CENTRAL PRESBYTERIAN.

Vol. I---No. 6---New Series. RICHMOND, VA., THURSDAY, SEPTEMBER 28, 1865. FOUR DOLLARS FOR ONE YEAR.

[For the Central Presbyterian.]

Our Great Need.

We read that a young painter was once directed by his Master to complete a picture on which he, the aged artist, had been laboring, but from which he had been compelled to desist on account of his growing infirmities. "I commission thee, my son," said the old painter, to do thy best upon this work. DO THY BEST." The young man had such reverence for his Master's skill that he felt incompetent to touch the canvas which bore the impress of that renowned hand. But to his expressions of diffidence came the old man's reiterated reply: "Do thy best," "Do thy best." The youth tremblingly took up the brush, and kneeling before his appointed task, he prayed for skill and power to complete the work in a manner worthy of him who had commenced it. He arose re-assured. His hand grew steady as he painted. Slumbering genius awoke and inspired him. Enthusiasm took the place of fear. In the absorbing interest of the undertaking he became forgetful of himself, forgetful of his own doubts and fears, and with a calm joy he finished his labor. The old Master was borne on his couch into the studio to pass judgment on the result. As his eye fell upon the triumph of art before him, he burst into tears of admiration, and throwing his enfeebled arms around the young artist, he exclaimed, "My son, I paint no more." That youth was Leonardo da Vinci, the painter of The Last Supper, the ruins of which after the lapse of three hundred years still attract annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.

So should it be with the preacher, whether young or old, who stands before the work to which the Master calls him. Let him give himself to it as his life's work, without reserve. Let him ever hear the injunction, "Do thy best," "Do thy best." Let him kneel reverently before his commission and pray for power and skill to perform a work worthy of the Master who entrusted it to his hands, and the Spirit of that Master will breathe upon him and impart the needed inspiration. Fired with a nobler ambition than that of him who said, "I paint for immortality," he will devote himself to his great mission, and strengthened for his toil, when success crowns the undertaking, his will be the pay and the reward of those who have "done what they could."

This is what we want: more entire consecration to the cause of Christ. Our great need is a ministry supremely devoted to God and the solemn work he has committed to their hands.

This is a critical period in the life of the Southern Church. The trials and sufferings of our people have been frequently portrayed, though the half has never been told, nor can be. But how unspeakably sad it would be if in addition to our losses, our impoverishment, our bereavements and extinction of cherished hopes, these chastisements should not be sanctified to our people at large, nor, it may be added, to those who preach to them. Nothing is now left to many of our people but the care and providence of God. What [illegible] to Him and for casting our burdens on Him. Blessed indeed are the storms which drive the tempest-tost mariner into that haven—Blessed are the troubles which bring the desolate to His feet, to His arms, to His heart. Are the ministers of Christ taking advantage of this season of calamity for leading their flocks to the green pastures and beside the still waters of grace; for impressing upon them the great truth that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; for teaching them the infinite propriety of laying up treasure in Heaven, and of looking away from earth with its unsubstantial and dissolving scenes, to the world where all is pure, and satisfying, and eternal?

The reports which come to us from the Churches of all denominations, all over the land, with few exceptions, indicate an unwonted degree of worldly conformity, and supineness, and indifference to the interests of Zion, on the part of professors of religion. Laxity of family discipline, Sabbath desecration, neglect of the ordinances of the gospel, and irregular attendance upon the services of the Church, especially during the week, form the burden of many sorrowful confessions; and this too while intemperance, and profanity and profligacy prevail to an alarming extent among those who are without the pale of the Church of God.

Few indeed and unfrequent have been the displays of divine power in those extensive revivals of religion which have made other years memorable.

Here and there, indeed, a few beams of light have shone through the darkened heavens, and there were eager watchers who sprang up to hail with joy and thanksgiving their first appearing—but how rare have been these heaven-descended rays, and how far from universal the greeting song!

