

The Central Presbyterian.

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Central Presbyterian.

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No. 1015 Main street, opposite the Post Office.

TERMS:

Three Dollars a year; six months, \$1.50; three months, 75 cents; payable in advance. Ministers of the gospel, \$2.50.

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Richardson & Southall,
Editors and Proprietors.

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CORRESPONDENCE.

Letter from Greece.

The Greek Evangelical Church.

Messrs. Editors,—“There is a peculiar fascination which hangs around the first beginnings of any great enterprise.” These are the words with which the Rev. Oswald Dykes once commenced a powerful address (the only one I ever heard him make) on missionary work, taking the first four verses of the 13th chapter of the Acts of the Apostles as the starting point of his remarks. If the words are true, and there can be no doubt of that, then the month of March of 1882 will be one ever to be remembered in the history of the Greek Evangelical Church, one around which peculiar fascination will cling for the generations that are to come after. On the first Sabbath of that month the first Elder and the two first Deacons of this body will be ordained in the church at Athens.

Little did the world know of, or care for, what took place among that humble body of Christians at Antioch, yet how immense have been the results which have flowed from that despised source. The same God who wrought in them, works in us, and his power can still accomplish equal results.

It is not unworthy of notice that the first Elder of this little church is named John, and one of the two Deacons, Stephen; the other is named Raphael, while the elder proposed for the church in Thessalonica is named Michael.

It will also be remembered that last year at the annual meeting of the brethren of the Greek mission, a native Presbytery was organized, composed of three native Greek evangelists. This body will hold its first regular meeting on the last Sabbath in March, in Thessalonica, where there will be present not only these three reverend brethren (Messrs. Michaelides, Aegyptiades, and Liaoutsis), but also one elder from Athens and one from the church in that place. The new Form of Government of our Church, has just been completed and will be submitted to this meeting of the Presbytery for its adoption.

T. R. SAMPSON.

Athens, Feb. 24th, 1882.

Responsibility for Pastor's Salary.

In reply to the questions of “Enquirer,” in your issue of March 22d, regarding his duty and responsibility for the pastor's salary, I would venture to say:

1. A church that is able to give a fair salary is greatly damaged by not doing it, in a prompt and liberal manner.

2. It is usually unwise, financially, and unjust to the pastor, for a church to attempt a reduction of salary. It is equally difficult to collect a reduced salary, and a removal is the usual result. (If great reverses have been sustained, the case is altered.)

3. It is the duty of the ten leading and more wealthy men to act as conservative counsellors to the enthusiastic and sometimes less wealthy members; but at the same time, it is their duty and privilege to devise and carry out liberal things.

4. While the deacons, and especially the church treasurer, should be held to a strict accountability, and should be required to perform their duties faithfully, in raising the required funds, yet there is a very grave responsibility resting upon the few leading and more wealthy members of every church.

5. The obligations of a leading member of a church do not cease, when he has paid his subscription. He is (at least) morally bound to exert all his influence with every member in assisting the treasurer to raise the salary promised by the majority, even if it requires him to double his own subscription, as was the case in another North Carolina church, in which eight contributors paid one-half the salary, and for y pay the balance; and yet each one gives according to his ability. His case is not unusual.

6. The subscription list should be carefully revised every year; amounts re-

adjusted, and new subscribers obtained, so that the church may receive a proper share of the increased income of its more prosperous members. Every Christian and church goer should contribute to the pastor's salary, and to the various operations of the church. Frequent reports from the treasurer to the congregation will instruct them.

7. If “Enquirer's” church is not already using the weekly envelope system, let them try it. Work it faithfully, and their difficulties will vanish.

A. N. CAROLINA CHURCH TREASURER.

Elocution in Union Theological Seminary, Va.

U. T. SEMINARY, VA., April 1.

Messrs. Editors,—The Board of Trustees, at its meeting last Spring, provided means for the instruction of the students in Elocution. It was done with misgivings on the part of some, as the idea is a very prevalent one, that elocutionary instruction means artificial delivery. That is about as true of elocution as it is of singing. In every art there is a true and a false method. True art restores or develops nature, false art only apes it.—This objection is thought to apply especially to ministers. An affected manner at simulated emotion is certainly more disgusting from the sacred desk than elsewhere, because of the character of the truths and the issues discussed. But a true elocution does not imply feigned emotion, but only aids in the right outward expression of the inward feelings, by the correct, and truly natural management of voice and gesture.

It is confessed that there are many elocutionary quacks abroad, who impose on our literary institutions with tricks of vocal gymnastics. But for that very reason our seminary ought to congratulate itself on the fact that it secured the services of one so accomplished in his art, so philosophic in his method, so chaste in his tastes, and so thoroughly imbued with the best literature of our language as Dr. James J. Vance, of Baltimore. The effect of his course, which is just completed, has certainly been most happy on those students who have devoted themselves to it. Weak voices have been strengthened, injurious and false vocal management rectified, clearness of articulation cultivated, and ease and grace of manner developed to a considerable degree in many. If the only effect of the course had been the increased intelligence in correct interpretation of the best English authors, the move would have been a profitable one, even if these were not added to it, the increased ability to convey that interpretation by reading. Or, if all the benefit had been confined to two or three students who might be named, I believe the money would have been wisely expended.

