousands, ay, millions, of souls, which have passed from habitual delight in hymns below to the paradise of which they spake, and for which they aided, in no small degree, in preparing them, must not only prove to us the value of our own hymns, but make us largely tolerant of the uncouth expressions, the faulty poetry, the overstrained language, the prosaic dulness, which we have full right to reject from our own use.

"The Moravian preface remarks, with simple truth, of certain compositions which could not be much commended, 'Even these little hymns have got their lovers, who would be sorry to lose them all at once; the words may apply to many in our own books, the poetic excellence of which is small.

"Moreover, we seem by means of hymns to approximate most nearly in spirit to communion with all that are departed in the faith of Christ.

"It is no small thing to know that they were sung by St. Hilary, St. Ambrose, St. Isidore, St. Bernard, St. Aphrem the Syrian monk, Prudentius, or venerable Bede; that popes, emperors, kings, queens, princes and princesses, cardinals and bishops, the politician, the soldier, the jurist, the burgomaster, have contributed their devout strains for our edification and comfort; that this hymn supported the faith of a martyr, and this the sinking spirit of a missionary; and constantly to observe that the last faintly murmured words of statesmen, physicians, and theologians were drawn from simple hymns. Long after the hand which traced them has been cold in death, we find fragments of hymns hidden away among the treasured secrets of a loved parent, sister, or child; we retain, indelibly fixed on our mind, the accents in which favorite hymns were recited by voices hushed in this world for ever.—Every parish priest, too, knows how the imagination of the poor and illiterate fastens upon hymns, and draws from them,

in a well-high supernatural manner, spiritual food which is dimly perceptible to any but themselves. The concentration of all these powerful associations upon hymnology invests the humblest and most unpolished hymn-book with a 'little coronet' of sanctity; somewhere within its pages it is certain to contain the key-note to the heart of him who opens it even at random."

Faith.

What is faith? I have never heard but three definitions that satisfied me.—One of course, stands upon a level infinitely above our poor criticism, that is, the inspired definition of the Apostle, that "faith is the substance," that is, the confident realization "of things hoped for, the evidence," that is a conviction reaching to demonstration, "of things not seen." But there is another definition which I have often spoken of, which from its exceeding simplicity, has thoroughly satisfied my mind; it is the one of the old Scotch woman, who heard persons disputing long as to what faith was. She answered: "Well, to me it seems a very simple thing: it is to 'tak' God at his word." And yet there is another definition which struck my own mind very much: it is that of an Irish child. I had this from the lips of a missionary who was examining the school. He was asking what faith was, and one child said, "Trust," while another said, "Belief," and so on. At last he saw a thoughtful girl, and she said, "I think sir, I can tell you what it is." "What is it, my child?" he asked. "It is the Holy Ghost," said she, "moving the soul to lean upon Jesus Christ." I think, my friends, that is a beautiful definition of faith—the Holy Ghost moving the soul to lean upon Jesus Christ.—*Rev. E. H. Bickerstaff*.

Pardon for Omissions.

Dr. Samuel Johnson, writing to his mother, says: "You have been the best mother, and I believe the best woman in the world. I thank you for your indulgence to me, and I beg forgiveness of all I have done ill, and all that I have omitted to do well."

So in the prayer he composed at the same time: "Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly."

There is a deep meaning in this. Our offences against against God and our fellow-men are far greater in the omission of duties than in the commission of sins. Let any one think it over faithfully, and see if the weight of condemnation does not rest there.

And how much point in the expression—"omitted to do kindly." We might often at least—almost as well not speak the truth at all, as to speak it not "in love;" so it may often happen that an act in itself eminently proper has a dreadful omission about it, simply because it is not done kindly. What is charity, however beautifully bestowed, if sympathy be wanting? It is often positive insult.

Without pursuing the hint farther, let each one search for the catalogue of what he has left undone, and strive for a better spirit and a better life.

Joan Waste.

Among many who glorified God by suffering martyrdom in the reign of Queen Mary, Joan Waste, a poor woman, deserves never to be forgotten.—Though blind from her birth, she learned at an early age to knit stockings and sleeves, and to assist her father in the business of rope-making; and always discovered the utmost aversion to idleness and sloth. After the death of her parents she lived with her brother; and by daily attending the church, and hearing divine service read in the vulgar tongue, during the reign of king Edward, became deeply impressed with religious principle. This rendered her desirous of possessing the word of God; so that at length, having by her labor earned and saved as much money as would buy a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man, seventy years of age, the clerk of a parish in Derby, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without the book, and daily increasing in sacred knowledge, exhibited its influence in her life, till, when she was about twenty-two years of age, she was condemned for not believing the Popish doctrine of Christ's bodily presence in the Sacrament, and burned at Derby, August 1, 1556.—*Townley's Biblical Records*.

MEN change, but truth never. The sweep of time bears on its surface a thousand floating things, but in its calm and tranquil depths lie unmoved the pearls and diamonds which beauty covets and wisdom labors to secure.

EVERY hour, life's sands are slipping from beneath incautious feet, and with sin's fatal flower in the unconscious hand, the triller goes to his doom. The requiem of each departure is an echo of the Saviour's question: "What shall a man give in exchange for his soul?"

Central Presbyterian.

RICHMOND, VA., NOVEMBER 20, 1867.

REV. WM. BROWN, D. D., Editor.

DELINQUENT SUBSCRIBERS. Notice was given, more than two months ago, that (beginning with the present year, July 20th) subscribers failing to pay within three months would be charged \$5.

Upon the suggestion of judicious friends of the paper, and wishing to grant all possible indulgence at a time when so many are embarrassed for want of money, the operation of this rule will be suspended till the 1st of December.

This postponement is a personal inconvenience and loss, and the many who can pay their arrears, are earnestly requested to do so at once, whether it be for this year or for years preceding.

THE MATRON OF OLD VIRGINIA.

Truly may we say, "The Matron of Old Virginia—the Virginia that was, but alas, is not. It is not assumed that the excellences claimed for our beloved mother,—dearer than ever in the days when she sat in sack-cloth and ashes—were to be found no where else. We only avow that the exalted character we attempt to portray fills our heart with admiration and love. The task requires a pen more skillful and eloquent; but if a grateful and filial reverence for the class from which it was our honor and blessing to descend, can do usught to inspire the effort, that we may safely pledge. Nor will it, from many of our readers, require any effort to prepare them to receive and even to anticipate, the picture which we would present. All that we need to do is to recall them to the chambers of memory, and bid them revive some of the sweet and pensive reminiscences which people them. They will thus represent to themselves the image of the mother of old time, in all her quiet beauty and dignity. And perhaps, one of the most familiar features of the picture will be the thrifty and unflagging industry, which, rising with the dawn, "gave meat to her household, and a portion to her maidens; which looked well to the ways of her household, and ate not the bread of idleness; which laid her hands to the spindle and made her hands hold the distaff," which left no idle moment unfiled with useful occupation, and which treasured up the fragments of her time as grains of gold. To this busy care, no object was too minute, and no task too humble.

But if any one should deem that such industry must characterize her rather as the uneducated drudge, that the elevated lady, his impertinent conceit would speedily be shamed by personal contact. Meet the busy matron at the head of her hospitable board, or in her parlor, and he would soon find that her thrift had not deprived her mind of one degree of its elevation, nor her manners of the most delicate of dignified courtesy. There was, in this class of ladies, that peculiar type of mental culture, composed of all of homely practical sense, and Attie wit, caustic enough to animate, but too kindly to sting, and breadth and justice of view, and quiet contempt for all that modern commodity familiarly styled "humbug" in politics, literature, and especially in religion; with keen appreciation of literary beauty, and innate nobleness of sentiment. There was not an understanding to be misled for an instant by the pretended new light of your Mrs. Abby Folsom, or any of the genus of the "strong minded." Its healthy and vigorous constitution threw off the contagion without an effort. They were perhaps, little familiar with the affected tattle of the fashionable modern magazines, and of the novelette; they meddled not with the connoisseurship of modistes and actresses; but they had developed a capacity to appreciate and enjoy the masterpieces of the English classics, as much superior to those vile fungi of our literature, as the genius of a Milton to that of Miss Braddon. They were not, perhaps, just up to the point, in an animated discussion of a fashion-plate, and professed to be much better authority as to the number of days required to hatch out the several broods of the hen and the duck, than as to the respective merits of imported singing men and singing women. But they knew how "to point a moral or adorn a tale" with the imperishable gems of a Shakespeare, a Paul, a Solomon.

Nor did their bearing in society leave any cause for regret to those who loved them.—What true and gracious courtesy, what lofty, yet amiable dignity, what thorough assiduity, with transparent simplicity, was theirs. There was a style of manners, which we shall be ungrateful enough to affirm modern usage will never improve. It was a standard for which all the pert conceits of that style, equally repulsive to a just taste, and obnoxious to honest morals, "y'cleped," "the fast young lady," were simply impossible. The attempt to associate them in conception even, shocks us with an absurdity, which reveals their utter incompatibility. The true glory of this ancient manner was in this, that it reflected the modesty and dignity of the character; it was the shining through of a stainless and chaste soul within the casket, which touched every point of the surface with so soft and pure a light.

No one could dwell long near these mothers of Virginia without being impressed with the elevation of their sentiments. You heard none of the coarse babble of "women's rights;" you detected no ambition for the glare of publicity. Their whole souls were absorbed in a full and hearty consent in that distribution of powers and duties, in which both the Bible and divine providence have assigned to man the sword, the sceptre of power, the struggle, and the dust and the acclaim of the forum; and to woman the freeds, the nursery, and the sanctuary of home. Their aspiration was but to fulfill the duties of gentle wates to more rugged natures. But ah! what nobility of soul strengthened the sweetness of their love.—What charity of spirit, what high disdain of the taint of dishonor or oppression, what scorn of the false, the mean, the cowardly; what fidelity to their pledged word; what moral courage was theirs. Not Bayard, the knight sans peur et sans reproche, bore beneath his iron mail a heart more nobly strung, than these women in their gentle bosoms. Was it not from such a mother, that the Bayard of our chivalry, General Turner Ashby, derived the inspiration of his heroism?

But it was the chief beauty of this lofty spirit, that it did not unsex those in whom it dwelt, did not render them any the less fit for woman's peculiar sphere, the ministry of love, of charity, and of sympathy. The Virginia matron was the good Samaritan of her neighborhood. Wherever there was suffering, there was her mission; whether it was in her own home, or among the poor of her vicinage, or in the humble abodes of her dark-skinned dependents. How benignant is the picture of the unwearied benefactress, bailed wherever she

appeared, as the fountain of solace and of relief? "The heart of her husband trusted surely in her." In every tempest of calamity which shook his rugged strength, it was her courageous love which sustained him. To her comforting arms her children flew in every trouble, as their natural heaven. In no other of its aspects, has humanity ever approached so near to its divine Exemplar, who "went about doing good," and whose earthly calling it was "to bear our griefs and carry our sorrows," as in these Christian mothers of our land.

Other parts of this portrait still remain to be looked upon.

Synod of Virginia.

Unavoidable delays in the reception of manuscripts has prevented as full a report of the proceedings of the Synod as we expected to furnish. From the very full and correct reports of the Richmond Dispatch, we give further extracts, leaving the fuller debates for the next paper.

GENERAL COLLECTIONS.

The Synod adopted the General Assembly's scheme, viz:

Sustentation—First Sabbath in January. Foreign Missions—First Sabbath in May. Education—First Sabbath in November.

THE ACT OF THE LEGISLATURE.

The Synod recommended to all its churches in Virginia, to avail themselves of the act of Legislature of that State of February 18, 1867, which indicates the plan by which all religious congregations may secure the right to their property. By this act it is recommended to each church to decide by vote of its members and other qualified voters designated, to what branch of the church it belongs, and record their decision with the Circuit Court within whose jurisdiction the congregation is located.

A paper, offered by Rev. John Miller, recommending that all Theological Seminaries be under the control of the General Assembly instead of Synods, was reported upon adversely by the committee to whom it was referred, and their report was adopted—viz: that the subject be not considered.

A spirited debate occurred on the application of Rappahannock Presbytery to be allowed to strengthen itself by additions from adjacent parts of Winchester, West Hanover, and East Hanover Presbyteries, which would give them Front Royal and its pastor, Rev. Mr. Berry; Orange C. H., and Gordonsville, and Dr. Handy; Frederickburg and Mr. Gilmer; and Yellow Chapel and Mr. Woods. The Church of Rappahannock were earnestly advised by Revs. John W. Pugh, of Warrenton, and Leftwich, of Alexandria; and Dr. Dabney appeared in behalf of West Hanover.

In view of the prospect of an increase to Rappahannock Presbytery by a union with the Patuxent, the question was postponed for a year.

DIRECTORS OF UNION THEOLOGICAL SEMINARY.

Rev. Wm. Brown and Rev. J. H. Fitzgerald, whose term of service had expired, were re-elected. Mr. E. M. Armstrong was chosen in the place of Mr. Jos. Cloyd of Palaski.

TRANSFER OF THE SEMINARY.

Dr. Brown, from the committee on the transfer of the Union Theological Seminary to the General Assembly, reported as a result of a conference with the Synod of North Carolina, to which, with the Synod of Virginia, the Seminary jointly belongs, that the transfer is at this time inexpedient. Adopted.

EVANGELISTIC LABORS.

Dr. Dabney, from the Committee on the Minutes of the General Assembly, reported the action of that body, in which it is recommended, that all the Presbyteries, in the present year, be organized into evangelistic societies, and that all the churches, in the present year, be organized into evangelistic societies, and that all the churches, in the present year, be organized into evangelistic societies.

ORDINATION OF COLORED MINISTERS.

Resolved, That this Synod overture the General Assembly that it convene in Nashville on the 21st of the present month to revoke the paper adopted by the last General Assembly on the subject of the relation of our Church to the colored people, on the ground that the whole subject of licensing and ordaining persons to the Gospel ministry is by the Constitution placed in the first instance in the power of the Presbyteries.

FINANCIAL COMMITTEE.

Dr. Foote made the report of the Financial Committee. Several Presbyteries were delinquent in the payment of their assessments, and the amount in debt to the amount of these delinquencies. On the recommendation of the committee, the salary of the Stated Clerk, (Dr. McFarland) was fixed at \$100, to be divided between him and his assistant, Rev. L. H. Blanton, of Salem.

Appropriate memorials of deceased ministers of Synod were presented by committees appointed to prepare them, and adopted—viz:

By Rev. Mr. McChain on Rev. James King of Bristol, Tennessee, founder of the Bristol High School for the education of ministers.—By Rev. Mr. Lupton on Rev. John McMurran, of Fairfax; and by Rev. Mr. Bedinger on Rev. J. L. Fray, of Jefferson county, and Rev. J. E. Hughes, of Martinsburg.

A committee, consisting of Rev. Messrs. Laps, Brown, and Preston, and Elder Matthes, was appointed to visit and report upon at next Synod the vast missionary field of Greenbrier Presbytery.

Synod adjourned to meet in Harrisonburg on the 21st of October, 1868, at 7 P. M.

[After the above notice was in type the following article was received. The report of Dr. Dabney's speech on Sustentation will appear next week.]

ORDINATION OF NEGROES TO THE MINISTRY.

Discussion in the Synod.

The following resolution offered by the Rev. A. W. Pitzer, was unanimously adopted by the Synod on Friday morning at an early hour.

"Whereas, the paper upon the subject of the colored people adopted by the last General Assembly has been erroneously construed by some as teaching the doctrine that colored men, possessing the qualifications required by the standards of our Church and the word of God, should not be ordained to the full work of the Gospel ministry, simply because they belong to the negro race, therefore,

Resolved, That the General Assembly be overruled to declare that the Church is Christ's universal Kingdom; that its doors are open alike to all those who love the Lord Jesus, and that ordination to the work of the Gospel ministry is to be given to all those called of God to, and qualified for, the work, without respect of persons.

Afterwards the vote adopting it was reconsidered, when an extended discussion took place, in which Rev. Mr. Leftwich of Alexandria, Dr. Dabney of Union Seminary, Dr. Leyburn of Baltimore, and Mr. Kirkpatrick, ruling elder from Lynchburg, took part, all except the second named in favor of the resolution. It is not necessary to give a report of these speeches, though able and interesting. The ground over which they passed was fully presented in the discussions pro. and con. in the

Central Presbyterian last winter. Some of the opinions presented by all of the speakers would probably be generally agreed to by members of the Synod, and others not. We are persuaded from much conversation with brethren from all quarters that there was far more general agreement on the most important and practical points than would at times in the debate have seemed probable. It is our conviction that nine-tenths of the Synod would agree substantially, if not entirely, in the following points:

1. That wherever there is evidence of a scriptural call to the ministry, ordination ought to be given without regard to race or color. But—

2. That in ascertaining what is a scriptural call a Presbytery has the right, besides considering other points of qualification in the candidate, to take into view the whole question of his relation to the work in the bounds of that body, as affecting his usefulness in it. This principle has long been settled as an inherent right of the Presbyteries, and has long been acted upon. They have an inherent right to refuse an applicant with clean papers, and of good character and competent attainments, if they deem, upon other grounds, his introduction into that Presbytery would not be for edification. This position can be made good beyond question, and it carries with it the precise point in question.

3. That the whole matter rests, primarily with the Presbyteries, and what is expedient in one may be inexpedient in another. They must judge under responsibility to God and the higher courts.

4. In general it will be expedient to admit the ordination of duly qualified negroes to a certain extent; what that extent is they must judge. Most would think it unprofitable, and injurious to the peace of the Church to admit a large element of this sort as rulers in their churches.

5. That it will be best when we ordain them and organize churches to do it with the expectation of their being set off to a separate Presbytery, and as soon as the way is open. This is according to their own desire. It is better to have a separate church outside of our own, than virtually a separate one inside of it.

Other points might be added, but in these there would be a general agreement.

The Synod, after the discussion adopted the following resolution, offered by Rev. Dr. Armstrong:

Resolved, That this Synod overture its General Assembly to convene in Nashville, Tennessee, on the 21st of the present month, to revoke the paper adopted by the last General Assembly on the subject of the relation of our Church to the colored people, on the ground that the whole subject of licensing and ordaining persons to the Gospel ministry is by the Constitution placed in the first instance in the power of the Presbyteries.

This is right ground, and we hope under it our churches may find rest on a subject of great importance and difficulty.

A Presbyterian Minister somewhat advanced in life, and well qualified to give instruction in Greek, Latin, Mathematics, and the English branches, desires to obtain a situation as teacher in a school already established or in a private family.

He refers by permission to Rev. M. D. Hoge, D. D., of Richmond, Va.

Mrs. Anna S. Rice.—It is proposed to erect a suitable tomb-stone at the grave of Mrs. Rice, widow of Rev. John H. Rice, D. D., in the Cemetery at Union Theological Seminary. Contributions for this purpose can be sent to Central Presbyterian office, box 452.

Dr. Hamilton, of London.—A note from the London correspondent of the Philadelphia Presbyterian, dated 21 instant, says that Dr. James Hamilton was sinking fast on the previous day, and it is probable that long ere this he has passed into rest. His departure will be a great sorrow to many hearts in this, as well as in his own land.