The fault has been with the Church and not with its adorable Head. He is not only a shield, but a sun, all glorious and inexhaustible in light and blessedness. The sun shines clear and strong in the heavens, pouring floods of glory liberal enough to enrich and bless the universe, but our sins have risen up like a thick cloud, intercepting the beams, and shrouding us in winter and gloom. Faith and prayer will remove the clouds and unveil the sun. The Church may keep silence, and fold her hands in guilty inactivity, but if sinners are not converted, it is not because God's ear is heavy that it cannot hear, or his arm shortened that it cannot save. Never was a revival more needed—never more needed in the hearts of God's ministers. O for a return of the days of Whitfield and Wesley and Baxter and Edwards, of a former era, and of McCheyne and Summerfield and Nettleton and Baker, in more modern times.

Some of our ecclesiastical courts are yet to convene. Much of the business now demanding their attention is deeply interesting and important, but if these judicatories could be made eminently devotional in their spirit; if during their sessions the sacred fire would descend; if God, taking a live coal from his own altar, would say to each ministering servant, before his return to his own home and charge, "Lo this hath touched thy lips;" go in the spirit and power of the Highest, and proclaim the messages of truth and love with new earnestness and affection, then would these convocations of the office-bearers of His Church be made centres of holy influence from which blessings would radiate such as would enrich the whole heritage of God.

M. D. H.

[For the Central Presbyterian.]

A "Kill or Cure" Remedy.

(CONCLUDED.)

A dispassionate view of the face of society will present us with several other grounds of anxiety. Our losses and calamities are evidently affecting the hearts of many, just as the reflecting mind would anticipate, where the sanctifying grace of God is not bestowed. Multitudes have suffered sweeping losses of property, and they are made to feel that all the future of their worldly estate is injeopardy. The legitimate effect of these crosses should be to train us to heavenly-mindedness, to teach us to lay up our treasures in heaven, and not upon earth. If the Holy Ghost apply these lessons, such will be their blessed result. But if the natural heart be left to receive them according to its native propensity, their only effect will be to whet the inordinate desires more keenly. The apparent uncertainty of our food and raiment, will only cause us to inquire with a heathenish greed, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" The soul will excuse to itself a more thorough devotion to mammon, by the plea that it has great losses to repair. Dangers in prospect, threatening its wealth, will only awaken a more consuming anxiety, and more unscrupulous efforts to preserve it.—Hence, among worldly Christians, this affliction will develope, in many, a still more greedy avarice.

These causes will produce, upon an opposite temperament, an opposite effect; many men will be inclined, by the disappointment of legitimate and honorable aspirations on earth, to resign themselves to a life of epicurean ease and sensuous indulgence. And it will be especially the nobler spirits, the more generous, susceptible and sensitive, who will fall under this temptation. They will feel as though nothing now remained but to cultivate the *poco curante* spirit, so characteristic of the soft subjects of the governments of Southern Europe, and to pluck what sensuous good they may, as they proceed along the aimless and dishonored track of their remaining life. Although they may not consciously say to themselves, "Let us eat and drink, for to-morrow we die," such has become, virtually, the purpose of their lives. It is greatly to be feared that these influences are already degrading many generous and sensitive spirits; many who, under happier circumstances, would have been energized by noble aspirations, and would have blessed their fellow men by a career of public-spirited exertions, will become epicurean *dilettanti*. Some will gradually sink into gluttons, more into drunkards, and still more into idlers, a prey to self-reproach and to every grosser temptation.

A few of the spiritual dangers arising out of our afflictions have now been briefly pointed out. When it is remembered that the native tendency of every soul, while involved in the flesh, is to backsliding; that the sustaining of an active spiritual life is a work requiring the perpetual interference of the Spirit and effort of the Christian; that to keep grace is like keeping iron hot in a cold atmosphere, like maintaining the balance of a body in unstable equilibrium, like propelling a boat up stream, it will not appear improbable that, in such circumstances as ours, there will be great and lamentable derelictions.—The inquirer, ten years hence, may be compelled to chronicle stories, which, if told now, would be pronounced monstrous; of ministers, once zealous to appearance, first secularized (in part through the unjust neglect of their charges,) and then apostate; of prominent Christians openly profane, of churches lapsed into damning heresy, or actually extinguished, and of polluting customs and dissipations prevalent in the Church unrebuked.