The enterprise being an experiment this year, the appropriation made only admitted of such a limited course that the instruction had to be chiefly theoretical; though the endeavor was made to apply it, as far as possible, by practical exercises, and to this end the Professor kindly volunteered several extra lessons for practice in reading—especially the hymns of our church. But many of the students had their eyes so opened to the importance of the subject, that they secured Dr. Vance's services for a further term by their own means, in which the principles already learned were applied by constant drilling.

The course was pleasantly closed with a very delightful Public Reading from the Professor, which took place Tuesday night last. It is to be hoped that this is but the beginning of good things, and that the Seminary may see its way to give greater facilities to future students, in this art so useful to the “thorough furnishing” of a public speaker.

Y. R. G.

Evangelistic Labor.

To Chairmen of Sustentation and Evangelistic Committees of Presbyteries in Synod of Virginia:

Dear Brethren,—The year to be embraced in the report of the Committee on Evangelistic Labor to the next meeting of the Synod of Virginia, expires to-day. If you delay to make report to me as requested by Synod to do, you may forget it until too late, or put into it matter that does not belong to the last year. You, and many brethren, will recall the embarrassment and the dissatisfaction sometimes felt when the report on Evangelistic Labor is presented to Synod, growing out of our failure or lateness in getting information from the Presbyteries. Some chairmen wait till the spring meeting of their Presbyteries; there is no need for this, because nothing done later than the 1st of April should go into these reports.

I beg, for the sake of your Presbytery and our Synod, that you will send me a full, prompt, and accurate report of the Evangelistic Work, and all that pertains to it, in your bounds.

Yours fraternally,

A. C. HOPKINS, Chairman.

Charlottesville, W. Va., April 1st.

Letter from Miss Kemper.

(Written at sea en route to Brazil.)

S. S. ROSSE, January 16, 1882.

This is our ninth day out from New York, and while we have been subjected to some discomfort and uneasiness by reason of the tossings on the deep, yet the record, on the whole, has been one of mercy and goodness. We have, from the first, had fair winds to fill our sails, and bright sunshine to gladden our hearts, and no element of a pre-eminently prosperous voyage has, so far, been wanting. The health of the party has been generally good, and if sometimes, as the distance widened between us and those dearest to us, our strength has faltered, and the heart grown faint, still, in the main, we have been enabled to preserve a cheerful countenance, and, resting in the sure word of the Lord, have found it possible to “be strong and of good courage.”

Life at sea must, of necessity, be somewhat monotonous, the circumscribed limits of our floating home being incompatible with any great variety of amusements or occupations. Our experience, so far, has furnished no exception to the general rule. We read a little, study less, and spend many an hour in gazing idly upon the vast and limitless expanse of water that stretches out around us. To me there is something strangely fascinating, and at the same time awfully solemn about “this great and wide sea.” It speaks in a wonderful way of God's infinite power, while the blue waves, as they flash and sparkle in the sun-light, seem to tell us of His goodness and love in making what is so wondrously beautiful.

The children keep bright and well, and contribute greatly to our happiness by their many winsome ways. They render a more substantial benefit too, by affording occupation for hands and brain; for to minister to their wants and contrive for their enjoyment is one of our pleasantest duties.

If God continues to bless us in giving us prospering gales, we shall probably reach Bahia a week from to-day, and it is from that point that we expect to mail our letters home. Mr. Lane, I suppose, will send you a more business-like account of the voyage. This is for you alone, and is written because you expressed a wish to hear from me on the way to my future home. It will always be my pleasure to do what you wish, as nearly as possible. Tossed to and fro, as we are just now by the “nor’ easter,” and with the wind, certainly not in the best working order, I feel that anything written by me under the circumstances, will need the most lenient criticism that your friendship can suggest. When I get settled in Campinas, my head will, I hope, be clearer; my hand, I am sure, will be steadier, and then I will try to send you something from time to time that will be of more general interest.

Hoping that the first mail that follows us will bring good tidings from you and other friends, I am with affectionate greetings.

JANUARY 26, 1882.

As we could not send our letters from Bahia, I open this to announce our safe arrival there on the 24th, and to say that we had a pleasant little glimpse of the city, which I enjoyed greatly. We expect to be in Rio to-morrow at noon, but do not know how or when we shall proceed on our journey. We are all well and in good spirits.—The Missionary for April.

Education.

MEMPHIS, TENN., March 30, '82.

Chairmen of Education of the Presbyteries will please notify me immediately of the amount of additional aid needed by their candidates. I have received many applications from students for additional help. Thanks to the churches we are in a condition to help, but we cannot do so without authority from the Presbyteries. E. M. RICHARDSON, Secretary.

(From the Statesman, Austin, Texas.)

A Card.