RECENT PUBLICATIONS.

REASON AND REDEMPTION; or the Gospel as it Affects Itself. By Robert Baker White, D. D.

Having had the opportunity of reading a portion of the work noticed before by the Rev. Dr. Scott, it gives us pleasure to concur with the estimate he has given to its merits. We have known Dr. White for many years, and from the high estimate always entertained of his ability to discuss such subjects with uncommon force and acuteness, have no doubt he has gone into his subject with the eye and the hand of a master. On every account we wish for this publication a wide diffusion, and shall be happy to receive the names of any who desire to procure it.

The design of this volume is at once to exhibit the scheme of Redemption, and to prove its truth. While its main argument is drawn from the nature of the Gospel, it will be found to contain a complete outline of the evidences of the Christian Religion. It is addressed to all classes of readers, but intended especially for the intelligent young men of the country. It is hoped that it will prove interesting to most persons who are accustomed to enjoy Reviews and the lighter literature of the age. Its size will be a large doctored of about four hundred pages.

Letter from Rev. W. A. Scott, D. D., of New York, New York, 31 September, 1866. No. 208 West 42d Street.

I have read with much pleasure a number of the chapters of the manuscript work of Rev. Dr. White, on Reason and Redemption. The style is clear, easy, simple, strong, and direct, without technicalities or the unnecessary use of professional phrases, sometimes rising to sublime eloquence. The subject of Redemption, especially its necessity as demonstrated from reason, tradition and history, and the complete adaptiveness of the Gospel to the wants of mankind, are well brought out.—From the nature of the case, every chapter or point is not brought out in an exhaustive light; but there is a freshness and completeness to Dr. White's arguments much to be admired, and there is an originality in many of his chapters far above what I have observed in most of our modern publications. And now that we are in the midst of the great jubilee of the enthusiast Renan, and Bishop Colenso, are exciting the religious world concerning the Life of Christ and the inspirations of God's Word, it seems to me a very happy thing that Dr. White should present the claims of Redemption as a heaven-derived and God-sent scheme in the manner he has. The work of Dr. White, I consider a valuable contribution to our Theological literature, and, if published, would, I think, secure a wide circulation and do much good.

W. A. SCOTT.

THE CURIOUS CHAPTER, AND HOW ITS PROMISES WERE FULFILLED, BY THE YOUNG KING JOSIAH. By Rev. Wm. L. Blackburn.

THREE BOYS AND THEIR STORIES.—A Tale for Youth. By Margaret E. Wilmer.

TERRIBLE. By Edith Graham.

The above books are from the Philadelphia Presbyterian Board of Publication, and are intended for Sabbath schools.

THE MARYLAND FARMER, and THE AMERICAN FARMER, for November have been received, containing valuable articles.

THE SOUTHERN LITERARY MESSENGER is soon to be revived by Messrs. Wedderburn & Alford, at Alexandria, Virginia.

THE FAMILY TREASURE.—Religious and Literary. William T. Finley, D.D., Xenia, Ohio. Price \$2 per annum. The fifth volume will commence with January next.

THE WESTERN HARM. A Collection of Social and Revival Hymns. Published by P. M. Pincard, Nos. 508 and 510 Pine street, Saint Louis, Mo. Price, 70 cents.

PAMPHLETS.

MINUTES OF THE PRESBYTERY OF NORTH ALABAMA.

CHRISTIAN UNION—a sermon preached in Parkersburg, Tennessee, September, 1867. By Rev. D. H. CUMMINS, of Covington, Tennessee.

THE FARM AND GARDEN. An Agricultural Newspaper. Devoted to the Improvement of our Sunny South. Published monthly by Jas. R. Jacobs & Co., Clinton, S. C. \$1 per annum.

The article of Prof. HENRY B. SMITH, D. D., upon the "Re union of the Presbyterian Churches," in reply to the Princeton Review, has been re-printed from the American Presbyterian and Theological Review, in a neat pamphlet of forty-five pages, for more general circulation. Published by Wm. Sherwood, 654 Broadway, N. Y.

The Presbyterian Union Convention.

This Convention assembled in the First Reformed Presbyterian church of Philadelphia, Penn., November 6th, in accordance with an invitation extended to all the Presbyterian bodies in this country by the Reformed Presbyterian Synod at its meeting in May.

From the American Presbyterian we gather the best reports of the meeting:

"The Union Convention was a success of such magnitude and character as overwhelmed our sanguine friends with surprise; especially since the Old School Church by its Presbyteries had taken such an equivocal attitude on reunion with our (N. S.) branch. In numbers it far exceeded their expectations, there being about three hundred and twenty delegates in all."

"The delegates from the Old School were considerably more than one-half of the whole number present (180 out of 320, and more than 100 from the Old School (N. S.) branch). And the character and ability of these delegates were such that it was declared by good judges the ablest body of Presbyteries that had ever convened in our country."

"The Convention was opened by Revs. Drs. Hodge, Beckwith, McFarland, and James, and Monitors of the Old School; Prof. H. B. Smith, Drs. Fisher, Stearns, Hatfield, Booth, Duffield, Jr., and others of our own (N. S.) Church; Drs. Davidson and Harper of the United Presbyterian Church, Dr. W. H. Williams of the Reformed Church, with such laymen as Senator Drake of Missouri, and Robert Carr of New York, and George H. Stuart, of our city, were sufficient to give high tone and character to the body."

The sessions continued through three days, and all the discussions were characterized by great unanimity and good feeling. Fully one-third of the time was spent in devotional exercises.

The committee on the Basis of Union were Rev. Dr. Eagleton, and A. E. Chamberlain, (Old School Presbyteries); Rev. Dr. Fisher, and Hon. H. W. Williams, (N. S. Presbyteries); Rev. J. Y. Scouler, and Wm. Getty, (U. P.); Rev. Dr. F. W. W. Williams, and James C. MacMillan, (Reformed Presbyteries); Rev. W. Schenck, and James Peters, (Reformed Dutch); Rev. D. Millar and Robert Carr, (Cumberland Presbyteries). Their report was adopted and is as follows:

"We are glad to see the preparation and consideration by the various branches of the Presbyterian Church represented in this Convention, of the subject of reunion with the N. S. branch. An acknowledgment of the Old and New Testaments to be the inspired Word of God, and the only infallible rule of faith and practice."

"I. That in the United Church, the Westminster Confession of Faith shall be received and adopted, as containing the System of Doctrine taught in the Holy Scriptures; it being understood that this Confession is received in its proper historical, that is, the Calvinistic or Reformed sense."

"Whist the Committee recommend the foregoing basis of doctrine, they wish to be understood as recognizing the orthodoxy of the Larger and Shorter Catechisms; of the Heidelberg Catechism; and of the canons of the Synod of Dort."

"III. That the United Church shall receive and adopt the Presbyterian Form of Church Government."

"IV. The Book of Psalms, which is of Divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God.—Therefore, we recommend that a new and faithful version of the Psalms be provided as soon as practicable. But inasmuch as various editions of Psalms are used in the different churches, a change in this respect shall not be required."

"The Committee also recommend the adoption of the following resolutions, to wit: That we urge in respectful manner, our respective Churches, in their supreme judicatories, to appoint a committee of five each, which shall constitute a Joint Committee, whose duty it shall be to meet, at a time and place to be agreed upon, and to prepare and submit to the Synod, in an attempt to form a Basis of Union, according to the principles of this report, which Basis they shall submit to the Churches for their consideration and adoption.—It being understood that this is not designed to interfere with the pending negotiations for union between two of the larger bodies represented in this Convention."

"2. That in case the above Basis of Union should be adopted, a committee be appointed to prepare a list of the high and noble men of the various branches of the Church here represented."

"3. That the members of the Convention, who may be voted for the foregoing Basis of Union, be regarded as being committed to advocate its adoption when laid before the branches of the Church to which they respectively belong; but shall be free to act according to the indications of Providence at the time."

"4. As there is so much agreement among the Churches here represented in all essential matters of faith, discipline, and order, it is recommended that friendly and fraternal intercourse be cultivated, by interchange of pulpits, by fellowship with one another in social meetings, and in every other practicable way. By order of the Committee.

JOHN EAGLESON, Chairman.

Attest: The Convention voted by Churches; and on the platform of the Westminster Confession, with the exception of the Basis as a whole, the final vote stood: Old School, unanimous. New School, unanimous. United Presbyterian, ten for, and one against. Reformed Presbyterian, five for, and four against.

Cumberland Presbyterian, declined voting. (The Cumberland Presbyterians saw that on the platform of the Westminster Confession, there was no standing place for them, and they accepted the situation with a grace that won golden opinions.)

The Report was declared adopted by the Churches voting unanimously.

Attest: Wm. T. EYA, Secretary.

It seemed a most happy arrangement of Providence that the convention of Evangelical Episcopians, comprising the very best men in that Church and some of the noblest and most devoted Christian men of the land should be in session at Epiphany church, almost within earshot of our city. The announcement made Wednesday evening, that we had a place in their prayers, sent an unwonted thrill through

all hearts. The salutations that were exchanged, and especially the deputation of Bishops McLeane and Lee, Rev. S. H. Tying, Jr., and Hon. Judge Conyngham and Felix Brunot to the Convention on Friday set us all to thinking of a life higher and wider than that of the Evangelical Episcopians of Christendom, as perhaps a little nearer than ever before."

To the Ladies of Virginia.

This appeal was crowded out of our columns last week.

The Ladies' Davis Association of Mississippi, prompted by those feelings of sympathy and love which suffering excites and greatness of character warms into active feeling, have decided to appeal to their countrywomen in all portions of Virginia, and to ask their aid in carrying out the noble design of providing a home for the resident Davis orphans.

The privations to which the war has reduced so many of us, we have not felt so severely as he. He is debarred from entering the arena of active life to provide for the present comforts of his wife and children, who look to him as husband and father, for protection and support. We feel it would be a work of supererogation to address you in order to arouse your sympathy and enlist your interest for the great representative of the Southern people, who sacrificed all and suffered in our stead. There is not a heart in all this Southern land of ours that need be awakened to a just appreciation of all that is sublimely glorious—all that is sad and mournfully touching connected with that household of grief which inspires more patriotic enthusiasm than all the laurels hallowed here of antiquity.

The ladies of every county in the State are urgently solicited to appoint Committees to raise contributions.

All donations acknowledged by the Secretary. Mrs. Gov. B. G. HUMPHREYS, Pres. T. Miss SUE L. ADAMS, Secy. Davis Association of the South. Lexington, Va., Nov. 1st, 1867.

FOR THE CENTRAL PRESBYTERIAN.

In Memoriam. To the memory of our beloved and sainted grandfather, MICHAEL GREYER, these lines are gratefully and lovingly dedicated.

Sleeping, the calm and peaceful slumber, That knows no earth no bitter waking, No days of grief—no nights of pain he'll number; But gladly he, his long repose is taking.

The sleep that knows no bitter waking. Sleeping, and tearfully, and sadly We fold the withered hands about his heart— The hands that gave so cheerfully, and gladly To Charity, when fortune smiled, an ample part.

With the withered hands about the silent I care. Sleeping, and tearfully caressing The lips whereon stern Death hath set his seal, We weep, that never more the wonted blessing, Or friendly greeting, will those silent lips reveal.

No more with loving kisses, his tenderness reveal. Sleeping, yet the pale face bearing, The lines of age and grief upon it now, 'Tis sad to see him lying there, his eyes are closed, A crown immortal on his holy brow.

With a crown immortal on his holy brow. Sleeping, 'twas a thorny pathway, Those aged, trembling feet so faithful trod,— Those feet are wandering now in soft, green pastures, With holiness, and with glory shod.

"In the bosom of his Father, and his God." Sleeping, in the dark grave lying, While aching hearts above may not weep, When autumn winds around are sadly sighing, When the holy stars above their silent vigil keep.

When the holy stars above their silent vigil keep. Sleeping, yet hoping thou art sleeping, To meet us in a glorious, happy home, While the spirit of thy love its watch is ever keeping.

Over those whose hearts so sadly for thee mourn, While aching hearts so sadly for thee mourn. Sleeping, and reverently laying, That cherished form within its narrow bed— We weep, while loving tribute paying, To the memory of our sainted dead.

While we are weeping o'er our sainted dead. VIRGINIA.

Religious Intelligence.

FROM THE SOUTHERN STATES.

East Hanover Presbytery.—At a meeting of East Hanover Presbytery during the sessions of Synod, Rev. J. D. Dudley was received from West Hanover, and a call from Nazanone church, in America, put in his hands, and accepted. He is to be installed on the third Sabbath in December by Dr. Pryor and Rev. W. A. Campbell and D. W. Shanks.

At an adjourned meeting held in Petersburg on Wednesday evening, November 12th, the pastoral relation between Rev. Dr. T. Pryor and the Brunswick church was dissolved.

A call from the Notoway church was put in Dr. Pryor's hands and accepted, and Presbytery appointed the 2d Sabbath in December for his installation by Rev. Mr. Rutherford and Rev. A. J. Leavenworth.

Presbytery adjourned to meet in the Rooms of the Publication Committee, in Richmond, the 16th December, 1867, at 4 P. M.

West Hanover Presbytery.—At sessions of this Presbytery during the recent meeting of the Synod at Charlottesville, West Virginia, Rev. G. W. Leyburn, was on certificate of dismission from Roanoke Presbytery, after the usual examination, received and enrolled as a member of this Presbytery.

At the request of Rev. G. W. Leyburn, on behalf of the congregation at Appomattox Court House, the time of the spring meeting of the Presbytery at that place, was changed from the 2d Wednesday of April, 1868, to the Wednesday before the 1st Sunday of May, 1868, at 3 o'clock P. M.

FOR THE CENTRAL PRESBYTERIAN.

Narrative of the State of Religion within the Bounds of West Hanover Presbytery.

The Presbytery of West Hanover in presenting to the Synod of Virginia a Narrative of the State of Religion within its bounds, would record its devout gratitude to the Great Head of the Church, that since the last report was made to Synod, some of its ministers have been called from their work by death; and that, notwithstanding the heavy calamities which rest upon them, the congregations under their care have in a good degree been supplied with sanctified ministrations; the attendance upon which by the people is regular and encouraging. While many of the churches report some additions by examination to the number of their members, none of them have been permitted to enjoy in large measure the outpouring of the Spirit of God. In many of them increased and gratifying attention has been given to the important work of giving instruction to children and youth in Sabbath schools. In a large number of them, however, the spiritual bounds of the Church are testified, social meetings for prayer and instruction of youth and adults in Bible classes, and of children in the Catechism of the Church are too much neglected. The efforts of ministers and church members to furnish religious instruction to the colored population, by the preaching of the Word and the organizing of Sabbath schools, exclusively for their benefit, have not been attended with the desired success. Our churches have concluded, with a good degree of regularity, to the objects of systematic benevolence, according to the plan of the Synod. In all of them, regular Sabbath collections have been made, according to the recommendation of the Synod and the General Assembly of the United States. In view of the facts as presented by the churches to the Presbytery, our great need is the presence of the Divine Spirit in the churches, in life-giving power, through the instrumentalities, ordinary and extraordinary, for the enlargement of Christ's Kingdom. "O Lord, we Thee now revive in us again that Thy people may rejoice in Thee?" Wm. DINWIDDIE, S. Clerk.

FOR THE CENTRAL PRESBYTERIAN.

An adjourned meeting of West Hanover Presbytery will be held at Appomattox Court House, on Friday, the 29th November, for the purpose of organizing a church, &c., if the way be clear.

Revs. S. W. Watkins, J. M. P. Atkinson, D. D. J. K. Harris, and Elders F. N. Watkins and James Calhoun are appointed specially to attend to this matter.

CENTRAL PRESBYTERIAN.

Whole No. 123.

RICHMOND, VA., WEDNESDAY, NOVEMBER 27, 1867.

Vol. 3.--No. 19.

OUR MISSION.

Some few fair flowers I faint would cherish,
Which smile in beauty round my way;
I would not let their sweetness perish,
Nor see their opening buds decay.

Some few rich sheaves my hand would gather,
Some precious freight of golden grain;
Ere chilling winds and cold frosts wither,
And blast the treasures of the plain.

Some few soft words of kindness spoken,
Some earnest thoughts for others' weal;
Some tears, for hearts by sorrow broken,
Some griefs to cheer, some wounds to heal.

Some few low prayers my lips would utter,
Which, like sweet incense, may arise;
The chastened soul's adoring proffer,
To the white throne, set in the skies.

Thus day by day my work pursuing,
Savior, Thy pleasure let me do;
Yet well I know, with all my doing,
How small my services are to thee.

Then will I fold my vestures round me,
And lay me down to wait my rest,
Until a kindly hand hath covered me,
And drawn me to a loving breast.

American Presbyterian.

FOR THE CENTRAL PRESBYTERIAN.

Ministerial Support.

ARGUMENT OF DR. DABNEY.

[This argument was presented to the Synod of Virginia in connection with the report from the Committee appointed on that subject last year.]

STATEMENT OF PRINCIPLES.

It is believed the Synod accepts the following statements as true:

1. The Presbyterian Church in Virginia has not realized that growth demanded for our wide destitutions, and of which the church of God should be capable. The apparent obstacle to an experiment of other means is, that a proposal of amendment implies criticism; and this implication is likely to be resented. But since God has promised to be with his faithful ministers constantly to the end of the world, one of two things must be concluded, either that He is as much with us, and our labors are as successful as we are to desire or expect, or that we are not entirely faithful.—Hence, if impatience of criticism is proper for us, we must believe that God's cause ought not to advance faster than it has done among us.

2. Recognizing our dependence for success on sovereign grace, and the supreme importance of more zeal and holiness in ministers and people, we account for our disappointment of fuller results, partly by the fact that our whole ministerial force is not actively and continuously employed. The 184 ministers and licentiates on our roll probably do not perform the work of 92 men continuously employed. And this disastrous loss of efficiency proceeds greatly from deficient support. Where half a minister's days are consumed by worldly toils, the loss of true efficiency is even greater; because a heart harassed and untuned by secular anxieties and habits of feeling is less energetically given, in the remaining fragments of time, to the care of souls.

3. But if the inability or injustice of churches lays this necessity on pastors, they are by no means to be blamed for making an honest secular calling supply their wants, after the example of Paul, the tent-maker. We rather rejoice that, by means of this self-denial of ministers, the destitutions are supplied with partial ministrations, which otherwise would be wholly neglected; while yet we deplore the obstructing of so much spiritual effort, which might otherwise be enjoyed by the church.

4. To realize the full effect of the pastor's work, he must be "free from worldly cares and avocations," to devote his whole time, not only to Sabbath preaching, but to catechizing, preaching the Gospel from house to house, and a perpetual oversight of souls. And one great lesson to be taught our laity is their urgent need of all this spiritual labor, and the wisdom of purchasing and exacting it. Whereas their sense of want is often more than of the Sabbath sermon and the occasional call, which are dispatched in a fragment of the minister's time; whence the not unnatural feeling, that a partial compensation therefor is all that justice requires.