Now is it asserted that these mournful consequences must necessarily follow? By no means; but that they are possible, and if we are left to the unaided powers of human nature, so possible and probable, that every Christian should arise to contend against them with all his might by prayer and labor. One thing is now most manifest; that the occurrence of such trials places us in the very crisis of a spiritual exigency; where there is no alternative save, on the one hand, a great blessing to Christians through sanctified afflictions, or, on the other, a great and speedy defection through the neglect of them. The conduct and life of Christians during the next few months, will probably decide which it shall be.

What then should Christians do, to secure the happier of these results? God does not leave us in doubt concerning the answer. To an afflicted church in similar circumstances, he says: (Heb. xii: 12, 16,) "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who, for one morsel of meat, sold his birthright." God now explicitly calls each Christian to the punctual performance of his religious duties, to strictness of conscience, to watchfulness, to the maintenance of a high and pure integrity, and to renewed Christian activity.

"WE hold that religion—the religion of Christ Jesus—is to be intimately interwoven with the whole tissue of education; that is, it is to be the one guiding, regulating, sanctifying principle; that around which the whole system turns, moving in beautiful uniformity and order, each luminary of knowledge and of truth revolving in its own proper orbit, religion being the centre, from which a genial and holy light may diffuse throughout every part."—*Speech of the Bishop of London, May 29, 1639.*

[For the Central Presbyterian.]

Practical Religion.

Dear Central Presbyterian: Most heartily do I congratulate you on your reappearance. Your pleasant face and excellent words refresh me. Long life, abundant prosperity, and large usefulness be yours. May your shadow never grow less.

A friend asks me to write an article for you on *Practical Religion.* That is queer, isn't it? Various thoughts suggested themselves when I began to ponder my friend's request. The first was somewhat to this effect: "That is a wide subject—so wide, indeed, that one would scarcely know where to begin. It includes, of course, all the activities of the Christian life; and, looking back to the basis and root of these, all doctrinal truth as well; for is not doctrine in order to practice?"

After further reflection, my thoughts took a different turn, to wit: "Practical religion? Write about that? What other kind of religion is there to write about? Mahomedanism is practical; Paganism, in all its varied phases, is practical; and is not Christianity practical as well?"

Surely, the Bible represents it in that light. From beginning to end of those sacred teachings, we find no trace of anything else. That which transforms the nature, subdues and directs the will, purifies and elevates the affections, plays upon the emotions of sorrow, hope, fear, and every other, as upon the strings of an instrument—that which imparts new motives, and inspires life with new and infinitely nobler ends,—to talk of a religion such as this as anything else than a practical religion, would seem to be about the most absurd idea that could be conceived. He who fails to perceive that it is the most practical, all subordinating, all-absorbing, all-influencing, all-controlling thing in the world, must belong to that class who, "having eyes, see not."

The apostles evidently regarded Christianity in this light. With them it was no mere sentiment, no speculative theory, no idle form of words, no empty profession. It was a tremendous reality. Denouncing, demanding, persuading, threatening, claiming everything, and sparing nothing, the religion taught by their Divine Master, and accepted by themselves, stamped their whole characters and lives with the impress of such self-sacrifice and heroism as the world had never seen before, nor has seen since. They took its words literally. They left their all to follow Christ. They shrank from no privation, nor hardship, nor danger. However severe the sacrifice must sometimes have seemed, it was nevertheless involved in what they had undertaken; and they must go through with it. No pleas of having "no turn for such things," family affairs, business claims, delicate health, the ill effects of night air, having "already done their share," and the like, were heard from that heroic band. Having put on the soldier's garb, they expected to do the soldier's work—to avoid no difficulty or danger, and never to ask for rest or release, until the last victory was won.