To the Editor of the Statesman: In your issue of Sunday, March 19th, appeared a publication headed “The Judgment—Perfect and Complete Vindication of Calvin McCorkle;” and understanding that some in the community, misled by this heading, suppose that the matters adjudicated in the justice's court were the same as those passed upon by the Session of the Southern Presbyterian church of this city, in December last, we write this card to say emphatically that such is not the truth; that the two cases were wholly dissimilar and unrelated, and that neither involved facts that were or could be legitimately passed upon in the trial of the other. The judgment in the civil court relates solely to a matter of alleged indebtedness on the part of McCorkle to the incidental fund of the church in question; while the judgment of the Session related to questions of morals and Christian character, such as can only be tried by an ecclesiastical tribunal, and it stands today against McCorkle unappealed from, and entirely unaffected by the proceedings in the justice's court.

J. H. HUTCHINS,

A. H. COOK,

R. E. GRANT,

P. F. CLUFF,

Feb. 20, 1882.

Elders.

Presbytery of Holston

Held a very pleasant meeting in Morristown, Tenn., last week. The attendance of members was the largest since the war.

Rev. James B. Converse delivered the opening sermon, and Presbytery asked for a copy for publication and circulation.

Rev. J. S. Anderson was chosen Moderator. Presbytery overtures the General Assembly to send delegates to the Northern General Assembly to bear fraternal greetings.

Commissioners to the General Assembly—Rev. D. O. Byers and elder S. S. Massengill.

J. B. C.

Athens Presbytery

Met, according to appointment, at Maysville, Ga., March 22d, and was opened with a sermon by Rev. R. W. Milner, the retiring Moderator.

Rev. J. B. Morton was elected Moderator and Rev. E. F. Mickel, Temporary Clerk.

Every minister was present, and nearly all of the churches represented by ruling elders. The Directory of Worship was duly considered and acted upon.

A memorial of Rev. W. P. Greedy was adopted, and suitable services held in connection with the adoption.

One new church organization reported at Hartwell, Ga.

Rev. C. W. Lane, D. D., and Prof. W. W. Lumpkin were elected Commissioners to the General Assembly.

Clarkesville was chosen as the next place for meeting of Presbytery.

The prospects of this new Presbytery are bright. The preaching was good, and much interest manifested. Rev. C. M. Howard remained to carry on the services with Rev. G. H. Cartledge, the pastor.

T. P. CLEVELAND, S. Clerk.

Presbytery of Wilmington

Met at Burgaw church, Pender county, N. C., on the 23d of March. Twelve out of fifteen ministers being present, and twenty-one out of thirty-one churches were represented by Ruling Elders.

Rev. R. B. McAlpine, of Goldsboro, was chosen Moderator.

Rev. R. H. Chapman, D. D., was excused for non-attendance on account of impaired health, and the Stated Clerk was directed to address to him a letter expressive of the sympathy of Presbytery in his affliction.

The churches of Spring Vale and Swansboro were dissolved.

Rev. R. B. McAlpine and ruling elder B. F. Hall were elected commissioners to the General Assembly.

The following resolution was adopted: “That no minister, under ordinary circumstances, be allowed to act as Stated Supply to the same church for a longer period than two years, after this date.”

A call from Mt. Horeb church for the pastoral services of Rev. R. McAdams was put into his hands and accepted, and a commission of Presbytery was appointed to conduct his installation.

The committee appointed to employ an Evangelist were continued, with the addition of three ruling elders.

The treasurer of Presbytery reported \$357.70 collected during the present session. Total contributions for all purposes during the year ending March 25th, \$15,804.58.

The committee appointed to consider the proposed change in the Book of Discipline, Chapter XII, sec. 3, so that it may apply to ruling elders and deacons, recommended that Presbytery favor said change; which recommendation was adopted.

The Narrative on the state of religion within our bounds shows marked improvement among our people in all the departments relative to which the General Assembly desires information, except family religion and the proper observance of the Lord's day, in both of which there is much room for improvement.

Twenty-four of our thirty-one churches sent up reports, showing that 21 had contributed to all the objects of benevolence ordered by the General Assembly, the other five to one or more. Only seventeen churches reported accessions during the year, varying in number from one to twenty.

Rev. K. McDonald obtained permission to labor beyond the bounds of Presbytery during the next six months.

The next stated meeting of Presbytery is to be held at Black River chapel, Sampson county, on Thursday before the third Sabbath in September.

JAS. M. SPURST, S. Clerk.

Monthly Review of Missions.

We have intelligence of the safe arrival of Mr. Lane and party at the city of Sao Paulo on the 2d of February. They had had a pleasant voyage and all were in perfect health. They were expecting to reach Campinas the same afternoon.

We publish elsewhere a letter from Miss Kemper, written at sea, which will be welcomed by many of her friends.

Letters from Campinas of the 17th of January represent the missionaries there as pursuing their work in peace and quietness.

From Pernambuco we have intelligence to the 12th of January. Mr. Wardlaw was about to change his residence to what was thought to be a healthier location. He has sufficient command of the language to preach with ease, and expects to devote his time largely to labors in towns and villages lying outside of the city.

We have a letter from Rev. A. T. Graybill as late as the 17th of February. Mrs. Graybill was still too unwell to return to Matamoras, and he had not yet been able to secure a house in a more healthful location than the one previously occupied. Rev. J. W. Graybill, while studying the Spanish, has been preaching to the American population in Brownsville, and with the happiest results. Eleven persons have been received to the communion of the church, and the general interest in religion was greater than has ever been known in that place before.

