

# CENTRAL PRESBYTERIAN.

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## AND THE LORD SHUT HIM IN.

More than a thousand years had rolled along ere this fair world to be had been called. When wickedness supreme reigned over all—And God repeated that He had made man—"I will destroy all flesh, both man and beast, for nothing pure and holy doth remain; All is corrupt. Nay, one doth worship me; Noah, a just and perfect man, shall live."

Then God communed with Noah, and He bade Him build an ark, to save himself and wife—His children also for the father's sake. He'd save. More than a hundred years he toiled. And when 'twas done, God said, "Now will I bring a flood of water to destroy all flesh—Thee only will I save. Come thou and all Thy house into the ark, and with thee bring Beasts clean and unclean, to preserve each kind." Noah obeyed. And the Lord shut him in.

What mattered it, that rain in torrents fell, To that small band. God with His own right hand Securely closed the door. Why should they fear? And yet, when clouds were dark, and winds were high, And like a quivering leaf their bark was tossed, Sometimes on topmost wave, then quite submerged, When all the world seemed from their view And naught but water, dark, cold, fatal, loomed, Could be discerned, perchance they wrung their hands.

And cried, "We'll all be lost. Oh, why must we And served the Lord endure this fearful storm? Could not one place have been reserved by Him Who rules o'er all, where we might quietly Have looked on this destruction, and been safe?"

FOR THE CENTRAL PRESBYTERIAN.

## REVIEW.

REV. B. M. SMITH, D. D.

1. CLASSIC BAPTISM. An Inquiry into the meaning of the word Baptism, as determined by Classic Greek writers. Philadelphia: 1868. 8 vo., pp. 354.
2. AN INQUIRY INTO THE MEANING OF BAPTIZO, and the nature of the Baptism, as shown by Jewish and Patriotic writers. Philadelphia: 1870. 8 vo., pp. 400.
3. AN INQUIRY INTO THE USAGE OF BAPTIZO, and the nature of the Baptism, as exhibited in the Holy Scriptures. Philadelphia: 1871. 8 vo., pp. 420.
4. AN INQUIRY INTO THE USAGE OF BAPTIZO, and the nature of the Baptism, as exhibited in the Holy Scriptures. Philadelphia: 1870. 8 vo., pp. 430.

## CHRISTIC AND PATRISTIC BAPTISM.

The result of the discussion in "Johannic Baptism" may be presented in one sentence. The Baptism of the soul by the Holy Ghost and its ritual exhibition by the symbol of water, applied to the body, was the doctrine taught by John, and this prepares the way for examining the fourth volume of Dr. Dale, entitled "Christic and Patristic Baptism." But so much space has been occupied in this analysis, that a brief summary of the scope and results of this discussion is all that can be attempted. It is possible the subject may be resumed by some pen in the future.

The positions sustained in Johannic Baptism as to the terms, grammatical forms, ideal element denoted by the preposition "into" followed by such a word as "repentance" or "remission" and the spiritual change of condition thus stated, are fully illustrated and confirmed. In the Christian Baptism, however, which is here developed, new ideal elements are introduced. Christian Baptism is specially "into Christ," and in a wider application, "into the name of the Father, Son and Holy Spirit," that is, the person really baptized is in a condition of thorough subjection to the influence and authority of Christ, and is thus brought into a thorough changed condition, from subjection to sin and to Satan, to that of cordial, full submission to the Triune God; so that in the various relations sustained to each person of the Trinity, his whole spiritual nature is in full and sweet accord. This condition begins in Regeneration and is perfectly accomplished in Sanctification. All that ritual baptism does is to represent this changed condition by the symbolic rite of water baptism. As in the case of ceremonial purifications, the modal form of using the baptizing agency was sprinkling, pouring or merely tinging (as in the consecration of the High Priest), so in this baptism the mode is inferentially the same. And as the mode of the baptism by the Holy Spirit is represented by a pouring, the modal form of the agency in the use of water by pouring is still further confirmed. But in the rite connected with the Baptisms of John and of the Apostles, the water symbolically used is connected with the word *baptizo* in a dative case (with or without the preposition) expressive of means, and not by that which connects *baptizo* with the element, material or ideal, by which it is put into operation, and so change of condition, state or character effected, is expressed.—With the form of using the means, *baptizo* has nothing whatever of a connection, which can affect its meaning; for the result or effect is in no way dependent on such form.