5. Our merciful Divine Head still shows us, amidst all our delinquencies, that a true pastoral work is still always rewarded by the sure growth of the charge which enjoys it. This fact summons us, by the most solemn and pleasing obligation, to make experiment of such full and faithful work in all our field.

6. It is a truth equally clear and important, that Presbyteries cannot exact of their members this full work, while these are necessarily engaged in earning, otherwise, a part of their maintenance. Hence, adequate sustentation is an absolute pre-requisite for proper Presbyterian government over pastors.

7. It is not unnatural that both Christian parents and their sons should have a feeble sense of the claims of the ministry, while the church fails to employ fully the clerical force she already possesses. Hence we shall draw more laborers into Christ's harvest, by giving more efficiency to those now in the field.

From all which it appears plain that the two desiderata of our Church in this department are:

(1) Adequate and sure maintenance for her laborers.

(2) Their entire consecration to the ministerial work. Can these be secured?

Supposing the first secured, it appears to us that we must depend for the second on the removal of all pretexts and obstacles against concentration of heart and labor; on the demands of a mere enlightened Christian opinion in the church; on the more firm oversight of Presbyteries over their own members; and chiefly on the Christian conscience and fidelity of ministers themselves.

But touching the first, (adequate maintenance) it seems to us, that experience, if it can prove anything, has proved that this result cannot come from our present practice. For the sad fact is, that most of our pastors are, and always have been in trouble about this matter; and that the provisions actually made for them are, in most cases, notoriously neither adequate nor trustworthy. And this, after the most strenuous appeals and injunctions, in every form from Assemblies, Synods, Presbyteries, and pastors. The records of our own Synod especially, will show that this evil has been for years a special subject of legislation, and yet it is not abated, but rather increased.

CAUSES OF OUR DIFFICULTY.

The true causes of this standing difficulty appear to be first, and radically, the natural unbelief, carnality, and deadness of man's heart towards spiritual things. We see men generally neglectful or forgetful of the pecuniary value of instruction in the things of God, precisely because they are indifferent to those things themselves. And as long as men are born sinners, this difficulty of support will assuredly continue. The secondary causes are, neglect of official functions by elders and deacons, the partial secularization of pastors from this very difficulty, and consequent neglect of pastoral functions by them, (so that this plague of our Zion potently operates to propagate its own mischiefs,) and probably still more than either of these, the feeling of the laity, that, as they are not enjoying and do not really need the whole time and energy of their preachers, so they are not justly held to pay for more than a fragment.

THE REMEDY.

From this view of the causes, it is perfectly evident that there is a *vis inertiae*, permanent and general, in un sanctified, and partially sanctified human nature, by which we must expect ministerial support to be partially obstructed, as long as it is left to the *vis inertiae* of the very bodies which this inertia inheres. Whence it appears obvious that this function, like that disciplinary one of "general review and control," is precisely one of those which requires the invigorating force and will of the ruling power of the united church; because that general ruling power is supposed to represent the highest wisdom, zeal, and spirituality of the whole. I confess that I cannot evade the conviction, that our practice of leaving the question of each minister's support to his own charge and himself, is not, and never was, either sensible or practicable; that from its nature it has been, and must be hereafter, inadequate to the end, and ought to be definitely abandoned.

We also believe that it is inconsistent with the true spirit of our time-honored constitution. This gives the Presbytery discretionary control over the compact between the pastor and his people; so that while, on the one hand, no pastor can be intruded on a people without their free choice, and no minister can be forced to any field against his will, neither can a pastoral compact take place without the approval of the Presbytery, and this court remains the umpire and guardian of both parties to the bond. But our usage practically leaves the pastor and his proposed charge to settle terms as they choose, or can. Our system scripturally teaches, that God gives ministers to his church as a whole; and that the grand duty of which they are public organs, that of evangelizing the world, is enjoined on the whole church. But our usage treats the pastor as though God had given him to his particular charge alone, and thus, it alone were responsible for his support. The Scriptures teach both the spiritual and organic unity of the church; by which all the parts sympathize together; and they command, (2 Cor. viii: 13, 14) "that other men be eased and we burdened; but by an equality, that now at this time, our abundance may be a supply for their want, that their abundance also may be a supply for our want, that there may be equality." They command us (Phil. ii: 4), "to look not every man on his own things; but every man also on the things of others." They say: (Gal. vi: 2) "Bear ye one another's burdens, and so fulfil the law of Christ." But our usage practically leaves each congregation to bear its own burdens, notwithstanding a great, and sometimes an enormous difference of ability. By our disjointed method of sustaining this prime agency of the church's work, we entail feebleness and failure on many of our essays, which are nearly wastes of money and labor, because not directed by the

best wisdom of the church, or not steadily sustained by her united means after a beginning is made. The Presbyterian church has much to learn here from that great enemy of Christ's truth, the Papacy. This thoroughly knit system appears always to have its men at the right point, and money to sustain them there; because all act in concert, and each priest knows that he depends on the united treasury of the church. So, to do its work successfully, our church must really work in action, the scriptural theory of its authority as a help rather than a hindrance to spiritual prosperity at home.

PRESBYTERIAN PRINCIPLES MUST BE CARRIED OUT.

To what then shall we look, for momentum to overcome the partial indifference and inertia of individual congregations? Religious establishments by the State, and a general religious assessment have been repudiated by the common judgment of our church and community. The law of God expressly leaves Christians free to use their own judgment in the amount of their contributions, saying, (2 Cor. ix: 7) "Every man, according as he purposed in his heart, so let him give, not grudgingly, or of necessity." There remains therefore no other authority save that of the church, and this extends only to enlightening, instructing, and persuading the people, by the love of that "Lord Jesus, who, though he was rich, for our sakes became poor;" and to the wise direction and administration of the contributions of the faithful.

But our system can never exhibit its full vigor, until our church courts become Presbyterian in fact, as well as in name. The different courts must actually govern the church, and be the efficient media of the power delegated to her by her Divine Head. Ministers and congregations must be governed, as well as individual laymen. For instance, Presbyteries must prevent those arrangements which often virtually sequester and neutralize ministers, where domestic convenience or some such motive leads them to settle over feeble churches, which in fact are not able, and do not expect to pay for and employ their whole time. The church as a united whole should possess and direct the labor of the whole ministry, as her appointed organ for her grand task; and so, the strength of the whole must be concerted for their support.

OBJECTIONS ANSWERED.

The attempt to organize more efficiently the service of the Church is not seldom met by doubts of this general kind. We are reminded that the true life of the Church is the life of spiritual religion in the hearts of its members and people. It is suggested that the desire for more compact organizations is often the result of the decline of this true life, and is a species of attempt (necessarily vain) to substitute for the life of true religion a sort of "machine religion;" that nearly all the corruptions of the Church in past times have arisen thus, in the well-meaning but ill-judged essays of good men to heal evils of the Church which nothing but true revival can remedy; that human foresight, when it goes thus rashly to legislating, can never foresee the ulterior results in which its expedients will eventuate. And just thus, it is said, Popery, with all its spiritual tyranny, grew up by the human expedients of good men.

Moderator, there is a sense in which these remarks are true; valuable, state-manlike truths. Especially would I admit that it is beyond the reach of man's foresight, to surmise the ulterior workings of human institutions. Nothing but the light of experience, or else the teachings of Omniscience, can guide us safely here. Therefore our wisdom will be, to attempt to invent nothing, and to apply to the maladies of the church no other expedients but the plans given to us by the precepts and precedents of the Bible. For then (and only then) we shall be safe; because then we have the safe guidance of Omniscience. But I also urge, that while the true life and strength of the church are spiritual, our Lord has manifestly decided that certain instrumentalities are necessary to foster this life. He has ordained the employment of such. He has resolved to work usually through them. Among them are, according to our Confession, "the reading, and especially the preaching of the Word." There is then a true sense in which it is our duty to employ "machinery," and to expect success proportioned to its completeness; that is, God's own machinery. And now, my desire to apply this more closely adjusted system is grounded wholly upon the belief, that it is God's expedient. God is his own agent; or, in other words; that it is but a more correct and full application of the Church government laid down for us in the New Testament. This I have endeavored to show. If I am wrong, let it not be adopted; but if I am right in this, we need not fear that it will result either in the substitution of a "machine religion" for life in the heart; or that it will eventuate in an unforseen perversion of our spiritual liberties; for we are following an All-seeing Guide.

Your temptations are as much a proof of God's love as your comforts.

Our Foreign Missions.

DR. WILSON'S ADDRESS.

It is very apparent from the proceedings of Presbyteries this Fall and other expressions of public sentiment in our Church, that there is a growing interest in this subject, and a deeper conviction gaining ground daily that the impoverished condition of our country cannot safely be offered as a plea for neglecting it. There is no fact in modern ecclesiastical history that is better established than this: that attention to the wants of the world abroad is a help rather than a hindrance to spiritual prosperity at home.

If we were to say it is a sure way to promote the interests of vital religion in our own congregations, around our own firesides, and in our own hearts, we should be nearer the truth. Dr. Payson eloquently remarked that when the English Church began to reach the full cup of salvation to distant India, the overflowing drops fell upon her own soil and gladdened the prospect with new signs of life and beauty. To her noble Bible and Tract Society, and her various Missionary organizations, that Church is doubtless largely indebted for the blessings of the Gospel that have been in the present century so richly diffused among her own people. In addition to the Free Church of Scotland and the little band of Moravians mentioned by Dr. Wilson, we have a striking example in the Reformed Dutch Church of this country. The growth of this Church has been so manifestly the result of its efforts in the Foreign Field, that its leading organ and its best writers and speakers are accustomed to base their appeals in behalf of Missions upon this very ground.

We have not lately heard any address to which we listened with more pleasure than that of Dr. Wilson on this subject, lately delivered before the Synod of Virginia. The evident honesty and sincerity of the speaker, approved by severe, personal experience in the cause, the grace and dignity of his manner, and the easy flow of his language were much in favor of a good impression when he addressed us on this subject, as well as when he advocated the cause of Sustention, not less important and interesting. But above and beyond all this, as he unfolded one after another the providential indications and the active efforts which have already opened before our Church three great and widely separate fields, it was impossible for that large audience of Christian people to resist the conviction that the great Head of the Church was now indeed calling His people to arise after a rich and noble inheritance in the wide domain purchased by the blood of the Redeemer.

In obedience to the natural desire that all in the bounds of the Synod might participate in the emotions awakened by this discourse we give a full report of it below, with the hope that pastors and elders will, at their Monthly Concerts of Prayer, and on other suitable occasions, make known the interesting facts to their congregations.

The report was made by a member of the Synod for the Richmond Diocese.

Dr. Wilson took the pulpit about 9 o'clock Saturday night, and proceeded to address the Synod and a large part of the audience that had been assembled to hear the sermon.

He said that years ago the Church established missions among the Indians west of Arkansas, viz: Choctaws, Chickasaws, Creeks, and Seminoles. The missionaries were all old men. Mr. Byington, eighty years of age, performed long and laborious services. He is now in New York superintending the printing of the Bible in the Choctaw language, by the American Bible Society. Before the war the proportion of church members among these Indians was larger in the ratio of their population than among the white people of the United States. When the war broke out, they warmly espoused the Southern cause. He was among them at the time, and was surprised to see to what extent the warfare and other old heathen customs were revived among them. Many were slain or died from sickness during the war; the churches were scattered; religion suffered; and the people were demoralized. In six months after the war a better spirit had been revived, and the number of converts last year was larger than formerly; the proportion of members in the churches is larger than before the war; and the people are more encouraging. He could testify from personal observation that the work of religion among the Choctaws was remarkable for its genuine character. They were the best people he had ever seen, and were very remarkable for their honesty, sincerity, and entire devotion to their Master, Jesus Christ. Their contributions to the cause of benevolence (especially to foreign missions) were, before the war, greater than those of churches in more favored sections, considering their poverty. When he travelled in an open wagon through their country, he found the people so honest that he never found it necessary to remove his baggage from the wagon at night; but as soon as he crossed the line into Arkansas, he was told that he must take his baggage out at night and put it under lock and key. Their taste for preaching was simple. They did not ask for learned men or orators; they only wanted men who could read the Bible, and were without selfish motives. He would say that he had seen, and heard, and would say for three hours under these familiar discourses. They were willing, they said, to take our cast-off ministers if they were good men, and could read and explain the Scriptures. In his travels he often found old men and women assembled around pine fires near a meeting-house, learning to read under their children, who had been taught to read at the schools of the States. He said that the people only wanted to learn enough to enable them to read the Bible. When the minister arrived at the house of a Christian Choctaw on any day of the week, a horn which hung at the door was taken down, blown, and soon a congregation was gathered, the people coming from every direction, and the louder the horn the larger the assembly. Our missions are principally among the Choctaws, and one among the Chickasaws, and one among the Creeks, and expect soon to have one among the Seminoles.

The committee is about to establish a mission among the Chinese. Mr. Locke, with his family, has by this time, it is hoped, arrived in China for this purpose. He was formerly an independent missionary, and published a magazine devoted to arts and sciences and religion, which had a large circulation among the Chinese and Japanese. When he found that the Japanese would not out on the parts on arts and sciences and throw the rest away, he put religious articles on the opposite sides of the pages that held the other matter, so that one could not circulate without the other. Mr. Locke goes to Hangtchow, one hundred miles west of Shanghai, where no mission has ever been established, and where on a former visit he was well received. It has a million of people. He will preach, and establish schools to raise up teachers and preachers. He went by way of California and Japan.

The committee has sent out a lady to take charge of a Protestant school of 500 pupils at Naples in Italy. She will have entire liberty to give them Protestant religious instruction. Her name is Miss Christina Ronzone, an Italian. She resided a year or more in Dr. Wilson's family, and so has never known a lady of more eminent talents or piety, nor one whose theological views are so clear. In knowledge of Calvin's Institutes, Dr. Wilson would be willing to put her against any of our theological students. She is sustained by our committee, but under the care of the Waldensian Synod, as a matter of expediency (if she were not in connection with some recognized Church in Italy, she could not labor there). Dr. Kevel, the representative of that Church, resident at Florence, had corresponded with him, and manifested unfeigned joy at the prospect of this mission. It is a remarkable event that this old Church of the Reformers was allowed to come down from its mountain fastness in Switzerland and prosecute evangelizing labors every where in Italy; and it is a remarkable and gratifying circumstance that our Southern Church is in fellowship and co-operation with the Waldensians.

Two more missionaries are to go to China, and they go from the bosom of our own Synod. We cannot afford to give up the missionary work, nor though we be; it is the life of our Church. Dr. Wilson alluded to the immense missionary results reached by the Moravians, who number only 90,000 or 70,000, and to the work of the Free Church of Scotland. Twenty-five cents sent from our members would support our work. He had sent a circular to all Sabbath schools, proposing to them to pay the expense of our missionary schools by raising each an amount sufficient to educate one or more children (at an expense of \$35 each year) and had received from fifty Sabbath schools favorable answers guaranteeing the education of fifty children.

Cost of the missions last year, \$12,000; debt, \$1,000 to \$2,000. Cost of missions the coming year, \$15,000 to \$20,000. We want not so much large contributions as gifts from all our members.

Dr. Wilson expressed his gratitude to the Synod for their kindness extended to him, and said he had been much refreshed and encouraged by his visit among them, and should return to his home with higher hopes for the future prosperity of the Church.

FOR THE CENTRAL PRESBYTERIAN.

Brotherly Love.

NO. II.

In my last, I promised that this communication should embrace a description of the nature of "Brotherly Love." And in general terms I remark, that it must be of precisely the same kind with that which the Lord Jesus cherishes towards his followers. His directions are, "As I have loved you, that ye also love one another." Now what is the nature of Christ's love to us?

I. He dwells with satisfaction, complacency, and delight upon his image, as he sees it reflected from a Christian's soul.

In this world, Christ never sees the glory of his humanity fully illustrated in the heart and life of any one of his disciples. Even those saints who have made the highest attainments in grace, feel themselves to be very far short of the measure of the Saviour's stature. The chopped and broken waves never mirror forth the clear heavens in the complete distinctness of their outline, and in the perfection of their tranquil beauty; and the Christian, as long as his heart is disturbed by the presence of remaining corruption, never shines forth before men in all the unspeakable splendor that clothes the throne around the throne. But every stream unless saturated with the mud and filth of earth, does to a certain extent reflect the sky above it and the trees that skirt its banks; and every Christian, to a greater or less degree, bears upon his heart the impress of his Saviour's likeness.

That heart Jesus observes in its blemishes as well as its graces. He notes the dark as well as the bright spots,—the traces of earth as well as the marks of heaven. But with forgiving love he blots out the sins, and with a holy delight he dwells upon the graces.

Behold our example. Whenever we discover Christian excellence, we must recognize, and we must love it. It may be associated with much that we cannot approve, with much that Christian fidelity and candor will compel us to reprove, with much that may mar the symmetry of our brother's character, and lessen the usefulness of our brother's life; but if in the midst of surrounding darkness there is one single spot that Jesus has irradiated, we must contemplate it with satisfaction and delight, and if with much that is unlike the Gospel, there is one unmistakable Christian trait in the character, we must love it. It may be found in the nobler walks of life, dignified by such worthy names as those of Wilberforce, or Lady Huntingdon; it may dwell in a lonely garret, familiar with poverty and rags, with cold and hunger; or it may shine out from beneath a servant's garb and from a skin of Ebony; but wherever we find it, we must love it. It is the likeness of our Saviour, we must admire and cherish it.

II. Christ's love is one of boundless sympathy.

We sometimes hearken to the whisperings of unbelief, and feel almost like orphans in the wide world, all alone, friendless, and homeless, with none to drop a tear over our sufferings, or take a melancholy interest in our sorrows. But such suggestions are from the great adversary of souls. There is an eye that never slumbers, a heart that never grows cold.

Jesus never forgets, and never grows weary. His providences may often fall with crushing weight upon the believers, their hopes. As we look upward, they may at times seem dark, mysterious, and inexplicable, and the heavens appear to hide their smiles in frowns; but even when the lightnings are thickest, and the thunders are heaviest, an unseen hand is directing the storm in mercy for the accomplishment of our highest, even our permanent good.

He who bore our infirmities and carried our sorrows while he tabernacled in clay, still writes them on his throbbing heart above the skies; and there is not a pang that shoots across a Christian's breast that does not touch the sympathy of our glorified High Priest in heaven.

Let us go and do likewise. Nay, there is no alternative. It is not for us to say, Nay; we must copy the Master in this as in all other things. Our love though it may not equal, must resemble his. The griefs which yonder Christian feels, are a brother's griefs; his temptations the temptations of a brother; his afflictions and his pains, his poverty and his want, his cold and his hunger,—all, the sufferings of one for whom Jesus died, and who is bound to us by ties which eternity shall never sever. Shall he bear them then, all uncares for and alone? Shall he weep bitter tears of anguish because he is unipitated and left companionless in his trials. Shall our hearts be steeled against the pathetic pleas which his sufferings are constantly urging? That were not to follow Christ. It might do for the maxim of a selfish, worldly philosophy; but it is not to imitate our Lord's example, or to commend his Gospel to an ungodly, unbelieving world.