The school for Mexican girls is reported as in a very flourishing condition under the care of Miss Houston.

Since the above was written, we have a letter from Mr. A. T. Graybill, from which we were sorry to learn that Mrs. Graybill was seriously ill.

From Hangchow, Mrs. Randolph writes: “All are well and busy. Messrs. Houston and Painter got home a week ago from an interesting trip. They were much encouraged in this kind of work, and will doubtless give you an account of their labors.”

A letter from Mr. Davis, of the Seochow Mission, says: “We have moved into our new

house, and find it much more comfortable and convenient than the rented premises that we have been occupying.” His letter is mainly occupied in urging the necessity and importance of providing a similar house for Mr. Sydenstricker.

Since the above was written, we have received letters from China as late as the 26th of January. The annual report of the mission, published herewith, is very interesting, and deserves to be carefully read. We publish also letters from Mrs. Stuart, Miss Kirkland, and Miss Safford, all written in a very familiar way, and not intended for publication, but which will probably be read with more interest on this very account.

Our latest intelligence from Greece is to the 28th of December. So far as reported, all were well at the date of that letter. The annual report of that mission, published in our present issue, gives a satisfactory account of its condition and prospects, and will be read with interest.

Late intelligence from Miss Ronzone represents her work as going on very satisfactorily, though no very important incidents are reported as connected with it.

A brief letter of Rev. J. J. Reed, shows that our missionary brethren in the Indian country have to prosecute their work sometimes in the midst of severe trials. The Indians are suffering very much from the effects of the summer's drought.—The Missionary for April.

—MR. GLADSTONE AT HOME.—No living man excites a more general interest at the present time than the prime minister of England, and every detail that can be gathered up, whether respecting his public or his private life, is attentively read. If W. Lucy contributes an interesting article to “Harper's” upon Mr. Gladstone's home life, from which our readers may learn how the statesman enjoys his periods of domestic repose.

“The woodman's craft is the only exercise, except walking, which Mr. Gladstone indulges in. It is many years since he was astride a horse, and he never much cared for the exercise. He very rarely drives, and neither shoots, hunts, nor fishes. But he is a great hand with the ax, establishing fresh claims upon the filial respect of Mr. W. H. Gladstone, himself no mean craftsman. In the recess, weather permitting, and sometimes whether or not, scarcely a day passes that he does not stroll out with his seventy-three years on his head, and his ax on his shoulder, not returning till, if his labor were paid at the current wages, he would have earned his dinner. Failing opportunity for tree felling, he takes a turn for an hour or so on the terrace in front of the house, where the flower garden is, and whence may be seen a far-reaching stretch of meadow-land bounded by trees. During the session, his hour for retiring to rest is usually contemporaneous with that of the House of Commons. It is often two hours after another hour on the dial that he gets to bed, with the consciousness that he must be up betimes to carry on the business of an empire on which the sun never sets. At home, in the piping days of the recess, he does not follow the wholesome habit of some tired legislators, who being in country quarters, have been known to go to bed at ten o'clock, by way of striking an average with the patriotic desperation of the session. He is rarely to bed before half past eleven, and sometimes hears the chimes at midnight before turning in. But at whatever hour he retires to rest, he is down at a quarter to eight, and before breakfast walks off to the little church in his village, where the service is conducted by his son, the rector. There is a private footway connecting the castle with the gateway leading into the road, and here, very soon after eight o'clock every morning, fair weather or foul, snow or wintry sunshine, the English Premier may be seen walking with light and active footsteps toward the village church.”

—The calendar at the Tipperary Assizes, now going on, had upon it the enormous number of three hundred and eighty-nine cases of outrage! The one fact is an indication of the state of a large part of the country. Let it be borne in mind to-day when special prayer is offered for Ireland. A Scripture which used often to be quoted of heedlessness, is fast becoming true nearer home.—“The dark places of the earth are the habitations of cruelty.” When shall “the set time to favor” us be come!—Belfast Witness.

—The Methodists deal with their “failures” in a very summary fashion. One of their papers, in speaking of the proceedings of a Conference, says: “Two or three preachers had become slack twisted and unravelled out. They were brushed out of the way.”

ACKNOWLEDGMENTS.

HAMPDEN SIDNEY, VA., March 24.

Messrs. Editors,—Please allow me to express the thanks of the Seminary Mess Club at this place to the ladies of Tinkling Spring church for a kind remembrance of us in a very substantial form, viz: two valuable boxes of provisions, freight paid, containing hams, flour, butter, coffee, &c. These miscellaneous presents, which cost the individuals but very little trouble or expense, when taken in the aggregate are of considerable value, and are highly appreciated by the recipients.

The Club consists of twenty-seven students. By means of economic management and occasional kindly assistance by friends, as the one mentioned above, the students are enabled to keep good board within reasonable limits, and thus enable many students to leave the Seminary without a cumbersome debt hanging to them, which might otherwise not be the case. Indeed if it were not for the advantages offered by the Mess Club some might be prevented from coming to the Seminary at all. To all who wish to aid in a like manner in keeping up this Club, we would by way of anticipation thank you, and ask you to address us.