At a very early period in the history of the Christian Church, the natural tendency of the human heart to a religious system of outward observances, introduced into the observance of the simple forms of a spiritual Christianity the devices of man, by which, it was supposed, such forms might be rendered more impressive and so more efficient. The "Fathers," gradually adopted the practice of covering the subjects of Baptism, momentarily, in water. They did not hold this process to be a Christian or any other Baptism. Their idea of a true Christian Baptism coincided with that already set forth, and their language on the subject shows that in the force of the terms and grammatical forms, a thorough change of condition was accepted as the proper significance. The entire scope of their writings

proves this. But they united as a common efficient agency, the water and the Holy Spirit. Accepting the common meaning, as to physical matters, of *baptizo*, or otherwise destroyed, then as to any subjects, a controlling influence, they also accepted the word in the same meaning, in an absolute use, unaffected by mention of agency or element. Hence to them the true Baptism and a spiritual regeneration were the same.

There is no necessity for discussing here those passages which have generally been relied on to sustain the views of immersionists. But it may be remarked that the momentary covering the subject of Baptism with water, was a custom which may have had an origin in the desire to symbolize the condition of the Regeneration with special allusion to the scriptural representation of a burial with Christ. The sins of the Christian were thus represented as drowned or destroyed. As sin thus buried had no emergence, this enactment of the figure used by the Apostle was a Baptism in the sense of change of condition, not of the subject but of sin, once alive and active, thenceforth dead.

While Dr. Dale's careful examination of passages of Patristic writers and his criticism, leave no just ground for a proper representation of their practice, teaching, an example favoring the views of immersionists, it is proper to say, that even could such conclusion be established it would be found that the practices, teachings and examples rather owed their existence to the use of customs which had no scriptural authority. Against their clear views of the real Christian Baptism, apart from some tendencies to favor Baptismal Regeneration, the cases referred to have no weight.

## CONCLUSION.

1. The Bible scholar and reader and the Christian theologian are alike indebted to Dr. Dale for the masterly exemplification of the sound principles of exegesis, presented in these books; and for the indubitable evidence he has furnished, of the distinct significance of the phrase *baptizo* to mean "to place in a changed condition," irrespective of any special form or agency; as opposed to its meaning "to dip and nothing but to dip."

2. The anti-immersionists have been placed, by this discussion, on a great vantage ground as to their opponents. The clear distinction in the use of the Greek prepositions translated "in" and "into," leaves no case in the New Testament which can favor immersion. The baptism is nowhere taught, even when ritual, to have had any relation to water, except as the means or instrument, and that only symbolical. Baptism into water would be an immersion without emergence, and physically ruinous, since the controlling influence of water is to drown. But Baptism "into Repentance," "into remission of sins," "into Christ" expresses the effecting of a spiritual change, induced by the influences suggested by the nature of the ideal element mentioned, in perfect accord with the secondary sense of the word *baptizo*.

3. Instead of allowing Baptism by immersion, to be valid baptism, as effected by an allowed mode, it is more correct to say, its validity is solely due to the use of the formula, accepted by the recipient, as announcing his changed condition into a saving relation to Christ, and to the Father, Son and Holy Spirit, a relation of subjection, reconciliation and assimilation. Of all modes, that of immersion has no authority, except in so far as it is an application of water. Such a mode represents none of the modes by which a spiritual Baptism is represented; and hence, instead of being the only right mode, and so alone acceptable as symbolical, it is to be rejected as unscriptural, and in the importance assigned by its votaries, to be condemned, as being substituted, in the minds of many, for the true Baptism, the blessings and privileges of which, are taught in the Holy Scriptures.

## God's "Hidden Ones."

They are hidden from men, but not from God. He beholds them in the humble abodes of poverty, in chambers of protracted sickness and suffering, and in limited and narrow spheres. For long years some of them have been missed from all the active scenes of life. Their seats are vacant in the house of God, where they loved to resort. They shall worship no more on earth in the "great congregation." But, purified by the discipline of trial, they shall at length come forth as gold, and unite with the innumerable company of the redeemed, in "nobler worship" above. Seemingly to themselves, and to others, they may be living in vain. Days and weeks may pass, and not a human face may they see outside of their little household. Though not dead, they are buried. But by prayer they still have power with God, and call down blessings upon those who know them not.