Ah! there is too much closeness of heart among professors of religion; too much concentration of our gaze upon personal troubles; too much contracting of our sympathies into an absorbing attention to those of our griefs; too little of that expansive charity which rejoices with those that do rejoice, and weeps with those who weep; too little desire and effort to imitate our Great Exemplar, who always had a fellow-feeling for other's woes, and exalted as he now is, can still "be touched with a feeling of our infirmities."

Church of the living God, arise! Clothe thyself with thy beautiful garments, and shake thyself from the dust.

III. Our love, in order to be conformed to Christ's, must be active and practical, and must incite us to the alleviation of the bodily sufferings of our brethren, and to their spiritual edification.

What was on the earth, how pure was his philanthropy, and how active were his hands in ministering to the physical wants of suffering men! It is needless to specify instances, as crowds of them will throng the mind of every thoughtful reader. In this respect, our love should follow the leadings of his. And perhaps one reason, why the providence of God presents so many objects that call for active help, is that the calls to commiseration and charity which appeal to us from every quarter, may counteract our natural selfishness, and by giving scope to our benevolence may develop it into more of warmth and expanded love. We must do good unto all men, especially unto them who are of the household of faith. So far as we have means and opportunity for carrying out the beneficent purposes of Christ's love, we must recognize ourselves as his instruments. "Whoso," says the Apostle John, "hath this world's goods and seeth his brother hath need, and shutteth up his breast of compassion from him, how dwelleth the love of God in him?"

And why not? Just because love to God begets love to the brethren, and love to the brethren cannot be contracted, selfish, parsimonious, grasping.

And if this divine principle must impel us to care for the bodies of Christ's people, how much more for their souls! The body is but the casket, the soul is the real pearl. How careful then ought we to be, lest we lay a stumbling block in our brother's way! How watchful lest, even in that which we believe to be innocent and allowable, we furnish a temptation to the conscience of a weaker and more ignorant Christian, and our liberty occasion his fall! How full of joy should we be, when the souls of believers are prospering and the Church is growing in grace! How deeply grieved, when the ways of Zion mourn, when few come to her solemn feasts, and when ruin and desolation drape her beautiful gates in mourning! How active in promoting the spiritual growth of Christ's people, reclaiming backsliders, comforting the mourner, supporting the weak, teaching the ignorant, edifying one another, and so much the more as we see the day approaching!

Ah! brethren, we need a new baptism of the Holy Ghost; we live coal from off the altar to kindle our smoldering fires into a flame. We need to sit oftener and longer at the feet of Jesus, and to drink in deeper, richer draughts of his love, that they may flow out in greater depth, and power, and fulness and sweetness over those for whom Jesus died, and who

are dearer to him than gem-studded coronets to princes, more precious to him than empires to ambitious warriors, and brighter in his eyes than all the twinkling orbs of heaven.

When shall this baptism come? When shall the spouse of Christ put on her snowy vestments? When shall Christians deeply and continually feel, that they are members one of another? When shall they fully imbibe that spirit of brotherly love, which shall make them one in heart, one in interest, and one in aim, and which shall realize in its perfection that prayer of our blessed Lord's, "That they may all be one?"

I will conclude in my next by presenting some of the considerations which enforce the duty of brotherly love upon the conscience of the Church.

Thoughts for Christian Households in View of the Unfavorable Prospects of the Coming Winter.

We have called attention under another caption to the gospel ground of encouragement to Christian activity, and shown that it is such as not to be affected by unfavorable signs of the times; and also that it implies a consecration to the service of God of labor and means, even to the sacrifice of the luxuries of life, if necessary, and especially a bold and independent refusal to conform to the extravagances of worldly fashion and sensuality. The subject has a very special application to the present general complaint of hard times, present and prospective.

God forbid, that, on the back of all the trouble and losses which so many have endured in time past, or in the front of prospective losses of unfavorable times before us, we should be found reproaching the earnest, sincere Christian men and Christian households, who sincerely desire to carry on the work of the Lord as perhaps they were able to do in times past. No reproach is intended for any save those who can see the hardness of the times so complacently, while yet indulging themselves and their households not only in every proper comfort, but every species of self-indulgence and selfish extravagance. Is it a sign of Christian progress and advancement when, from the embarrassments of the times, the Protestant work of the Lord languishes—the Protestant ministry half supported—Protestant schools abandoned, Protestant missions broken down, the Protestant widows and orphan poor turned out to fall a prey to the arts of the "man of sin," or to the depravity of the streets, or to starve, among those with whom Christ has left them in charge—saying, "The poor have ye always with you"—while yet in our social gatherings and public assemblies are paraded by Christian households, every sort of extravagance in dress, from the cradle to faded and wrinkled old age—more than sufficient to supply the poor with the gospel, and the houseless orphans with homes, and the hungry with bread for a month, out of the extravagances of a single night?

Say not now this is fanciful war on the refinements and elegancies of life.—On the contrary, it is really a plea for true taste and refinement, as against the mere glittering vulgarity of taste that in our social life has supplanted the noble, quiet, unostentatious refinement of the days of our fathers. What would have been thought of our style of life by the men who laid so broad and deep the foundations of our Christian social structure, and so "Titanic in its proportions that their Lilliputian descendants are hardly able even to pull it down? True refinement never yet grew out of selfish indulgence. Its germinal principle in the soul is ambition to add to the general comfort and elevation. True Christian refinement still less can grow out of any root of selfishness. Its first principle is, "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor;" and the exhortation which inspires its purposes is, "Let the same mind be in you which was also in Christ Jesus, who, being in the form of God, took upon him the form of a servant.—Wherefore God hath highly exalted him, that at the name of Jesus every knee should bow. A high-spirited, noble, unselfish benevolence must be a prime characteristic of all who follow Christ Jesus.

These reflections have special appropriateness to the season and our present circumstances. We are approaching a winter that bids fair to be one of trial to those in humbler circumstances, and of much suffering to the poor and destitute. The times are indeed growing hard; but that only calls upon all Christian people to nerve themselves for self-denial and sacrifice. If the suffering must come; if the laborers in the field must face the trial of actual want to their households; if the widows and orphans must nerve themselves to endure the winter blasts with scanty shelter and food; if the miserable destitute of the streets must exhibit still more misery, then, at least, let not Christians and Christian households add to the suffering, and bring reproach on Christ's name, by rolling in their chariots, arrayed in purple and fine linen, while Christ's poor, like Lazarus, lie uncared for at their gates.

F. C. Commonwealth.

JOHN HOWE once observed two men in a violent passion. Their mutual cursing shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice: "I pray God to bless you both!" This prayer so impressed the quarrelsome men that they ceased their strife and thanked Mr. Howe for his supplication.

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Central Presbyterian.

RICHMOND, VA., NOVEMBER 27, 1867.

REV. WM. BROWN, D. D., Editor.

DELINQUENT SUBSCRIBERS. Notice was given, more than two months ago, that (beginning with the present year, July 20th) subscribers failing to pay within three months would be charged \$5.

Upon the suggestion of judicious friends of the paper, and wishing to grant all possible indulgence at a time when so many are embarrassed for want of money, the operation of this rule will be suspended till the 1st of December.

This postponement is a personal inconvenience and loss, and the many who can pay their arrearages, are earnestly requested to do so at once, whether it be for this year or for years preceding.

A MOTHER'S CROWNING GLORY.

The character of our true Virginia Matron, presented last week, was so sweet and strong because it was Christian. Its crown was the peculiar type of piety by which the Virginia matron of the olden time was characterized. It was a piety which must be long and intimately known, in order to be appreciated. Formed, not in the glare of publicity, nor amidst the unwholesome intoxication of modern religious dissipation, but in the calm and quiet retirement of home, it was nurtured by the quiet study of the word of God, by meditation, and by the noiseless performance of unobtrusive duty. It was not a piety which cultivated an ostentatious and pragmatic bustle, at the cost of spiritual pride, and ignorance of self. It had not expanded from its Bible that old rule of the Saviour, so obsolete now in the phariseism of the day. "Let not thy left hand know what thy right hand doeth." Nurtured by humility, and self-knowledge, and the sincere milk of the word, it was too enlightened to be blown about by every wind of doctrine; but it thrust aside the vain religious novelties of human invention, without a moment's wavering, and by a clear and simple insight, while many a Doctor of other latitudes, learned with "philosophy falsely so-called," was seduced and deceived by them. This modest piety was not noisy in the temple, nor fanatical in repeating of other people's sins, nor boastful of its own excellence; but would you see it in its strength, you must follow the Christian mother to the nursery, where she led the feet of her little ones, patiently, resolutely, unfearedly, tenderly, along the arduous paths of godliness; or to the cabin where she toiled for the one pagan African, teaching their dark minds the rudiments of redemption; or to the dying cot of the poor negro, where she shone with unobscured radiance, as an angel of mercy amidst the darkness; or, best of all, to her secret evening prayer. But, no; to that sacred spot in the upper chamber, or it may be, the vacant corner amidst her household gods, where she prayed to "Him that seeth in secret," as they dared not intrude. She never told us what she did there, when she withdrew so regularly, at evening, to that spot; the communion was too sacred and lowly to be paraded before any human eye, even though it were that of her own child. But we had no need to ask; the peaceful halo which she brought down into the twilight, from her converse with heaven, the cheerful, the silent, the happy with which she gathered us to her knees, told us her errand, and assured us that her love had not forgotten us, while with her God. Thus the religion of her home was a most simple faith, and of a sound mind, of love unfeigned, of modest reserve, of abounding good works.

We have now delineated the character before us in a few of its more obvious traits; its diligence, its courtesy, its culture, its chivalry, and loftiness, its affections and its piety.—Well do we know that your own memories have outrun at every step, and that we have not attained to the fulness of that picture which you form for yourselves out of the materials of your own experience. Nor is there cause to be sorry that it is so.

Let us now briefly glance at one of the sources of this character of the Virginia lady. The prime source of its peculiar excellencies was the Bible and its influences. The peculiarity of the religion of the generation which is now passing away, was its spiritual source. Books were few; and it was rare that any book was read, which had not come from the hand of a great master. This ill-starred activity of the press was then unknown, which has now flooded the land with a tide of mediocrity and published stupidity or folly. Nothing less than a national reputation, such as that of a Newton or a Bayan, was then likely to gain a place for a religious book in the library of a cultivated Christian family. There was no Sunday School Union—a good thing so largely and un- happily perverted—to train the infant novel-reader, by its pitiful religious fictions. Hence, the religious ideas and sentiments imbibed, came chiefly from the Word of God, and were of a healthy and vigorous type. The absence of excess, and of unhealthy religious dissipation, in the home life of the country, the routine of innocent occupations and ennobling duties, with the deeply fixed habits of devotion which prevailed, gave to the christianity of that day a depth and purity, which we fear, is seldom seen now.

Another moulding influence of the character here described was home education. We do not mean by this that there were no schools other than day schools; or that the literary culture was inferior to that now enjoyed.—Schools were indeed smaller, and the boarding school was not another home, nor large enough, nor public enough to have lost its domestic character. That affair, so often the nuisance of our day—a "female college," (by which we have to "guess," the Yankee progressive intendant, not what her converse with heaven, the cheerful, the silent, the happy with which she gathered us to her knees, told us her errand, and assured us that her love had not forgotten us, while with her God. Thus the religion of her home was a most simple faith, and of a sound mind, of love unfeigned, of modest reserve, of abounding good works.)

Failure of Papers.—We were exceedingly mortified last week to find, by some mistake of the pressman, the issue of the paper fell short about 250 copies. Most of our subscribers in New York, Baltimore, St. Louis, and several other points North and West, failed in this way to receive their papers. We regret this mistake all the more, because the proceedings of the Synod of Virginia were looked for with great interest by many in these cities whose hearts are still warmly attached to their mother State. The debates published this week will in some degree supply the loss, and we hope no apology on this account will be necessary again.

Mrs. Anne S. Rice.—It is proposed to erect a suitable tomb-stone at the grave of Mrs. Rice, widow of Rev. John H. Rice, D. D., in the Cemetery at Union Theological Seminary. Contributions for this purpose can be sent to Central Presbyterian office, box 462.

CONVENTIONS AND THE CHURCH.

The vaulting and vaunting ambition of a certain class of laymen, who have the itch of talking themselves into a greater notoriety than the ordinary course of ecclesiastical meetings affords, and the well meant efforts of others to find out new methods of converting the world, threaten to set upon much religious machinery outside of the Church that we shall, by and by, have to go out of what is usually termed the "visible fold" to look for our brethren. There is no end of Conventions and their assumptions. We feel like putting forth a note of warning in advance against this thing, which is running to a degree of religious riot and amazing pomposity among our energetic and wide awake neighbors in the North and West. We would not wish to say anything against good men and good works, but to our mind, and as we have learned the lessons of experience, high religious festivals and rapturous demonstrations of brotherly love are not always the signs of a sound state of religion or a prevalent Christian charity. And when people are gifted with such an enlargement of zeal that the bounds of Zion do not afford scope enough for their efforts, but they must go outside to do what they might more quietly have done at home, and then boast that they are ahead of the Church, we are apt to think that their zeal is ahead of their knowledge, and that their labors and speeches, however well meant, tend to confusion and disorder.

In the happy Constitution of our republican system of Presbyterianism there is a place for every man; there is plenty of room for all diversities of gifts. The layman speaks in the prayer meeting, or the Sabbath School, visits from house to house in the congregation, rules in the Session, and makes himself heard in the deliberations of the Presbytery, the Synod, and the General Assembly. The two last are great annual conventions of God's people, and the Presbytery is a semi-annual meeting in which ministers and officers of the Church are called together to consider things pertaining to the Kingdom, and where every thing directly affecting the moral and spiritual welfare and happiness of man and the success of religion is a legitimate subject of inquiry. These are family meetings of our good old mother the Church, within whose house we learned our first lessons, and until we have tried to their full extent the effect of these social and religious reunions, and found them wanting in adaptation to the highest and holiest ends, we are inexcusable if our best efforts are expended upon some new scheme of man's device.

There is in some of these Conventions a spirit of fault-finding towards the ministers of Christ, and an impatient and want of respect towards the preaching of the Gospel in the regularly appointed way—though it be the principal means ordained by the Head of the Church for the advancement of His Kingdom among men. The gentlemen of the lay seem, in some instances, inclined to take every thing in their own hands, and one who calmly reads their crude speeches and contemplates their various measures proposed for doing the work of the Lord, may form some idea of the flimsy literature and loose theology which the Church would soon have, if the regular teachers of religion were made to yield the ground to such indiscreet and reckless guides. There never was a day when there was more need of thorough preparation, and system, soundness, and wisdom in the pulpit and the pastoral work. The very facts now passing under review show that leading Christians themselves need to be instructed in the order of God's house. Not considering the vital importance of a trained ministry, they would blithely commit the Church to a religious desecration, fatal to the ends which they profess to have in view. They would destroy the school where they learned all their rightly known religious truth and duty, and under their high pressure system, produce a race of religious dwarfs and fanatics, whose pretensions would be in an inverse ratio to their diminutive knowledge and wisdom.

The Young Men's Christian Association is a very good institution in its place, and so are other societies for the union of Christians with a view to some special work. But all of them need to be held in with bit and bridle. The Moral Reform societies, it is well known, have often attracted disguised infidelity to their ranks; and some which profess religious ends founded upon the Bible have so perverted as to yield to fanaticism, as we all too well know, the bitterest fruits of fanaticism. Hence the best of all moral and religious organizations outside of the church are looked upon with suspicion by many good men, and their excesses have driven some of those who really sympathize in their objects, to forsake them altogether, and fly for safety to the Church of God and the institutions strictly within its pale, as the only proper guardians of Christian effort.

We would have noted this fall in our Synods and Presbyteries the deplorable scarcity of lay representatives. We imagine that in most cases they are quite as well able in pecuniary strength to attend these meetings as their ministers are. As the present is, according to one of our contemporaries, "omphatically a day of Conventions," we are led to hope that the first care of elders, deacons, and other members of our churches will be to see that each congregation is constitutionally represented in those old fashioned assemblies where the prayers and counsels of Christians are so much needed to make them efficient to the promotion of the cause; and that before the prevalent spirit of imitation introduces any new schemes, we will all be fully led to look to the operations of the Church, with its several committees for Foreign and Domestic Missions, Publication, and Education, and see if the organizations, the Conventions, and all the ordering of our house is not adapted to carry out the highest views for the moral and spiritual renovation of man and afford the widest scope to individual zeal in the cause of the Master.

Important Action.—Our readers are requested to get a careful consideration to the paper adopted by the Synod on the subject of Ministerial Support, and which was published in our last paper. The compact and forcible argument of Dr. Dabney which we also are enabled to publish, presents a clear exposition of the scheme proposed. This subject and the action of the Synod will come before the Presbyteries at their next meeting, and the action will determine its fate. From the unanimity with which most of it was adopted in the Synod it may be anticipated that most if not all of our Presbyteries also will adopt it, possibly with some minor modifications. It certainly commends itself to the warm approbation of our brethren generally, who have reflected upon it. That we greatly need a more thorough organization in this thing is plain; or rather a more complete and consistent carrying out of Presbyterian principles already recognized.—While resisting all improper concentration of power, while holding up the just rights of Presbyteries, let us not forget that the Church is one. We must remember that the proper action of each member is in connection with the body. We rejoice in such views as were

EDITORIAL CORRESPONDENCE.

To note the mere routine of a journey to Nashville would be to no profit for either the writer or the reader. Only a few items shall be set down, and these without tedious remark.

Leaving Richmond on the 16th instant, I spent the first night in Salem, Va. The first night I ever passed in that beautiful little valley in the land, was in 1836. The next day was the Sabbath, and I preached to a small congregation worshipping in a room occupied, if I remember, as a school room. The church now has a spacious edifice, recently enlarged and improved, and the labors of a beloved pastor, brother Blanton, are much encouraged by large additions, so that the membership of this well ordered and efficient church is, I believe, about 180. In 1836 the cause of Presbyterianism from Salem to the Tennessee line was, in general, but feebly sustained. A great change has been wrought; and though "there remaineth yet very much land to be possessed," there is probably no part of the Synod of Virginia where, on the whole, so much progress has been made, or where the prospect is now so promising.

On Saturday afternoon we halted for the purpose of spending the Sabbath, at a little village about forty miles South of Knoxville, Tennessee, with the inviting name of Sweet Water. Here the little church, in conjunction with one at Madison, nine miles distant, has recently settled the Rev. William W. Morrison, late of Lake City, Florida, as their pastor. The whole valley of the Holston is one of unsurpassed agricultural and mineral wealth, and must rapidly improve. The people are of the old Scotch Irish stock to a very great extent, and the prospects of our Church are exceedingly encouraging. It is known how terribly this country has been torn by political, ecclesiastical, and social dissensions. But it is a remarkable fact, and one exceedingly gratifying, that a very large portion of the people who were Northern in their political affections, now greatly prefer Southern ecclesiastical connections. They abhor radicalism, and prefer to have Southern, not Northern ministers of the gospel. Yankee church-policies do not suit this country, and the preachers of that stripe are leaving. It is due to the truth of history to say that quite a number of them have run off because their characters had run down. They are now probably well found out, even by their Northern brethren, that they are not likely to flourish again so conspicuously in their General Assemblies and newspapers, as during the few years just past. Let me say that there is an excellent field for two or three active, working men in this Presbytery of Knoxville, and they ought to be there without delay.