SEMINARY MESS CLUB,

Hampden Sidney, Va.

PICKAWAY, Monroe Co., W. Va., March 27.

Messrs. Editors,—Please acknowledge, in behalf of the grateful subscriber, the receipt of the following sums for the Voices Church, Greece.

SAMUEL R. HOUSTON, Agent.

Little Girls' Sewing Society, Lexington, Mo., \$10 00

Bellevue Home School, Brownsville, Va., \$5 00

Children's Missionary Society, London

St. church, Winchester, Va., 25 00

\$40 00

Central Presbyterian.

WEDNESDAY. April 5, 1882.

Jesus, Still Lead On.

Jesus, still lead on,
Till our rest be won!
And although the way be cheerless,
We will follow, calm and fearless,
Guide us by thy hand
To our Fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'er take us,
Let not faith and hope forsake us:
For, through many a foe,
To our home we go!

When we seek relief
From a long felt grief—
When oppressed by new temptations,
Lord, increase and perfect patience.
Show us that bright shore
Where we weep no more!

Jesus, still lead on,
Till our rest be won!
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland!

Ludwig von Zinsendorf.

For the Central Presbyterian.

Why Observe It?

BY REV. T. D. WITHERSPOON, D. D.
An intelligent gentleman in conversation with me a short time ago, said in answer to an appeal which I made to him to become a communicant in the church, "You ministers make a great ado about coming to the communion table," "partaking of the Lord's Supper," etc., but I do not see anything either in Scripture or in the nature of the ordinance that makes it so important. Indeed, I doubt very much whether it was intended to be of permanent and binding obligation upon Christian people, or was anything more than a temporary symbolism for those extraordinary times in which the apostles lived, like the breaking of bread from house to house, the community of goods," etc.

And so it is that, ever and anon, these old questions come up again that we have supposed finally settled long ago. As it may be presumed that there are others who share in the views of my friend, a few words as to the perpetual obligation, and practical value of the sacrament may not be amiss.

And first as to the permanent obligation, let us simply take the passage 1 Cor. xi: 20-34, and the following conclusions necessarily follow:

First. Twenty-seven years after the death of Christ, when this epistle was written, the "Lord's Supper" was a fixed institution in the Church at Corinth, was regularly observed, and partaken of by all the members of the church. Second. The Apostle declares that he himself had "delivered it" to them as a church ordinance, doubtless during his ministry of a year and a half amongst them (Acts xviii: 11,) several years before. Third. So important was the ordinance that Paul tells us he received it, as he did "his gospel," of which it was indeed a part, by special revelation from heaven; "for I received of the Lord," etc. Fourth. He had received it as an ordinance to be perpetually observed until the second coming of Christ, "till He come." Fifth. So sacred was it, that its abuse by the Corinthian church was thought deserving of the severest rebuke by the Apostle, and was declared to expose the unworthy communicant to the severest penalties. Sixth. Yet notwithstanding its abuse, and the painful consequences, the Apostle does not excuse any one from its observance but says, "Let a man examine himself, and so let him eat of that bread and drink of that cup." If there ever could be circumstances under which the communion might be dispensed with, they would certainly be found in this state of things at Corinth where the ordinance had been debased into a mere convivial banquet; and yet even here, with all the solemnity of his Apostolic authority, the Apostle re-enjoins it, declares its permanent obligation, and lays down the rules for its due and solemn observance.

How can it be possible then, to hold even for a moment, that the ordinance is not binding now and will not continue to be binding until the Lord comes? With this new light thrown upon its original institution, it is impossible to plead, as some do, that, as the first communion was administered only to the twelve, it was only designed for them. And when we remember that the "breaking of bread" to which reference is so constantly made in the Book of Acts, was, as declared in 1 Cor. x: 16, "the communion of the body of Christ," we may discard all thought of any temporary design or obligation. We must hold that the command "Do this in remembrance of me" is just as binding upon us now as it was in the days of the apostles.

If you ask then, "Why observe the sacrament?" I answer because our Lord commands it. What need have I for anything more? What right have I to go behind a plain command and sit in judgment upon the reasonableness of it? If I do this in one case, why not in another? and what will then be the security for the observance of any ordinance at all? When our Lord says, "Do this in remembrance of me" I must do it whether I understand His reasons or not.

There is no business man or employer that would tolerate for a moment this going behind positive commands to decide which shall be obeyed and which shall not.

But there is no difficulty in showing the practical value of the Lord's Supper and the important uses it subserves. It has first of all a historical value as a standing evidence of the fact of the death of Christ. It sustains the same relation to this fact that the Jewish Passover did to the deliverance from Egypt, or the Feast of Purim to the overthrow of the plot of Haman. It appeared as a memorial rite immediately after the time when it is claimed that our Lord died. It was universally observed as a memorial rite when those were living who were cognizant of the truth or falsehood of the facts to which it testified. It has been observed ever since. It is thus a silent, but unimpeachable witness to the truth that Jesus died according to the Scriptures.