Several years ago a small church, struggling for existence in the midst of prevailing errors and wickedness, was suddenly visited with a precious revival, in which a goodly number were added unto the Lord. The members of the church were taken by surprise. It was not what they were expecting. But an aged "mother of Israel," who for years had been confined to her retired room by her infirmities, said that she was not surprised. It was just what she had been praying for, and looking for. Though hidden from the busy world, and even from her brethren and sisters of the church, she was not hidden from God. He hearkened and heard her fervent prayers; and in answer, souls were converted to Christ.—*American Messenger.*

FOR THE CENTRAL PRESBYTERIAN.

## PROPOSED PLAN FOR BENEVOLENT CONTRIBUTIONS.

SOME OF ITS ADVANTAGES.

The advantages or disadvantages of the plan can only be fully known after trial.—But there are good reasons for anticipating certain advantages that seem to be inherent in the scheme, and entitle it to be put to the test of practical operation.

1. The proposed plan will give definite information as to the wants of the church in each department of its work. There will come before the individual church, not the statement that the Sustentation cause, for example, needs so much money for the present year, but the more limited and definite one, that so much is considered the equitable share of this church. Many give now with very vague notions as to what amount of money is needed for the particular cause to which they are contributing. No doubt collections are often made in our churches, when neither pastor, nor elders, nor deacons, have any definite idea of how much they ought to aim to raise; and when the collection has been gathered, and its amount announced, they and the contributors are in entire ignorance as to whether they have met their share of the responsibility in the cause to which they have contributed. Is it not desirable that they should have this information? By the operation of this plan there will come to each church, with reference to the work of each Committee, the message, "So many dollars is your equitable share of what is needed this year, to keep this Committee free from serious embarrassment in its work; but any amount above this sum can be well employed in this same cause." Viewed in this aspect we might call it, "A plan to give definite information as to Benevolent Contributions."

When there is definite information given as to a church's share of the amount to be raised, each member can be the more readily settle in his own mind what is his individual part; or if in ignorance he can seek information on this point of obligation. Many church members have already learned to scale themselves in their congregations; and when a certain amount is to be raised for pastor's salary or other congregational purpose, they determine that so much is their proper share of the amount, or if in doubt, they ask, "What is my share?" What ought I to give? Why not help the enquiring and liberal, by letting them know what is their proportionate share of what our Committees need?

2. This scheme is calculated to stimulate to the discharge of duty. When a church is looked to for a definite amount, the officers and members will not wish to be found delinquent. They will reason, God in his providence now calls for at least the amount named to us for this object; and if we fall below that amount, and others are no more liberal than we, then this most important work will be seriously hindered. Responsibility will be more directly felt than it can possibly be as the contributions are now gathered. The responsibility will be put where it ought to be put; and be felt where it ought to be felt. Surely this will urge those who have any conscience in this matter to some measure of duty.

Regarding the honor of their church will stimulate the pastor and church officers, to see that the collections are not neglected, and the members to make the necessary contributions. If our collection does not reach the standard aimed at, another will be ordered, or other steps taken to make up the deficiency. In many of our churches, perhaps in the greater part of them, if the pastor were to announce that a collection had fallen short of the apportioned amount, there are liberal Christians, who care for the honor of their church, and who would come forward and supply the deficiency resulting from the illiberality of others.

3. The plan will give greater efficiency to Presbyterian supervision over the churches in the matter of Systematic Benevolence.—The right of the Presbytery to exercise such supervision will hardly be questioned; since the Form of Government gives it the power, "to order whatever pertains to the welfare of the churches under its care." In enjoining collections and calling for reports, this supervision has long been practiced; but it has not been close and definite enough to accomplish what might be done. It is generally limited to a simple inquiry as to whether collections have been made. The amounts given, it is true, are reported in the general statistical tables; but no special account is taken of them by the Presbytery. The faithfulness of pastors and sessions in seeing that a cause is so presented to the congregation, that they can contribute intelligently, and that the collection is taken up under circumstances favorable for affording all the opportunity of giving, and the liberality of the people in responding to their calls, are not often inquired into. Whole some results would follow a more strict Presbyterian supervision. Men, the best of men, need to be held to account. So prone are even Christians to grow negligent in duty, that they need the constant stimulus of accountability to a governing power.