This, therefore, being apostolic Christianity, now [illegible] professing to be guided by apostolic teachings, should take up with a Christianity so unpractical, that newspaper articles must be written to remind them that the religion they profess to have espoused is a practical thing. I strongly suspect that with that sort of "Christians," the Bible is not the only rule of faith and practice.

If religion is not practical, what's the use of it? A religion which does not enable us and prompt us to renounce the world, the flesh and the devil; which does not lead us to cultivate purity of heart and love toward man and God; which does not bring us, not only to rest on Christ for our justification, but to take him as our example; which does not make us better husbands, wives, parents, children, members of society, and members of the great human family;—a religion which does none of these, what is it worth? As it neither stimulates, nor strengthens, nor comforts, nor renovates, nor diffuses life and health and peace around, I think it must be an unnecessary incumbrance, and the sooner it is got rid of the better.

And can it be, that in our own beloved South, there are still those in the Church who need to be reminded that the Christian religion is a practical thing? In that hard school through which they have been passing, have they not yet learned that nothing can suffice to uphold and comfort, but that practical religion taught by our Saviour, and lived by his apostles? That old proverb, "Misery loves company," seems selfish and hard; but properly understood, it embodies a great and solemn truth, to wit: that man cannot bear his sufferings and sorrows alone; that he must have sympathy and companionship. Now, to our suffering, sorrowing people of the South, what sympathy, what companionship would be secured them by a heart-absorbing, life-controlling, practical religion—since in every sacrifice and trial, they would be able to see how those apostolic Christians bore themselves in their greater trials, and how Jesus himself bore his life of sorrows. Traditional, educational, professional or theoretical religion may do to keep up appearances, when all goes well with us; but when the rains descend, and the winds blow, and the storm beats, we must have something more substantial and real.

And what will our blessed Lord say to the unpractical Christians at the meeting on that "day for which all other days were made?" Will he change his formula of welcome to suit their case? "Inasmuch as ye *did*" this, that and the other service, would not be appropriate to those who had been doing nothing. It would sound like awful irony. But I don't think the reader will vary it; and I therefore conclude that those who wish to secure the welcome on that all-eventful occasion, had better be up and doing, working whilst the day lasts; and not waiting for newspaper articles to convince them that the religion of Christ, the religion they profess, is a *Practical* Religion. How practical all the great truths of our religion will seem when we come to look at them from the judgment-bar, and from the eternity beyond! God help us thus to regard them now.

MINIMUS.

[For the Central Presbyterian.]

Why Not?

NO. II.

"Why did you not go to the prayer-meeting yesterday?"

1. "I forgot it." Did you forget to eat your dinner? No. Or that notice about your note that fell due in bank to-day? No. Then, friend, you unquestionably have a dangerous memory. For if you fail to eat heavenly food, you will die. God spreads out food abundantly before those who, not forgetting the assembling of themselves together, approach him in united prayer. If you fail to meet the *note* that He holds against you for faithful service in His vineyard, you will, as a bankrupt, be condemned; and bound by your mighty sins, be cast into an eternal prison. The blood of Jesus is our only insurance against hell-fire; and if we forget Him, can we expect He will remember us? Oh, if your soul was alive with heavenly love, you would not thus forget!

2. *"I did not forget the meeting, but had not time to attend it."*

You are a bank or railroad director. Do you [illegible] your business to attend the [illegible] *you take time;* YOU MAKE TIME by extra exertion. You *excuse* yourself to any company at hand. Now, is the Board of spiritual health, that meets in God's house weekly, of *less* importance? Can't you afford to give God ONE HOUR in six days? *How can you dare to ask Him to prosper your business while you neglect His?* Amid the multiplicity of your household duties, you take time to visit the stores and inspect new goods, or to visit your friends, or dine out. The wares of heaven displayed on Mt. Zion, that Friend that sticketh closer than a brother, and that feast spread in God's pastures, surely claim at least equal attention.