It has a commemorative value. There is a strange proneness to forget, or at least to hold dully in memory the friends that have been dearest, and the events that have been most intimately connected with our weal or woe. Hence there has been always a great value attached to visible mementoes which bring freshly up into memory pictures long faded away. The engagement ring, the wedding token, the photograph, the lock of hair, what a power these have to reproduce in all the vividness of present reality friends and scenes, joys and sorrows of long ago. Just so with the broken bread and the crimson wine. They bring back into memory Gethsemane and Calvary, the rugged nails and the cruel spear. Like an object lesson they impress the truth upon us, so that nowhere have we such affecting sense of the death of Christ for us as at the communion table. It has a spiritual influence and power conditioned upon the use to which we have just referred. Since it is the great circle of truths that centre in the death of Christ which are "the power of God to salvation," this ordinance which presents them so vividly, and impresses them so tenderly, is one of the chief instrumentalities used by the Holy Spirit in the sanctification of the believer. Love to the dear sufferer, longing for the sin that required His sacrifice, gratitude for His wondrous self-humiliation, joy in the forgiveness bought with blood, these and a thousand other motives combine to move to tears—tears that have in them less of sorrow than of joy; and to lead the believer to renounce his sin and devote himself renewedly to the service of his Lord.

It has a discriminative use. It draws a line of distinction between those who have given themselves to the Lord, and those who have not. The line may not be a perfect one. There may be some on one side who ought to be on the other, owing to the imperfections that attach to all earthly things; but still it is a line, which gives outward and visible expression to that law of separation from the world which the Scriptures everywhere enjoin.

I might add many other uses, but these are enough. Surely those who truly love Christ will avail themselves of an ordinance so precious in its relations to His death.

For the Central Presbyterian.

Missionary Work at the Fireside.

I want to say a word to you, dear sisters, whose hearts glow with love for the missionary cause, you who gladly deny yourselves little luxuries and ornaments, that you may send the bread of life to perishing souls and teach them of that spotless robe without which they cannot enter to the marriage supper of the Lamb, you whose patient fingers are never weary of the stitches they take in your missionary sewing, and who hoard your pennies for this cause with a miser's eagerness, and spend them with lavish prodigality when by any means they will flow into that treasury. God's blessing be with you. You are "laying up treasure in heaven," you are sowing good seed; God grant it may spring up and bear fruit an hundred fold.

But there is one little neglected corner of the field that I want to speak to you about. Did you ever think of the heathen who move around you day by day ministering to your wants, serving you? As you have dealt to them their daily portions with a bountiful hand, have you fed their souls too? It has surprised me to find how ignorant they are sometimes of the simplest truths of our gospel, these negroes who are in our midst, who have grown up in sight of our homes, perhaps. It has been but two or three months since I asked our dining-room servant, a boy of fifteen or more, who Jesus Christ was. "I dunno ma'am," he replied. Yet this boy had spent all his days within the sound of church bells, and had served in more than one Christian household.

Dear friends, how shall we meet these souls at the bar of God? What shall we say when He requires them at our hands? Can we answer in the words of the first murderer, "Am I my brother's keeper?"

Do you know how easy it is to sow this heavenly seed? Have you realized what golden opportunities for service, for doing work for eternity, are going by? One little text each evening, taught and explained to your cook, after her busy toils of the day are over, and her untrained mind has repose and leisure to take it in; a simple lesson to the heedless boy, in the intervals of his tasks, an oft repeated lesson it may be; a gospel chapter, a

simple hymn, in the quiet Sabbath afternoon; all these we can give so easily, yet who can tell what sheaves may not fall from this sowing, if only our earnest prayers go with our labors, as they must in all work which God accepts and blesses.

And by that unailing law of God's appointment, "He that watereth, shall be watered also himself," you will find the lessons you teach them, throwing a new light into your own souls. You will see a new beauty and power in the texts. And this bond of Christ-like love for their souls, will give you a new patience with their many faults and imperfections, aye, and a new watchfulness over your own.

ERNESTINE.

Hillside, Va., March 22d, 1882.

For the Central Presbyterian.

"Ye are the Children of the Lord your God."

It chanced one day that in the temporary absence of its nurse, I had charge for a few hours of an infant not quite a year old. It had lately learned to crawl, and being of an enterprising spirit, it was so fond of practicing this new accomplishment that I found it impossible to keep it quiet upon my lap. The things that attracted it, the amount of mischief it contrived to get into, and the dangers it incurred in its rash and aimless wanderings, impressed me as curious and striking; and pondering thereon, I learned a lesson of human nature and human life.

In vain I heaped around it the blocks, picture books, and toys which parental wisdom and love had provided for its entertainment. These were too trite and familiar to satisfy, while so many novel and curious objects tempted to exploration and discovery; and it continued to get hold of all sorts of improper and hurtful things, and into all sorts of unsuitable and dangerous places. Its expression of surprise, disappointment, and wounded sensibility, was quite touching as the objects it had so striven to obtain were taken from it, or as it was withdrawn from some longed for goal, reached with great effort and difficulty. After frequent disappointments, it even began to manifest a slight spirit of indignant rebellion, which had to be soothed with loving words and tender caresses. It was a lovely, gentle, docile child, and yet its actions, at the first glance, would seem to indicate the most obstinate perversity.