On Monday, the 18th, I received in Huntsville, Alabama, just such a cordial welcome from the household of our venerable brother, Dr. Ross, as so many others have experienced, and it was my pleasure to receive thirty-one years ago, when he lived in Tennessee.—Huntsville, a city of about five thousand inhabitants, is too well known for its beautiful situation, refined society, and other attractions, to justify any enlarged notice. Having spent part of a day in driving and walking through and around it, my admiration of its advantages for a delightful home, stands at a high point in the scale. The pastor of the Presbyterian church, Dr. Ross, is at work with all the enthusiasm of a young man in building up, and repairing the desolations of war. Sad havoc was made, and his church, like so many others, has been sorely tried, but the Lord has not forsaken them. Let it be hoped that one who, through all the ordeal of the war, has stood with an unflinching heart, true to his principles under the menace of "unreasonable and wicked men," may yet live to find the work of the Lord prospering in his hands more than ever, and that the wise measures he has taken in building a noble house for God, and providing for schools which shall be nurseries of true religion, may give him fruit which shall make his last years the most useful and happy of his life!

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States met according to appointment, on Thursday, the 21st day of November, A. D. 1867, in the First Presbyterian church, Nashville, Tenn., at 11 o'clock, A. M.

Rev. A. H. Kerr, D. D., Moderator of the last Assembly, preached the opening sermon from the text: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. For this God is our God for ever and ever; he will be our God even unto death."—PSALM xlviii: 10, 14.

The attendance of members on the first day was very good. We notice that all the ministerial delegates from Virginia were present. Rev. Dr. T. V. Moore was elected Moderator, and Rev. J. E. C. Doremus temporary Clerk.

The Commissioners from the Presbytery of the Patuxent being present, their Memorial was read, and it was then resolved that the Presbytery be received under the care of the Assembly, and Rev. J. A. Lefevre, and Elder Dickson be enrolled as members, and the Presbytery be attached to the Synod of Virginia.

Rev. J. A. Lefevre then rose and made a few brief remarks, which were happily responded to by Rev. Dr. Moore, who warmly welcomed that Presbytery to the Assembly.

On Friday, the delegation from Kentucky was received, and heard through the Rev. Stuart Robinson, and a committee of nine was appointed to whom the whole matter was referred.

The next meeting of the Assembly will be in the Franklin St. church, Baltimore, (Dr. Bullocks,) on the third Thursday of May, 1868, at 11, A. M.

The late hour at which our Nashville were received, prevents our giving a longer report. The outside of the next paper will be occupied with the proceedings of each day.

Important Action.—Our readers are requested to get a careful consideration to the paper adopted by the Synod on the subject of Ministerial Support, and which was published in our last paper. The compact and forcible argument of Dr. Dabney which we also are enabled to publish, presents a clear exposition of the scheme proposed. This subject and the action of the Synod will come before the Presbyteries at their next meeting, and the action will determine its fate. From the unanimity with which most of it was adopted in the Synod it may be anticipated that most if not all of our Presbyteries also will adopt it, possibly with some minor modifications. It certainly commends itself to the warm approbation of our brethren generally, who have reflected upon it. That we greatly need a more thorough organization in this thing is plain; or rather a more complete and consistent carrying out of Presbyterian principles already recognized.—While resisting all improper concentration of power, while holding up the just rights of Presbyteries, let us not forget that the Church is one. We must remember that the proper action of each member is in connection with the body. We rejoice in such views as were

presented by Dr. J. Leighton Wilson; when the Church shall be set on fully upon them, we shall see it awakened to a new life, and putting forth a power that will cause our Zion speedily to "arise and shine, her light being come, and the glory of the Lord being risen upon her." The Lord hasten a day so blessed, and enable us all to see eye to eye, and move forward as one band of brethren, so that both they who sow and they who reap may rejoice in the harvest gathered unto eternal life.

The substance of the speech of Dr. Wilson will doubtless be reported in the proceedings of the General Assembly, where the same subject will come up. We therefore reserve a report for that time.

"Retracing its Steps," &c.—A minister from the North called at the office of the Central Presbyterian the other day and asked for a copy of the paper containing the proceedings of the Synod of Virginia, which, as he had heard, "had retraced its steps" on the ordination of colored men. The New York Observer, in its account of the discussion on this subject says that, "a favorable change is coming over the minds of Southern ministers; they are seeing things with new eyes, or with more light; and takes credit to itself for its discussion and prognostications of some twelve months ago, as if instrumental in this good work. The Philadelphia Presbyterian, to a much fairer and more honorable report of the speeches and action in Synod, adds this closing sentence: 'Our Southern brethren are moving into the light.'"

Now in reply to all these kind intimations we have merely to suggest that the adoption of the paper in question proves nothing of the sort. The Synod of Virginia could not retrace its steps, for it had never taken any; and when at its first meeting, after the Assembly's action, it merely asks that the Assembly allow Presbyteries exclusively to manage a question which they had a right to control, we do not see where is the great evidence of a change of opinion. We who are on the ground are not able to discover that this action is different from what the Synod of Virginia might very naturally have done a year ago, had the necessity for it existed.

Hebrew Christian Brotherhood.—This organization located at No. 22, Bible House, New York, issues over the signature of the President, Rev. Charles E. Harris, a Circular, in which its objects are set forth, and Christians every where are invited to cooperate with it by their prayers and benevolent efforts. It is composed of converted Jews, but on its Board of Managers we find a number of the leading ministers of New York and other cities. Its objects are, by public meetings, and tracts and books to demonstrate to the Jews the Messiahship of Jesus, and to secure employment for those converts from Judaism who are cut off from their former relation to the Jews, and are frequently without means to support themselves. The Jewish population in the United States is, by a recent census, 250,000, of which 50,000 are in the city of New York.

RECENT PUBLICATIONS.

AN ELEMENTARY GRAMMAR OF THE ENGLISH LANGUAGE, by Geo. T. Holmes, LL. D., Professor of History, General Literature and Rhetoric in the University of Virginia.—Richardson & Co., New York. With the imprint also of D. H. Maury, New Orleans, and M. Morfit, Baltimore.

Our readers will know, with this Grammar may prove to be acceptable and popular in our Southern schools. We therefore advise such as are interested in the work of education, to procure a copy and see whether it ought to be so. To our cursory review it bears the marks of scholarship and close research, with enough of ingenuity on established grammatical rules and constructions to give a desirable employment to those who are fond of discussing such matters. Our neighbor of the Richmond Dispatch, who is becoming very vocal in the strain in which he is wont to deliver his opinions on all questions of Grammar, devotes nearly two columns to show himself after the fashion of the positions of the book; and some other people will probably differ from him as much as he differs from the Professor. He says that it is "downright nonsense" to contend for Professor Holmes' view of the subjunctive mood, and with equal confidence disposes of his remarks as to the use of the participle in "The house is building." "The bread is baking," &c. The Dispatch is in favor of that other barbarism being built—being baked, which Mr. Holmes discredits, and to fortify its position quotes from the Dean of Canterbury, Mr. Bingham, of North Carolina, the Charlotteville Chronicle, Horace Greely, Thurlow Weed, the Albany Knickerbocker, the New York Herald, and the New York Times. The Dispatch winds up its review with the following high compliment to the Grammar, and its own astuteness in the detection of errors: "The reader will doubtless conclude that it must be an excellent Grammar which contains no more faults than we have pointed out."

Rule 16th giving an objective to intransitive verbs, as in "I dreamt a dream," is rather a novelty, and rule 18th allowing two accusatives after verbs of giving, giving, &c., though not altogether new, seems more in accordance with Latin than English construction. "His father gave Henry a watch," seems to us more naturally phrased by supplying the preposition "to" before Henry, than by perplexing the mind of the pupil with two objects to the verb.

These and other questions will we hope give rise to an examination of the book, that will make it sell, and eventually establish its merit and its circulation.

ON THE SIN OF SENDING PROTESTANT CHILDREN TO ROMAN CATHOLIC SCHOOLS. By C. W. Andrews, D. D., of Shepherdstown, West Virginia.

A new edition of this tract has been published at the instance and at the expense of several private gentlemen, in aid of the Baltimore and one in St. Louis, for educating the daughters of our impoverished families of the South. Copies of it will be mailed to the Protestant clergy of the South, who can have it sent to such persons as they may specify, by forwarding the names with postage to the publishers, J. & W. J. Entwistle, Alexandria, until the edition is exhausted."

The writer truly says, that the Roman Catholics are availing themselves of the calamities which have fallen upon our people, to extend their Church by the offer of gratuitous education to the daughters of Protestant families of high social position, which the war has thrown into circumstances of pecuniary distress; and asks what more cruel use could be made of our misfortunes? The propositions presented in this tract are boldly and ably discussed, and may be read with profit, ought to be read on any, by every Protestant who, upon any plea whatever, has been induced to send, or to think of sending, a child to a Roman Catholic School.

The noble effort of our friends in the cities above referred to, to provide education for the

impoverished daughters of the South, and at the same time counteract the efforts of the Catholic schools to take advantage of our necessities, is worthy of our cordial and grateful appreciation, and we wish it abundant success.

SCHOOL BOOKS, &c.—Mr. Edward J. Halbach, of Charlottesville, Va., sends us copies of the latest publications of Messrs. John P. Morton & Co., of Louisville, Ky., whose agent he is for the States of Virginia and North Carolina.

They are the Primary Arithmetic, Intermediate Arithmetic, and the Algebra of Mr. P. A. Torres, formerly Principal of the Barton Academy, Mobile, Alabama; and a volume of Original Dramas, Dialogues, Declamations, and Tableau Vivants for School Exercises, May-Day Celebrations and Parlor Amusement, by Mrs. Russell Kavanaugh, of Lebanon, Ky. These works are all worthy of careful examination and comparison by the teachers of the South. The last mentioned meets a demand which is very urgent at every summer vacation for speeches, dialogues, &c., inasmuch as in addition to its May Queen poetry it has little speeches and verses for children of every age. The few pieces of "American Oratory," for declamation by advanced pupils, are however not happily chosen; and, singularly, there is included among them an article on "Taxation in England," by Sidney Smith. The number of "Original Dramas," the least desirable part of the book, is out of proportion to the rest, consuming as it does more than three-fourths of the pages.

THE RICHMOND ELECTIC for December, has the following table of contents: 1. W. Grimshaw, John Foster, Charles Brown, &c. 2. Proposing Parliament. 3. Balzar's His Life and Career. 4. An Amiable Bishop. 5. Inroads Upon English. 6. The Sorrows of Louis Napoleon. 7. Moorish and Toledo Swords. 8. Science and Art. 9. Editorial Notice.

Ministerial Support.

ACTION OF THE SYNOD OF VIRGINIA.

The important paper adopted by the Synod, and furnished by the assistant Stated Clerk, was published in last week's number of the Central Presbyterian, showing the precise language of the document as it originally came from the Committee as well as that which was finally agreed upon. We give this week on our first page, the argument of Dr. Dabney, the Chairman of the Committee, and the reader will find below (as reported by a member of the Synod for the Richmond Dispatch), the main points of the discussion to which several of the resolutions gave rise; particularly the 5th section of the 5th resolution (finally stricken out) which empowered the Chairman of the Presbyterian Committee to bring before Presbytery complaints from congregations against the pastor, for not making suitable pulp preparations and not devoting his time mainly to their spiritual improvement after they had provided him a competent support.

The resolutions were taken up seriatim, and the debate was mainly about the power which they gave to the Chairman of the Presbyterian Committee to look into the affairs of churches, and the constitutionality of any third party taking the Presbytery and the churches.

The first resolution, requiring weekly collections to be sent to the Synod, was recommended as merely to "recommend" them. Rev. Thomas L. Preston objected to the second resolution, which recommends cooperation with the General Assembly in the work of Sustentation, and the inquiries of its committee should be extended to the self-supporting churches as well as to those that received aid. The Presbytery in our bishop, and this committee is the Presbytery, and the Synod is a malignant tendency to individualism and congregationalism. If you, church, assert your power, as to the Synod, you are invading the rights of Presbytery, and the Synod is broken to fragments. It is not proposed to divest the Presbytery of its legitimate power. We must do something, or the Church is gone.

Dr. Brown was satisfied as to the power of the Presbytery in this matter, but had doubts as to the expediency of using it in the manner proposed. He preferred the plan that had been in use in Lexington Presbytery for fifty years. The Presbytery required reports from the churches on reciprocal duties, and these were made directly to the Presbytery, without the intervention of any third party.

Mr. T. J. Kirkpatrick (elder) agreed with Mr. Berry, as to existing tendencies towards congregationalism. The resolutions did not tend properly to reports on reciprocal duties. He regarded the chairman proposed as a mere collector of the statistics of the Presbytery. He said there was a case in point in his Presbytery in which he had been endeavoring to do. A venerable minister was inadequately supported, but was always dumb, though Presbytery questioned and crossed questioned him on the subject. His reply was "to be silent." The Synod could not carry him to his appointments without food, and for a similar reason they gave him something to eat and something to put on his back. I want to get hold of that church, and to make our system a Presbyterian system.

Rev. F. H. Bonman wanted no intermediate organ. Mr. Kirkpatrick's Presbytery had already the power to send a committee to inquire whether the churches paid their pastor. Why had they not done so? They talked about Congregationalism while they show that they do not understand Presbyterianism.

Rev. Mr. Pitzer said Presbytery had no right to send an organ—a man to go round and receive what he pleased, and to report on the learned Presbyterianism. It had no warmer friend than he, but it was of its essence to go about and receive complaints from Tom, Dick, and Harry.

The 5th section of the 5th resolution was stricken out.

The resolution recommending that feeble churches unite under one pastor being under consideration, Dr. Wilson said that the Sustentation Committee would break down, unless they were required to sustain so many separate pastors. Dr. Brown considered this resolution most important. It was adopted, as also was the resolution which requires pastors to supply vacant churches in their neighborly districts.

The question being now on the adoption of the paper as a whole, Dr. Armstrong moved that the original paper, as well as the amended one, be sent down to the Presbyteries. In the Chairman and the Synod, we may have had our hurried consideration, we may have had our own something which, on more mature consideration, we would wish, in our Presbyteries, to adopt.

Dr. Miller said this would spoil our blow. He wanted Presbyteries to see to it that we had our own. Mr. Miller proceeded to read, and whether anybody had practically met with any abuse of power. Have there been in our sin-dimmed efforts any such invasions as should lead us to lift up our hands? The Church has led us to lift up little hands. We are to be a handsome solution of the old problem as to the circumference of our missionary zeal.—Here is first the work at home—the Greeks at our door, Bethesda, Shiloh, Mt. Carmel, Zion, in our own Presbyteries, committed to our care in their weakness. We are not to skim this thing away to Columbia. On the other hand, we do not confine our efforts to our vicinity, but, through the Sustentation Committee, reach our hands to distant brethren and feeble flocks in Texas and Arkansas. First, we have a clear home practical field; and second, the distant one. Now, we have never yet been pinched by fear; and if in any of our Presbyteries we feel the pressure of this thing, we can, by the use of our own hands, slip of paper no larger than this which I hold—we can by the breath of our mouths—abolish it. I do not want Dr. Armstrong's satisfaction. I want our outgoing to go for our Presbyteries distinct and pat. I do not want so much

of this good old Commonwealth's notion—but I will not go into politics. Mr. Moderator, I breathe free. I have better use of my mind. I have been perplexed while we have been all day chasing this poor little rabbit of power from one cover to another. I would have been willing to give up power in the General Assembly if I had been sure of it in the Synod, or to give it up in the Synod if I could find it in the Presbytery, or resign it in the Presbytery if I might catch it in the Session. I want to feel that I am a man under authority, and having soldiers under me. I want to get away from this policy of goodly stagnation—this goodness of heart, and go home glad for a genuine and refreshing laugh.

Mr. Preston wanted the whole of the original paper to go down to the Presbyteries, that they might see the principle that is in it. Dr. Converse suggested the publication of the whole paper as first offered in the religious newspapers. Dr. Armstrong said that was an accomplishment of his object, and withdrew his motion; and then the question was taken on the amended paper as a whole, and it was adopted.

Editorial Notice.

[FROM THE DECEMBER NUMBER OF RICHMOND ELECTIC.]

Dr. Brown has disposed of his interest in the Richmond Electric, and I have formed a partnership with a gentleman residing in Baltimore, who brings to the conduct of the Magazine, energy, fine literary culture, practical acquaintance with business, and what I never possessed—capital.

Under this arrangement the Magazine will be published hereafter in a new and enlarged form in the cities of Baltimore and New York, simultaneously. Of course it can no longer have the title of Richmond Electric, but will be issued under a new name which will appear on the cover of the January number.

While its general design and spirit will be unchanged, so far as its regard for pure morality and its unsectarian and unsectarian character is concerned, there will be many new features in its future conduct. Its enlargement will enable us to publish longer articles than our circumscribed limits have heretofore permitted, and these will be selected more frequently from the standard British and Continental Reviews. We mean to give more space to more late news, also to be allowed to the insertion of questions of the day are discussed, and far greater prominence will be given to notices of books lately published and forthcoming, so that the reading public may find in this periodical a faithful panorama of what is passing in the world of letters.

The second year of the Richmond Electric commenced with November; but all who have paid, or who may pay their subscriptions during the present month, will be credited from January, 1868, and thus will receive the November and December numbers without charge. Notwithstanding the enlargement of the Magazine and its improved mechanical execution, adding in every way to its exterior attractiveness in all future issues, the subscription price will not be increased, but will remain as heretofore,—four dollars a year in advance; and while no pains will be spared in making it worthy of the support of all lovers of pure literature in every part of the land, I trust that my continued editorial connection with it will be a guarantee that nothing will appear in its pages untruly to the rights, honor, and interests of the people of the South.

When I remember that the Electric entered upon its career when the times were most unpropitious to such an undertaking, and that notwithstanding all the difficulties of the situation, it has met with so much public favor, and that I am now able to place it upon a footing which will ensure its permanence and enlarged usefulness, I cannot but congratulate myself on the success of the enterprise.

And as there is so much truth in the French adage, "nothing succeeds like success," I can now anticipate a large accession to the subscription list from among those who have hitherto stood aloof through the fear lest this should prove a failure like so many other undertakings of the kind at the South.

It would have been pleasant to have had their cooperation from the beginning; it will be almost as pleasant to have it hereafter; for just as our patronage increases, we will be encouraged to make our Magazine more attractive and acceptable in households where intelligence and piety, refinement and taste, have found a home.

If it is not presuming too much on their kindness, I would venture to hope that Editors who have already and so frequently commended the Electric, would announce the changes indicated in this note, and that the reverend Editor and the lovers of literary culture generally throughout the South would add to the obligations already conferred by speaking a good word for the Magazine under its new auspices.

All communications for the Richmond Electric will be addressed, until further notice, to Box 452, Richmond, Va.