The plan gives the Presbytery the best opportunity for the exercise of its wholesome supervision. The Committees look to them for certain amounts. They have distributed these sums among the churches. If they are not forthcoming an inquiry will be instituted. If a collection has not been made at all, the reason of the neglect will be demanded. If a church send in a manifestly illiberal contribution, falling far below its measure of duty and responsibility, the Pres-

bytery will call for an explanation; and steps will be taken to remedy these evils in the future. As a result there will not be so many blank columns in our reports of contributions, nor so many small sums standing opposite a report of a large number of church members. W. A. C.

FOR THE CENTRAL PRESBYTERIAN.

## THE CHILDREN'S BLESSING.

No. 3.

To pursue the opposite course of that on which I have insisted, is to incur risks of the gravest character. I wish I had the power to represent them in their true light. Let any one who has been trained by godly parents look back and recall the experiences of his own childhood; let him recount the heart-sorrows and doubts which often filled his soul; let him remember the temptations to which he was exposed, the heresies which were breathed into his ears by the ignorant and vicious with whom he came into contact, and he will begin to appreciate the importance of what I am here trying to inculcate. Our children are reared in the midst of these evils and exposed to these sore trials and temptations of Satan, and yet as a rule, they are left without the consolations and helps of the Christian's hope. No other class can so need these consolations and helps. To the child they are as balm and nourishment.—They soothe, they heal, they strengthen their tender spirit. Our children, beyond all doubt, are too commonly trained under the dispensation of the law. We tell them habitually "Do this and Jesus will love you; do that and He will not love you"—thus reiterating in their ears the terrifying anathema "Cursed is every one that continueth not in all things that are written in the book of the law to do them," rather than the blessed words, "There is now therefore no condemnation to them who are in Christ Jesus." We thus withdraw from our little ones the sweet influences and the powerful protection of grace. We deny them Christ's righteousness and the full blessing of His peace-speaking blood. Their young souls are set and trained to the fearful task of seeking Jesus, instead of rejoicing in Him as a secured Redeemer and everlasting friend. They can understand these deep mysteries of grace very easily. Some parents make a great mistake just here. I have frequently heard them say they feared to teach the truth lest their children might misunderstand it, and thus continue in sin. But there should be no such fear. The rule of obedience is for children and adults one and the same; Love to Jesus Christ who first loved us. The little ones, as well as the oldest saints, are heirs of Christ's righteousness, and partners in His blood. If we put them where the Great Shepherd has commanded us to put them, in his fold, on his bosom, and thus secure for them the baptism of His Spirit, then we may confidently train them as redeemed souls, and teach them that they are such, and that as such, they are fully and forever delivered from the curse of the law. It is thus, and only thus, that we can fulfill the risen Christ's command to Peter, "Feed my lambs;" it is only thus that we can "bring them up in the nurture and admonition of the Lord." If we make the relation which they hold to Christ merely legal, external or governmental, we feed them on husks, and deny them the mother's milk of Christ's grace and love. I cannot refrain from saying that in this matter our Church is, in my opinion, sadly in error, and that a gigantic heresy—not more in its teaching than in practice—has produced gigantic evils which, in their turn have caused floods of tears and many broken hearts—numberless Racheles mourning for children, and refusing to be comforted because they are not—and, possibly at least, thus terribly realizing the startling and awful words of Jesus, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

And even in the case of those children who have been finally brought to acknowledge and love Christ, how many might have been saved the bitter experience of wandering and stumbling for years on the dark mountains of sin, had they been taught from the beginning that they were and had ever been in the loving embrace of Christ? Are not many such conversions only restorations from backsliding? Such is the testimony of numerous who though they have lived in sin, sincerely declare that God's Spirit had never, even for a day, wholly abandoned them.—They were never allowed to sin in peace. They never felt at home in the tents of the wicked, and after years of buffeting, they have returned as prodigal sons to their faithful God, who graciously healed their backsliding and ministered to them the feast of His love and peace. We sincerely believe in the doctrines of God's sovereignty; that before the foundations of the world were laid, He secured the salvation of his elect in the covenant of grace, made with His eternal, only begotten Son. These elect children have to pass through many trials and temptations, all of which are, in the overruling providence of God, made to work out their far more exceeding and eternal weight of glory. But it cannot be God's wish that His church should, by any dereliction of her duty, create or intensify these trials and temptations. To her he gives the benign command, "Comfort ye my people," requiring her by all means to remove out of the way every stumbling-block and cause of offence. It is for this I plead. I long to see holy parents training holy children in the Lord's house. I long to see a holy conse-