In explanation of its conduct, I tried to see things from its standpoint. I endeavored to conceive the mental and moral condition of a child a year old. Placed utterly helpless and ignorant in a world so vast, embracing such intricate complexity, such amazing variety, with only the experience of a few month's exercise of the feeblest faculties, how dim, confused, and perplexed must be its impressions and ideas! What wonder that its fancy should be captivated, and its desires excited by the most hurtful objects! What wonder that it should so often attempt what would be fatal to its very existence! Without the watchful care of parents and guardians, how soon must it perish! As these find it necessary to deprive it of some hurtful object, or to snatch it from some position of peril, how perplexing, even cruel, must these deprivations and denials appear to the dim little soul! Only the trustfulness, docility, and veneration instinctive to childhood, could render its necessary discipline endurable.

There is a striking analogy between the child's position in this world and its relation to its parents, and our position in the universe and our relation to our heavenly Father. The discipline we are called upon to endure, is much the same; but we lack the childlike trust and obedience necessary to reconcile us to it.

Impotent and ignorant as is the infant compared to the most powerful and enlightened man who ever swayed the destinies of the mightiest empire upon earth, even more impotent and ignorant is the latter in comparison with the great Creator and ruler of the universe. And vast, curious, varied, and complex as the world appears to the dim apprehension of the infant, ten thousand times more vast, intricate, and wonderful does the universe appear to the most powerful and thoroughly instructed adult mind. As the child is totally unconscious of the feebleness of its powers and its utter lack of knowledge, so we are entirely ignorant of how narrow is our capacity and how limited our knowledge. Nor can we form the slightest idea of the extent of our ignorance. One of the profoundest philosophers has declared that the whole tendency of knowledge is to teach us how little we know. In every field of inquiry, we encounter mysteries which we cannot possibly solve.

Very imperfect is our knowledge of material things; for our physical senses are restricted in their powers, as is manifested by the revelations of the microscope and the telescope, the one showing us objects too small to be distinguished by the naked eye, the other, those so distant as to be beyond our range of vision. And our mental vision is even more contracted. Of the infinity which lies beyond its range, we can form no conception. Of the terms infinity, eternity, immortality, we can have but the dimmest comprehension. Yet, although we can but vaguely comprehend and imperfectly reason upon what lies immediately before us, and are totally ignorant of all beyond this, we feel perfectly competent to shape our own destiny, and are continually questioning and caviling at the decrees

of Providence.

Like the ignorant and wayward child, despising those things our heavenly parent has provided for us, we are continually fixing admiring eyes and longing hearts upon what he has seen fit to withhold, and fretting and repining because we have it not. When, with infinite labor and pains, we have striven to grasp some coveted boon or attain some enviable position, only to see it at last snatched from under our very hand, how keen is our disappointment! how bitter our murmuring! When some blessing we have enjoyed and abused, is withdrawn from us, how fiercely do we rebel many a time! We will see neither wisdom nor mercy in the dispensation. We will not believe that God "doeth all things well," and that He "will withhold no good thing from those that love Him"—that is, nothing that is for their good.

We claim to be the children of God, and yet we fail to honor Him with that perfect confidence, unwavering trust, and implicit obedience due from children to a parent. We are not thankful for His mercies, nor patient under His chastenings. We will not submit our rebellious and wayward wills to His holy and perfect will—hence all our bitterest sorrow, our keenest suffering. An implicit faith in His infinite love and unerring wisdom, would soften every sorrow and alleviate every pain. A continual remembrance that "He seeth not as man seeth," would help us to submit cheerfully to His decrees. Let us try to realize that while "we see as through a glass, darkly," in the cloudless light that surrounds His throne, all things in a boundless universe are simultaneously and constantly apparent to His apprehension, from the vastest planet revolving through infinite space, to the tiniest sparrow that falls to the ground in the deepest recesses of the darkest forest upon our little earth. We must believe that one glimpse of the vastness of His realm, of the subtle and multitudinous ramifications He distinguishes therein, of the infinitely varied relations and combinations He directs and controls, would shatter and quench the human intellect, just as the full glare of the noon-day sun would extinguish forever the vision of the newborn babe. "Oh! the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out!" M. J. HAW.

For the Central Presbyterian.

Now or Hereafter—Which?

The subject of this article is salvation by Jesus Christ.

There are three questions for every professor in this Saviour to ask himself; questions very important for every such one to answer truthfully to himself. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him."

First. Am I a sinner? It seems a hard thing for some men to know that they are sinners before God; but it ought to be an easy thing for one who professes to serve the greatest living Being to know this fact. If one has not found this out, then one has not taken the first step towards salvation. Scripture says, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." If the Bible speaks truth, you are a sinner, a condemned sinner; there is no getting around it. If you are able to save yourself, you are all right; otherwise, you must look to another source for salvation, or be forever lost.