3. *"I was afraid I would be called upon to pray."*

Perhaps you think that you *ought* to pray in public with God's people, but you shrink sinfully from your duty, which seems to be a heavy cross. God can sustain you. Perhaps you are *presumptuous* in supposing that your pastor ever thought that you could pray profitably in the prayer-meeting. Perhaps your life is rather inconsistent—therefore your fear of standing forth with any prominence as a Christian. And if you were called on to pray, could you not, even amid your embarrassment, say the Lord's prayer? Do you know it by heart?

None of these reasons justify you in neglect of duty. You should attend the meeting for improvement, and for removal of felt deficiencies.

The attendance of the weekly prayer-meeting is a test of the spirituality of the Church. When love and zeal are cold, the benches are empty.

United and earnest prayers are the usual precursors of an outpouring of the Holy Ghost. God will be enquired of before he blesses.

In the prayer-meeting church members should learn to love one another more, and speak much to one another about Zion. And [illegible] inquirer [illegible] to see and love Jesus.

Let us then love our prayer-meetings, and labor to build them up, rather than to pull them down by culpable neglect.

Petersburg, Va. L. C. V.

[For the Central Presbyterian.]

Holston Presbytery.

Action of a Call Meeting at Leesburg, Tenn., August 26th, 1865.

Presbytery disclaim having been intentionally influenced by political considerations in dissolving their connection with the General Assembly of the Presbyterian Church of the United States, in 1861. To lend the influence of the Church in propagating political creeds and advancing party interests, is perverting her holy purpose and dishonoring her great Head. "My kingdom is not of this world," defines the nature of the Church, and the command, "Go into all the world and preach the Gospel," announces her high and holy mission. When the war broke out, we desired and prayed that whatever might be its issue, the Presbyterian Church might, after the clouds of war had passed, present the noble spectacle of a united Church, and show to the world how Christians, animated by the spirit of the Gospel, can shake hands across gulfs so deep and wide. But in this we were disappointed, and with reluctance and grief, accepted the alternative. When the war closed, having decided by its own stern logic, that as a nation, we were to have but one banner, we resignedly, cheerfully and loyally accepted the results, and hoped for an honorable and cordial re-union of the Presbyterian Church. In this, we have again been disappointed. The fact that at present we are a divided Church, we are compelled to admit, but for this, we, as a Presbytery, do not feel responsible. The fact is forced upon us. We can but accept it, while, at the same time, we desire to see the obstacles in the way of an honorable and happy re-union removed, and would fondly hope, that at no distant day, it may yet be realized. For the present, the great work of our Presbytery is near at home. The "ways of Zion" within our own bounds "do mourn." It is essential to her welfare that we be united. All difficulties and differences among ourselves must be removed. In the spirit of the Gospel we must forgive and forget. We must forgive *all* that *all*, may be forgiven. *By-gones* must be *by-gones.* Furthermore, we desire to see all Presbyterians in this section of the country united under one organization. Therefore, in the spirit of the foregoing,

1. *Resolved,* That we consider obedience to the civil government a duty made plainly imperative upon us in the Word of God. That while we discard that spirit of truckling servility which would lead us to worship Cæsar instead of God, we hope we are second to no other ecclesiastical body in that true spirit of subjection "to the powers that be," which springs from loyalty to the great Head of the Church, and which leads us "to render to Cæsar the things that are Cæsar's, as well as "to God the things that are God's." But were we to make political sentiments a test of Church membership, we would be usurping prerogatives that have been delegated to us by the Head of the Church, and would violate Chap. 31st, Sec. 4th, of our Confession of Faith, which says: "Synods and councils are *to handle or conclude nothing but that which is ecclesiastical,* and are not to intermeddle with civil affairs which concern the Commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate."

2. *Resolved,* That, as a Presbytery, we are ready and willing to re-unite with the General Assembly of the Presbyterian Church in the United States, whenever that body is willing to receive us on such terms as are laid down in the Word of God, and the time-tried standards of the Presbyterian Church.