MOSES D. HOOR.

Religious Intelligence.

FROM THE SOUTHERN STATES.

Presbytery of the Patuxent. At an adjourned meeting on the 13th November, held in the Lecture room of the Franklin Street Presbyterian church, Baltimore, ordained as an evangelist, Rev. J. W. Wilson Brown. His present field of labor is Pikeville, Baltimore county, Md.

The candidate for ordination preached his trial sermon before the Presbytery and congregation, after which the Presbytery proceeded to ordain him; Rev. Dr. Ross, Moderator, proposing the constitutional questions, and the Rev. Mr. Lefevre giving the charge to the newly ordained evangelist.

They also received under their care from the Presbytery of Lewis, as a licentiate, Rev. J. McKilway. His address is Bel Air, Harford county, Md.

Fayetteville Presbytery

Met, according to adjournment in Goldsboro', on the 26th October 1867. Rev. H. L. Singleton was chosen Moderator, and Rev. J. H. Colton and J. C. McMillan, Temporary Clerks.

Ministers present, seventeen; elders, fifteen. James M. McMillan, Jr., who is now at the University, was received as a candidate for the ministry.

The pastorate of Big Rockfish was dissolved. Rev. J. M. Sherwood was appointed to declare the church vacant.

The pastorate of St. Paul's was dissolved. Rev. McNeil was appointed to declare the church vacant.

Rev. N. McDonald asked, and was granted, a letter of dismission to the Presbytery of Central Texas. Rev. G. M. Gibbs also asked, and was granted, a letter of dismission to Concord Presbytery.

A petition to organize a church in Lower Richlands District, Onslow county, was granted. The committee of organization are Revs. D. D. McBryde, L. McKinnon, S. H. Isler; ruling elder, J. C. Wooten.

The McPherson church was received and assessed the sum of five dollars for the Presbyterial Fund.

The difficulties at Laurel Hill being reported unsolved, Revs. J. M. Sherwood and B. F.

CENTRAL PRESBYTERIAN.

Whole No. 124.

RICHMOND, VA., WEDNESDAY, DECEMBER 4, 1867.

Vol. 3.--No. 20.

FOR THE CENTRAL PRESBYTERIAN.

THE EVENING PRIMROSE.

BY H. C. A.

"My grand-mother loved to watch the opening of this singularly delicate flower—a flower, indeed, which in purity and delicacy seems to me to exceed all others. She called it mortality, because these beauties pass away so soon, and because in the briefness of its continuance, (living only for a night,) it reminded her of human life."—Robert Southey's *Life and Correspondence*.

Sweet flower, thou hast thy lesson for my soul
So delicate and pure,
Ah why but for one brief, sad night,
Canst thou endure?

Frail, mortal thing, thine is the lot of all
That lives and then must die.
Shed quick into my soul thy faint bloom,
Thine end is nigh!

What kindred hast thou with the sun's last gleam,
Or desolate cold moon?
Bright but ephemeral, thy ray
Is quenched at noon.

Born of the twilight hour thou hast not seen
The generous glad day;
Its glory, ere thy first fond charm,
Had passed away.

Changeling of earth, thou hast a doom like man,
Thy beauteous estate
Boasts, with the palaces of human fame,
As brief a date!

Emblem of woe! Man blossoms on the plain,
His evanescent hours;
Then withers 'fore the late, harsh wind,
Like evening flowers.

Transient and rare—in pain akin to joy
Thy loveliness expires;
Not useless, for new hopes thou didst create
And new desires!

Me too, dear Saviour, beautiful and pure
Preserve in my short day;
And when the night's chill mark doth end,
Wait me away.

FOR THE CENTRAL PRESBYTERIAN.

Brotherly Love.

In my last communication I showed from the language of our Saviour, that Brotherly Love resembled his love to us; and in analyzing it, we saw that it was distinguished,

1st. By a holy and complacent regard for the character of Christ's people, in so far as that character was conformed to His.

2. By a cordial and unaffected sympathy in the various distresses to which Christians are subject in the present life.

3. By a disposition and endeavor to render active aid in the alleviation of the sufferings of believers, and in the edification "of the body of Christ."

In considering, now, the motives which inspire to impress this duty forcibly upon us, I remark:

1st. That it is absolutely essential to the very existence of the divine life in the soul.

It is not a superfluous ornament with which we may grace ourselves, or not, as may suit our pleasure or our convenience, but a *gracious principle*; and one that is always implanted by the Holy Spirit, wherever he displays his regenerating power.

It is inseparably connected with vital piety, and is so eminently characteristic of the new birth, that the Apostle John says, "We know that we have passed from death into life, because we love the brethren." So prominent is the place which it holds among the fruits of the Spirit, that where its presence can be clearly traced, it furnishes an infallible proof that we are in Christ. The same truth is somewhat differently, but with equal force, enunciated in the following exhortation: "Beloved, let us love one another; for love is of God, and every one that loveth, is born of God, and knoweth God. * * * If we love one another, God dwelleth in us, and his love is perfected in us."

But inspiration gives us another view of this subject. It is true, that love to the brethren is an evidence of our regeneration. But this is not all. The Bible advances upon this idea, and asserts that where there is no brotherly love there is no regeneration. "He that loveth not, knoweth not God; for God is love. * * * If a man says, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Both positively and negatively, therefore, on the one hand affirming that where love to the brethren is present, there is the presence of the life-giving Spirit, and on the other, that where it is wanting, genuine piety is wanting, the Holy Scripture testifies beyond all contradiction that brotherly love is fundamental to the very conception of a Christian, and that without the indwelling of this grace our claims to piety are false and groundless.

And that this affection is no merely transient emotion, or vanishing impulse, but a permanent and active energy reaching forth into tangible efforts for the weal of Christians, has been abundantly made manifest in the previous discussion of the subject, and is confirmed by the Apostle, who gives this earnest exhortation: "My little children, let us not love in word,

neither in tongue, but in deed and in truth."

In canvassing our rights, then, to be called disciples of Christ, it behooves us to be rigid and impartial in our self-examination upon this point. Great emphasis is laid upon it, and great importance attached to it in the Word of God. We may work ourselves up to a flaming enthusiasm for points of order and articles of doctrine, and substitute a heated partisan spirit for a zeal for God according to knowledge, and under the influence of an excitable temperament may possibly attain to a certain degree of rapturous joy in a spurious religious experience; and in these things we may realize a dangerous peace; but we may rest assured, dear readers, from the revelations of that Eternal Truth, which is to be our final judge, that unless we love the brethren, we have no interest in Christ, and no "inheritance among the saints in light."

From the very nature of religion as a practical, living, active force in the soul, it is impossible for it to exist without binding us in heart and in hand to those who belong with us to the same family, sit down with us at the same paternal board, share with us the same redeeming love, and feed with us upon the same blessed hopes; and the man who can imagine otherwise, is blind, and knows nothing as he ought to know it, but needs to be taught in the very first principles of the doctrine of Christ.

II. The prevalence of brotherly love is the strongest testimony that the Church can bear to the power of Christianity.

God has established a Church, that it might be a witness to the truth, a light in the midst of surrounding darkness, a city set upon a hill. And the only way in which the Church can effectually do this, is to exemplify in the lives of its members the holy precepts of Christianity.

If Christianity were a speculative system, professing to exert no divine energy, and to effect no change in those who embraced it, then would it not be held responsible for the conduct of professing Christians. But it comes before the world as eminently practical,—as indeed, the only practical religion that man has ever had,—as the only system of religion that is adapted to the necessities of our fallen nature, and that is possessed of the power to raise us from our death in trespasses and in sins to a life far transcending in glory the life which we lost in Adam. And with such exclusive and lofty claims, we need expect nothing less than that it should be judged by the character of those who profess it. A cause is always judged by its advocates, and with a severity proportioned to the pretensions that it makes. Christianity can furnish no exception to this rule. Nay, it must look for a more rigorous judgment than any other system; for it not only professes to be the only true religion, (and thus directs all eyes upon it), but its spirituality is opposed by the enmity of the carnal heart, and, although it comes with infinite blessings in its hand, it has always to encounter a bitter hostility in the depravity of natural man.

Now, if we love one another, we will testify to all that Christianity is a living and effective power in the world, and that it parades no empty pretensions, but comes with the impress of divine authority and with the infallible marks of a divine origin. If it can succeed in establishing peace where there was war, and love where there was hatred, and a warm and gushing charity where there was a cold and contracted selfishness, whatever may be the reception that men give it in their hearts, they will at least concede that Christianity is not of earth, but of heaven. They know too well what is in man, to believe that he has either the power or the will to effect such mighty revolutions in his nature.

But if we bite and devour one another, our sins will cast reflections upon the Gospel. This should not be. For Jesus tells the world plainly enough, that there are among his professing people wolves in sheep's clothing. But the world is perverse, and it will greedily seize upon every pretext for justifying itself in its rejection of the Gospel. It will stop short of nothing that will furnish the smallest apology for its sins. And just as certainly as we engage in bickering, and strifes, and animosities, while we nominally acknowledge submission to that Saviour, whose birth was heralded by angels with the announcement of peace on earth and good will to men,—as certainly as we live indifferent to each other's interests, unmindful of each other's tears, and separate from sacred fellowship with each other, just so certainly will we make the Gospel contemptible in the eyes of the ungodly, cause the name of Jesus to be blasphemed, tarnish the glory of his cross, and impede, as far as we can, the progress of his Kingdom.

Let these two considerations, then, weigh upon every Christian's conscience. Fail in brotherly love, and you fail to establish your right to be called a Christian, and you fail besides in the great end for which the Church was organized by God. Fail in this, and you both lose your soul and dishonor the Saviour. Let us then examine ourselves in this regard.

Let us not rest till we know that we love the brethren. Let us not be satisfied unless this holy principle has effected a lodgment in our hearts and its bringing forth its blessed fruit in our lives; for God's Word, dear reader, most emphatically asks: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"ALPHBUS."

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S.

Rev. T. V. MOORE, D. D., Moderator.
Rev. J. S. WILSON, D. D., Stated Clerk.
Rev. W. M. BROWN, D. D., Permanent Clerk.
Rev. J. E. C. DOREMUS, D. D., Tem. Clerk.

ROLL.

NASHVILLE, TENN., Nov. 21, 1867.
SYND OF ALABAMA.
Presbytery. Ministers. Ruling Elders.
East Alabama F. McMurray Jas W Lapsley
South Alabama H. R. Raymond Jas W Lapsley
Tuscaloosa T. S. Winn Wm F. Fulton

ARKANSAS.
Presbytery. Ministers. Ruling Elders.
Arkansas Indian Jos R Welch
Ouchitah Thomas A. Dickson Shelby Currie

FLORIDA.
Presbytery. Ministers. Ruling Elders.
Atlanta John Jones Langdon Ellis
Augusta J. R. Wilson D. D. E. L. Newton
Cherokee S. E. Axson T. E. Patton
Florida W. J. McCormick W. Letford
Macon Theo. E. Smith
Savannah David H. Porter Ezra Stacy

MISSISSIPPI.
Presbytery. Ministers. Ruling Elders.
Chickasaw F. Patton
Memphis A. H. Kerr, D. D. G. G. Reneau
N. Mississippi E. C. Davidson J. S. Buford
Tuscaloosa T. S. Winn
West District R. C. Garrison J. M. Johnson

MISSOURI.
Presbytery. Ministers. Ruling Elders.
C. Mississippi W. T. Hall P. M. West
Louisiana J. E. Doremus, D. D.
Mississippi R. Price
New Orleans T. R. Markham J. T. Murray
Red River J. Franklin Ford
Tombecque J. A. Lyon, D. D. C. Bardwell

NORTH CAROLINA.
Presbytery. Ministers. Ruling Elders.
Holston J. D. Tadlock R. P. Rhea
Knoxville James Park John P. Long
Nashville R. A. Lapsley, D. D. Charles Ready
N. Alabama W. H. Vernon J. W. Straton

SOUTH CAROLINA.
Presbytery. Ministers. Ruling Elders.
Concord R. H. Chapman D. F. Summey
J. Rumples J. M. Hutchinson
Fayetteville M. McQueen R. Murphy
J. C. Smith
Orange F. H. Johnson George Allen

TENNESSEE.
Presbytery. Ministers. Ruling Elders.
Bethel J. E. White Jas. Hemphill
Cherokee J. B. Dow J. M. Hutchinson
Harmony D. C. Boggs George W. Lee
J. B. Mack James McKee
South Carolina E. T. Stratton, D. D. J. W. Simpson
W. H. Straton J. A. Leland

TEXAS.
Presbytery. Ministers. Ruling Elders.
Brazer, J. R. Hutchinson, D. D.
Central Texas W. T. M. Dickson
Eastern Texas
Western Texas

VIRGINIA.
Presbytery. Ministers. Ruling Elders.
Abingdon B. Gildersleeve J. A. T. Painter
East Hanover James Murray P. B. Batte
T. V. Moore, D. D.
Greenbrier James H. Leps John Stuart
Lexington E. D. Junkin J. A. Bell
W. Baker
Montgomery J. G. Shepperson James R. Holt
Patapeco J. A. Lefevre, D. D. Thomas Dixon
Rappahannock E. H. Compston G. M. Watkins
Roanoke B. W. Moseley T. P. Atkinson
West Hanover B. M. Smith, D. D. J. P. Scott
Winchester J. G. Hamner, D. D.

SECOND DAY.

NASHVILLE, November 22d, '67.

STANDING COMMITTEES.

On Bills and Overtures.—A. H. Kerr, D. D., B. M. Smith, D. D., J. R. Wilson, D. D., J. D. Tadlock, D. D., John Jones, J. A. Lefevre, J. A. Leland, John Stuart and P. W. West.

Judicial Committee.—R. A. Lapsley, D. D., David H. Porter, E. D. Junkin, B. Gildersleeve, James Hemphill, P. B. Batte and E. L. Newton.

On Theological Seminaries.—J. G. Hamner, D. D., Robert Price, S. E. Axson, James Murray, W. A. Bell, John W. Smitson and John P. Long.

On Sustentation.—J. A. Lyon, D. D., W. D. Stratton, E. H. Compston, James Park, H. R. Raymond, G. G. Reneau, Thomas Dixon, R. P. Rhea and George W. Lee.

On Foreign Missions.—B. M. Smith, D. D., W. J. McCormick, J. G. Shepperson, James E. White, J. Franklin Ford, Wm. Fulton, A. S. Buford and James McKee.

On Publication.—R. H. Chapman, D. D., James H. Leps, James A. Dixon, Theo. E. Smith, George Allen, Charles Ready and J. R. Holt.

On Education.—E. T. Baist, D. D., B. W. Moseley, W. T. Hall, W. H. Vernon, I. A. T. Painter, J. M. Hutchinson, and J. M. Johnson.

On the Narrative.—T. R. Markham, D. C. Boggs, F. McMurray, T. E. Patton, and C. Bardwell.

On Correspondence.—R. Hutchinson, T. J. Winn, J. B. Mack, Joel Murray, and P. Murphy.

On Leave of Absence.—John R. Dow, C. C. Davidson, and G. M. Watkins.

On Systematic Benevolence.—T. R. Welch, F. H. Johnston, J. E. C. Doremus, R. C. Garrison, Langdon Ellis, J. W. S. Frierion and D. E. Sumey.

On Devotional Exercises.—W. E. Baker, David H. Porter and J. C. Smith.

RECORDS OF SYNODS.

Alabama.—James E. White, C. C. Davidson and G. M. Watkins.

Arkansas.—J. Rumples, Robert Price and John A. Leland.

Georgia.—J. G. Shepperson, T. E. Patton and P. Murphy.

Memphis.—Jas. Murray, D. C. Boggs and P. M. West.

Mississippi.—S. E. Axson, J. H. Leps and John M. Simpson.

Nashville.—E. D. Junkin, R. C. Garrison and Langdon Ellis.

North Carolina.—B. Gildersleeve, W. J. McCormick and P. B. Batte.

Texas.—W. H. Vernon, W. E. Baker and Joel Murray.

Virginia.—James Park, W. H. Stratton and Ezra Stacy.

upon them. The report was referred to a committee of seven, consisting of B. M. Smith, D. D., J. R. Wilson, D. D., R. H. Chapman, D. D., E. H. Compston, ministers; and C. Ready, J. Hemphill, and G. W. Lee, ruling elders.

Rev. J. A. Lyon, D. D., stated that he, through a member of the committee appointed by the Assembly of 1866, of the subject of union, had been unable to be present at the meeting of the committee; he had written the committee a letter, which he asked to have referred to the above committee of seven. The letter was read and accordingly referred.

The report is as follows:
MEMPHIS, TENN., November 13, 1867.—To the Moderator of the General Assembly of the Presbyterian Church in the United States at Nashville, Tenn.—Dear Brother: Our last General Assembly at Memphis adopted the following recommendation of the Committee on Foreign Correspondence, viz:

"That a committee of five be appointed by this Assembly to confer with any similar committee on the part of the Cumberland Presbyterian Assembly, to ascertain how far the way is prepared for an organic union between the two bodies upon the basis of the Westminster Standards."

I was appointed chairman of that committee, and on conferring with the chairman of the committee appointed by the General Assembly of the Cumberland Presbyterian Church, Rev. S. G. Burney, D. D., it was agreed to hold a joint meeting of the two committees in Memphis, on the fifth day of August. That meeting was accordingly held, and the spirit and results of that meeting may be ascertained from the minutes, a certified copy of which I herewith transmit to you, by the hands of our beloved brother, A. H. Kerr, D. D. As our whole powers as a committee were embraced in the words of the resolution of the Assembly, 'to ascertain how far the way is prepared for an organic union between the two bodies upon the basis of the Westminster Standards,' it does not seem needful to make any other report than is involved in these minutes. They speak for themselves, and show clearly "how far the way is prepared for an organic union." That you may have the guidance of God's holy Spirit in your deliberations on this important matter, and on all other matters connected with the interest and prosperity of our beloved Zion, is the earnest prayer of

Yours truly, in the Lord Jesus,
J. O. STEPMAN.

Here follow the minutes of their meeting for conference, with the correspondence, which may be published at another time, if deemed important for a full understanding of the subject.

The Delegation from the Synod of Kentucky was announced, and a hearty welcome given them by the Moderator as brethren beloved in the Lord.

Rev. Stuart Robinson appeared in behalf of the members of Kentucky as bearer of a letter from the Synod. He stated that at an extraordinary meeting of the Kentucky Synod at Lexington, June 26th last, it was determined to appoint a committee to prepare a letter as a part of their action for the consideration of this General Assembly.

The letter was then read.
Mr. Robinson stated that they had come before the Assembly as men who had borne testimony, and some of whom—not himself—had suffered martyrdom for seven years. Through Presbyterian sympathy and not Southern sympathy, the Kentucky Commissioners presented themselves, thanking God that the Assembly had stood firm to the great truth of the non-political character of the Church. We come not with a bond in our hands demanding it to be signed.—They had come to the Assembly because it was standing in advocacy of the same great doctrines. They had yearned for organic connection and Christian union with all true Presbyterians. He thanked God and the Assembly that they had maintained the true doctrine even through much and great suffering, and as did Joshua at the command of God, so in union and brotherly love, let us now erect a monument for ourselves and our children, by adopting such a view of the struggle as will show for what we fought and the results accomplished.