Second. Is Jesus Christ the sinner's friend? Undoubtedly. "For there is none other name under heaven given among men whereby we must be saved." He was manifested for this very purpose. All mankind were dead in trespasses and sins when with Almighty power he appeared among men and gave his very life's blood a ransom for them. He came, not to call the righteous but sinners. His was a free-will offering, and the man who despises it, tramples it under foot, will forever receive the curse and be banished amid eternal depths of gloom, never more to see the light of celestial glory, or taste the joys of the heavenly mansions. To despise this Jesus, the beloved Son of the Father, is to make one's own bed in hell. His mission was one of love; His life on earth a life of sorrow, ending with ignominious death; all on behalf of sinners. Only a divine friend could have suffered this for man's salvation. His tender words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," will continue to bring forth fruits of righteousness and draw reluctant hearts to him.

Third. Have I received salvation? This question does not mean, Have I joined the church? Do I sit regularly with God's people and on stated occasions commemorate His dying love? But it means, Am I saved? not, am I going to be saved? or may expect to be saved? or hope to be saved? but the question for every one is, Am I saved? Saved now. Salvation is a gift; it cannot be purchased for any price that man can pay. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." "But the gift of God is eternal life through Jesus Christ our Lord." Now can any one so dishonor God as to think that He would take back that which He has given away? To think that He, "Who hath saved us, and called us with a holy calling, not according to

our works, (so many seem to trust to their works) but according to his own purpose and grace, which was given us in Christ Jesus before the world began," would undo what He had accomplished so many centuries before, would put dishonor upon His own purpose and grace. We have our Lord's own words to strengthen us in this belief of present salvation. "He that heareth my word, and believeth on him that sent me, hath (not is going to have) everlasting life, and shall not come into condemnation, (or judgment), but is passed from death unto life." "Verily, verily, I say unto you, he that believeth on me hath everlasting life." We ought not to need further proof of our Saviour's purpose concerning us, but our faith is weak, and like our bodies, has to be strengthened day by day. The Spirit takes pains, by faithful servants, to send us messages of truth that we may know that we are saved, leaving us no reason to doubt our Lord's own words. "Whosoever believeth that Jesus is the Christ, is born of God. * * * And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."—1 John v. W.

Crossing the River.

BY REV. JOEL LEYBURN, D. D.

The varied forms in which death appears under the imagery of a river, both with poets and preachers, shows how it has become imbedded in the language of God's people. Doubtless, crossing the Jordan by the Israelites is the source of this favorite symbol; though this imagery is not peculiar to Christian minds. The heathen poets had their Acheron and Styx; with Charon, the ferryman, to carry over departed spirits. Notice some things as to this crossing.

1. It is inevitable. "It is appointed unto all men once to die." Save Enoch and Elijah, who were translated, all mankind have departed from the shores of time, over this dark and turbid stream.

2. It is naturally revolting to mankind. It involves painful separations; going alone and unattended by friends; the conflict of expiring nature, and deep and solemn mysteries beyond.

3. We have no definite information as to the character and manner of the crossing. Nobody comes back to tell his experience and discoveries. Friends cross the ocean, or the continent, and return to tell what they have seen, and what manner of passage they had. But no one comes back from the other side of the river of death. Once over, they always stay. How great death's mystery!

4. According to prevalent opinion, the crossing is attended with great physical suffering. Perhaps not. Death is, no doubt, virtually over before we die. You may cut into a tree with keen, heavy strokes, until it is almost cut through, but still it stands. Let only a gentle breeze now strike it and it falls. The heavy strokes had done the work before the breeze came. Many, probably most, glide into the river unconsciously.

5. Spiritual doubts and apprehensions sometimes render even true believers timid as to crossing. Not that they do not believe in and love Christ, but that they are so impressed with their shortcomings and unworthiness that they cannot think themselves ready. Bunyan represents Christian as fearful when in the stream, but cheered when Hopeful told him his feet were on firm bottom, and that he had a glimpse of the Celestial City. Christ himself has gone over before us, and he will see that all who trust him will get across safely. "Fear not, I am with thee," says our blessed and ever-present Hope and Helper.

6. Faithful pilgrims have a convoy to meet them on the hither side, and conduct them over. Angels are ministering spirits, to minister to them that shall be heirs of salvation. Angels bore the departing spirit of Lazarus home to glory. Often the dying saint seems to see spiritual beings around his dying bed. Probably he does.

7. There is much to cheer us as to the crossing, "exceeding great and precious promises;" and the fact that multitudes have gone over happy, singing, and praising God, and certifying that

"Jesus can make a dying bed
Feel soft as downy pillows are,"

The last words have often been, "I fear no evil."

Let those who are striving heavenward be comforted with the assurance that for them also all will be well. When the dying hour comes God will give dying grace. Some one has beautifully said: "We should go to sleep at night as homesick passengers do, saying, 'Perhaps in the morning we shall see the shore.' Nothing but the opaque bodily eye prevents us from beholding the gate, which is just open before us, and nothing but the dull ear prevents us from hearing the ringing of those bells of joy which welcome us to this heavenly land."

"Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there."

"Be not faithless but believing." "Dying is but going home."—New York Observer.

The great religious controversy is, not with no religion, but with false religions or formal religion.