3. *Resolved,* That Presbytery exhort Christians, for the honor of religion and welfare of souls, to cultivate in all our Churches the spirit of harmony. Where division exists, let it be healed. Where hard feelings exist, let them be smothered. In all our Churches, let the world, looking on, be constrained to say: "See how these Christians love one another." To promote ends so desirable, Presbytery recommend that vacant Churches make prompt and vigorous efforts to supply themselves with the means of grace.

4. *Resolved,* That, as the Holston Presbytery of the United Synod is of one mind and destiny with ourselves, and as the two Presbyteries have already been united by the joint action of our General Assembly and the United Synod, that we now, on our part, heartily concur in this action, and that we select Bristol as the place, and the first Friday in September next as the time, for our next regular meeting. This time and place being selected for the purpose of meeting said Presbytery, then and there to consummate said union—it being also the time and place of their next regular meeting.

5. *Resolved,* That we hereby order that a copy of the foregoing preamble and resolutions, be furnished by the Moderator to the *Christian Observer* and *Central Presbyterian* for publication.

UNION OF TWO PRESBYTERIES.

BRISTOL, TENN., SEPT. 5, 1865.

The two Presbyteries of Holston (Old School and United Synod) met in this place on Friday, 1st inst., as by previous arrangement, and after constituting separately, appointed 9 o'clock, Sept. 2d, for consummating the union of both into one Presbytery.

At the hour appointed the Presbyteries came together, and there being an equal number of ministers in each, constituted a new Presbytery, to be known as Holston Presbytery, by electing Rev. J. R. King Moderator, and Rev. J. D. Tadlock, Stated Clerk.

Rev. James King was called upon to return thanks to Almighty God for this consummation.

Some time was spent in devotional exercises suited to the occasion; recognizing the leadings of Providence in thus bringing together hearts that have, though ecclesiastically separated, long sympathized and often labored and prayed together for the diffusion of the truths of the Gospel of Christ.

Presbytery during its session adopted the following resolutions:

1st. That in the judgment of this Presbytery the union of the two organs of our Church at Richmond into one, is absolutely essential to the complete fusion of the different Presbyterian elements that have recently been united into one body.

2d. That in case a union between the "Christian Observer" and "Central Presbyterian" can be effected, an arrangement which would retain Drs. Converse and Brown as the editors of the united paper, would be satisfactory to this Presbytery, and receive our cordial support.

3d. That this Presbytery fully concur in and adopt the deliverances of the two Presbyteries before their union on the subject of loyalty; that we consider obedience to the Government of the United States a duty made plainly imperative upon us in the Word of God; that while we discard that spirit of truckling servility which would lead us to worship Cæsar instead of God, we believe that we are second to no ecclesiastical body in that true spirit of subjection to "the powers that be," which springs from loyalty to the Great Head of the Church, and which leads men to "render unto Cæsar the things which are Cæsar's," as well as "unto God the things that are God's."

PASTORAL LETTER.

The committee to prepare a pastoral letter to the churches within the bounds of the Presbytery reported, and the report was adopted, which is as follows:

To the Churches within the bounds of Holston Presbytery, greeting:

Dear Brethren in Christ—Suffer a word of exhortation. Our lots are fallen in times of great responsibility. The command sounds out to us all with solemn emphasis, "Go work in my vineyard to day" The sublime providences of God unite with the commands and promises of the Gospel in summoning us to gird ourselves for faithful, laborious and self-denying work. The present condition of the Church within our bounds presents the vision of the weeping prophet when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep over the slain of the daughters of my people." The harvest work is great. Let us realize it. There is work for every one, for all. There must be no idlers. Remember the price of redemption. Therefore let us exhort you, that there may be no occasion for reproach, that you by word and deed exhibit that high type of loyalty to the "powers that be," which springs from loyalty to the Great Head of the Church; and which should lead every one to render to "Cæsar the things that are Cæsar's," as well as to "God the things which are God's." That you cultivate harmony and fraternal feelings. Rents and divisions must be healed. All wrongs, whether real or imaginary, must be forgiven and forgotten. Hear the plaintive cry of Jesus as it trembles upon mournful Calvary! "Father, forgive them; and then remember, "If any man have not the spirit of Christ, he is none of his." The cause of the Crucified One demands it. The good of immortal souls requires it. These things, if not corrected, will plant thorns in our dying pillow, and dim the lustre of our crowns. We must live together in the Church below, in peace and love, or how shall we sit down together along the green banks of Heaven's river, and sing the same song? Let not the world reproach us, but let us make the men of the world say, "See how these Christians love one another." Let every influence be brought to bear in driving from our midst every bitter and unkind feeling—vie with one another for the blessedness of the peace-maker.