The Doctor then read the names of the twelve persons, six ministers and six elders, appointed to represent the Synod in this Assembly. Of these, there are present, J. D. Matthews, D. D., J. T. Hendrick, D. D., S. Robinson, D. D., D. O. Davies, and G. O. Barnes, ministers; and S. Cassidy, Esq., and Col. E. S. Edmunds, ruling elders. The letter and whole matter was referred to a special committee of nine, as follows: J. A. Lyon, D. D., J. R. Wilson, D. D., R. H. Chapman, D. D., John Jones, T. R. Markham, and J. A. Lefevre, ministers; and P. B. Batte, James Hemphill, and J. A. Leland, ruling elders.

The Delegates from Kentucky were invited to meet with the above committee.

It was made the first order of the day for Saturday morning at 11 o'clock, to hear the report of the Secretary of Sustentation and Foreign Missions.

A letter from S. C. Perrin, of Columbia, South Carolina, was referred to the Committee on Theological Seminaries.—Also, certain overtures were referred to the Committee on Bills and Overtures.

The matters relating to the Book of Church Order was referred to a committee of nine, consisting of J. R. Wilson, D. D., R. A. Lapsley, D. D., J. G. Hamner, D. D., W. J. McCormick, John R. Dow and James E. White, ministers; and John W. Simpson, Charles Ready and T. Dixon, ruling elders.

A letter from Rev. J. N. Carothers, Commissioner to the Associate Reformed Synod, was read and received, and the reasons of his failing to attend were sustained.

The Assembly proceeded to a choice of the time and place of the next meeting.

Rev. Mr. Lefevre, in nominating Baltimore, said he thought it would be a great advantage to our cause in that city. There they had been charged with Southern sympathy and not Presbyterian sympathy. He thought prejudice would be dispelled and good done by the Assembly meeting there.

Baltimore therefore was unanimously chosen. As the time was changed to May, Presbyteries were directed to send up to that Assembly half yearly reports.

THIRD DAY.

SAURDAY, November 23rd.
Rev. B. M. Smith, D. D., from the

committee on the matter concerning a union between this and the Cumberland Presbyterian Church, to which the reports and papers concerning that subject were referred, presented their report, which was received and adopted, and is as follows:

The committee to whom was referred the report of the Committee of Conference with the Cumberland Presbyterian Church, report for adoption of the Assembly the following minute: The Assembly hereby records its devout acknowledgments to the Great Head of the Church for the manifest tokens of his presence with the Committee of Conference during its deliberations, as evinced by the spirit of Christian candor, forbearance and love displayed by both parties in their entire proceedings.

The Assembly regard the objects for which that committee was appointed as one fully worthy the earnest endeavors and continued prayers of God's people in both branches of the Church represented in the Committee, but at the same time is compelled, in view of the terms for effecting any union suggested by the Committee of the Cumberland Presbyterian Church, to declare that, regarding the present period as one very unfavorable for making changes in our standards of faith and practice; it is more especially so for effecting changes so materially modifying the system of doctrine which has for centuries been the distinguishing peculiarity and the eminent glory of the Presbyterian Church, both of Europe and the United States.

Resolved, That the entire documents submitted to the Assembly by the committee be printed in the appendix to the minutes of the Assembly. Respectfully submitted.

B. M. SMITH, Chairman.

Rev. Mr. Jones presented overture No. 2, which was received and adopted, and is as follows:

In response to the Presbytery of Memphis, the Committee on Overtures answered that they could not approve of any change in the existing arrangement and location of the Committee of Education at present.

Also overture No. 3:

In response to the second overture of the Synod of South Carolina, the committee recommended to the General Assembly the following action:

Resolved, That this Assembly recommending the 24th day of January, 1868, as a day of fasting, humiliation and prayer; and urge upon our churches, in view of the extraordinary distresses of God's people in this land, to observe said day by suitable religious exercises.

Rev. Dr. Wilson gave notice that Rev. A. H. Kerr, D. D., desired to be excused for leaving the Assembly without reporting himself to the Committee on Leave of Absence, as he had been suddenly called home on account of still another afflictive dispensation of God's providence.

Dr. Kerr was excused, and the sympathies of the Assembly were tendered to him.

The reports on Education, Sustentation, Publication, and Foreign Missions were read and referred to the standing committees.

First Annual Report of the Executive Committee of Sustentation.

The Executive Committee of Sustentation respectfully report that immediately after the adjournment of the General Assembly in November last, they met in Columbia, S. C., organized themselves as a committee, and entered upon the work assigned them by that venerable body. Since that time they have prosecuted the work with all possible diligence, and, as they believe, in strict accordance with the spirit and principles of the plan recommended by the Assembly. A circular was addressed to the churches, explaining the nature of that plan and urging their co-operation. The chairmen of the various Presbyterian Committees of Missions were informed of the duties that had been laid upon them, and they were urged likewise to enter upon those at once; at the same time very general information was given that the Central Committee had entered upon its duties and were ready to consider and act upon any properly endorsed applications that might be laid before it, whether they referred to aid for feeble churches, assistance in rebuilding church edifices, or for the support of missionaries and evangelists.

It was not until the middle of the spring, however, that most of the Presbyteries could take action in relation to the plan of Sustentation recommended by the Assembly, but the committee are happy to report that the great body of them have adopted it with much cordiality, and they have reason to believe, that when it is better understood and its practical working is more fully appreciated, it will be universally received by the churches and Presbyteries.

Thirty-seven of the Presbyteries have already adopted it in full, six in part; one has not been heard from, and only one has adopted an entirely independent course, and this, it is understood, intends to reconsider its course, if it has not already done so.

As yet there has not been time to test the full value of this general scheme. In many cases the contributions of the churches were made before it was fully understood, and were probably much less than they would have been under a fuller appreciation of its great importance.

The chairmen of many of the Presbyterian committees did not feel free to enter upon the work until their Presbyteries had taken action, and they have, consequently, had but little time or opportunity to exert any direct or personal influence upon the churches. At the same time, the scarcity of money over large portions of the Southern country is almost without parallel. But notwithstanding these and other hindering causes, there is abundant evidence that the plan is regarded with great favor, and is working out the most important results, not only in sustaining the churches in their present trying circumstances, but in laying the foundation for great energy and prosperity hereafter. The people of God are beginning to feel the power of the broader principles of benevolence involved in this scheme; a new and stronger impulse has been given the cause of benevolence in our stronger and older churches; whilst the feeble and more remote have been aroused to new life by the sympathy manifested in their behalf; the Church at large is beginning to feel the obligations of Christian unity and common brotherhood; and nothing, with the favor of God, seems to be wanting to make this scheme a great and un-

speakable blessing to our whole Church, but the earnest, hearty and united co-operation of our ministers and church courts.

The receipts from all sources have been \$30,343 33. Of this amount above \$7,000 have been received from Christian brethren in Baltimore and vicinity, and \$3,000 from sympathizing friends in Kentucky. Lasting gratitude is due to these Christian friends for their continued liberal and most timely assistance; and especially would this committee congratulate the General Assembly in having, on the present occasion, the representatives of those Christian brethren in their own body. The whole amount contributed by the churches is \$18,256 77. This exceeds the amount contributed by the churches last year about fifty per cent. This is a very encouraging fact, especially when taken in connection with the unparalleled destitutions of the last winter and spring, and the unusual scarcity of money throughout the whole Southern country. It is probable that the contributions would have more than doubled those of the previous year, if it had not been for these untoward influences. But a still more encouraging feature in the work is, that the number of contributing churches have more than doubled those of the previous year—being 450 of the present year to 217 of the last. This material improvement, both as to the number of churches that have contributed, as well as the amount given, is undoubtedly to be ascribed to the healthful and invigorating influence of this general scheme of sustentation, and calls for expressions of heartfelt gratitude to Almighty God on the part of all those who labor and pray for the welfare of our Southern Zion.

But whilst great encouragement is to be drawn from the marked progress made in this good and great work, it is painful and humiliating in the extreme to remember that so large a proportion of our churches have contributed nothing at all to the general fund. A goodly number have no doubt, contributed to local and presbyterial operations, but when the largest abatement is made on this score, it will still be found true, perhaps, that more than one-half of our 1,300 churches have contributed nothing at all to this, or any of the general schemes of benevolence. This is a painful and humiliating fact, and calls for the serious consideration, not only of the General Assembly, but of all of the inferior church courts. It is not for the committee to point out the causes of this sad delinquency. They would not refrain, however, from expressing the strong and decided conviction—a conviction founded upon the general and concurrent testimony of all the presbyterial committees throughout the Church—that the fault lies mainly at the door of ministers and church sessions, who, for one reason or another, fail to bring these claims to the attention of the congregations under their care. It may be well for the Assembly to consider the propriety of addressing a special communication to ministers and church sessions on this particular subject.

Four general objects or departments of labor are regarded as included in the general plan of Sustentation. First, to aid feeble churches in the support of their pastors and supplies, and thus accomplish the two-fold object of maintaining the stated preaching of the gospel in all these churches, and at the same time secure a competent support for every laboring minister throughout the whole Church. This principle, if fully carried out as it should be, will place our church, so far as the support of the ministry is concerned, on the same solid foundation with the Free Church of Scotland, but so as to avoid some of the evils inherently connected with their system, and at the same time be brought about by a process much more accordant with the genius of our own people. 2d. To aid in the support of missionaries and evangelists, wherever such aid is asked. 3d. To assist in rebuilding or repairing church edifices where the people have not the means of themselves to do it. 4th. To assist missionary or ministerial laborers in getting from one field of labor to another, where they are without the means of doing this of themselves.

The first of these, at the beginning of the ecclesiastical year, was the most urgent, and the committee always gave its claims the preference so long as there was any doubt about its ability to satisfy all the demands that might be made against its treasury. The combined influence of war, drought and unfriendly legislation had reduced many portions of the Southern country to extreme distress, so that the great question with multitudes of our people was, how they might procure the bare means of subsistence for themselves and their families. Under such circumstances it became utterly impossible for many of our churches to maintain the preaching of the gospel; ministers would be compelled to betake themselves to school-keeping or other secular employments to obtain the means of support for their families, and hundreds of churches in the meantime would not only be left without the ordinances of the gospel, but would be in danger of losing their organization as churches of the Lord Jesus. The first aid great duty growing out of this state of things was not so much the establishment of new churches, as the Sustentation of those already established. The committee made it one of their by-laws, therefore, always to give the preference to this class of claims. They are happy to report, however, that they have been enabled by the Divine blessing, not only to meet fully all the claims presented on behalf of feeble churches, but also to meet fully all the reasonable claims presented in behalf of all the other departments of the missionary work. It is possible that some urgent and deserving claims may have been kept back from apprehensions of over taxing the Central Treasury, but

so far as the committee are aware, every reasonable application has been granted, and, with two or three exceptions, to the full amount asked. Surely sentiments of profound gratitude ought to arise from every Christian heart to the great Head of the Church for such distinguished favors bestowed upon our afflicted churches.

The appropriations made by the committee have not been restricted to any particular portion of the church or section of the country, but have been diffused very generally over the whole surface. Thirty-seven Presbyteries have sought and obtained aid from the Central Treasury, in sums varying from \$100 to \$2500. In the Synod of Virginia \$4735 have been appropriated to aiding feeble churches, assisting in repairing church edifices and in the support of missionaries and evangelists. In the Synod of North Carolina, \$2300; in the Synod of South Carolina, \$1125; in Georgia and Florida, \$6120; in Alabama, \$2220; in Mississippi and Louisiana, \$2184; in the Synod of Memphis, \$1500; in the Synod of Nashville, \$1675; Synod of Arkansas \$1370, and in the Synod of Texas, \$1950. One hundred and four ministers have received aid, averaging about \$200 each. It is not known precisely how many churches are represented by these ministers, but it is supposed that they number at least 250. Twelve of these ministers just mentioned are regarded as missionaries or evangelists, and appropriations have been made for these accordingly. Seventeen congregations have received assistance in rebuilding their church edifices.

Whilst the appropriations have been extended less or more over the whole field, there has nevertheless been a good deal of inequality so far as the different Presbyteries are concerned. This was to be expected, and it is in strict accordance with the great end contemplated by the general scheme, i. e., to make the stronger Presbyteries and churches aid their feebler sisters in times of affliction and poverty. The Presbytery of Cherokee, in upper Georgia, has received greater assistance than any other, owing to the fact that that region of country was more terribly desolated and the people more thoroughly prostrated and impoverished than any other portion of the Southern country. Not only were the people stripped of almost everything they had, but their church

individual church are fully developed, and to the former to provide a supplement for every salary where there is absolute need of it.

But some standard should be fixed upon and the energies of the whole Church should be directed to the attainment of it.

Nothing seems necessary, in the judgment of your committee, to carry out fully the scheme of Sustentation inaugurated by the last Assembly, but the rigid and faithful enforcement of the rules and principles that were adopted at the same time.

The high and responsible mission of woman in society has often and justly been argued; because it is hers to lay the foundations of character, in those who are afterwards to rule society.

Along with this report the committee submit to the Assembly for its revision and approval a code of by-laws, which was adopted at their first meeting and by which they have been governed in all their disbursements, together with a few modifications and additions which they propose to make to that code.

All of which is respectfully submitted on behalf of the ex-committee.

J. LEIGHTON WILSON, Secretary.

Central Presbyterian, RICHMOND, VA., DECEMBER 4, 1867.

REV. WM. BROWN, D. D., Editor.

SOCIAL INFLUENCE.

AN INVALUABLE PART OF EDUCATION.

Having in a previous article pointed out some of the chief sources of influence in forming the character of the Virginia Matron, let us point out a precious trait of the manners and domestic training of the older time from which much of the superiority of our mothers arose.

One more powerful influence remains to be described, to which much of the superiority of the Virginia Matron was due. It was her superior position as the head of a dependent class.

The aristocratic element in our former society was adjusted with a practical wisdom which knew the springs of human nature, for the elevation of its ruling class; and their superiority of character, in turn, diffused through all the orders beneath them, by the powerful influence of dependence, imitation, the aspiration for their higher manners and sentiments.

To these causes, but especially to the prevalence of a pure and undefiled home religion, must the peculiar traits of the women of the old times in Virginia be attributed.

The high and responsible mission of woman in society has often and justly been argued; because it is hers to lay the foundations of character, in those who are afterwards to rule society.

But since, this river of generous blood has swelled into a flood, and what is worse, the remnant of survivors, few, abject, disheartened, almost despairing, and alas, dishonored, because they did not disdain a life on conditions such as those which surround us, are subjected to every influence from without, which can be imagined, malignantly designed to sap the foundations of their manhood, and degrade them into material slaves.

Let us speak a word to the daughters of our dear old Commonwealth. In your homes are your domain. There you are to rule with the scepter of love.

Let us speak a word to the daughters of our dear old Commonwealth. In your homes are your domain. There you are to rule with the scepter of love. We beseech you, wield that gentle empire in behalf of the principles, the honor, the patriotism, the independence, the religion, which we inherited from our mothers.

Important Decision.—The Supreme Court (of Appeals) in Kentucky, has rendered a decision in the case of the Walnut St. Church, Louisville, which gives it to the Southern party. The principles announced in the elaborate opinion of the Court will settle other cases in Kentucky the same way.

EDITORIAL CORRESPONDENCE.

NASHVILLE, TENN., Friday, Nov. 29, '67. Our General Assembly was dissolved to-day about noon, just nine days from the time of its meeting.

1. The harmony of the body. This I may say from beginning to end as perfect as we may ever expect to witness upon earth. We came together from widely distant points, to deliberate upon very important subjects, some of which might be supposed to awaken no small feeling among those who were known to entertain somewhat different views.

2. The subjects before the body were of a very edifying character. I do not here refer to those of mere routine, but those which weighed matters more directly concerning the kingdom of Christ, some of ordinary and others of extraordinary occurrence.

3. The business was very happily conducted. The Moderator, Dr. Moore, presided in a manner which gave the highest satisfaction in every respect.

4. The spirit of prayer pervading the body deserves special mention. The last half hour every day before the adjournment was spent in worship conducted by the Moderator or some member of the Assembly at his request.

5. It would be unpardonable, in stating the causes which combined to make this Assembly so spiritually profitable, not to make emphatic mention of Nashville itself. Flattering words I would not give, and am sure they are the last thing a refined community would wish. It is however only a faint expression of what the members of this Assembly felt, when I say that they would long think with pleasure upon the kindness every where so unobtrusively but warmly shown; and when, hereafter, Nashville is put in nomination for another meeting, the rival which carries the vote away from it must have rare merit and attractions.

A Sermon to Children.—In consequence of an announcement that the Rev. Dr. Hoge of this city would on Sabbath afternoon last preach to the children of his congregation, coupled with an invitation to the children of other congregations which might not have any conflicting services at the same hour, a very large concourse of little folks was at the appointed time assembled within the Second Church.

Dr. Hoge, as those who are acquainted with him would naturally anticipate, readily secured the interest and attention of his audience. The discourse was founded on the 90th Psalm, 14th verse: "Oh! satisfy us early with thy mercy: that we may rejoice and be glad all our days." The behavior of the children was excellent, and the whole service deeply impressive.

Dr. Hoge announced his intention to preach hereafter to the children several times in the course of the year; a promise which was received with such feelings as will no doubt insure him overflowing congregations.

DR. HOGES LECTURE.

On last Thursday night, (28th ult.) notwithstanding the limited notice which had been given, a large audience assembled in the First Baptist church to hear Dr. Hoge's address on "The Duties and Dangers of the Hour."

Dr. Hoge commenced by saying that he spoke not as a politician, but as a student, a moralist, and divine; nor as a partisan, but as one who desired the prosperity of the whole country; but still whenever he spoke it must be as a Virginian, loving his native State more now in the days of her impoverishment and sorrow than he did in her golden age.

Inasmuch as his address was more immediately designed for young men pursuing their studies, with professional life in view, he stated as the first danger to which they were exposed, the prevalence of the mistaken idea that the cultivation of letters—the maintenance of a high standard of scholarship was not necessary in the present changed condition of affairs, when the struggle to obtain the bare means of subsistence was so severe, and when the demand for the development of the material resources of the country was so urgent.

He showed that our educational and material interests should advance pari passu,—that there was nothing conflicting between intellectual and physical progress; but that on the contrary, they tended to support, dignify and develop each other. No State can be kept long in the background that breeds a noble race of scholars.

The second danger against which the speaker cautioned his hearers was that of losing the quick, sensitive and jealous regard for liberty, which had always distinguished the people of the South, now when we are under a government in which we have no representation; and the best means of keeping alive the ancient spirit was forcibly discussed.

The third danger peculiar to the times was the demoralization that invariably follows great revolutions; and the fourth and last to which the speaker adverted was the skepticism now increasingly prevalent among scientific and literary men, illustrations of which were given from the present attitude of several of the leading Reviews and Magazines of Great Britain, towards revealed religion.