cration of these children, accompanied and followed by all the results which that consecration should secure, and the children taught from infancy to regard and conduct themselves—not merely as members of Christ's visible church—but as members of His mystical body; and being such that they should be comforted and strengthened for a holy, devoted life, and not suffered to grow up under the injurious impression that they are unconverted and aliens from Christ's love. What a stumbling block and source of sad backsliding is here! Suppose that adult Christians were treated thus by their pastors and friends, and that they were thus induced to regard themselves as unregenerate; would they not, in many instances, wander off, and having lost the restraints of church fellowship and the comforts of the Christian hope, would they not fall into open sin, and go on backsliding till God, in His mercy, should arrest them and bring them back? Who of us could afford to do without our hope in Christ? Who does not value the precious helps and restraints of Christian fellowship? In Christ's name I plead that all these good things may be freely given to his little lambs, and that so they may be kept and established in the faith and hope of the gospel. T. J. K.

FOR THE CENTRAL PRESBYTERIAN.

## POLICY OF THE CHURCH.

IS IT TO BE CONTROLLED BY POLITICAL INTERESTS OF THE STATE?

In the *New York Observer*, of the 4th inst., there is an article entitled "Springs of National Life," in which the editor quotes from the *New York Evening Post*, as follows:—"The opinion seems to be here, that the people at the South are more ready than their leaders to forget some of the unhappy experiences of the war, and the results of these upon the ecclesiastical records, and to return to the old fellowship. It is evident that all good citizens must rejoice in the success of all judicious efforts towards reconstructing the union of the States in this way by religious influences that are so near to the springs of national life."

The editor of the *Observer* endorses these sentiments. He says:—"And it is our judgment, the fruit of close observation and much conference, that the reunion of the Presbyterian Church North and South is the most important measure now remaining unaccomplished to promote sectional pacification and national union."

And we also believe that all sincere friends of national union, are friendly to reunion of the Churches, and all who are willing to perpetuate the disunion sentiment, are opposed to union of the Churches.

"We know that the impression has been made on many minds that the laity of the Southern Presbyterian Church are more willing than the ministers to be reunited with the Northern General Assembly. This, however, is not true. The people here are almost universally opposed to any such reunion. Nor is it true that all the friends of national union are friendly to reunion of the Churches. As far as we can judge almost the entire people of the South are friendly now to national union. They may complain of the oppression of the general government, but there are few to be found who do not at least submit to the union as inevitable, and who would not sincerely disapprove of any measures to destroy it. It is an error to suppose that we are opposed to the union because we wish to maintain the rights of the States and the rights of the Church. The opinion of the *Observer* on this subject is unfounded, and the expression of it is gratuitous and offensive. Because he cannot induce us to conform to his wishes, he is ready to asperse our motives, and give us a bad name. Is this generous? Is it noble? It is not a little surprising after what has occurred that the religious papers of the North are unwilling to let sleep the subject of "a fraternal correspondence." If Northern Presbyterians are so anxious for it as they pretend to be, why do they not accomplish their purpose by making the *amende honorable*? It is certainly noble, when men have injured the rights or persons of others, to make a suitable apology as a condition precedent to a reconciliation. The Northern Assembly seemed to have based its overture for a correspondence with the Southern Assembly on the hypothesis that Southern Presbyterians have repented of their former opinions and action; and their reconciliation on the proposed terms would be construed into a confession of their penitence. We repeat what was said in a former article, that the Northern Assembly has never disclaimed, what it had exercised, the right to interfere, by their legislation, in civil affairs, since it has never recalled its utterances on that subject. It has not destroyed its precedents in reference to this matter made during the war, or it has (what is not to be believed) destroyed all its precedents in regard to every matter whatever. It has taken back nothing. Of the Southern Presbyterians we may say in the language of a stern enemy of tyranny, "they have too much understanding and spirit to accept of an indirect satisfaction for a direct injury. Nothing less than a repeal as formal as the resolution itself can heal the wound that has been given to the constitution, nor will anything less be accepted." How indelicate is it then, (not to say how indecent), in Northern Presbyterians to agitate this matter any further, except for the purpose of inducing this Church to make the necessary retractions?

2. The reason given for the friendly correspondence is that it will tend to preserve the union of the States, and to promote the reconstruction of the government. On this subject, brethren need not be uneasy. The

union will be preserved by the iron bands of executive power. If we are to have, as some apprehend, an imperial rule, the government will be perfectly consolidated. In any event, there will be as much consolidation as is compatible with Republican institutions. It is very evident that the Southern States are chained to the Northern for generations, if not for centuries to come.