Again, brethren, neglect not the Sabbath-School, which is the nursery of the Church. It demands the best talent the Church can command. It is a field for the whole talent of the Church. Be not content with simply gathering the children of the Church. Seek out all the uncared-for within the bounds of every church. Let the roads to all our churches on the peaceful Sabbath morning be thronged with bright faces hastening to the Sabbath-School like doves to their windows. By your Sabbath-School, make to the children the Sabbath morning the brightest of the seven. Neglect not the Sabbath-School. Also, we exhort you to return to the good old Presbyterian custom of catechetical and family instruction, wherever there has been a departure therefrom. Again, brethren, let us enquire how burns the fire upon the altar of the prayer-meeting. Is it blazing bright and high, or does it sink and expire? The prayer-meeting is the thermometer of a Church's piety. You cannot live and grow without the prayer-meeting. Christ when on earth honored in a peculiar manner the social prayer-meeting. It was on such an occasion that he appeared in the midst of his disciples and showed unto them his scarred hands and wounded side, and said, Peace be unto you. It was in answer to prayer offered in the prayer-meeting that the angel was sent to release Peter in prison. In the present time of trial we cannot dispense with the prayer-meeting. We urge you to meet together for prayer; if it be but two or three, meet and plead the promise of God.

Again, if you have a minister to go in and out before you and break unto you the bread of life, see that you encourage and sustain him in his labors in every possible way. Hold up his hands that he faint not. If your church be vacant, make prompt and vigorous efforts to secure the means of grace. Invite brethren to visit you and hold sacramental meetings. You cannot live in the wilderness without the manna. Once more, let us exhort you to fail not to send up your representatives to all the ecclesiastical meetings. In the multitude of counsellors there is safety. Let us on these occasions see each other face to face, and cheer each other's hearts, and together talk over the interests of Zion below, until we shall meet in Mount Zion above.

Finally, brethren, knowing your tribulation, we send you these words of greeting.—Dark shadows have fallen across many of your thresholds. Many of you have sat in the loneliness of bereavement. We have all had our griefs—wherefore let us comfort one another. "Weeping may endure for the night, but joy cometh in the morning." But if then faint in the day of thy adversity, thy strength is small. Finally, brethren, be perfect, be of good comfort, be of one mind—live in peace, and the God of love and peace shall be with you. The grace of our Lord Jesus Christ be with you all. Amen.

Presbytery adjourned to meet at New Providence Church, the first Friday of April, 1866, at 11 o'clock A. M.

J. D. TADLOCK,
Stated Clerk.

He is a Christian.

He is a Christian! Then he is a man of truth. Upon his word you may implicity rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth sheweth forth righteousness."

He is a Christian! Then he is an *honest* man. He had rather wrong himself than wrong his neighbor. In whatever business he may be engaged, you may be sure that his dealings will be honorable and upright.—"Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is an *humble* man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, and worthy of his Redeemer's love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a *kind* man. He feels interested for his neighbors, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness and brotherly kindness."

He is a Christian! Then he is *charitable.* He is prompt to attribute right motives to others rather than wrong, wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them.—"Bear ye one another's burdens, and so fulfill the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is *forgiving.* Wrong does not rankle in his heart, craving for revenge. The forgiving word is ready upon his lip for his most implacable enemy. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"