The address which occupied about forty-five minutes in the delivery, closed with some earnest counsels and fervent wishes for the future usefulness and happiness of the young men who composed a large proportion of the audience.

SPIRITUAL BEAUTY.

It is a remarkable fact, that spiritual beauty may characterize material forms; and yet it is wholly distinct from material beauty. This is one of the instances showing the mysterious, but familiar truth, of the union of the soul to body. Contrasted as mind and matter in every attribute, the spirit can inform the body, so as to impress upon its clay the lineaments of its own glory.

This may perhaps enable us to comprehend something of the bodily glory which is to clothe the saints in their resurrection. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "He shall change our vile body, and fashion it like unto his glorious body." And what Christ's body is, is its glorification, we learn by its appearance on the Mount of Transfiguration, and in the vision of John in Patmos. Preachers, in describing the glories of the resurrection, often represent the bodies of the risen spirits, after the imaginings of the poet Young, as clothed with mortal youth and bloom, notwithstanding they may have been laid down in the grave at a ripe old age. But is this compatible with the full identity of their bodies? And is it not rather unfavorable to the favorable to see social joys of the redeemed? For our part, when we meet the great prophet Moses, in his glorified body, we shall be disappointed, if we see the youthful face of a Jewish slain in his prime; we shall miss the hallowed wrinkles of his green old age, which should tell of his six-score years, his pilgrimage, and his magnanimous cares for his people. The children will not find pleasure, in seeing the face of the mother whom they knew and loved, and committed to the grave, as an aged Christian, changed back to a girlish countenance; which would be to the completely the countenance of a stranger, inasmuch as when she actually wore it on earth, they were not in existence. They will prefer the old face, albeit scarred with many a furrow, which was wont to beam on them with maternal benevolence here. And the distinction which has been pointed out, between spiritual beauty and material beauty, shows that this supposed change back to universal youth will not be necessary. God will know how to clothe the bodies of his people with a beauty and glory which will make them inexpressibly lovely in the eyes of the saints, without the help of this change.

God seeth not as man seeth. In no case is the difference between his estimate and man's perhaps greater, than in those where the freshness of youth and health is conscientiously sacrificed to the duties of piety and affection. To the eye of man's sense, the face of the patient nurse who has worn out her health in her vigils beside the bed of suffering, seems wan, faded, and decrepit. But to the eye of the Heavenly Father, that pallid face shines with a loveliness brighter than his material bloom in its freshest hour: the charm of self-sacrificing love, and Christ-like benevolence. Especially are there some humbly self-denying saints, whom the world amazingly misapprehends, according to the estimate of the sanctuary. Such an image is before our eye now. It is the homely figure of a mother, in the humblest walks of life, whose features are roughened by habitual anxiety and toil. The garments are coarse and poor; and it is manifest, that the long pressure of some all too crushing care has banished the very thought of personal adornment, and almost of tidiness.

Yet more; to the mind, the language, the sentiments, both a mind long untraced to generous culture, and of tell some labor-sorely exclaiming, as to demand of her this last sacrifice, the surrender of her own advancement. How repulsive is this picture to the eye of the worldly? But it is doubtless beautiful to the eye of God. The history of the case was this: The incubus of this mother's life had been an only son, in whom reason was quenched by hopeless disease, whose imbecility could never cause any other pulse in a maternal heart than a throb of anguish; whose senseless waywardness required, in order to preserve him from self-destruction, a care so perpetual and onerous, as to forbid the solace of society, the leisure for mental improvement, and almost the opportunity for prayer. And all this toil and sleepless anxiety led to no hope, no amendment, for the case was known to be incurable; it only pointed to the tomb, which was to engulf this living death only less abhorrent than itself. It was under this fearful, but holy task, that this poor woman had grown prematurely old, had heroically sacrificed not only ease, and sleep, and health, and youthful bloom, but the aspirations of youth, the stores of early knowledge, the advancement of her own being. Apparently, he all in her had depreciated; but the deathless mother's love, and the steadfast purpose of duty had remained throughout the long martyrdom; and this was all that existed to redeem the picture. In the eyes of God, this was enough. In this patient soul had grown strong and pure. He accounted it as more ennobling than intellectual culture, or high thought, or glowing aspiration, or talent, and as a sufficient substitute for all. In his eyes, this figure, so homely to the apprehension of un sanctified taste and sentiment, was radiant with the beauty of generous sacrifice rendered, and duty done, and temptation conquered, and love stronger than death. "Take heed therefore that ye despise not one of these little ones."

Relation of Our Church to Colored People.—The paper on this subject adopted by the General Assembly, prepared for this number is crowded out, and leaves the resolutions of the last Assembly and leaves the question of ordination in the hands of Presbyteries.

Notice.—East Hanover Presbytery stands adjourned to meet in Richmond, at the rooms of the Publication Committee, on Monday, the 16th instant, at 4 P. M.

RECENT PUBLICATIONS.

ECCE DEUS HOMO; OR, THE WORK AND KINGDOM OF OUR CHRIST OF SOUTHWEST. Philadelphia, J. B. Lippincott & Co. 1867. We have just received through Messrs. Woodhouse & Parham, Richmond, a modest volume of 275 pp., with the above title page. The author's name is not given. It is elegantly gotten up in the most approved modern style. We propose to give an extended notice of this new work—attractive in appearance and in name—in a week or two.

We have received a sermon on CHRISTIAN UNION: Preached in Portersville, Tennessee, September, 1867. By D. H. Cummins. Published by request. Covington, Tennessee. Published at the Office of the Tipton Weekly Record, 1867.

THE FARM AND GARDEN; AN AGRICULTURAL NEWSPAPER, DEVOTED TO THE IMPROVEMENT OF OUR SUNKY SOUTH. By James R. Jacobs & Co., Clinton, South Carolina. November, 1867. \$1 per annum.

THE BIBLE BAPTIST. By Thomas P. Hunt, Philadelphia: Presbyterian Board of Publication.

The old editions have been exhausted and the present edition is to supply the demand for the book. The cost of the book is 20 cts.

THE TWO WALLS. By the author of "Aunt Betsy's Rules."

THE SHADOW OF THE ROCK. By Fleeta, author of "Principia and Interest," "North Hill," etc.

These books are published by the Philadelphia Presbyterian Board of Publication, and belong to the Youth's Series.

THE LAND WE LOVE.—The December number of this magazine contains a "Sketch of the First Kentucky Brigade," "Shot through the Heart," "Future of the English Language," "Deo Duce," "Religion in the Army of the Danube," "Execution by the Gallotine," "Deal between Jackson and Dickinson," etc. The "Haversack" is brimful of fun.

GENERAL ASSEMBLY.

FOURTH DAY.

MONDAY, November 25. W. T. M. Dickson, ruling elder from the Presbytery of Central Texas, appeared and read his seat.

The unfinished business of Saturday was resumed, viz: The consideration of the remaining part of the report of the Standing Committee on Foreign Missions.

The substitute of Dr. Smith, authorizing the Executive Committee to publish a monthly abstract of news for the benefit of the churches, was adopted. The sixth resolution also passed, and the report was then adopted.

The order of the day, viz: the reception of the delegates of the Associate Reformed Presbyterian Synod of the South, Rev. D. Pressly, was taken up.

Mr. Pressly read the following preamble and resolutions: Whereas, the subject of union between our Synod and the General Assembly of the Presbyterian Church South has been pending for some years past, and whereas, after the mature deliberation we are capable of giving to the subject, we are prepared to give assent to the basis proposed; and whereas, no good can result from the continued agitation of the matter; be it therefore

Resolved, That we respectfully decline further negotiation on the subject. That we give our assent to the strength of his church, and the reasons for declining the union.

The church organization that I represent cannot boast of its vast membership, of its numerous and well-endowed colleges and seminaries, or its immense instrumentalities that are wielding in the conversion of the world. It claims to belong to one of the smaller tribes of the great Presbyterian Israel. The Synod is composed of ten Presbyteries, sixty ministers, six probationers and five students of theology, with a corresponding number of settled and vacant congregations.

of the floor of Synod. When the Synod was about to take action on this subject, one of the most solemn scenes transpired that I have ever been permitted to witness. The stillness of the grave prevailed. Every member felt the decision then about to be made involved the peace, the prosperity, yea, the very existence of the Associate Reformed Presbyterian Church South. The necessity of Divine guidance was realized. A motion was unanimously passed that Synod invoke by prayer the aid and direction of Heaven. This prayer was made by a venerable and fondly-loved father, whose heart has beaten in sympathy for more than fifty years with the Church of Christ. After prayer, the above preamble and resolution were passed by a vote of twenty to twelve. Some of those who voted in the negative declared that, while they were not prepared to accept any basis that had been presented, yet they were in favor of keeping the question open by further negotiations on the subject.

After some further remarks upon their present prospects he concluded by extending to our Church the kind congratulations of the Associate Reformed Presbyterians. In your progress, in your prosperity, and in your happiness, we shall always rejoice. In the language of one of our fondly cherished Psalms, I will say in relation to you.

"Pray that Jerusalem may have Peace and felicity; Let them that love thee and thy peace. Therefore, I wish that peace may still Within thy walls remain, And ever may the palaces Prosperity attain."

Now, for my friends and brethren's sakes, Let them that love thee and thy peace, And for the house of God our Lord, I'll seek thy good away."

The Moderator then replied in an appropriate address. The Committee of Bills and Overtures reported two overtures, touching the change of the meeting place, from the city of Nashville, which were returned unanswered, as the action of the Assembly already has answered these overtures.

An overture from R. Melms, W. E. Sherrill, J. A. Smylie, J. H. Alexander and H. Thompson, dissenting from action of the Synod of Mississippi, ordering a meeting of the Central Mississippi Presbytery without specifying the object for which the Presbytery was opened. The dissenters were sustained.

Rev. T. E. Peck, D. D., from the Committee on the Revision of the Book of the Synod, through Dr. Smith, gave notice of his failure in reporting, and asked that the committee be discharged. Adopted.

The Standing Clerk gave notice of the appearance of Rev. A. P. Forman, a delegate from the Synod of Mississippi, from the city of Nashville, and others, as delegates from that Synod, was made the order of the day for 11 o'clock on Wednesday. The records of the Synods of Nashville and North Carolina were approved as far as written, and were especially commended for neatness of clerical execution.

Rev. E. T. Baird, D. D., on the part of Rev. J. J. Bullock, D. D., and others of Baltimore, was allowed to give notice of an overture from those persons asking for removal of the Executive Committee of Education and Publication from Richmond to Baltimore. The overture was referred to the Standing Committee of Publication.

The records of the Synod of Virginia were approved as far as written, with the exception that the last meeting mentioned has no record of the absentees at that meeting. Also, on page 64, there is notice of the adoption of an overture on the change of boundary between the Synod of Virginia and the Synod of Carolina, which is deficient in that it does not designate the change made.

FIFTH DAY.

TUESDAY, November 26. The Standing Clerk read a letter from Rev. T. Dwight Witherspoon, a delegate from this Assembly, to meet with the General Assembly of the Cumberland Presbyterian Church, stating that he had performed the duty enjoined upon him, and was kindly received. The letter was received, and Mr. Witherspoon's diligence was approved.

A resolution was offered by Rev. B. Gilder-sleeve, endorsing and recommending the Southern Presbyterian Review to the churches. The paper was referred to the Committee on Bills and Overtures.

The order of the day was taken up, viz: the hearing of Rev. A. J. Baird, D. D., delegate from the Cumberland Presbyterian General Assembly to this Assembly.

Dr. Baird then made a short address. He was most happy to bring to this Assembly the salutations of the Cumberland Presbyterian Church.

We are a young people, but we are hopeful of the future. Fifty-seven years ago, three old men in school-boys' attire, under our banner, during the past few years we have taken the lead in educational interests. It was a pleasure to us to see the Rev. Dr. Baird, a delegate from our church, there are six Colleges and three Universities under our fostering care.

It was also not forgotten the importance of female education, believing that the preacher's wife should be educated, and that the church, in the pastoral relations, it was pleasing to state, that they had never seen such cheering manifestations as were now exhibited to promote an efficient ministry. Another fact that was of more means were being contributed for the furtherance of Gospel truth than had ever been before. He could also say that they were a united church. The associations of members were in Christian bonds that knit their hearts warmly together. It was gratifying to note in the flourishing Sabbath Schools the interest manifested in the church.

We have seventeen Presbyteries in the North—it was pleasing to know that Christian harmony prevailed. He brought nothing forward for discussion. The speaker had been on the committee to promote organic union—the committee met and had a brotherly interchange of feelings and views. It was pleasing to see good men and old men united in their hearts and affections. When we look at Jesus we all come together, for then we feel that we are his. It is upon a principle of philosophy that we come together when our affections are centered upon one object. Heartily we are hoped and prayed for a union of hearts and affections he would not repeat what he said on that committee—we all needed was the sincerity of our desire to receive Divine grace. He thanked God that the Christian spirit was so alive and prevalent in the breasts of the members of the true church.

The Moderator replied in substance as follows: It was with deep interest we have heard the account of your mission. We rejoice with you in her prosperity. As you send out your youths and your sentinels, and unfurl the banner of Jehovah defending the faith with your grand artillery, we bid you God-speed and give our hearts and hands to your aid. You touched our hearts with the words of your common exertions in a holy cause. Botanists tell us that the thorn is but an undeveloped flower, and though many thorns surround your church and our own, yet these thorns may all become flowers, and prayer and patience are used. Many of these thorns will do so in a better and brighter world. We rejoice with you in your education and prosperity; they are indications that you fully understand your duties in this regard. We say to you, God-speed in all you do to promote the interests of the church. Yet it is unwise, impossible, as involving those high interests, to change any feature of our church. We can only extend to you the hands of brotherly love, in spirit of Christians, hoping to meet you all in that other world where no change or discord can occur.

SOUTH-WESTERN SEMINARY. The second order of the day, viz: overture No. 1, concerning the establishment of a

Southwestern Theological Seminary, was taken up. Rev. Dr. Lyon, of Miss., seconded the motion to adopt the recommendation of the committee, viz: that it be inexpedient, at present, to establish a third Theological Seminary in the Southwest.

After some discussion in which Dr. Lyon, Dr. Joseph R. Wilson and others participated, the question was answered in the affirmative.

SYSTEMATIC BENEVOLENCE. The third order of the day came up, viz: the consideration of the subject of Systematic Benevolence. The report was read, and pending the motion to adopt, a friendly discussion ensued, in which Rev. Dr. Smith, Rev. Messrs. Markham, Welch, Junkin, Mack, Price, Shepperson, Leys, Jones, Gilder-sleeve and Cummins, at the invitation of the Executive Committee, by permission of the Assembly, took part, in regard to the times of the collections to be taken up and the system to be employed in so doing. Want of space forbids the full report of the speeches on this subject.

The report was then amended and adopted as follows: The Standing Committee on Systematic Benevolence deem it an important and encouraging fact that eleven Presbyteries have reported to the General Assembly on this subject. While this number is far below what it ought to be, yet it is far in advance of what was done last year, when only one report was presented.

We have reason to believe, from information derived from other sources, that most of our Presbyteries, although not reporting, have actually carried the Assembly's plan into successful operation, and have contributed to the various objects of benevolence. It is a matter of regret that wherever there has been a failure the fault lies at the door of our church officers, and not with the people. We fully believe that when our ministers, elders, and deacons will heartily and earnestly do their duty in instructing the people in the grace of giving, there will be no lack of funds to carry on successfully all the benevolent operations of the church. The great doctrine that giving is an act of worship and a means of grace, pregnant with the interests of the whole church, and that it is a stronger hold upon the hearts of God's people, and some of the blessed fruits of it will appear in the following statement of the reports we have examined.

The Presbytery of Concord reports that fifty out of seventy-two churches have taken up to one or more of the various objects of benevolence; twenty-four churches contributed to Foreign Missions; forty-four to Domestic Missions; nineteen to Sustentation; twenty-two to Education; and twenty-two to Foreign Missions. The full amount contributed, \$2505.

The Presbytery of Orange reports forty-nine churches, eighteen of which have contributed to the various benevolent operations of the church, the sum of \$1850.

The Presbytery of Fayetteville, without giving the number of contributing churches, reports the amount given at \$1445.

The Presbytery of Greener reports that eight churches have contributed to Sustentation, one to Foreign Missions, and five to Sustentation alone. The amount contributed is not reported.

The Presbytery of Lexington reports that fourteen churches have contributed to Domestic Missions; seven to Foreign Missions; fourteen to Sustentation; ten to Education; thirteen to Publication. The full amount given is \$2406.

Montgomery Presbytery reports twenty-six churches, and of this number eleven contributed to Domestic Missions; twelve to Foreign Missions; ten to Sustentation; eight, Education, and eleven to Publication. The whole amount given is \$2073.

The Presbytery of Georgia reports that it consists of nine churches, five of which have contributed to the various objects of benevolence; the remaining four have not as yet been "reconstructed" to working order. The full amount contributed is \$550.

The report of the Presbytery of Nashville, on this subject, is not reported. It has seventeen churches, all but two of which have taken up collections for benevolence; two of the whole number have taken up collections for all our objects; thirteen have taken up collections for Domestic Missions; four have taken up collections for Foreign Missions; five have taken up collections for Sustentation; five have taken up collections for Education; five have taken up collections for Publication. Total collections \$10,336.

The Presbytery of Tennessee reports twenty-eight churches; of these, eight have contributed to Foreign Missions; nine to Domestic Missions; five to Publication; twelve to Education; and one to Foreign Missions alone. The Presbytery of Arkansas reports twenty-three churches, thirteen of which have contributed to Sustentation; eight to Foreign Missions; and four to Publication. The amount contributed is \$1000.

Indian Territory reports seven churches have contributed to Sustentation; six to Foreign Missions; two to Publication; and one to Education.

The committee have also had under consideration a course from East Hanover Presbytery, on the subject of a pastoral letter to churches on the great subject of frequent giving, and are deeply impressed with a sense of its vital importance to our church at this time, and recommend the following resolutions for the adoption of the General Assembly: 1. Resolved, That all our ministers, elders, and deacons, be earnestly requested, for our Lord's sake, to give to every member of all their churches the opportunity to contribute something for the glory of God, and especially to the various objects of benevolence, and that the Assembly's Secretaries be requested to bring these objects before the churches at the time about mentioned, in the way that may seem most desirable to them.

2. Resolved, That we earnestly recommend all our churches to see that weekly collections are taken up according to the Divine injunction, and that the frequency and usefulness of our benevolence will be thereby greatly promoted; and that the money thus raised be appropriated to the objects of benevolence according to the wishes of the session of the church.

3. Resolved, That it is desirable for this General Assembly to address a pastoral letter to the churches on the subject of frequent giving, and that the Assembly's Secretaries of Sustentation and Publication be requested to prepare said letter.

THOMAS R. WELCH, Chairman.

TUESDAY NIGHT, 7 P. M. INAUGURATION OF DR. FLEUMER. The Assembly was called to order at seven o'clock, and opened with singing, and reading part of the third chapter of the prophecy of Ezekiel, and prayer by Rev. J. L. Wilson.