The action of the Church of Christ ought not, however, to be had directly or mainly with a view to the promotion of the interests of the civil government. It is true that it does promote incidentally all human interests, but the first consideration of the Church ought to be in what manner it may best promote the spiritual welfare of mankind. It would seem a stretch of its jurisdiction to legislate directly with a view either to the destruction or to the preservation of the union. To make it an engine of political power, except incidentally, were to pervert it from its true purposes and to degrade it. Grant that reconstruction would be advanced by a "friendly correspondence," may there not be a regard for spiritual interests of the highest character, that forbids that correspondence? We believe that organic union on our part with the Northern Assembly would be, in the present state of things, highly injurious to the spiritual prosperity of this portion of the American Zion.

Nothing but an organic union of the two Churches would ever satisfy the North. But there is no reason why a church should be so terminous with the boundaries of a nation; and the opinion that it must be has a close connection with the idea of a national church, or the idea of the union of Church and State, and arose from it. An organic union with the Presbyterian churches of other countries is unnecessary, and undesirable, and even impracticable. Yet some imagine that there ought to be an organic union of all the churches of Christendom, a thing impossible without a universal Bishop, or in other words without a Pope.

We trust that the article in the *Observer* has not been written with a view to intimidation. It represents the Southern Assembly as presenting the chief obstacle to a complete reconstruction of the government. Is this written to bring odium on us, or is it written to frighten us? Whatever its design, it is not true. The next step that may be proposed may be to remove the odious obstacle by violence. We trust that there is no intention to bring us into friendly relation and organic union with the Northern Church, at the point of the bayonet.

The *New York Observer* highly approves of the opposition of Mr. Gladstone to the claim of the Pope of Rome to civil power. But is it not upholding the Presbyterian Church in the United States of America in the same assumption of power, when it virtually justifies its right to do what the Pope claims the right to do, viz., to utter ecclesiastical anathemas against men on account of their political opinions and conduct?

Published by Request.

Scheme of Systematic Benevolence, Adopted by the Synod of Virginia, at its Sessions in Petersburg, Va., 1849.

The Synod of Virginia, exercising its constitutional power to take order for promoting the edification of the churches and people under its care: deeply sensible of the increasing necessity, and importance of forming and executing a well digested scheme of systematic benevolence, whose operation may be salutary and efficient, permanent and extensive; and confident, that the piety and intelligence of the ministers and people, will cordially sustain such a scheme, hereby enacts:

I. Annual contributions to the objects of our present Ecclesiastical Boards shall be solicited from every church in the bounds of this Synod. Church sessions are left to devise the means they may judge best, for securing such contributions; but they are affectionately urged to provide, that every member of the Church may be personally invited, by proper officers, to give according to ability, however small the amount.

II. All ministers having charges, and the delegates from vacant churches, shall be called on at each spring meeting of Presbytery or of the Synod, to report their diligence in the performance of the duties herein contemplated. The acting Moderator of Presbytery shall make the inquiry and cause his report of the result to be spread on the Records of Presbytery.

III. Every minister having a charge shall read this Act to his people and also preach a sermon on the subject of Christian benevolence on some Sabbath in the month of May next; and thereafter as occasion requires, shall himself or by some proper agent, instruct the people in the claims of our several objects of benevolence and the Christian duty and privilege of sustaining them by alms and prayers.

IV. [The stated times for contributions to each of our benevolent causes has since been arranged by our General Assembly, and it is not necessary therefore to give the old plan of the Synod.]

V. At every meeting of Synod, the Moderator shall cause reports of the diligence of the Presbyteries in executing this plan to be read from their minutes, of which he shall prepare a summary and cause it to be spread on the Records of Synod.

VI. The several Presbyteries composing this Synod are hereby enjoined to take such order on this act at their next semi-annual meetings as may appear to them best for executing its provisions; and to avoid conflicting with existing plans in any Presbytery, it shall take effect from and after the beginning of the next ecclesiastical year, May 1, 1850.

WHEREVER rouses the moral nature, whether it be danger or suffering, or the approach of death, banishes unbelief in a moment.

The highest obedience in the spiritual life is to be able always and in all things to say: "Thy will be done."

## "He Leadeth Me."

There is a special interest in every item of information in regard to those hymns which have taken a strong hold on the feelings of Christians and secured a permanent place in our hymn-books. Every one who has not already been attracted by the hymn, whose title we place at the head of this article, will probably soon become familiar with it. For the benefit of such we produce it with a few words as to its authorship, and the circumstances which called it forth:

He leadeth me! oh! blessed thought, Oh! words with heavenly comfort fraught, What'er I do, where'er I be, Still 'tis His hand that leadeth me!

He leadeth me! he leadeth me! By his own hand he leadeth me; His faithful follower I would be, For by his hand he leadeth me.

Sometimes 'mid scenes of deepest gloom, Sometimes where Eden's bowers bloom, By waters still, or on troubled sea— Still 'tis his hand that leadeth me. He leadeth me, etc.

Lord, I would clasp thy hand in mine, Not ever murmur nor repine— Content, whatever lot I would be, Since 'tis his God that leadeth me. He leadeth me, etc.

And when my task on earth is done, When, by thy grace, the victory's won, E'en death's cold wave I will not flee, Since God through Jordan leadeth me. He leadeth me, etc.

Its author is Rev. J. H. Gilmore, now Professor in Rochester University, New York. In reply to a question from Dr. B. Griffith, in regard to the authorship, he sent the following, which will be read with interest:

I believe myself to be author of "He leadeth me." Further, it was written in Philadelphia. I had made a talk at the Wednesday evening lecture of the First Baptist church, on the twenty-third Psalm; and, while a few of us were developing the subject a little farther in Dea. Watson's parlor, I jotted the hymn down in pencil precisely as it now stands—save that the refrain has since been added by another hand—and passed the paper to my wife, who sent it, with my knowledge, to the *Watchman and Reflector*.

The first time that I knew it had found its way into the hymn-books, was the day which I first entered the Second Baptist chapel in this city, to take a view of the surroundings before appearing before the church as a candidate. What do they sing in their social meetings? I queried; and the "Devotional Hymn and Tune Book" (issued by the American Baptist Publication Society) opened, of its own accord, to my own hymn, "He leadeth me."—*National Baptist.*

## The Bouquet and the Bible.

On a fine summer day, an unexpected shower drove two or three little parties into a cottage for temporary shelter. A Bible and a bouquet of flowers lay upon the table. A shrewd looking man, one of the company, approached the table. He was an infidel.—He opened the Bible, then closed it again with a smile that was mingled with derision. He then took up the bouquet. "This suits me best," said he with an exulting air, "for it has no mystery; I can understand it. Its colors are fair, and its scent delightful." Saying this, he pulled a flower from the bouquet and stuck it in his bosom. A pause succeeded; but it was soon broken by an old gentleman, whose meek and mercy-loving face was grateful to gaze upon, and whose gray hair entitled him to respect. He had heard the observation of the infidel, and felt anxious to counteract its influence.—Advancing to the table, he also took up the bouquet. "How beautiful in His gifts," said he, "is the father of mercies! How delicately formed are these beautiful flowers! how rich are their varied tints, how sweet is the fragrance they exhale! but shall we forego the joy of inhaling their fragrance, and the delight of gazing upon their beauty, because we cannot explain the hidden mysteries of their existence? We know not how the dry, husky, unguished seed, when set in the ground, could start up into such glorious forms; we cannot tell how it is, that from the same soil such different stems should spring; and on the same flower such varied tints appear; nor know we why some of the fairest and sweetest of flowers should be thickly pointed with thorns. These things are mysteries; but if we wait till we can comprehend them, the flowers will fade away, for their life is short. And why should we not?" continued he, putting down the bouquet and taking up the Bible, "why should we not use the Word of God in the same way? Mysteries it has, which its Almighty Author alone can explain. But shall we waste our short lives in brooding over them, and neglect the greater part, which is quite plain, and overlook the manifold mercies it proffers for our acceptance? Let us leave, then, all mysteries, both of nature and grace, till it shall please God to unravel them to our understanding; and, in the meantime, let us, while rejoicing that God's works and Word both show that He is 'the Wonderful,' gratefully place the glowing flowers of the bouquet in our bosoms, and the gracious consolations of the Bible in our hearts."

THERE IS ROOM in the Church, and need for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch; your eyes fall on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring. And the mainspring cannot say to the tiniest cog-wheel, "We have no need of thee," for without it the works stand still. It is just so with the Church of Christ. One little worker can mar the whole by failing to fulfill his office. There is a place for each.



